



NOTE ON KURT GÖDEL AND WHAT APPEARS TO BE IMPOSSIBLE TO DO

Axiom Busting Performative action program of Constructive Epistemology

by Pierre Beaudry, April 3, 2014



“You have to realize that ideas alone are the driving force of human civilization; not giant projects as such, but it's the human mind, used with a good, American spirit: And we used to have some Europeans that had the same kind of spirit. That kind of approach is what real politics is. *That's what this organization is!*”

Lyndon LaRouche, **MORNING BRIEFING**, Wednesday, April 2, 2014.

In reference to what Lyn stated in [THE SATAN STILL OPERATING FROM INSIDE BERTRAND RUSSELL'S CORPSE](#) about the limit of Gödel and his mathematical notion of time, I thought I might throw in my two cents, for what they are worth at this time, about the idea of limitation of “Logic” as the offspring of mathematics and of sense perception and how to give boundedness to real creative space-time.

Although this is what he was attempting to do, during the greatest part of his adult life, Gödel could not ultimately finalize his *incompleteness theorem* because he did not approach the question of time from the standpoint of a performative action program of time reversal acting as an agent of change inside of the human mind from the future.

The point about the limitation of this poor abused child called “Logic,” is that it must be looked at from the vantage point of epistemology as opposed to merely physics or mathematics. The act of going beyond the limitation of “logic” is an act of knowledge which is uniquely located in the performative power of action of the human mind involved in changing the universe; that is to say, in the sense that the subject of what is apparently impossible to conceive and do, as Gödel experienced it in his notion of time. However, this can be done beyond the limitations of mathematics and sense perception, but only if you are willing to commit yourself to changing the world in time. For example, take the following proposition.

1. DOING THE IMPOSSIBLE IS NOT UNTHINKABLE

This is not a logical proposition, because it doesn't mean that the "unthinkable" is logically possible. It merely states that the impossible is doable. This is not the narrative of some nominalist fool like Obama playing war games with the world; this is a mental disposition, a state of mind that can change the world and knows it at the same time. It does what it says; which is that the impossible is what must be done if mankind is to survive, and, it must be performed in time and by time reversal before it is too late. So, the impossible is not unthinkable. It just has to be done in time.

This impossible time factor is where people tend to get confused and lost. Here, there are two different things to consider and you must ask yourself those two different questions at the same time: "What does it mean to you and what does it do to you?" And, the surprise is that what it means is what it does by making you realize that, at certain moments in your life, only the impossible is possible, because the options of the possible are no longer there to save your ass. It's as simple as that.

Thus, the time has come when you have to understand the impossible and do the impossible at the same time in order to survive. That's where the Leibnizian harmonic connection between power and reason comes in. This is why this performative proposition is not a logical statement, because it is a matter of life and death for the survival of mankind. This is the log-jam breaker.

This is a statement of an actual change, because, the unthinkable is the only form of action which can change the way your mind works, scientifically, at this moment of history, and you don't really have a choice in the matter. This is the sort of thing that only a performative form of change can accomplish from time reversal and from the future. Now look at the same thing from the standpoint of Gödel.

Take the question of space and time as examples of relative means of considering an order of position and an order of succession in the universe. The problem Gödel had was that he could not go beyond the "logic" of space and time. The flaw of his approach can be seen clearly in the opening paragraph of the paper he last corrected on this question, on September 2, 1949:

"The very starting point of special relativity theory consists in the discovery of a new and very astonishing property of time, namely the relativity of simultaneity, which to a large extent implies that of succession. The assertion that the events A and B are simultaneous (and, for a large class of pairs of events, also the assertion that A happened before B) loses its objective meaning, in so far as another observer, with the same claim to correctness, can assert that A and B are not simultaneous (or that B happened before A)." (Kurt Gödel, [A REMARK ABOUT THE RELATIONSHIP BETWEEN RELATIVITY THEORY AND IDEALISTIC PHILOSOPHY.](#))

The false underlying assumption, here, is that "simultaneity" and "succession" are considered to be properties of time. That is wrong, because "simultaneity" and "succession" are properties of a sense perception of time. What I am proposing is very different, because it means that you have to be standing on your own shoulders in order to examine what you are doing in the universe. You are not simply looking at the universe; you are acting to change it. The truth to be discovered, therefore, is how time has

to be a characteristic property of an outrageously acting mind which has no “claim to correctness.” This is the point that Gödel missed. Leibniz had a better handle on this same question.

