



From the desk of Pierre Beaudry



THE MIND-GAME OF CHANGING PRINCIPLES IN TIME

By Pierre Beaudry, 07/25/2011



“So, therefore, what is the principle, which must be introduced to replace pleasure and pain? What is the conception of the actual interest of every human being, and especially their society, what is their interest in survival? What is the program? What is the conception, which they must think through, and adopt, as opposed to pleasure/pain, as a standard of this?”

Lyndon LaRouche

“Such is the nature of gratuitousness. Time, which gnaws and fritters all things away, only augments and increases the value of benefits.”

François Rabelais

“Dissymmetrical chirality of anti-entropy is what makes things survive and grow. That’s the ticket, that’s the new standard of fun.”

Dehors Debonneheure

INTRODUCTION

What is the most important question you can ask about time, at this great moment of the galactic anniversary of our Solar System's 62 million year cycle? If you were to answer: "What time is it?" or "How much time do we have left to live as a species?" I'd say that you're asking the wrong questions, because galactic time is not clock-time. Yes time flies, but it doesn't fly the way most people think it does. Most people tend to get mixed up in time because they don't understand where it is coming from or where it is going, so they let it go by without paying attention to intention. The point is that galactic time is *action-time*, and *action-time* is anti-entropic change in the universe as a whole. Time is what makes things grow. That is the sort of time that must be made conscious for mankind, now more than ever, during this great Solar System birthday party.

Moreover, as Lyn keeps demonstrating, the only way to understand this galactic time is by applying the principle of time reversal as J. S. Bach did in his Preludes and Fugues, that is to say, by applying a Lydian harmonic principle of action in a manner such that the human soul understands how to axiomatically transform itself from a lower manifold to a higher manifold of energy-flux-density. The best example I could find to illustrate this process is the political organizing case of Cardinal Gilles Mazarin during the negotiating time process of the 1648 *Peace of Westphalia*.

From the vantage point of galactic time, the most important question about this organizing principle becomes the question of discovering how long it takes for a human mind to go around, master, and have dominion over the universe. In other words, given the fact that the human mind is created in the image of God the Creator, each individual mind reflects what the universe represents as a whole. Therefore, how long would it take for human beings to change their minds in a manner such that they become authorized to change the universe by their creative powers? In plain American language, how long does it take to get rid of all of the shit that has been sitting in your mind since you were born? That is the most important galactic question to be asking about time today.

The idea is to simply pull your self together in a ruthless way and think big, think in the giant footprints of Rabelais. Since mankind has been present in the galaxy for only a few million years, and since we must account for changes that affect billions of years of the life of the universe as a whole, we are forced to discover short cuts of least-action pathways that we must take to help accomplish the work that remains to be done, in a shorter span of time than it would otherwise be required to do, if we had to stop in every part of the full galactic circus. Those shortcuts require giant steps. However, those shortcuts are not subject to sense perception. They can only be perceived by a mind, and better still, by the intention of a community of minds who are oriented to the future.

1. THE RABELAISIAN MIND-GAME OF GIANT LEAST-ACTION STEPS

What I will now discuss is a mind-game of least-action that encapsulates *action-time-short-cuts*, and which provides a means of traveling around the universe in a manner that will help human beings survive the expected great kill period that the current 62 million year anniversary cycle of the Solar System has entered into. This implies that man must be presumptuous enough to imagine that human creativity is not about to disappear as the dinosaurs

did during the last great kill of the last galactic birthday of the Solar System, because, in a sense, this is not in God's plan. How do I know that?

Since it was during the end part of that last Solar System birthday cycle that the universe gave birth to mankind, it has been our duty to discover why, in His Infinite Wisdom, God would bring about the elimination of his best creature, at a time when it is finally capable of fully applying its creative reason to the science of economics, after so many billions of years of universal progress. This question also implies that the human mind is capable of discovering giant least-action steps that move faster than the speed of light. But, I am moving too fast, already. Let's just say at this point that what is required is to state the truth of the matter:

Such presumptions do not imply that you may know what the future will be, but, rather paradoxically, that you are able to know how to change the course of future human history, ahead of time, and thus, change the universe as a whole. In other words, the answer to this question of the short-cut-in-action-time can be represented by a mind-game in which you can discover the pathway to the future only by changing the power of what is left to be done.

