
THE STRATEGIC SIGNIFICANCE OF THE PRINCIPLE OF AGAPĒ FOR THE GOVERNMENT OF NATIONS

By Pierre Beaudry, 1/18/2023



Figure 1. Jacob Jordaens (1593-1678), Tribute of the Caliph al-Rashid to Charlemagne.

INTRODUCTION

After the coming of Christ, there were four moments in history when *agapē* caused the world to change for the better. Those moments were: 1) the ecumenical policy of Charlemagne and of its international application with Haroun Al-Rashid of Bagdad and King Bulan of Khazaria; 2) Nicholas of Cusa's Renaissance of

Europe with Jeanne d'Arc and Louis XI; 3) the Peace of Westphalia of Jules Mazarin, Jean-Baptiste Colbert, and Gottfried Wilhelm Leibniz's "Pursuit of Happiness"; and lastly 4) the Benjamin Franklin's crafting of the American Declaration of Independence. Each period advanced mankind beyond the previous one as each was built on the cumulative discoveries of principle the previous advances had made. Today, with Lyndon LaRouche's economic program, the world as a whole is now ready to establish its governing ecumenical principle of *agapē* as the fundamental economic principle for all of the nations of the world.

Under Charlemagne, there existed a form of alms-giving called "*eleemosynary*" (*ἐλεημοσύνη*), which means in Greek, having pity, compassion, and gift of charitable alms. If the Greek word is hard to pronounce, it is likely because it is difficult to apply in the real world.

During the last two hundred years, before the first millennium AD, and before the evil Church of Rome Crusades, there existed an ecumenical form of epistemological exchange among three kingdoms of Europe and Asia, the Christian kingdom of Charlemagne (742-814) in Europe, the Islamic Abbasid Caliphate of Haroun Al-Rashid (763-809) in Southwest Asia, and the Jewish Khazar kingdom of King Bulan (early 700-786) in the region of what is known today as Ukraine. The extensive trade routes between the three kingdoms were controlled by the Jewish Radhanite merchants (about 800 to 1000 AD) under the ecumenical authority of Charlemagne and of Haroun Al-Rashid.¹

CHARLEMAGNE'S ECUMENICAL GIFT-EXCHANGE FORM OF AGAPĒ

During the Seventh Ecumenical Council of Nicea, in 787 AD, Charlemagne called for the establishment of the *Filioque* (and from the Son) into the Christian

¹ The most reliable information about the Radhanites comes from the postmaster and chief of police under the Abbasid Caliph al-Mu'tamid, written around 870 AD by Ibn Khordadbeh, [*Book of Roads and Kingdoms*](#). You can find the original 12/11/2010 version of my report on the Radhanites in: [THE JEWISH KHAZAR ECUMENICAL KINGDOM](#).

Creed as an expression of the highest form of epistemological principle of ecumenical unity among Judaism, Christianity, and Islam. From this triply-connected epistemological standpoint, Charlemagne had the view of restoring the old Chinese Silk Road (about 114 BC-1450AD) between Europe and Asia. However, after the rejection of the *Filioque* by the Christian Orthodox Faith in 1014 AD, this higher hypothesis of the Holy Trinity doctrine has been losing its epistemological edge as a unifying ecumenical principle underlying the fundamental unity of mankind.²



Figure 2. A dialogue of civilization among Moses, Jesus, and Mohammed. From the Franciscan cloister of Santa Maria della Pace, Sassoferrato, Italy.

The networks of East-West routes controlled by Jewish Radhanite merchants were aimed at facilitating economic, cultural, and religious interaction and integration of the peoples of the three religions of the Book, Judaism, Christianity, and Islam, not for the purpose of trading slaves as some writers have claimed. The project was explicitly based on the ecumenical principle of *agapë* that Charlemagne identified as an “*eleemosynary*” form of love which had the explicit

² As Gerry Rose reminded us recently: “No matter how upsetting the world situation may be, never take the ‘piss’ out of epistemology.”

purpose of saving the despised, the wretched, and the unwanted of this world known as the *eleiëtës* (ἐλειήτης), the marsh people.

THE SINGULARITY OF THE JEWISH KHAZAR KINGDOM

During the entire period of the 9th century AD, the Khazar Kingdom played a crucial economic, social, and political role in stabilizing world trade through the northern regions of the Dnieper, the Don, and the Volga rivers, and, in so doing, established an extensive early type of world economic doctrine that could be called an early form of LaRouche-Riemann economic integration among Bulan, Charlemagne, and Haroun Al-Rashid.³

The far reaching economic alliance based on gratuitous exchange of cultural ideas between the three faiths became the basis for the first successful East-West peace and development policy in history, establishing a commercial Eurasian Trade Route among primarily Jewish, Islamic, and Christian leaders, for the explicit purpose of bypassing the greedy Venetian system. All of the princes of Europe and Asia were invited to practice such an *eleemosynary* policy among each other from the North Atlantic to the China Sea, principally, at the instigation of Charlemagne, Haroun Al-Rashid, and the Radhanite Jewish Traders.

In 759 AD, after taking the city of Narbonne from the Saracens of the Umayyad Caliphate of Spain, Charlemagne's father, King Pepin the Short (714-768), divided the city into three equal parts: one for the Christians, one for the Muslims, and one for the Jews. Immediately after the death of his father in 768, Charlemagne created the ecumenical [Makhir of Narbonne](#). Jewish historian Abraham Ibn Daub wrote:

“Then King Charles sent to the King of Baghdad [Al-Rashid] requesting that he dispatch one of his Jews of the seed of royalty of the House of David. He hearkened and sent him one from there, a magnate and

³ See my previous report on [CHARLEMAGNE AND HAROUN AL RASHID, PART I](#), November 22, 2010.

sage, Rabbi Makhir by name. And [Charles] settled him in Narbonne, the capital city, and planted him there, and gave him a great possession there at the time he captured it from the Ismaelites [Arabs]. And he [Makhir] took to wife a woman from among the magnates of the town; *...* and the King made him a nobleman and designed, out of love for [Makhir], good statutes for the benefit of all the Jews dwelling in the city, as is written and sealed in a Latin charter; and the seal of the King therein [bears] his name Carolus; and it is in their possession at the present time. The Prince Makhir became chieftain there. He and his descendants were close [inter-related] with the King and all his descendants.”⁴

Following in his father's footsteps, Charlemagne went further by initiating a political process of applying the ecumenical idea of the triply-connected concept of God (the *Filioque*) to politics through the paradoxical idea of an ecumenical Augustinian City of God; that is, by making Narbonne an ecumenical city ruled by three ecumenical rulers. That was, for all intent and purposes, the first application of the “Khazar Project.”

All three city kingdoms lived in harmony under the protection of Charlemagne for almost a century. Similarly, Haroun al-Rashid used the Radhanite Jewish Merchants to establish a Jewish homeland in Khazaria with a similar type of triply-connected integration. (See my report on [*The Truth About the Jewish Khazar Kingdom*](#), 1/14/2011)

There remains very little original information about Khazaria except the report from Mas'udi in his *The Meadows of Gold*, which he wrote, as he said, for the purpose of “snatching precious fragments of the past from oblivion...” As Mas'udi wrote: “The king, his court and all those of the Khazar race practice Judaism, to which the king of the Khazars was converted during the reign of Haroun al-Rashid.” (Mas'udi, *The Meadows of Gold*, Penguin Books, 2007, p. 21) The Narbonne project reportedly lasted five centuries until the 13th century.

