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# LOCATING TEMPORAL ETERNITY AS THE PHYSICAL SPACE-TIME OF MANKIND

Platonic, Islamic, Chinese, Leibnizian, Gaussian, Riemannian, and LaRouchean  
epistemology of temporal eternity

Pierre Beaudry, 4/14/2023

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## INTRODUCTION

“Vladimir Ivanovich Vernadsky’s systemic principle of human nature is a universal principle, which is uniquely specific to the crucial factor of the existence of the human species. For example: ‘time’ and ‘space’ do not actually exist as a set of metrical principles of the Solar system; their admissible employment for purposes of communication is essentially a nominal presumption. Since competent science for today can be expressed only in terms of the unique characteristic of the human species’ role within the known aspects of the universe, the human principle is the only true principle known to us for practice: the notions of space and time are merely useful imageries. ” Lyndon LaRouche, [\*Four New Laws to Save the USA Now!\*](#)

Do you know what time it is? A better question may be: Do you know where you are in the universe? Why are these questions important? Because knowing what time it is depends on where humanity is located in the universe, and what space and time you live in depends entirely on the true space-time location of humanity as a whole. The Anglo-Americans and their NATO allies are in the wrong space-time zone and so they can’t figure out what time it is. How do you change that?

Lyndon LaRouche would probably have answered that you cannot know what time it is unless you know the complex changing motion of the human species as it moves creatively within the expanse of the universe as a whole. And that, you will not know unless you understand that mankind is not an Earth species, but an extraterrestrial species.

Thus, the time is overdue to implement LaRouche's [\*Four New Laws to Save The USA Now! Not an Option: An Immediate Necessity\*](#). What humanity has to accomplish at this point is no less important than securing the right direction that the universe is moving into. So the question is: what is the spatial and temporal eternity nature of humanity's universal soul?

Helga Zepp-LaRouche<sup>1</sup> identified in Plato's discovery of the One of the Many the method of resolving the paradox by means of Nicholas of Cusa's *coincidence of the opposites*, the discovery of the universal increase in the power of humanity as being the same as the fusion power which secures the continuing existence of the Sun and of the solar system as a whole inside of our galaxy.

The reason for investigating this space-time temporal eternity, however, is not only to prevent NATO from driving the world into World War III, but also, most importantly, because this question opens the floodgates to the highest form of energy flux-density that humanity has ever known so far.

That higher energy flux-density is not located inside of isolated individuals as if it were a property of their national identity; it is the power of the international collaborative and extraterrestrial levels where human beings are able to discover the limitless bounty of human goodness. Therefore, the time has come for all human beings to understand the LaRouche concept of physical space-time which is nothing but the universal physical motion of temporal eternity.

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<sup>1</sup> See Helga Zepp-LaRouche, [Rules-Based Order Spinning Out of Control! - YouTube](#), and ["Replacing the Defunct 'Rules-Based Order' with Mutually Beneficial Cooperation for Development" - YouTube](#)

**PLATO'S WORLD SOUL CREATED IN TEMPORAL ETERNITY**

THE PLANETARY ORBITS AND THE EQUAL-TEMPERED MUSICAL SYSTEM							
by WILLIAM BOHDAN							
PLANETS	ASTRO. UNITS	Log. 10X	ADDED CONSTANT	MULTIPLE CONSTANT	CYCLE EQUIVALENT	MUSICAL CYCLES	PLANETS
MERCURY	(P) 0.310	0.5086	+2.496	x 128.8	255.97	C = 256	MERCURY
MERCURY	(A) 0.470	0.3279	" "	" "	279.25	C#=271.22	MERCURY
VENUS	(P) 0.715	0.1457	" "	" "	302.72	D = 287.35	VENUS
VENUS	(A) 0.725	0.1397	" "	" "	303.49	Eb =304.44	VENUS
EARTH	(P) 0.983	0.0074	" "	" "	320.52		EARTH
EARTH	(A) 1.017	0.0073	" "	" "	322.42	E = 322.54	EARTH
MARS	(P) 1.379	0.1396	" "	" "	339.46	F = 341.72	MARS
MARS	(A) 1.661	0.2204	" "	" "	349.86		MARS
ASTEROIDS	(P) 2.2	0.3424	" "	" "	363.32	F#=362.04	ASTEROIDS
ASTEROIDS	(A)3.6	0.5563	" "	" "	393.13	G = 383.57	ASTEROIDS
JUPITER	(P) 4.95	0.6946	" "	" "	410.95	Ab=406.37	JUPITER
JUPITER	(A) 5.45	0.7364	" "	" "	416.33		JUPITER
SATURN	(P) 9.006	0.9545	" "	" "	444.43	A = 430.54	SATURN
SATURN	(A)10.074	1.0032	" "	" "	450.69	Bb=456.14	SATURN
URANUS	(P) 18.288	1.2622	" "	" "	484.05	B = 483.26	URANUS
URANUS	(A) 20.092	1.3030	" "	" "	489.31		URANUS
NEPTUNE	(P) 29.799	1.4742	" "	" "	511.36		NEPTUNE
NEPTUNE	(A)30.341	1.4820	" "	" "	512.37	C = 512	NEPTUNE

Figure 1. The Lydian divisions of the planets inside of the Solar System

Think of the World Soul created by God as Plato represented it in his *Timaeus*, as the Galactic soul of the Solar System which he represented as being the principle of the changing composition of the seven visible moving heavenly bodies, Uranus and Neptune excluded. Plato wrote:

“And in the center he put the soul, which he diffused throughout the body, making it also to be the exterior environment of it, and he made the universe a circle rotating inside of a circle, one and solitary; yet by reason of its excellence, it is able to know itself, and needing nothing else but knowing and loving itself, it sufficed to itself. Having these purposes in view He created the universe as a happy god.

“Now God did not make the soul after the body, although we are speaking of them in this order, for when he put them together, he would never have allowed that the elder should be ruled by the younger, but this is a random manner of speaking which we have, because somehow we

ourselves too are very much under the dominion of chance. Whereas he made the soul in origin and excellence prior to and older than the body, to be the ruler and mistress, of whom the body was to be the subject. And he made her of the following elements and in the following way. From the being which is invisible and unchangeable, and from that kind of being which is distributed among bodies, he compounded a third and intermediate kind of being. He did likewise with the Same and the Different, blending together the indivisible kind of each with that which is portioned out in bodies. Then, taking the three new elements, he mingled them all into one form, compressing by force the reluctant and unsociable nature of the Different into the Same. When he had mingled them with the intermediate kind of being and out of three made one, he again divided this whole into as many portions as was fitting, each portion being a compound of the Same, the Different, and the Being.” (Timaeus, 34b-35b)<sup>2</sup>

The creation of the World Soul is but the creation of the principle of space-time of the universe, that is, the creation of the celestial sphere and of the principle of what composes it and moves it in all directions within temporal eternity. The union of the two essences of which it is composed, the indivisible (Same) and the divisible (Different), are difficult to understand because the indivisible cannot enter into any mixture of composition. Plato knows the difficulty only too well and this is the reason why he speaks of a third element which encompasses the other two. Then, after mixing the three together, the Creator forms a fourth being which came to realize the completion of the whole process.

In spite of these difficulties of language and of many seductive fallacies of deductive logic, Plato surmounts these difficulties by submitting that the ordering principle underlying the soul of the moving heavenly bodies corresponds to the higher power of creating ideas. Plato wrote:

“This entire compound He divided lengthwise into two parts which he joined to one another at the center like the letter *Chi*, X, and bent them into a circular form, connecting them with themselves and each other at the

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<sup>2</sup> The translations of the Timaeus are from Benjamin Jowett.



point opposite to their original meeting point, and, comprehending them in a uniform revolution upon the same axis, He made the one the outer and the other the inner circle. Now, the motion of the outer circle he called the motion of the Same and the motion of the inner circle the motion of the other or the Different.” (Timaeus, 36bc)

Here, Plato’s hypothesis is the closest to the truth as can be expected with respect to the astronomical knowledge of his time, even if it is incomplete. According to his text, the mathematical mixture of the Same and the Different that God takes to create the World Soul, is generally applied to two circular bands crossing each other in order to form a sphere of two concentric circles connected together, one outside, the other inside. This is a difficult interpretation because the opposite motions of the two circles are not temporally and spatially of the same size and therefore, I suggest the following adjustment to Plato’s hypothesis: I propose to add a torus motion to the spherical motion.