The easy part of this mind-game is to discover how to locate the future, in what remains to be accomplished in any process of change; but the difficult part is how to hitch your wagon to this least-action process of change in time. That requires a giant step. Again, the question is not how much remains to be done. The purpose of this mind-game is not to discover how much unknown there is left to be discovered, but rather, how to find the pathway that changes the past from the future in the most effective way possible. How do you weave the *conflicting knots of powers* between different human minds from the future, and bring about lasting peace among human beings? This is the question of time reversal, that is, the time that turns back to change the past. The secret of this process lies in the form of a Gargantuan action, which Francois Rabelais identified as "*gratuitousness*:"

"Our fathers, grandfathers, and ancestors from time immemorial have been of such a nature and disposition that as a memorial to the victories and triumphs they have won in the battles they have fought, they have preferred to erect monuments in the hearts of the vanquished by a display of grace, rather than to raise trophies in the form of architecture in the lands they have conquered. [...] Such is the nature of gratuitousness [gratuité]. Time, which gnaws and fritters all things away, only augments and increases the value of benefits. For one good turn freely done to an intelligent man grows continuously by his generous thoughts and remembrances."
(François Rabelais, *Gargantua and Pantagruel*, Book One, Penguin Books, 1955, p. 147.)

For example, this process is similar to the pathway that God created in the instincts of birds by means of which the majority of them go back and forth into their future and their past, following the magnetic lines of the earth with their sixth sense. This "sixth sense" for the birds is the analog of "morality" for mankind, with the fundamental difference that mankind is wilfully self-conscious of that pathway, while birds are merely determined by it. The point to remember is that although you may not know where you are going to end up in the future, there is always an unailing least-action pathway to get to your destination, and morality is your compass. Migrating birds follow a least-action pathway without their knowing it, but without mistaking it. This is the type of least-action pathway that the Cartesian Clerselier freaked out about when he failed to understand the least-time principle of light propagation of Pierre de Fermat. He protested that light did not know which direction to take, because morality could not possibly exist in nature.

Because he was a liberal, he failed to read the moral electromagnetic signals (EMS) which are non-linearly correlated with all living and thinking processes.



Figure 1. Non-linear EMS effects of Lady Lantern helping Panurge going over the Pythagorean axiomatic step in time, before entering the Oracle of the Divine Bottle. (Drawing by the author)

The most assured way to be guided properly into a creative future is to ***keep on changing what remains to be done along moral lines***. This means that you must accept to be in a constant mobilization, and in a constant oriented motion for the beneficial improvement of the next generations, but with a passionate ideal of man in mind. If most people are disoriented today, it is because they have lost that moral sense and their passionate ideal of man. Morality is the

magnetic compass of human creativity. If you lose it, you have lost all sense of direction and all sense of the future, because there cannot be any morality without intention, and there cannot be any moral intention without Rabelaisian thinking. As I will now demonstrate, this is the compass that Mazarin used to bring about the Peace of Westphalia.

2- MAZARIN'S POLICY OF SAYING WHAT EVERYONE IS THINKING.

Such a process of changing the past from the future is very similar to the one that Cardinal Gilles Mazarin introduced into the negotiations of the [Peace of Westphalia](#), in 1648, in order to put an end to the *Thirty Years War*. His aim was to confront, in the minds of the warring factions, the Venetian principle of “*pleasure and pain*” that Paulo Sarpi had imposed on the conflicting parties, and replace it with the principle of “*the advantage of the other.*” But, this could only be achieved by self-consciously eliminating the source of anomalies that those two conflicting principles generated among the forces engaged in that devastating strategic situation. The way to solve this was by effectively replacing the Sarpian liberal free trade principle of taking advantage of the other, by the principle of giving the advantage to your adversary. As the Treaty of Westphalia said: “*And this Peace must be so honest and seriously guarded and nourished that each part furthers the advantage, honour, and benefit of the other....*” (Pierre Beaudry, *The Economic Policy that Made the Peace of Westphalia*, EIR, May 30, 2003.) Chirality and reciprocity: two principle characteristics working together as if they were the two universal measuring tools of mind that connected all of the other universal physical principles together.

Sarpi's liberal principle of avoidance of pain and of reassurance of pleasure is essentially transmitted through the policy of what is known as “company manners.” This is what established the current British free trade principle of taking advantage of the other. As Sarpi said: “*Think what you like, but say what is expected of you.*” (Pierre Beaudry, *How Paolo Sarpi Used the Netherlands to Start the Thirty Years War*, 3/21/2007.) This Sarpian stiff upper lip creed established the philosophical principle of British liberalism out of which emerged an Adam Smith who promulgated that it was the principle of pleasure and pain which kept company manners in check: “*To man is allotted a much humbler department Nature has directed us to the greater part of these by original and immediate instincts. Hunger, thirst, the passion which unites the two sexes, the love of pleasure, and the dread of pain, prompt us to apply those means for their own sakes, and without any consideration of their tendency to those beneficent ends which the great Director of nature intended to produce by them.*” (Adam Smith, *Theory of Moral Sentiments*, 1759.) And the reason for this British stiff upper lip company manner is that they don't want you to tell the truth, because they don't want you to know what they are really thinking.

