

---

## WHY THE DISCOVERY OF LYNDON LAROCHE'S TEMPORAL ETERNITY IS THE KEY TO PEACE TODAY

By Pierre Beaudry, 3/10/2023

---

### FORWARD

Saving the world is just a matter of time. However, you may be wondering what sort of temporality peace requires. This sort of temporality is not a time of opportunity in the usual sense of the word, because peace is not a matter of chronological time. Peace requires an unusual kind of time understood from the vantage point of epistemology and of history; that is, a special mental and spiritual moment of temporality which affects mankind's progress in its totality, such as a moment by means of which you can measure a universal truth about human progress and which is applicable to all human individuals. Lyndon LaRouche identified such time as temporal eternity.

This matter of time is not simply a fleeting moment; it is a moment which remains with you for your entire life because it is attached to the life of mankind as a whole. Any human being is capable of discovering such a crucial concept of time because it is the time of creativity, the time that any citizen of heaven<sup>1</sup> is able to grasp, and continue to improve on, by going beyond the finite domain of earthly daily life, and realize that within such a time framework, you have the power to speak the language of the universe.

---

<sup>1</sup> The idea of being a citizen from heaven comes from Leibniz's Letter to Tsar Peter the Great, dated January 16, 1712: "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." [Maria Rosa Antognazza, [\*Leibniz: An Intellectual Biography\*](#), Cambridge University Press, New York, 2009, pp.470-471.]

Lyndon LaRouche emphasized the importance of the concept of temporal eternity relating it to the Cantorian concept of “Transfinite”, that is, to the higher domain of thinking which Lyn identified as the domain of “*higher hypothesis*,” which can be discovered by any human being, as Percy Bysshe Shelley said, when the time comes where “there is an accumulation of the power of communicating and receiving intense and impassioned conceptions respecting man and nature.” This unique state of temporal truth is what Lazare Carnot and Louis Pasteur both identified as the time of enthusiasm and what Mahatma Gandhi established as the truth-force of *Satyagraha*.

### LAROUCHE'S TRUTH OF TEMPORAL ETERNITY AND THE TRUTH-FORCE OF GANDHI

On March 14, 1994, Lyndon LaRouche published an axiom busting article entitled, [\*\*THE TRUTH ABOUT TEMPORAL ETERNITY\*\*](#), where he identified the circumstances by means of which European people had been capable of creating a Golden Renaissance out of the Dark Ages of the fourteenth century. Truth, then said LaRouche, had been banned from European society during the entirety of the fourteenth century for the same reason that it is also banned again today throughout the Western World as a whole. LaRouche wrote:

“Meanwhile, from France, existentialist Heidegger's cousins, so-called "Deconstructionists" such as Jacques Derrida, have spread their campaign against even the mere name of truth through the U.S.A.'s Modern Language Association; they have established their nihilist views as the reigning dogma of ‘multiculturalism’ at most universities in the U.S.A. today. There, especially over the past two decades, truthfulness has come to be virtually banned, outlawed not only in the classrooms, but even from many Federal courtrooms. The most extreme version of the law of the racist Confederate States of America now reigns at some of the highest levels of those courts. As a result, more and more, Federal decisions embody a worse than Nazi-like, ‘new McCarthyite’ radical positivism derived from John Locke, a positivist hostility to truth which has now virtually replaced those principles of Leibnizian natural law originally embedded within the U.S. Declaration of Independence and Federal Constitution.”<sup>2</sup>

The question then arises: What makes you discover that truth in the fourteenth century is the same as today? Doesn't every culture have its own truth? Can truth be the same for all cultures? The answer to these questions can be found in the concept of *temporal eternity*; that is, in a time which is common to all cultures and to all human beings. What will it take for the Western World to wake up and discover that such a truth is not for those in the West alone? What will it

---

<sup>2</sup> Lyndon LaRouche, [\*\*THE TRUTH ABOUT TEMPORAL ETERNITY\*\*](#), The Schiller Institute, Part 1 (of 2 plus appendix), March 14, 1994.

take for the world to see the truth that mankind is faced with an immediate threat of annihilation by the current NATO policy of disinformation and lies concerning Russia's intervention in Ukraine? The answers to these questions can be found in LaRouche's concept of *temporal eternity*.

Among all of the governments of the world, it is the Chinese Ministry of Foreign Affairs which stated the clearest understanding of this danger with respect to the United States, in a recent report entitled, [US Hegemony and Its Perils](#), which stated unambiguously: "This report, by presenting the relevant facts, seeks to expose the U.S. abuse of hegemony in the political, military, economic, financial, technological and cultural fields, and to draw greater international attention to the perils of the U.S. practices to world peace and stability and the well-being of all peoples."<sup>3</sup>



Figure 1. The truth about continued Western World colonialism

The Western World has entered into a period of history where the Hollywood mentality of reality TV and perception games have become the only "narratives" being played by NATO's "rules-based order" for the purpose of dragging the rest of the world into promoting disinformation policy and laws for the exclusive support of an Anglo-American-led Third World War against Russia and China. In order to properly identify the underlying epistemological conditions of such a strategic situation, LaRouche stated the following:

