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# THE CHINESE UNITY OF 氣 QI, 理 LI, AND 太極 TAIJI IN THE SIMULTANEITY OF ETERNITY

On the Subject of the boundary condition of religious beliefs.

By Pierre Beaudry 9/01/16

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*“When you look up at the stars, you see the past; but when you think about what you are looking at, you see the future.”*

Dehors Debonneheure



**Figure 1** Zhou Wengui (907-960), *Gathering of the Literati*. Chinese sages looking at the stars and discovering what their past should have been.

## FOREWORD

In the book of *The Great Learning*, the Confucian sage, Zhu Xi, brings together three discoveries of principles which form the essential actions of the creative process of the human mind. These three principles are the Principle of 氣 *Qi (Power)*, the Principle of 理 *Li (Reason)*, and the Principle of 太極 *Taiji (Ultimate End)*. The congruence of these three principles works like the principle of the *Peace of Westphalia*.

When these three principles are brought together congruently, among three different minds of completely different cultures, they confirm the nature of Lyndon LaRouche's anti-entropic principle of increase-in-energy-flux-density; otherwise the relationship is entropic.

This report shows how such a discovery is expressed in Chinese artistic composition through a unique curvature of laughter which takes the characteristic of an isochronic surface of negative curvature; that is to say, a surface whose curvature admits of different rates of change to come together in the simultaneity of eternity.

## INTRODUCTION

*“Laughter is the result of the successful completion of an action of isochronic negative curvature.”*

Dehors Debonneheure

The current thinking in today's world is that truth cannot exist, because something cannot mean the same thing, simultaneously, to different people from different locations, and at the same time. From that point of view, something truthful cannot exist in a universal way; only opinions can exist relative to different observers, and within each observer's physical-space-time conditions. Einstein is sometimes cited to support such a claim of randomness and relativity of opinions.

The irony is that such thinking eliminates from the mind the possibility of discovering the principle of the *simultaneity of eternity* among different minds in the universe, because it is believed that there is no “common present” among different observers in physical-space-time. From this outlook, different events are separated by a physical “distance” which identifies different “locations” among observers who cannot be observed simultaneously by a third, because that third view can only be viewed at some relative distance with respect to each of the other two. This may be the way that billiard balls behave on a pool table, but that is not how human minds work.

This way of thinking about relative time dominates society today, and belongs to a reductionist form of relativity that eliminates the fundamental precondition for a new and higher form of change in your state of mind resulting from universal principles. People who believe in this way of looking at things have been tricked by their own sense perception into believing that *simultaneity of eternity* cannot exist in the universe.

But, what happens when you free your mind from such boundary conditions of physical-space-time and behave isochronically with other minds? Most people have a hard time understanding that question, because they don't realize their thinking comes from a false understanding of space and time. As a result, they make the mistake of looking at a perception of change against the background of no-change. The irony is that such a background does not exist.

## 1. LAUGHTER IN THE SIMULTANEITY OF ETERNITY

The Chinese painting of *THREE LAUGHERS AT TIGER RAVINE* is a beautiful example of the sort of irony that takes place during a discovery of principle among different minds. This painting expresses a unique moment of time among three representatives of the three leading religions of China: Confucianism, Taoism, and Buddhism. The painting also demonstrates that truth can only be measured under specific boundaries conditions.

One day, the Confucian poet Tao Yuanming (365-427) and the Taoist sage, Lu Xiujing (406-477), travelled together to the Mount Lu Donglin Buddhist temple in order to pay a visit to their Buddhist friend, Huiyuan (334-416), who had made the vow never to cross the stone bridge over the Tiger Ravine, because it marked the boundary limit of his monastery and of his faith.

After spending a wonderful evening together of discussing their mutual differences within the confine of the Buddhist sanctuary, Huiyuan walked across the bridge with his two friends without realizing that he had done so. When the three of them realized what happened, they simultaneously broke out in thunderous laughter, as if they had made a wonderful discovery of principle. What was it that they had discovered?



**Figure 2 *THREE LAUGHERS AT TIGER RAVINE.***

Unknown artist probably of Chinese origin.

The general interpretation of this painting is typically religious in character. The pessimists say the message of the story is that one cannot be found guilty of breaking a religious rule when it happens by accident. The optimists say that spiritual purity must be found beyond the observation of religious rules. However, the epistemological truth of the matter is that the simultaneous burst of laughter

points to the existence of a much higher meaning, and to the discovery of the higher principle that produced it.