Mazarin, on the other hand, countered this fallacy of composition by adopting the policy of “*saying what everyone is thinking.*” Break up the “entente cordiale” of company manners. The Mazarin measure took the form of a three-step measure of change among three individual peace negotiators belonging to three different European national interests, A, B, and C. Given the war situation, Mazarin established that A would become the carrier of the principle of the *advantage of the other*; B would be an ally who would tend to agree with A's principle, but who had a conflict of interest with C, based on the principle of *pleasure and pain*. In other words, B suffers from what I call Paulo Sarpi's “*Yes, but! Principle.*” Therefore, Mazarin's peace negotiating process consisted in having A make B discover how to eliminate the differences that

B had with C, by telling the truth; that is, by eradicating the Sarpi fallacy of *“Think what you like, but say what is expected of you.”* Demolishing company manners is the key that unlocks the trapdoor to this mind-game.

An example of how you can end up in such a Sarpian predicament when you let yourself be pulled by the trappings of public opinion, is the Great Elector Frederick William of Brandenburg, who dared say what everyone was thinking, when he wrote to Mazarin that he could not agree with his principle, because his axioms did not permit him to abandon his obligations toward his own people: *“If my ancestors have followed these maxims that the interests of other Princes were to be preferred to one’s own State, I must declare that I disagree, because in my own conscience, I consider that I have the obligation of defending the territories that I own, thanks to God, and in doing so, I do not see how I can reasonably be blamed for doing anything wrong.”* (Pierre Beaudry, *Peace of Westphalia: France’s Defence of the Sovereign Nation*, EIR, November 29, 2002, p. 24.) This apparently unassailable “sincere” argument had all of the appearances of being final and unshakable. It is convoluted enough, but it doesn’t hold water, simply because it isn’t true.

After this irony corroded his paradoxical argument, and brought him to the breaking point of his axiomatic boundary condition, Frederick William became the best leader that Mazarin had recruited to organize other German Electors to break with the Venetian controlled Habsburg Empire, and he finally came around to agree with the principle of the *advantage of the other*. That development was music to Mazarin’s mind, because this process was his measuring arbiter of value that could destroy any imperial design. As history has demonstrated, the process of the *Peace of Westphalia* became effectively successful, but only under the condition that A sacrificed his own personal interest for the benefit of both B and C, and that, without fears of retaliations and without expecting any benefits in return. Another example of this principle is Charlemagne’s foreign economic policy known as *eleemosynary*. (Pierre Beaudry, *The Truth about the Jewish Khazar Kingdom*, 1/14/2011.) Now, let’s exemplify this process with the metaphorical power of numbers.

3- THE GEOMETRY OF THE RIEMANNIAN DOUBLY-CONNECTED MANIFOLD

The geometric problem that is required to be solved, here, is generally known as the astrophysical three body problem that Kepler was the first to identify with the orbits of three planets. Mathematicians have been incapable of resolving this problem because of its natural dynamics implications. Mathematicians keep ignoring that they cannot replicate a physical non-mathematical function. A problem of dynamics simply does not have a mechanical solution. On the other hand, once this astrophysical problem is identified as a variable of a dynamic epistemological problem, the solution is readily accessible. Only Riemannian geometry can solve this type of problem, but only when it is applied to a real epistemological or physical process, that is, when you leave mathematics behind.

First and foremost, the purpose of Riemannian geometry is not to describe the objects of your sense perception, but to bring before your mind the faulty relationship that exists between your mind and your sense perception. For example, in his *Timaeus*, Plato called on geometry to provide our blind minds with the walking stick of visual sense perception, because the human mind is too easily deceived by the shadows of reality and tends to believe that the images of sense certainty represent the real world. *“But, I saw it with my own two eyes!”* That is the devastating trap that Aristotle fell into, and from which the world has not yet recovered.

Then, Plato brought a correction to this flaw. In his *Republic*, Plato turned to his own artistic imagination to discover the art of mastering the natural irony of such a handicap. He was able to demonstrate the illusory function of geometry by showing how the truth of reality was projected on the shadowy walls of a cave. As a result, it became evident to him that geometry could not contain, or even carry, any reality within its figures, no more than numbers could carry the reality of physical phenomena, because those perceptions were merely shadows of a reality that is only be visible to the mind through some inferential projection. Aha! What those figures or numbers can carry is the metaphorical irony of that illusory function. The allegory of the cave, thus, becomes the most truthful metaphor for representing the process of true knowledge, and this is how this Mazarin three body problem can be solved through the metaphorical powers of numbers.

