THE ULTRAMONTANE PAPACY PART III
[11. Bogotá LYM class, January 17, 2007]

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In this Morning Briefing, January 17, 2007, Lyn has provoked the LYM by inviting them to answer in written form a conceptual answer to a very exciting test question. I hope you have a Spanish translation already. The proposal is the following:

Memo from Lyndon LaRouche
January 16, 2007 (6:43 am)) EST

1. A TIMELY QUESTION.

The second basement team is now approaching the time for a test question.

QUESTION: Based on the combination of the earlier consideration of the work of the Pythagoreans and Plato in the domain of Sphaerics, and on the first team's studies of the Sun-Earth-Mars ordering, and, now, the second team's consideration of the principled composition of the Solar System as Known to Kepler: What do these studies show us about the Egyptian origins of the conception of the principle of Sphaerics, as this was made known to the Pythagoreans and Plato?

Present a conceptual view of the answer to this question, and summarize the distinction between what had been accomplished in study of the New Astronomy and the World Harmonies from the standpoint of reflection on the putatively original, Egyptian development of the concept of Sphaerics, as opposed to axiomatic systems such as the Euclidean system.

Those in Berlin should also consider their own independent effort to respond to this question.

To further encourage you to seriously take up this challenge, I include in attachment the shadow of the Great Pyramid showing how, when inscribed into a cylinder, it relates to the doubling of the cube by Archytas. The numbers on the Figure simply indicate the numerical values, in centimeters, that resulted from the construction. We should start next week with establishing a conceptual affinity between the Egyptian origins of the principle of Sphaerics and the Pythagorean Archytas solution to the doubling of the cube.

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2. LAROUCHE FORECASTING AXIOMATIC CHANGES
AT THE BOUNDARY CONDITION OF UNIVERSAL PRINCIPLES.

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Now, when you deal with universal history you must always rely on universal physical principles as your guiding lanterns for determining boundary conditions. The two principles that I use regularly are the principle of proportionality, which Lyn generally identifies with the principle of {*Sphaerics*}, and the principle of the Peace of Westphalia, which Mazarin called the {*Advantage of the Other*}. With those two principles, I can navigate to any shore I want to go to, and never get lost. Sometimes, I may appear to be wandering from place to place and not know where I am going, but that is not a problem. Remember that when you are on the surface of a sphere, your position is always at the center of the surface, because the point on the surface and the center of the sphere are always the same and you can always find your position with a Zenith function that tells you where you are with respect to Pole Star in the concentric sphere of the heavens. Even though sometimes you don't know where you are going to end up, the important thing is that those principles are always going to tell you how to get there. These principles are also the key architectonic parameters that set the boundary conditions of universal history. In that sense, they are the {*measure of change*} which are also required for this new Renaissance that the LYM is creating today.

Remember also that for ancient Greece, Plato's {*Timaeus*} and the generation of the Five Regular Solids from Egyptian Sphaerics reflected the first scientific {*measure of change*} for a civilized society after the building of the Great Pyramid of Egypt. As I have demonstrated in the Summer 2004 issue of 21st Century, the Great Pyramid and the Platonic Solids came from the same Dodecahedral 10-circle Egyptian sphere that produced those solids. Similarly, Piero Della Francesca, Nicholas of Cusa, Pacioli, Leonardo da Vinci, and Raphael Sanzio had all chosen the same Platonic Solids Sphaerics generating principle to demonstrate the {*measure of change*} for the Italian Renaissance. Thus, for the same reason, that is, for the same purpose, after 300 years of British-Dutch Liberal financial domination ruining this planet, Lyn is calling on the LYM to revive the Egyptian, Greek, and Italian Renaissance discoveries for the purpose of establishing a new Renaissance. So, the same {*measure of change*} that informed the Egyptians, the Greeks, the Italians, and Kepler must become the basis upon which we develop a LaRouche-Riemannian-Vernadsky scientific revolution today, but from a more advanced and profound understanding of economics.

Now, in the same way that the Italian Renaissance brought an alternative to the Venetian Ultramontane Monster, the LaRouche program of {*New Politics*} and {*New Economics*} today is about to replace the current Anglo-Dutch collapsing monetary system. And the simple fact that the American LYM have just intervened in the U.S. Congress with {*Bel Canto*}, as LaRouche identified this new period of history, represents the proof that this is our time, and that this Renaissance can only be brought to the world from the United States of America. In fact, when you think of it, it is only in America that

you can go to Congress and sing against the dumb President Bush and the evil Vice-President Cheney, and get Congressmen to join and sing along with you. Nowhere else in the world could you do that.

When you look at about 5,000 years of universal history through the span of about 2,500 years, that is roughly the interval between the Greek period of Thales and Pythagoras returning home from their Egyptian school, up until today, what you are looking for are the key axiomatic changes that occurred in the construction of the sovereign governments of nations during that entire period of time. You look for the paradoxes that made that happen and you also look for the enemy actions that prevented that from happening. This is what Schiller called looking for the singularities of {*giving*} and of {*taking*} in the universal history of mankind. The key, therefore, is to determine the moments when man was treated bestially and when he was treated as a creative individual in the image of God, and use those moments as the singularities, which define the boundary conditions for the development of humanity as a whole. You don't look at those singularities to commiserate with humanity or to attack humanity; you use them as measuring sticks for the development of future mankind.

On December 22, 2006, in his Master Paper {***THE LOST ART OF THE CAPITAL BUDGETING***}, Lyn stated the following crucial point about what to expect in the current situation of the global financial and economic breakdown. He succinctly described what happens during the axiomatic change of a system. Lyn said:

{***Actual physical economies are dynamic processes, not mechanical-statistical processes. That means, among other considerations, that a forecast is implicitly Keplerian, in the sense, both of the notion of an orbit, and, the proof of the test of the equant, that the universe is not simply repetitive, but bounded by higher universal, physical principles which give an ordered character to the evolution of the universe, or any of its phase-spaces, as a whole.***

"{***Therefore in any competent forecast, including a serious sort of economic forecast for a system as a whole, it is the principle governing the "orbit" of that immediate system, which acts upon the system, to define a certain kind of boundary condition. As the system's evolution approaches that boundary condition, the behavior of the system is changed by that approach, which proceeds, in turn, to a limit, beyond which the system cannot continue in its present form. At that point, either the system will be changed, or it will break down***.} (Morning Briefing, Sat, Dec 30, 2006, p. 32)

This point has been reached historically today, and all real physical systems in existence today must be subjected to such axiomatic changes, which are defined by universal physical principles acting on their boundary conditions. There will be no exception to this rule for all of mankind. In general, it is difficult to discover when such a boundary condition will be reached, but this is what a good forecaster like LaRouche looks for in the physical economy. Such boundary conditions may take years, decades, even centuries to develop. Look how long it took to establish a nation-state in Europe: no less than about 19oo years, from the time of the beginning of the destruction of Solon's

Republic of Athens in 431 B.C. to the time when Louis XI establishment the commonwealth nation-state of France, on January 5, 1477 A.D.

