



DESIGNING THE FUTURE WITH CHINA IN MIND

An Epistemological Experiment into the Archeology of Mind.

by Pierre Beaudry, December 23, 2013



“I dream of things that never were, and I say: Why not!” John F. Kennedy.



Figure 1 “JFK planning the future in his mind.” *Posthumous Portrait of John Fitzgerald Kennedy* by Jamie Wyeth, 1967.

FORWORD

As Lyn indicated in his paper, [The Secrets Known Only to the Inner Elites](#), British oligarchism trains its elites in the Aristotelian tradition of mastering the effects of sense perception, in order to control the population with what appears to them to be the truth of sense certainty. The key to this British-Aristotelian deception is to give people a semblance of what they really need and make them believe they are in control of their own lives.

The only problem with that Aristotelian deception, however, is that, ultimately, it doesn't work. When it reaches an epistemological limit, which calls for a natural axiomatic change, Aristotelianism breaks down and goes bankrupt under its own stupidity.

The secret to solving this puberty problem is to discover what that epistemological limit is and reach beyond it as soon as possible with an investigation into the Archeology of Mind which uses creative time reversal as a new standard of measurement in science. This report is dedicated to the [Chinese landing on the moon of December 14, 2013](#). The report has four sections:

INTRODUCTION: THE SECRETS KNOWN ONLY TO THE INNER ELITES

1. TO BE, BUT NOT TO BE THE WAY I USED TO BE, THAT IS THE ANSWER
2. THE THALES THEOREM AND THE EPISTEMOLOGICAL STATE OF FUTURITY
3. THE DESTRUCTION AND THE DESTRUCTION OF THE DESTRUCTION
4. THE STAR LORE OF HOMER AND THE GALACTIC STATE OF MIIND

INTRODUCTION: THE SECRETS KNOWN ONLY TO THE INNER ELITES

“Changing the past by time reversal is the only standard of measurement into the future.”

Dehors Debonneheure

History has demonstrated that the difference between Plato and Aristotle is the difference between the freedom of the human mind through scientific and technological progress, and the slavery of sense perception through the creation of greenie zero-growth synthetic belief structures. Therefore, the question that must be answered before it is too late is how to turn around the dominating legacy of Aristotle over the past two hundred years and restore, once and for all, the legacy of Plato over the control of human society? Lyn addressed that question in the following manner, thirty five years ago:

“In the aftermath of the 1815 Treaty of Vienna, the shattering of the power of the Platonic elite in Europe meant in large measure both a scattering of the main forces of that faction, and an associated, increasing loss of the "secret knowledge" through which the Platonic inner elite had formerly developed and exercised its factional power. From that time to the present period, the inner circles of the Aristotelian (or, more exactly, "neo-Aristotelian") faction have been hegemonic increasingly in ordering world affairs. Although humanist (Platonic)

factional forces have continued in existence and are represented among political and related elites today, the Platonic elite has lost connection to the body of knowledge upon which its former power depended.” (Lyndon LaRouche, [The Secrets Known Only to the Inner Elites](#), The Campaigner, May-June 1978)

