

THE IMPERIAL ROOTS OF FASCISM BEHIND THE CRUSADES: PART I CHARLEMAGNE, HAROUN AL-RASHID AND THE JEWISH KHAZARS.

[CLASS 7 WITH BOGOTA AND BUENOS AIRES LYM, DECEMBER 8, 2006.]

by Pierre Beaudry

INTRODUCTION: THE PRINCIPLE OF PROPORTIONALITY AND THE GREAT LEAP OF OVER A THOUSAND YEARS OF HISTORY.

The principle of proportionality that you have asked me to discuss with you comes from Leibniz and represents not only the principle underlying his Calculus, but also the principle of the *{pursuit of happiness}* embodied in the constitution of the American Republic. This is also what Lyn referred to as the underlying universal physical principle of harmonic ordering that is characteristic of Kepler's principle of gravitation for the solar system as a whole and for political organizing more generally. Think of this principle as reflecting, at the highest level, the divine proportion whereby *{animal is to man as man is to God}*, or as Vernadsky would express it as *{Abiotic is to Biotic as Biotic is to Cognitive as Cognitive is to Divine}*. In other words, the incommensurable gaps between man and animal is of the same nature as the incommensurable gap between man and God. And such a gap is best exemplified metaphorically by the gap between the plane and the sphere. It is a paradox that requires being resolved politically, and this is the way that Leibniz expressed it in his *{Memorandum of 1671}*.

"{Thus, hope and faith are founded on love, and all three on knowledge. Love is a joy of the mind arising out of contemplation of the beauty or excellence of another. All beauty consists in a harmony and proportion; the beauty of minds, or of creatures who possess reason, is a proportion between reason and power, which in this life is also the foundation of the justice, the order, and the merits and even the form of the Republic, that each may understand of what he is capable, and capable of as much as he understands. If power is greater than reason, then the one who has that is either a simple sheep (in the case where he does not know how to use his power), or a wolf and a tyrant (in the case where he does not know how to use it well). If reason is greater than power, then he who has that is to be regarded as oppressed. Both are useless, indeed even harmful. If, then, the beauty of the mind lies in the proportionality between reason and power, then the beauty of the complete and infinite mind consists in an infinity of power as well as wisdom, and consequently the love of God, the highest good, consists in the incredible joy which one (even now present, without the beatific vision) draws out of the contemplation of that beauty or proportion which is the infinity of omnipotence and omniscience." (Gottfried Wilhelm Leibniz,

**{OUTLINE OF A MEMORANDUM: ON THE ESTABLISHMENT OF A
SOCIETY IN GERMANY FOR THE PROMOTION OF THE ARTS AND THE**

SCIENCES (1671)}, in {THE REAL POLITICAL ECONOMY OF THE AMERICAN REVOLUTION}, edited by Nancy Spannaus, Washington D.C., 1977, EIR, p. 215-16.]

In response to Pedro's question of this morning, let me give you a good example of the physical power of the principle of proportionality with respect to the Republic. Just be careful not to liken the idea of "physical" to a physical object of sense perception, but rather to what Plato understood as a *{meta-physical}* principle, that is, what is ontologically present throughout the universe. In that sense, I am thinking of the intervention that Pedro, himself, made against Aznar and Felipe el Ilegitimo earlier last month. The way that intervention was made was a beautiful example of what Leibniz called *{proportion between reason and power}* because it reflected proportionality between what you understood and what you were capable of doing. And the intervention had the effect of making a profound physical impact on the republic of Columbia, as well as every other nation in the world throughout history, present, past, and future. It was an action expressing simultaneity of eternity.

So, I encourage others to do the same thing, in turn, whenever the opportunity arises. I only wish the French LYM would do something similar against the oligarchy in France. What you have done is a reflection of the citizen's physical power against the oligarchy, which is ontological, that is, *{physical and universal}* in character, and represents one of the best ways to build the character of your soul and to master your emotions. Lyn used to say: *{This is the way to hammer your personality.}* And, as Plato put it in his letters, it also requires a certain disposition. This type of action is a true application of the *{principle of proportionality}* that Leibniz was talking about in his 1671 *{Memorandum on Arts and Science}*. Now, let's move forward with the class and let's demonstrate how intervening in history is not at all a "promenade des Anglais."

The entire historical period of about 1,600 years, which separates Eratosthenes from Nicholas of Cusa, is a very large chunk of history in which there were no fundamental axiomatic changes that were successfully applied to civilized society as a whole. As Lyn pointed out, in his Q & A with the LYM on November 18, 2006, he said:

"{Now, you have a direct leap from there, by way of passing through, especially Eratosthenes, and a few people like that. But the leap is essentially from there, from Eratosthenes at about 200 B.C., all the way directly up until Cusa. It's a great leap, in history, of over a thousand years. And there is almost very little accomplished in a fundamental way, in more than a thousand years. So, once you come with Cusa, the first time the principled approach to science is defined, is by Nicholas of Cusa. And if you don't go through Cusa, you don't understand it. But you understand Cusa, by seeing the effects of Cusa, Cusa's work.}" (Morning Briefing, November 21, 2006.)