Take these two same circular actions and combine them as I propose, one being a toroidal circular action (T = “the Same”) and the other being a poloidal circular action (P = “the Different”) and apply everywhere those two motions to the World Soul as in a P/T ratio like in Figure 2. What do you get?

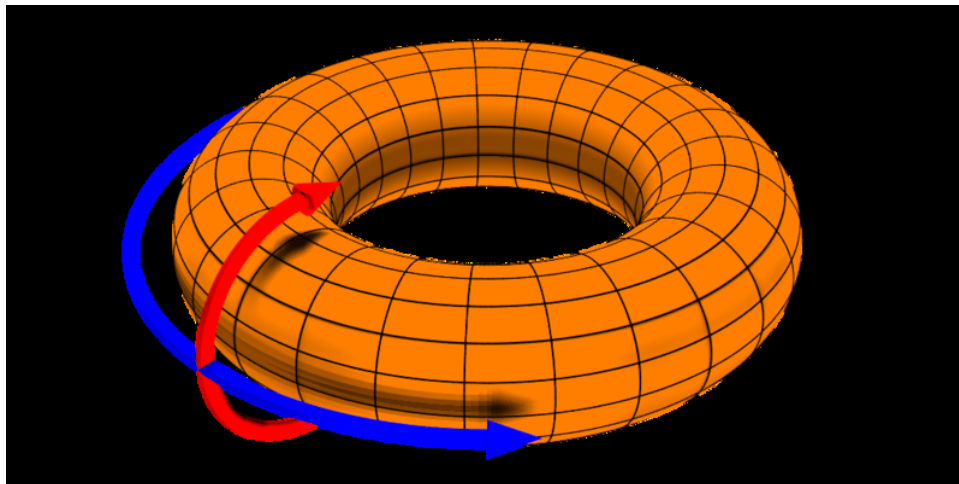


Figure 2. The circle circulating inside of a circle. A diagram displaying the poloidal direction, represented by the red arrow, and the toroidal direction represented by the blue arrow, the two non-contractible loops of the torus. [. \(researchgate.net\)](https://www.researchgate.net)

You get a doubly-connected circular action similar to a daily/yearly rotation of a planet going around the Sun in a dual space-time with a double-cycle taking a full year to be completed in such a manner that the two different times are but a single one, which functions as a unique form of time representing an extended temporal eternity. What does that imply? Both cycles repeat their different time-frames together in the simultaneity of temporal eternity, since they change together.

The daring hypothesis, here, is that Plato established an ordering of the planets which corresponds both to an approximate ratio of distances between them and the Earth, in a disconcerting but playful mathematical combination of the seven wandering planets which happens to correspond to the ordering of the days of the week, at a time when the weekdays had not yet been invented! The most amazing fact of all, however, is that this doubly-connected process of discovering temporal eternity is the very basis of human creative reason.

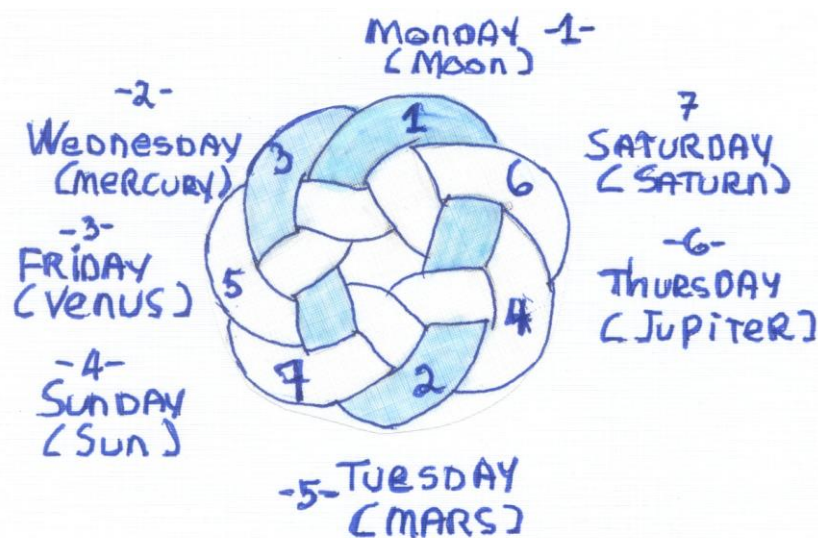


Figure 3. Double torus rotation of the seven visible heavenly bodies:  $P/T = 3/7$  corresponding to Plato's ordering of the planets and the days of the week.

This doubly-connected complex motion may be represented by the above torus (Figure 3.) showing the two different time orderings of the seven celestial bodies connected together by ordering together the internal week days (poloidal = 24 hours) and the external year-cycles (toroidal = 365 days), which is the time it

takes to observe all of the seven moving bodies in their musically harmonic universal motion.

The numbers that Plato attributes to the ordering of the seven planets [Moon-1, Mercury-2, Venus-3,] [Sun-8, Jupiter-9, Saturn-27] represent the multiples of the distance between the Earth and the Moon taken as the unit of measure for measuring the distances of the other celestial bodies from the Earth. The irony, here, is that such an ordering was already established more than 2,000 years before Plato and that original ordering represented in reality the number of days required to observe each celestial body from the vantage point of the Earth's daily cycle.

Thus, Figure 3 shows how the clockwise interlacing motion of the idea of a cyclical temporal eternity represents the ordering of the weekdays (clockwise) in poloidal congruence with the number of toroidal annual cycles (counterclockwise) for each and all of the planets as they are viewed in temporal eternity from the Earth: 1. Moon: (28/365) day/year: 2. Mercury: (88/365) day/year. 3. Venus: (225/365) day/year. 4. Sun: 365 days (one year). 5. Mars: 1 year and 322 days. 6. Jupiter: 12 years and 5 days. 7. Saturn: 29 years and 167 days.<sup>3</sup>

This original ancient calendar of mankind, probably constructed by the ancient hero, Atlas, may not be known to most of humanity today, but it is the best approximation of a temporal eternity which was known to the three oldest civilizations of Egypt, India, and China in ancient times, and, therefore, reflects space-time in such a form that it was able to resolve the coincidence of opposites of days and years by doubly-connecting them into a single unit of time for all of mankind to use jointly. The fact that such ancient cultures were using week days is still a mystery today, because the days of the week were only established under Emperor Constantine, in 321 A. D.

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<sup>3</sup> See my report:

[THE\\_COINCIDENCE\\_BETWEEN\\_THE\\_DAYS\\_OF\\_THE\\_WEEK\\_AND\\_THE\\_PLANETARY\\_ORBITS\\_SHOWS\\_HOW\\_HEAVEN\\_IS\\_THE\\_HOME\\_OF\\_ONE\\_HUMANITY](#)

Furthermore, the World Soul has been in a space-time temporal eternity motion for a very long time, a doubly-connected motion which has been moving into six different directions at the same time: up and down, right and left, and forward and backward. Think about all of these directions as having a complex space-time dynamic everywhere, and continuously. This is the harmonic continuity of eternal space-time of temporal eternity, because all of the different times and directions change continuously at the same time within the same self-similar complex motion.

Thus, the torus of solar planetary change which may appear to be different for each planet when looked at individually is the same cradle of motion within the harmony of the spheres in the universe as a whole. The point to understand is that a similar characteristic space-time belongs to each and every individual human being when we think of our common purpose in the symphony of humanity as a whole. This is the doubly-connected self-similar circular action that Plato identified as the motion of the human soul as well as the World Soul when God created the universe as a whole.