However, when such an axiomatic change does occur, you know it, because you sense that everything is about to be completely turned upside-down, just before it happens. When the boundary conditions have been reached, the system is shaken-up like an airplane approaching the speed of sound. The best writings on this, outside of Lyn's papers, are those of Riemann on shock waves. Thus, it is always very useful to look at the boundary condition of any type of phase-change inside of a system, and study what happens to that system when the phase-change approaches the limit of acceptable turbulences. At that point where the system is approaching the limit, something very important and unusual happens.

The system goes into a paradoxical state! It goes into an inversion! It appears to be going mad, just like the "poor devil" character, Gymnast, going through his spiritual exercises to psych-out the enemy troops. This is one of the most ironic stories ever written by the axiom buster, Francois Rabelais in his first book of the extraordinary stories of Gargantua and Pantagruel. In order to save himself from certain doom, Gymnast offered himself to the enemy camp as a "poor devil." This had the effect of destabilizing the enemy who ran away from his acrobatics, thinking that Satan, himself, had invaded their army. Cervantes did similar things with character Don Quixote when he had him do "Spiritual exercises." I sent you an illustration of that last month.

These are the signs that the forecaster is looking for: something is about to happen which appears to be impossible. And, the forecaster looks for that because only the "impossible" will turn out to be true, and whatever appears to be of the domain of the "possible" will turn out to be untrue. People in the US say this happen with the youth vote in the November 7th Democratic victory in the two Houses of Congress. So, the impossible becomes very real when, in the course of history, the unbelievable becomes real. This is where geometry can be most useful, just before the point of break down of the system. Are there any questions before I give you an example with the Leibniz principle of continuity?

3. THE LEIBNIZ PRINCIPLE OF CONTINUITY

Take the case of a change occurring between the different conic sections in an apparent continuous conical projection. If you cut a cone with a plane, which you imagine is rotating continuously from the horizontal position of the circle, through the ellipse, the parabola, and the hyperbola, you can observe the continuous transformation of different phase-spaces of the different conics. In the tradition of ancient Egyptian {*Sphaerics*}, Apollonius has developed extensively these different conics that Kepler also studied from him and applied his insights in his {*New Astronomy*}. LaRouche is doing the same thing today with his {*New Politics*} and his {*New Economics*.}
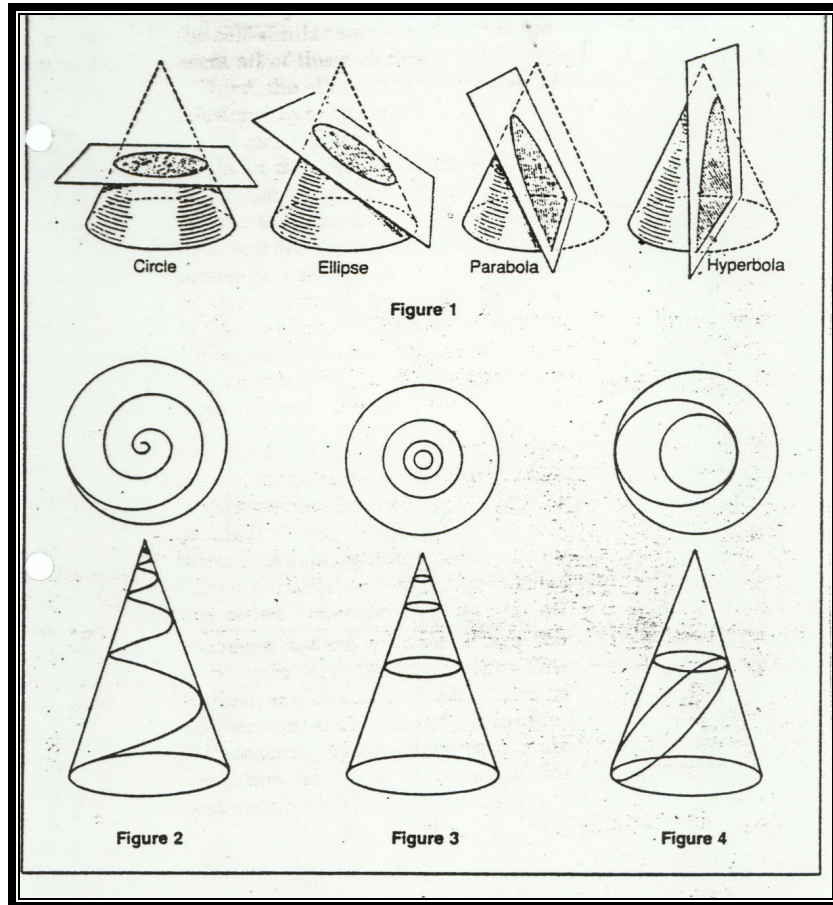
Figure 1. [Conic Sections.]

However, what happens between each conic section is a very interesting infinitesimal discontinuity that Leibniz had identified as a crucial metaphorical singularity, an {*equant*}, which became relevant for developing his calculus from the standpoint of what he called the {***Principle of continuity***}. On this question, I refer you to my pedagogical on Poncelet that is posted on the WLYM website at: http://wlym.com/pedagogicals/paradox.html

Leibniz wrote:

"{***This principle (of continuity) has its origin in the {infinite} and is absolutely necessary in geometry, but it is effective in physics as well, because the sovereign wisdom, the source of all things, acts as a perfect Geometrician, observing a harmony to which nothing can be added. This is why the principle serves me as a test or criterion by which to reveal the error of an ill-conceived opinion at once and from the outside, even before a penetrating internal examination is begun. It can be formulated as follows*. {When the difference between two instances in a given series, or that which is presupposed can be diminished until it becomes smaller than any given quantity**

whatsoever, the corresponding difference in what is sought, or in their results, must of necessity also be diminished or become less than any given quantity whatsoever}. *Or to put it more commonly,* **{when two instances or data approach each other continuously, so that one at last passes into the other, it is necessary for their consequences or results (or the unknown) to do so also}.** *This depends on a more general principle: that,* **{as the data are ordered, so the unknown are ordered also. [[Datus ordinatis etiam quaesita sunt ordinata.}]** *But examples are needed in order to understand this. We know that a given ellipse approaches a parabola as much as is wished, so that the difference between ellipse and parabola becomes less than any given difference, when the second focus of the ellipse is withdrawn far enough from the first focus, for then the radii from that distant focus differ from parallel lines by an amount as small as can be desired. And, as a result, all the geometric theorems which are proved for the ellipse can be applied to the parabola...***}" (Gottfried Leibniz, {*Philosophical Papers and Letters,*}, Kluwer Academic Publishers, Vol. 2, Boston, 1956, p.351.)