Another singularity in the story equally points to the fact that something greater than religion is taking place with respect to time. The fact that Lu Xiujing is not of the same generation as his two other friends is also a clue which indicates that we are not dealing, here, with chronological time, but with a different sort of time-frame. In point of fact, there is a difference of 72 years between Lu Xiujing and Huiyuan, which means that Lu Xiujing would have been no more than 10 years of age when Huiyuan died. Therefore, this suggests that we are not dealing with ordinary relativity of time among the three.

The three friends made the discovery of a different kind of time, a time which is exclusively characteristic of the human mind. This means that the three have also discovered that a higher manifold of knowledge can be found beyond their respective religious beliefs. This crucial experiment demonstrates, beyond the deductive-chronological form of time (*chronos*), the existence of a domain where the *simultaneity of eternity* is a timely (*kairos*) expression for the function of increasing energy-flux-density in the universe. See my report on Plato: [THE PERFORMATIVE TIMELINESS OF PLATO'S PHAEDRUS PART I](#)

The simple fact that their simultaneous burst of laughter took place immediately after passing the singularity of transgressing a fundamental rule of their previous domain of knowledge, indicates not only that it took place in three very different minds, but that such transgression of previous knowledge also took place in *the simultaneity of eternity*, among each one, and in all three of them. Each one realized that the boundary restriction was applicable to all of them, and not just to one of them. Here, something more powerful than religion had taken them over, and had excited them to the same degree of uncontrolled laughter. Can you figure out what that is?

This situation poses very interesting questions with respect to the limitations of the human mind itself, the limitation of relative time, the bounty of what can be found beyond the limiting conditions of all religious belief, and how the Platonic transfinite application of *kairos* is the means of transporting your mind into a

higher manifold. This is reminiscent of Percy Bysshe Shelley's discovery that certain periods of mankind are characterized by "the power of communicating and receiving intense and impassioned conceptions respecting man and nature." (*A Defense of Poetry*) Could those three Chinese thinkers be addressing that same question?

## 2. IN THE SIMULTANEITY OF 氣 QI, 理 LI, AND 太極 TAIJI

There is an extraordinary conception of *simultaneity of eternity* within the doctrine of the neo-Confucian sage, Zhu Xi, who lived during the Song Dynasty of the thirteenth century AD, and whose purpose was to establish the basis of government examinations in the State Civil Service of China.

What Zhu Xi emphasized in his doctrine are the four books of Confucian education: **THE GREAT LEARNING**, **THE DOCTRINE OF THE MEAN**, **THE ANALECT OF CONFUCIUS**, and **THE MENCIUS**. From the assimilation of those four books, he developed a doctrine based on three fundamental principles, the third of which can only be realized when the conflict between the other two become congruent. Those three principles are:



**THE PRINCIPLE OF POWER (氣 *qi*),**  
**THE PRINCIPLE OF REASON (理 *li*),**  
**THE PRINCIPLE OF ULTIMATE END (太極 *taiji* )**

**Figure 3** Zhu Xi (1130-1200)

The most fascinating aspect of [THE GREAT LEARNING](#) is that it starts with teaching you how to think and to act by demonstrating how to do it. This book starts with the mind, because it is from your mind that you will first understand everything else. Therefore, the first book is a guide in the way to investigate the world starting from the highest purpose; that is, starting from the future much in the same fashion that Nicholas of Cusa proposed to proceed from the learned ignorance of God by *enfolding-unfolding* the reality of the world from the top-down, and then returning to the original highest level from the bottom-up.

*“What the Great Learning teaches is: to illustrate illustrious virtue; to renovate the people; and to rest in the highest excellence.*

*大學之道，在明明德，在親民，在止於至善。*

*The point where to rest being known, the object of pursuit is then determined; and, that being determined, an unperturbed calmness may be attained to.*

*知止而後有定；定而後能靜*

*To that calmness there will succeed a tranquil repose. In that repose there may be careful deliberation, and that deliberation will be followed by the attainment of the desired end.*

*靜而後能安；安而後能慮；慮而後能得*

*Things have their root and their branches. Affairs have their end and their beginning. To know what is first and what is last will lead near to what is taught in the Great Learning.*

*物有本末，事有終始，知所先後，則近道矣。*

*The ancients who wished to illustrate illustrious virtue throughout the world, first ordered well their own States.*

