
THE *FILIOQUE*: THINKING FROM A FUTURE ORIENTED AND TOROIDAL UNIVERSE

How to resolve the divide between East and West

By Pierre Beaudry, 2/6/23

FOREWORD

In statesmanship, the question of the *Filioque* (“and from the Son”) comes in historically, as a principle of economics as, for instance, under Charlemagne (747-814), four centuries after the First Council of Nicaea (325-381 AD), where it was first introduced as a religious article of faith. However, the key to solving the paradox of *homoousios* (“of the same substance”) implied in the concept of the *Filioque* is not to address the matter as a religious question, but to solve the epistemological and political problem it poses to the mind, as, for instance, represented in the conflict between Plato and Aristotle. The *Filioque* is the main axiomatic problem which historically has divided the East from the West.

Cardinal Nicholas of Cusa attempted to solve the East-West anomaly during the Council of Florence (1431-1449) during the Italian Renaissance. Today may be the last chance we have to resolve this historical divide if we are to ever restore peace to the world. So, let me briefly review the significance of this paradox from a different vantage point and look at the matter as an epistemological question rather than a religious one.

Let's look at the question in the following way. If you wish to go somewhere you have never been to before, you will have to start from somewhere in front of you and not from somewhere behind you, because if you start from yourself or from the past, you will never reach your objective. If you wish to go somewhere, you will have to start from the future, because if you start from the present or the past, you will keep repeating the same ole, same ole, again and again, and you will never get to discover the required principle. The only way to discover this

new principle is to start from what does not yet exist, which, for instance, Lydian intervals give you in music.¹

My father taught my brother and me how to drive a car anywhere we wanted to go, without knowing where we were going to end-up and yet without ever getting lost. He called that going on a “nowhere.” However, in order not to get lost from where we had never been to, we needed to imagine how to get back from there by figuring out the inverse route on a road we had never taken before. That was a big problem, because: *how do you know how to come back from a place you have never been to?* I consider that the question of the *Filioque* should be posed from the same standpoint of epistemology: *how do you know something which appears to be unknowable?* The same way to know the epistemological significance of the *Filioque* is by going through an inversion of negative curvature, as if on a triply-connected surface of negative curvature inside of your mind; that is, by imagining yourself driving back and turning continuously into opposite directions to the ones you would have taken if you had already been there.

However, the way to make sure you're not going to get lost into such a nowhere is to change you axioms and drive under more optimistic conditions than you have in the past; by discovering how to travel back and forth continuously through a toroidal universe.

INTRODUCTION

Why is the conception of the *Filioque*² and of the consubstantiation of the Holy Trinity so important for the world to function properly? During 2017, I wrote three reports on the subject of the *Filioque* principle of Charlemagne: [OLIGARCHISM VS REPUBLICANISM](#), February 22, 2017, [CHARLEMAGNE'S ECONOMICS OF "AGAPE"](#), August 23, 2017, and [THE EPISTEMOLOGICAL SIGNIFICANCE OF THE 'FILIOQUE'](#), August 31, 2017. These reports were following an earlier report titled, ['HOMOOUSIOS!'](#), November 25, 2013. The point I made then, and which I am reiterating today, is why have we not learned the lessons of past history? Why has mankind not understood the importance of the *Filioque* and of consubstantiality as a most excellent principle of self-government?

The *Filioque* is important for understanding the principle of human society because the Christian conception of the Holy Trinity is the crucial epistemological form of the *creative process* that should be accessible to all people. The issue is not the similarities between the cast of characters and events of the Charlemagne period and today; the issue, now as then, is that the

¹ See Fred Haight and Pierre Beaudry, [THE POWER OF SELF-GENERATING THE FUTURE WITH THE THREE MUSICAL LYDIAN PRE-ESTABLISHED HARMONIC SPIRALS](#), 11/6/22.

² *Filioque* is the Latin expression meaning “and from the Son”, in the traditional Christian Creed which states, “...the Holy Spirit comes from the Father and from the Son...,” which was first defended by Charlemagne in ...

Filioque is what gives legitimacy to individuals and to a governing body of mankind as a whole. What the idea of the *Filioque* raises is: does the world require “a government of the people by the people and for the people” or does it require “a government of the rich, by the rich, and for the rich?” The question, therefore, is: how can the *Filioque* and the Holy Trinity represent the *creative process of the people* as a self-organizing and self-governing principle?

The difference between oligarchism and republicanism is that the former can only maintain its power by waging war; and war is not only cruel, barbaric, and immoral, but it is essentially based on lying. Lying is necessary for war, because the true purpose of war can never be revealed to the population which is recruited to fight it; otherwise, war would never be fought. The reasons for initiating war are never “security” and “honor,” as it is usually claimed; it is self-interest.

The trick the oligarchy normally uses to start a war is to make you believe that the enemy shot at you first and that you must return fire in order to defend your people. However, international disputes are never based on honor, religion, or national interest; war is based on power and monetary profit which are, themselves, used for desecrating human beings by concealing the highest ideals of humanity and destroying the creative powers of mankind.

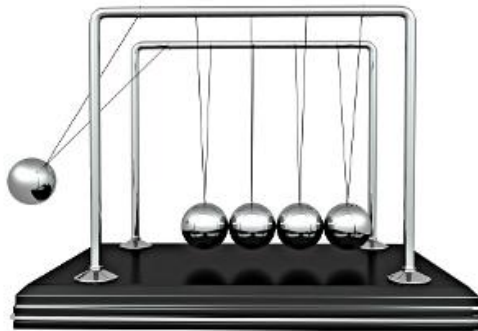


Figure 1. Newton's Cradle

Therefore, once war has started, people are made to believe that the only rule of conduct is to fight back like the mechanical principle of Newton's Cradle of action-reaction. Such a fallacy is presently what is driving the world toward a nuclear holocaust. The time has come when mankind must go through an axiomatic change before it is too late. It is for this reason that the *Filioque* must be understood at all cost.

CHARLEMAGNE AND THE *FILIOQUE*

More than 40 years ago, in 1981, Lyndon LaRouche wrote a paper titled: [*The Strategic Significance of the Ecumenical Negotiations*](#) in which he established the principle of the *Filioque* as a strategic concept for understanding the profound divisions which exist today

between Washington D. C. and Moscow. In that same spirit, consider that the concept of the *Filioque* cannot be understood properly unless it is understood from the vantage point of epistemology as opposed to theology. From the standpoint of epistemology, the principle of the *Filioque* means that human knowledge is created for the purpose of becoming consubstantial with God Himself, that is, with universal principles of the universe, from the top down.³ Here is how LaRouche stated this matterofmind:

“In the deepest meaning of strategy, the most important strategic discussions occurring in any part of the world today are being conducted neither in Washington, D.C. nor Moscow, but in connection with ecumenical negotiations involving the highest circles of the Vatican. The strategic issue being discussed, a discussion which might prove to decide the very existence of civilization, or even the continuation of the human species, itself, takes the form of the doctrine of the perfect consubstantiality of the Trinity.

[...]

“Our primary concern in this report is not to discuss in full the doctrine of consubstantiality itself, but rather to make clear to the reader the practical implications of that doctrine's influence, and to prove in terms which are generally accessible from today's observation and experience, that abandonment of that doctrine by Western Christians would tip the balance in society in such a way that the continued existence of the human species would itself be in doubt.”⁴

The idea of “consubstantiality” (*homoousios* (ὁμοούσιος) of the three persons of the Holy Trinity, means that they are “of the same substance.” This is where the idea of the *Filioque* (and from the son) comes from. The question was debated at length by the fathers of the original Christian Church at the First Council of Nicaea (325-381 AD) in order to solve the problems of heresies relating to the divinity of Jesus Christ. However, this issue was much more than a matter of faith; it is most profoundly the matter of *continuing creation*. The difficulties of conceptions were never resolved between the Eastern and Western Christian Churches because they were never explained from the vantage point of epistemology and statesmanship, and as LaRouche has done.