This Leibniz litmus test is quite an axiom buster and is extremely important in physical economy because it is a test of the Keplerian {*equant*}, which demonstrates that the universe does not proceed by self similar and repetitive cycles, but changes in an ordered way from phase-space to phase-space, within the system as a whole. When the phase-space reaches a limit, an axiomatic change occurs because a new universal physical principle has been introduced.

Now, look at the difficulty that Leibniz imposed on us: **THE LAST ELLIPSE IS THE FIRST PARABOLA!** How can this be? Any Aristotelian, Euclidian, Cartesian, or Newtonian would object here that an ellipse cannot be a parabola, in any circumstance, and that the geometric theorems of one cannot be applied to the other, by virtue of the principle of non-contradiction, that is to say, something cannot be both itself and something else at the same time. However, with this principle of continuity, Leibniz shows that you can cut through the reductionism of this logic.

On the one hand, Aristotelian logic cannot account for such changes and cannot consider the {*case in transformation*}, the limit case of going from the ellipse to the parabola, as anything but something impossible. And the irony is that this impossibility is not only very real, but is more real than any other case, because, in a changing universe, a thing is always in the process of becoming something else. For Aristotle, things simply cannot change because the universe must obey fixed laws and a fixed hierarchy that orders them forever. And that is why oligarchs love Aristotle so much.

On the other hand, lets examine the case of the ellipse more closely. What is the significance of the Leibniz expression {*when the second focus of the ellipse is withdrawn far enough*}? What does {*far enough*} mean? How far is {*far enough*}? This is the key to solving the apparent paradox. Leibniz is implying that the second focus of the ellipse has begun to go to the limit of the ellipse, which is becoming slowly but continuously transformed into a parabola. Therefore, we have the following contradiction: the second focus of the ellipse must begin to disappear if the ellipse is to

become a parabola, but it must also not disappear because if it does, it will no longer be an ellipse. For the Aristotelian, there can only exist distinct moments when there is one and when there is the other, but never one changing into the other. As in the case of Thomas Aquinas, you must chose   between one of the two poles of opposition.

However, for Leibniz, in this process of transformation, the first parabola is identical to the last ellipse. Now, of all ellipses and parabolas, this is the most important one because it gives you a glimpse of the presence of a universal physical principle, appearing {*as if in a glass darkly*}, between the cracks of the universe, in the in-betweenness. You get a glimpse of the infinite, a peek at the unknown future that lies just ahead. That is the Kepler {*equant*} idea that Leibniz applied to his calculus and {*principle of continuity*} as Lyn identified. That is also what Leibniz identified as his method of inversion of tangents. I will develop this later with the Leibniz treatment of the catenary and tractrice curves. Do you have any questions?

[In answer to a question on the Kepler {*equant*}] It is interesting to observe that such a change between the ellipse and the parabola, which occurs in your mind, does not seem to occur as well as in the continuous progressive moving plane across the cone. But, it does. Thus, for Leibniz it is necessary to introduce the failure of human-made geometry as an act of humility and of learned ignorance, and cause a state of perplexity in the mind of the geometer, so that he can discover the limitation of geometrical axioms, postulates, and definitions, such that a lawful state of constructive physical geometry replaces the comfort zone of formal logic and formal geometry. So, in a real living system, if the geometer does not change and dump formal logic at that point, then he is heading for a break down! This is what is currently happening to the mathemagicians of the current financial system all around the word. They are all going mad because they refuse to see that the entire financial system is collapsing around them. They should just let go of their fantasy.

So, you see, that after a certain period of time, a system in evolution proceeding toward such a boundary condition will be affected in such a manner that its evolution will tend to be accelerated toward a boundary condition that will both be changed by the willful approach of human beings pushing toward that boundary and be changed by the economic breakdown of the physical limit which is pulling on it towards a condition of axiomatic change. As Lyn showed, at that point, if the system does not change, it collapses.

This is also the reason why I like to use the example of Pedro's intervention against Philip the Ilegitimo, because I am sure that some of you said to yourselves: "It is impossible for me to do the same thing. I could never do something like that. " And yet, in a certain way, Pedro did the impossible, and the effect was worldwide, in the simultaneity of eternity, past, present, and future. Why? Because he asked himself the question: "Under what circumstance can a citizen tell a king what to do?" And his answer was that in an oligarchical culture, this is impossible to do. But in a Republican culture, this is the only thing to do. So, what appears to be impossible for certain people becomes a basic necessity for others.

So, this is the Leibniz test of the proportional sovereign harmony in the universe: the anti-entropic axiomatic change between the oligarchical system and the republican system. This is how you transform an oligarchical system into a republican system. And this is also the reason why Lyn wants the LYM to master the science of Kepler and his anti-entropic use of the {*equant*}. Next, look at the {*equant*} as Leibniz's answer to the Kepler question of the margin of error (eccentricity) represented by the fallacy of the Brahe, Copernicus, and Ptolemy geometric models, from the standpoint of the Leibniz catenary function.

If you affect one small change in the position of the catenary, understood as the curvature of non-entropic change, as the isochronic least action principle of the universe as a whole; that is, if you intervene somewhere in the universe by introducing a new universal physical principle, locally, the effect will be such that this lawful action on a small part of the universe, from the inside of it, will have a corresponding reverberation throughout the universe as a whole. The effect will be the same everywhere because the force of the principle acting on creating the entire non-entropic system of the galaxies is exactly the same force, which is acting on the cobweb that the spider has constructed in your window during the quiet of the night. Did you hear anything? No, yet, the spider used the same force that created our solar system.

In the same way, the isochronic effect of a universal physical principle applied in a local situation is everywhere isochronic in the universe as a whole. Similarly, the effect of the LYM intervening in a local situation against the oligarchy has a political mass effect for the population and against that oligarchy throughout the world. Even though you might have doubts about the far-reaching effect of your own individual actions, since they pertain to a universal lawfulness, which is to be found everywhere present in the universe, in the large as well as in the small, it will have an isochronic effect proportionately everywhere, simply because the smallest infinitesimal physical change in one part of the catenary affects the catenary in its totality. This is how we have to direct our flanks internationally.

