

Prospects for the Preservation of Mankind

by Lyndon H. LaRouche, Jr.

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Oral Address, as prepared for delivery:

I am honored by today's opportunity, which has been provided by Professor Bolshakov and honored guests. I acknowledge the honor to participate here, on this occasion, in sharing the memory of the 90th Birthday of my departed friend and collaborator of remembered years: Pobisk Kuznetsov. For this opportunity, I am grateful to Professor Bolshakov, and to the invitation of the historically venerable tradition of the Academy of Sciences.

Time is short, so I shall, therefore, come directly to the topic which I recognize and share under the title of the current "Prospects for the Preservation of Mankind."

It is a subject of its own increasing importance for both Russia and the world presently. It is a matter of fresh insights of urgent relevance and absolutely historical importance. It is in honor of scientific progress in the world as a whole, respecting matters now closely at hand. These are matters of both the progress of science, and mankind, alike. They are matters of already immense value: matters to be considered from the standpoint of deepening margins of insights given to me in the course of study of certain crucial implications which I have lately recognized, as deeper insights into what Vladimir Ivanovich Vernadsky had accomplished, both for science, and for mankind's future.

These are matters in his work, which, for me, when considered in a present light, have the relatively greatest future importance for mankind, throughout the planet.

Consequently, for me, today, the emphasis on the work of Vladimir Ivanovich Vernadsky's work in science, is to be located in what I have come to recognize with ever improving insights, has an even deeper relevance in his role as a scientist for the place of mankind's attempts to perfect our insights into the prospects for the future destiny of mankind.

These are not merely measures for the Earth today,

but for a deeper insight into the distinction of the future role of the true principle of human life within our Solar system in particular, as well. This requires a deeper insight into the distinction of the quality of the life of the human species, the quality of being absolutely above all other species known to us presently. The work of Vladimir Ivanovich's progress, from during his time as a servant of the truly unique principle of human life, is, therefore, to be placed apart from, and above all presently known other considerations. His work now carries discoverable imports for us today, beyond anything customarily considered by science generally, heretofore.

Therefore, now, the notion of life as occurring within time, is implicitly, to be recognized as an essential emphasis, that the meaning of time is to be located, actually, not in time as such, but, rather, as the measure of time within the bounds of the authority of the most unique, and most efficient principle of progress presently available, respecting the knowledge and practice of science by human life in itself.

The Issue of War

The urgent matter immediately before us, is that of the present follies among the nations, errors which must be corrected by a proper order in the cooperation of the willing nations immediately among us. In brief, we must act to end war as a global institution, an institution which must soon become, itself, relegated effectively to the past.

We now face the reality of the presently rising threats of a global potential which menaces our planet with the threats of thermonuclear warfare's capability to bring about the summary extinction of the human species, which demands that we lift our passions above the notions of massed warfare. We should have recognized, and overcome such warfare in earlier times. To accomplish that purpose, a new order among sovereign nations, ending the influence of modern oligarchical empires in the Zeus tradition, is presently a virtually immediate precondition for the continuation

of human existence itself.

The work of Vladimir Ivanovich, when suitably considered by actually qualified scientists in these subject-matters, must be presently re-considered with the greatest regard for relevance, and, therefore, must be considered from a retrospective view of the imperfections of previous customs. What is wanted presently, is a prescience which reaches into beyond the ordinary notions of past experiences respecting the ordinary past notions of our Solar system.

Now, instead of mere notions of “space and time,” the fact of the inherent immortality expressed by *the very fact of successively progressive generations of the human mind, as such*, shows that there is no proper solution to be found within the bounds of the behavior within the animal kingdom, but only the creative powers of mankind which no lower form of life could express.

Time and space, have been often presumed among mankind, mistakenly, as to be the combination of separated qualities of time-plus-space. These were qualities which were often mistakenly presumed to contain mankind and the human mind as separated factors in the human existence.

Instead of that still commonplace error, the human mind, as Vladimir Ivanovich had come to understand it, is unknown among the lower forms of life; it is not separated by the still popular, but foolish notions of time plus space. The notion of merely animal space and time, as containing the actions specific to the human mind, is a delusion; when pursued by mankind, it becomes a fraud against the noëtic powers, the uniquely human creative powers which are uniquely specific to those human powers which are absent from the merely animal mind.

It is the increase of the productive powers unique to productive human labor, as rejecting notions of separated qualities of time and space, which defies the great folly commonly experienced among the nations presently, as Vladimir Ivanovich had warned. The principle of the chemistry upon which the practice of life as such depends, lies, essentially, in the upward evolutionary development of the human species, like no other known species. It, thus, subordinates space and time to advances in the powers of human labor, as he had pre-



Pobisk G. Kuznetsov, center, with Lyndon LaRouche, right, in Russia, April 1994.