⁴ Abraham Ibn Daud, [*Sefer Ha-Qabbalah \(The Book of Tradition\)*](#), Routledge & Kegan Paul, London, 1967. See my report: [THE TRUTH ABOUT THE JEWISH KHAZAR KINGDOM.](#)

However, all traces of its existence were practically erased as if such an idea had never been established on the soil of the Languedoc. It would be a tremendous gift to humanity if anyone were to recover this lost treasure from southern France today.



Figure 3. Water jug gift from Haroun Al-Rashid to Charlemagne.

Such gratuitous form of city building was considered a more civilized form of economic exchange between peoples compared to the venal and competitive Venetian commodity-exchange and market oriented form of taking advantage of the other. The Narbonne project, therefore, was oriented more toward a good neighbor relationship rather than toward beating your neighbor to the punch on the stock exchange.

The form of *eleemosynary* economics that Charlemagne developed was directly based on the principle of *agapè*, that is, on disinterested gifts of money for

the needy. Charlemagne's Building Administrator and biographer, Einhard, reported that Charlemagne had an extensive network of Christians in the Holy Land to whom he sent gifts regularly:

“He (Charlemagne) was most active in relieving the poor and in that form of really disinterested charity, which the Greeks call *eleemosynary*. He gave alms not only in his own country and in the kingdom over which he reigned, but also across the sea in Syria, Egypt, Africa, Jerusalem, Alexandria and Carthage. Wherever he heard that Christians were living in want, he took pity on their poverty and sent them money regularly. It was, indeed, precisely for this reason that he sought the friendship of kings beyond the sea, for he hoped that some relief and alleviation might result for the Christians living under their domination.”⁵

This *eleemosynary* policy sealed the bond between Charlemagne and Haroun Al Rashid, because Haroun had discovered that Charlemagne's generosity did not expect anything in return. The only intention of this general welfare was to have people become better human beings. This agapic form of *eleemosynary* policy was the most natural form of economic exchange that permeated all aspects of social, religious, legal, artistic, and economic life of the Carolingian society, and was also the basis for monastery charity.

Eleemosynary agapē was the economic basis for the ecumenical arrangement that was established from Middle-Saxon England and the Carolingian Empire on the Atlantic, to the Scandinavian Federation in the North Sea and the Baltic Sea, through Russia, Ukraine, and Crimea, into the Black Sea, and into the Caspian Sea, reaching the shores of Syria, Iran, and Iraq. The cultural gift exchange policy had captured the imagination of the entire Islamic region of the Mediterranean, as well as the Eastern regions of Afghanistan and Pakistan, including as far East as India and China. This is the *higher hypothesis* that Nicholas of Cusa advocated in his *Peace of Faith* and which is best expressed today by Lyndon LaRouche's ecumenical principle:

⁵ Einhard and Notker the Stammerer, *Two Lives of Charlemagne*, Penguin Books, 1969, p. 80.

“For example, in European history an ecumenical accommodation among Christian, Jew, and Muslim as in pre-Torquemada Spain, or in Cardinal Nicholas of Cusa’s *De Pace Fidei*, is the fruit of a discovered universal principle which binds all people in common, respecting the purpose to be assigned to all societies and religious bodies. This represents the attempted representation of the discoverable universal principle of law which must commonly govern the nations and the people within them. There can be no just law which does not submit to this implicitly divine imperative.”⁶

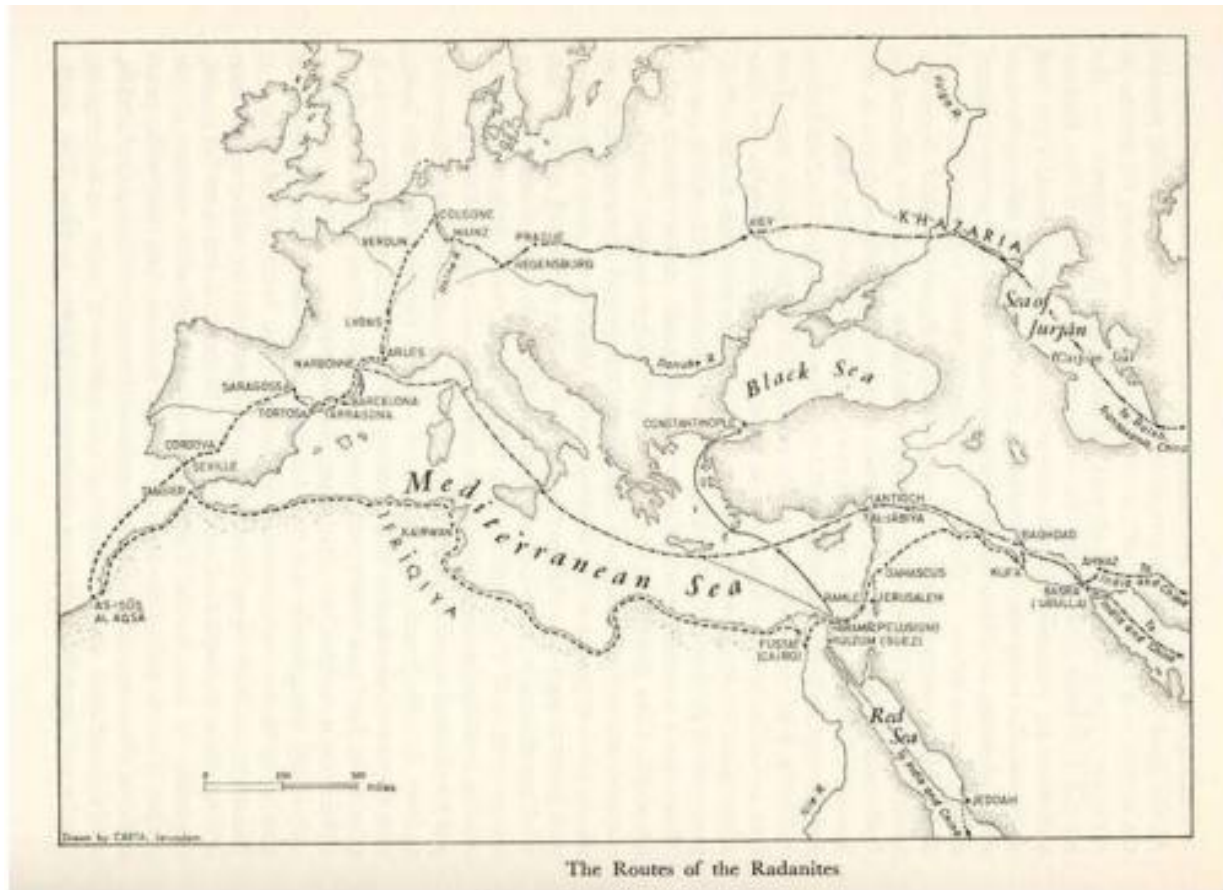


Figure 4. The two main routes of the Radhanites started from Narbonne to Regensburg and went to Kiev and Atil; the other, through Spain to North Africa to Jerusalem and Baghdad.