*古之欲明明德於天下者，先治其國*

*Wishing to order well their States, they first regulated their families.*

*欲治其國者，先齊其家*

*Wishing to regulate their families, they first cultivated their persons.*

*欲齊其家者，先修其身*

*Wishing to cultivate their persons, they first rectified their hearts.*

*欲修其身者，先正其心*

*Wishing to rectify their hearts, they first sought to be sincere in their thoughts.*

*欲正其心者，先誠其意*

*Wishing to be sincere in their thoughts, they first extended to the utmost of their knowledge.*

欲誠其意者，先致其知

*Such extension of knowledge lay in the investigation of things.*

致知在格物

*Things being investigated, knowledge became complete.*

物格而後知至

*Their knowledge being complete, their thoughts were sincere.*

知至而後意誠

*Their thoughts being sincere, their hearts were then rectified.*

意誠而後心正

*Their hearts being rectified, their persons were cultivated.*

心正而後身修

*Their persons being cultivated, their families were regulated.*

身修而後家齊

*Their families being regulated, their States were rightly governed.*

家齊而後國治

*Their States being rightly governed, the entire world was at peace.*

國治而後天下平

*From the Son of Heaven down to the mass of the people, all must consider the cultivation of the person the root of everything besides.*

自天子以至於庶人，壹是皆以修身為本

*It cannot be, when the root is neglected, that what should spring from it will be well ordered.*

其本亂而未治者，否矣

*It never has been the case that what was of great importance has been slightly cared for, and, at the same time, that what was of slight importance has been greatly cared for.”*

其所厚者薄，而其所薄者厚，未之有也 ([THE GREAT LEARNING](#))

Thus, the most significant aspect of Zhu Xi's doctrine of knowledge is that it is *performative* in its intention and in its action, by generating exactly what it proposes to accomplish; that is, by changing the way you think from the bottom-up, and replacing it with the opposite way of thinking from the top-down. Laughter



is one of the best ways to accomplish that, because laughter is often a positive form of responding to a paradoxical and sometimes tragic situation.

This *Great Learning* knowledge, accompanied with appropriately timed (*kairos*) bursts of laughter, actually uplifts the mind to the level that Schiller had called the sublime and creates in the reader's mind the changes that have to be realized when one requires to resolve something that appears to be unsolvable. In so doing, [THE GREAT LEARNING](#) ironically projects the *Way* in a completely different manner than from that of non-action, as it is generally presented by *Taoism*.

[THE GREAT LEARNING](#) requires this form of action because, from the standpoint of creativity, action and knowledge are the two conflicting parts of three indivisible components of the developing human mind. They are the *yin* and the *yang* of all generative processes, but they cannot resolve their conflicting relationship without the intervention of a third power. This does not mean that you cannot have hindsight or foresight; this means that an intelligent person does not give priority to knowledge over action, nor does he give action priority over knowledge. A unity of congruence has to be found between the two opposites. In that sense, action and knowledge go together, proportionately, as Leibniz developed the same idea of harmony between reason (理 *li*), and power (氣 *qi*):

“Thus, hope and faith are founded on love, and all three on knowledge. Love is a joy of the mind arising out of contemplation of the beauty or excellence of another. All beauty consists in a harmony and proportion; the beauty of minds, or of creatures who possess reason, is a proportion between reason and power, which in this life is also the foundation of the justice, the order, and the merits and even the form of the Republic, that each may understand of what he is capable, and be capable of as much as he understands. If power is greater than reason, then the one who has that is either a simple sheep (in the case where he does not know how to use his power), or a wolf and a tyrant (in the case where he does not know how to use it well). If reason is greater than power, then he who has that is to be regarded as oppressed. Both are useless, indeed even harmful. If, then, the

beauty of the mind lies in the proportionality between reason and power, then the beauty of the complete and infinite mind consists in an infinity of power as well as wisdom, and consequently the love of God, the highest good, consists in the incredible joy which one (even now present, without the beatific vision) draws out of the contemplation of that beauty or proportion which is the infinity of omnipotence and omniscience.” (Gottfried Wilhelm Leibniz, [\*On the Establishment of a Society in Germany For the Promotion of the Arts and Sciences.\*](#))