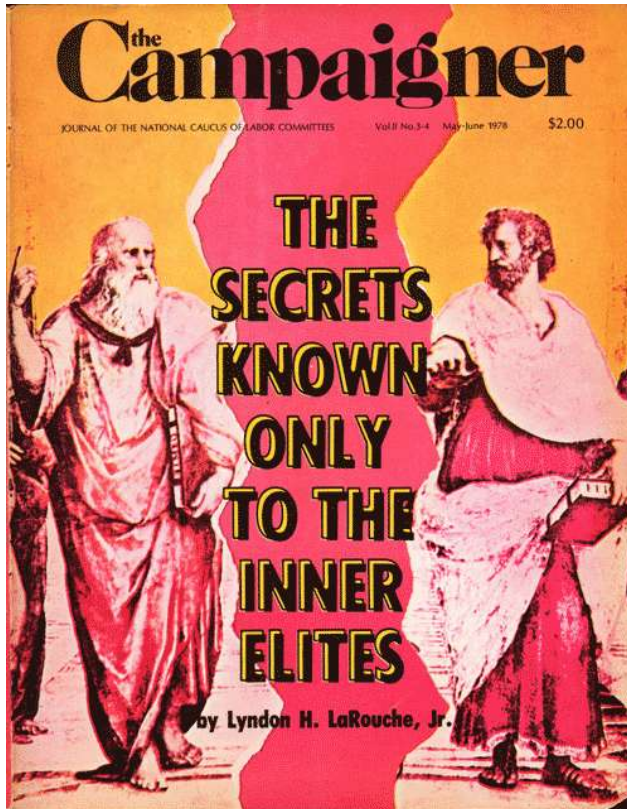


Figure 2 Cover of the Campaigner Magazine for summer 1978.

The purpose of this report is not to discuss the “secret Knowledge” of the Platonic mind or of the Aristotelian faction, because Lyn did an excellent job of that in his 1978 report. So, from that standpoint, I recommend that the reader read Lyn’s report in order to get familiarized with the pros and cons of this “secret knowledge.” My intention is, rather, to discuss why the knowledge of the “secret knowledge” of the Aristotelian faction has come to an historical end, because the financial oligarchy which controls it is no longer capable of surviving its own stupidity. The Aristotelian system is so flawed in its fallacy of composition that it can no longer function as knowledge, and is actually in a process of complete self-destructive disintegration.

Although many believe that the reason why the Aristotelian belief structure has lasted for so long is due to the passive ignorance of the masses of gullible and myth-ridden people, in fact, this is the wrong way to look at the problem, because humanity cannot wait until the masses are educated to destroy this long-standing fallacy of composition. The way to solve the Aristotelian problem is to push the oligarchy to self-destruct by the very means it requires to salvage itself.

Aristotelianism has come to an end, today, because it has reached the level of being *too big to fail*, and that is precisely the epistemological condition under which, the more it is attempting to save its inflated self, the more it collapses on itself, by itself, and of itself. This has been the net effect of the banking system bail-outs of the recent period, and it will be the same with the terrorizing bail-ins being implemented in the city of Detroit and in other similar cities in the United States. This inescapable failure will soon reach a point when the general awakening of the masses of people will turn against the system when a complete inversion will take place in their minds. The important thing is not to know when this will take place in people’s minds, but to prepare them to understand why and how it will take place.

The complete collapse of the monetary system must be accompanied with a worldwide enthusiasm for the Defense of the Earth and a new awakening for galactic thinking. That’s the good news coming from Asia. It is such a galactic thinking, otherwise known as the “spirit of the age” which has

already captured the imagination of populations of Asia, especially since the [Chinese landing on the Moon of December 14, 2013](#). Let us hope that the *Jade Rabbit* will invade the human imagination, one more time, and restore the John F. Kennedy spirit of the future as the Schiller Institute did in the recent concert of the [Mozart Requiem](#) in Virginia. After all, the future is China. It is to be hoped that such a Chinese technological application of scientific progress in the frontier of space exploration will succeed in elevating the masses of the people beyond the mythological grip of Aristotelianism and will raise the spirit of mankind above the stupidity of their attachment to money, which has maintained mankind in a brainwashed condition for thousands of years. The masses may not yet be ready to access the “secret Knowledge” of the Platonic leaders of the world, but they are ready to shed the myth of the Aristotelian fallacy.

As Percy Bysshe Shelley wrote in [A Defense of Poetry](#), we have come to a period where *“there is an accumulation of the power of communicating and receiving intense and impassioned conceptions respecting man and nature.”* Those parts of the world awaking to the new reality perceive it as *“the mirrors of the gigantic shadows which futurity casts upon the present.”* ([A Defense of Poetry](#)) In fact, the world must soon realize that Lyn’s proposed [Trans-Pacific Fusion Economy](#) is the only Platonic exit policy.

Therefore, the time has come when the governing elites of the world know that “mythologies are mythologies” and, especially the *“too big to fail”* mythology of the banking system is over: the illusion of the too big to fail policy is dead. And now, the question is how will national government leaders find the courage to say a resounding NO to the Aristotelian oligarchy, and bring the credulous masses of their people to turn their backs to the suicidal Trans-Atlantic Monetarist policy?