⁶ Lyndon LaRouche, [THE SO-CALLED “ENLIGHTENMENT”](#), EIR, May 19, 2006, p. 49.

Thus, Charlemagne the Christian Frank, Bulan the Jewish Khazar, and Haroun Al Rashid the Islamic Muslim created an international community of principle unifying their respective cultures under the guiding light of *agapē* based on their common respect for the three great religions of the Book. The control center of this far-reaching Ecumenical Civilization was Baghdad, under the sponsorship of the Abbasid Caliphates of al-Ma'mun and Al-Rashid.⁷

⁷ AL-AMIN, AL-MA'MUN, AND THE KHAGAN. When, near the beginning of al-Ma'mun's Caliphate, and attempting to prevent a civil war with his brother al-Amin over his turn to reign as Caliphate, there were exchanges of letters between the two brothers in which al-Ma'mun identified his peaceful policy with the Jewish King of Khazar, the Khagan, and even suggested that, in case of defeat in a war against his brother, he would put himself under the protection of the "Khagan, the King of the Turks."



Figure 5. The geographic location of Khazaria has today become a British controlled geopolitical conflict center.

The crucial experimental center of gravity for this vast economic, judicial, and cultural enterprise was the Jewish Khazar Kingdom whose capital city was Atil on the shores of the Volga River, from which Jewish Radhanite traders travelled to all points of the world with their *eleemosynary* policy, spreading their ideas about God, man, and the universe. The Khazar capital city, Atil (or Astrakhan), was the key transshipment point between the Carolingian and the Islamic kingdoms, and the key strategic flank against the Venetian Byzantine usurious alliance. Historian Kevin Alan Brook emphasized the importance of the trade route of the Khazars, and linked it to the traditional Silk Road to China that

was developed by the Jewish Radhanite traders based in Narbonne, France, and headquartered in Radhan, Iraq. Brook wrote:

“Khazaria was an important trade route connecting Asia and Europe. For example, the "Silk Road" was an important link between China, Central Asia, and Europe. Among the things traded along the Khazar trade routes were silks, furs, candle wax, honey, jewelry, silverware, coins, and spices. Jewish Radhanite traders of Persia passed through Itil [Atil] on their way to Western Europe, China, and other locations. The Iranian Sogdians also made use of the Silk Road trade, and their language and runic letters became popular among the Turks. Khazars traded with the people of Khwarizmi (northwest Uzbekistan) and Volga Bulgaria and also with port cities in Azerbaijan and Persia.”⁸

Brook further established that the Radhanite traders had prospered in France, from 750 until the 830's AD, and had developed several routes from Charlemagne's kingdom to Khazaria. According to the Persian geographer and post master general of the ninth century, Ibn Khordadbeh⁹, there were four Radhanite traveling routes which started from Narbonne and the Rhone Valley, in Southern France, and went to Persia by land or by river routes through the Caucasus Mountains and through the Slavic lands all the way to the Caspian Sea, and from there to Persia or to China. After 793 AD, their main travelling route was through the Charlemagne Rhine-Main-Danube canal traveling from the Rhine River to Regensburg on the Danube, to Vienna, to Kiev and Atil. Brooke noted especially:

“The Traveling Radhanites established social and cultural relations between Central Europe and Kievan Rus” and Khazaria. Beginning in the middle of the ninth century, trading became extensive between Regensburg (a major southern German city) and the Khazar capital, Atil; the cities of

⁸ Kevin Alan Brook, [*An introduction to the History of Khazaria*](#), Copyright © 1996-2022.

⁹ Ibn Khordadbeh, [*Book of Routes and Kingdoms*](#), with French edition of: [*LE LIVRE DES ROUTES ET DES PROVINCES*](#), by Société Asiatique, 1822.

Vienna and Kiev served as major trading centers along the route. Over the years, the Khazars came increasingly into contact with the western Jews, in large part because of the Regensburg-Kiev-Atil route.”¹⁰

However, the most significant aspect of the Khazar Kingdom was that, throughout the entire history of mankind and for only a few centuries of its existence, it was the only nation in the world where the Jewish people were not persecuted, and where Jews had built a home in which they were the masters of their own destiny.

Khazaria was destroyed because the Jewish leadership had established a cultural platform against the slave trade and had the explicit purpose of helping the poor and the needy. Khazaria had established a policy whereby other religions were not only tolerated, but were openly welcomed in accordance with their ecumenical principle that both Charlemagne and Haroun Al Rashid had adopted, and whereby Judaism was considered the true roots of Christianity and of Islam. Each religion had its own artistic form of expression which sometimes expressed a hidden form of collaboration with the other two.

For example, note how there is in Figure 5 the illustration of a doubly-connected torus rotation expressing a very early Islamic knowledge of the underlying circular action geometry of numbers. In this case $4 \times 4 = 16$, where each of the 4 separate rotations illustrates a cross. Joseph of Spain, a famous Radhanite merchant of the ninth and tenth century, authored mathematical treatises and is credited for having brought Arabic numerals into Europe from India.

¹⁰ Kevin Alan Brook, *The Jews of Khazaria*, Rowman & Littlefield Publishers, Inc., 2006, p. 77.