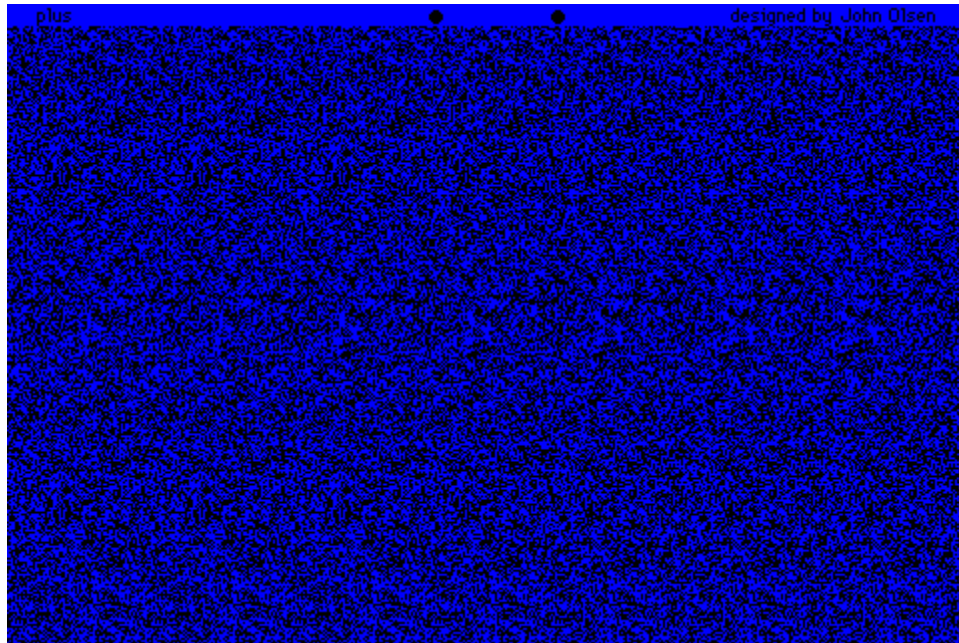
Now, don't make the mistake of thinking that Lyn is saying nothing significant has happened during that long period of time. That is not what he is saying. There were some crucial discoveries, which represented important markers and pathways of scientific progress. We discussed some of them last week from the Islamic Banu Musa youth

movement that Hussein sent to us. So, that entire period gave us great contributions such as those from St Augustine, Charlemagne, Alcuin, Haroun Al-Rashid, Abelard, Dante, and others. However, none of those historical interventions were sufficient to breakthrough to the level of what was necessary until Nicholas of Cusa established three profound axiomatic changes. 1) He established the principle of the nation-state with his {*Concordancia Catholica*}, as demonstrated by the {*commonwealth*} of Louis XI in France; 2) he founded the principle of modern science with his book {*Learned Ignorance*}, as demonstrated by Kepler in his {*New Astronomy*}; and 3) he developed the ecumenical principle of diplomacy in his {*De Pace Fidei*}, as demonstrated later by Cardinal Mazarin with the {*Peace of Westphalia*}.

So, our job, here, is to investigate that span of history that led to these discoveries of principle, shed a spotlight on some of those least action pathways that led to Cusa's breakthroughs in those three domains of statecraft, science, and diplomacy, and identify the road blocks that prevented their realization during the middle ages. From that standpoint, two of the most important ideas that were generated during that historical period of over a thousand years were the idea of the {*Filioque*} attached to the Holy Trinity and the idea of {*ecumenicism*}.

Now, the metaphorical instrument that I propose to investigate these ideas with was an invention that Hipparchus called {*Stereographic projection*}. This form of projection was derived from {*Sphaerics*}, and, when used properly, it becomes very useful for solving the paradox of the astrophysical projection of the sphere onto the plane by means of positive or negative conic functions. Here I intend to use that method of projection for spotting crucial axiomatic differences in the field of history between two conflicting things such as oligarchism and republicanism, that is, especially when they are made to resemble or mimic one another. The differences soar out in your mind's eye like a sore thumb, that is, as if they were formed in a {*solid thought-object*}. Such thought-objects have the quality of what Leibniz called cognitive integral functions, that is, functions acting as emotional cognitive synthesis that pertain to the domain of what Lyn has identified as the creative principle of the human mind.

Let me explain this by giving you an example. When, based on the principle of {*agape*}, you compare the authority of the papacy promoted by Hildebrand, Gregory VII (1073-1085), under the principle of the oligarchical {*Ultramontane world order*}, with the authority of the papacy promoted by Nicholas of Cusa (1401-1464), under the principle of the {*Concordancia Catholica*}, those two similar, yet different world views, projected onto the same screen of your imagination represent an axiomatic anomaly. If you are a moral person, a stereographic projection of the axiomatic differences between the two worldviews should cause you to obtain immediate closure on these differences, in such a way, that they reflect the axiomatic gap between the oligarchical system of empire and the republican system of the nation-state, with respect to the period of history between the two. And that will even be perceptible between two different applications of imperialism, as I shall demonstrate later, in the case of the war of the {*Sicilian Vespers*}.



[Figure 1. The Stereographic Projection of an Invisible Cross designed by John Olsen.]

This stereographic projection is a special type of ambiguous animation, which we have not yet used in the organization, but which I find very useful because it is entirely coherent with the epistemological anomalies pertaining to the paradoxes generated between the solid sphere and the plane. Leonardo da Vinci has done extensive research into that field of perspective and spherical projection which I recommend people look into. My hypothesis, here, is that when Figure I is perceived from the Archytas angle of two mean proportionals, as required for the doubling of the cube, that is, when the angular distance between the images of the two dots, above the blue screen, brings them together into the single image of a third dot, then, a stereographic image is produced in the form of an incrustated cross appearing in the center of that blue screen, and that single image becomes locked into an apparent solid object called a stereogram. This optical experiment, pertaining to the physics of vision, demonstrates how a single cerebral image is constructed through the proportionality of the binocular projective capability of the fovea regions of the human visual apparatus. My point here is to use this animation as a metaphor of how to locate anomalies in the field of history and to bring closure to them as a Riemannian {*Geistmassen*}. Now, let us investigate history of Charlemagne and Haroun Al-Rashid.

1. THE CAROLINGIAN AND ISLAMIC RENAISSANCE: THEIR COMMUNION OF MINDS AND THEIR ECUMENICAL MOVEMENT.

During the 9th and 10th century, the ecumenical collaboration between Charlemagne's Carolingian Empire and Haroun Al-Rashid's Islamic Empire represented

the most powerful international force deployed around the world to oppose the Venetian threat to mankind. It also represented the only case in the history of mankind where a common effort between Christianity, Islam, and Judaism expressed the universal quality of the human mind with the common mission of creating sovereign nation-states in Europe, and save Western Civilization against a common enemy, the Roman Empire. As Lyndon LaRouche demonstrated extensively, the impulse for the creation of the institution of the nation-state was so powerful that, in order to stop it, the Venetians had to launch successively the Norman invasions, the Crusades, the Dark Age of the Middle Ages, the Inquisition, and Religious Wars that lasted until the Peace of Westphalia, in 1648. Today, the same oligarchical Venetian forces represented by Synarchist banker, Felix Rohatyn, and the British-Dutch Liberal free-trade system, are attempting to repeat the same policy of genocide and create a new dark age of perpetual war. This report will attempt to shed some light on the significance of the ecumenical movement that Charlemagne and Haroun Al-Rashid used to destroy the Roman Empire and attempt to establish ecumenical nation-states.