However, there is one more step to be added in order to complete this process. Plato attributed a third motion to the World Soul, which is known in the west as the cycle of The Great Year (TGY), which is the galactic time of the motion of the Earth's equinoxes around the ecliptic, that is, the time that the solar system takes to go around the galaxy with respect to the fixed stars. That third motion is the highest level of the triply self-reflective motion of the World Soul that the human mind has the power to understand and the responsibility to command by handling the ship of humanity as the compass of the universe. As Plato wrote:

“And so people are all but ignorant of the fact that time really is the wanderings of these bodies, bewilderingly numerous as they are and astonishingly variegated. It is none the less possible, however, to discern that the perfect number of time brings to completion the perfect year at that moment when the relative speeds of all eight periods have been completed



together and, measured by the circle of the Same that moves uniformly, have achieved their consummation.” (Timaeus, 39d)<sup>4</sup>

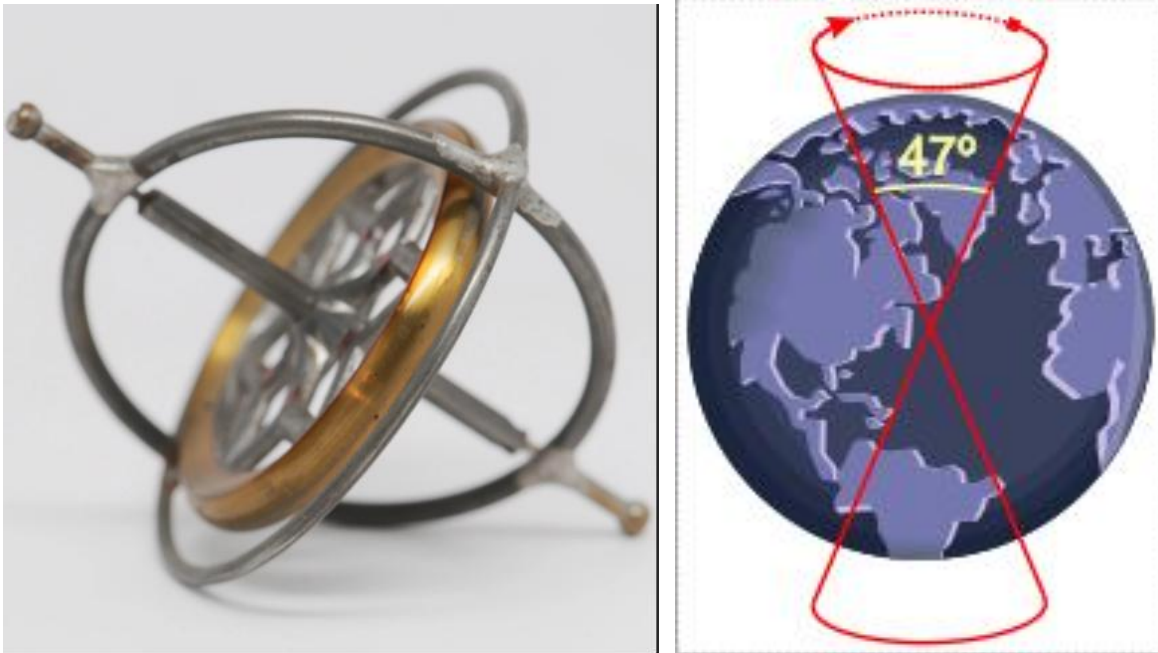


Figure 4. Gyroscope. [Great Year - Wikipedia](#) Great Year Cycle

If you think of temporal eternity as the physical space-time characteristic of the World Soul within torus geometry, and you add a third rotation to that doubly-connected torus, which is the motion of The Great Year, you have a concept of a planetary motion which moves in a triply-connected motion of three different times, in the *simultaneity of temporal eternity*.

Think of The Great Year as a metaphor for such a motion added to the axial precession of the Earth wobbling around its axis like a gyroscope; that is, eternal space-time brings back together all of the heavenly bodies to their original positions inside of the universe, as if you were gathering universal thinkers of different periods of times as assembled in Raphael's *The School of Athens*.

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<sup>4</sup> Cicero wrote in [De Natura Deorum](#) (*The Nature of the Gods*), II, xx: “On the diverse motions of the planets the mathematicians have based what they call the Great Year, which is completed when the sun, moon and five planets having all finished their courses have returned to the same positions relative to one another. The length of this period is hotly debated, but it must necessarily be a fixed and definite time.”

Although Plato suggested that a unified return of the same position of the seven visible celestial bodies would come about every 36,000 years, it has been astronomically established that the period in question is one complete cycle of the Earth's equinoxes around the ecliptic, or approximately 25,800 years. But then, Plato takes us upward one last step further by saying:

“Now, when the Creator had framed the soul according to His Will, He formed within her the corporeal universe, and brought the two together and united them, center to center. The soul, interfused everywhere from the center to the circumference of heaven, of which she is also the external envelopment, herself turning in herself, began a divine beginning of never ceasing and of enduring her reasonable life for all times to come.” (Timaeus, 36de)

“And, when Reason, which works with equal truth, whether she is in the circle of the Different or of the Same – in voiceless silence holding her onward course in the sphere of the self-moved – when reason, I say, is hovering around the sensible world and when the circle of the diverse also moving truly imparts the intimations of sense to the whole soul, then arise opinions and beliefs sure and certain. But, when reason is concerned with the rational, and the circle of the Same moving smoothly declares it, then intelligence and knowledge are necessarily achieved. And if anyone affirms that in which these two are found to be other than the soul, he will say the very opposite of the truth. (Timaeus, 37c)

“Time, then, and the heaven [space] came into being at the same instant in order that, having been created together, if ever there was to be dissolution of them, they might be dissolved together. It was framed after the pattern of the eternal nature – that it might resemble this as far as it was possible, for the pattern exists from eternity, and the created heaven has been and is and will be in all temporal eternity.” (Timaeus, 38bc)

## TEMPORAL ETERNITY AND THE MUSICAL ORDERING OF ECONOMICS

Thus, eternal-space-time does not measure “nominal presumptions,” but gives mankind a means of connecting itself with the infinite. So, the World Soul was created to be joined with the physical universe within this eternal frame of temporal eternity inside of the human mind as a musical Lydian form of space-time in order to resolve the dissonances in the orbits of our souls.

Think of temporal eternity as the Lydian modality which rejects popular lifestyle models of behavior in order to adopt the model of inversion that Beethoven, for instance, used in his two measures 35 and 36 of the first movement of his Piano Sonata Opus 27, No. 2. Follow the clock ordering: 1-4, 3-6, 5-8, 7-10, 9-12, 11-2, and its inversion 1-2, 11-12, 9-10, 7-8, 5-6, 3-4, 1-2, and you will see how space-time moves forward and backward inside of temporal eternity.

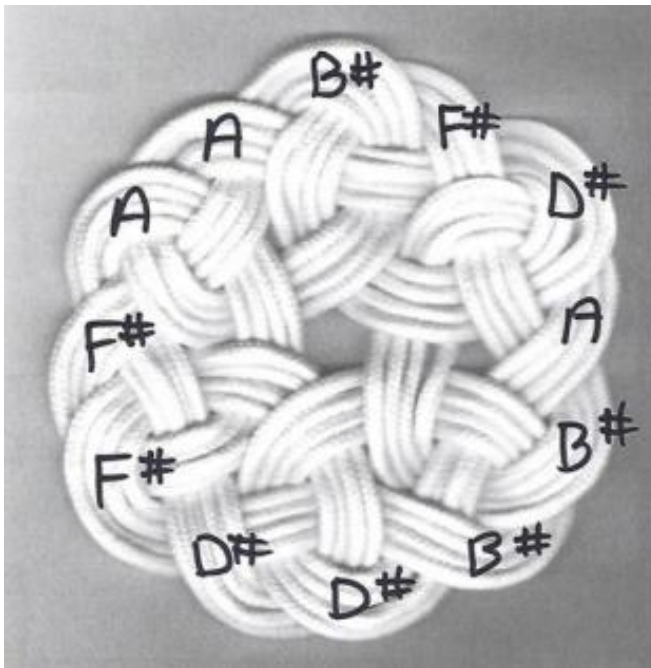


Figure 5. Pathway image of temporal eternity. Beethoven Piano Sonata Opus 27, No. 2, measures 35-36.