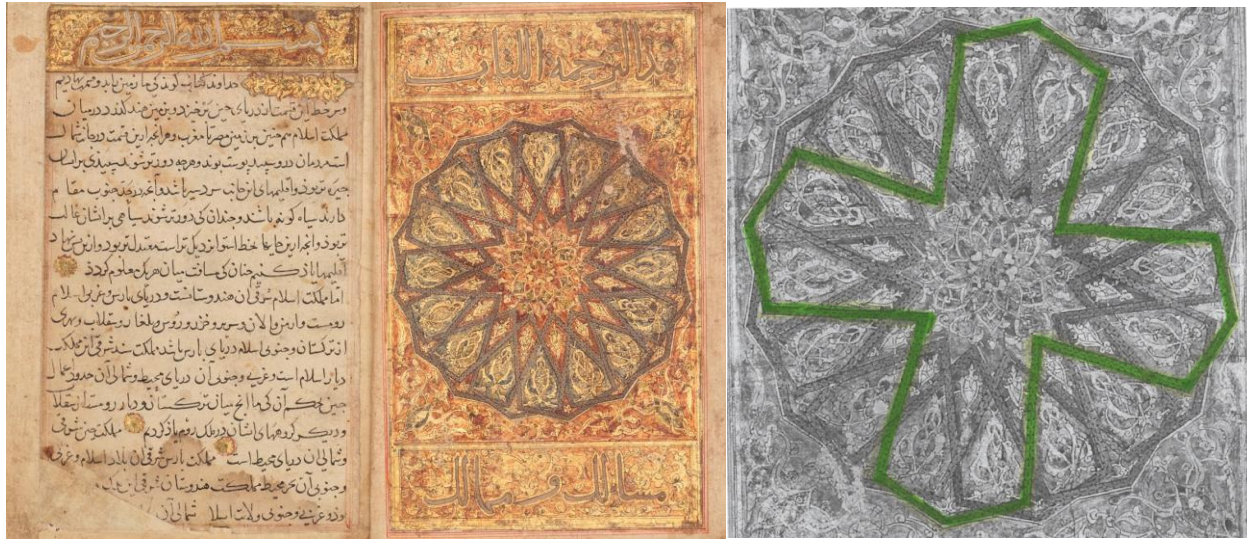


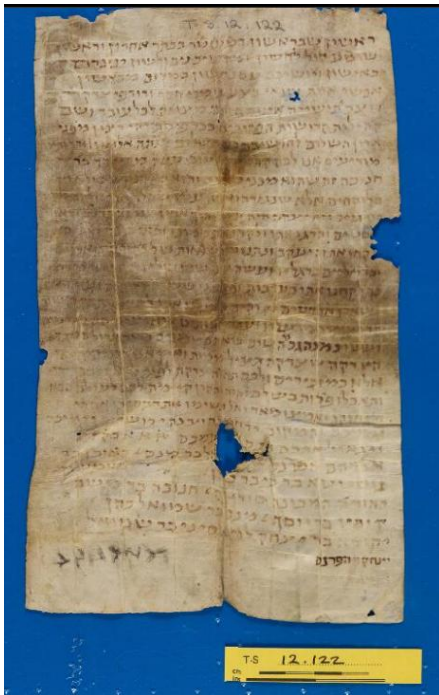
Figure 6. [Kitab al-Masalik wa'l-Mamalik of al-Istakhri](#) (Source)

Figure 6 is an example of a discrete Islamic ecumenical art form which includes the Christian cross as the basis of its design. Only the higher thinking person who is not closed inside his or her own self-interest is capable of understanding triply-connected relationships as a form of higher geometry of ecumenical integration. Such was, for example, the nature of the higher outlook of the legal experts from the South African government who presented their case in defense of the Palestinian people at the International Court of Justice at The Hague on January 11, 2024, thus opening a new ecumenical chapter in world justice for the benefit of all of mankind.¹¹

THE KHAZAR KIEVAN LETTER

¹¹ See the report: [Zepp-LaRouche: German Farmers and South Africa Show How To Make History](#)

The Jewish Kievan Letter is a beautiful example of the charitable application of the Khazarian idea of justice, *agapë*. The letter was written in Kiev during the first half of the 10th century as an appeal to charitable Jewish communities, from the four corners of the world, to help the bearer of the letter, Jacob, raise the remaining 40 coins of silver still owed to his creditors. The practice of *eleemosynary agapë* was then called for as a true act of disinterested charity. Those were the days when the value of giving was considered of greater benefit to all, a far cry from shareholder value of today. The Khazar Kievan Letter reads as follows:



“The First among the foremost, He who is adorned with the diadem “Final and First,” who hears the whispered voice, and listens to utterance and tongue – may He guard them as the pupil (of one’s eye), and make them to dwell with Nahshon on high as at first – Men of truth, despisers of gain, doers of loving kindness and pursuers of charity, guardians of salvation whose bread is available to every wayfarer and passerby, Holy communities scattered to all (the world’s) corners: may it be the will of the Master of Peace to make them dwell as a crown of peace!”

Figure 7. The Khazar Kievan Letter

“Now, our dignitaries and masters, we, community of Kiev, (hereby) inform you of the troublesome affair of this (man) Mar Jacob ben R. Hanukkah, who is of the sons of [good people]. He was of the givers and not of the takers, until a cruel fate was decreed against him, in that his brother went on the road, and there came [brigands who slew him and took his money. Then came creditors who took captive this (man) Jacob, they put chains of iron on his neck and fetters about his legs. He stayed there an entire year [... and after-]wards we took him in surety; we paid out sixty [coins] and there ye[t...]remained forty coins; so we have sent him among

the holy community that they might take pity on him. So now, O our masters, raise up your eyes to heaven and do as is your goodly custom, for you know how great is the virtue of charity. For charity saves (men) from death. Nor are we as warners but rather as those who remind; and to you will there be charity before the Lord your God. You shall eat (the) fruits (thereof) in this world, and the capital fund (of merit) shall be yours perpetually in the world to come. Only be strong and of good courage, and do not put our words behind your backs; and may the Omnipresent bless you and build Jerusalem in your days and redeem you. A(men?) A(men?) A(men?)”¹²

This extraordinary statement from Kievan political leaders is a beautiful testimony to the tradition of justice in the Khazar Kingdom, which is also a direct echo of Saint-Paul's *I Corinthian 13*. When such testimony is compared to both Islamic and Jewish accounts of the Justice system of the Khazars, no one is surprised to discover that the principle of *agapë* represented the common principle, which united the judges who sat at the Supreme Court of the Khazar Kingdom. Another Islamic historian, Istakhri, confirmed the ecumenical process of this Constitutional Supreme Court practice, when he wrote:

“The king has seven judges [hukkam] from the Jews, Christians, Muslims and idolaters. When the people have a lawsuit, it is they who judge it. The parties do not approach the King himself but only these judges. Between the judges and the King on the day of the trial there is an intermediary, by whom they correspond with him about what is happening and have access to him. He transmits his orders to them, which they carry out.”¹³

¹² The Kievan Letter is signed by 11 Jewish officials of the city of Kiev, some of them possibly related with the Radhanite trading company.

¹³ Istakhri, ed. De Goeje, *Bibl. Georg. Arab.*, I. Quoted by Dunlop, *Op. Cit.*, p. 93.

Such was the constitutional monarchy setting of the ecumenical Supreme Court of the Khazar Kingdom. This was the supreme law of the land in carrying out justice among people from the three great religions of the Book.

The Kievan Letter implicitly reminded people of the supreme agapic law of this Jewish nation, as the divine imperative ruling over the only Jewish nation ever to exist, and which could only find its true meaning within an ecumenical unity with Christianity and Islam. One can easily see how this form of ecumenical culture was considered as a mortal danger to the Venetian banking practice of usury as well as the British-American Banking system of today. Both Carolingian Christianity and the Abbasid Islam were against usury.

Venice's conquest of the Byzantium Empire and Constantinople, against the Islamic Caliphate of Haroun Al-Rashid and against the Carolingian Renaissance of Charlemagne went into high gear immediately after the deaths of these two leaders, in 809 and 814, respectively. Then later, the Venetians launched the Crusades with the conquest of the Ottoman Empire against the Italian Renaissance of Nicholas of Cusa, in a similar fashion. It was the same continuous warfare, which was organized against the same ecumenical idea in Spain with the expulsion of the Jews starting in 1492. Are we going to let this very same anti-agapic policy ruin the world, again, today?

LOUIS XI AND 'THE ROSEBUSH OF WAR'

"When Justice reigns in a Kingdom, the common good is well guarded, and so is the particular: for Justice is that virtue which defends human company and community of life, such that each may well use common things as common; and the particular as particular.

"He who wishes to follow Justice, must love and fear God, so that he may be loved by Him; but one cannot love Him better than to do good (agathon) to each man and evil to none, and then the people will acclaim him just and follow him, and revere and love him." Louis XI, *The Rosebush of War*.

King Louis XI (1423-1483) of France incarnated the true ideal of Plato's philosopher king by favoring the common people over the privileged aristocracy. His greatest achievement in history was his belief that *agapè* is the fundamental principle underlying the increase in Potential Relative Population-Density of mankind. The reign of Louis XI is the only known period in history during which the population demographics of France doubled in size.