[Figure 2. Charlemagne by Durer. From <http://.wikimedia.org>]

Now, let's look first at some highlights from the Carolingian and Islamic renaissance. At first glance, there seems to be no common ground between Charlemagne and Haroun Al-Rashid, yet, they entered into an important ecumenical alliance from the vantage point of their common agreement with the Jewish Intelligentsia that Haroun and Charlemagne had been allied with and was related to the kingdom of the Khazars. This alliance had

been ultimately sealed when Charlemagne was chosen to be the emperor of Jerusalem by Haroun Al-Rashid.

First and foremost it is important to dispel the illusion and sophistry that the Carolingian Empire was a so-called “Holy Roman Empire.” Charlemagne rejected the idea when Pope Leo III surprised him by declaring him a “Roman Emperor” on Christmas Day 800. The biographer and Commissioner of Works of Charlemagne, Einhard, reported pointedly that Charlemagne had such an aversion to the idea of becoming Roman Emperor that “**{He made it clear that he would not have entered the Cathedral that day at all, although it was the greatest of all festivals of the Church, if he had known what the Pope was planning to do.}**” (Einhard and Notker the Stammerer, *{Two Lives of Charlemagne}*, Penguin Books, London, 1969, p.81.)

Since the restoration of a Roman Emperor by Charlemagne would have meant an endorsement of the Papal Ultramontane policy in the disguised form of a revival of the titles of Augustus, Constantine, and Justinian, Charlemagne wanted none of it and rejected the whole idea. Furthermore, Charlemagne refused to be called “Roman Emperor” because this would have created unnecessary conflicts with the Khazar-Byzantine Empress Renee with whom he was attempting to enter into a family alliance. Thus, to put the matter to rest, Charlemagne was no more the successor of the Roman Caesars than he was the successor of the Merovingian King, Dagobert. (1) The Carolingian Empire stood on its own in an ecumenical alliance with the Islamic Empire of Haroun Al-Rashid. Both Charlemagne and Haroun Al-Rashid had a common enemy, Venice, which, at the time, had total control of the Byzantine Empire. However, and even though they never met, Charles and Haroun were also extraordinary good friends!

[Footnote (1) Merovingian Gaul was essentially barbarian. It was Romanesque in character, that is, merely an expression of the decrepit Roman Empire. There was nothing to be found in the Merovingian period that could account for a Renaissance, or for the advent of the Carolingian development. The Merovingians had internalized all of the characteristics of the Roman Empire. The center of interest of the Merovingians was still the south. The Vandals went to Africa, the Visigoths into Aquitaine, Provence and Spain, while the Ostrogoths descended onto Italy. Clovis conquered the Provence region and Theodoric had to stop him from going all the way to the Cote d’Azur. Similarly, the Germanic barbarians were so much oriented towards the south that Justinian (527-565) was almost able to reconstruct the old Roman Empire with their support alone. With the barbarians, the Mediterranean had become, again, a Roman lake. Thus, the Germanic and Merovingian barbarians did not put an end to the Roman Empire; they embraced it and perpetuated it in a more degenerated form for several more centuries after the barbarian Odoacre had sent the Roman imperial insignias to Constantinople in 476.]

One of the most fascinating aspects of this Christian-Islamic-Judaic relationship is that a true community of interest developed between Charlemagne and Haroun Al-Rashid, even though they had never met. Their relationship was mediated through Charlemagne’s extraordinary Jewish Ambassadors, along the lines of an Alcuin *{Disputatio}* between a Muslim, a Jew, and a Christian, defining the unity of their

differences. Charlemagne sent his Jewish delegation bearing gifts to Haroun Al-Rashid, among which were beautiful wool woven garments from Flanders, and his best German hunting dogs! Now, consider, in your mind's eye, the scene of the ecumenical meeting between the Jewish Ambassador and Haroun Al-Rashid. First take this report from the Commissioner of Works of Charlemagne, Einhard, who stated:

“{With Haroun Al-Rashid, King of the Persians, who held almost the whole of the East in fee, always excepting India, Charlemagne was on such friendly terms that Haroun valued his good will more than the approval of all the other kings and princes in the entire world, and considered that he alone was worthy of being honored and propitiated with gifts. When Charlemagne’s messengers, who he had sent with offerings to the most Holy Sepulchre of our Lord and Saviour and to the place of His resurrection, came to Haroun and told him of their master’s intention, he not only granted all that he was asked but even went so far as to agree that this sacred scene of our redemption should be placed under Charlemagne’s own jurisdiction.}” (Einhard and Notker the Stammerer, (*Two lives of Charlemagne* }, Penguin Books, New York, 1969. p. 70.)

Now, Let’s look at what the intention is. First of all, the Holy Land is quite a gift in exchange for hunting dogs! That sort of thing sticks in your mind like an anomaly, doesn’t it? It doesn’t seem to make any sense. Next, compare this Einhard report with a different report made by the Monk of St. Gall, Notker the Stammerer, also a contemporary of Charlemagne, who described the same scene, but differently. Overlap the two scenes stereographically, as if they were a single solid scene. What do you see? Note the paradoxical differences which stand out like an unbelievable anomaly. Here is the report of Notker:

“ {Now I realize that what I have heard of my brother Charles is true. By going hunting so frequently, and by exercising his mind and body with such unremitting zeal, he has acquired the habit of conquering everything under heaven. What Can I offer him in return that is worthy of him, seeing that he has gone to such trouble to honor me? If I give him the land, which was promised to Abraham and shown to Joshua, it is so far away that he cannot defend it from the barbarians. If, with his customary courage, he tries to defend it, I am afraid that the provinces bordering on the kingdom of the Franks may secede from his Empire. All the same, I will try to show my gratitude for his generosity in the way that I have said. I will give the land to him, so that we may hold it. I myself will rule over it as his representative. Whenever he wishes and whenever the opportunity offers, he may send his envoys to me. He will find me a most faithful steward of the revenues of that province.}” (Einhard and Notker the Stammerer, (*Two lives of Charlemagne* }, Penguin Books, New York, 1969. p. 148.)