In **Figure 2** below, I have arranged the numbers ahead of time into the Poloidal/Toroidal ratio of 6/17 such that the conflicting toroidal knot is constantly changing its intervals of action, according to the Riemannian form of complex circular action; that is to say, according to the Riemannian measure of change reflected in the form of $n(n-1)/2$ directions. (Bernhard Riemann, *On the Hypotheses which Lie at the Foundations of Geometry*, in *A Source Book in Mathematics*, Ed. David Eugene Smith, Dover Publications, Inc. New York, 1959, pp. 411-425.) As a result, the harmonic ordering of this higher form of circular action is of such congruence that number 17 always divides the differences between 6 and any powers of 6. Consequently, each operation leaves a remainder that will carry you to the remainder of the next power division, and so on, into a continuous series of different and successive future changes. That is the sort of metaphor that is required to understand the measure of change of a dynamic creative process.

Number Theory calls this a *primitive root*, but this is not an exercise in the theory of numbers, nor is it a fantasy of Poincaré hyperbolic twirling or some Abelian variety of curve that the *Mathematica Code* can do for you just to produce an effect. That's all a waste of time. The important thing, here, is metaphor and creativity, not show and tell mathematics. As Lyn said: *"The mathematical interpretation of Abelian function is irrelevant, it's merely a pedagogical stunt – which is a useful one, but it's not truth. It's the understanding of what an Abelian function means, when it's in the form of a physical function, a non-mathematical, physical function, which you can then measure, mathematically! But you cannot measure creativity mathematically. You can measure the effect of creativity, mathematically, but not its actuality."* (Lyndon LaRouche, *NEC Meeting*, Tuesday, July 19, 2011.)

In the case where those numbers were to represent the shadow of discoveries of principle, the series is ordered in such a way that every successive change is preceded by a different predecessor and n is, by inference, any whole number representing a definite discovery of principle, or representing the physical time-lapse moment of a great kill, in the anti-entropic process of universal progress. In all cases of epistemology or physics, the anti-entropic process of higher energy-flux-density that Lyn has established as the fundamental law of the universe is such that each discovery always follows a very definite predecessor discovery of principle of lesser energy flux-density, whose ordering cannot be changed and whose directionality always proceeds from the top down, never from the bottom up. Such a process of new discoveries of principle exists as if its pathway of pre-established harmony, as Leibniz conceived of it, had been generated from a universal Good from all of eternity and from everywhere inside of the universe, simultaneously. The shadow of this process involves two dissymmetrical and opposite motions, simultaneously, one clockwise and the other, counterclockwise.