A good example of Louis XI's fight for the general welfare of the people is his efforts to stop the inquisitors against the Waldensians (Vaudois) of the Dauphiné region of southern France. Louis XI's battle against the Inquisitors of the Waldensians in the Dauphiné, which had been going off and on for two centuries, became emblematic of the conflict between Louis XI and the feudal oligarchy of France. Louis XI defended the right of the population to choose their own beliefs against the abuses of an Ultramontane clergy which had taken over the Catholic Church of Rome and of France, and which used all of its spiritual and financial powers to maintain control over both the physical and spiritual condition of mankind. Thus, the inquisition against the Waldensians of the Dauphiné region of France, especially those of the Vallousie, Freyssinière, and Argentière, had a political agenda and was used to attempt to stop Louis XI's project for the creation of a Nation-State based on the common good.¹⁴ The best writings of Louis XI on the common good can be found in his *Rosebush of War*.

[THE ROSEBUSH OF WAR](#) is a compilation of 146 pages of recommendations that King Louis XI wrote for his son the Dauphin, near the end of his life in 1483, which he published in manuscript form in 1494. The following selection is a revised translation by Katherine Notley.

¹⁴ See my report : [IN MEMORIAM LOUIS XI 1423-1483 PHILOSOPHER KING OF FRANCE.pdf](#)
([amatterofmind.us](http://www.amatterofmind.us/))

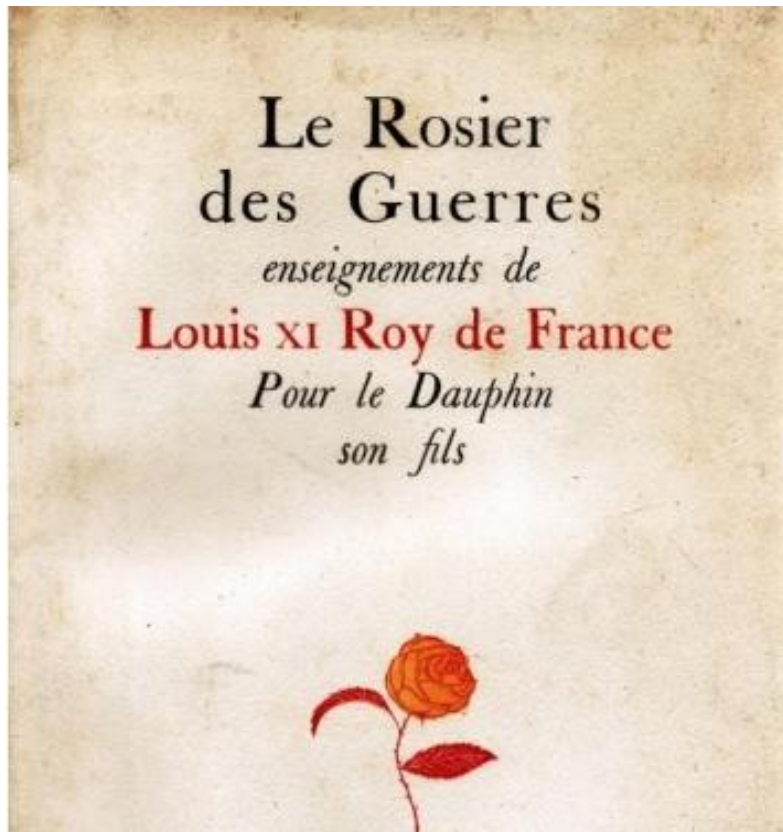


Figure 8. The Rosebush of War

FIRST CHAPTER, WHICH IS A PROLOGUE REGARDING THE REASONS FOR THIS ROSEBUSH by King Louis XI

“Because matters which are known and understood by experience are better known, and of them we can better speak the truth, than those which we know only by hearsay, after we have contemplated and brought to memory those things which in our time came to pass in our Kingdom of France, touching on the government, the care and defense of the same, as much including the life and reign of our late father of noble memory, King Charles the Seventh of that name, may God give him absolution, as our own; and after having looked over and counterweighed the events of the times of our predecessor Kings of France, and those coming before and after them, as the Chronicles put it; and desiring that those, who after us will come and rule, especially our very dear and well-loved son, Charles Dauphin of

Viennais, so that he might well profit, reign, and triumph in the growth of our said Kingdom; we have wished to have drawn up and assembled in a small volume several good notable teachings aiming at the care, defense, and government of a Kingdom, which we have named the Rosebush of War.

And because we have found of our own life and knowledge, that nothing has occurred which similarly may not have happened before; and that the recording of the past is quite profitable, as much to console, counsel, and comfort us against adversity as to steer clear of those troubles against which others have stumbled, and so enliven and drive us to do good like the best of men; we have wished to append abridged Chronicles, from the times of our predecessors the first Kings of France up to our own coronation, because it is both a great pleasure as well as a good pastime to recite past events, how and in which manner and in what sort of time they occurred, such as losses and conquests, or subjugations of towns or of the country.”

[...]

THIRD CHAPTER: ON THE ESTATE AND DUTY OF KINGS AND PRINCES

“Considering that the duty, the estate, and the vocation of Kings, princes and their cavalry is to defend the common good, both ecclesiastic and secular, to uphold justice and peace among their subjects, and to do good, they will have good in both this world and the next; and if they do evil only, affliction will come, and it shall come to pass some day that one must leave the world to go and give account of one's undertakings and receive one's reward. And to risk their lives for another, which among all other estates of the world is most to be praised and honored. And because the common good which concerns many, which is the commonweal of the Kingdom, is more praiseworthy than the particular, which often has frustrated the common good, we have freely put into writing the acts of the princes and of their cavaliers, and all good doctrines which serve their estate.

“I have seen nothing which so destroyed and annihilated the power of the Romans, as when they betook themselves more to the particular than to the common good.

ON JUSTICE

“When Justice reigns in a realm, the common good is well guarded, and so is the particular: for Justice is that virtue which defends human company and community of life, such that each may well use common things as common; and the particular as particular.

“Who wishes to follow Justice, must love and fear God, so that he may be loved by Him; but one cannot love Him better than to do good to each man and evil to none, and then the people will acclaim him just and follow him, and revere and love him.

“Who would be just, it is not enough to not do harm to others, but one must also oppose those who seek to do harm to others:

“Thus, a man is just who brings about peace and tranquility.

“Of justice, two things appertain: the will to benefit all men, and to do injury to no man.

“When evil acts began to multiply in the world dangerously, in order that the evildoers be punished, men committed their lives to the service of the lords, who were thus instituted to defend right among them.

“According to the nature of the people and the countries, the Kings established laws in their lands, through which their lands and Kingdoms were and would be maintained. Thus in this one is a Cavalier, the other a merchant, and another a laborer. And since the profit of one empowers the benefit of another, wars and hatred would arise and be the destruction of men, unless there was Justice, which guards and defends the community of life and of whose power is so great, that evildoers together wish that justice be withheld from among them.

“A King is good and noble, who in his Kingdom removes a bad law, in favor of a good one, and takes care not to break a law which is profitable to the people, for the people will always obey a benefactor.

“The greatest and sovereign good, which a King could have in his Kingdom, is the obedience of his subjects, for God requires no more of His creatures.

[...]