Viewed from the vantage point of epistemology, this problem poses the fundamental question of a logical impossibility for an Aristotelian mind, which is: “How can three separate entities form a ‘unique and preferred’ substance?” To a Platonist, the difficulty is: “How can the creative processes of matter, mind, and creative divinity be understood as being of the same

³ See my report on [‘HOMOOUSIOS!’](#)

⁴ Lyndon LaRouche, [The Strategic Significance of the Ecumenical Negotiations](#), EIR Vol. 8, No. 29, July 28, 1981, p. 20-21.

substance; that is, of being generated from the same transfinite principle?" In economics terms, the question becomes: "How can the increase in energy-flux-density of the human mind come from the same principle as the one which generates the increase in energy-flux-density of the physical universe itself?"

One of the practical issues in the question of consubstantiality was that of the role of the Holy Spirit in its function of unification between the Father and the Son. This was realized when the idea of the *Filioque* ("the Spirit proceeds from the Father and from the Son") was introduced in the Nicene Creed, as it was subsequently adopted by Saint Augustine to civilize the tribes of Africa, and later restored to the Carolingian Creed by Charlemagne for the same purpose of evangelizing the tribes of Europe. The principle of the *Filioque* was later obfuscated by the grandsons of Charlemagne at the Oath of Strasbourg of 842 AD. And the diminishing accessibility to the idea of consubstantiality went downhill from that moment on. The time has now come for this historical truth to be made public in Europe, again today; otherwise, there is very little chance that the evil roots of the historical French-German conflict of Lotharingia will ever be solved. This is the method to get to the truth. On November 3, 2015, I wrote in the FOREWORD and INTRODUCTION of my report on [LOTHARINGIA](#):

"I am putting out this report on Lotharingia at this time, to illustrate why the European Union is being prepared to break up its own nations by using the current MAD President of the United States, Barak Obama, as the trigger mechanism for a nuclear confrontation against Russia and China. The point to understand is that unless we take history into account, we are bound to repeat the mistakes of the past. [...]

"I am writing this report to pay homage to those who died on that fateful day of June 25, 841, and to reveal the truth behind what has been one of the most despicable and hypocritical lies that has remained hidden about the history of Europe to this day. May this account of the truth of universal history be a testimony to those brave men who fought and died in circumstances under which they were mere instrumental pawns of oligarchical madness, so that future generations may not forget how sometimes universal history can become the hiding place of complete human stupidity."⁵

Although the Carolingian Creed was officially adopted two hundred years later by the papacy during the unfortunate schism of 1054, and remains the official Creed of Rome to this day, it had been rejected by the Orthodox Church since then and it has marked the most significant epistemological break between East and West ever since. LaRouche noted the more profound reason underlying such a strategic split:

⁵ See my report: [LOTHARINGIA: THE HISTORICAL TROJAN HORSE INSIDE OF EUROPE](#).

“St. Augustine and the Western Fathers, struggling at the outskirts of the Empire to bring barbarian tribes into civilization, could not afford to make such a compromise on penalty of seeing their evangelizing work fail; the practical issue concealed behind consubstantiality, *homoousios*, and its corollary matter of the *Filioque*, was: how to draw man into civilized life by inspiring him to strive to become "godlike" through imitation of the incarnated Christ, the God-Man who is *homoousios*, consubstantial of God.”⁶

The point is not to discuss the pros and cons of the theological doctrine of the consubstantiality, but to go back to LaRouche's emphasis that this doctrine is a fundamental tenet of western civilization, which must be understood from the vantage point of epistemology rather than from the standpoint of theology, because what must be kept in mind, when one investigates history, is not to look for what one expects to find in the past, but to look for what has been missing in the past, with respect to what can move the minds of human beings upward and forward from the future. The “nowhere” or the anomaly of the present future, which has been missing since the Oath of Strasbourg of 842 AD, and most emphatically in today's society, is the epistemological resolution of the paradox of consubstantiality as Charlemagne understood it. Its relevance for solving the conflict between Plato and Aristotle, that is, the true nature of the axiomatic conflict between East and West is vital. LaRouche identified the historical importance of the notion of consubstantiality as a principle for science and for civilized society as a whole in the following manner:

“Most educated modern mathematical-scientific practice today is crippled by its submission to indoctrination in ultimately incompetent methods of algebraic analysis consistent with the teachings of Cauchy and James Maxwell. For that reason, it appears alien to what most educated persons mistake for scientific method to consider the possibility that a notion such as consubstantiality might be a subject of rigorous scientific reflection. The geometric methods of Kepler, Leibniz, and Riemann are known to most educated persons today only insofar as they are ‘plausibly explained’ from the vantage-point of Cauchy-influenced algebraic positivism. For such misinformed persons, the transfinite's existence as an ontological reality, and provably so, has become a purely ‘religious’ matter.

“We cite the foregoing not to explain the notion of perfect consubstantiality, but rather to accomplish the result announced at the outset: that, although most persons have no comprehension of consubstantiality as such, the indirect influence of that notion upon the everyday thinking of our civilization has been the foundation upon which European civilization was built. In other words, consubstantiality is not an arbitrary or merely abstract conception; it is an efficient principle, even among those who are not aware of

⁶ Lyndon LaRouche, Op. Cit., EIR, Vol. 8, No. 29, July 28, 1981, p. 22.

this connection. Conversely, the absence of that principle is also efficient, an absence which would probably mean the end of civilization, or perhaps even the human species, under present trends.”⁷

I would add that the present crisis in the Catholic Church is precisely a reflection of the abandonment of this central question of human identity and of the lack of understanding the difference between Plato and Aristotle, and that unless current Pope Francis goes back to the crux of this ecumenical question of *homoousios*, in some inspiring and revitalized form for the whole world, the Catholic Church, as we know it today, may not exist by the end of this century. The economic *Filioque* applied to the poor in society became the underlying principle of Charlemagne's economic policy. Remember what Rosa Luxemburg wrote about Charlemagne's *Capitularies*:

“At that time, there began to emerge a small contingent of poor people and beggars, due to the many wars or to the disappearance of individual fortunes. The caring for the poor was considered an obligation for society. Emperor Charlemagne expressly prescribed in his capitularies: ‘Regarding Beggars who roam the countryside, we want each of our vassals to nourish these poor people, either on his fief, or in his house, and he is not allowed to let them go begging elsewhere.’ Later, it was the religious convents in particular that housed the poor and gave them work, if they were able to. During the Middle-Ages, while the needy were sure to find a home in every house, caring for the poor was considered a duty and no contempt was attached to beggars as it is the case today.”⁸

What is most striking about Charlemagne's economics of the *Filioque* is that it fulfills the needs of human existence and dictates how the smallest farmer as well as the greatest monarchs must deal with their domains precisely in the same way. As Luxemburg noted correctly, “The only difference between them is that the peasant probably sleeps on straw, and the big landowner on a soft quilt, the peasant drinks beer or mead with his meals, and the big landowner fine wines.

⁷ Lyndon LaRouche, Op. Cit., EIR, Vol. 8, No. 29, July 28, 1981, p. 28. I have discussed this living matterofmind question before in my [Synarchy reports](#), but there is much more work to be done in this area, especially since Charlemagne reintroduced the *Filioque* as a necessary addition to the modern creed. For some of the basic text references, see my piece on [ALCUIN AND THE POWER OF REASON](#) .