The central issue which divides the Platonists from the Aristotelians today is very simple: the Aristotelians, led by the Queen of England and her Commonwealth, want to reduce mankind from 7 billion to 1 billion people. The Platonists, led by Lyndon LaRouche, want to create a Defense of the Earth and secure a Just New World Economic Order based on the future control of the Solar System from the knowledge of the galaxy. In other words, there are no limits to growth, except the limits that mankind imposes on itself through mythologies by putting on itself the shackles of sense perception. So, the question is: How do you break those shackles?

1. TO BE, BUT NOT TO BE THE WAY I USED TO BE, THAT IS THE ANSWER

“A mind is a terrible thing to waste.”

Allan Salisbury, ICLC.

Everyone knows that the tragic question of Hamlet was: *“To be, or not to be, that is the question.”* However, very few people know that the sublime answer delivered by Shakespeare was: *“To be, but not to be the way I used to be:” that is the answer.* In other words, unless you deny the stupidity of the past the right to impinge on the present, there will be no future. This should always be the lesson of

history, and such is the current situation with the world today. The elimination of the Aristotelian faction from power in the world today is the only way to get to the point that does not yet exist, in a manner which guarantees that the next step after that will not repeat the failures of the one before.

Now, look at how your mind works when you look at both your mind and your rejection of your sense-dominated past in such a process of change, and consider what changes and what doesn't change. All you need to do is to locate the *measure of change-and-no-change* that is required to move into the future. You don't even need to get there or locate where you think you are going to end up. All you need to know is how to get there by the inferential power of your mind. And the first inferential step to take is to discover that your mind is the laboratory of universal experience, not your sense-perception. So, the critical aspect of this change is to understand why the differences between your mind and your perceptions are always in such a state of permanent conflict.

Moreover, you cannot move toward the future if you don't despise the past that got you stuck into the deadly trap of the present situation. You have to hate that with a passion and fight against it with all of your might. As Lyn put it: "*A brain is not enough: You've got to get a horn!*" That's the call of the future, here and now! That's what the global situation requires as a solution.

However, it is one thing to call for the ouster of a bad government; it is another to call for the ouster of bad governing principles inside of your mind. You have to get smart and get into a process of generating such ideas that, even when they don't pay off immediately, as for example the case of a long term credit system, they are nonetheless the necessary ideas for the future of mankind. So, you have to locate in history, which are the best ideas that formerly helped mankind to go forward from their past breakdown situations. [*The Thales Theorem*](#) represents one such future oriented idea.

2. THE THALES THEOREM AND THE EPISTEMOLOGICAL STATE OF "FUTURITY"

"Does the creative mission define its own cause?"

Lyndon LaRouche

A good example of the difference between Aristotle and Plato is found by putting your mind into the state of "futura", as Shelley identified the necessary "*poetic state of mind*." How do you place yourself into the future and be sure that this is the solution to the present mess that mankind is living in, day in and day out?

First of all, consider that the state of futura is not as simple as thinking about tomorrow. And, it is not merely the concentration of your mental efforts on what must no longer be the present state of affair of humanity. It is the willful act of forcing the outcome of what should have been, but, which has not yet come to be as the new necessary state of existence for mankind. It is the passing from a former state to that necessary new one which is the state of mind of what should have been. In that sense, you have to find yourself in the uncomfortable state of sitting between two chairs, that is, between no longer being and not yet being, and concentrate on how to change the present into what should have been. That's the necessary future state of existence that humanity needs to be in.

From that standpoint of not having a leg to stand on, so to speak, futurity represents the discontinuity of an axiomatic transformation between a destruction of the past and a shaping of a non-existing future. This is the inferential state of mind that must replace the present deception of sense perception. This intermediary state can only sustain you if you reject the present as the comfort zone into which most people like to live their lives in a never ending present concern without taking responsibility for the world. Futurity is the condition under which you can no longer be concerned with me, me, me. Your primary concern becomes: how can I bring a contribution to the future of mankind?