“We read of King Alexander, who when his father the King was near death had him crowned and made King of his Kingdom and made him sit on the Royal throne, and the Princes and lords were content with that; nonetheless, after the death of his father, to draw to himself the hearts of his men and subjects, he said among other beautiful words: Good lords, I wish to have no seignury over you, but to be as one of you, and, I wish that it please you to accept me. I would love what you love and hate what you hate. I do not wish in any manner to be in opposition to you or your acts. But I, who hate frauds and malice and have always loved you when my father was alive, and still do and will always, counsel and pray you that you fear God and obey Him as sovereign Lord, and elect that one as King, whom you see the most obedient to God; who will best think of the good standing of the people; who will be most easygoing and merciful to the poor, who will protect justice and right among the weak as much as the strong; who most will expose his own body for the commonweal; who for no delectations nor delights will be slow to protect and defend you; who most boldly places himself in danger of death to destroy your enemies; and who by means of his good works protects you from evil. For such a man must be elected King, and none other.

“And when his men had heard his reasoning and recognized his great discretion and subtle understanding, they were greatly surprised and responded to him: We have heard your reasoning and have accepted and accept your counsel, so we supplicate you and wish that you reign and have lordship always over us, and we hold that no other has so well deserved to

be our King. And so they elected him seigneur and King, and crowned him, and gave him their blessing, and prayed to God that He keep him. To them he said: I have heard the prayer which you have made for me, and how of good heart you have made me King, so I ask humbly of God, that He confirm His love for me in your spirit, that it be His desire that He not suffer me to do anything but what is profitable to you, and honorable to me.

“We read as well of King Solomon, whom the people feared greatly for the great judgments he made. And also several others, whose lives must be as a light for those who come after.

ON THE COMMON GOOD OF THE KINGDOM

“The first laws of the princes deal with the common good, which is the commonweal of the Kingdom, and the Cavalry is principally created for the defense of this common good, for the cities as well as for the Kingdom.

“At the beginning of the century, when cities and towns were first made, rural life, deprived of men, was shared with the community of dumb and wild beasts.

“And cities were, from the first, the name of the common good or the public wealth.

“A city is the assembly of people to inhabit one place and to live under one law; and thus, as people and their habitations are diverse, so also are appearances and the laws diverse throughout the world; and accordingly are there diverse lordships to guard the common good, so that the strong do not harm the weak, and each one may have what is his, which he may employ by right and reason.

“The government of the Kingdom must from the beginning be firm, and rest upon three pillars.

“The first is justice, which must be fixed and established within the heart of the King, who must render to each his right, and lean neither to the right nor to the left.

“Solomon said that, “A just King will never have mishaps.”

“The second pillar is reverence, which the people must have, in the way of the Apostle, who said, “Honor thy Lord.” That is the only thing in the world which seeks the merits of faith, and which overcomes all sacrifices.

“The third pillar is love, which must be in the one and in the other. For the King must love his subjects with a great heart and a dear faith, and seek day and night the common profit of the kingdom, and of all his subjects; and must they also love their King with a right heart and true intention, and give him counsel and aid in upholding his estate and seignury. It is said, that one is a good cavalier and is loved by God, who loyally loves him who reigns under His authority.”¹⁵

1.11.24 THE DAY OF JUSTICE FOR THE PALESTINIAN PEOPLE

On January 11, 2024, the historical intervention of the Republic of South Africa at the International Court of Justice at The Hague, announced the moment of truth about the ongoing genocide of the Palestinian people by the government of Israel. The point to be made is that such a moment is a wonderful expression of *agapè* for the whole world to remember, because it marks the beginning of a paradigm shift in world history. By this agapic act of stopping the genocide of the Palestinian people, the Republic of South Africa has given Israel a chance to redeem itself by preventing it from self-destruction.

¹⁵ Louis XI, [*Le Rosier des Guerres*](#), original manuscript established by Pierre Chenysot, Paris, 1494, 146 pages.



Figure 9. The International Court of Justice in The Hague, January 11, 2024. Photo Craig Murray

The day of justice for the Palestinian people has been heard and seen at The Hague on January 11, 2024, when the Republic of South Africa presented the case of genocide against Israel which is currently taking place over the population of Gaza in Palestine. On the left are seated the accusers, South Africa, on the right are seated the accused, Israel, and in front of them, are seated seventeen judges hearing the charge of genocide. Israel presented its view of the matter on the following day. The beauty of this action by the Republic of South Africa is that it gives Israel the opportunity to save itself from the worse crime in human history.

The irony of the circumstance, however, is that one of the judges, Aharon Barak, President of Israel's Supreme Court and supporter of the accused, Benjamin Netanyahu, is expected to let this corruption of truth go unchallenged. As reporter Craig Murray pointed: "By appointing his apparent opponent Barak to the ICJ, Netanyahu has exhibited typical cunning. If Barak rules against Israel, Netanyahu can claim his domestic opponents are traitors to national security. If Barak rules in

favour of Israel, Netanyahu can claim Israeli liberals support the destruction of Gaza.”¹⁶ The danger, however, is that if the court votes in favor of Israel, both Israel and the International Court of Justice will self-destruct.

AGAPĚ: LEIBNIZ AND THE CHARITY OF THE WISE

From the preface of the '*Codex Juris Gentium Diplomaticus*' (*The Diplomatic Code of People's Rights*), 1693, by Gottfried Wilhelm Leibniz

“A good man is one who loves all men, so far as reason permits. Therefore, if I am not mistaken, we may most fittingly define *justice*, which is the virtue of governing that affection which the Greeks call *philanthropy*, as the *charity* of the wise man, that is, as charity which follows the dictates of wisdom. So, the assertion attributed to Carneades, that justice is the highest folly because it bids us consider the interest of others while neglecting our own, is based on ignorance of its definition. *Charity* is universal benevolence, and *benevolence* is the habit of loving or of cherishing. But to love and cherish is to find pleasure in the happiness of another, or what amounts to the same thing, to accept the happiness of another as one's own. Thus the knotty question of how there can be a disinterested love which is free from hope and fear, and from every consideration of utility, is solved, and in a way that is also of great importance in theology. *For the happiness of those whose happiness pleases us is obviously built into our own, since things which please us are desired for their own sake* (Emphasis added). Thus the contemplation of beautiful things is itself pleasant, and a painting of Raphael affects him who understands it, even it offers no material gains, so that he keeps it in his sight and takes delight in it, in a kind of image of love.

¹⁶ [Your Man in the Hague \(in a Good Way\). - Craig Murray](#)



Figure 10. Raphael, Madonna of the Rose. Circa 1518. Baby Jesus is pulling up John the Baptist ever so gently toward *agapë*.