Lastly, if one looks at God's Creation of the World Soul as divine economics, this divine arrangement can also be understood as the Ancient Greeks understood economics; that is, as an ordering principle managing *oikos* (household) and *vóμος* (rule, law); that is the divine household and the natural law of progress which authorizes man to become a household administrator, and thus, an economist.

Socrates emphasized that the science of *oikonomia* (economy) is primarily the function of making the best use of resources. However, Socrates' resources are not material but rather spiritual.<sup>5</sup>

In Christian theology, *oikonomia* also means stewardship over God's creation; that is, the more elevated meaning of daily work whereby leaders who demonstrate stewardship are recognized as working for the benefit of others, in the sense of managing the resources of God in a manner that the interest of others are prioritized over self-interest, as God did for the species of mankind above and beyond all others.

Viewing the creation of heaven as the household of God, mankind is created to become not just a steward, but the economist of God's Domain: "The Earth is the Lord's, and everything in it, the world, and all who live in it." (Psalm 24:1). Thus, we must take care of every nation in the world. No nation is self-reliant or independent economically; there is only a higher divine economics which entails that all nations participate and collaborate with each other in order to make the economy of the universe work harmonically. In that sense, economics means dependency and collaboration. This is what LaRouche identified in the process of time reversal economics with respect to the Gaussian discovery of principle of biquadratic residues. LaRouche wrote:

"The result is a shading of interpretation in the shaping of each interval of the composition, both within the individual voice, and across the polyphonic voices. The effect is of a slight deviation of the "physical space-time curvature" in the performance: conductor Furtwangler's doctrine of "performing between the notes."

That must not be over-simplified. Each locality within the composition belongs to one among the sequence of polyphonic hypotheses, and must be so performed; but, that hypothesis must be affected in the shading of its performance by the proposition which locates the development process of the composition as a whole within the domain of higher

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<sup>5</sup>Xenophon, *The Oeconomicus*, Xenophon's Minor Works. Bohn's Classical Library, London, George Bell & Sons, 1914.



hypothesis. The image of Gauss's development of, and Riemann's apprehension of higher implications of biquadratic residues, is forced to our attention, thus. In music, it is the ability to hear, to recognize, and to anticipate the distinction between appropriate and inappropriate shadings of difference of "curvature" within the performance, which is crucial. In music, as otherwise, such music must be heard first in the mind, and, after that, what is heard so in the mind must command the instruments employed.

“Those differences in manifest "physical space-time curvature," are, relatively speaking, the more readily accessible feature of the principle of ‘time-reversal’”<sup>6</sup>

### INTERCONNECTED WORLD ORDER PRINCIPLE

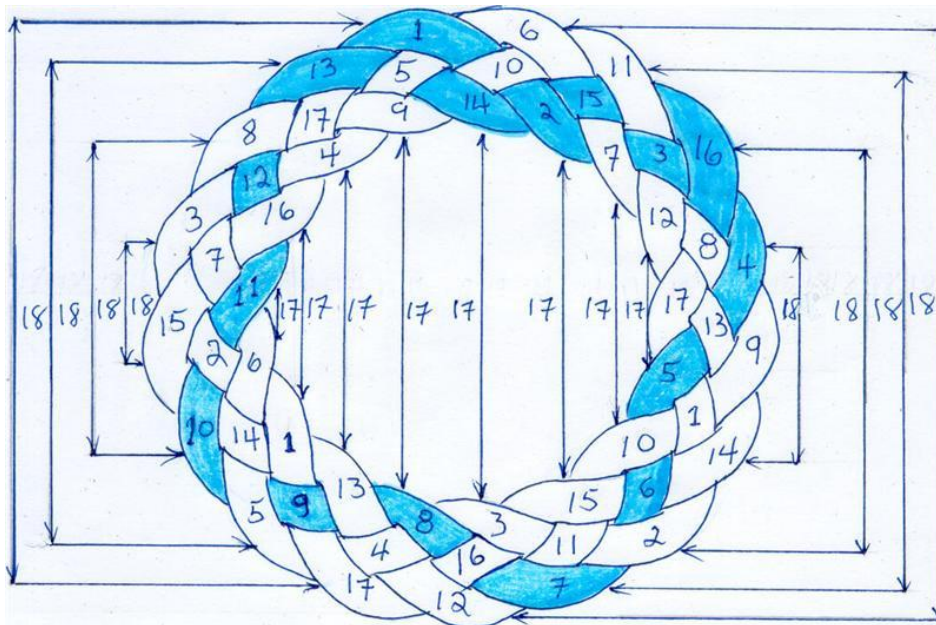


Figure 6. The four biquadratic residues of 4 (mod. 17): 1, 4, 16, 13 and their reciprocals

<sup>6</sup> Lyndon LaRouche, [The essential role of 'time-reversal' in mathematical economics](#), EIR, Vol. 23, No. 41, October 11, 1996., p. 40.

## THE TEMPORAL ETERNITY OF ISLAMIC GEOMETRY

Designs and patterns in Islamic culture have always been considered as a bridge to the spiritual domain, the best instrument for purifying the inquisitive mind and the religious soul. In that sense, one can consider that most of the Islamic architecture and its decorative art, be they expressed in architecture, books, or other applications, are all processes of axiomatic transformation from a lower mental domain to a higher one; that is, expressions of progress of the human mind.

