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# THE STRATEGIC EPISTEMOLOGY OF LEIBNIZ'S MONADOLGY

How Leibniz's Monadology can help solve the present world crisis

by Pierre Beaudry, 6/26/22

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## FOREWORD

Gottfried Wilhelm Leibniz's *Monadology* is not an introduction to his philosophy; it is rather a conclusive epistemological assertion of the political maturity of his time, the highest expression of Leibniz's own optimism about the human mind created in the Image of God.

Monadology is the domain where optimism and optimization of increasing relative population density coincide in the creative process itself; that is, where human identity begins to emerge from national citizenry to become universal citizenry. However, the only way to capture the significance of such a strategic act of political maturity is to apply it to your own mind, performatively, for the benefit of the common purpose of mankind.

Let's discuss Leibniz's *Monadology* from the view of an axiomatic relationship between three different epistemological manifolds: the manifold of the Monad of natural Souls and of human Spirits, the manifold of the Divine Monad, and the manifold of the World Monad. From that vantage point, the *Monadology* is the elaboration of a Universal Noosphere-Biosphere-Geosphere multiply-connected manifold reflecting itself back into the domain of creativity in the Image of the Mind of God.

The fact that the *Monadology* was elaborated by Leibniz as a series of numbered theses from 1 to 90 indicates that his ordering was in accord with a specific developing process of the human mind; that is, with a process of going from a lower manifold to a higher manifold and back to a lower manifold again, by leaving to the reader the task of locating precisely the moments of change in his ordering as a whole.

The *Monadology* has three such epistemological moments, and I shall follow them as provided by Leibniz's original French editor, Émile Boutroux, as he identified them in the first publication of Leibniz's text: 1. On Monads (from § 1 to § 36), 2. On God the Creative Monad (from § 37 to § 48), and 3. On the World as generated from God (from § 49 to § 90).

Boutroux's divisions are very useful because they reflect the triply-connected generative process of cause and effect, as if from the preestablished harmony of the Holy Trinity, which Leibniz adopted as the fundamental-multiply-connected requirement for all creative processes.

## NOTICE ON THE MONADOLOGY<sup>1</sup>

by Émile Boutroux, 1881

**I. MONADS.** – The monads can be considered: 1° as regards their nature (§§ 1-17) 2° in accordance with their degrees of perfection (§§ 18-36).

1. *Their nature.* The nature of monads can be determined, first from an external vantage point, and then, internally.

From the external point of view the monad is simple, without extension, without any figure, indivisible, incapable of beginning or ending naturally, incapable of being modified in its interior by some other creature (§§ 1-7).

From an internal point of view, the monad is endowed with *perception* or representation of a multiplicity in unity, and with an *appetite* or tendency to pass from less distinct perceptions to more distinct perceptions. Thus, it is like an incorporeal automaton (§§ 8-17).

2. *Their degrees of perfection.* Monads have degrees of perfection which are determined by the more or less distinct character of their perceptions. The main ones are the following:

1° The monad or entelechy pure and simple, possessing *perception* and *appetition* in the general sense, but without memory. Such is the life of plants (§§ 18-24).

2° The monad endowed with *memory*, or soul, such as it exists among the animals. These beings are capable of empirical sequences that imitate reason, but they cannot rise to the level of reason itself (§§ 25-28).

3° The monad endowed with *reason* or knowledge of eternal truths, and, consequently endowed with apperception or consciousness. Such a monad is called *spirit*, and is given to human beings like us (§§ 29-30). Our reasonings, or the operations of our reason, are founded on the two great principles of *contradiction* and *sufficient reason*, which apply concurrently to the two kinds of

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<sup>1</sup> Gottfried Wilhelm Leibniz, [LA MONADOLOGIE](#), édition annotée par Émile Boutroux, initialement publiée chez C. Delagrave, Paris, 1881. Version numérique par Daniel Banda. Translated by Pierre beaudry

*truths* to which all possible truths can be reduced; that is to say, truths of *reasoning* and truths of *fact* (§§ 31-36).

**II. GOD.** – The doctrine relating to God can be divided into two parts: 1<sup>st</sup> his existence (§§ 37-45), 2<sup>nd</sup> his nature (§§ 46-48).

1. *His existence.* It is demonstrated by starting from the theory of the two principles of reason and the two kinds of truth. This demonstration is double: *a posteriori* and *a priori*.

*A posteriori*, a God is necessary as sufficient reason for the contingent, which does not carry in itself its ultimate explanation (§§ 37-42).

*A priori*, 1° a God is necessary as the source of essences or possibilities, or else for eternal truths, insofar as there is a reality in them (§ 43-44); 2° God necessarily exists, if it is possible, that is to say, provided the definition of God does not imply a contradiction (§ 45).

2. *Its nature.* As the source of eternal truths, God does not act by His will, as the Cartesians believed, but by His own understanding. On the contrary, as the source of contingent truths, God works through His will, which is regulated, according to a necessity, not geometrical, but moral, on the principle of *convenience* or the *choice of the best* (§ 46).

The created monads are born by continual *fulgurations* of the Divinity (§§ 46-47).

In God are *power, knowledge* and *will*, corresponding to the three elements of the monad: subject or base, perception, and appetite (§ 48).

**III. THE WORLD CONCEIVED THROUGH ITS CAUSE.** – The progressive doctrine of the world can be divided into two parts: 1° the nature of the world in general, that is, universal harmony and *optimism* (§§ 49-60); 2° the constitution and hierarchy of created beings (§§ 61-90).