"In the preceding paragraphs we have glimpsed a significant segment from a continuing current of European conflict between opposing forces for and against the cause of truth. We have defined thus a period extending through approximately seven-hundred-fifty years of European history, from the death of Frederick II to the release of [Pope John Paul II's] *Veritatis Splendor* [The Splendor of Truth]. Therefore, now consider the proposition: *After having once fallen into an apocalyptic, fourteenth-century collapse of a formerly bright civilization, and later escaped from that 'New Dark Age' into the brightest moment of rebirth in a millennium and a half of world-history, the fifteenth century's*

<sup>3</sup> [US Hegemony and Its Perils](#), Ministry of Foreign Affairs of the People's Republic of China, February 2023.

*Golden Renaissance, how is it that Europe would permit itself, ever again, to be lured into yet another 'New Dark Age'?"*<sup>4</sup>

That is the most pressing question of the day. Can the population of NATO-countries overcome this drive for war and prevent a New Dark Age? The point that LaRouche makes with these questions is that the only form of truthfulness that can stop a Dark Age from taking hold is the truth of *temporal eternity*. Why? Because it is a truth which keeps increasing the strength of mankind's reason throughout history such as the "truth-force" or "polite insistence to truth" of *Satyagraha* of Mohandas Karamchand Gandhi, who was able to increase the hearts of men by his personal self-suffering as a benefit for the other. Gandhi stated:

"If words fail to convince the opponent, the next step is to appeal to his heart by patient self-suffering, sympathy, sincerity, and humility. If a *Satyagrahi* wants something really important to be done, he cannot merely satisfy the reason; he must move to the heart also. The appeal of reason is more to the head but the penetration of the heart comes from suffering. It opens up the inner understanding in man. A *Satyagrahi* has to appeal continuously to the evil doers' head and heart combined. If reason fails, then the *Satyagrahi* seeks self-suffering."<sup>5</sup>

The question is: how can the citizens of the western world familiarize themselves with such a form of active truthfulness to be waged against the lies of NATO's narratives? How can we avoid the current strategic situation from becoming another Peloponnesian War?

### THE BOUNDING PRINCIPLE OF HYPOTHESIZING

How can the truth of *temporal eternity* successfully change this strategic situation? This is not an easy question to answer, because it demands that people confront the false narratives openly, that is, publically, and that is not easy to do successfully, because it calls for the formulation of a *higher hypothesis*, a hypothesis which opens the human heart and awakens the power of the spirit to a higher truth.

LaRouche expanded triply on this question by going through 1) the circumstances of the Golden Renaissance, as well as 2) the need to understand the process of Creativity, and 3) the

---

<sup>4</sup> Lyndon LaRouche, Op. Cit. Part I.

<sup>5</sup> Quoted from Michelle Rasmussen, [GANDHI, SCHILLER AND KING: THE POWER OF TRUTH-FORCE AND SUBLIME COMPASSION](#), Schiller Institutett, February 3, 2023, an article previously written for the Festschrift of Lyndon H. LaRouche, Jr. September 8, 1922. Original source from M.K. Gandhi, in *The Science of Gandhian Satyagraha*, P. Rajakumari, Department of History, Holy Cross College, page 304. See also: [History / Satyagraha in South Africa | The Selected Works of Mahatma Gandhi \(mkgandhi.org\)](#) Gandhi identified his doctrine of *satyagraha* as meaning: "vindication of truth, not by infliction of suffering on the opponent, but on oneself." [Gandhi, M.K. *Statement to Disorders Inquiry Committee*, January 5, 1920 (*The Collected Works of Mahatma Gandhi* vol. 19, p. 206.)



domain of *higher hypothesis* and of the higher Cantorian transfinite in mathematics as the equivalent of Plato's "Good" within the process of becoming. That, in itself, is quite a challenge, and I recommend that the reader go through LaRouche's report on this matter, point by point, because that is the best way to access the power of truth that is hidden in what he termed *temporal eternity*. Here, in brief, is how LaRouche proposed to solve this crisis:

"This poses, as Cantor emphasizes, the equivalence of what Plato identifies as the 'Good' to what Cantor designates as his 'Absolute.' This Becoming, or generalized transfinite corresponds to the highest possible ontological significance of physical space-time, as does Cantor's generalized transfinite. This, generalized, corresponds to what this writer chooses to identify, descriptively, as 'temporal eternity.' That descriptive term, temporal eternity, is required to distinguish a transfinite notion of 'eternity' from the 'timeless absolute' of the Good.

"That Good, or Absolute, is defined by hypothesizing the generalized 'hypothesis of the higher hypothesis.' The resulting conception can be nothing but the bounding of temporal eternity by an intelligent, timeless Absolute which is efficiently coincident at each moment, in each place, with all moments and places of all temporal eternity: *The Absolute One, the Good*. That is the road-map to guide us through the work now to follow."