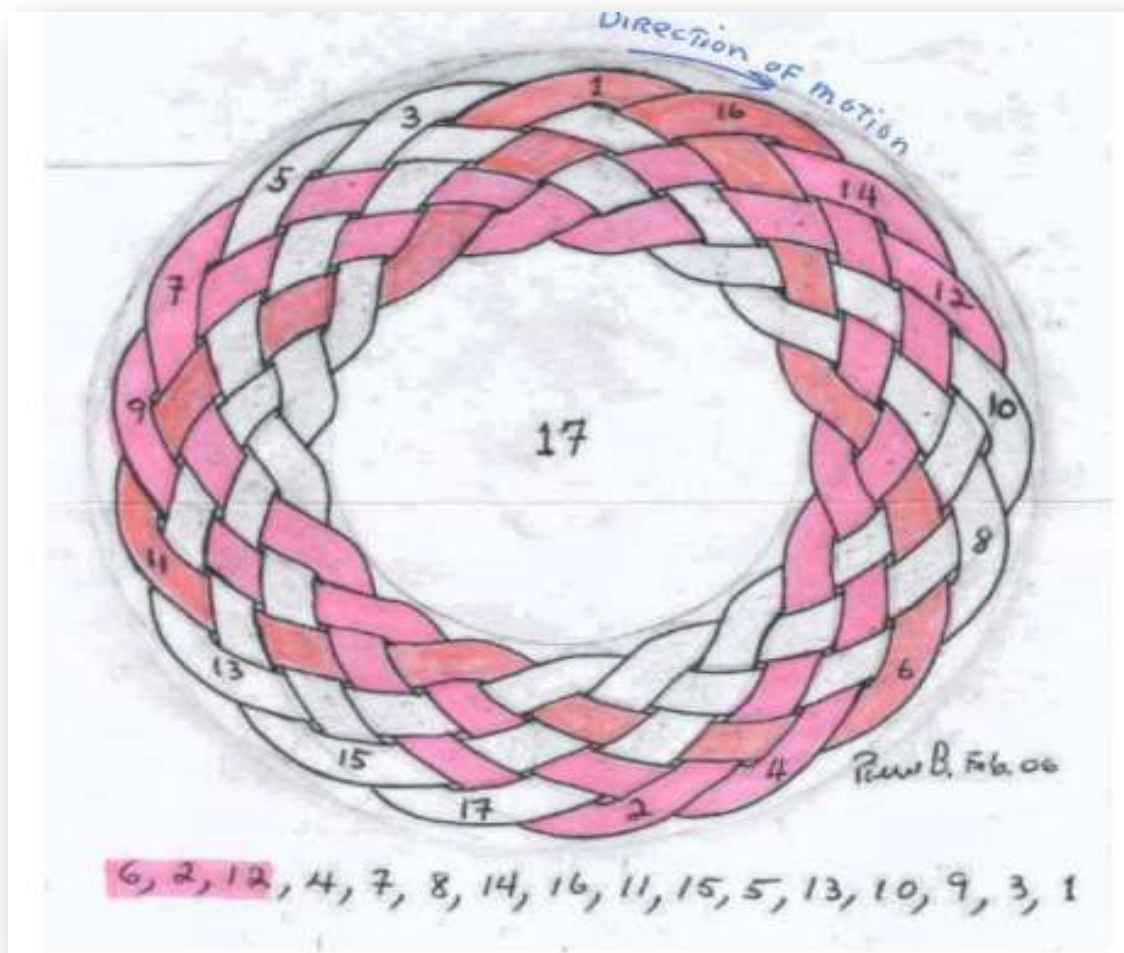


Figure 2. This doubly-connected Riemannian manifold of mind represents a changing process of action with a Poloidal/Toroidal ratio of 6/17. Take the three numbers A, B, C to be: A = 17; B = 6; and C = any power of 6. Start the process of counting the waves of this thoughtmass at 1, and follow the least-action pathway, clockwise, by counting $n \left(\frac{n-1}{2} \right)$ times the toroidal circumference of the whole before returning back to 1.

First, follow the clockwise directionality of **Figure 2** with your cursor or your finger. Starting at 1, one wave of 6 units of action will carry you to 6, then, continuing from 6, 6 waves of 6 units of action will carry you to the locus of 2, because, when $6 \times 6 = 36$ is divided by 17, the result is $2 \times 17 = 34$, plus a remainder of 2. Next, start counting two waves from the locus of 2. That, then, will bring you to the next remainder which is 12, because, when $6 \times 6 \times 6 = 216$ is divided by 17, the result is $12 \times 17 = 204$, plus a remainder of 12. From there, the next 12 waves will carry you to your next future destination, which will be at the locus of 4, because, when $6 \times 6 \times 6 \times 6 = 1296$ is divided by 17, the result is $76 \times 17 = 1292$, plus a remainder of 4, and so on and so forth, continuously, until the process gets you back to 1, after having generated $6 \left(\frac{17-1}{2} \right) = 48$ complete toroidal circumferences.

According to this right-handed complex motion, the doubly-connected manifold of mind manifests the presence of two distinctive characteristics: *harmonic congruence* and *constant non-linear change*. This same manifold, however, is further remarkable because of another sort of fingerprint that the principle of mind leaves behind in a different kind of time. This is the less known characteristic that Pasteur and Vernadsky had identified as *chirality* in all living processes. However, the point to be stressed, here, is that *chirality* originally comes from mind, not from life; and in the domain of mind, it is not related to optical space, but to the higher self-reflexive dimensionality of memory, time, and music. In that sense, I like to think of the tension of *time reversal*, for example, as a function of anti-entropic *chirality*.

Secondly, follow the counterclockwise directionality of **Figure 2** with your cursor or your finger, as if you were following by inversion the pathway of a higher mental process integrated inside of a lower one. This left-handed motion gives you the wrong impression that it is only a partial movement because it brings closure back to 1 in less time (12 times the toroidal circumference) than the right-handed function, without having to stop and temporize through all of the variables. Starting at 1, one wave of 6 units of action travels to 13, and from there, 13 more waves will take you to the locus of 16. Then, again, 16 waves will carry you to 4, and from 4, another series of 4 waves will take you back to 1. That complete left-handed motion is faster than the right-handed action, because it is making giant steps simultaneously with the right hand process, as if it came from a principle of higher energy-flux-density. That is the time function of the simultaneity of temporal eternity.