Now, this form of action on the world takes a lot of work and a lot of patience to succeed, because this sort of futurity is not given to you on a platter. You have to build it yourself, in a way such that it can only be proven to be a true way to get to the future by construction.

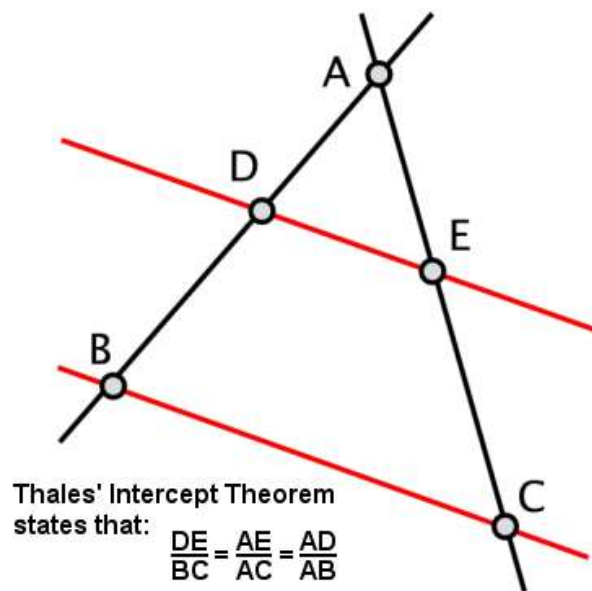


Figure 3 [The Thales Theorem](#)

The ancient Greeks had devised an excellent epistemological experiment to stop reacting to the past and to change the present situation of the world by appropriately projecting into the future from time reversal. It is called [The Thales Theorem](#). The Platonic view of this constructive geometry is based on a universal principle of proportionality, which can only be understood from an inferential projection into the future and from the top down. The theorem can be stated simply as follows: ***“Any parallel to one side of a triangle divides the other two sides into proportional segments:”*** This theorem is the shadow of a more general principle of the Archeology of Mind which says: ***“A principle which applies to the Mind of the Universe as a whole also applies to the individual human mind such that both are harmonically conjugated.”*** In other words, one cannot discover the unknown except by projecting it back to change the present by time reversal. That is how you change the past, and that is the only way that you can actually live in the future. Thales used a very simple experiment to access the unknown future and to prove the universal validity of his inferential projection. He asked people: ***“How can you determine the height of the Great Pyramid?”***

If you study closely **Figure 4**, below, you will discover that the epistemological process of Thales consisted in the method of finding out how to discover the unknown future by projecting the shadow of futurity over his own present situation. This is the only way you can define the future by not repeating the past. Thales was not looking at this or that particular future, but for a method to access the future in general without having recourse to what he already knew. And, what he did was simply to get rid of sense certainty as a basis of reference, and instead, he used the interval of relationship between two shadows, the shadow that the Great Pyramid casted and the shadow that he casted. It was the proportionality between those two shadows that told him what he wanted to know about the unknown. When you have a problem like this so solve, don't look for the thing to be measured, look for how to construct the method of measurement. And, what you will discover is not a measure but a proportion.