[Figure 3. Painting of Haroun Al-Rashid imagining being visited by Charlemagne. From <http://upload.wikimedia.org>]

Here is a triple irony that the Venetians were incapable of understanding. First, Haroun Al-Rashid was offering Jerusalem to Charlemagne as an ecumenical gift and as a preemptive move against the crusades. Secondly, Haroun said that he wanted to thank Charlemagne for honoring him {*seeing that he has gone to such trouble to honor me*}, as he said. However, whatever the reason for that honoring was, it could not simply have been in exchange for the gift of hunting dogs. Indeed, there is an incommensurable difference between giving away one's hunting dogs and giving away the Holy Land, but this difference is only the shadow of the anomaly, which triggers in us the curiosity to seek the universal principle that must have united those two leaders, so dearly and so completely. This means that the test of reality is not to be found in sense perception of things in themselves, not in the hunting dogs, nor in the Holy Land, per se. The highest honor must have been related to their mutual ecumenical alliance with the Jews; because there was no higher spiritual gift than to be recognized by Charlemagne as the keeper of such an ecumenical institution. Thus, the gift of Jerusalem to Charlemagne would have been an adequate response in recognition for Charlemagne considering Haroun as the Champion of Ecumenicism, which he truly was, and many text have attested to it. Thirdly Haroun put himself at the service of Charlemagne, a man who he never met, and offered to become his {*faithful steward*}. This is an amazing gesture of humility on the part of Haroun.

Now, this was obviously an incommensurable exchange of gifts, and it was not simply propitiation. The action was an example of proportionality between reason and power. So, it is not the empirical evidence of objects of sense perception, which is real,

but the non-visible universal principle, which connects these two impossible objects together. **{So, it had to have been this principle that made their souls able to communicate with each other, without the presence of their bodies.}** That is also the reason we are able to communicate with them across more than a thousand years of history and discover the truth through their behavior. That is precisely this impossible anomaly, pointing to the universal principle, that transpires through the cracks of the Jewish Ambassadors and of those two written biographical reports, and which united, in the simultaneity of eternity, the souls of both Haroun Al-Rashid and Charlemagne.

Here, there is a community of principles which is being exchanged between two souls in the form of grace and humility; grace because of the beauty of the friendship, and humility which reflects the principle of the balance of Ma'at of Ancient Egypt, the balance of truthfulness and gratuitousness, which was later expressed by the principle of the **{advantage of the other}** at the Peace of Westphalia.

Those are the only things that can unite two people who don't get to see each other physically. What is not stated, however, but which Charlemagne's Ambassadors conveyed, is the ambiguity of the greatness and humbleness of his character, an apparent paradox. The Ambassadors reported to Haroun that Charlemagne was so humble that he considered himself a simple student of Alcuin, and that such an ordinary monk was his master. [Footnote (2)] Such humility did more to seal the friendship between the two Emperors than any show of riches, strength, or authority. The very same paradox is reflected in the behavior of Haroun Al-Rashid, by returning his friendship to Charlemagne in his capacity of a steward.

[Footnote (2)] Although Charlemagne had received little instruction, Einhard reported, **“{he learnt Latin so well that he spoke it as fluently as his own tongue (Frankish); but he understood Greek better than he could speak it.}**” Charlemagne's passion was to revive Classical Greek and Latin education, a practice that had been abandoned in Europe for several centuries during the crumbling Roman Empire. This is the reason why he attracted to Aachen, his capital, all of the best-educated men of his time. This is how he recruited the Irish Monastery Movement leader, Alcuin, to become the director of his Palatine School. Charlemagne and his three sons became the best students of Alcuin who had turned his palace into a Platonic Academy. Charlemagne and his court learned everything from theology, philosophy, astronomy, and Platonic dialectics. The Alcuin education reforms established by Charlemagne were so important that, to this day, on the anniversary of his death, January 28, all of the French lycees and schools of France celebrate Saint-Charlemagne to honor the best students of each school.]

Thus, in giving Charlemagne jurisdiction over the Holy Land, Haroun Al-Rashid not only showed his truthful recognition for the friendship that Charlemagne had given him, but moreover, had established an ecumenical bridge between Christians, Jews, and Muslims, a unique bond never before established, and never since recorded in the history of mankind, which demonstrated how to secure world peace against their common enemy, the Venetian central bankers.

2. THE EPISTEMOLOGICAL QUESTION OF THE *{Filioque}*.

The Carolingian Empire was also a Renaissance, formed entirely by the Irish Augustinian Monastery Movement launched by the successors of St. Patrick, Columba (531-597) and Columban (530?- 615) who had deployed their Augustinian monks to Scotland, England, Gaul, and Italy. This is how Alcuin of York came to Charlemagne. (See Paul Gallagher's *{The Irish Monastery Movement}*, http://members.tripod.com/~american_almanac/monks.htm. The full report. Excerpts printed in the New Federalist newspaper, March 1995.)