In this case, the left-handed least-action rotation is limited to 12 toroidal circumferences generated by only four numbers known as *biquadratic residues*, which are 1, 13, 16, and 4, and, like the three sets of four Lydian divisions of the well-tempered system, which are located three equal intervals apart, those remainders are located four equal intervals apart, but effect every part of the continuous manifold with the same tension, because they are generated from the same action of reciprocity by intervals of intervals. That simultaneity of effect is the crucial time feature of any discovery of principle.

As in a complex galactic time, the full cycle is completed quicker and faster because the intervals of this left handed measure of change are more encompassing in scope than the right handed cycles, which unravel simultaneously, but do not move at the same time and in the same direction. The relationship of this tension of *time reversal* is like the Lydian Medvedev/Melott galaxy tension of the past 542 million years of the Galaxy whose cosmic radiation act on the 64 million year cycle of the Solar System, while moving together in opposite directions to affect axiomatic changes in the biodiversity of the universe as a whole. (Mikhail V. Medvedev and Adrian L. Melott, *Do extragalactic cosmic rays induce cycles in fossil diversity?* Department of Physics and Astronomy, University of Kansas, 9 April, 2007)

Bach's first prelude in C-major, for instance, is tuned to a similar Lydian resonance, and displays a similar paradoxical characteristic of least-action in the left hand motion compared with the right hand motion. While the right hand always moves up the keyboard toward the right, the left hand always goes down the keyboard toward the left. Bach developed the full resolution of this forward-backward motion, simultaneously, within a span of three octaves, and he constructed the composition based on the Lydian resolution of enlarged intervals of intervals among the tonic, the dominant, and subdominant C,... G,...C,... F,...G,... C. The full effect of the emotional resolution of the agapic principle can also be discovered, very powerfully, with Cecilia Bartoli's rendition of the [*Ave Maria*](#) of Gounod, as the tension of her voice moves toward the breakthrough of the high C register shift by means of the Lydian sections underlying the process of change in the prelude. A similar process is also expressed by the passing register shift of the

human voice from the dominant, the subdominant, and the tonic in Mozart's C-minor Fantasy, K. 475.

Although the inverse motion appears to be slower than clock-time, as all galactic motions deceptively appear to be slower to our sense perception observation, the measure of change of *biquadratic residues* is actually faster and is more efficient in its least-action as a whole, because it reflects a higher dimension of creative time, that is, because the Riemannian measure of change expresses a different dimensionality, asymmetrically, within the same manifold. I cannot say, at this time, what significance these so-called "*biquadratic residues*" might have with respect to future directions of research in economics, but one thing is certain, which is that they display a *chirality-timing* that is definitely in the form of a Lydian dissymmetrical function within the doubly-connected geometry of music. In other words, there is a delayed effect, here, a sort of time bomb effect attached to it because it reaches all of the loci of the manifold at once. This is the sort of time of retarded potential that pertains to the Platonic higher hypothesis, a *chirality-timing*, which also characterises the principle of irony in *time reversal*.

This sort of *time-reversal-chirality* can be exemplified by the famous story of Mr. Sokoloff's chicken soup. While your mind is looking for the resolution of the joke down the right field, the punch line comes by inversion and lifts your mind up from the left field:

"For twenty years Mr. Sokoloff had been eating at the same restaurant on Second Avenue. On this night, as on every other, Mr. Sokoloff ordered chicken soup. The waiter set it down and started off. Mr. Sokoloff called, "Waiter!"

"Yeah?"

"Please taste this soup."

The waiter said. "Hanh?" Twenty years you've been eating the chicken soup here, no? Have you ever had a bad plate?"

"Waiter," said Sokoloff firmly, "taste the soup."

"Sokoloff, what's the matter with you?"

"Taste the soup!"

"All right, all right," grimaced the waiter. "I'll taste the soup, where's the spoon?"

"Aha!" cried Sokoloff."

Within this thoughtmass manifold of mind, it is the biquadratic remainders of the powers of 6, instead the total value of those powers, which represent the short hand of that power process with respect to 17. Aha!

In other words, when you have an axiomatic crisis in which everything becomes ungovernable, as is the current political and strategic world situation, you don't need to tackle all of the particular problems, one after the other, from the bottom up; you can solve them all at once, when you apply the power of the least-action route to the solution; that is, by surfing the waves of those three universal characteristics, *harmonic congruence*, *constant non-linear change*, and *chirality-inversion-timing*, from the top down. For example, the *Glass Steagall Act* is a biquadratic type of solution for the present world economic crisis. If you were to proceed from the bottom up, you would never discover the solution and you would never be able to solve the problem. This is also how classical artistic ironies of composition function as a standard of truth, in between the notes.