“But when the beautiful object is at the same time capable of happiness, this affection passes over into true love. The *divine love* moreover, excels over other loves because God can be loved with the happiest result, since nothing is happier than God, and at the same time, nothing can be conceived more beautiful and more worthy of happiness. *And since He possesses supreme power and supreme wisdom, His happiness is not only built into ours, (if we are wise; that is, if we love Him), but It also constitutes ours*

(emphasis added). But since wisdom should guide charity, we also need a definition of wisdom. I believe, however, that we will best satisfy the concept men have of it if we say that *wisdom* is nothing but the science of happiness itself. So we come back again to the notion of happiness, which is not the place to explain.”¹⁷

LYNDON LAROCHE'S REVOLUTIONARY CONCEPT OF *AGAPË* AS THE FOUNDATION OF HAPPINESS

After its first introduction to the *American Declaration of Independence*, it was not obvious that the “pursuit of happiness” was an easy principle to sustain, along with life and liberty, because such a principle is in fact the most difficult to apply for any society and under any circumstance. When Benjamin Franklin established that principle as a fundamental right to the American Government, he was perfectly aware of the task this would pose to a citizen, if he or she were not

¹⁷ Gottfried Wilhelm Leibniz, *Philosophical Papers and Letters*, edit. Loemker, 1989, p. 421.

willing to make the required sacrifice to keep it. Indeed, how do you apply “selfless love” or “disinterested love” to a society and how do you make sure that, once you have succeeded in applying such a principle, the next generations will continue to succeed in maintaining it? There is no simple answer to this question, but here is how Lyndon LaRouche proposed to solve it:

“Now, the term is "the pursuit of happiness." Now, the "pursuit of happiness," pertains not to greed, or not to utilitarian notions, but rather to the fact that we are all mortal individuals—we die. We all die. Therefore, do we die as animals, or do we die as something else? And this distinction is located, where? And Leibniz is clear on this, as Plato is: The difference between man and beast, lies in those creative powers, which I referenced again today, in terms of the ability to discover a universal physical principle, or to discover the same distinct kind of idea, in the form of, shall we say, [conductor Wilhelm] Furtwangler’s concept of "performing between the notes," in terms of the composition in the Bach tradition, a composition based on Florentine *bel canto* voice-training and its application, the idea of the "comma" from the Pythagoreans.

“So, this idea of creativity, as a distinction between man and the beast, is the meaning of "happiness." That is, we're all going to die, so therefore, how can we take pleasure out of the fact that we're going to die? We can only take pleasure out of the fact we're going to die, when what we're doing while we're alive, somehow has *permanent value for society*: that we will live in the future, in that way, and practically, as our ancestors, our predecessors, who made discoveries of principle we share, live in us. So therefore, the right to *have a life*, while we live, which is a fulfillment of that which makes us human, rather than monkeys, is the "pursuit of happiness"—the *right to development*, in a sense. The right to education: This was a big issue! As for the question of slaves—it was illegal—you could be killed, as a crime against the local state, for allowing a slave to become educated to read and write. ... “The realization of the meaning of being human; the right to

participate in the process, of realizing what it is, the potentiality of being human.”¹⁸

Do you see how the paradox can only be solved by fostering creativity throughout society as a whole? Are you happy to die in order to immortalize mankind? This is how the Christian revolutionary principle of *agapë* became the principle of general welfare for all of mankind. It is in that sense that Leibniz conceived of natural law: “It is in this sense that learned men have rightly set down, among things to be desired, that the law of nature and the law of nations should follow the teachings of Christianity, that is, *τὰ ἀνωτερά*, (*ta anoterá*, from the top down), the sublime matters, the divine things of the wise, after the pattern of Christ. In this way, I believe that I have interpreted the three precepts of the law, or the three degree of justice, in the most fitting way and have pointed out the sources of natural law.”¹⁹

PLATO'S GOOD AND BEAUTIFUL AS THE FRUIT OF AGAPË

Many years ago, Lyndon LaRouche recognized that Plato's higher hypotheses in *The Republic* was able to link together the highest good *agathos* (*ἀγαθός*) and love of mankind, *agapë*, which could only be done through discoveries of principles and only from the top down. As LaRouche stated:

“This same conception known to Plato, was supplied a far richer meaning by the mission of Jesus Christ and his Apostles. The famous 13th Chapter of the Apostle Paul's first letter to the Corinthians is the most famous of the locations in which the Christian conception of the Platonic Greek term *agapë*, has been circulated to the world at large. If you know music, this is also famous, and richly admired in its expression as the fourth of the great four hymns, called ‘*The Four Serious Songs*,’ one of the greatest

¹⁸ Lyndon LaRouche, [*The General Welfare Is the Constitutional Core*](#), EIR, February 10, 2006, p. 29-30.

¹⁹ Gottfried Wilhelm Leibniz, *Philosophical Papers and Letters*, edit. Loemker, 1989, p. 423. In other words for Leibniz, justice is nothing but an ecumenical consequence of *agapë* from the top down, that is, as *ta anoterá*.

works by one of the greatest musical composers of all time, Johannes Brahms.

[...]

“The notion which is termed the common good, or general welfare, is a product and corollary of that underlying principle of natural law.

“Unfortunately, today, the popularized falsification of the original meaning of the term *agapē* is shown by the way in which the Latin translation of *agapē*, *caritas*, is misused in the form of the English word ‘charity.’”²⁰

A brief survey into Plato’s lexicography will show that Lyndon LaRouche was right to identify the notion of *agapē* with Plato’s higher hypothesis and especially when it is confirmed by the notion of the good *agathos* as the fruits of *agapē*.

In fact, in *The Republic* Book II, 401abcd, for example, Plato identified *agathou* as the good and beautiful that the artist and poet look for in order to avoid expressing or imitating what is degrading and indecent in describing living things, through architecture, and through other images. This is the reason why for Plato, the leaders of society must always support artists and poets who look for what is gracious and beautiful in order to institute a process of perfectibility for the education of the youth.

Agapē is exclusively a Christian interpretation of the Greek term. Plato used *agaposin* for happy to be honored in *The Republic* (175a), *agapao* for love of money in *The Republic* (330c), *agapasthai* for justice in *The Republic* (359a), *agapon* for being happy in *The Republic* (450a), and *pseudos agapan* for loving a lie in *The Republic* (490b). Plato also used *agapan* to mean embracing and to cherish; *agapesis*, for affection; *agapetos* for desirable and satisfying in *The Republic* (619b). Only in *Ecclesiastics* 9, will you find *agapē* meaning brotherly

²⁰ Lyndon LaRouche, [Faith, Hope, And Agapé!](#) EIR, June 1, 2001, p. 22.

love, while *agapë* is translated as charity in *I Corinthians 13*, and as love of God in *Luc.* (11, 42).

I think the revolutionary concept of *agapë* that LaRouche has recovered from Plato and Christianity will become even more intelligible after considering the governing task that François Fénelon instituted for the son of Ulysses, Telemachus.

FRANÇOIS FÉNELON' S 'ADVENTURES OF TELEMACHUS'

François Fénelon (1651-1715) is a little known educator, poet, and catholic Bishop of Cambrai, who was born in the lower echelons of French nobility. Born only three years after the signing of the Peace of Westphalia, it is not surprising that he would have been educated in the Christian principle for the benefit of the other: *agapë*.

After having been deployed as a missionary to the Huguenots, from 1686 - 87, Fénelon became the assistant to his future rival, Jacques-Bénigne Bossuet, Bishop of Meaux, and gave lectures to young girls at the Chateau of Versailles. While teaching at the court of Louis XIV, Fénelon became friend to the Duke of Beauvilliers and the Duke of Chevreuse, who were both married to the daughters of the Finance Minister of the King, Jean-Baptiste Colbert, the number one assistant of Gilles de Mazarin, the masterful creator of the Peace of Westphalia. Those Mazarin associates were attempting to shape the monarchy of that period for centuries to come. This was the third time in French history, after Charlemagne and Louis XI that an attempt was made to completely transform the French monarchy into a revolutionary agapic governing power.