1. *Universal harmony and optimism.* A creature is said *to act*, another *to be acted upon*,<sup>2</sup> insofar as one has distinct perceptions, and the other has confused perceptions, that is to say, insofar as one contains some *a priori* reason for understanding something that is happening in the other. This influence which things have, one over the other within simple substances, is entirely ideal.

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<sup>2</sup> Translator's note: To "be acted upon," in French, is the term "pâtir" that Leibniz used does not only mean to "suffer" but also to "undergo" or to "come under" and "be acted upon." In Leibniz's mind, the passive characteristic of the mind is an imperfection and a form of suffering that must be turned around by optimism or by optimization of the monad's perceptions of preestablished harmony.

It consists of a divine preordination. But God has, from the beginning, regulated all the monads without exception in such a way that for each distinct perception of one of them correspond, in all of the others, some confused perceptions, and reciprocally, in such a manner that each monad is representative of the universe as a whole, from its own point of view (§§ 49-52).

There are an infinite number of possible universes, but there can only exist a single one. The choice of God was determined, according to the principle of the best, by comparing perfections that the various possibilities enveloped during all eternity, before the divine *fiat* itself. God infallibly chose the best possible world. The excellence of this world consists in the greatest possible variety within the greatest possible order (§§ 53-60).

2. *The hierarchy of beings.* We can distinguish in this respect: 1° the elements of created beings in general; 2° the principal degrees of these beings.

1° The necessary elements of every created being are: a composite body, and a central monad or entelechy.

Compounds are analogous to simple ones: they imitate the entirely ideal reciprocal influence of monads by means of mechanical influence, in such a way that every change occurring in one body is accompanied by an equivalent contrary change in all the other bodies. Each body thus senses everything else that happens in the universe. And it is by representing more distinctly the body to which it is particularly affected, that the entelechy or soul represents the universe as a whole. Thus, in nature, there exist no soul without a body (§§ 61-62).

2° Considered from the point of view of their degree of perfection, created beings form three superimposed worlds: the world of the living, the world of animals, and the world of spirits.

The simple *living* already have organic bodies, that is to say bodies where, pushing the division to infinity, one will always find variety and conformity. Everything is full of living things, there is nothing dead in nature.

*In animals*, birth and death are only a development and an envelopment. The union of soul and body consists in each one of them following the laws that are proper to them, namely, the soul follows the law of final causes, and the body follows those of efficient causes, and in that they meet, by virtue of God's pre-established harmony between the reign of efficient causes and the

reign final causes. This is the system of pre-established harmony, a natural consequence of the very principles of mechanics, exactly determined (§§ 63-81).

Finally above the animals there are the *spirits*, mirrors, no longer only of the universe, but of God himself, and capable of entering into a sort of society with Him. The assembly of all the spirits forms the *city of God*; that is to say, a moral world where good and evil receive their just reward and their just punishment, and where the good love God with this true *pure love*, which consists in enjoying the bliss of that which is loved. And, this moral world, where the kingdom of grace is in harmony with the natural world or the kingdom of nature, God the architect contains as a whole God the legislator: in such a way that things lead to grace by the very means of nature (§§ 82-90). (End of Boutroux's notice)

### SEARCHING FOR THE CAUSE NOT FOR THE EFFECT

“If you search for the effect, you will never find the cause; but if you search for the cause, you will discover that the effect has an *agapic* relationship to the cause with respect to time.” Dehors Debonneheure

For Leibniz, the crucial feature of the human Monad is that it has an *agapic* relationship with God the Creator; and for this reason alone, there is a fundamental difference between the “ordinary Souls” of plants and animals and human “Spirits,” which is that “in general, all souls are mirrors of the universe of creatures”, but that “Spirits are furthermore images of the Divinity Itself, or the very author of nature; capable of knowing the system of the universe and of imitating it, in some way, by means of architectonic models; each Spirit being like a small divinity in its own domain (§ 83).”<sup>3</sup>

This is the reason why a mind cannot change someone else's mind, because all minds are sovereign, and therefore, they can only change themselves, freely, through their own power of hypothesizing and by “being able to enter into a manner of society with God, and with what He is with respect to them, not only as an inventor is to his own Machine (as God is with respect to other creatures) but again, as a Prince is to his own subjects, and even what a father is with respect to his children (§ 84).”

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<sup>3</sup> Gottfried Wilhelm Leibniz, [\*LA MONADOLOGIE\*](#), édition annotée par Émile Boutroux, initialement publiée chez C. Delagrave, Paris, 1881. Version numérique par Daniel Banda. In a nutshell, Leibniz realizes, here, the Cusa project of “*posse ipsum*” and of Plato's “*exaiaphnes*” of the higher hypothesis of the One and the Many. As I will develop below, this can only be made possible through Leibniz's crucial *hypothesizing the higher hypothesis* of preestablished harmony.

The question this raises is the following: How do you make the connection between God's Mind and the human mind such that it enables those Spirits to "compose the *City of God* (§ 85)"? This proper connection can be found provided that the mind goes into the right direction, clockwise or counterclockwise; that is to say, toward the effect (clockwise) or toward the cause (counterclockwise). I have to warn you, here, that going counterclockwise is more difficult than going clockwise, because it is the original direction of final causality, from the future to the past.

People who are oriented toward the effect will not succeed to connect with the cause because moving clockwise only leads to self-gratification. On the other hand, the reason for the difficulty of the counterclockwise motion is that moving from the future to the past and for the benefit of the other is more difficult, because it fulfills the purpose of a pre-established harmony between God, man, and the universe for the benefit of all creatures. This means that the direction of searching for the cause is not effortless as it is with searching for the effect.