Finally, the mirror-effect dissymmetry distribution of numbers in **Figure 2** also reflects doubly-connected reciprocity, both horizontally and vertically. Thus, in the present state of this investigation, all three characteristics, *harmonic congruence*, *constant non-linear change*, and *chirality-inversion-timing*, represent the three most important invariant characteristics that the principle of mind requires for investigating any creative processes. That is how to solve the Mazarin three body problem.

4- LAROCHE, MONEY, SENSE PERCEPTION, AND AMERICA.

Imagine, therefore, that humanity is a turbulent ocean of whole numbers whose mental waves are without a shoreline, but whose form of action is determined by the maelstrom of a series of self-generating doubly-connected manifolds that function on the basis of a similar Leibnizian *Analysis Situs*, where two fundamental universal physical principles are constantly in conflict. Project the interactive flows of human minds into that maelstrom in such a manner that the number of functions of direction of that changing thoughtmass (*Geistesmasse*) is defined by the Riemannian measure of change of $n(n - 1)/2$ directions of flow, and in which, minimally, three wave-numbers, A, B, and C, create this Gauss-Riemann complex function among themselves throughout the manifold. This is the dynamics of the proportionality of reason and power that Leibniz established as the fundamental principle of his Academy of Arts and Science.

Additionally, the Gauss-Riemann ordering must be such that A is always capable of dividing the difference in power between B and C, and produce a Lydian remainder which carries that congruence to a next step into the future, as in a Bach prelude or fugue. Then, the answer to the question of finding your next step into the future of humanity, from the last discovery of the past, is solved when the shock waves that you have been hit by are able to carry you to successive changes into the maelstrom of the future power struggle between such congruent and dissymmetrical human minds as A, B, and C. This process must endure anti-entropically until the Platonic hypothesis of the higher hypothesis has taken you back to 1; or, until such time when you have pulled a sufficient number of minds out of Plato's cave to solve a real strategic situation.

When you apply this measure of change to a real existential crisis as Mazarin applied it to the strategic crisis of the *Thirty Years War*, or when the number of directions of the manifold represents $n(n - 1)/2$ different functions of change, then, you have discovered a typical application of the organizing principle of ironic insight, otherwise known as the principle of metaphor. At that point, your motion must be exclusively driven by the well-being of the other nation-states involved in this process of change, and not the self-interest of your own nation, because the measure of change of A is entirely located in improving the nations of B and C. For instance, A must take into account the real and not the imagined interests of B and C. Therefore, A must discover the true paradoxes that reveal how B and C can no longer survive on the basis of the false action and reaction axioms of *pleasure and pain*, and must demonstrate that it was those axioms that led to the crisis in the first place. This is where the intention of the changing process of B and C from A can only come in as an expression of *agape*, or the love of mankind. This is the principle of the *Peace of Westphalia* as it was later applied to the American System.

When the situation is a real existential crisis, as in the case of the current worldwide financial and economic breakdown crisis, the same principle must be applied universally by the United States to the rest of the world. Both B and C will tend to be in a state of complete

perplexity, and may consider the medicine of A too strong to swallow. In that case, they will tend to declare the crisis as inevitable and unstoppable. Be that as it may, the crisis will continue to evolve and the situation will further deteriorate in a manner such that all parties will have no choice but to accept those conditions of change or die. In this case, some people may even prefer to die, rather than to abandon the Party interests they find themselves captives of. For instance, the US Senate is presently attempting to buy time within the parameters of the fight between the British system and the American system, that is, between Obama and LaRouche. Some senators would be only too happy to embrace the *Glass Steagall Act*, however, only with the reassurance that LaRouche were excluded from policy making. It is this reassurance conditionality that represents the false accommodation that everyone will tend to reach out and cling to, in hoping against hope that they won't have to change: Sarpi's "*Yes, but!*" That, however, is a guaranteed failure.

The way to solve that problem, however, is not to beat up on the proverbial old horse. Don't be a Kantian. Never force a horse that does not understand what you want. Make him understand. As Leibniz put it, this is a matter of proportionality between understanding and power: "*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 what he is capable, and capable as much as he understands.*" (*The Political Economy of the American Revolution*, EIR, 1995, p. 215-16.) If, after all of your efforts, your old horse still does not understand, then thank him for his services, and get a younger one to carry the load. Then, your old horse will understand.

Furthermore, although A may not have any knowledge of how to solve the paradoxes involving B and C, it doesn't mean that the problem is unsolvable. It is only the ruthless intention of solving real problems through such Lydian processes and through such a proportional Socratic dialogue that will give A the actual moral strength and power to solve them. The reason, again, is not found in A, but in the moral effect of A on B and C, and in the proportionality of the clinical attention that A will bring to B and C's reactions through the discovery of what remainders of powers they carry with them.