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sented that great principle unique to humanity.

The separation of space from time, is, therefore, a notion rooted in and tending toward human bestiality, as Vladimir Ivanovich had shown.

It is the uniquely noëtic powers of the human mind, as, uniquely within itself, which must dominate the behavioral abilities of all forms of life on this planet, according to the uniquely noëtic powers of will of the human species. That means the willful power of increase of the energy-flux density of the human species' power to effect the revolutionary development of the Earth's characteristics within the Solar system.

That truth of the matter of science, is directly contrary, to the wicked doctrines of such as both the foolish David Hilbert of the year 1900, and what the satanic Bertrand Russell introduced into the Twentieth Century. Both of them had excluded, the principle of chemistry (i.e., of life) from Twentieth Century and later notions of economy. This doctrine of Hilbert and Russell, has been, in fact, the principal source of the actual collapse of the economy of both the United States and western Europe, since the assassination of President John F. Kennedy, and since the pro-Satanic, “Environmentalist” destruction of the economies of the trans-Atlantic sector of this planet, relative to present, Eurasian progressive trends toward developments in important, major sectors of Eurasia, presently.

So, instead of the error of space and time, as such, the fact of the inherent immortality expressed by the very

fact of the successive generations of the human mind, finds no proper comparison with the mere animal kingdom as such. Time and space, as merely imagined by much pitifully misguided, modern current popular opinion, misleads the still credulous into treating the human mind as a mere subject of the domain of dead and living matter merely combined. Thus, merely animal space, finds no proper comparison with the actual meaning of the human mind; in fact, there is no coincidence between the “animal kingdom,” as such, and those intrinsically noëtic (i.e., creative) powers of the human mind which had been indicated by Vladimir Ivanovich.

Vladimir Ivanovich’s notion of the acting human will’s noëtic shaping of the progress of life on Earth and beyond, thus defines the relationships of time and space within the bounds of the process of noëtic achievements expressed in the terms of its subordinate implications of space and time occurring under the existence of mankind. Thus, his distinction of that true principle of human time, as distinct from the notion of animal time otherwise, is a principle of human life, which carries imports beyond anything customarily considered otherwise, especially respecting the unique role of man in creating true science.

Again, the Issue of War

Now, our subject matter, must be slightly shifted in emphasis. Now, the matter is, that, once we had brought the present follies of the nations into an urgently needed, immediate order among them: war as an institution must be fast relegated to the past, not by force, but by the authority of the informed mind and practice of mankind.

Thus, the reality of the presently rising threats of a thermonuclear capability for extermination warfare, planet-wide, requires that we lift our spirits and passions above the notions of massed warfare dominant during earlier times.

The work of Vladimir Ivanovich, when suitably considered by actually qualified scientists in these subject matters, must be presently re-examined with the most vigorous search for relevance and attention. We need a retrospective insight into the imperfections of previous notions of evidence. There must be a powerfully fresh kind of view of universal relevance, beyond the merely conventional meaning of the name of “universal principle;” this time, we must be informed by what “human” represents, when taken beyond the common past, but commonly mistaken, notions of the bounds of our Solar system.

Now, instead of space and time, as such, the fact of

the inherent immortality expressed by the very fact of the successive generations of the successively progressive developments of the human mind, finds no proper comparison with the animal kingdom as such. Time and space, in animal space, have no expression comparable to that which had been identified, scientifically, as the intrinsically biologically noëtic, evolutionary characteristics, associated with the imperative of perpetual human scientific progress. All species of life, excepting human life, will, ultimately, come and pass, in no other way than as man either maintains them, or does not, that according to what mankind adopts as their assigned mission within the universe.

Mankind is, therefore, for us, properly a truly immortal species, whose essential, existential expression is what we call human progress, or named, justly so, as the right of each child of a parent to seek a better quality of universe than each might have otherwise achieved. We live, and we die, but we wish the kind of scientific and kindred modes of practice, in which, each generation, if it were freed to do so, can be the incarnation of what had not been achieved, both by, and as mankind, earlier or otherwise, provided that the organization of society is composed according to the actually noëtic principles properly incarnate in the progressive development to higher levels of creative human achievement, imparted to higher forms of expression within our universe.

Mankind is not merely a living creature. On the contrary, as I have recognized, implicitly, as from the work of Vladimir Ivanovich, that man transcends all other categories of known forms of life, absolutely. The truth lies, not in the notion of the passage of time as such, but only in the uniquely superior, universal principle of the active principle of human life as such.

The Greatest Threat to Mankind

The currently most essential threat to mankind as a species, is what is called the “reductionist,” or “green” principle of so-called “Zero growth.”

Notably, at the beginning of the so-called Twentieth Century, there were, as I have said here earlier, there were evil prophets in so-called “modern science.”