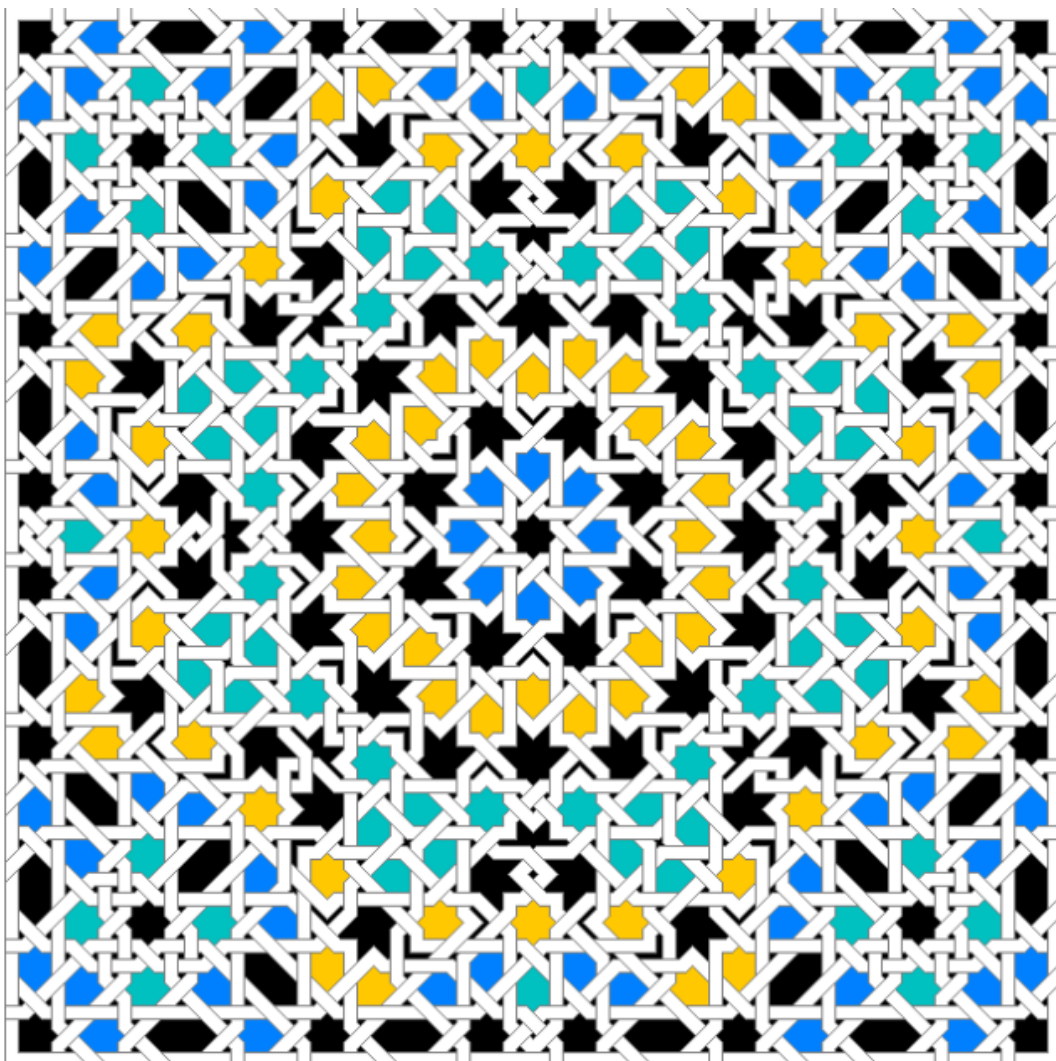


Figure 6. Islamic interlacing patterns from the Alhambra palace, Grenada, Spain, circa 14th century AD. All of the pathways are different yet all of the octagonal shapes are the same biquadratics. [Examples of Islamic interlacing patterns \(theedkins.co.uk\)](http://theedkins.co.uk)



The Arab Renaissance was heavily influenced by Plato and thus, artists and architects portrayed the complex motion of the World Soul in their architecture and their artistic designs. Moorish Islamic geometrical designs are a major form of ornaments which represent such puzzles. Often representing squares, octagons, decagons, and circles, Islamic art provokes the thinking person to solve paradoxes such as the famous Plato ontological paradox of the One and the Many, as was represented, for example, in the Alhambra palace, Granada, Spain, circa 14th century AD. (Figure 6) Ask yourself the question: what is the unity of this pattern?

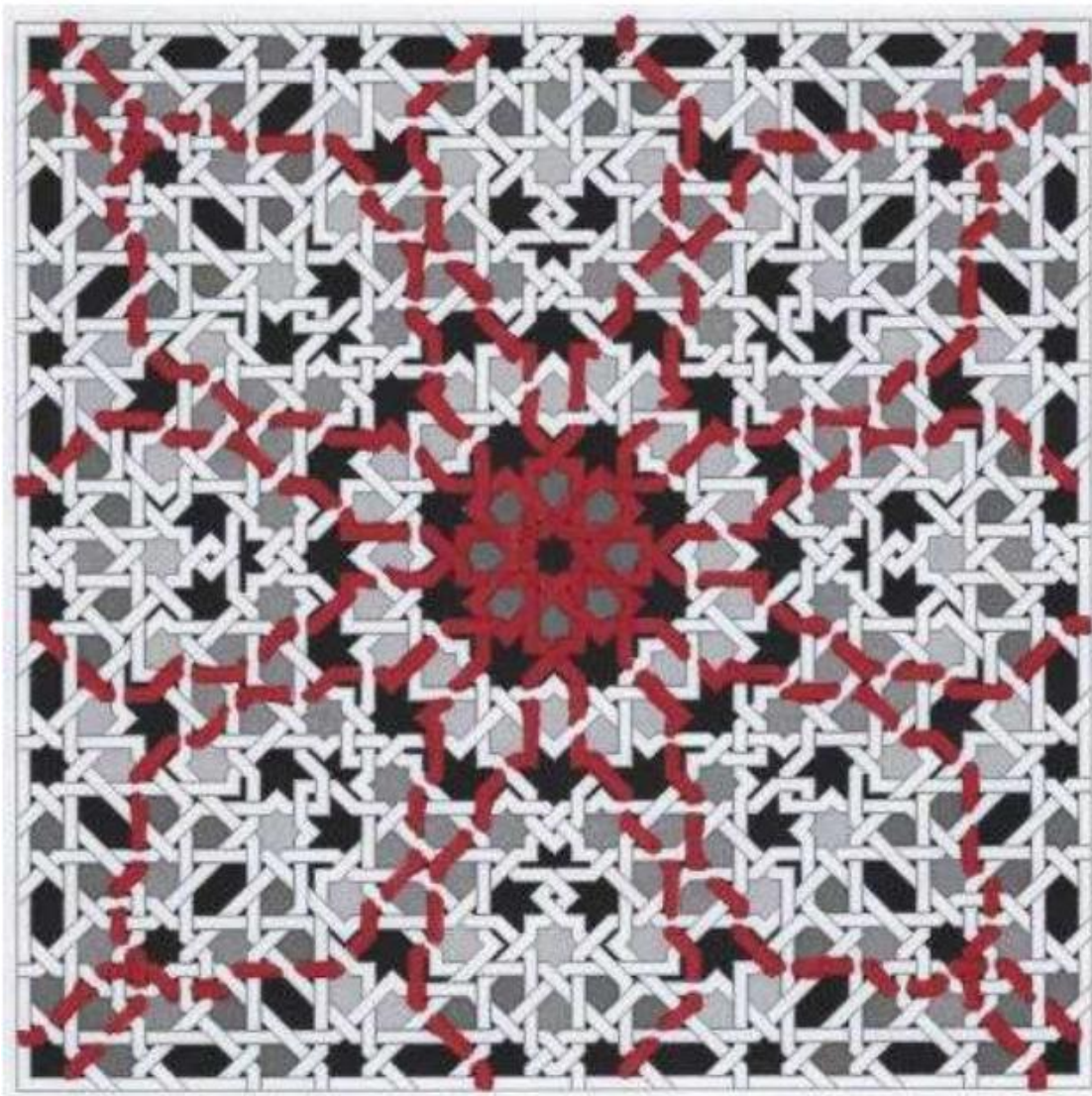


Figure 7. Eight interlacing patterns forming a unity of the central octagon pattern

All of the interlacing pathways are partial and incomplete. None of them completes the whole. However, in spite of the fact that each pathway is different, eight of them (Figure 7.) are concentrated on the unity of the center. None of them taken individually can accomplish the task of unifying the whole, but all of them, coming together as they do, succeed in generating the unity of the central figure. How can such disparity reach the One of the Many?

There are only eight interlacing patterns that cross the entire square through the central design and each of them starts from one of the four corners of the whole to end on an opposite edge. All other pathways fail to cross the square as a whole. Each one of those eight pathways collaborates separately in creating the completed central octagon, but without the participation of the others.

The completed central octagon can only be discovered by following each of the eight different interlacing pathways until the unity of the central octagon becomes completed. Then, and only then, can one discover the underlying intention of this design. Consider the different pathways as different prayers to Allah coming from the four corners of the world which are moving with the same purpose in mind; that is, to ask God how to discover the true unity behind all of their disparities, the true One underlying the Many.

Once you have discovered that intention, you are, however, not out of the woods yet. You have merely discovered the key to the puzzle. Further attentive observations are required for you to discover that in the intervals between the different pathways, as you travel across the square, there are other series of completed and incomplete octagonal stars. There are only three circular series of completed small octagonal stars of the same size: one series of 16, a second series of 8 and a third series of 4. See if you can find them by yourself and ask yourself: what is the significance of numbers 4, 8, and 16? What is the unity behind those apparently disparate numbers?

Once you discover all of those octagons, you also begin to discover why the C-256 musical series promoted by Lyndon LaRouche during all of these years is so important. You also begin to discover that the power of two series is the only mathematical series which gives you the geometrical closure of the doubly-



connected circular action of the torus, which also contains the principle of composition of the Platonic World Soul.