For instance, look at the connection between the sphere and the polyhedron as an "architectonic model" and try to demonstrate how the sphere generates the dodecahedron. The action of generating a polyhedron is an act of agapic relationship and, therefore, the action of looking for the cause of the dodecahedron will be the best direction to take, that is, final causality. However, the result of looking for the effect of the dodecahedron will be the worst direction of self-love.



Figure 1: The architectonic model of the 10-circle sphere.

In other words, looking for the cause is *agape*, because this brings a special type of joy which “takes pleasure in the felicity of what is loved (§ 90)” and not in seeking the pleasure to be loved, which can only be satisfied by the effect. Construct the following hexagonal spherical cone which is coming out of the womb of a 10-circle sphere and you will find that your actions will be looking for the cause, and not for an effect.

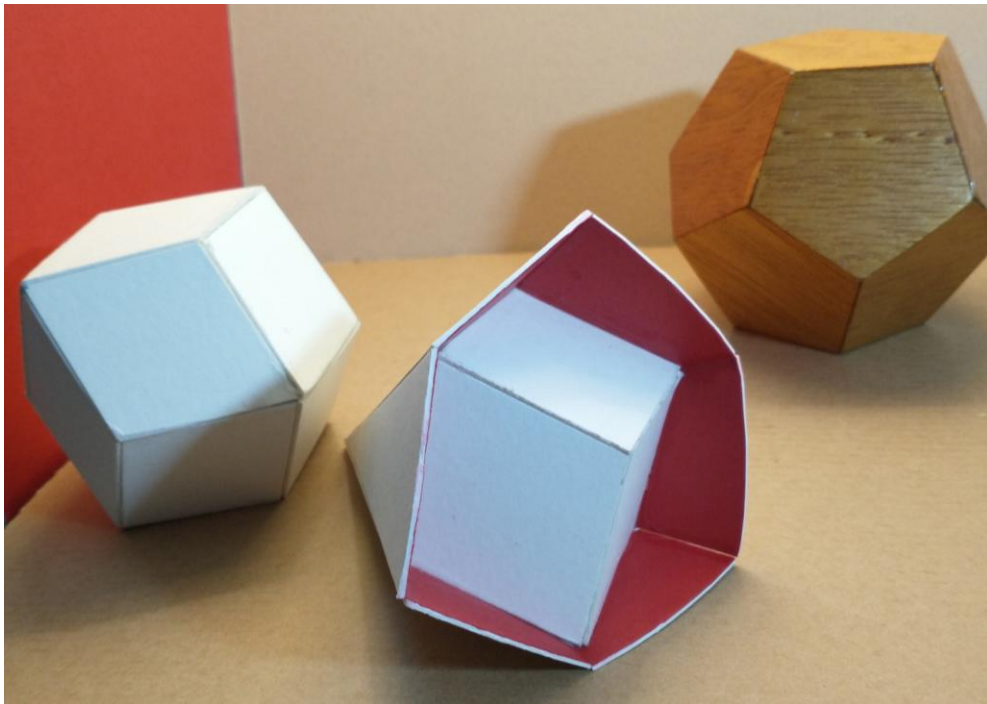


Figure 2. The axiomatic change between the sphere and the Platonic Solids is located in the hexagonal cone of the 10-circle sphere which acts as the cradle for both the regular dodecahedron and the rhombic dodecahedron.

What are you looking for in the cause is the *benefit of the other*, the Riemannian idea of an axiomatic change between two manifolds, that is, between spherical angles and polyhedron angles: that is *agape*, the matter of principle of Christianity, the very principle that the British have been attempting to destroy for centuries. LaRouche stated that the principle of causality is *agape*:

“This concept, as underscored by Leibniz, rests upon *the principled nature of the absolute difference between human and beast. That is a revolutionary point of difference between us and the lower species of life, a difference which is expressed essentially by the human individual's unique capacity to discover and employ efficient universal physical principles whose existence cannot be directly accessed by sense-perception.* It is through the exercise of that sovereign capacity of the individual person, that mankind has risen to

levels vastly above the potential relative population-density which had been possible under the fixed potential for a species of higher ape. This activity is the soul and essence of physical science.”<sup>4</sup>

Here, the causal function will be such that, *a spherical irregular hexagonal set of six 22.5 degree-triangles generates a set of three 108 degree-dodecahedral-rhombi*. This axiomatic demonstration should suffice to understand how the elementary idea of causality between the two manifolds is the basis for understanding LaRouche's conception of change of powers by going from *simple hypothesis* to *higher hypothesis*. Here is how LaRouche explains the location of the *higher hypothesis* in history:

“The formulation of the *higher hypothesis* is best accomplished by a thorough education in the internal history of ideas, especially scientific ideas, with reliance upon the original sources of the present and past. This historical approach to contemporary scientific work emphasizes those kinds of axiomatic assumptions which are ontological, which bear directly on identifying which aspects of the universe as a whole are properly treated as efficiently substantial, and also how such ontological assumptions implicitly determine the method of adducing the lawful principles governing action in the universe.”<sup>5</sup>

In 2004, Lyndon LaRouche identified the flawed characteristic of the Aristotelian reductionist form of belief by making an axiomatic difference between the notion of “power” and the notion of “energy” with respect to discoveries of principle. He noted that the Greeks, as the Egyptians did before them, were able to make the difference between those two concepts because they were looking for the epistemological difference between cause and effect.