The Irish Monastery movement had created a Christian alternative to the pagan Roman Empire dark ages of the Middle Ages and, if I might add, the day the Monastery Movement began to establish their Carolingian centers of learning throughout Europe was the beginning of the end for the aristocratic feudal forms of the Middle Ages, because, in this early form, the monasteries were acting as the first political, cultural, and economic "city centers." However this was not yet the beginning of the nation-state. As Carolingian Europe became more and more distinct, politically, culturally, and economically, the Venetians were beginning to plan the degenerate Ultramontane Roman Empire. Thus, the historical transformation of the Carolingian Empire by the Irish-Augustinian Monastery Movement represented the beginnings of a profound axiomatic change in both the body and soul of European Civilization, which later culminated in the Brotherhood of the Common life project of Jeanne d'Arc, and eventually led to the Renaissance of Nicholas of Cusa's Council of Florence, Louis XI 's first nation-state, and Henry VII humanist policy for England.

The problem, which arises with the *{Filioque}*, is that for empiricists and Cartesians formalists, spirituality and materiality don't mix. The idea that Christ is both man and God is the central and most important paradox of Christianity, and it has been at the core of all of the main heresies of the Christian religion. Now, in order to get out of the dark age of the middle ages, it was absolutely necessary to solve this paradox. So, under the guidance of Alcuin, Charlemagne personally introduced the *{Filioque}* into the Carolingian liturgy and submitted it for discussion at the Nicene Council of 787. Although all of the details of how this was done is not available at this time, it is essential to look at this crucial breakthrough as a new least action pathway leading to Cusa's ecumenical Council of Florence of 1434.

What had triggered the discussion of the *{Filioque}*, was the Arian heresy, which had overwhelmed both the Goths in Germany, the Visigoths in Spain and had threatened to infect the Franks everywhere in between. Thus, the Arian heresy represented not *only* a religious matter but also a more profound epistemological and strategic question.

Just to restate the issue briefly, the quarrel over the *{Filioque}* provoked divergent interpretations of the Trinity and its exclusion from the creed was used politically by the Venetians to create different factions within Christianity, and most

emphatically between the Western Catholic Church of Rome and the Greek Orthodox Church of Constantinople. It is therefore necessary to locate the substance of these errors in order to discover the solution. As it was stated during the First Council of Constantinople of 381, the Orthodox faith proclaimed that the Holy Spirit “{*proceeds from the Father*}.” On the other hand, at the Nicene Council of 787, it was Charlemagne who, following the Augustinian conception of Alcuin, proposed to establish a new creed which proclaimed that the Holy Spirit proceeded from both the Father and the Son, thus, the new Carolingian creed included: {*ex Patre Filioque procedit*}.

The {*Charlemagne Creed Letter*}, which I quote below as reproduced by historian Luitpold Wallach, is not the complete modern creed of the Catholic Church, but a composite of various parts, or suggested formulations to be taken under consideration by theologians. They seem to be more like a series of suggestions, rather than an actual completed creed. This indicates that the Roman Catholic creed of the 9th century was not yet firmly established during the lifetime of Charlemagne.

“{*Credimus in unum Deum patrem omnipotentem, factorem caeli ac terrae, visibilium omnium et invisibilium...filium Dei unigenitum, natum ex patre ante omnia secula et ante omnia tempora, lumen de lumine... non adoptivum,...et unius substantiae cum patre.*”

Credimus et in spiritum sanctum, Deum verum, vivificantem omnium, a patre et filio procedentem, cum patre et filio coadorandum et conglorificandum. Credimus eandem sanctam trinitatem... Spiritum sanctum procedentem ex patre et filio, nec patrem aliquando coepisse, sed sicut semper est Deus, ita semper et pater est, quia semper habuit filium. Aeternus pater, aeternus filius, aeternus et Spiritus sanctus ex patre Filioque procedens,...In qua sancta trinitate nulla est persona vel tempore posterior vel gradu inferior vel potestate minor,...Alius... in persona pater, alius in persona filius,... Spiritus sanctus... perfectus in divinitate Deus, perfectus in humanitate homo ; Deus ante omnia secula ; homo in fine seculi,...in forma Dei aequalis patri, in forma servi minor patre ;...Haec est fides catholica, et ideo nostra,...quia una est fides et unum baptisma et unus dominus noster...Hanc fidem vos, karissimi fratres, firmiter tenere in commune deprecamur...contentiones nominum novitatesque vocum devitate, quia iuxta apostolum non est hereticus nisi ex contentione...Habetote nos cooperatores salutis vestrae, catholicae pacis auxiliares... }» (Luitpold Wallach, {*Alcuin and Charlemagne: studies in Carolingian history and literature*}, Cornell University Press, Ithaca, New York, 1959, p. 153.)

The letter identifies three different expressions of the Holy Spirit proceeding from the son, {*Filioque*}, which I have underlined:

1. {*Credimus et in spiritum sanctum ... a patre et filio procedentem*} (We believe in the Holy Spirit...proceeding from the father and the son)

2. {*Credimus eandem sanctam trinitatem... Spiritum sanctum procedentem ex patre et filio*} (We also believe in the Holy Trinity...the Holy Spirit proceeding from the father and the son)

3. {*Spiritus sanctus ex Patre Filioque procedens*} (The Holy Spirit who proceeds from the Father and from the Son). It was this last formulation that became incorporated in the traditional Roman Catholic Creed.

This letter also identified the new form of the heresy which it rejected in the section { *filium Dei ... non adoptivum* } (the son of God ... not adopted). It would be too long to go into the history of the heresies, but suffice it to say, here, that they started in the first century AD and they were all sophistries, most of which were targeting the divinity of Christ. During the Carolingian period, the old Arius heresy (condemned at the first ecumenical council of Nicaea, in 325) was revived again in the form of the Iconoclastic heresy and the Adoptionist heresy. The Iconoclasts wanted to eliminate all of the Icons, holy Images, and statues from the churches. The Adoptionist orientation claimed that Christ was not God but was the “adopted son” of God.” Alcuin and Charlemagne fought these two heresies against the adoptionists, Felix of Urgel and Elipand of Toledo, who were banned at the 7th Ecumenical Council of Nicaea II, in 787, and also at the Synod of Frankfurt of 794.