In 1689, Louis XIV named François Fénelon (1651-1715) governor of his children and thus Fénelon became the tutor of his eldest son, the Dauphin, Duke of Burgundy. Being a close friend of Henriette-Louise Colbert, Jean Baptiste Colbert's daughter and wife of Paul de Beauvilliers, the First Gentleman of the King's Chamber, Fénelon was viewed as a most influential individual for shaping the future of the French court.

As a tutor, Fénelon not only had the responsibility to form the character of the next king of France, but also had the power to mold the future history of the monarchy of France. However, in 1693, the publication of his most famous book, *Les Aventures de Télémaque* ([Adventures of Telemachus](#)), cost him his position and he was expelled from Versailles because his ideas were perceived as a direct attack against Louis XIV. In his book, Fénelon attacked the theory of divine right of kingship that Louis was in the process of adopting from Bossuet. In fact, Fénelon was educating the next king against pomp and luxury, and was focussing the next King on selfless love, restraint, and the general welfare of the people. As Fénelon expressed his fundamental triply-connected principle: "*I love my family more than myself; more than my family I love my fatherland; more than my fatherland I love humankind.*"²¹

The publication of [The Adventures of Telemachus](#) was a total success with the population, but not with Louis XIV and Bossuet. Fénelon became an overnight sensation with multiple editions and translations of his book in every European language. His book became the best seller of the century and Fénelon was immediately recognized as the complete opposite to Bossuet on the issue of absolute monarchy. This caused Fénelon to be banished from Versailles, but not openly because of the popularity of his book. The hypocrisy of the Bossuet system was such that Fénelon was not to appear to be banished for his political views on the monarchy but for his quietist views of religion.

‘QUIETISM’: THE DELPHIC OPERATION AGAINST FÉNELON

The political content of *The Adventures of Telemachus* could not be taken on directly, so Bossuet took it upon himself to discredit Fénelon on a different terrain, which would not involve the King directly. Bossuet found Fénelon's weakness: quietism. The selflessness of quietism, in the form of contemplative passivity, became the pretext for getting rid of *agapë*. In effect, Bossuet managed to turn the issue of the highest quality of *agapë*, selfless love, into a sort of theatrical self-annihilation of one's soul into the Soul of God. The issue of political

²¹ Quoted from [Les Aventures de Télémaque - Wikipedia](#)

credibility of *agapë* was turned into a mystical diversion which turned the soul into political passivity; and Fénelon was reeled-in, line, hook, and sinker.

During the 1690's, Fénelon followed the teachings of Miguel de Molinos on the doctrine of "Semiquietism" and became a close associate to Madame Guyon, who was an avid follower of Molinos, and had become very influential with the ladies at the court of Louis XIV, especially with Mme de Maintenon, the King's mistress. After a Royal Commission in France declared the works of Madame Guyon unacceptable, she was confined to a convent, then to the Bastille, and finally she was exiled to Blois, in 1703. Meanwhile, because Fénelon was a close associate of Madame Guyon, he was sent back to his original parish in Cambrai. The purpose of this Delphic operation was to destroy Fénelon's agapic mission and bury any idea that came close to the "common good."

The fallacy of composition underlying the fight against *agapë* under the guise of quietism was that its purpose was aimed at having people embrace total apolitical tranquility.

Leibniz had an interesting comment to make about this whole affair. In a 1697 letter to Electress, Sophia, Leibniz recommended that the religious issue of quietism should be left to the Pope to decide, and that Sophia should make up her own mind about the value of doctrine itself. Earlier in '*Discourse in Metaphysics*' (1686), Leibniz wrote: "I mean this acquiescence to apply to the past; for as to the future, we ought not to be *quietists* and stand with folded arms ridiculously waiting to see what God will do, ... We must rather act in accordance with the *presumptive will of God*, so far as we are able to know it, trying with all our might to contribute to the general welfare..."²²

THE LAST COUNSEL OF MINERVA TO TELEMACHUS

"When thou shalt be invested with sovereign power, let it be thy only ambition to restore the golden age. Let thy ear be open to all, but let thy confidence be confined to few. Trust not implicitly to thy own virtue or thy

²² Gottfried Wilhelm Leibniz, *Philosophical Papers and Letters*, edited by Leroy R. Loemker, Kluwer Academic Publishers, Boston, 1989, p. 305.

own wisdom. Fear to deceive thyself, but fear not that others should know that thou hast been deceived.

“Love thy people; neglect nothing that may inspire them with love of thee. Those whom love cannot influence, must be ruled by fear; but this expedient, like a violent and dangerous remedy, should always be used with reluctance.

"Undertake nothing of which thou hast not considered the most remote consequences; look steadily at the future, whatever evils it may present; and know that true courage consists in the anticipation and contempt of necessary danger. He who will not voluntarily look danger in the face, will shrink from the sight when it is obtruded upon him; he only is wise and brave who willingly looks on all that can be seen, who shuns all that can be shunned, and meets that which is inevitable with equanimity.

“Avoid luxury, profusion, and pomp, and place thy glory in simplicity. Let thy virtues be the ornaments of thy person and thy palace; let these be the guards that surround thee; and let thy example teach the world in what honor consists.

"Let it be constantly present to thy mind that kings reign not for their own glory, but for the good of their people. The virtues and the vices of kings entail happiness or misery upon mankind, to the remotest generations, and a bad reign sometimes produces calamity for an age.

"Above all, guard against thy humor: it is a bosom enemy, which every man is condemned to carry with him to the grave; it will enter into all thy councils; and, if indulged, will certainly pervert them. It will prevent thee from improving opportunities of advantage; it will prefer shadow to substance, and determine important affairs by petty considerations. It obscures talents, depresses courage, and renders a man feeble, inconstant, odious, and contemptible. Against this enemy, be continually upon thy guard.

"Let the fear of the gods, Telemachus, be the ruling passion of thy heart: keep it sacred in thy bosom, as thy dearest treasure; for with this thou shalt possess wisdom and justice, tranquility and joy, unpolluted pleasure, genuine freedom, peaceful affluence, and spotless glory.

"I now leave thee, son of Ulysses! But, so long as thou shalt feel the want of my wisdom, my wisdom shall remain with thee. It is now time that thou should walk by the light of thy own mind. I withdrew from thee in Egypt and at Salentum, that I might reconcile thee to the want of that assistance and comfort which I afforded, by degrees, as a mother weans an infant from the breast, when it is no longer necessary to feed it with milk, and it is able to subsist upon more solid food.

"Such was the last counsel of Minerva to Telemachus; and while her voice yet vibrated on his ear, he perceived her rise slowly from the earth, and, a cloud of intermingled azure and gold surrounding her, she disappeared. Telemachus stood a moment astonished and entranced; then, sighing, prostrated himself upon the ground, and stretched out his hands towards heaven. After this homage was paid, he arose, awakened his companions, hastened their departure, arrived in Ithaca, and found his father under the friendly roof of his faithful Eumenes."²³

FIN

²³ François Fénelon, [Adventures of Telemachus \(archive.org\)](#), New York, Published by Hurd and Houghton, 1872, p. 557-559.