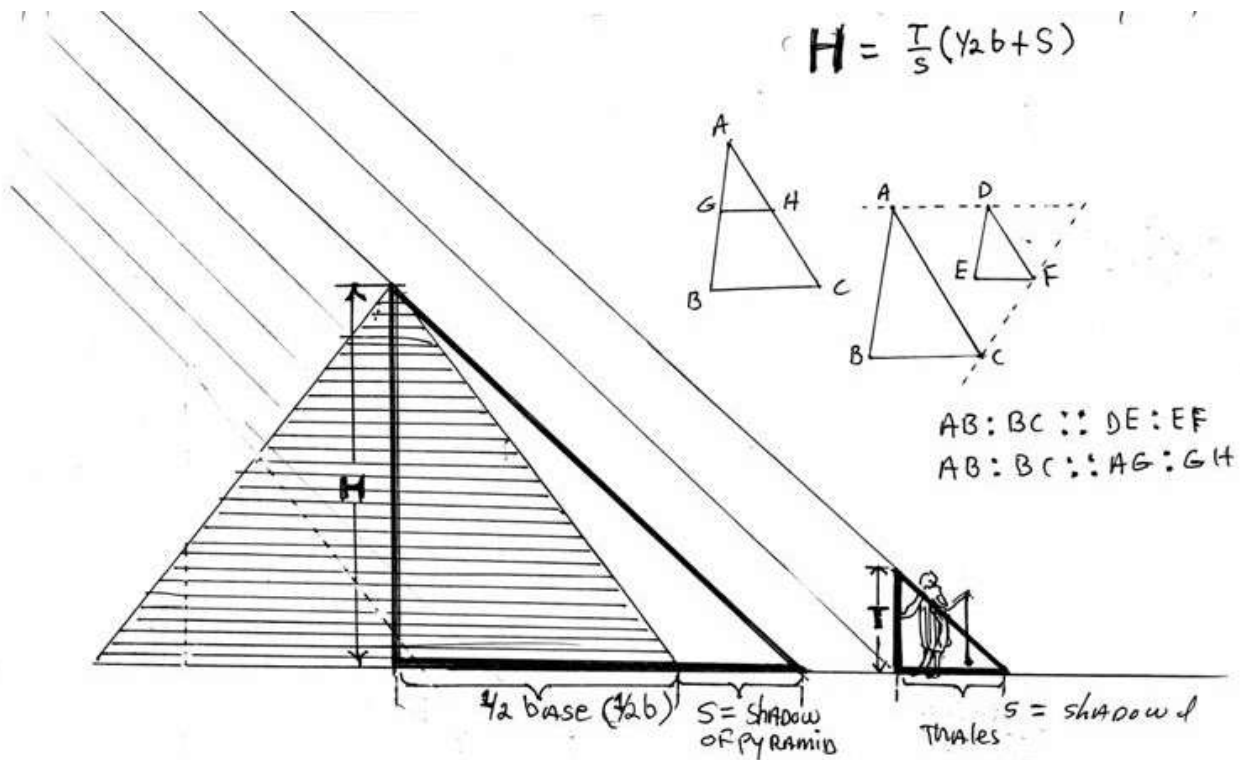


Figure 4 How Thales discovered the height of the Great Pyramid by projecting into futurity.

The projection of the *unknown large* back onto the *known small* is the most natural way for the mind to live in the future. This process is the most natural way to set your mind into an active modality of moving forward and discovering new unknown heights to conquer, as opposed to what animals do by endlessly sniffing the past. This is not a mathematical theorem, but an actual epistemological exercise in discovering the future. The point to remember is that what Thales discovered was the pathway of the mind, not the perception of an individual thing. He discovered how the mind discovers universal ideas from the top down, as opposed to perceiving individual things from the bottom up. Thus, Thales discovered the pathway of relating the *macrocosm* to the *microcosm*. That theorem later became the basis for the Monge theorem of eight spheres and for all of the harmonic constructions of Jean-Victor Poncelet

and Jacob Steiner's Constructive Geometry. See my previous report on [THE GEOMETRY OF THE ONE AND THE MANY: THE METAPHOR OF PERSPECTIVE](#).

However, beware of what you read on this subject; because in America, the theorem has been manipulated by modern mathemagicians who have wrongly called it the "[Intercept Theorem](#)." Aristotelians have reduced [The Thales Theorem](#) to a Euclidean theorem which can only be understood as an expression from the past and from the bottom up. I am not going to waste any time going through the mathematical mumbo-jumbo there is on the Internet about this subject, but, those who are curious can compare how Aristotelian [Wikipedia](#) subverted the principle involved. They reduced the theorem to the following insipid Euclidean form: (Figure 5)

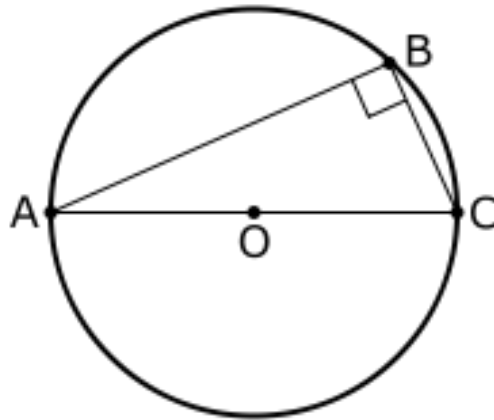


Figure 5 The Euclidean reduction of the Thales idea according to Wikipedia.