⁸ Rosa Luxemburg, [INTRODUCTION A L'ECONOMIE POLITIQUE \(1925\)](#), translated by P. B., p. 158. [Electronic copy made by Jean-Marie Tremblay, Sociology Professor, Cegep of Chicoutimi, Quebec. Originally translated from ROSA LUXEMBURG: *Einführung in die Nationalökonomie* from : *AUSGEWÄHLTE REDEN UND SCHRIFTEN* Published at Dietz Verlag, Berlin - 1951 (Vol. I, pp. 411-741)]

The only difference lies in the quantity and quality of the goods. But the foundation of the economy and its intention, the satisfaction of human needs, remain the same.”⁹

In theological terms, the idea of consubstantiality *'HOMOIOUS!'* (“of the same substance”) refers to the unity of substance of the three persons of the Holy Trinity; in epistemological terms, this unity of substance refers to the consubstantiality of mind, matter, and divinity as it relates to a common principle of composition in the creative process among the Noosphere, the Biosphere, and the Lithosphere; that is, essentially, as also in classical musical composition when it is based on the principle of Lydian intervals. Rosa Luxemburg described what happens to humanity under the British free-trade policy:

« The erudites of the bourgeoisie, who cannot imagine any other form of society, are so much enamored by what they believe to be a natural necessity to have unemployed and destitute people that they consider this a natural law established by God. At the beginning of the nineteenth century, the British Anglican pastor, Malthus, concocted out of this his famous overpopulation theory according to which poverty comes from the fact that humanity has the bad habit of increasing more rapidly than its means of subsistence.

« These results are caused by the simple process of producing and exchanging commercial goods. This law of exchange, which is formally based on total equality and freedom of individuals, ends up automatically, without any interference from laws or natural force, of necessity, from a gross social inequality which was unknown in all previous situations based on the direct domination of man by man. For the first time hunger has become the scourge which strikes the daily lives of the working masses.

« Malthus sees in this a natural law. The Anglican priest, Townsend, wrote in 1786: ‘There seems to exist a natural law which wishes paupers to have a certain degree of thoughtlessness, so that there are always enough to fill in the most servile tasks, the most vulgar and dirty jobs of society. The supply of human happiness is thus increased to the extent that the most delicate people are liberated from this servile work and can go about their business with more elevated tasks without being disturbed. This law on poverty tends to eliminate harmony and beauty, the symmetry and the order of this system that God and nature have founded in the world.

«The ‘delicate’ people who live at the expense of others have always seen the finger of God and natural law as the cause in determining the form of society which guarantees them the benefits of an exploiting existence. The greatest minds are not excluded from this historical illusion. Several thousand years before this English Parish priest (Malthus), the great Greek thinker, Aristotle, wrote (and Rosa paraphrases): ‘It is

⁹ Rosa Luxemburg, Op. Cit, p. 37.

nature itself which has created slavery. Animals are divided into males and females. The male is a more perfect animal and he commands, the female is a less perfect animal, then she obeys. There is a similar distinction among human beings where some men are inferior to other men as the body is to the soul or as the animal is to man; the slaves are only good for bodily works and they are incapable of more perfect tasks. Such individuals are destined to be slaves by nature because they cannot do anything better than to obey others....Is there finally such a great difference between man and animal? The tasks are similar, because they are both useful only through their bodies. We may conclude from these principles that certain men have been created for freedom and others have been created for slavery, then it is useful that slavery be submissive.' (Aristotle, *Politics*, Book I, Chap. IV-VII.)

« However, the so-called 'nature' which has been made responsible for all of these forms of exploitation must have had its good taste strongly corrupted with time, because, even if it was worth imposing the shame of slavery onto a mass of people in order to secure the glory of a few philosophers and geniuses like Aristotle, the subjugation of the current millions of proletarians is a very poor reason for giving us the vulgar bosses and the fat preachers we are getting today.»¹⁰

As I wrote in a previous report, Charlemagne had already established a form of manorial court economy based on a triply-connected dynamic among the peasant farmer, the landlord, and the King himself.¹¹ Such a centralized triply-connected legislation was also based on an ecumenical agreement among the three religions of the Book, where Christian, Hebrew, and Muslim leaders and scholars had the task and responsibility to recover, reproduce, and circulate ancient texts and educate the populations of Europe, Asia, and Africa in multiple languages through the monasteries, synagogues, and mosques for the benefit of all of mankind.

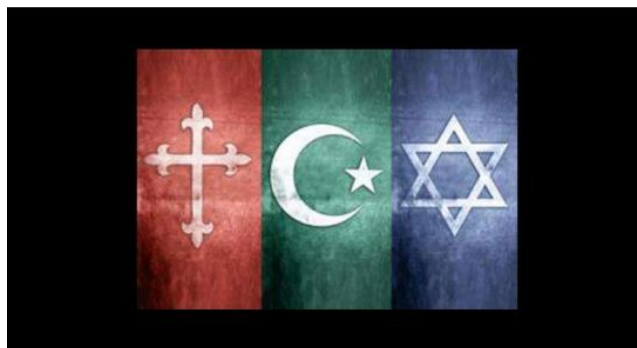


Figure 2. Muhammad, Son of Abraham, Brother of Moses, and successor of Jesus

¹⁰ Rosa Luxemburg, Op. Cit., p. 159.

¹¹ See my report: [CHARLEMAGNE'S ECONOMICS OF 'AGAPE'](#).

In the small, the Carolingian economy of the royal household was the model for the rest of the world. This principle was very simply written up as rules of conduct in what became known as the Charlemagne Capitularies.

The *Capitulare de villis* (Farm Capitulary), for example, are a series of legislative and administrative rules that Charlemagne wrote for his landowners and clergymen to adopt as directives for a just and fair treatment of “his” workers by the administrators of his domains in monasteries and cities throughout his kingdom. It was a private form of economics established for the purpose of the public good, as opposed to a public form of economics established for the purpose of the private good. Today’s form of looting of the public domain for privatization is the inversion of Charlemagne economics. Rosa Luxemburg’s description of the *Capitulare de villis* clearly shows that she fully understood what the crucial difference was. She stated:

“After all, it appears from the documentation of Charlemagne that this is not a public economy of the German Empire, but the private economy of the emperor. However, if we were to oppose these two concepts, we would surely commit an error of historical proportion in regard to the Middle Ages. Yes, indeed, the capitularies concern the economy of Charlemagne’s farms and domains, but he ran his domains as a prince, not as a particular individual. Or more precisely, the Emperor was the landlord of his lands, like any other important noble landlord of the Middle-Ages, especially during the time when Charlemagne was an emperor in the small; that is to say, by virtue of being a free and noble proprietor of the soil, he enacted laws, raised taxes, and dispensed justice for all the people of his domains. The economic provisions taken by Charlemagne were indeed acts of government, as evidenced by their very strength: they are one of the 65 "capitularies" written by the emperor and published at the annual meeting of the Peers of the Empire.”¹²

A DIALOGUE BETWEEN ALCUIN AND CHARLEMAGNE

Lastly, under what circumstance can a man and woman have a most perfect marriage? In a dialogue with Charlemagne, Alcuin showed how to solve the three-mind-problem of the *Filioque*, which lies at the root of the marriage pact, by internalizing the conditions under which a married couple might have the most perfect relationship with the “unique and preferred” partner.

In his dialogue, Alcuin showed Charlemagne how to convince an opposing party to accept his way of thinking by using a “rhetorical device” where the opponent is forced into accepting something which goes against his own apparent interest. This could be called the *Trebuchet principle*, that is, a sort of whipping principle of reason by means of which a bestial

¹² Rosa Luxemburg, Op. Cit., p. 21. From my previous report: [CHARLEMAGNE'S ECONOMICS OF "AGAPE"](#)

human being becomes transformed into a real human being, when his reasoning powers increase in sharpness and replace brute force. Alcuin argued as follows:

“Alcuin: Induction is a process of argument designed to force an unwilling opponent to assent to your proposition, the method being to use truths not open to question to prove conclusions more open to question.

“Charlemagne: It seems incredible that induction can force an unwilling opponent to accept our case.