For instance, NATO generals are fearful that someone today might turn out to be another Socrates who manages to convince Alcibiades to put an end to this new Peloponnesian War. LaRouche's enthusiasm for truth takes the form of a mathematical function, which is: "*the mental discovery that the rate of increase of potential population-density must be greater than zero.*" LaRouche explains this new concept as follows:

"The description begins with a simple requirement that the rate of increase of potential population-density be greater than zero. This requires some improvement: in effect, technological progress; this is a modification of social behavior which enables man to overcome some boundary condition ostensibly barring the way to maintaining an above-zero level of increase of potential population-density. This is expressed as a transmission of a self-improving culture, to the effect of improved skills being added to the heritage of earlier generations' contributions.

"This already defines three constraints: increases *per capita*, *per square kilometer*, and of physical productivity *per capita* and *per household*.

"This function is delimited not only by technological progress, but by the conditions required to realize that progress. Those conditions are expressed chiefly as improvements in the appropriateness of the area used, *per square kilometer* and *per capi-*

*ta*, and improvements in the tools and materials of production. These require expression in terms of structural changes in the division of physically-productive labor.”<sup>6</sup>

LaRouche's discovery is the greatest discovery of principle that was ever made because it causes you to discover that the human mind has an inner transfinite gear system capable of transforming itself not just by triply changing to higher gears but by going into higher domains of thinking, and whose process of transformation resides in the power of *temporal eternity*. How does this discovery come about? How old do you have to be to discover that such a domain exists? How many people have discovered this domain throughout history, and can a sufficient number of world leaders make such a discovery in time today to stop the currently impending nuclear holocaust? Why is it so important that citizens make such a discovery, especially today? All of these questions will be answered in time; but, let me attempt to answer the last one first, to the best of my ability.

Let me give you a simplified architectural example which is that of a honeycomb. Think of the completion of a beehive as the final result of a complex of triply-connected circular actions completed with three angles of 120 degrees each and closing onto each other to obtain the closure of 360 degrees. Complete circular action generates closure. The same principle applies to the triply-connected process of *hypothesizing the hypothesis of the higher hypothesis*. The reason that LaRouche's discovery is the greatest and simplest in all of modern history is because it proves itself to be truthful as you proceed to make that discovery by constructing it yourself; that is, it does what it says it does, and it says it does it at the same time that you do it. In other words, it performs the truth by stating the closure of human progress as being valid for all times, and by bringing closure to such human progress at the same time, the proof is in the pudding, so to speak.

Such is the fundamental truth of scientific progress, which is the basis for economics. It is as simple as that. You don't need to demonstrate the truth of LaRouche's discovery by explaining centuries of human urbanization; all you need to do is to apply the truthful principle of human progress to the world around you in order to improve it and that discovery will adjust itself to you as your new mental and physical condition of existence. The irony, however, is that such a mathematical discovery is not applicable mathematically; it can only be applied humanly and by provoking the discovery of truth of people around you. Lyn stated:

“From some professionals' quarters, in recent decades, the popularized response to the appearance of this disturbing anomaly has been what we might fairly describe by the term ‘reaction formation,’ the radical positivist's dogma of ‘negentropy’: the low probability assigned to a virtual time-reversal of the Boltzmann H-theorem [Eta-theorem]

---

<sup>6</sup> Lyndon LaRouche, Op. Cit. Part I.

function for statistical entropy in a stereotypical mechanical gas, or analogous system. We suggest the term 'reaction formation,' since there is plainly no conformity between the constraints of the 'not-entropic' form of the process described, and a simple time-reversal of the H-theorem determination of statistical entropy. The popularized response is the wildly desperate 'hand-waving' of the professor hoping to escape from the lecture-hall unscalped. Rather than resort to such desperate, and ultimately futile hand-waving gestures, the professional need but examine some fascinating, very revealing characteristics of this anomaly.

“Put most simply, although we can describe the process mathematically, either in the terms given here, or more refined terms to the same net effect, no extant form of generally accepted classroom mathematics can represent this process as a *deterministic mathematical model*. Rather than collapsing to mewl in muted hesychastic hysteria over the mortal injury to his beloved textbook formalism, the professional ought to experience joy, to discover here a phenomenon in the physical world which every competently trained twentieth-century mathematician knows from the domain of higher mathematical formalities: the principle of the *ontologically transfinite* implicit in Georg Cantor's 1897 *Beiträge*.”<sup>7</sup>

In a concluding footnote of Part I of his report, Lyn stated: “As we shall see, this does not diminish the awesomeness of the Creator, nor diminish the significance of the term Intelligence applied to the nature of His being; rather, it brings the evidence of His existence more clearly, more intelligibly into focus.”<sup>8</sup>

### TRUTH IS CHANGE AND CHANGE IS TRUTH

However, since all that we can know in truth is change, how can we guarantee that the change which is required for mankind is the right one to direct mankind into? There is a higher step that LaRouche requires of us here, because our knowledge of truth, being limited to space and time, requires that we know the truth of the absolute Good that Plato said man is able to access. LaRouche identified this as the *hypothesizing the hypothesis of the higher hypothesis*:

“In a rigorous science, all that we can assert that we really know elementarily is *change* from a relatively lower to a relatively higher *per-capita* power of mankind over the universe. This knowledge is located solely, in ascending order of authoritativeness, in two places: *hypothesizing the higher hypothesis* (temporal eternity) and *hypothesiz-*

---

<sup>7</sup> Lyndon LaRouche, Op. Cit. Part I. The so-called H or Eta-theorem of Boltzmann is regarded as the entropy principle for statistical mechanics from which is derived the second law of thermodynamics. The Cantorian mathematical transfinite is the proof of fallacy of this theorem, because it reflects the true anti-entropic power of the human mind.

<sup>8</sup> Lyndon LaRouche, Op. Cit. Part I.

*ing an hypothesis of the higher hypothesis* (Plato's Good, or Cantor's Absolute). The *efficient substance* of the domain of higher hypothesis is that *change of hypothesis* which is reflected as an increase of mankind's *per-capita* power over nature. The efficient substance of *hypothesizing the higher hypothesis* is change of higher hypothesis.”<sup>9</sup>

This is a real mind twister which requires total attention, not merely because it is most profound, but also because it is necessary to understand what the difference is between *hypothesizing a higher hypothesis* and *hypothesizing an hypothesis of the higher hypothesis*. The former is relatively knowable by the degree of power added to your mind, but the latter appears rather as an absolute limit in that ability to increase your mental powers.

The reason for this difference can be adduced as follow: what appears as a *higher hypothesis* also actually appears as a new higher opening to an accessible higher domain of knowledge. *Hypothesizing the hypothesis of that higher hypothesis*, however, is an absolute epistemological limit, because the human mind is caught between the need to limit a previously indefinitely multiple domain of loose ends and the need to engage itself into a new and higher domain which is not only above and beyond the axioms of the previous one, but this higher jump, is itself unknowable as such, because it excludes all possibility of change. What kind of new intelligence capability does this *hypothesizing the hypothesis of the higher hypothesis* give your mind? It is a sort of ultimate bounding power, where the mind has to jump beyond all previous domains of *higher hypothesis* whose magnitudes can be changed; but, in the highest hypothesizing, the mind discovers only the existence of an ultimate One that cannot be changed, it discovers an ultimate closure. Such is the effect of the Absolute Good to which Lyn added this final comment:

“As to the Absolute, we can know of its necessity, and what it is not; however, since our faculties of knowing depend upon cognizing change of higher hypothesis in terms of space-time relations, we can not cognize the Absolute which is not subject to time or space, but efficiently coincident with all time, all space. Our knowledge of truth and truthfulness is limited in its highest degree to knowing this much concerning that *intelligent* Absolute which is Plato's Good; the rest of man's knowledge lies in Plato's domain of the Becoming, Cantor's Transfinite, a realm otherwise best described as "temporal eternity.”<sup>10</sup>

And the reason why we “can not” know the Absolute Good in any other way but through *temporal eternity* is because the only thing we need to know about it is its bounding curvature of space-time; that is to say, the fulfillment of its function of encompassing all knowable changes

---

<sup>9</sup> Lyndon LaRouche, Op. Cit. Part II.

<sup>10</sup> Lyndon LaRouche, Op. Cit. Part II.



that have occurred as discoveries of previous historical thinkers. Thus, although we may not know more than this about the nature of this Absolute Good, we are, nevertheless, capable of understanding several aspects of our relationship to such a limit within the scope of artistic composition. Let one aspect of such a relationship to the Absolute Good be the opportunity when you stand before Raphael's *The School of Athens* and you let your mind reflect on what LaRouche said about the *simultaneity of temporal eternity* within this fresco:

“So, if the mind of any among us is sufficiently developed to grasp the transmission of a valid axiomatic-revolutionary discovery, effected by one person, to cause the re-living of that act of discovery of that conception in the mind of a single person hundreds of years, or even millennia later, whoever has gained those qualifications is able to see the world as that mural portrays its more essential features. Once that step is made, he or she is able to see the essential relations of humanity as Raphael portrays that viewer's relationship to his "School of Athens" mural.

“Those preconditions met, then standing before the mural in fact, or in his or her mind, the proximity to the perception of intelligible truth is wonderfully immediate. The truth lies accessible to us on condition we are able, as Raphael's mural tells us, to comprehend the reality of temporal eternity as a form of human existence measured in terms of *efficient* relationships among axiomatic-creative qualities of ideas. Every other notion of human relationship is no better than a poor, thickly befogged approximation of that more fundamental one.”<sup>11</sup>

Thus, the mind that has internalized such a moment of *temporal eternity* should not be surprised to discover how such a communication with ancient thinkers over a span of more than 2,000 years, is truly necessary for the survival of mankind. Such a mind, therefore, should not find it so strange to discover that the future of mankind depends more on such truthful relationships of ideas within this domain of *temporal eternity* than most other sorts of relationships you may have on a daily basis with people who live closer to you. It should be very comforting for you to realize that your mind is more closely attached to ancient thinkers than to your nextdoor neighbors. Ask yourself the question: which is the most important form of time, the domain of *temporal eternity* or the domain of *clock-time*?