However, such axiomatic changes, do not always take effect immediately. Take the case of Nicholas of Cusa and you will see that the impact of his having created the Council of Florence had their results about a hundred years later with the creation of the nation-state with Louis XI and the development of the modern scientific method with Kepler. However, the mass effect of the LaRouche New Economics must be oriented willfully and isochronically worldwide, in the same way.

I guess this is another way to say that the principles of the universe are working with us, and not against us. So, this is to our advantage to be able to look at the future and choose the finality, which will determine our actions in common. Thus, by looking at the future in this way, even though we may not know yet where we are going to end up, we surely know how to get there. As Lyn put it, in this Master Paper: {*If what is necessary appears to be impossible, then make it happen!*} The impossible is always how to get there. Any questions?

4. SCHOOL OF ATHENS BOUNDARY CONDITIONS:
THE DODECAHEDRAL SOURCE OF PERSPECTIVE.

Let me stress, again, what Lyn had emphasized about {*The School of Athens*} a few years ago, and show you how the boundary condition works also in the higher domain of Classical Artistic Composition. The discovery we are reliving with this Raphael fresco, even if you simply have a computer screen reproduction of it, is the discovery of Raphael's mind in the simultaneity of eternity, which means that, even though most of the characters represented in the School of Athens did not live at the same time or in the same place, and could never have met together in the same place, when they were alive, Raphael has represented them in a single axiomatic moment of history whish is reproduced on the wall of the Stanza della Segnatura, but which comes uniquely from his creative mind, and nowhere else. The simultaneity of eternity is in the likeness of God, as if God had been looking at a thousand years of human history in one infinite moment. That is the idea of simultaneity of eternity. What it means also is that if such a representation is a truthful one, it will remain truthful throughout the eternity of time, and its truthfulness will have the character of universality. This is in direct correspondence with Cusa's geometry of Unity, Equality, and Connection about the Holy Trinity that Kepler later developed in his contribution to {*Sphaerics*}, in his {*Paralipomenes to Vitellion*}.

Now, there are two important features to note about the universality of simultaneity of eternity. One is that {*The School of Athens*} represents precisely how universal history comes alive in somebody's mind, which is where you meet your closest friends and sometimes your closest enemies. Secondly, it represents, also precisely, how the creative process of the human mind works. So, from that double vantage point, the painting is worth examining in some detail. Let's start with the detail of Archimedes (15). First, note that the Archimedes group of astrophysics on the right side is a complement to the Pythagoras (11) group of music on the left side. There is also an interesting connection between the Star of David inscribed on the tablet on the right as the Judaic complement of the Islamic presence of Averroes (10) on the left. That is all the more interesting because Judaism is the foundation root of both Islam and Christianity. From that standpoint, the Star of the David Sketch is no longer a symbol but the metaphor representation of a more complex axiomatic function for both religion and science.
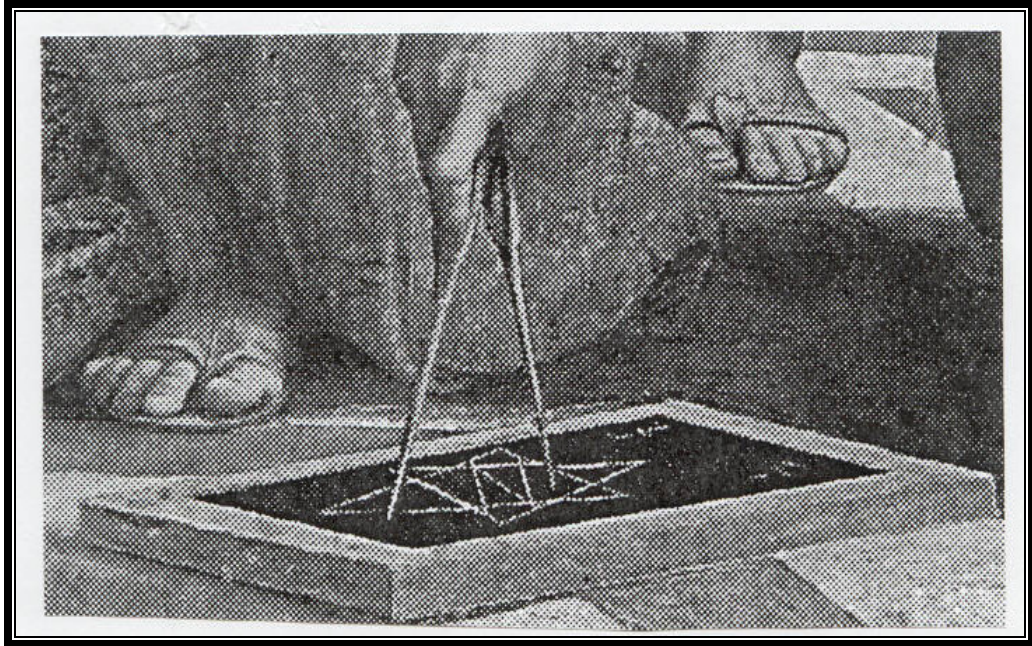
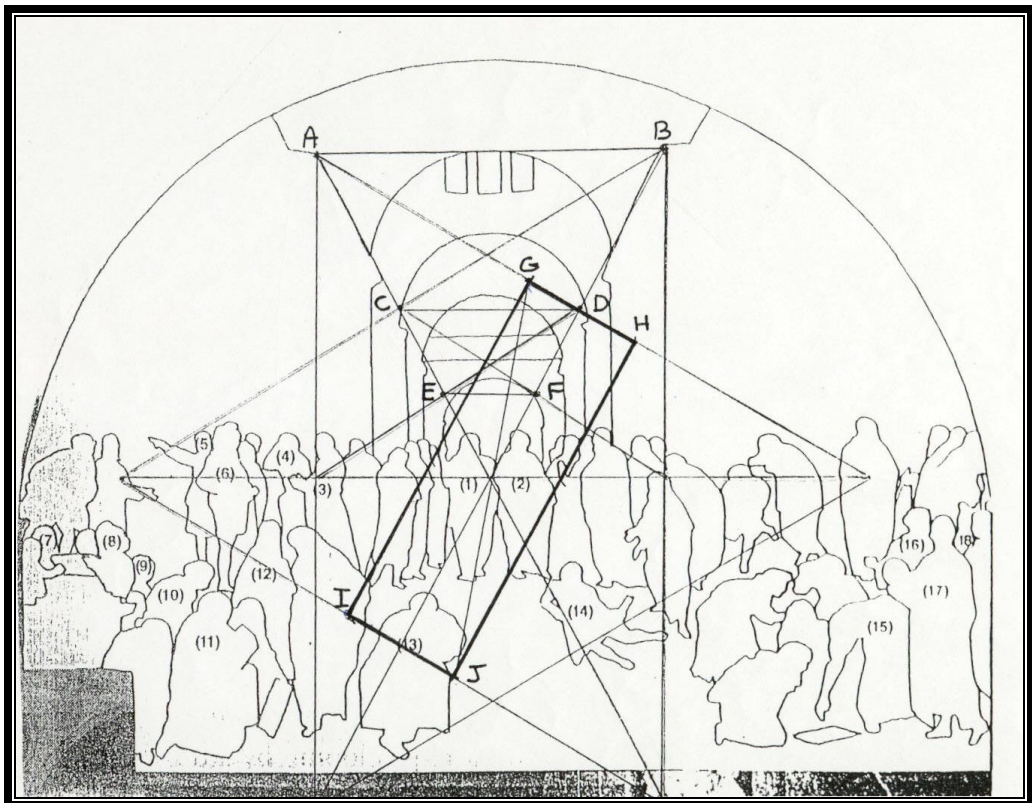**Figure 2. [Archimedes' Star of David Scheme.]**