“Alcuin: You shall hear a concrete example and then, perhaps, you will believe it possible. There was once a philosopher who conducted a disputation with a certain Xenophon and his wife, and began by questioning the latter: ‘Tell me, I beg of you, O wife of Xenophon, if your neighbor had finer gold than you have, would you prefer her gold or your own?’ ‘Hers,’ she replied. ‘What if she had clothing and other ornaments of greater worth than yours, would you prefer yours or hers?’ She responded, ‘Hers, indeed.’ ‘Come, then,’ said the questioner, ‘What if she had a better husband than you have? Would you then prefer your husband or hers?’ At this Xenophon’s wife blushed. The philosopher then began to question Xenophon. ‘I ask you, O Xenophon,’ he said, ‘If your neighbor had a better horse than you have would you prefer your horse or his?’ ‘His,’ Xenophon answered. ‘What if he had more productive land than you have, which would you prefer to possess?’ ‘Undoubtedly the more productive,’ he said. ‘What if he had a better wife than you have? Would you prefer her? To this question Xenophon also made no answer.

“Then the philosopher said: ‘Since you both fail to give me the one answer that I wish to hear above all, I myself shall tell what each of you has in mind. You, O woman, wish to have the best husband, and you, O Xenophon, desire beyond all else the choicest wife. Therefore, if you Xenophon, do not succeed in making yourself the most excellent man in the world, and if this woman fails to make herself the most perfect wife, then each one of you will continue to prefer a more nearly perfect mate; you Xenophon, will wish yourself the husband of a woman perfect beyond the perfection of your present wife, and she will wish herself the wife of a man perfect beyond your present perfection.’

“Thus, by making use of premises not open to question, the philosopher has established a conclusion which previously would have been disputed. And he has done this by means of inductive resemblances. If he had asked questions which bore no resemblance to the conclusion intended, the final proposition would perhaps not have been conceded.

“Charlemagne: This philosopher was not a Christian.

“Alcuin: Not a Christian, but nevertheless a good rhetorician.”¹³

Alcuin’s insight, which is not at all rhetorical, is to have internalized the process of thinking of both the wife and the husband within his own mind as being all inclusive and necessary for the improvement and perfectibility of Charlemagne’s mind, whose triple-connectedness is the primary characteristic of the principle of consubstantiality in the *Filioque*. Once you start internalizing and improving the perfectibility of other minds inside of your own mind, you have begun a process of consubstantiality with others which can go as far as including all of mankind.

That is the objective of a New Peace of Westphalia that the Schiller Institute is advocating today, because that is the principle of the *Filioque* which is required for the love of mankind as a species, in which the conditions and requirements you set for others must be better than what you expect for yourself. That is the principle that a father wishes for his child to become better than himself. This is the principle of the *benefit of the other*, which is an improvement on the traditional principle of the golden rule, because the net effect is an improvement of someone else’s identity. As Xi Jinping would probably say: “It’s a win-win principle!”

DANTE’S CONCEPT OF THE HOLY TRINITY

In Paradiso 33 of [*The Divine Comedy*](#), Dante generated a modern way of conceiving and visualizing the process of the *agapic* formation of the Holy Trinity through his mind’s vision with the image of a triply self-reflective unity of the Creative Process of God. The idea was not an attempt to solve Newton’s Cradle action-reaction dilemma, but an attempt to prove that three different persons could be united as one instead of bouncing off of each other. The process demanded an understanding of how consciousness could accomplish the process for itself and by itself without getting lost into some circling of self-confusion, but also without being in separate isolated positions.

Dante’s epistemological and poetical effort was meant not only to establish an unchanging process of change within his own way of thinking, but also to cause such a reflective discovery to take place in the minds of others. This additional requirement for the “benefit of the

¹³ Wilbur Samuel Howell, *The Rhetoric of Alcuin and Charlemagne*, Russell & Russell, Inc., New York, 1965, p.117. This work is a Platonic dialogue (*disputatio*) between Charlemagne and Alcuin, which was written in 796 and was entitled *The Dialogue of the Most Wise King Charles and Master Alcuin Concerning Rhetoric and the Virtues*. Alcuin makes clear from the beginning of his dialogue that his purpose is to turn “wild beasts” back into human being. From the onset, Alcuin tells Charlemagne: “I shall explain the view of the ancients. For there once was a time, as it is said, when mankind wandered here and there over the plains very much as do wild beasts, and men did nothing through the reasoning power of the mind, but everything by sheer brute strength.” (p. 69.) See my report: [ALCUIN AND THE POWER OF REASON](#), Special report for Lyndon LaRouche, 4/18/2007.

other” is where the difficulty comes in. Since the “Eterne” light of the Holy Trinity is never changing in itself, why does it appear to be changing in our own minds? As Dante endeavored to perfect his own vision of this divine self-similar triply-connected process, he came to the following conclusion:

*“But through the sight, that fortified itself
“Of the High Light appeared to me three circles,
Of threefold colour and of one dimension,
And by the second seemed the first reflected
As Iris is by Iris¹⁴, and the third
Seemed fire that equally from both is breathed.
O how all speech is feeble and falls short
Of my conceit, and this to what
I saw Is such, 'tis not enough to call it little!
O Light Eterne, sole in thyself that dwellest,
Sole knowest thyself, and, known unto thyself
And knowing, lovest, and smilest on thyself!
That circulation, which being thus conceived*

*Appeared in thee as a reflected light,
When somewhat contemplated by mine eyes,
Within itself, of its own very colour
Seemed to me painted with our effigy,
Wherefore my sight was all absorbed therein.
As the geometrician, who endeavours
To square the circle, and discovers not,
By taking thought, the principle he wants,
Even such was I at that new apparition;
I wished to see how the image to the circle
Conformed itself, and how it there finds place;
But my own wings were not enough for this,...*”¹⁶

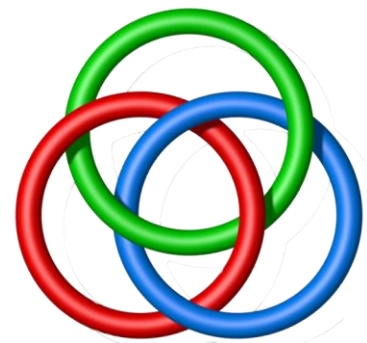


Figure 3. Borromean Rings¹⁵

From this initial attempt, a next step can be taken from whence Dante left us to think about, and for each of us to take at our own risk. How can the three persons in God be united without being separately isolated at the same time? Why are the Borromean Rings not a true triple unity?

¹⁴ The iris, which surrounds the pupil of the eye, is the toroidal space which controls the amount of light that enters the pupil through the pupil dilator.

¹⁵ The Borromean Rings were named after the Italian House of Borromeo whose coat of arms includes three rings. [Borromean rings - Wikipedia.](#)

¹⁶ Dante Alighieri, *The Divine Comedy*, Paradiso, Canto, XXXIII. Translated by Henry Wadsworth Longfellow, p. 424.

Cardinal Nicholas of Cusa demonstrated how to formulate a higher One from which the Many oppositions can coincide and from where the unity of a triply-connected idea can be resolved. There exists such a common unity of mankind, because the pathway has already been drafted by many historical thinkers in the West as well as in the East. However, a new conception must be based on a self-reliant unity without other-directedness. False humility aside, how can a trinity be driven by inner-self-directedness? When the courage of the mind's ability to solve problems for the benefit of mankind becomes overwhelming, then, subjectively, the solution presents itself and an appropriate higher geometry brings closure.

The Borromean Rings type of idea that Dante had conceived was not sufficient to give closure to the composition of his mind, because it did not perform, by itself, for itself, and for the benefit of others as he wished to do. In other words, it did not by itself include the fundamental idea of a surface of inversion, and this missing self-altering characteristic did not shed the appropriate light which his mind required. As for us today, the time has come when the idea of inversion can be understood as a characteristic part of natural law.