Leibniz knew that considerations of space and time were meaningless in and of themselves, because they are merely relative to a sense perception observer, and therefore, as he put it, “whatever exists of time and of duration (being successive) perishes continually.” (Gottfried Leibniz, [Leibniz Selection](#), Edited by Philip P. Wiener, Charles Scribner’s Sons, New York, 1951, p. 255) What Leibniz is saying, here, is that if this perishing time is the case for sense perception; it is not the case for the mind. Nothing pertaining to the characteristics of mind perishes. Some aspects of mind may be forgotten, but ideas are, by nature, immortal, and, therefore, so is the idea of space-time. That is the reason why you have a memory: memory is the manager of your immortality. Pay him well with new ideas and he will take good care of your future.

Now, here is the difficult axiomatic leap to be made. From the standpoint of amatterofmind, the most important characteristic of space-time, with respect to the creative mind, is the experiment of *simultaneity of physical eternity*, as Raphael expressed that concept of space-time in [THE SHOOL OF ATHENS AND THE DISPUTE](#). This being the case, then, *simultaneity of physical eternity* is the true space-time immortal modality of the mind. Look at the following proposition, therefore, from that immortal standpoint and you will be able to solve the Gödel problem.

2. EVERYBODY CAN KNOW THE FUTURE

The problem that people have with this proposition is that they get all confused because of their linear sense perception of space and time, and they tend to forget that the notion of future they have is that of a linear sense perception object which is unbounded; that is, indefinite from both ends of two opposite directions and representing what no longer exists as similar to what is yet to come. This is the problem that Gödel could not solve, because *simultaneity of physical eternity* does not pertain to this sort of epistemological fallacy.

Simultaneity of physical eternity is not a “logical” derivative of linear sense perception. This notion of time is not some kind of linear clock time, or a grouping of different clock times which could be represented under some Cantorian number. It is a time of the creative imagination in classical artistic composition. This is the time Raphael used to bring together several conceptual contributions from Greek, Muslim, and Christian philosophers and theologians who were involved in the historical fight between Plato and Aristotle, and that any mature human being can use with the intention of improving the future of mankind. Look at it in the way that Lyn expressed it yesterday.

So the purpose of life is not how long you can live, it's how long can you cause society to live and improve, with what you're discovering? And without that sense of purpose in life, of that nature, there is no real, valid understanding of the meaning of human life. When you just think of the discoveries that were made, say, start from the Renaissance, which is an area we know very well. There are other areas which are comparable, but this we know better, because we know it

all the way through the present: I can look back to the beginning of the Renaissance, and I know the history of mankind since the Renaissance. It's all clear.

And I can see the *future* of mankind; I can see it in space. I can see it very clearly, given facts we know now, I can see exactly, what kind of direction can lead to mankind in the future in space. I can see mankind confined to Earth to live, because we don't yet have the conditions created which are suitable for human life beyond Earth. But *I know* that we can create the instruments in nearby social space, within the Solar System and beyond we can create conditions which will be principally, permanent conditions for the future of mankind. That's the meaning of life." (Lyndon LaRouche, **MORNING BRIEFING**, Wednesday, April 2, 2014)

This is precisely what Raphael did in his two frescos. The Raphael frescos represent an actual performative action program of the changes that must take place in the different domains of knowledge, such as astronomy, music, theology, philosophy, geometry, etc. In other words, it is a strategic epistemological action program intended to shape the future generations of humanity. It is in that sense that those two frescos are a polemical statement made for the purpose of educating the future elite of the world, and of preparing them to get rid of oligarchism.