Figure 3. [Star of David derived from the Architecture of the School of Athens.]

One glance at the Archimedes character of the School of Athens and you can discover that he is projecting onto the plane of the floor some thing that is derived from the higher domain of {*Sphaerics*}, and which is not of the domain of the visible, but establishes a basis for change in the domain of the visible. So, Archimedes is projecting onto the discrete manifold of the floor the shadow of a stereographic {*measure of change*} that is generated from for the continuous manifold, as if from the center of the Stanza della Segnatura as a whole. Let's see how that {*measure of change*} works as if it were projected from the outside of Plato's Cave?

Remember that whatever you may end up finding in Plato's Cave, you are always dealing with the dynamics of real axiomatic changes. That's the physical reality function of the cave. So, when you want to look for the axiomatic change, which always occurs when you wish to have someone pass from a lower domain to a higher domain, you have to look for a special type of shadow. In other words, it is not just any shadow that will carry the trace of the change that you wish to discover or produce. Sometimes it takes a long time to discover the right shadow. But, you will know when you discover the right one, because it will have a special dynamic attached to it. Such shadows, however, are never symbolic. So, from that standpoint, the Star of David as a symbol does not apply here, because it is not emblematic; it is cognitive. What we are trying to discover from that sketch is a dynamic relationship to the whole, not something formal or mechanistic. Let me give you a similar dynamic function with Thomas Aquinas.

5. THE SINGULARITY OF THOMAS AQUINAS, INNOCENT III AND ST. BONAVENTURE

Sometimes the shadows of axiomatic change are not geometrical in explicit form. For example, in the {*Dispute*}, Raphael created a dynamic much similar to that of his master, Leonardo da Vinci, in {*The Last Supper*}. I am referring to the dramatic and poetic encounter between the Dominican, Thomas Aquinas (1227-1274), pope Innocent III. (1198-1216), and the Franciscan, St. Bonaventure (1221-1274), in the {*Dispute*}. Those two historical characters flanking Innocent III lived at the same time, yet they are portrayed together, with a pope who was dead before they were born. So, what is the irony here? The papacy of Innocent III is the highest point of Ultramontane power in history; Thomas Aquinas is the highest point of Aristotelian Theology in history; and St Bonaventure is the highest point of Platonic-Augustinian Theology in history. Here, in the shadow of the glance that Innocent III gives to Thomas Aquinas, there is a demonstrable conspiracy that Raphael did not miss to point at by bringing together those two characters into a stereographic unity of historical change in contrast with Bonaventure who does not seems to be related to them. Look and think again.
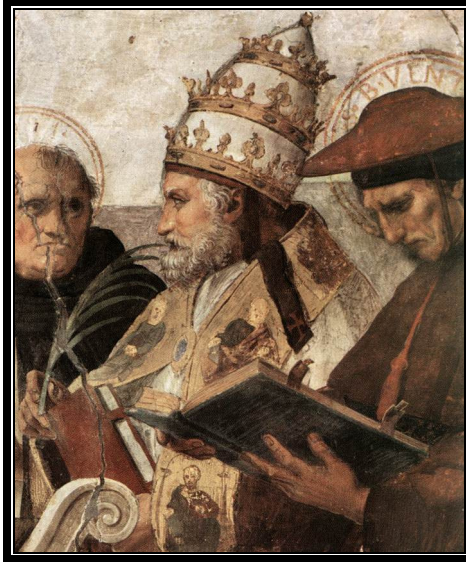
Figure 4. [Aquinas, Innocent III, and St. Bonaventure. Detail of Dispute.]

You see from this that every Classical work of art is like a drama, always reflecting a specific historical context, so that you always want to understand the historical specificity of a composition and not transpose it arbitrarily into another period. In the single glance between Thomas Aquinas and pope Innocent III, Raphael succeeded in representing the tragic drama of an entire century of crusades. That is the genius of Raphael in being able to write the history of an entire century into a single minuscule shadow of truth. What does that tell you about the axiomatic change that was occurring during the 13ᵗʰ century? This tells you of the existence of a conspiracy between the Venetians, the Ultramontane Papacy, and the Dominicans against the kingdoms of Europe. This glance tells you that you are at the high point of Ultramontanism in the entire history of the Church.

It was Venice which created the Ultramontane papacy for the purpose of the crusades, it was pope Innocent III who created the Dominican Order for the purpose of creating the first Inquisition against the Albigensians, and it was Thomas Aquinas who, in the middle of the Albigensian Crusade, wrote the {*Summa Theologia*} principles for the purpose of establishing the authority of the Ultramontane papacy and usurp the sovereignty of kings of Europe. I remind you the statement of Aquinas about the right to kill the heretics and to wage war against Islam and Judaism. The following few paragraphs are taken from my previous report:

"{(1) There is the sin, whereby they (the heretics) deserve not only to be separated from the Church by excommunication, but also to be shut off from the world by death. For it is a much more serious matter to corrupt faith, through which comes the soul's life, than to forge money, through which temporal life is supported. Hence if forgers of money or other malefactors are straightaway justly put to death by secular

princes, with much more justice can heretics, immediately upon conviction, be not only excommunicated but also put to death.