It is clear that Leibniz and Zhu Xi have the same idea of self-governance of the human mind through establishing the way of harmonically generating the triply-connected principle of increasing the energy-flux-density of the human species, by means of uniting **THE PRINCIPLE OF POWER (氣 *qi*)** and **THE PRINCIPLE OF REASON (理 *li*)** from the higher action of **THE PRINCIPLE OF ULTIMATE END/GOAL (太極 *taiji*)**. See my earlier report on Leibniz and Fohi: [\*\*FOHI'S NOETIC CHARACTERISTIC OF CHANGE.\*\*](#)

With respect to such a unity between knowledge and action, Zhu Xi is as clear as Leibniz as to the negative aspect of speculative knowledge, or fantasy knowledge, which do not perform an action of change. In other words, speculative knowledge has two false underlying assumptions which Zhu Xi rejects. They are: the mind can be true without action and the outside world exists independent of mind. As for fantasy knowledge, its two false underlying assumptions are that the fantasy world is all that exists, and the outside world does not exist.

First, purely abstract knowledge, as we would call it in the West, is simply considered to be intellectual masturbation. This world is a world of pretention aimed at the self-aggrandizement of the little me. Zhu Xi sees in this form of knowledge a critical unwarranted underlying assumption which must be eradicated, at all cost, if the mind is to work truthfully and for the benefit of others: ***knowledge without action is evil because it presupposes that one can truly know and still not act.*** That is a fallacy of composition.

Secondly, Zhu Xi objects to those who believe that nature has a reality without the human mind acting on it. In other words, he believes that it is not the world which acts on the mind, but the human mind as a species which shapes the world through its power of reason (*li*). This is similar to the thinking of Plato and Socrates who both define knowledge as virtue, because every mind is born with inner moral goodness.

Thirdly, these two performative actions require a third form of action which is to take the time to think about your actions. This is what Zhu Xi called 靜坐 *Jing zuo* or “quiet sitting.” But, as he put it: “[It] does not mean to 'sit still like a blockhead, with the ear hearing nothing, the eye seeing nothing, and the mind thinking of nothing.'” (Yao, Xinzhong, [\*An Introduction to Confucianism\*](#). United Kingdom: Cambridge University Press, 2000, p. 220) It means that you are taking the time to think through how to improve your actions on the world. *Jing zuo* is a form of “insourcing,” or of recharging your batteries. The “quiet sitting” is also aimed at meditating on the coordination between *li* and *qi* for the purpose of improvement of the power of your mental balance through the ultimate pole/goal *taiji*.

### 3. LAUGHTER AS A RESULT OF NEGATIVE CURVATURE



The most exciting aspect of laughter is its relationship to negative curvature; that is, the natural resulting effect of singularity or discontinuity. During the historical 1989 *Fusion Energy Foundation* (FEF) seminar, Lyn developed a crucial axiom busting idea relating to an axiomatic change and to the nature of the Riemannian idea of *discontinuity of isochronic-negative-curvature*. He stated:

"First, we have to account for the action generating the discontinuity in the first place. Riemann developed an initial approach to this in his paper on acoustical shock waves. There he showed how a continuous process, characterized by negative curvature, leads to formation of a singularity called a shock front. We shall return to this later.

"The second aspect is that, in the real Universe, we do not merely have generation of discontinuities, but the underlying physical action function is manifestly one which subsumes an **INCREASING DENSITY OF DISCONTINUITIES GENERATED PER UNIT OF ACTION**. In other words, in every interval of action, transformations of the sort indicated by the elementary Riemann surface construction are occurring, with increasing density." (Lyndon LaRouche, [\*Seminar on the Implications of Negative Curvature for Physics and Biology.\*](#))



What Lyn said was not only valid for an axiomatic transformation in the physical universe, but also valid for the human mind. The question is: "What is the significance for the mind of going through such an **INCREASING DENSITY OF DISCONTINUITIES?**" It means that the mind experiences an event which can be described as going through two contradictory states at the same time, like going in two opposite directions, or existing in a state of being and not being, of gaining and of losing in which the subject doesn't know whether to laugh or to cry.