This exercise, for the believers who pray to Allah in the Alhambra palace, makes them also discover, both by faith and by means of reason, that Allah gave the architect of this insightful masterpiece the gift of communicating to other human minds the power of discovering this humble geometrical form of *coincidence of opposites*. This Platonic One of the Many is nothing but a reflection of the cradle of the Same and of the Different in temporal eternity, and that is, as Plato said “in voiceless silence” the harmony of Reason behind the universe.

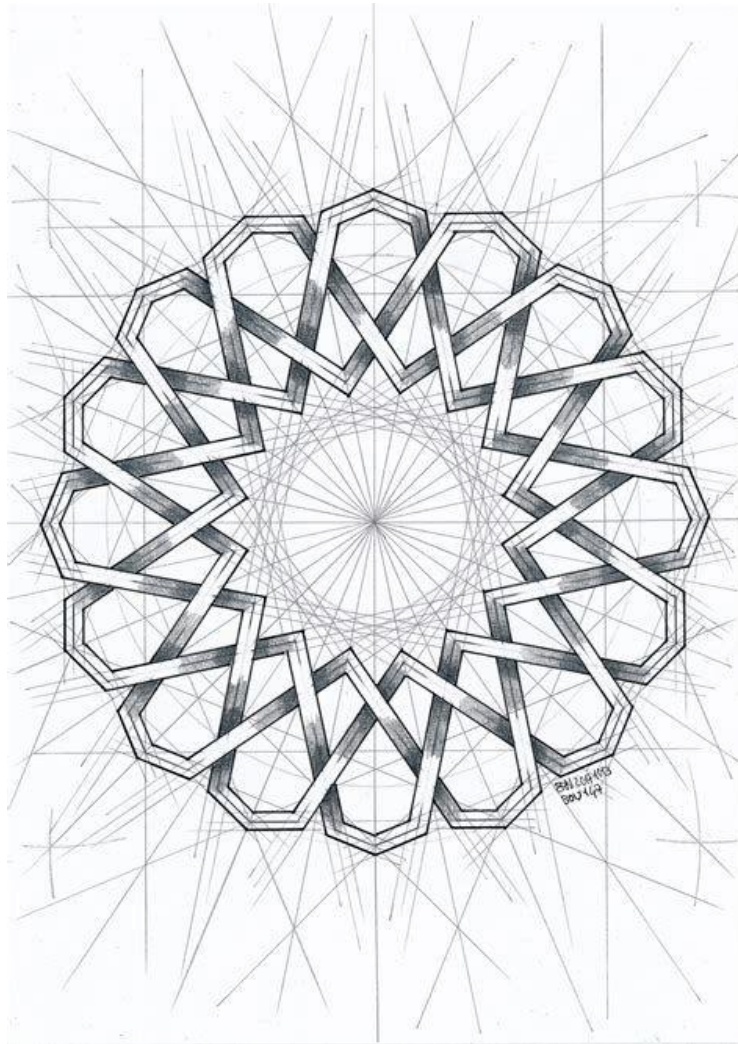


Figure 8. Islamic design pattern by Mungfali.com P/T = 3/16 [\(409\) Pinterest](#)

You can prove this to yourself by constructing a central pathway which rotates indefinitely on itself by interlacing its action with itself for the unique reason of demonstrating that all of its motions are designed to close on themselves as a One does with the Many. (See Figure 8)

There is only one mathematical series of P/T ratios which closes on itself to form such a united continuous cycle of reason; that is, the ratio that has an odd Poloidal number over a power of two even Toroidal number, such as  $3/4$ ,  $3/8$ ,  $3/16$ , ... or  $5/8$ ,  $5/16$ ,  $5/32$ , ...etc.

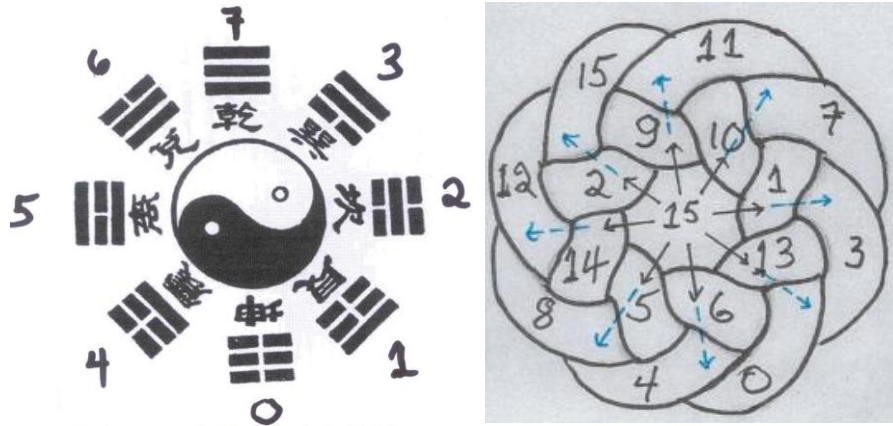
### **THE CHINESE TEMPORAL ETERNITY OF FU XI'S I CHING**

Such a process of axiomatic change was also developed in China as early as 2,000 BC, especially with the widely circulating publication of *I Ching*, (*Book of Changes*) by the ancient philosopher, Fu Xi. His discovery of the principle of change as the principle of reciprocal unity illustrates the Platonic kind of thinking that Chinese people had access to.

The *I Ching*, is not a mathematical scheme, nor is it a mysterious divination method of telling people's future; it is a method of discovering the principle of thinking creatively, like the method of the World Soul of Plato and the creative method of thinking of Gottfried Leibniz.<sup>7</sup> The process of change in the *Book of Changes* is based on only eight trigrams and sixty four hexagrams. Note the cycles of the reciprocals of numbers 7, 15, and 63 in the following Figure 9:

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<sup>7</sup> See my report: [FUXI'S AND LEIBNIZ'S I CHING PUZZLE](#)