LaRouche noted that the reductionists “made the attempt to measure general thermodynamic processes in terms of Aristotle's impotent concept of ‘energy,’ rather than the Pythagorean concept of ‘power’ (*dynamis*). As I have written above, ‘energy,’ to the extent it is a meaningful term, points to an effect, not a motive, not an intention. ‘Energy’ is an effect, not a universal physical principle.”<sup>6</sup> The result is that if you look for the effect, you are going to miss the cause altogether.

Because of this epistemological difference, only the Platonic and Pythagorean academies were able to solve problems such as doubling the square, doubling the cube, and generating

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<sup>4</sup> Lyndon LaRouche, [\*When Even Scientists Were Brainwashed\*](#), 21<sup>st</sup> Century, Summer 2004, p. 26.

<sup>5</sup> Lyndon LaRouche, [\*The Science of the Human Mind, A Treatise On Fundamentals\*](#), The Campaigner, February 1984, p. 7.

<sup>6</sup> Lyndon LaRouche, [\*When Even Scientists Were Brainwashed\*](#), 21<sup>st</sup> Century, Summer 2004, p. 46.



regular solids from the higher constructive domain of spherical constructive geometry. LaRouche noted appropriately:

“A true discovery of any universal physical principle is a grasp of the power to make a willful change in the ordering of the universe. The universal physical principle discovered, existed, and functioned in the universe before man first discovered it. Nonetheless, when man not only discovers, but deploys such a principle, man's willful action in using that principle changes the universe. Hence, such discoveries are to be recognized as acting ‘powers’ for changing the world, in the sense of that usage by pre-Euclidean Greeks such as the Pythagoreans, Heraclitus, and Plato.”<sup>7</sup>

### **THE DIFFERENCE BETWEEN MIND AND MATTER: THE LAROCHE TRIPLE CURVE**

“Although I have very frequently been employed in public affairs and also in the judiciary system and am consulted on such matters by great princes on an ongoing basis, I nevertheless regard the arts and the sciences as a higher calling, since through them the glory of God and the best interests of the whole human race are continuously promoted. For in the sciences and the knowledge of nature and art, the wonders of God, his power, wisdom, and goodness are especially manifest; and the arts and sciences are also the true treasury of the human race, through which art masters nature and civilized peoples are distinguished from barbarian ones. For these reasons I have loved and pursued science since my youth. . . The one thing I have been lacking is a leading prince who adequately embraced this cause. . . I am not a man devoted solely to his native country, or to one particular nation: On the contrary, I pursue the interests of the whole human race because I regard heaven as my fatherland and all well-meaning people as its fellow citizens. . . To this aim, for a long time I have been conducting a voluminous correspondence in Europe, and even as far as China; and for many years I have not only been a fellow of the French and English Royal Societies but also direct, as president, the Royal Prussian Society of Sciences.”

Leibniz letter to the Tsar Peter the Great of Russia, in 1712.<sup>8</sup>

The difference between power and energy is to the difference between cause and effect as is the difference between the City of God and the natural world. This *higher hypothesis* was treated by Leibniz in a very special way near the end of his *Monadology* where he wrote: “87. As we have established above the existence of a perfect Harmony between two natural Reigns, one of Efficient causes and the other of Final causes, we must here note further the existence of

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<sup>7</sup> Lyndon LaRouche, *Op. Cit.*, p. 41

<sup>8</sup> Quoted by Maria Rosa, Antognazza, [\*Leibniz: An Intellectual Biography\*](#), Cambridge University Press, New York, 2009, pp. 470-471.

another harmony between the Physical reign of Nature and the Moral reign of Grace, that is to say, between God considered as the Architect of the Machine of the Universe and God considered as the Monarch of the Divine City of the Spirits (§ 62, 74, 118, 248, 112, 130, 247).”<sup>9</sup> This is Leibniz’s *higher hypothesis* for economics.

Such are the two forms of causality which apply respectively to the natural order of the universe (efficient causality) and to human beings (final causality); and a complete understanding of the harmony between the two is the science of LaRouche economics. It is such a distinction which makes the crucial difference between mind and matter, but also, the difference between the inflation of monetary aggregates and the deflation of real jobs in an economic collapse; that is what LaRouche relates to with his triple curve as a causality function.

However, a deadly problem is created within this triple curve when efficient causality is made to replace final causality; that is, when the mental effect is mistaken for the physical cause. In other words, when energy is mistaken for power or when money replaces productive labor. In this case, you have what LaRouche called a “collapse function,” a collapse of the economy as a whole.