The first which I mention here, in order, came in the year 1900 in France: foolish David Hilbert, who proposed, then, in Paris, to eliminate “the necessity” for physical science, and its replacement by mere arithmetic. A decade or so later, the British Empire’s virtual child of Satan himself, Bertrand Russell, had launched a sort of “total war” against science, and humanity alike, a hatred constituting a total sort of war against

actual science, substituting the dead souls of mere arithmetic, as was done by him, since his war against science during the 1920s. This had been done by him, for the stated purpose of the suppression, even the termination, of, both actually physical science, and even the reversal of human scientific progress.

Consequently, since about the time of the ouster of Germany's Chancellor Bismarck, who had been the peacemaker among Germany, Russia, Austro-Hungary, and others, a sudden seizure of acute moral decadence had been unleashed, chiefly, by the British Empire. The assassination of France's President Carnot, had been the first major step toward the launching of what would actually become "World War One" globally, as continued, for a relatively mere moment, until the temporary suspension of general warfare after the farce known as "Versailles."

So, since about the beginning of the Twentieth Century, a moral decadence has radiated throughout most of the planet, radiating chiefly from a then freshly enlarged British Empire, which has continued to curse the welfare of the planet generally, leading into a presently renewed and continued warfare, radiating world-widely, from that British Empire, up through the present date.

The lesson urgently to be learned is that now, now, the presently accelerating decline of the Americas,

Western Europe, Africa, and the Middle East, since the world-warfare of the 1890s up through the present time, had become the immediate result, definitively for the Americas since the assassinations of U.S. President John F. Kennedy and his brother, the Robert Kennedy assassinated a day before his nomination for President of the United States.

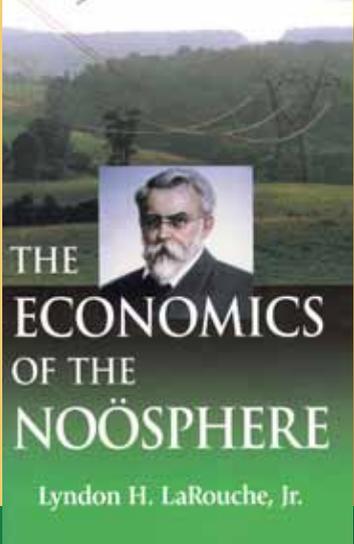
Since the beginning of the 1970s, the U.S. physical economy has been in a predominating trend of a still accelerating collapse, especially since the definitive monetary crisis of 1971-72 and its Anglo-American reflections. At the same time, a trend of moral and economic decline of the physical-economic and moral qualities of the nations of the trans-Atlantic region, has been a continued trend of physical-economic and social collapse, still, to the present date.

Now, also, there is the presently accelerating decline of the combined regions of western Europe, Africa, regions of the Near East, and the Americas as a whole. Thus, since the beginning of the Twentieth Century, there has been a moral, and subsequently economic decline over the trans-Atlantic region as a whole, which becomes clear when that is considered from earlier than 1900 to the present date. In fact, it is my knowledge, that only relevant improvements in the choice of the presently incumbent President of the United States, were likely to reverse a presently threatened, early "Bail-In" collapse throughout the trans-Atlantic region (and, implicitly beyond that area).

Certain necessarily immediate, and systemic remedies in the nature of return to the original Constitution of the United States, could reverse the presently imminent general collapse of the economies of the entire trans-Atlantic regions. Otherwise, the situation of the trans-Atlantic region were catastrophic, virtually globally, and very nearby in time.

It is my best knowledge, that only relevant transformations in the leadership of the U.S. Government itself, could prevent a now impending general "Bail-in" financial collapse, now underway, of the trans-Atlantic and related sectors. Relevant, immediate improvements in the U.S. Presidency itself, could curb that danger to the entire trans-Atlantic region, if they were willing. My own publicly stated expert report on the relevant principles for the U.S. Government presently, would be a key to a needed solution, if the British Empire's Zeusian grip were removed.

If my proposed, actually presently publicized options for change to improvements, were to be taken up, a physical-economic recovery of the planetary econ-



The scientific concepts of biogeochemist Vladimir Vernadsky — the initiator of the idea of the Biosphere — whose concept of the "Noösphere," has been cited and further developed by Lyndon LaRouche.

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omy is presently feasible among cooperating nations, even if the progress were, regrettably, initially slow.

Our intention must be that an immortal human species must recover its true mission, and live on, so, presently.

No ordinary time, but Vladimir Ivanovich's own definition of our human species's life as the only true measure of human life, must live on for mankind's destiny as an implicitly immortal species, as a representative of an immortal species extending its influence, from Earth, beyond menacing asteroids, throughout our Solar system, and, perhaps beyond, a destiny named humanity.