Originally, Charlemagne had used the idea of the {*Filioque*} to combat Arianism, which claimed that Christ was not God, but merely the human voice of God. However, the issue became so crucial that it became the centerpiece of the Council of Florence, in 1434, when Nicholas of Cusa had momentarily expressed the hope that the {*Filioque*} would become a unifying principle between the Roman Catholic and the Greek Orthodox Churches. Thus, the Carolingian Renaissance and the Italian Renaissance expressed the same religious outlook on the question of the Divine Trinity, which was essentially Platonic and Augustinian in character, but the issue was never to be resolved, to this day.

3. THE PARADOXES OF THE FAITH AND COGNITIVE DISSONANCES.

There was a common thread between the Alcuin Irish Augustinians, the Brotherhood of the common life, and Nicholas of Cusa, which was best expressed by John Scot Eriugena, at the court of the grandson of Charlemagne, Charles the Bald, when he said: “ {*Authority indeed proceeds from true reason, reason never proceeds from authority. For all authority which true reason does not endorse is seen to be weak...*} ” This is the precisely the trap that the Ultramontane papacy later fell into, head first. The point is that, from the standpoint of epistemology, the matter resides essentially in the ability or inability to mentally accept the function of an ontological paradox and to be able to resolve it in the simultaneity of eternity.

On the other hand, Manicheism more generally, and Arianism more specifically, led to the great schism of the Orient, in 1054, and which split Catholicism from Orthodoxy. This was not merely the result of a war of words. The profound split involved

the ability to internalize anomalies and paradoxes or the inability of admitting such cognitive challenges inside of one's mind. That is the issue that I want to raise here.

Dr. Justin Frank recently touched on that problem when he gave EIR his clinical evaluation of President George W. Bush. Certain people, for different reasons, cannot tolerate what Dr. Frank called a {*Cognitive dissonance*}; that is, they are not capable of entertaining conflicting ideas in their mind. This is not simply a religious question, though historically, it has had many religious overtones. This is a more profound epistemological question that was introduced consciously in the form of disputes between representatives of different religious denominations by Alcuin.

Based on the principle of {*agape*}, such {*cognitive dissonances*} became the means by which Alcuin educated the leaders of Charlemagne's court. For Alcuin, it was clear that for a religious person to be able to accept to dialogue openly with someone from another faith, without any attempt at converting the other, required that one would be willing to debate such differences and deal with ways to resolve the dissonances, as a trained Bel Canto musician is able to deal with musical commas. Thus, the ecumenicism of Charlemagne and of Haroun, required that the creative process of their respective minds, be completely freed from all forms of animalistic social behavior, and that the power of reason should dominate all religious differences. In other words, reason required that the domain of the different faiths be internalized to such a degree of integration that not only the faith of one did not interfere with the faith of the other, but also that one was expected to give the advantage to the other faith.

This was a very important principle for both Haroun and Charlemagne, and it had to be recognized for its true cognitive value, by each of them. It was, in germ form, what was to be later developed by Cardinal Mazarin, and officially established as the principle of the {*advantage of the other*} at the Peace of Westphalia of 1648. This same principle must be restored today, in order to resolve similar civilizational conflicts between Christianity, Judaism, and Islam, in order to lead certain religious leaders of good faith away from a clash of civilization. For that reason, the question of the {*Filioque*} cannot be solely understood from the standpoint of religion, but must also be accessible from the political, psychological, and epistemological standpoints. From this vantagepoint, the issue of the {*Filioque*} must be treated clinically in precisely the same way that the questions of the principle of the {*advantage of the other*} of the Peace of Westphalia and the Leibnizian {*Charity of the Wise*} were introduced in the constitutional framework of the American Constitution, under the rubric of the principle of the {*pursuit of Happiness*} and the {*general welfare*}.

Thus, the key issue of Arianism must be treated clinically not simply as a defective approach to the notion of the {*Image of God*}, and leading to the rejection of the divinity of Christ, but also to the rejection of the transcendental function of anomalies and {*cognitive dissonances*} in the creative human mind. This is why Lyn has been putting so much emphasis on the ability to understand Riemannian functions of the complex domain. That is also the core of the issue of understanding how Islam was able to help save Western Civilization by means of Charlemagne and Haroun Al-Rashid.

What was faulty in Arianism was the notion of man created in the {*Image of God*}. Arianism represented the relation between Father and Son as a form of mutual exclusion. On the one hand, God the Father was considered uncreated, eternal, and perfect. On the other hand, Jesus was considered created, mortal, and imperfect. Therefore, the Son could not be of the same substance as the Father, and consequently, in accordance with Aristotelian logic, He could not be equal to Him. Thus the Holy Spirit could only proceed from the Father, because perfection and imperfection don't mix. That is why Lyn recently raised the question of "perfectly more" as opposed to "more perfect."

So, from the standpoint of perfection being a process of development, those two different states of being could not be conciliated because there was a {*cognitive dissonance*} between the two and consubstantiality could not be conceived. Inevitably, the logic of the first argument led to monotheism, without the Trinity, the second led to a polytheism of two gods, one uncreated and the other created. The same "sense perception" difficulty emerges today, in another form, that is, in the difficulty of properly conceiving the trinitarian conception of the Vernadsky relationship between the abiotic, the biotic, and the cognitive.

One does not need to go into the theological debates of the medieval period to realise that the logic underlying both assumptions here were based on pure sophistry, and that a sterile debate could only lead to developing two strategically opposed political camps; one the orthodox trinitarians and the other the Arianists. On the side of Arius stood Eusebe of Nicomedy (267?-340), the anti-pope Felix II (353-365), the archbishop of Wulfila (342-346), and the Patriarch of Constantinople, Macedonius (351-360), etc. During the 4th century, Arianism clearly dominated the official church and was established as the official religion of the Empire, while the Trinitarians captured Alexandria.