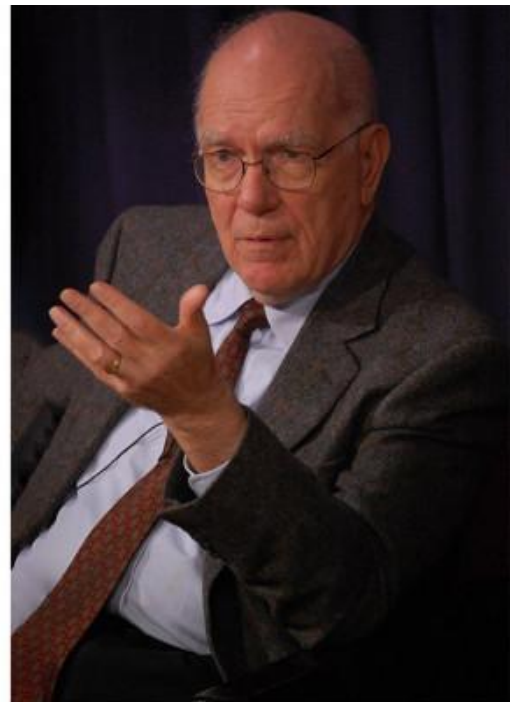
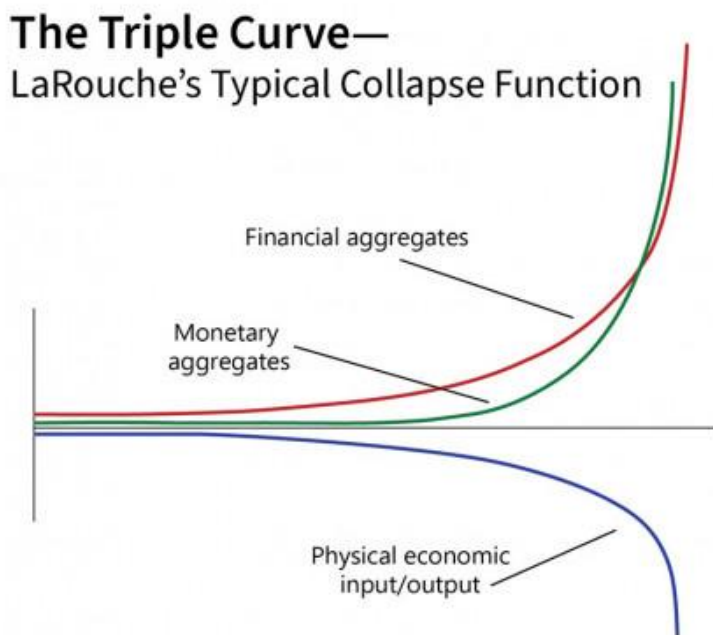


Figure 3. Lyndon LaRouche discussing his [\*triple curve collapse function\*](#).

<sup>9</sup> Leibniz, Op. Cit., p. 24.

The irony is that most people and political leaders don't even realize that the present financial system has been in a breakdown collapse mode for fifty one years, ever since 1971, when President Nixon took the dollar off the gold standard. The reason they don't know this breakdown is happening is because they think that helicopter money is the solution to everything; therefore they have no way to know the difference between monetary inflation and real job deflation. In his triple curve collapse function, LaRouche points to that fact:

"This curve represents 1966-1971, approximately, the zero point--...since that time, especially since 1971, the characteristic has been that the per-capita real component of US production and consumption has been in a phase of accelerating decline. During the same period, we've had a growth of the total financial aggregates [about \$41 trillion-year 2000 equivalent]. That is the condition into which Germany had entered over the interval March-October 1923."<sup>10</sup>

Almost century later, during 2022, the global financial system is inevitably destroying itself, setting up the world for a universal fascist takeover. Ask yourself: What kind of power is this? Is this the power of money, otherwise known as the power of madness? And, what sort of power does the citizen have in that case?

You don't need to be a social diviner or a haruspicy sinking his fingers in the entrails of society in order to forecast the future. All you need to do is to investigate the minds of democratic leaders with a Platonic lantern, and you will be able to tell the destiny of society.

What happens to your mind when you realize that the present financial system is not only bankrupt, but is collapsing the whole of society into an actual breakdown crisis? The first idea that comes is: How can I save myself and survive? But, when you realize that, you get scared and think there is no future, because you know you are on the wrong path.

Then, you stop thinking about yourself and you begin to think about the future of mankind. So, what you do is you go into an inversion within your own mind, and you come out up side down at the other end. The thing is that you cannot think of yourself when you think about mankind; it is as if you were not part of mankind. Then, you discover that only true ideas in accordance with universal principles are important, while trivial ideas no longer work. You start thinking about the nobility of mankind and that your own survival cannot exist without the future of mankind. That is when you begin to discover your connection with the rest of the world and then you become really human.

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<sup>10</sup> Lyndon LaRouche, excerpted from "*Storm over Asia, Take Two*", EIR, Sept. 15, 2000. [https://archive.schillerinstitute.com/economy/phys\\_econ/worldeconomiccrisis.html](https://archive.schillerinstitute.com/economy/phys_econ/worldeconomiccrisis.html)

The power of reason is of that sort of optimism, that is, optimization. Economic power is the power that mankind has within itself to increase its own potential relative population density per square mile. However, there exists no solution within the parameters of the system which is collapsing. The solution must be found outside of the system in the intention of the future; that is to say, in the domain of final causality. (See Rosa Luxemburg, *The Accumulation of Capital*, and Herbert Feis “*Europe, the world's banker*”, 1930, on the subject of British Imperialism and how it is financially directed by supranational oligarchical interests.)

Lyndon LaRouche made clear that the solution to this dilemma could be found in his triple curve, which represents the breakdown of what Rosa Luxemburg was the first to discover that the essence of the British Imperialist system is based on the “fictitious debt” that connects the two opposite motions, the inflation of financial aggregates and the deflation of real jobs. LaRouche identified the process when he wrote:

“In the imperial system, the notion of monetary value replaces the concept of real economic productive value. Debt, assets, money, property titles, all possessing nominal value in the form of paper, begin to overshadow the capital possessing real value, as determined by rates of social reproduction for the nation as a whole. As the nominal value accumulates in the hands of those holding the paper, he must either be able to use these debts he holds as security for new debt, or he must convert the paper into cash. As this debt breeds more debt, outside of any growth in the real productive capital in the system, soon a point is reached, at which no direct correspondence between the two magnitudes is possible.