Thus, the epistemological conflict between the *Timaeus* of Plato and the *Ethics* of Aristotle became the space-time locus of time reversal in the *simultaneity of physical eternity*, determining whether humanity will go upward or downward, will progress or degenerate. Look at the directionality of the pointing fingers in *The School of Athens* and apply that directionality to the *simultaneity of physical eternity*.

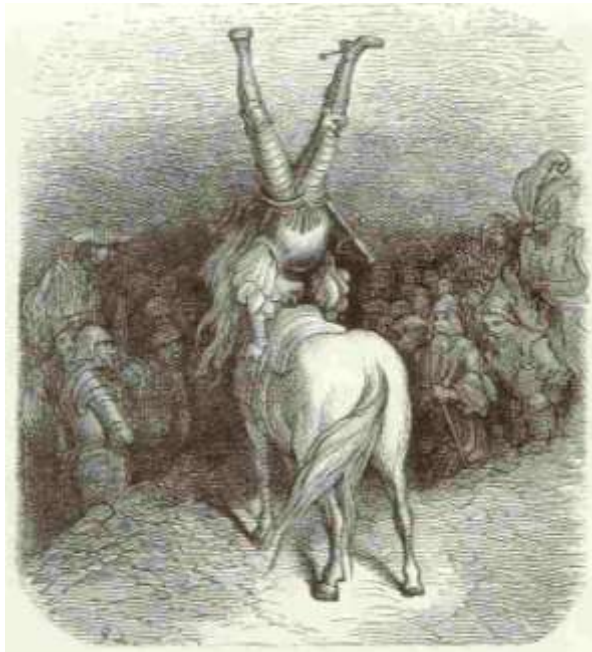
That's the crucial point that Gödel was trying to get at, but was unable to articulate. That's the principle of time which has to be understood if we are to change the present strategic situation by eliminating the rule of the British oligarchy in the world today. No more domination by sense perception.

Thus, when you approach the question of time from the standpoint of mind, you require boundedness, and the characteristic of boundedness becomes the condition under which your notion of space-time works in a forward and backward motion at the same time, because your mind acts as the changing agent of the past from the future. What confuses people about the *simultaneity of physical eternity* is the linear sense perception directionality of time and the silly measure of clock-time moments. So, if you wish to eliminate the confusion in your mind about space and time, simply chase the linear directionality of time from your mind. But, just don't be a Kantian about it.

3. AXIOM BUSTING-101: HOW TRUTH IS FREEDOM.

The most effective way to have a performative axiom busting experience is to denounce your enemy publically, especially when he is a well known figure who is peddling lies before a gullible audience. This sort of intervention may sometimes be very sharp or very messy, but, in all cases, it is always very disturbing and very effective because its intention is to tell the truth with the courage of holding nothing back.

It is also effective because it takes people by surprise, forced to hear the naked truth about their own foolishness. As a defense reaction, the audience will break out into a collective laughter against you, but the corrosive effect of the difference between cowardness and courage will soon set into the minds of everyone. The historical case of [Lyndon LaRouche debating Abba Lerner](#) at Queens College New York, on December 2nd 1971 is the best example to remember.



The result of such an axiom busting intervention is so effective that at least some people in attendance will remember your intervention for the rest of their lives. The effect might sometimes even compel someone to come up to you, afterward, and say: “You will never attract people to your cause by saying something like that.” That person is generally recruitable!

Figure 1 Rabelais’ Gymnast performing his axiom busting “*I’m just a poor devil*” stunt within enemy ranks. (Drawing by Gustave Doré)

Therefore, if you are looking for a method to change the world by doing something impossible, just engage yourself into a performative action of telling the truth in the face of your enemy. If your enemy should attempt to ridicule you by laughing you down, then, you will know you have succeeded in doing the impossible, because you would have put the proof in the proverbial pudding.

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