Start the counting motion counterclockwise from zero

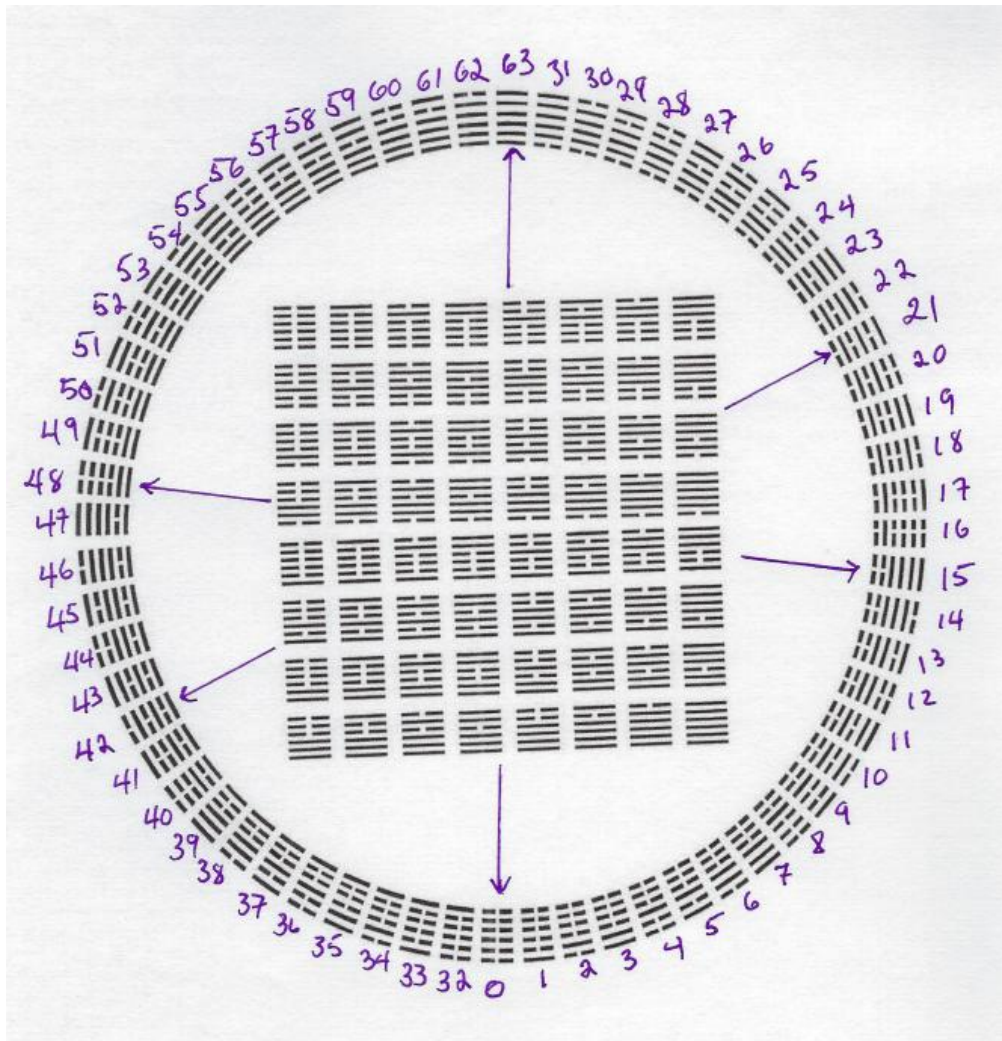


Figure 9. I Ching torus of change and reciprocals of 7 and 63 orderings within temporal eternity



By reflecting on the nature of the principle of reciprocal unity, the mind is capable of discovering how to establish and develop harmony among the different peoples of the Earth by promoting what Xi Jinping calls today, “the shared community of the joint future of mankind.”

The discovery of principle of this process of transformation is the same that Leibniz discovered through the combinatory, periodicity, and reciprocity of the two elementary characters, 0 and 1 that Fu Xi had used as a broken line – – and whole line — in defining the connectivity of the creative process similar to Cusa's *coincidence of opposites*. See my report: [\*\*LEIBNIZ AND FUXI THE EPISTEMOLOGY OF THE PEACE OF WES TPHALIA-1.pdf\*\*](#) Leibniz made the following crucial point on this matter:

“It is indeed apparent that if our Europeans were sufficiently well informed of Chinese literature, then, with the assistance of logic, of critical thinking, mathematics, and of our manner of expressing ourselves, which is better defined than their own, we could uncover in Chinese writings of very ancient times, many things unknown to modern Chinese and even to the classical scholars of the past, no matter how classically trained they may have been. This is how Father Joachim Bouvet and I have discovered the most obvious truthful meaning about the literal significance of the characters invented by the ancient founder of the Chinese empire, Fohi (Fu Xi), which consists merely of combinations of broken and unbroken lines, and which are considered the most ancient writing of China, and their simplest ones.

“There are sixty four (64) figures included in the book known as *I Ching*; that is to say, *The Book of Changes*.

“Several centuries after Fohi (Fu Xi), Emperor Ven Vam and his son, Cheu Cum, and more than five hundred years later the famous Confucius, have all attempted to find in them some philosophical mysteries. Others have even attempted to extract from them some geomancy and other similar vain concoctions. In reality, the 64 hexagrams are nothing but an exercise in binary arithmetic, which this great legislator (Fu Xi) discovered, and which I have also discovered several thousand years later.

“In that arithmetic, there are only two notes, zero 0 and one 1, from which all the numbers can be generated; and when I told Father Bouvet about it, he immediately realized that they corresponded precisely to the Fuxi characters. By making the broken line – – correspond to 0 or zero, and



the unbroken line — correspond to unity or 1, this arithmetic gives you the simplest way to produce variations, since you only have two variables.

“This is how Fohi (Fu Xi) was inspired to discover the science of combinations on the subject of which I wrote a short dissertation in my youth, and which was later reprinted without my consent. However, since this arithmetic had been completely lost, the later Chinese generations did not pay any attention to the knowledge they had lost. And, they transformed the Fohi (Fu Xi) characters into God knows what symbols and hieroglyphics, which became meaningless, like what Father Kirchner said about the writings of the Egyptian obelisks that he had no understanding of. And, this goes to show that the ancient Chinese have by far exceeded the modern Chinese, not only in piety (which leads to the most perfect morality) but also in science.”<sup>8</sup>

Chinese temporal eternity of the One of the Many is expressed by the reciprocal unity of the 64 hexagrams which represent the continuous transformation of two signs (broken line – – and whole line —), or numbers moving in opposite directions, counterclockwise from 0 to 31 and clockwise from 32 to 63; thus, reflecting changes between *yin* and *yang* as the traditional Chinese names for the two elements of change.

The “changes” involved are demonstrated through the performative transformation of the broken and unbroken trigrams and hexagrams, which represent simply the realization that *the numbers of change are the changes of number*. There is an ancient Chinese etymological interpretation of this process which interprets those “changes” as being derived from the complex motion of the daily cycles of the seven heavenly bodies. Leibniz describes this self-generating “natural theology” as an analogue to the Christian view of Creativity:

“And thus, as far as I understand, I think the substance of the ancient theology of the Chinese is intact and, purged of additional errors, can be harnessed to the great truths of the Christian religion. Fohi (Fu Xi), the most ancient prince and philosopher of the Chinese, had understood the origin of things from unity and nothing, i.e., his mysterious figures reveal something

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<sup>8</sup> Gottfried Leibniz, *Discours sur la Théologie Naturelle des Chinois*, Wikisource. (Translated by Pierre Beaudry)

of an analogy to Creation, containing the binary arithmetic (and yet hinting at greater things) that I rediscovered after so many thousands of years, where all numbers are written by only two notations, 0 and 1.”<sup>9</sup>

These numbers are a transformative metaphor of the creative process of change itself; they reflect a principle of transformation which requires their simultaneous application in order to be understood as a performative form of mental exercise which simply does what it says, that is, which accomplishes the harmonically multiply-connected changes that it enunciates.

How can you have such oppositions and unity at the same time? This can happen only when all of the pairs of trigrams and hexagrams have reciprocity. *It is the idea of reciprocity that makes you discover that the characters correspond to numbers, and not to some other language code, because all of the pairs add up to the same total of seven (7) and sixty three (63).*

Thus, it is the reciprocal unity among all of the pairs which is the One of the Many that Fu Xi was looking for, and which is the principle that had to be discovered, as Plato did in the *Parmenides*, hundreds of years later. This is the crucial link that unites East and West, Fuxi and Plato with Cusa and Leibniz: the higher principle that connects the common aims of mankind.

## TEMPORAL ETERNITY AND RIEMANNIAN EPISTEMOLOGY

“There is one thing stronger than all the armies of the world, and that is an idea whose time has come.”  
Victor Hugo

Lastly, apply the same principle of temporal eternity to Riemannian epistemology and geometry. Such a Fu-Xi/Plato/Cusa/Leibniz/Riemann/LaRouche form of temporal eternity becomes a civilizational form of epistemology of

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<sup>9</sup> Gottfried Wilhelm Leibniz, *Writings on China*, Open Court, Chicago and Lasalle, Illinois, 1994, p. 73. Here is how Leibniz saw the connection between the creative process of the human mind and the *coincidence of opposites* in the Holy Trinity: “What Longobardi himself reports of the *Taikie*, the *Li*, – and the primitive ether or spirit, which at least corresponds somewhat to the Trinity of the Christians or of the Platonists – supports this. The *Taikie* is the power or the first principle; the *Li* is the wisdom which contains the ideas or essences of things; the primitive Ether is the will or desire – what we call spirit – from which activity and creation is effected.” (p. 72.)

physical space-time, which is common to all human beings, globally, because the motion of the human soul is similarly connected to the motion of the World Soul, which is moving at different time frames albeit changing at the same time with everything else within six different directions, in the *simultaneity of temporal eternity*. The point is to think at this level all the time.