(2) But on the side of the Church there is mercy, with a view to the conversion of them that are in error; and therefore the Church does not straightaway condemn, but {after a first and a second admonition}, as the Apostle teaches [Tit. Iii. 10]. After that, if he be found still stubborn, the Church gives up hope of his conversion and takes though for the safety of others, by separating him from the Church by sentence of excommunication; and, further, leaves him to the secular court, to be exterminated from the world by death…}" Thomas Aquinas, {*Summa Theologia*}, ii, Q. xi. Article III. {*Whether heretics should be tolerated.*}, in {*Documents of the Christian Church*}, Op. Cit., p. 186-187.)

And the following statement was devised spuriously solely to justify legalized murder and wars of aggression against Jews and Muslims:

"{*There are some unbelievers such as the Gentiles and the Hebrews who have never accepted the Christian faith. These should in no way be forced to believe…Appropriate force may be used by the faithful to prevent them from interfering with the faith through blasphemy or evil inducements, or open persecution. This is the reason that Christians often make war on unbelievers, not to force them to believe…but to prevent them from interfering with the Christian faith. However there are other unbelievers, such as heretics and all apostates who once accepted and professed the faith. These are to be compelled, even by physical force, to carry out what they promised and to hold what they once accepted.*}" (Thomas Aquinas, {*Summa Theologia*}, ii, ii, Q. 10, Art. 8.)

Furthermore, in case a pope were to be accused of usurpation, Aquinas invented the following protective measure:

"{*Secular power is subject to the spiritual power as the body is the subject to the soul, and therefore it is not usurpation of authority if the spiritual prelate interferes in temporal things concerning those matters in which the secular power is subject to him, or concerning those matters the care of which has been entrusted to him by the secular power.*}" (Thomas Aquinas, {*The Political Ideas of St. Thomas Aquinas*}, Dino Bogongiari, Editor Hafner Publishing Company, 1953, p. xxxiv.)

From the standpoint of the Christian {*principle of redemption*}, these excerpts by Thomas Aquinas speak volume for themselves. He could not have been more explicit in his brutal Aristotelian logic. His writings show clearly how the imperialist forms of Ultramontane-Dominican policy of murdering the heretics and justifying preemptive wars against Jews and Muslims stemmed directly from his theology. Indeed, if one were to give up hope on his fellow man each time man sinned against faith, and on the ground that after two unsuccessful attempts, "{*the Church gives up hope of his conversion*}," then, there would barely be any humanity left to redeem. As everyone can see, this outrageous casuistic defense of the Ultramontane papacy is a purely oligarchical

justification for population reduction, that is, a pretext for culling the herd of human cattle down to size. The key question resided in how the believers could be convinced to walk themselves to the slaughterhouses. In his infamous {Leviathan}, Thomas Hobbes wrote:"{***The Papacy is no other than the ghost of the deceased Roman Empire, sitting crowned upon the grave thereof***.}"

On the one hand, it is easy to see that such imperialist sophistry justifying the inquisition is diametrically opposed to the Christian principle of redemption. On the other hand, there is the Augustinian view and understanding of what came to be known as {*Felix culpa!*}; that is, the proclamation of the paradox of Adam's fault and of the blessed consequence that was derived from that transgression. As pope John Paul II put it so aptly: "{***Oh happy fault, which deserved to have so great and glorious a redeemer!***}" You should know that during this entire 13th century, no official theologian, except Thomas Aquinas, ever considered writing anything respecting papal powers.

From inside of the Church, in 1209, it was Francis of Assisi who attempted to counter this Dominican insanity by creating the Franciscans. And it was the same Innocent III who first rejected Francis. However, after very strong insistence from Cardinal Ugolino, the future Benedict IX, Francis was finally given the authority to establish the Franciscan Order. The pope had been reluctant because Saint Francis advocated total poverty for the monks in direct opposition to the Dominicans who were making a fortune with their inquisition of the Cathars. During the Albigensian crusade, the popes and the Dominicans had a fifty-fifty deal on dividing-up the money and properties of the heretics and their families.

Francis did not succeed in stopping the Dominican genocide, and between Innocent III and the Dominican Inquisition, they ended up killing hundreds of thousands of Albigensians in France. By giving this impetus to the Inquisition, Innocent III established in the Church a terrible policy of intolerance, which has lasted until today. So, you see, even the tiny shadow expressed by a single glance and the quiet presence of the Great Augustinian-Franciscan, Saint Bonaventure, standing next to Innocent III and Thomas Aquinas, captures the axiomatic flavor of the conflict between Ultramontane Gnosticism and Christianity. These are the singularities that you always want to look for when you look at a Classical Artistic Composition from the standpoint of axiomatic changes in universal history. Now, let's get back to Archimedes and take a look at the paradox of the Dodecahedral Hexagon! But, before we do that, are there any questions?

[In answer to a question on the Dominicans. This is not in my previous report.]
6. DOMINICANS VS FRANCISCANS OVER {*MACULATE CONCEPTION*}.

The fight Between the Franciscans and the Dominicans [Augustinian-Platonists vs. Thomas Aquinas Gnostic-Aristotelians] that Raphael had reproduced in the {*Dispute*} was most explicit on the question of the Immaculate Conception. Real bloody battles began after the Oxford based Franciscan, John Scotus, supported the idea that Mary had been "immunized" against the original sin. John Scotus had an interesting view of adopting the philosophy that prevention was better that cure, and therefore God had

prevented Mary from being soiled as the mother of Christ. The Dominicans were in total opposition to that view and argued the Aristotelian assumption that the human {*conceptus*} is vegetative.

So, this battle went on for centuries, but the real fight was not over Mary but over the continuing Venetian Ultramontane poison inside of the Church and over the Christian unity between faith and reason. It was a diversion, just like the war over Iran, today, is a diversion in the attempt to destroy the United States. The fight over Mary's birth got to the point where, king Charles VI banned the Dominicans from Paris and threatened any one of imprisonment if they spoke publicly against the Immaculate Conception. This fight was also significant in preparation for the coming of Jeanne d'Arc.

Again, the issue was the question of the paradox of {*Felix Culpa*} as I discussed with you before, and as Miriam rightly identified as a crucial flank on the part of Jean Paul II against the oligarchical rot inside of the Roman Curia. How can Christ be born of sin if he is to redeem all sins? During the Renaissance, Franciscan pope Sixtus IV (Francesco della Rovere), who Raphael exhibits quite ostentatiously in his {*Dispute*}, established the Feast of the Conception and wrote a compromising Bull to stop the feud between the two orders, threatening both the Dominicans and the Franciscans of excommunication if they either refused or gloated about the Feast. It did not solve the problem, and the Franciscans kept chasing after the Dominicans and mocking them as a bunch of perverted "{*Maculists*.}" The Dominicans were arguing in accordance with the Cathar belief that to be born of intercourse was to be born of sin.