**Figure 4** Francisco Goya, *The Sleep of Reason Produces Monsters*, 1799.

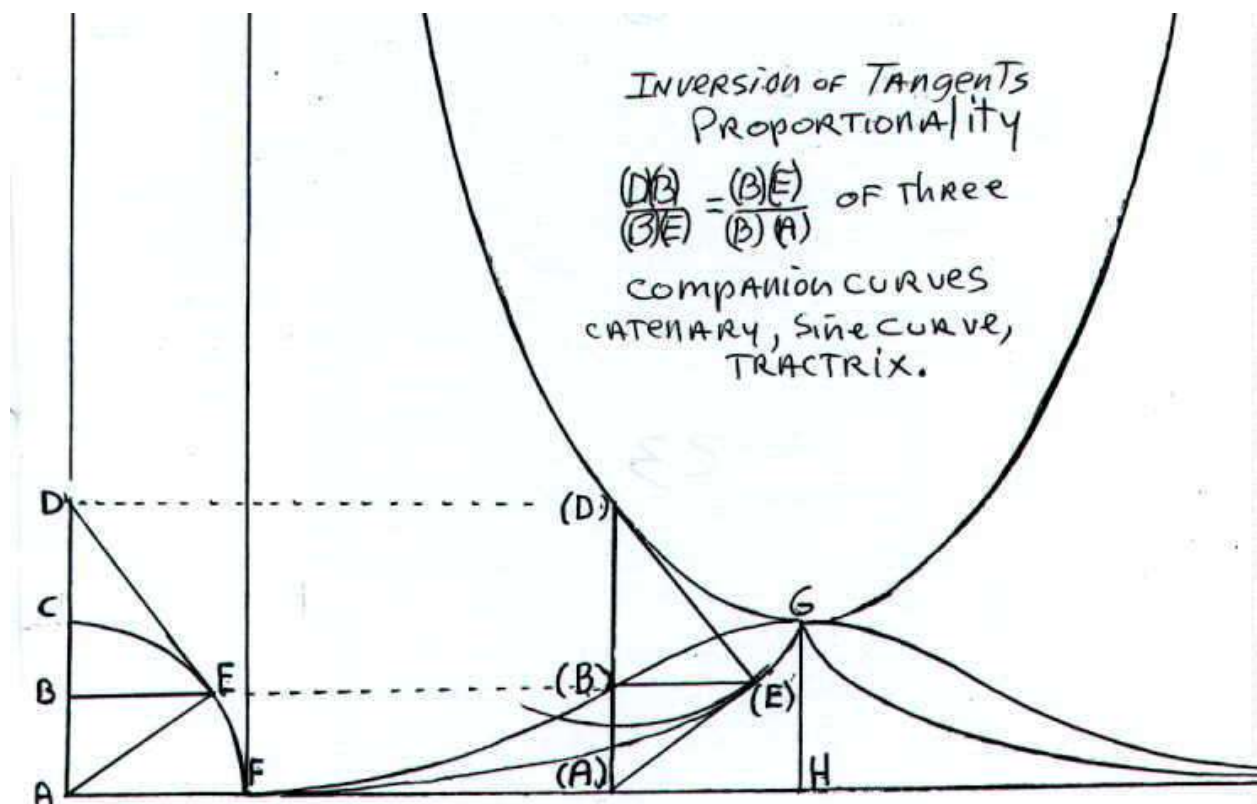
Geometrically speaking, that contradictory state can best be represented by *a space-time-surface-of-negative-curvature*, and the illustration of what happens to the mind during such an axiomatic moment of change has been best clinically represented by Francesco Goya in his famous etching of “*The Sleep of Reason Produces Monsters.*” (Figure 4) Such a paradoxical moment usually takes place when one has to make a potent intervention in the world.

Several things take place during such a crucial experiment of negative curvature, which Lyn had identified in his famous clinical series of lectures on *Beyond Psychoanalysis*. My purpose here is not to reexamine what Lyn said in 1973, but to emphasize the special connection that laughter has with respect to negative curvature. This connection may not be obvious to many, but, new ideas have a tendency to grow on you.

First of all, this process of inversion which takes place during a discovery of principle happens only in very special moments of discovery in one's life, and not just at any time. Secondly, this process also means that when the right moment (*kairos*) comes, the ego freaks out because it is caught between two contradictory states of existence, which cannot exist simultaneously. At that point, the ego goes into a state of total fear because the true self has to make a choice between two axiomatically opposite states of existence: either remain prisoner to the lower domain of sense perceptions and continue to be tormented by the furious Erinyes, or take a leap into the unknown future, and be liberated from the chains of a previous infantile past. It is the liberation of this last choice which causes the burst of laughter. But, how does this work, scientifically?