The question is: how does the performative mind of mankind work as a whole, that is, as a transformative surface of negative curvature? This higher purpose, which shed the appropriate light for Dante's mind, seems to have missed us today. Things are not different today and mankind is required to take the same step, which was also taken at the Peace of Westphalia in 1648.

Remember, for example, the economic inversion that started about 7,000 years ago in the Indus Valley of Pakistan and India, where workers were able to use no less than 20,000 liters of water for producing the equivalent of a cotton tee-shirt and a pair of pants. It should not be a surprise to anyone to discover, today, that based on the principle of the inversion of entropy, a negentropic geometrical use of nuclear fusion power can produce enough energy for the whole city of New York, during an entire century, by using a single liter of sea water. It should be clear to everyone, therefore, that the genius of humanity is capable of maintaining and improving a growing world population beyond the boundaries of our planet and for centuries to come, provided we apply this principle of inversion to every government of the people, by the people, and for the people all over the world.

THE KNOTTY EPISTEMOLOGICAL PATHWAY OF THE HOLY TRINITY

The idea of the *Filioque* and of the Holy Trinity was uniquely applied to the Peace of Westphalia as "*the benefit to your enemy,*" because the benefit of the other must ultimately be offered to the one who is your competitor and who wants to eliminate you. It was the enemy who was the first to benefit from the Peace of Westphalia, because an enemy cannot coexist with

the idea of a true peace and the elimination of rivalry. This means that no other peace in the history of mankind was ever a true peace unless based on the criterion of loving your enemy.

Ask yourself the question: By going from North to South, East to West, and from Past to Future, have human beings been able to live and travel into those six directions, performatively and properly at the same time without getting lost? The answer is no. In order to find your way, the time frame has to be inversed from the Future to the Past. The process will work truthfully provided that it is based on discovering the pathway of what is not there, that is, the pathway of the *coincidence of opposites* as Nicholas of Cusa developed such a dynamic process and on the inversion process of an axiomatic change.

So, what happens when the opposite and separate persons of the Holy Trinity coincide with the creative process itself by time reversal? What happens when what you say and what you do coincide in causing the same effect you intended to produce in the future?

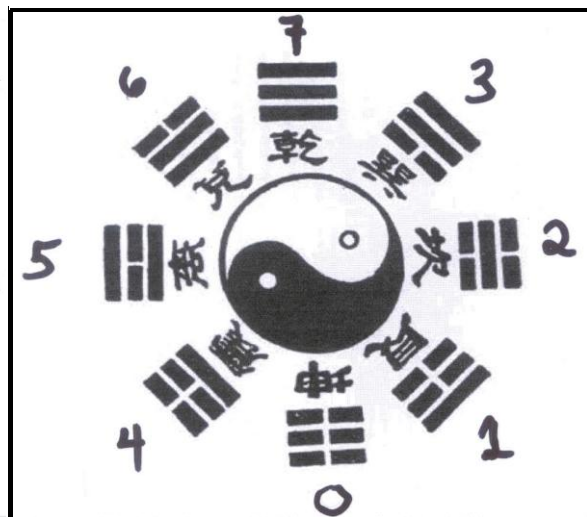
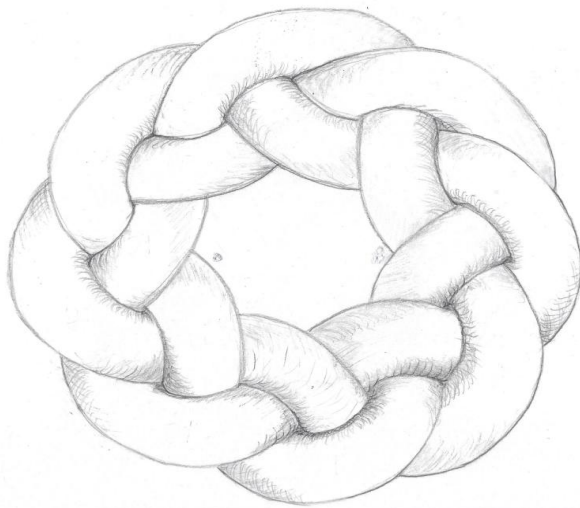




Figure 4. The $3/8$ torus process of Poloidal/Toroidal ratio as a synthetic geometrical model for the Holy Trinity and Fuxi's I Ching Trigrams

Take a long rope and make an eight-sided closed knot such that it can rotate indefinitely onto itself like the unique motion of a continuous torus similar to the Leibniz-Fuxi I Ching Trigrams or Hexagrams of change. When twisted nine times onto itself, this motion of change will form a double triply-connected unit of tension such that only three sets of poloidal actions are required to complete the three toroidal rotations which form this infinite cycle of change. (Figure 4.)

With this *higher hypothesis* in mind, you can discover that this process of transformation is such a knotty business that the very idea of conceiving such a motion may be ascribed to a higher geometrical idea of the Holy Trinity; that is, by breaking through the axiomatic limitations of the Borromean Rings and leading to the process of a pathway where you lay the second triple poloidal motion (the Son) over the first triple poloidal motion (the Father) in such a way that the third triple poloidal motion (the Spirit) will go alternately under the first (the Father) and over the second (the Son), weaving itself back under the first (the Father) again, and so-forth indefinitely. The third toroidal rotation (the Spirit) is what ties together the second (the Son) and the first (the Father) toroidal rotations. This is precisely the same process as the Borromean

Rings, except, in this rendition, the rings are no longer distinctly separated. This is also the triply-connected geometry of the creative process.

This is a very knotty way to solve the paradox of the creative process of composition because the irony about thinking globally, in astrophysical terms, is that the Earth is actually moving as if through the dual-flow of a torus within the Galactic Solar System. So, in reality, planetary thinking means thinking in terms of torus geometry, from the top down, left to right, and forward to back, moving in six directions at once and at the two different axiomatic levels at the same time. LaRouche called this *higher hypothesis thinking*, globally and musically, from the top down.

LaRouche explains his view by indicating how, by replicating the synthetic method of Nicholas of Cusa with Plato's "Socratic Method," the secondary school system should present the students with the means of understanding that creative thinking is correlated with *agapē*, and that they should be made conscious that this is the basis for their character, and that *agapē*, as related through classical musical composition, is the expression of the Gauss-Riemann complex domain whose characteristics express the curvature of the universe as a whole as well as the creative process of the human mind. He stated that *the curvature of musical space-time is the same as for astrophysical and sub-atomic physical space-time*. In other words, they are not only parallel, but they are the same.

So, thinking globally actually means thinking "musically" as in toroidal geometry from the top down and in a triply-connected unity of action. The reason is quite simple; the Solar System in which the Earth rotates and orbits is actually a doubly-connected torus where two flows, daily and annual, act on one another as a doubly-connected circular action reflected on itself, at the galactic level as well as at the planetary level. Each flow is attached to the other as one reflects the other within itself, forming a single self-perpetual motion of reflection that is self-contained, sustained, and sufficient, but which remains socially unstable until the time when society as a whole proceeds consciously from the same dynamic of becoming a universal galactic monad. Thus, the Universe is like a great musical composition and that musical universe is the Gauss-Riemann complex domain. Let's take an example and see how this process works in artistic composition.

These are the axiomatic boundaries that the human mind must be respectful of and obedient to in order to attempt to compose any artistic or other scientific composition. LaRouche stipulated that music begins with perfect submission to the boundaries imposed by nature, as these are most aptly defined within the Gauss-Riemann domain.

Viewed from the Gauss-Riemannian domain, the nature of such a singularity of negative curvature is similar to a triply-connected rotation which is both serious and funny at the same time; because it is both a tormenting moment to start with, but a creative moment that brings laughter after the inversion has been completed. Here is how the triple moment could be construed as applied to a Seifert surface¹⁷ of the Borromean rings: one half-rotation (180 degrees) clockwise unites the opposites together in a Riemannian multiply-oriented surface of negative curvature. (See Figure 5) Even in the connection between a lowlife bum and a floozy such an axiomatic change can unite them in the coincidence of opposites.