### COMING TO TERMS WITH TEMPORAL ETERNITY AS A LIMIT

What is most needed today is to secure a New Peace of Westphalia worldwide; that is, to put an end to war altogether for the benefit of everybody else. What world leaders must do to effect this ultimate change for all of mankind is a special act of self-consciousness which will

---

<sup>11</sup> Lyndon LaRouche, Op. Cit. Part II.

transform their idea of clock-time into a higher concept of human time. Here is how LaRouche identified this specific time as the time of increasing the human population:

“The natural principle which was responsible for this sudden upward turn was not new. That ancient principle, called into play to produce this Renaissance effect, is that characteristic of the individual person which has always set the human species absolutely apart from, and above all other known creatures existing within Temporal Eternity. Through creative potential inherent in each human individual, but by no different means, the human species is enabled *to increase its potential population-density willfully* in a manner and degree which is impossible for any other species. As we shall stress here, this definition of the term *creative* is most easily recognized as the quality of mind typically embodied in the valid axiomatic-revolutionary discoveries of physical science.

“This principle of creative potential within the individual person is the same quality of man's likeness to God already known to Mosaic Judaism in Genesis 26-28. In Latin, Genesis 1:27 is referenced by the words ‘*imago Dei* (in the image of God).’ We shall demonstrate, in the most rigorous way, that, as we have just stated, the two meanings, the power of valid ‘fundamental,’ or ‘axiomatic-revolutionary’ discovery in physical science, and the creativity of ‘*imago Dei*’ differ no more than as but different facets of one and the same quality. If human individuals were not endowed with this distinctive quality of *imago Dei*, science were impossible.”<sup>12</sup>

The question here is: what will happen if and when the majority of world leaders discover temporal eternity as mankind's new form of time, at the same time, and with the same purpose, of realizing the common aims of mankind in their minds? They will discover that what they have in common with mankind as a whole is the fact that the power of universal truth is valid each time they make it public, and that it is valid for all times, past, present, and future, because they will have discovered that the power of truth can generate a new Renaissance which would necessarily eliminate all forms of oligarchical government and guarantee the immortality of mankind. The question then becomes: what is the human mind's relationship to this new form of *temporal eternity*? If my understanding of LaRouche's idea is correct, my answer to this question should be as follows:

*Temporal eternity is a memory surface function of negative and positive curvature along which the future is anticipated and made present as you change the past from what it was prevented to become and you transform it into what it should have been.*

---

<sup>12</sup> Lyndon LaRouche, Op. Cit. Part I.

One of the best ways of accessing such a universal truth is by using the Lydian intervals of classical musical composition as Johann Sebastian Bach, Amadeus Mozart, and Ludwig van Beethoven taught us.



Figure 1. Beethoven's Piano Sonata Opus 27, No. 2, in C Minor, first movement, measures 31-36.

As I emphasized in my report in collaboration with Fred Haight: "For instance, the fourth song of Brahms's Four Serious Songs identifies the crucial point: 'But then shall I know even as also I am known.' Such is the power of the Lydian principle. However, such an inversion of universal time duration can only exist in the human mind as a temporal intermediary between absolute time and divine eternity; just as a universal truth can exist in the human soul, because for the Many, there is always a One, as Beethoven's Lydians are the proof of it, as too with Brahms."<sup>13</sup>

If you don't make such a discovery of *temporal eternity* and you continue to live your life by attempting to keep up with your past, you will be like the dog who keeps trying to catch his tail; the faster you try to catch yourself, the faster you will fail, because your past will leave you faster than your future can catch-up with you. Moreover, if, by some miracle, you think you have succeeded in catching your own tail, like those foolish Generals in the current NATO doctrine

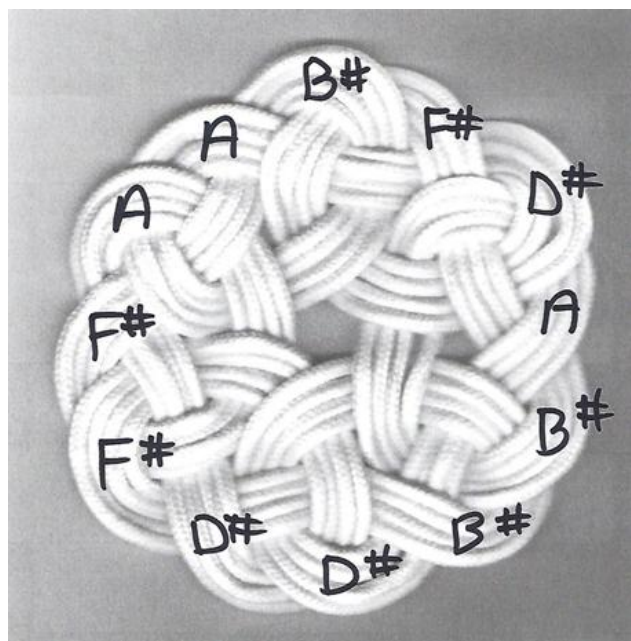
<sup>13</sup> [THE POWER OF -SELF- GENERATING THE FUTURE WITH THE THREE MUSICAL LYDIAN PREESTABLISHED HARMONIC SPIRALS](#), p. 37.



attempting to destroy Russia, then your time will come to a screeching halt, as it did for Napoleon at the Battle of Leipzig of October 19, 1813.