Like the case of the burst of laughter of our three Chinese friends identified above, the process of change may have taken place at different levels of the mental curvature for each one of them, but, all three actions travelled isochronically and arrived at the same time and place without being affected by any external action at-a-distance. In other words, none of the three laughs was affected by time-distance or by any force outside of them, yet their differences came together as one in a force-free mode at the same time and in the same place. This simultaneity is

not the simultaneity of relative times or places, but the simultaneity of an isochronic curvature, as if the three minds had been travelling at different speeds on the least action pathway of some hyper-tractroid-catenoid curvature. As Lyn showed, such an isochronic transfinite form of space-time is the only form of absolute space-time that there is for the creative process in the universe. There are no other. The irony is that laughter is the resulting effect of such an isochronic action of the mind, which subsumes and resolves all multiply-connected contradictory actions in the *simultaneity of eternity*. As an illustration of such a process of irony, study the method of inversion of tangents that Leibniz had developed for the discovery of new transcendental curves. See **Figure 5**.



**Figure 5** Illustration of the Leibniz method of geometrical construction of the catenary, tractrix, and sine-curve by inversion of tangents.

With Leibniz's constructive geometric approach to the catenary curve, the sine curve, and the tractrix curve, one can demonstrate the validity of Leibniz' anti-Euclidean method of invention that he called the "*inversion of tangents*" for the construction of a surface of isochronic negative curvature.

**Figure 5** shows the process of the degree to which the mind delights in discovering the construction of three curves by inversion of tangents; that is, by measuring the isochronic curvature of the relationship between them through simply inverting linear functions of the tangent and the radius of the ordinary circle. The irony, here, is that Leibniz was able to make such a discovery by time reversal. See my report: [HOW LEIBNIZ CHANGED THE PAST FROM THE FUTURE](#).

You can reconstruct this discovery by projecting, through parallel projection, the tangent of the circle **DE** into the unknown (the future catenary, tractrix, and sine curves) and create, by inversion of tangents, three curves whose geometrical construction have never been so-lawfully constructed before. Project tangent **DE** from the circle into becoming by inversion tangent **(D)(E)** of the catenary curve, whose function also becomes the osculating radius of curvature (normal) of the tractrix at point **(E)** and which also determines the height of the sine curve at **(B)**. In order to complete this process of inversion, reconnect the tractrix tangent **(A)(E)** with the catenary curve and the sine curve back to the circle by projecting the interconnected points of the triangle **(B)(D)(E)** back into the triangle points **BDE** of the circle. If you are looking for where to locate the burst of laughter among those three points, concentrate on how the three different pathways come together in the singularity of a simultaneous coincidence at **G**.

## CONCLUSION

The awakening liberation of reason (理 *li*) by the intervention of one's own will power (氣 *qi*) causes the mind to burst into laughter every time it has the ability to access a higher level than his previous self-generating ultimate pole/goal (太極 *taiji*) was able to attain. The least-action 道 *way* to achieve that higher state can only take place through the generation of paradoxical ironies of isochronic-least action. Such an interaction between will power (氣 *qi*) and reason (理 *li*), however, is not an end onto itself, because no congruence can be measured between them without the more powerful ultimate pole/goal (太極 *taiji*).

As Cardinal Jules Mazarin told the Ambassador to the Netherlands at the 1648 *Peace of Westphalia*: If you want peace, you will have to measure the difference between France and Spain and eliminate it. Similarly, Carl Gauss established in the opening of his [Disquisitiones Arithmeticae](#): “If number *a* measures (*metitur*) the difference between numbers *b* and *c*, *b* and *c* are said to be congruent relative to *a*...” (The opening paragraph of D.A., art. 1 says: “*Si numerus a numerorum b, c differentiam metitur, b et c secundum a congrui dicuntur, sin minus, incongrui: ipsum a modulum appellamus. Uterque numerorum b, c, priori in casu alterius residuum, in posteriori vero nonresiduum vocatur.*” Carl, Friedrich Gauss, [Disquisitiones Arithmeticae](#).)





**Figure 6a** Soga Shôhaku (Japanese, 1730–1781) *The Three Laughters at Tiger Ravine*, c.1768. Museum of Fine Arts, Boston Mass.



**Figure 6b** Detail of *The Three Laughers at Tiger Ravine*, c.1768. Museum of Fine Arts, Boston, Mass. The laughter of the three wisemen holding each other in the *simultaneity of eternity* is simply the result the force-free-least-action unity of an isochronic surface of negative curvature.

**FIN**