Emperor Constantine was baptized as an Arian, on his deathbed. His successors went back and forth between the two faiths according to the political whims of the Oracle of Delphi. Ultimately the Bulgarian Bogomils were launched against the Greek Orthodox in the East, and the Cathars were created for the same purpose in the south of France. This is what became the core of the Benedictine and Dominican controlled heretics, out of which came the Templars Order that the Venitian controlled Ultramontane Papacy used as its private army to lead all of its Crusades during 300 years. This anti-Augustinian, anti-Trinitarian movement eventually traveled to America and took the cultist forms of the Second Adventism of Georges Storrs and the Jehovah Witnesses of Charles Taze Russell.

4. HOW ALCUIN DEVELOPED THE IDEA OF THE TRINITY

Alcuin developed the idea that the Trinity had been impressed in the human soul in the form of the image of God by the fact that it was triply transcendental function: {*an*

intelligence, a will, and a memory}. The following is an excerpt from Alcuin's work on {*De Ratione Animae*} (The Reason of the Soul) expressing this transcendental function.

“{By its very nature, the soul is, so to speak, a replica of the Trinity, because it has intelligence, will, and memory. The soul that we also call thinking, living, and the substance which integrates these three faculties in itself is one; these three Unities do not constitute three lives, but a single life, not three thoughts, but a single thought, not three substances, but a single substance. When I give to the soul the names of thought, of living, or of substance, I only consider it in itself; but, when I call it memory, or intelligence, or will, I consider it with respect to something. These three faculties are but one with respect to life, thought, and substance is one...They are three when I consider them with their relationships to the outside; because memory is the memory of something; intelligence is the intelligence of something; and will is the will of something, and they are distinct in that fashion. However, within these three faculties, there exists a certain unity. I think that I think, that I will, and that I remember; I want to think, to remember, and to will; I remember that I thought, that I willed, and that I remembered. And thus, the three faculties unite themselves into a single one.}”

Thus, after Alcuin had developed this Platonic conception of the human soul, the apparent paradox of the Trinity was dissolved by a cognitive discovery of principle. Nothing was so difficult about understanding the nature of Christ except that which had to be found by seeking how man himself was created in the image of God and had the power to demonstrate it by becoming Christ-like. That was to later become the fundamental principle of the Brotherhood of the Common Life.

Strategically, this question of the Trinity and the {*Filioque*} became a powerful weapon to apply as a pedagogical means of waking up a backward population to the discovery of their own mental powers. The application of the Alcuin theory of the soul balanced with an appropriate use of the metaphor became an instrument by which the barbarian populations of the Goths, the Visigoths, and the Franks could be converted to an understanding of their own power. This is the meaning of the Carolingian Renaissance as a strategic form of theological revolution.

The idea was that if {*intelligence*} and {*will*} could not stand and work together, proportionately, then {*memory*} would fail. On the other hand, if {*memory*} failed, that is if the Greek Classics were not used as the common heritage for popular education, then {*intelligence*} and {*will*} would be disproportionate and political tyranny was the inevitable result. Similarly, when {*memory*} and {*intelligence*} were not connected proportionately, there was no {*will*} to make the appropriate social changes and no knowledge of how to do it. Charlemagne had thus used this Trinitary function as the means to first recruit his own family to the Alcuin principle, in order to prepare them to educate other leaders.

Here is a sample of how Alcuin handled questions of the Trinity by developing metaphorically the difference between belief and knowledge. The following is a dialogue

between Alcuin (A) and the second son of Charlemagne, Pepin (P), who was probably 15 or 16 years old at that time.

- “{Pepin. *What is faith?*
Alcuin. *The certainty of things that are ignored and incredible.*
P. *What is incredible?*
A. *I have recently seen a man standing, a walking dead who has never existed.*
P. *How was that possible? Can you explain this to me?*
A. *It was a reflection in the water.*
P. *Why did I not understand this myself, since I have so often seen a similar thing?*
A. *Since you are a young man of good character and gifted with a natural mind, I shall propose to you several other incredible things; try to discover them by yourself, if you can.*
P. *I will do it, but if I make a mistake, correct me.*
A. *I will do as you wish. Someone unknown to me has spoken with me without a tongue and without a voice; he did not exist before and will not exist after, and I have never heard him, nor known him.*
P. *A dream was possibly troubling you master?*
A. *Precisely, my son: listen also to this one: I have seen the dead generate the living, and the dead have been condemned by the breath of the living.*
P. *Fire was generated by rubbing sticks together and it has consumed the branches.*
A. *That is true.* }” (Alcuin, {*Disputatio*})

The first thing that strikes you in this dialogue is {*what is not there*}. The object of faith is not religious! Alcuin is not debating the question of faith from the standpoint of religion. Is this not an anomaly? Is Alcuin not a theologian? The reader should be perplexed by this and note how this apparently childish method of short questions and answers, is an actual {*axiom busting*} method that makes use of a simple but powerful principle of the natural intellectual curiosity of a young mind who seeks to discover what appears to be hidden in the shadows of ignorance and make believe. Here, Alcuin is actually putting into action the crucial difference between {*faith*} and {*cognition*}. This was the hallmark of the Alcuin method of disputes during the Charlemagne period. The difference between belief and knowledge was, and remains to this day, one of the most crucial problems to be solved in human development. Thus, this Alcuin pedagogical device of making an axiomatic difference between {*faith*} and {*cognition*}, became a decisive means of establishing the power of reason, as opposed to the power of authority.

5. THE ECUMENICAL DIPLOMACY OF CHARLEMAGNE AND HAROUN.

This first Carolingian-Islamic diplomatic mission had crucial strategic significance for the whole future of mankind, because the question of war and peace

depended on the failure or success of the ecumenical approach of Charlemagne's economic policy with Haroun al Rashid. In a word, this embassy mission was one of the most important ecumenical experiments in the history of mankind. The Jewish ambassadors had become so prevalent that the name of Jewish merchants became synonymous with "negotiators" (*negotiatores*). During the entire Carolingian period, the Jewish merchants were protected and exempt from trade taxation. In the early 800's, Jews had a trade center in the capital city of Aachen, and Charlemagne had posted an edict by which the market day in the main place of Lyon would be changed from Saturday to a weekday in order to accommodate the Jewish community.