“To judge the potential of a crisis of such a system, we ask the question, *whether this mass of nominal wealth, represented by the aggregate price of these property titles could, in any way, be converted into real wealth, of the social productive/reproductive form.*

“To the extent that this correspondence does not exist, we see that the portion of the total mass of the accumulated debt in such a system, for which there is no corresponding real wealth, represents what should be seen as a body of fictitious debt. Or the claims by the holders of that paper to what are, in fact, fictitious assets.

“This is the most crucial point, which serious economists must take into account today. Any attempt to honor those claims will lead to the looting of the productive economy by the parasitical financial class, with no legitimate claims to wealth. Only in this, to be seen as a continuous process of looting, and collapse, can we find the

functional relationship between the hyperinflating financial curve, and the deflation in jobs and production.”<sup>11</sup>

Look at LaRouche's triple curve collapse function as a Leibnizian Monad warning signal; not only a warning against a worldwide financial collapse, but also a warning against a worldwide general breakdown of human understanding of its function in the universe. What is about to happen to human society is the total collapse of Western Civilizations. Very few people understand what the cause of it is and what has to be changed to prevent it from happening.

What people sense is that there are two forces in conflict in the world, the British-USA on one side and Russia-China alliance on the other side; but they don't know what to do about it because they fail to see what the actual irreconcilable conflict is all about. LaRouche explained the nature of this Monad:

“Well, as I've often said, in covering this thing, the problem is, we're not in a depression. We're in a general *breakdown crisis of the entire planetary system*. This was discussed hypothetically, in the 1890s, and the beginning of the 20th Century, that such a thing could occur. And it is occurring. We are in a general breakdown crisis, in which, in fact, yes, there is inflation and deflation at the same time. But if you look at my Triple Curve [Figure 4], you see exactly what that means. It's there. That's the problem.

“So, the problem is, we have to define the thing as a breakdown crisis. That means, there's no solution within the terms of the parameters which are currently operating. In other words, you cannot take the dimensionalities of the present situation as parameters, and by adjusting the parameters, or even throwing in a new parameter, you're not going to prevent the thing from collapsing.”<sup>12</sup>

Thus, the breakdown crisis of the present “free-trade” financial system is unique and irremediable; it cannot be repaired and can no longer be prevented from collapsing. The general breakdown is threatening to bring down the entire trans-Atlantic economy and possibly the rest of the world with it.

However, it is the epistemological nature of this breakdown that is important to figure out before it is too late. LaRouche often made the point that the nature of the problem is not, strictly speaking, a depression or a cyclical breakdown; it is a breakdown which can only be understood

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<sup>11</sup> Reported from LaRouche's *In Defense of Rosa Luxemburg* (1973) by Matthew Ogden, [Rosa Luxemburg and LaRouche's Triple Curve](#), EIR, Vol. 36, No. 32, August 21, 2009, p. 32. See also: [THE TYPICAL COLLAPSE FUNCTION: THE GENERAL BREAKDOWN CRISIS IS HERE](#). June 27, 2009, International Webcast.

<sup>12</sup> Quoted by Matthew Ogden in Op. Cit., p. 26.

through Leibniz's Monadology; it is a problem which both Russian citizens and American citizens have considered more than two hundred years ago in their respective Leibnizian Russian Academy of Science and American Constitution. The issue is the Benefit of the other in the General Welfare of all.<sup>13</sup>

Therefore, unless the coexistence between the original Leibnizian American system of political economy and the Imperial British free-trade system is understood as an impossibility in the same universe, there is no other way to avoid this coming collapse, worldwide, because no one will be able to figure out that the collapse was caused by what Lyndon LaRouche identified as the turbulent shockwave effect between two incompatible systems. So, look for the cause, not the effect.

### THE MONAD OF COUNTING NUMBERS IN PREESTABLISHED HARMONY

As I have demonstrated earlier in a report on Leibniz and Schiller<sup>14</sup>, there exists a pre-established harmony between the ordering of whole numbers and multiply-connected spiral action. I showed that the mystery surrounding the ordering of even, odd, and prime numbers is lifted when they are considered from the vantage point of a pre-established doubly-connected poloidal-toroidal spiral action.

The preestablished ordering unity of this double memory modular monad of whole numbers is the best example I know in order to explain the Leibnizian pre-established harmony in God's creation, which also establishes a simultaneity of physical eternity connection among all of the Pythagoreans and Platonists throughout history. The underlying ordering is also valid for both the moral and the physical universes; and this is also what can easily explain the fallacy of Calvinism and all other forms of predestination cults. The question is: how do you make the mystery of the underlying ordering of even, odd, prime, and decimal numbers disappear?