Helga Zepp-LaRouche has demonstrated that the solution to this problem lies in Cardinal Nicholas of Cusa's *coincidence of opposites*: In war, rage and fear are the flip sides of the same coin, the two sides of the same identity; so, the question is: How do you make this contradiction disappear in order to obtain permanent peace?

To go forward into the future, it necessary to learn LaRouche's method of Lydian intervals of classical musical composition.



With this musical arsenal, you will be able to turn the past of your own memory function through a surface of both positive and negative curvature, because your imagination will enable you to leap ahead of yourself instead of staying behind, chasing after yourself. The solution is to put your imagination into this Lydian forward gear system now, ahead of yourself, before it is too late. The knotwork of Figure 2 illustrates how that future is anticipated through the convoluted process of the two measures 35 and 36 of the first movement of Beethoven's Piano Sonata Opus 27, No. 2.

Figure 2. Beethoven's Piano Sonata Opus 27, No. 2, first movement, measures 35-36.

In order to live in *temporal eternity*, one has to reject the popular life-style models of human behavior and go beyond oneself into an inversion of higher development for the benefit of all of mankind; that is, beyond the finite into the infinite itself, into such a mental state where the past will have finally caught up with the future. This is where *temporal eternity* changes the past into what it should have been. LaRouche gives definitive proof of that process of change as viewed from the future by demonstrating that in the expectation of the future breakdown of the Sun, however far away that time may be, *temporal eternity* becomes an existential necessity for the very survival of mankind. LaRouche stated:

“We have plenty of time. It is true, as we have emphasized that here, that, within relations of temporal eternity, the distance between today and our human ancestors two millions years or so ago, is very short. So, this mural of that apartment wall [The School of Athens] portrays such relationships among efficient ideas. Even a span of hundreds of



millions of years yet to come is a very short time, within the domain of temporal eternity. In both those cases, we are measuring the sequence of events in terms of relations among persons engaged in the efficient generation and propagation of valid axiomatic-revolutionary ideas. We have far more than sufficient time to deal with the threatened senility of our sun.

“For the future, if we proceed in the footsteps of the Golden Renaissance, the rate of progress in potential population-density sweeps hyperbolically upwards, into mankind's early civilization of nearby space, and beyond. That, as Krafft Ehricke put the point in his own way, is mankind's Extraterrestrial Imperative. If we follow that course, there will be no solar Apocalypse for mankind. However, if we did not, the truth of temporal eternity would administer to this species a most crushing punishment for failing to conform to the quality of *imago Dei* within each of us all.”<sup>14</sup>

LaRouche demonstrates here that temporal eternity is more significant for mankind than apocalyptic clock-time, because it makes absolutely clear that a time will come when our clock-time system will no longer be with us, and that temporal eternity will call upon us to bring about the existence of a Cosmic Human Civilization. The Extraterrestrial Imperative of temporal eternity will then force us to return to our original heavenly birthplace by civilizing different parts of the Cosmos which are not dependent on chronological time.

Thus, it is imperative that mankind brings that future to bear now, in this present moment, and begins to think like an extraterrestrial species. This is why the reader must pass down this LaRouche statement to the next generations as early and as often as it is humanly possible, because only this newly discovered ability to change the past into the future that should have been will guarantee the survival of mankind for all time to come. If pessimism turns you to the past, then, optimism will inevitably bring your future to this necessary moment of temporal eternity.

### **THE PRINCIPLE OF ENTHUSIASM AS THE MEASURE OF AN AXIOMATIC CHANGE IN PHYSICAL SPACE-TIME**

Such a principle of enthusiasm brought Lazare Carnot to victory after the British sabotaged the French Revolution of 1789. It was first Napoleon Bonaparte and later the oligarchical swindlers Castlereagh, Metternich, and Talleyrand who, at the Congress of Vienna of 1815, prevented von Stein and von Humboldt from establishing a constitutional government in Germany in the spirit of the American Constitution.