In this configuration of motion, the temporal eternity of Plato's World Soul and the octagonal principle of Islamic thinking are the same as in Fu Xi's *I Ching (Book of Changes)*.<sup>10</sup> LaRouche identified such a higher dimensionality of torus geometry with anti-entropic Riemannian geometry, which he defined as follows:

“I use anti-entropic in the same sense as I define the physical geometry of Riemann as anti-Euclidean, rather than the customary and epistemologically clumsy "non-Euclidean." Such distinctions in terminology are not merely more precise choices than the conventional ones. The lunatic effort to replace living man by devices allegedly exhibiting ‘artificial intelligence,’ has no different basis than stubborn, blind faith in defining the physical universe as fully explainable in terms of the hereditary, aprioristic, axiomatic assumptions associated with today's generally accepted, reductionist-deductive schemes of classroom mathematics. It was the Leibnizian legacy of anti-Euclidean physical geometry, as transmitted from Kästner to his student Gauss, to Riemann, which permits us to recognize that it is physics which must govern mathematics, rather than the other way around. The banning, by Riemann, of all a priori notions, such as those of space and time, from geometry, and the replacement of such notions by experimentally validated discoveries of universal physical principles, such as life and cognition, has been the breakthrough which opened the door to a saner understanding of the meaning of "physical universe," one in which the

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<sup>10</sup> Interestingly, Russian President, Vladimir Putin, ended his recent meeting with Xi Jinping by referencing the *Book of Changes*: “If people have commonality in their souls, their combined strength becomes so great that it can cut the strongest metal and overcome any obstacle.” [Speeches at state dinner hosted by President Vladimir Putin in honour of President of People's Republic of China Xi Jinping \(agenparl.eu\)](#).



existence of those living cognitive beings called people, need no longer be held in doubt.”<sup>11</sup>

Lyn noted in the middle section of his remarkable report, [Trade Without Currency](#), that he had rejected very early on, during the 1948-1952 interval, the fallacy of the neo-Kantian Romantic social disease known as entropy; that is, the most significant defect in synthetic thinking which has plagued the western world, generally, and still does to this day. This defect is precisely what the concept of temporal eternity intends to remedy by restoring the power of mental synthesis as the highest form of change in human thinking.

It is the resolution of such Kantian denial of change which enables the mind to make new discoveries of universal principles. The paradoxes being resolved through such doubly-connected epistemological processes demonstrate how the principle of temporal eternity belongs to the Gaussian conception of multiply-connected complex domain.

LaRouche's application of such a principle of temporal eternity in his report on [Trade Without Currency](#) demonstrates how it not only applies to his conception of physical economy, but also to Vladimir Vernadsky's anti-entropic conception of multiply-connected knowledge of the triply-connected universal domain of non-living, living, and cognitive. And thus, space-time temporal eternity becomes the basis not only for Plato's World Soul but also for all future scientific knowledge as a whole.

As a result, such a synthesis of validation as doubly-connected temporal eternity demonstrates the increase of power by means of which humanity is able to change the universe by replicating such a discovery in the minds of others and by forcing the universe to obey such a principle.

When temporal eternity takes residence in the soul of a human being, something very unique and special takes place, which St. Paul ascribed to the fundamental emotion of caring for the soul of humanity in the struggle against

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<sup>11</sup> Lyndon LaRouche, [On a Basket of Hard Commodities: Trade Without Currency](#), EIR, Vol. 50, No. 13, March 31, 2023, p. 52.

Principalities and Powers: “For we are not contending against flesh and blood, but against the principalities, against the powers, against the world rulers of this present darkness, against the spiritual hosts of wickedness in the heavenly places.” (Ephesians. 6:12). Schiller identified this emotion as the quality of the “sublime” for the purpose of superseding Kant’s romantic notion of synthetic thinking. Schiller states the point as follows:

“‘No man must must’ says the Jew Nathan to the dervish, and this expression is true to a greater extent, than one might perhaps concede to the fact. The will is the species character of man, and reason itself is only the eternal rule of the same. All nature acts according to reason; his prerogative is merely, that he acts according to reason with consciousness and will. All other things must; man is the being who wills.”<sup>12</sup>

The fact that the human will is superior to natural necessity can only be discovered within temporal eternity, because it is only in this unique human domain of time that man can claim his absolute liberation from all reductionist physical attachment to clock-time, because it gives him the ability to go beyond all limits and have dominion over nature by a pre-designed intention. LaRouche made this point clear when he wrote:

“By the nature of the accomplishment, that mankind's successful increase of its potential relative population-density, occurs through valid axiomatic-revolutionary discoveries of principle, acts of discovery which lie outside the domain of any formal mathematics, there is no formal mathematical proof, or disproof of the mental activity by means of which a succession of such valid discoveries is ordered. Rather, *that a measurable advancement is ordered by this means, shows that the principle expressed by such a succession of discoveries, is itself in harmony with a deep principle of design of the universe as a whole.* Human existence, taken as a whole, is

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<sup>12</sup> *Friedrich Schiller, Poet of Freedom*, Volume III, On the Sublime. Schiller Institute, Washington D. C., 1990, p. 255.

"the great experiment," upon which certainty of scientific principles ultimately depends."<sup>13</sup>

## CONCLUSION

This brings us full torus. Finally, consider that the physical economy of the western world has been eroding non-stop for the last 52 years, since 1971, when President Nixon took the dollar off the gold standard. During the course the same period two initiatives appeared: Lyndon LaRouche's Paris-Berlin-Vienna Productive Triangle (1989) and the 1991 Eurasian Land-Bridge which were the precursor of the *World Land Bridge* in 2014; then, Xi Jinping's *Belt and Road Initiative*, which has been in the making from 2013 until now. So, how does this fit into temporal eternity? Keep that Moorish biquadratic design in the back of your mind for a little while as an example of the Platonic World Soul and you will be able to come to the following conclusion:

On the one hand, when years go by and the same ole same ole is the routine mode of operation, there is no axiomatic transformation anywhere because everything is measured linearly by clock-time. Yes, clock-time is boring, because everything stays the same.

On the other hand, think of temporal eternity as the time of change; that is, the same time period of 52 years, during which, thanks to the ongoing Chinese revolution, the majority of the world population is being transformed for the better, while Europe and North America have been deteriorating systematically with their failed unipolar financial system. This unipolar system must be dismantled and these two regions of the world must be brought together to form a true economic temporal eternity domain which is truthful to Fu Xi, Plato, Cusa, Leibniz, Riemann, LaRouche, and Xi Jinping. How do you do that? As I said in my previous report:

“Among all of the governments of the world, it is the Chinese Ministry of Foreign Affairs which stated the clearest understanding of the present danger with respect to the United States. In a recent

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<sup>13</sup> Lyndon LaRouche, [\*Schiller Institute—LaRouche's Leibniz From Riemann's Standpoint, II\*](#).



Chinese report entitled, [\*US Hegemony and Its Perils\*](#), the document stated unambiguously and truthfully: ‘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>14</sup>

That truthful statement is valid for yesterday, today, and tomorrow, because the conclusion of this Chinese report gives us the optimistic alternative to consider: “Countries need to respect each other and treat each other as equals. Big countries should behave in a manner befitting their status and take the lead in pursuing a new model of state-to-state relations featuring dialogue and partnership, not confrontation or alliance. China opposes all forms of hegemonism and power politics, and rejects interference in other countries' internal affairs.”<sup>15</sup> Shouldn't the United States join with such an offer of peace and reciprocal development? Is this not an idea whose time has come?

**FIN**

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

[WHY THE DISCOVERY OF LYNDON LAROUCHES TEMPORAL ETERNITY IS THE KEY TO PEACE TODAY](#)

<sup>15</sup> [\*US Hegemony and Its Perils\*](#), Ministry of Foreign Affairs of the People's Republic of China, February 2023.