However, the Dominicans did not consider themselves beaten. So, one day, in 1507, there is reported an apparition of Mary to a humble Dominican monk of Berne. Brother Lester had gotten an apparition of Mary who said to him that the Franciscans were wrong, that, indeed, Thomas Aquinas was right, and that Mary, herself, had revealed that she had been conceived in sin. As a proof of reliability of the truthfulness of her apparition, Mary gave Lester a cross with a spot of Christ's blood on it, three tears that He had shed over Jerusalem, and a letter for Pope Jules II, urging him to stop the Franciscans from harassing the Dominicans.

Historian Peter de Rosa reported this famous historical event as follows: "{*The apparition was {the} sensation of the day. Crowds flocked to the convent in Berne. Brother Lester was a good subject for Marian revelations: he was chaste; he fasted; he scourged himself; he fell easily into ecstasy; he developed the stigmata, those wounds of the Crucified in hands and feet that have authenticated many a saint. In the convent chapel was an image of the Virgin that wept perpetually for the errors of the Franciscans whom Mary implored to accept her Maculate Conception.*} (Peter de Rosa, {*Vicars of Christ*}, Crown Publishers Inc, New York, 1988, p. 240.) This was the beginning of the miraculous Marian apparitions.

Then, a little later during the same year, an even more fantastic event occurred. Brother Lester went before the magistrate in Berne and declared that the whole {*Maculate Conception*} apparition had been a hoax and had been nothing but a

homemade miracle. He revealed that he had been tortured by his superiors and was asking for asylum. He declared that the Superior of the Dominicans at Wimpffen wanted to prove the falsity of the Immaculate Conception and that everything that he had said and done had been a fake, stigmata, tears, and all, and that everything had been fabricated to gain popular support from the credulous population in favor of {*Maculate Conception*}. The Dominicans were so upset by this counter-revelation that they accused Lester of heresy, tried him under the Inquisition, tortured him, and burnt him alive at the stake with three of his co-conspirators. End of story.

7. PARADOX OF THE DODECAHEDRAL HEXAGON: AXIOMATIC CHANGE IN BOUNDARY CONDITIONS.
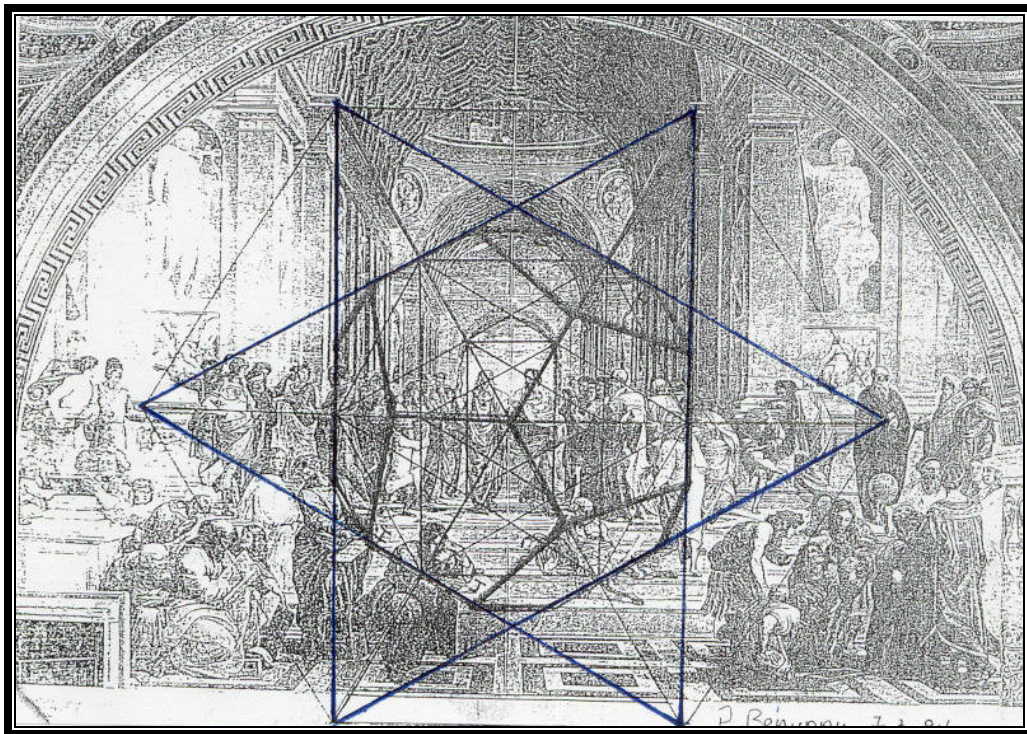

Figure 5. [Paradox of the Dodecahedral Hexagon.]

What I did in **Figure 5.** is to project the Star of David scheme of Archimedes as the shadow of a Dodecahedron. Look at that Dodecahedron as a sort of ghost-image representing the mental creative process of the mind of Raphael standing in the center of the Stanza della Segnatura. Note how all of the ambiguous flat and receding lines of the dodecahedral-hexagon intersect both the surface of the wall and the floor plan and the background architecture of the fresco as a whole. Like the {*measure of change*} function of the dodecahedron in the {*Timaeus*} of Plato, which generates all of the other Platonic and Archimedean Solids, the mind of Raphael functions as the invisible {*measure of change*} that his frescos intend to represent between the two axiomatic domains of the Middle Ages and the Italian Renaissance. The two frescos are but the shadows of actual stereo-architectonic projections of both the dodecahedron and the icosahedron. You should know that I began discovering this back in 1972, even before I had joined the