Lazare Carnot, the [\*Organizer of the Victory\*](#), used George Washington's famous crossing of the Delaware of December 25, 1776 as a model of military strategy in order to win the first

---

<sup>14</sup> Lyndon LaRouche, Op. Cit. Part II.

and last victory of the French Revolutionary War. Washington and Carnot represent two most significant examples of enthusiasm in the history of warfare.<sup>15</sup> Carnot called it his “calculus of enthusiasm.” As he wrote: “If I have profited by the general enthusiasm to prosecute the war with unprecedented vigor, it was to hasten the end of the crisis into which this very enthusiasm had thrown the nation.”<sup>16</sup>

In October of 1793, Carnot found himself in the same situation that Washington had found himself on Christmas Eve 1776. Thus, 17 years later, Carnot relived the same axiomatic historical moment of *simultaneity of temporal eternity* that Emmanuel Leutze painted in his *Washington Crossing the Delaware*. Following Washington in his mental footsteps, Carnot won the French War of Independence by changing the rules of the game. In a condition that was very similar to the American Revolution, the French Army had been decimated and the foreign invading armies were everywhere in superior forces. Carnot expressed this fundamental emotion in the poem he entitled ODE TO ENTHUSIASM:



Figure 3. Washington Crossing the Delaware by Emanuel Leutze, 1851

<sup>15</sup> See my previous report: [EMMANUEL LEUTZE'S WASHINGTON CROSSING THE DELAWARE.](#)

<sup>16</sup> Lazare Carnot, *General System for Military Operations in the Next Campaign*, Jan. 30 1794.

## ODE TO ENTHUSIASM

*Sublime soaring of generous souls,  
Enthusiasm, love of Beauty!  
Principle of noble flames.  
Enlighten me with your torch.  
Oh ray of divine essence!  
It is from your celestial origin  
That I wish to derive my songs:  
Already my voice has sprung forth,  
Purify, expand my thoughts;  
Give life to my accents.*

*You are not raving drunkenness,  
You are not cold reason:  
You go further than wisdom,  
Without exceeding its region.  
Delicate instinct which anticipates  
Both the council of prudence  
And the calculus of judgment  
Instructed by simple nature,  
Your course is always quick and sure,  
And your guide is sentiment.*

## ODE A L'ENTHUSIASME

*Sublime essor des grandes âmes,  
Enthousiasme, amour du beau!  
Principes des nobles flammes.  
Eclaire-moi de ton flambeau.  
O rayon d'essence divine!  
C'est à ta céleste origine  
Que je voudrais puiser mes chants:  
Déjà ma voix s'est élancée.  
Epure, agrandis ma pensée.  
Donne la vie à mes accents.*

*Tu n'es point une folle ivresse,  
Tu n'est pas la froide raison:  
Tu vas plus loin que la sagesse,  
Sans sortir de sa région.  
Instinct délicat qui devance  
Et les conseils de la prudence  
Et les calculs du jugement  
Instruit par la simple nature,  
Ta marche est toujours prompte et sûre,  
Et ton guide est le sentiment.* Lazare Carnot

As Commander in Chief of the French Army, the first thing that General L. N. M. Carnot did, when he first visited the northern front, was to dismiss the incompetent generals and replace them by young sergeants. He stripped General Dumourier of his command and he arrested General Lafayette for insubordination. As a result, Lafayette refused to take the Oath of the Convention and fled to the enemy side only to be taken as a prisoner of war. Carnot replaced his older incompetent officers by younger ones, because they had enthusiasm and were willing to risk the unknown. His principle was very simple: "Attack, Attack, and always Attack!" [...] "It is the national characteristic of a Frenchman to attack all the time. His courage rises as he advances towards the enemy, but fades away if he is kept waiting; a passive role never suits him."<sup>17</sup> Carnot used the agapic calculus of enthusiasm against the hedonistic calculus of pleasure and pain of his enemies. He wrote:

'' 'Be quick as lightning.... March on; no deadly rest.... Strike and strike swiftly!' All of the armies of the Republic must act offensively, but not everywhere with the same extension of their means. Decisive blows must be delivered at two or three points only; otherwise, we would have to spread out our forces rather uniformly on all borders, and

<sup>17</sup> S.J. Watson, *Carnot*, The Bodley Head, London, 1954, p.89.

the campaign would end, on each, with a few advantages that would not be enough to prevent the enemy from starting up again next year, while the resources of the Republic would be totally drained.... To the system laid out above, we need to add several general rules, which had been taken as basic in all of the ordinances of the Committee of Public Safety on military operations.

“These general rules are to always act en masse and offensively, to maintain in the armies a discipline that is severe, but not nit-picking; to always leave the troops out of breath, without exhausting them; to leave behind no more than is absolutely indispensable to guard a place; to make frequent changes in the garrisons and residences of the general staff and temporary commanders, so as to break up the plots which proliferate as a result of staying too long in the same place, and which give rise to the treachery that hands the defenders over to the enemy; to exercise the greatest vigilance at the guard posts; to obligate general officers to visit these very often; to engage in bayonet combat on every occasion; and to constantly pursue the enemy to his complete destruction....”<sup>18</sup>

Lyndon LaRouche’s conception of *Agape* with respect to human revolutions is similar to Carnot’s enthusiasm:

“If we were to project events on the basis of what is taught in the schools about revolutions and other struggles of the past, then the human race at present were doomed. If we say that people struggle against this and that oppression, and so forth, and out of rage or what not, overthrow their cruel oppressor, we should lose; the human race would lose. However, if we touch the force of love, the spark of divine reason, we unleash a force, a creative force, a divine force, which is greater than any adversary, and we win. Those revolutions, which are based upon the appeal to this divine spark of reason within the individual, prevailed. Those which worked otherwise produced abominations, or simply failed.”<sup>19</sup>

Unless such conflicting emotions (*sentiment*) are resolved, the universe cannot grow. But, the point is to get comfortable with such a predicament that is currently overflowing every sector of society in the form of a mass strike movement, including in the domain of science. Be happy with this mass strike motion as if it were your unique access to the Pursuit of Happiness, because it is.