Note the preestablished harmony in the following decimal ordering: the sum of integers and the total of their reciprocals will always be **10**; such that, for example, **12+16 = 1+2+1+6 = 10** or **28 = 2 + 8 = 10**. Order even, odd, and prime numbers, clockwise, and the decimal numbers divided by halves and half the halves, counterclockwise, following the ordering cycles of torus **2 mod. 9**. The numbers must be counted as units of spiral action, not as numbers:

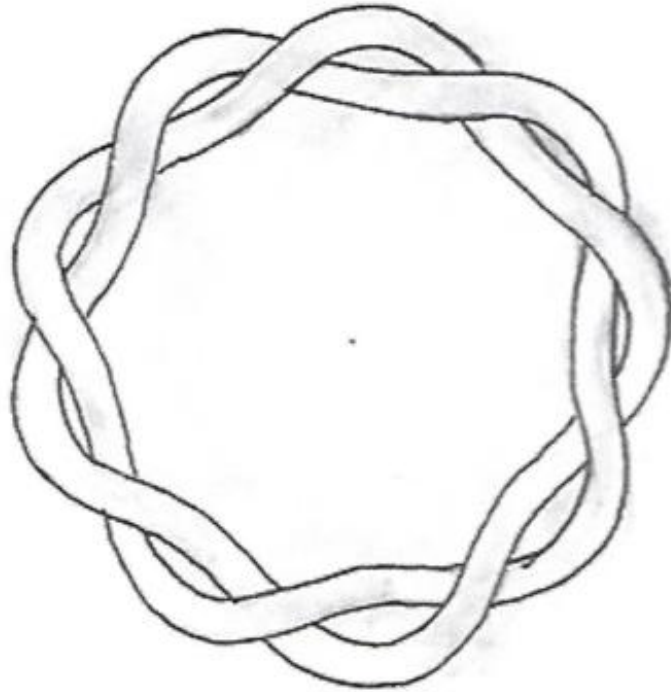
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<sup>13</sup> Leibniz also made a crucial contribution to Chinese epistemology. See my report:

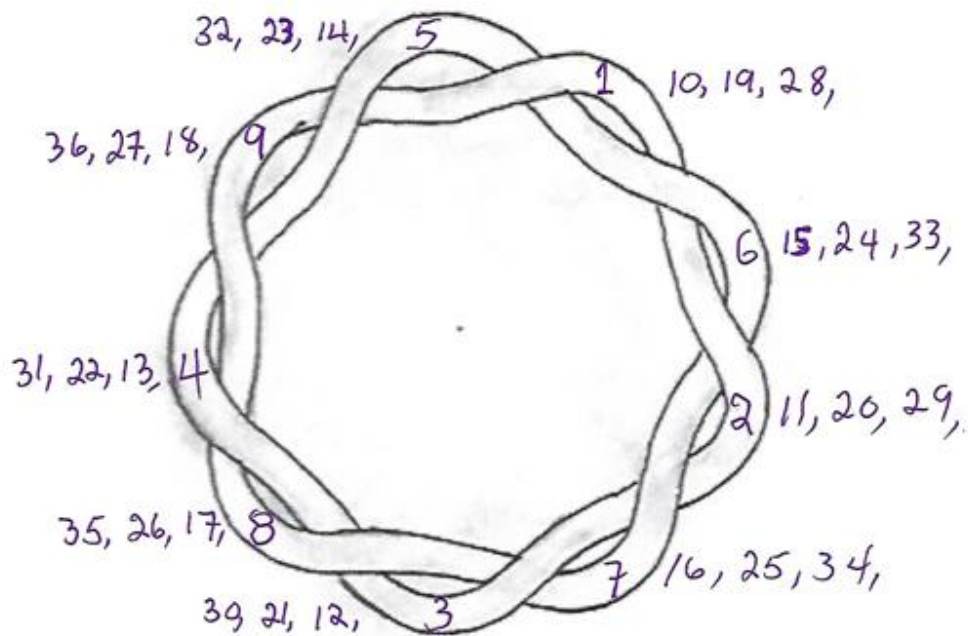
[LEIBNIZ AND FUXI THE EPISTEMOLOGY OF THE PEACE OF WESTPHALIA](#)

<sup>14</sup> See my report:

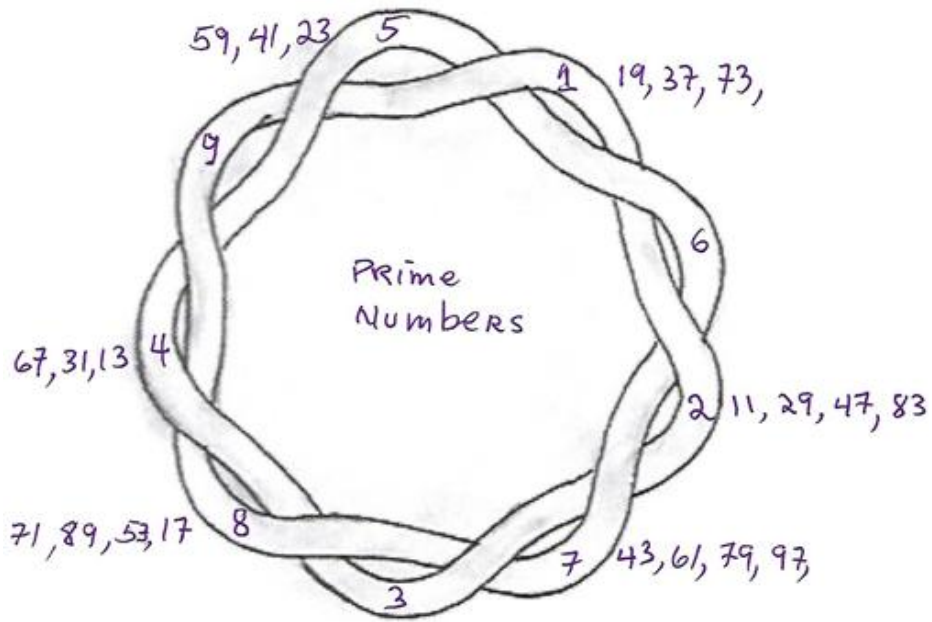
[GOTTFRIED LEIBNIZ AND FRIEDRICH SCHILLER AN INVESTIGATION INTO THE PRINCIPLE OF THE BENEFIT OF THE OTHER](#)