The most difficult problem, however, is that this process which I have just defined as the geometry of the *Peace of Westphalia* is absolutely not understood as a measure of change, anywhere around the world, including among ourselves within this organization. The reason is that throughout Europe and the United States, the human mind has abandoned the idea of a non-linear moral measurement of love of mankind as the motivation for real value. The only existing measure is the linear connection to *pleasure and pain*, as is demonstrated in the case of British predatory monetarism and its derivative applications.

Lyn raised this question again, in a different form, during his LPACTV Weekly Report of Wednesday, July 6, 2011, in which he said: "*The conception of a monetary system, which exists in Europe, and also has spread into the United States, despite the precisely contrary intention of the adoption of the Constitution of the United States, is to assume that simple sense-perception, as measured in terms of pleasure and pain, as the relevant metering devices for measuring experience, is not true. And it's the belief in money, as an arbiter of value, which is the root of the destruction of the United States, and also of Europe, in progress now.*" (*LPACTV Weekly Report* with Lyndon LaRouche, Wednesday, July 6, 2011.)

This is precisely the case in point. It is the mathematical equation of money = value which is the dominating perception of human relationships in the world as opposed to the Socratic dialogue of developing creativity, polemically, among human beings. This easy mathematical equation is also the root of all wars, such as the current ones modeled on the religious warfare of the *Thirty Years War*. The central fallacy, here, is the sense perception notion of belief, the empiricist belief, according to which what is pleasurable must be good. That is the immorality of liberalism. That is your life insurance company perception of what is good for you as opposed to your immortality. The fallacy is that you believe that your future has to be insured by money, not by your creative mind. That was the change that brought the United States to its knees in the 1960's, and then, we decided to replace peace and economic development by making money from foreign wars. As Lyn demonstrated many times, the British trick was to lure Americans into launching a land war in Asia after the assassination of J.F. Kennedy.

Now, this takes us to the question: why were we so easily deceived? Why did we not see this deception coming? This axiomatic trap was easy to fall into because it was based not only on the easy belief of seductive sense perception but also on the lascivious lure of pleasure as opposed to the hard work of mastering heavy ideas. As a result, America lost its sense of mission in the world and in the future conquering of outer-space. Today, people believe in statistics as opposed to economics, because it is easier to believe in linear averages than in non-linear ironies. In a nutshell, it is easier to understand how human beings can be driven and manipulated by pleasure and pain, rather than by any other form of motivation, because pleasure and pain are easier certainties than creativity and love of mankind.

CONCLUSION

Finally, you may be asking yourself the question: *“What is the ultimate solution to this crisis? What is the fundamental interest of human beings? How can we guarantee that after rescuing this wretched humanity from the current disaster, humanity will not go back and fall into the same old sense perception traps all over again?”* Ultimately, the answer lies in answering the question: *What is in it for me? What is the benefit of A in all of this? Didn't A get short changed in this process?”*

Remember that this measure of change has within it a component of retarded potential of time reversal, because A is acting on the future expected results of the actions of B and C. So, when the anticipated results of that reciprocal combination is successful, when B and C begin to replicate the same process on their own, by themselves, then, what A gets in return is a greater benefit that B and C got. In return, A experiments the joy of the Creator by seeing B and C happy. And that is worth more than anything in the world. There exists no greater joy than the joy of seeing someone else act creatively because of what you did. That is the supreme gratification of the *“Pursuit of Happiness”* in a Constitutional Republic. That is why pleasure is no good for you. Only joy will get the job done.

Properly understood, therefore, this game of changing the past from the future through the remainders of such a Riemannian manifold represents a metaphor of the mind-game of changing principles in time. This process is not meant as a prediction of what the future will be, but as a reflection of how one can forecast the future by changing the past. Thus, no less than six discoveries of principle were required to establish this curvature of universal mind; that is, from the discoveries of principle of Plato, Rabelais, Mazarin, Leibniz, Riemann, and LaRouche.

You don't have to believe me, when I tell you that this sort of thinking is going to be the new form of thinking of the future. All you need to convince yourself is to remember that the future is the time reversal cause of that intention; that is, the *chirality* of the causal process that changes the past. Lyn made the point clearly, again, in *Sing: Sleepers Aroused!* : “*The difference is a difference in method, the difference between an implied prediction of an event, and the outline of an unfolding process.*” That is the road map of how the human mind changes in time, because *the future always lies in changing the power of what remains to be done.*

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