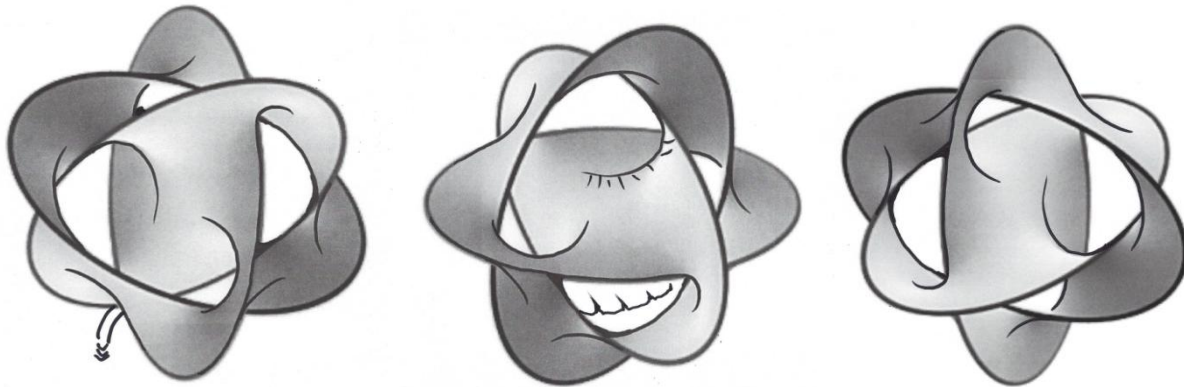


Figure 5. Coincidence of opposites in a rotating triply-connected surface of negative curvature.

Remember that this surface of negative curvature is the type of axiom busting boundary singularity that the entire world is going to go through when the international liberal monetary system breaks down completely, hopefully before the end of this year. This is the geometrical method to find the truth in history. Who said epistemological geometry is not fun?

HOW TO GO BEYOND THE SINGULARITY OF AN AXIOMATIC CHANGE

The only way to violate Section A, Article 1 of the *Public Opinion Code* is not to be concerned with what people think. However, very few people have succeeded in living happily after such a violation, because they became worried about what would happen to them after they stopped going along to get along. They did not know how to stick to their newly discovered principle; they did not know how to be really happy.

Going beyond an axiomatic crisis is dubbed impossible because of such an obstacle. But, the irony is that you cannot be truly happy unless you violate Section A, Article 1 of the *Public Opinion code*; that is, by breaking up the axioms that tie you to going along to get along. Going along forbids you to go beyond. What prevents you from going beyond such dominating sort of

¹⁷ This surface is named after the German mathematician, Herbert Seifert (1907-1996).

other-directedness? What prevents you from doing the impossible? How do you go from Borromean rings to a surface of negative curvature?



Figure 6. A happy [Torus knot](#) of negative curvature

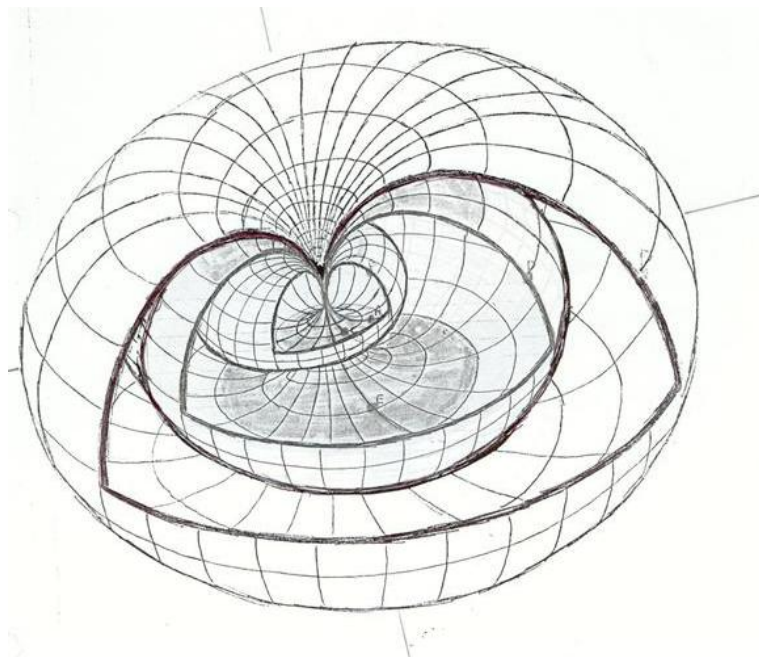


Figure 7. A negentropic self-generating spherical-torus

The problem of happiness is similar to going from simple circular action to a doubly-connected circular action. The success requires a fight against what you believe to be your better nature. The natural tendency is to cling to your axioms, because you are convinced they are the most intimate safety measures you think you have. But, that is not true. Those safety measures are the most obstinate illusions that prevent you from changing and from improving yourself. Remember the recommendation of Edgar Allan Poe in [*A Descent into the Maelstrom*](#): “Let go of the ring-bolt!”

It is the nature of the singularity of axiom busting which is crucial to understand, as when a youth discovers that the real world is nothing but theatrics that he has been clinging to in order to make friends. However, how do you know the difference between a true and a false singularity, the difference between truth and theatrics? The truth of the matter is located in the fact that a positive singularity is anti-entropic; that is to say, negentropic. It makes you laugh when it leads you to a real increase in the power of your mind as opposed to the way you were thinking before. First and foremost, a singularity is, as Lyndon LaRouche demonstrated, the anomaly that makes it possible for mankind to increase its relative population density and have dominion over nature.

In a report I wrote a few years ago on [*THE LAROUCHE METHOD OF THE CREATIVE-MENTAL PROCESS, PART 1*](#), I discussed the three main conditions for the discovery of an axiomatic singularity. I wrote:

“The first is *memory*, which acts as a holistic connecting switchboard of the human mind instead of a storage container like your computer. Memory is the connecting function which relays all of the two-way communication calls between consciousness and imagination.

“The second is *imagination*, which acts as a rotating searchlight of the mind and which enables consciousness to pick, twist, and turn everything it is able to find to improve the future of mankind within the memory of all domains of knowledge.

“The third, is *moral conscience*, which is the moral command center guiding the imagination into connecting memory to legitimate and truthful contacts and rejecting illegitimate and false ones. In that sense, conscience is judge, jury, and executioner of this increasing process of knowledge.”¹⁸

Apply this triple mental function, *memory*, *imagination*, *moral conscience* to the following simple geometrical transformation. Think of this triply-connected function of the human mind as the toroidal singularity function of the *Filioque* in the process of creating Dante's

¹⁸ Pierre Beaudry, [*THE LAROUCHE METHOD OF THE CREATIVE-MENTAL PROCESS, PART 1*](#), Amatterofmind.org, 2018, p. 3.

idea of the Holy Trinity. Mathematically speaking, the singularity is the discontinuity of passing from a lower to a higher manifold such as the passing from polygonal singularity of squaring the circle to the higher dimensionality of the doubly-connected torus:

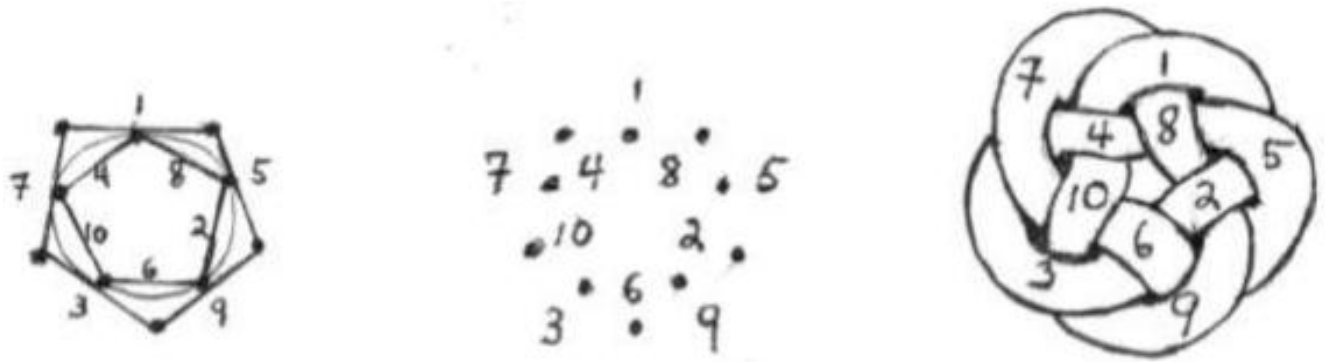


Figure 8. The circle and the axiomatic edges and vertices of the polygons (left) disappear when simple circular action is transformed (center) into a doubly-connected circular action of the torus (right).

Note that the singularities of the edges and vertices in the polygonal manifold no longer exist in the torus, they are but faint memories. Those axioms of simple circular action of the Euclidean domain no longer functionally exist in the higher domain of the LaRouche-Riemannian torus geometry of positive and negative curvature. They have disappeared because the ordering they were once attached to are no longer necessary in the higher domain. This transformation shows you how your mind can go from simply-connected to doubly-connected circular action provided you break with the underlying axioms of simple circular action that kept you connected to the lower manifold.

HOW CAN I BECOME DIFFERENT FROM WHAT I USED TO BE?

“It is time to shed the illusion that ‘You are what you own.’ The time has come to identify your ‘self’ with something better than what you can possess.”
Dehors Debonneheure

Mankind has come to the end of a long period of history where human beings had constantly defined themselves as “property owners.” First you own the land as belonging to you, then, you own people as belonging to you, and finally you end up identifying yourself with the money you have acquired from those property arrangements. This historical period of human identity has now come to an end because the fear of losing mankind as a whole in a nuclear holocaust (for the sake of ownership) is forcing an axiomatic change for all human beings of this planet who is made conscious of this. Do you think you can own a piece of land on the Moon?

This idea of interplanetary consciousness becomes clear only when you reflect on the true nature of the self-reflexive process of Galactic Torus Thinking; that is, on the doubly-connected circular action of the human mind reflecting on itself, by itself, and for itself. This discovery of principle cannot take place in any other way. Such an internal awareness, however, is not a simple process of reciprocity, as if it were something that takes place between you and someone else. There is no contract here.

Reciprocals are two opposites within the same person; that is, the opposites are not outside of each other, they are reciprocals within each other and within the same domain as two opposites in a self-contradictory process of a knot. The opposites become resolved by themselves only when this contradictory predicament becomes resolved. However, the question is: how can you push yourself out in such a way that you catch yourself back from the opposite side?

This contradictory process is like the individual who discovers, suddenly, that he has been identifying himself falsely with what he possesses and that he can no longer grab from others what used to define him as a "self." He goes into a crisis of identity where he must lose himself as a material possession and must shed the underlying assumption that *he is what he has*. Money, art objects, properties, ideas, other people, all become meaningless with respect to his identity, because he has made the moral discovery that the "self", as identified with all of those possessions, is meaningless when confronted with the common self-interest of the future of mankind as a species. It is the future of mankind which then becomes the overriding purpose of his life. That is when the individual human being discovers that he has a world historical personality.

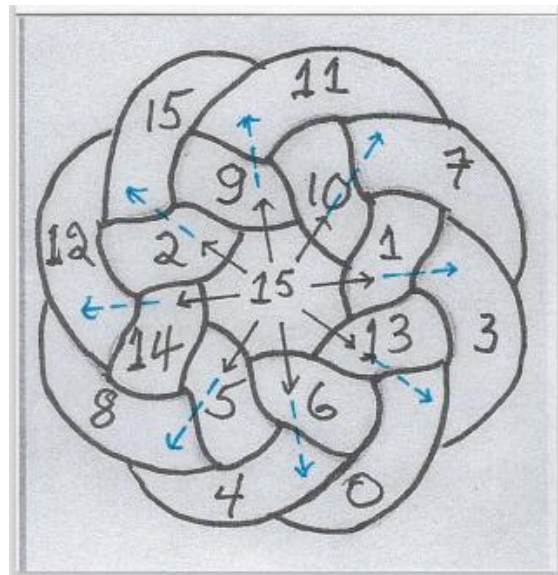


Figure 9. Knotty Biquadratic Octagonal Reciprocals

The illusions about “self” identity have gripped mankind for a very long time, and the time has now come for every human individual to have the opportunity of getting rid of the false underlying assumptions that has held the human species back for so many centuries and to adopt a proper understanding of the “self” in a completely new and different manner. The answer is not to be found in communism, or in any religious ideology of possessing or dispossessing of things; it is found in the common aims of mankind, where the species suddenly takes priority in value over the individual, and where the individual’s purpose emerges freely as a liberated instrument for participating in and improving the task of immortalizing mankind.

It is interesting to note that what originally distinguished man from the animal, that is, what distinguished the Cro-Magnon from the Neanderthal, for instance, was the willful decision of the former to bury his dead in memory of their having lived and for their having contributed to improve mankind. What makes you different from the beast is the lasting memory of your ancestors. Human history is such a depositary of discovery of principles. No animal remembers its dead; it may mourn them, but it has no memory of the ancestry it carries.

The first common aim of mankind was to respect the fundamental difference between life and death, through the memory of the deceased, and their contribution to mankind, which is something that no animal can conceive, or experience. Today, however, it is the discovery of the immortality of mankind which must be remembered and must take priority over any individual purpose, because otherwise humanity and all living beings on this planet will be destroyed in a nuclear holocaust. The question becomes: how can an individual mind become immortal by contributing to the immortal memory of the human species? The future history of human development is the keystone to the memory of all true human beings.

So, the axiom busting idea, here, is no longer a matter of individual ownership. The primary common interest is the creative power of individual human beings who have the power to immortalize humanity; and the cognitive process of this conversion can only be found in a higher form of non-Euclidean geometry. The question is: How does one go from individualism to globalism? What is the appropriate global geometry reflecting the self-referencing creative process of mankind? The answer to this question can be found in Torus Geometry. And, the geometrical nature of the torus is located in its ability to change its nature as it moves within two motions at once.

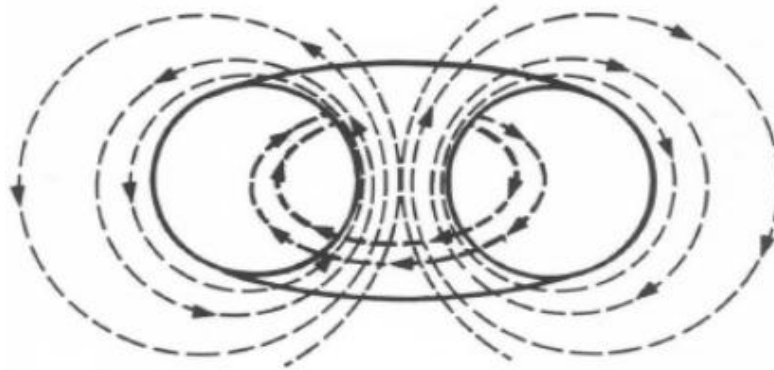


Figure 10. A cross-section of a torus illustrating the doubly-connected self-reflexive process of consciousness

This illustration viewed from the inside of a torus expresses the dual epistemological motion that Lyndon LaRouche established and developed concerning the negentropic powers of the human species when thinking is from the future. The purpose, here, is not to speculate on human culture and consciousness in harmony with nature, but to help the human mind develop its power of increasing relative population density beyond the capacity of this planet in order to master the universe as a whole.