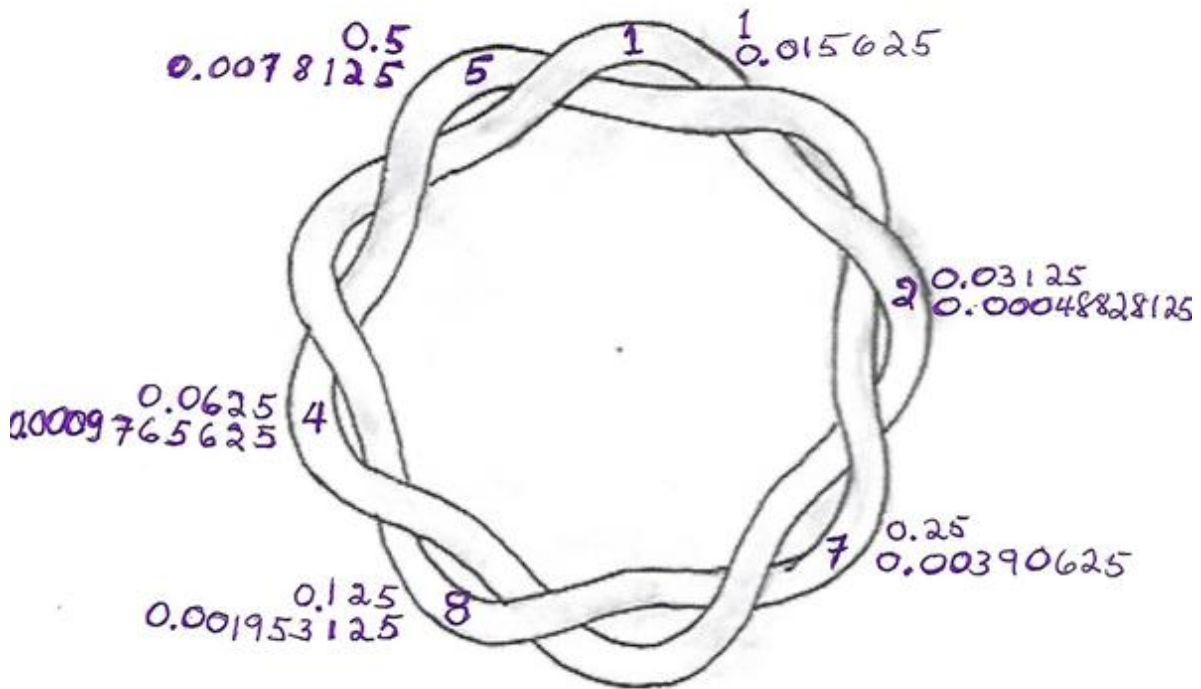
Monad-Torus 2 mod. 9



Clockwise Monad-Torus whole numbers series from 1 to 36



Clockwise prime numbers from 1 to 97.



The decimals divided by halves and half the halves are counted counterclockwise following, 1, 5, 7, 8, 4, 2, 1, etc., with 3, 6, 9, missing as in the prime numbers.



In a letter written to Sophie Charlotte of Hanover dated mid-October, 1696, Leibniz identified the significance of the unity of such a preestablished harmonic monad:

“However, just as all numbers consist of one and one, all pluralities must consist of unities. Consequently, unities are the real root and seat of all being, all power, and all sensation: and these unities are souls. Therefore one has in this an irrefutable proof, not only that souls exist, but also that everything must be full of souls, and of what a soul really consists, and finally why every soul is indestructible. For unities have no parts, otherwise they would be pluralities; but that which has no parts is indestructible.”<sup>15</sup>

## CONCLUSION

The question is: what is the message of Leibniz's Monadology? The Monadology is a roadmap to creativity; that is, it is a means of acting in congruence with the universal principles of development and progress which underlie the three domains of the human Monad, the divine Monad, and the world Monad. This triple-connectivity is the lifeline of mankind.

Consider the following Rabelaisian principle of “*gracious gratuitousness*” for which the anti-entropic nature of *agape* is the cause and effect inversion of time best expressed by *Gargantua's Address to the Vanquished*:

“Our fathers, grandfathers, and ancestors from time immemorial have been of such nature and disposition that as a memorial to the victories and triumphs they have won in the battles they have fought, they have preferred to erect monuments in the hearts of the vanquished by a display of clemency, than to raise trophies in the form of architecture in the lands they have conquered. For they have valued the lively remembrance of men, won by the goodness of their hearts (*grace*), more highly than the mute inscriptions on arches, columns, and pyramids, which are subject to the injuries of climate and all men's spite.[...]

“Such is the nature of *gratuitousness*: Time, which gnaws and fritters all things away, only augments and increases the value of benefits. For one turn freely done to an intelligent man grows continuously by his generous thoughts and remembrances.”<sup>16</sup>

FIN

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<sup>15</sup> *In Leibniz and the Two Sophies: The Philosophical Correspondence*, Edited and translated by LLOYD STRICKLAND, Iter Inc. Centre for Reformation and Renaissance Studies, Toronto 2011, p. 137.

<sup>16</sup> Francois Rabelais, *GARGANTUA AND PANTAGRUEL*, Penguin Books, Book, One, Chapter 50: Gargantua's Address to the Vanquished, 1955, p. 145-147.