organization, when I had realized that the icosahedron was the principle of the perspective projection for the Dispute. Now, today, all I want to stress is the interesting Paradox of the Dodecahedral Hexagon because it shows directly the boundary conditions of the Five Platonic Solids. You can figure out and work out the rest by yourselves.
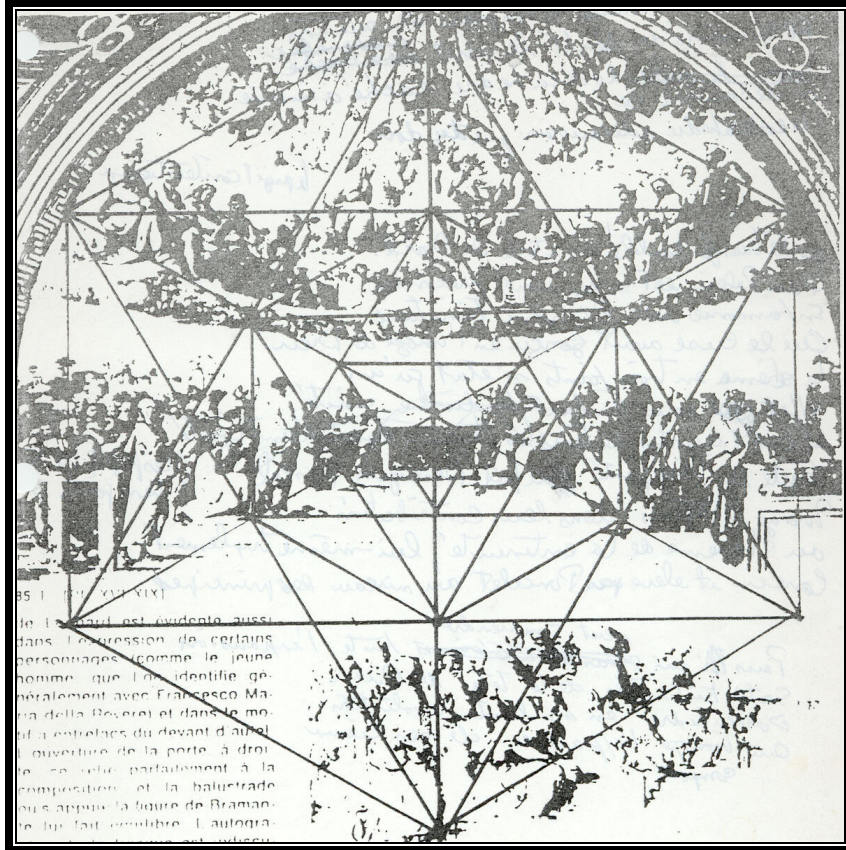

Figure 6. [Dispute Viewed from the Icosahedral-Hexagon.]

First, you have to realize that it is impossible to generate a dodecahedron from a hexagonal plane formed by two equilateral triangles such as represented by the Star of David, as in **Figure 2.** The inverse has to occur. The hexagon is generated from the dodecahedron. Why? Can anyone tell me why the hexagon cannot generate the dodecahedron? Can you see that those two geometric configurations represent two different manifolds? Can you see that the difference between the two configurations is what uniquely determines the Five Platonic Solids as the boundary condition of perception? The only way to solve this paradox is to start from the domain of {*Stereographic Sphaerics*}, that is, by understanding how solid space develops solid angles within a sphere. This is also reflected from the geological domain that was investigated by Leonardo da Vinci, and which is also expressed in Vernadsky's biospherical conception of living fossils. [**See Figure 7. Pyrite Crystals**.] How many ways can you bring together three regular polygons to form a solid angle and determine each of the Five Platonic Solids?

Three equilateral triangles form a tetrahedral angle.
Three squares from a cubic angle.
Four equilateral triangles form an octahedral angle.
Three pentagons form a dodecahedral angle.
Five equilateral triangles form an icosahedral angle.

However, six equilateral triangles form a plane. Thus, three and five represent the boundary conditions for the Five Platonic Solids. So, how can the dodecahedron be attached to the hexagon if it belongs to a different manifold? The paradox of the {*Dodecahedral Hexagon*} is a fascinating singularity that Kepler had also discussed in his exquisite paper on the six-corner snowflake, and which the honeybees seem to be quite capable of using for the construction of their honeycombs. Do bees know something we do not know?

There is finally one last question that was asked, and which I would like to address before ending, and that is: What can popes do to throw out that Ultramontane beast that still resides within the Church? I don't think they could ever get rid of it, but that good popes find ways to keep the monster under control. I think all that popes can do is to flank the animal and prevent it from doing serious harm. On thing is clear, however, is that good popes cannot take on the beast head-on because the Roman Curia is still too powerful and is heavily composed of the black nobility. So, any head-on confrontation would lead to the serious danger of a schism within the Church. The creation of Vatican II, with the change in the liturgy, for example, was a great flank against the Ultramontane created by Jean XXIII, and it had the good result of isolating the fascist elements, like {*Civilta Cattolica*}, {*Ichtus*}, {*Opus Dei*}, etc., and degenerates like {*Tradition Family and Property (TFP).*} Jean Paul II also used a similar flank with {**Felix Culpa**}, as Miriam noted. But, I think the point to be made, here, is that the papacy is not in a position to lead a confrontation; therefore, this millennium fight between the Platonists and the Aristotelians can be expected to continue for centuries to come. You just have to differentiate which odor of sanctity you smell, when you enter the place. This bi-polarity of Western Civilization belongs to long waves of history and the evil side of it, which really goes back to the Babylonian Oligarchical Model, can only be kept away from the shores of Christianity by creating an international climate in which mankind is conceived and is being treated, not as an animal, but as being in the image of God. I think that one of the best ways to keep the Ultramontane-Synarchist beast at bay is to firmly establish the creative power of labor as the basis for all of our Republics in a New Peace of Westphalia.

It was Lazare Carnot who best defined such an {*ideal perspective*} as the purpose of Classical Artistic Composition, which Raphael represented to the highest degree in his Stanza della Segnatura. I would like to end this class with a quote from Carnot on this subject of perspective, which he had stated during his introductory class on drawing to the youth of the School of Public Works at the Ecole Polytechnique, in 1794.

{*It is fitting that we say a word here about linear perspective, which is calculated mathematically, and of aerial perspective, which can only be grasped by the*

sentiment. By comparing these two sciences, where one is sensual, the other ideal, the methodical course of one will help penetrate the mysteries of the other. We shall follow their analogies: by means of simple rapprochements, by clear examples, we shall attempt to lift the veil, which envelops this mysterious part of art, which is properly the science of the painter. […] We shall speak of painting in general: we shall define it in its physical relationship as the art of imitating visible objects, by way of forms and colors. In its more elevated definition, however, it will even be the art of generating ideas by means of the senses, of acting on the soul by the organ of vision. It is in this way that it acquires its importance, that it competes with poetry; that it can, like poetry, enlighten the mind, warm the heart, excite and nourish higher sentiments. We shall emphasize the contributions that it can bring to morality and to government; and how, in the hand of the skillful legislator, it will be a powerful means of instilling horror of slavery, love of the fatherland, and will lead men to virtue.}" (Lazare Carnot, extract from the "Drawing" section of the teaching program for Public Works of the Ecole Polytechnique, 1794.)

<div align="center">FIN</div>