When this toroidal process is applied to the human mind, the primary self-reflexive exercise that is required is not the simple act of bringing the joy of awakening to others, but the necessary shocking discovery of waking up to the fact that the new maturity of human individuals is calling for all of the adults of the world to take a responsible stand in order to solve the present historical crisis of a nuclear holocaust before it is too late.

Here, neither meditation nor geometry can replace the shocking singularity of reality. Why? Because the singularity is a zone of turbulence which can only be resolved through the discovery of a new higher principle which Lyndon LaRouche identified as the central feature of negative curvature of the Socratic dialogue. LaRouche stated:

“The exemplary feature of the function, on which we concentrate attention here, is that envelope-function defines the singularity as a region of negative curvature. The point is that that region of negative curvature defines the form of continuous action which bridges the two successive states.

“Extending this in the manner more general evidence suggests, including non-Euclidean topology as such, every such zone of singularity in the Gauss-Riemann domain, by the nature of the function appropriate to define its generation, is defined as a hyperbolic singularity, a zone of negative curvature, by the manner in which the

generation of the singularity is thus defined. The same result is presented by the mapping of the creative-mental processes. Creativity, as located within the zone of "turbulence" within a creative-mental process, has the topological characteristics of a Socratic method, whose crucial feature is negative curvature.

"We may represent that function as Riemann does in the cited reference. The comparison of the potential with the actual result, referenced to the "point" of singularity, leads to the correct result. From this standpoint, we may define Cantorian functions, or the like, treating the characteristic of continuous creative (negentropic) processes as the increase of potential defined as increase of the density of singularities per interval of action. However, the internal character of the existence of the point itself must be resolved, to eliminate the disabling notion that such zones of singularity can be adequately represented by the images of points or holes.

"Once we have resolved such topological issues respecting the atomic nucleus and so-called elementary particles other than what is implicit in positron-electron interactions, the issues we have referenced are the frontier of physical science. As soon as we conquer that frontier, we are then confronted immediately by the array of problems associated with the matter/anti-matter actions. How we resolve the questions posed by Beltramian negative curvature in the first of these two instances, will define the apparatus on hand for beginning the attack upon the second."¹⁹

Here, in a nutshell, LaRouche is calling on the mental efforts of the scientific worker to return to the Cusa principle of Possibility Itself (*Posse Ipsum*), the principle from which man, created in the Image of God, becomes capable of resolving all types of paradoxes in all domains of knowledge, by having reason turn power into a potential for change in mankind's development. However, this self-generation of Trinitarian motion is not a fixed form of the Holy Trinity as Louis de Bonald wanted to institute in his synarchist form of government: *The Monarch Person, the Noble Minister Person, and the Subject beneficiary Person*. On the contrary, social change is based on the dynamics of an educated citizenry capable of governing itself through a republican constitutional form of government.

CONCLUSION

Today, a human being is no longer simply a scared observer sitting passively in the middle of an uncontrollable universe. With the power of toroidal globalization, the human mind can become a sovereign creative entity whose power is able to break with all forms of ideological axioms and, from there, enable himself or herself to use higher levels of reason

¹⁹ Lyndon LaRouche, [THE MEANING OF THE TERM 'TRANSFINITE'](#), Draft Document, Internal Memorandum, Nov. 7, 1988, p. 66.

which can resolve any previously unsolvable conflict. War is no longer the solution of last resort; the creative power of reason is.

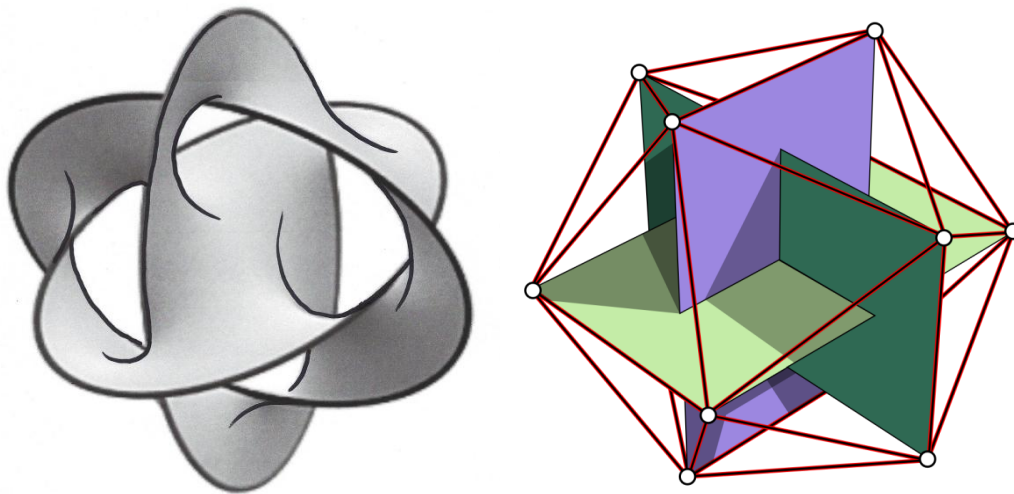


Figure 11. Triply-connected surface of negative curvature transformed into the three plane golden rectangles which generates the icosahedron

All you need to remember is that the initial dual-flow directionality of the torus can be broken down into the well known six-directed orientations of North-South, East-West, and Forward-Backward (Future-Past); all of which may be characterized by the solid formation of the icosahedron or by the twelve tones of the well-tempered dodecahedral musical system.

The triply-connected motion of the three Golden Section rectangles times the four vertices of each one of them generates the twelve faces of the dodecahedron and the twelve vertices of the icosahedron as the solution to the impossible problem of a higher One of the Many, when viewed from a simple non-reflexive mental observation. However, their formation also generates the six orientations of the three-dimensional space-time of our Torus Galactic universe.

It is such a galactic toroidal solution which enables the creative process of the individual human mind to take hold by means of the *coincidence of opposites* as in the Image of God. Try it and see for yourself. However, before you attempt to compose this idea within your own mind, as Dante did, read this last statement by Lyndon LaRouche about consubstantiality and you will know how to go to the future from there.

“We cite the foregoing not to explain the notion of perfect consubstantiality, but rather to accomplish the result announced at the outset: that, although most persons have no comprehension of consubstantiality as such, the indirect influence of that notion upon

the everyday thinking of our civilization has been the foundation upon which European civilization was built. In other words, consubstantiality is not an arbitrary or merely abstract conception; it is an efficient principle, even among those who are not aware of this connection. Conversely, the absence of that principle is also efficient, an absence which would probably mean the end of civilization, or perhaps even the human species, under present trends.

“If the lawful composition of the universe is knowable to mankind, then the ordering of ephemerals, such as planets, star-systems, and mortal lives in that lawful composition's unfolding is governed by an adducible generating principle, an efficient and knowable principle of continuing creation. Once that is known, then the existence of the Creator (the Composer) and the generative principle of composition are known in that way. The consubstantiality of the Composer and Principle of Composition (*Logos*) are proven.

“The question posed by the contemplation of such knowledge is whether the individual person, imprisoned within the ephemerality of mortal existence, can enter into atonement (consubstantiality) with the Composer, through becoming an instrument of the Principle of Composition. Therefore, unless Jesus Christ were so unified with that consubstantiality, the whole human species must be nothing but a herd of irrational, degraded beasts. Without that perspective, the human species does indeed become a herd of irrational beasts, like the rock-drug counterculture of today.”²⁰

FIN

²⁰ Lyndon LaRouche, [*The Strategic Significance of the Ecumenical Negotiations*](#), EIR Vol. 8, No. 29, July 28, 1981, p. 28-29.