A Jewish Ambassador by the name of Isaac of Rachen led the first embassy of Charlemagne to Haroun with the purpose of creating sovereign kingdoms or commonwealth nation-states in accordance with the principle of justice and love of mankind {*agape*}, as it was promoted in the Republic of Plato. It was the ability of a moral and religious people to assimilate the universal character of the Classical Greek philosophy of Thales, the Pythagoreans, and Plato, which represented the physical proof that they were people of a superior culture. When Ambassador Isaac returned, two ambassadors sent by Haroun Al-Rashid, a Persian Ambassador and the Governor of Egypt, Ibrahim ibnul-Aghlab, accompanied him.

Though the instructions to these ambassadors are unknown, however, judging by the ecumenical nature of the diplomatic relationship, and by their philosophical implications as well as by the success of their missions, it is clear that four main foreign policy objectives had been the substance of their relations, and each of those four objectives can be reconstructed on the assumption that they were driven by love of mankind {*agape*} and its universal interests of universal scientific education.

First and foremost there was the necessity to create an {*Ecumenical Civilization*} by way of a Eurasian Landbridge through Kievian Rus', and the Jewish Khazar Kingdom, on the Volga River. This new Northeast Scandinavian-Carolingian route had the advantage of going all the way to China, while bypassing the Mediterranean trade route controlled by the Venetians.

Secondly, as a derivative of this first objective, the mutual cooperation between Charlemagne, the Khazar Kingdom, and Haroun al Rashid was oriented toward mutual protection of their interests. Charlemagne secured the Abbasid interests with respect to Spain in the West, while the interests of the Carolingian Empire with respect to the joint Byzantine-Venetian threat in the East were secured by Haroun al-Rashid.

Thirdly, Charlemagne requested from Haroun al-Rashid the freedom of access and security of passage for Christian travelers to the Holy Land, especially Jerusalem. A certain number of well-chosen pilgrims acted as Charlemagne's secret trade agents traveling to the Holy Land by the Northeast route, and otherwise, in coordination with the Baghdad Caliphate.

Fourthly, a cultural {*gift exchange*} of manuscripts and translations of Bibles and Classical Latin and Greek works produced by monks in the monasteries was initiated for the purpose of converting the uneducated pagan populations of the north and of the east to the New Ecumenical Civilization. This must have involved some sophisticated forms of ecumenical cooperation between three major religious groups at the time, Islam, Judaism, and Christianity, as exemplified by the works of Alcuin, and later by Judah Halevi, {*The Kuzari*}, and the translating works from the Banu Musa Brothers in the Baghdad House of Wisdom.

With the return to Aachen of the first Charlemagne embassy to Baghdad, in 800, a major peace initiative had been established between the two empires by way of a transfer of authority to Charlemagne from Haroun Al-Rashid over the control of Jerusalem and the Holy Land. Although this transfer of power was not recorded in the annals of the time, as such, there exists several accounts of it, and one written by a Jerusalem monk, by the name of Zechariahs, who arrived in Aachen, during the year 800, with a message from the Patriarch of Jerusalem, some relics from the Site of the Resurrection, and messages from Haroun al Rashid. The monk was coming back with the news of Haroun Al-Rashid's decision, via the Patriarch of Jerusalem, of confirming that the {*Mandate from Heaven*} had been given to Charlemagne, and that he was being given both the religious and civilian control over the Holy Land. This had never been done during the entire 300 year of Islamic history.

When Zechariahs came to Aachen, he not only gave Charlemagne the keys of the Church of the Holy Sepulchre, in Jerusalem, but he also gave him the keys to the City of Jerusalem itself. These two sets of keys reflected two different distinctions, which were of the utmost importance. This may sound like splitting hairs, but the point is of extreme significance. The keys to the church were an ecclesiastic gesture given by the Patriarch of Jerusalem, in agreement with the Patriarch of Constantinople, while the keys to the city was a political gesture, given by the political and religious Leader of Islam, Haroun Al-Rashid. The net effect of this crucial ceremony was not only the recognition that Charlemagne had gained both the ecclesiastic and political authority over Jerusalem, but that he had also gained the recognition for his transcendental function as an ecumenical world leader. This honor was accompanied, as stated by Einhard, by "robes" which corresponded to the high office of the {*wali*} of Jerusalem, which was the highest honor, giving Charlemagne the "protectorate" of Jerusalem, signifying that Haroun al Rashid was Charlemagne's vassal and humble steward, awaiting his command with respect to the Holy Land.

Thus, this whole ceremonial, as it may not have been written down in the Islamic or Byzantine annals of the time, was expressing recognition that Haroun Al-Rashid had conferred upon Charlemagne the highest rank of ecumenical leadership. As was reported by Charlemagne's biographer, the Monk of St. Gall, Notker the Stammerer, Haroun had stated: "{*He (Charlemagne) will find me a most faithful steward of the revenues of that province.*}" The two Ambassadors of Haroun who returned with Isaac, that is, a Persian Ambassador and the Governor of Egypt, Ibrahim ibnul-Aghlab, were therefore authorized to confirm and consecrate Charlemagne in this new function. The Holy Land had

therefore become a “Frankish Protectorate.” In other words, Charlemagne had been recognized as having been granted “powers of sovereignty,” (*potestas*) of Jerusalem, over and beyond ordinary religious or political powers of the Islamic law. This, was a reflection of the power of principle represented by the new {*Ecumenical Civilization*}, confirming that Charlemagne had actually received the {*Mandate from Heaven*}, and that it was being recognized by both the Islamic Caliphate and the Byzantine Church.

It was because of such a great success of Charlemagne and his Carolingian Renaissance that the Venetian bankers turned European nations into a theater of religious wars during three hundred years of crusades and again from 1492 until 1648. The Venetians swore never to have another ecumenical alliance again between the East and the West. Venice destroyed the Jewish nation of the Khazar Kingdom for that reason. And, similarly, it was because the Charlemagne Ecumenical project had been destroyed by Venice that Nicholas of Cusa projected the creation of anti-oligarchical Republics in the Americas.

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