Carnot called “sentiment” the guiding directionality of enthusiasm which must be introduced in considering the economy of the future. The same enthusiasm must be introduced in sci-

---

<sup>18</sup> Lazare Carnot, *General System for Military Operations in the Next Campaign*, Jan. 30, 1794.

<sup>19</sup> Lyndon LaRouche, [\*In the Garden of Gethsemane\*](#), EIR, Vol. 50, No. 7, February 17, 2023, p. 27.



ence, and impregnate every sector of scientific research. It was the same principle of enthusiasm that inspired Louis Pasteur's "Inner God" ( *ἐν* (en, "in") and *θεός* (theós, "god") in his research and in the relentless war he waged against positivism and ignorance. Here is what Pasteur wrote about enthusiasm:

"Positivism sins not only through methodological error. There is a considerable gap in its seemingly tight net of reasoning ... The large and obvious flaw in the system consists in that the positivist conception of the world does not take into account the most important of positive notions—that of the infinite.

"What lies beyond the starry vault of the heavens? More starry heavens. So be it! And beyond? Pushed by an invisible force, the human mind will never cease asking itself: What is there beyond? Does it want to stop either in time or space? Since an **end-point** would be merely a finite dimension, only a step further than those that had preceded it, no longer does the mind begin to envision it than this implacable question returns, and the mind cannot quell curiosity's call. What is there beyond? ... Positivism gratuitously brushes aside this positive and fundamental notion, along with its consequences for the life of society. ...

"Are not the science and passion of understanding nothing else but the effects of the spur of knowledge, put in our souls by the mystery of the universe? Where are the real sources of human dignity, of liberty and of modern democracy, if not in the notion of the infinite before which all men are equal?

"The spiritual bond located [by the positivist] within a sort of lower-level religion of Man, cannot reside elsewhere than within the higher notion of the infinite, because this spiritual bond must be associated with the mystery of the world. The Religion of Man is one of those superficially obvious and suspect ideas which brought one eminent psychologist to say: 'I have thought for a long time that the person who has only clear and precise ideas must assuredly be a fool. For the most precious notions harbored by human intelligence are deeply behind the scene and in semi-daylight, and it is around these confused ideas, whose interrelations escape us, that the clear ideas gravitate, extending, developing, and germinating themselves.' If we were cut off from this background, the exact sciences would lose the greatness which they draw from the secret rapport they hold with those infinite truths whose existence we can only suspect.

"The Greeks understood this mysterious power below the surface of things. It is they who bequeathed to us one of the most beautiful words of our language: the word enthusiasm, [which means] "inner God."

“The greatness of human actions is measured by the inspiration that gives them birth. Joyous is he who carries within him an inner God, an ideal of beauty, which he obeys: an ideal of art, an ideal of science, an ideal of his nation, an ideal of the virtues of the Gospel. These are the living sources of great thoughts and great actions, and all of them are lit by the gleam of the infinite.”<sup>20</sup>

Both Carnot and Pasteur considered enthusiasm to be the higher human emotion that can take us beyond the domain of the finite, beyond the induced states of opposites such as fear and rage which Western governments, in particular, have been using to manipulate people into going to war. That higher emotional state of achievement is the state of the transfinite domain of creativity that Lyndon LaRouche developed throughout his life; that is, the state which not only makes you soar above every step of finite existence that you have made in your daily life, but which also identifies the presence of the transfinite inside of you as the “Inner God” which locates the celestial origins of the human condition. It is the same enthusiasm for peace and development that had also spurred Wilhelm Leibniz to seek the collaboration with both China and Russia, because he was driven by the same purpose of the “pursuit of Happiness”, which later became the founding principle of the American Constitution.

Finally, in the desperate world of today, Lyndon LaRouche’s truth of temporal eternity is the key to peace, because it reflects the “Inner God” of enthusiasm which is the proper direction for “the arc of the moral universe” that Martin Luther King saw bending toward justice for every human being.

I don’t know how many of us will be required to do the job of attaining this New Peace of Westphalia, but I pray the Lord that enough world leaders will stand up for such a unique moment of cosmic civilization.

---

<sup>20</sup> Louis Pasteur, Speech delivered to the French Academy of Sciences, 1882.



Figure 4. Washington D.C. Peace Rally, 2023-02-19. EIR

**FIN**