[Wikipedia](#) said: "In geometry, **Thales' Theorem** (named after Thales of Miletus) states that if A, B and C are points on a circle where the line AC is a diameter of the circle, then the angle $\angle ABC$ is a right angle." This so-called "Thales Theorem" has been reduced by Aristotelians to the Euclidean proposition which says: "On a given straight line to describe a segment of a circle admitting an angle equal to a given rectilinear angle." (Euclid, *Elements: Book III, proposition 33*.)

If you pay attention to the intention from the standpoint of the Archeology of Mind, this Euclidean theorem says that everything you discover is already there, before you start, because if one side of the triangle is given as the diameter of a circle, then, it becomes obvious to any simple minded person that the intersection of the two other sides must always be a right angle. It is in that sense that self-evident things always come from a given past and always prevent you from being creative. With Euclid, a discovery is never something you create, because it always comes from that which has already been created. And what you discover is always with your sense perception, never with your mind. This is how the Aristotelian mind works. And, this is how the Platonic mind is able to know, ahead of time, what to expect, up ahead, because the key is in how to divine the direction of the mind.

Thus, as Thales demonstrated, measuring anything in the universe with a simple ruler has always been a foolish enterprise, because time reversal proportionality has always been the only true measure of

change from the future. This Thales insight corresponds uniquely to what Lyn identified as *‘The only true science, is that of the expert practice of human insight.’* (Lyndon LaRouche, *SCIENCE & THE SOLAR SYSTEM*, LaRouchePAC, December 9, 2013)

3. THE DESTRUCTION AND THE DESTRUCTION OF THE DESTRUCTION

Contrary to what history books tell you, the study of universal history is the study of how to change the past by time reversal. When you investigate universal history, your first concern is to look for something missing in the past, something that has been distorted or bowdlerized, and which has misdirected the orientation and direction of the time you live in today. In other words, you employ time reversal to determine what must be changed in the past in order to explain what the present should have been, but failed to become. You do not study history for the purpose of discovering how people lived in the past, but for the purpose of adopting what should have been. A good example of what has to be changed is how the Aristotelians destroyed the potential for creativity of the Muslim world at the turn of the first millennium AD.

The *Destruction of the Philosophers* ([*Tahafut al-Falasifah*](#)), written by Al-Ghazali (1058-1111) is an Aristotelian Asharite treatise on how to stop thinking in order to only believe. The main thesis of Al-Ghazali was to teach the Muslim world how to become Aristotelian believers by destroying the legacy of Plato and by treating the Platonists as “renegades” who were punishable by death for having subverted the three fundamental tenets of the Islamic Aristotelian doctrine of God and of the Universe. Assembled into twenty chapters, Al-Ghazali’s book identified the three principal irreligious ideas of the Platonists as follows:

1. The theory of a pre-eternal world.
2. God has only universal knowledge of particulars (Avicenna).
3. The idea of bodily resurrection.

(Al-Ghazali, [*Tahafut al-Falasifah*](#), [Incoherence of the Philosophers], trans. Sabih Ahmad Kamali, Lahore: Pakistan Philosophical Congress, 1963)

According to the [Catholic Encyclopedia](#), “a work entitled ‘*Tehafot al Tchafot*’, or ‘*Destructio Destructiones*’ (a refutation of Algazel's ‘*Destructio Philosophorum*’) [was] published in the Latin edition, Venice 1497.” In modern times, the book is translated with the more politically correct word “Incoherence” presumably in order to avoid the offensiveness of the term “Destruction.” This anti-Platonic treatise is an extraordinary defense of Aristotle, from the standpoint of naive sense perception rather than from some insightful intellect. It is one of those unique ironical cases where philosophy buries its undertaker. In this case, Al-Ghazali is attempting to destroy Aristotle by using Aristotle. However, the treatise is, in reality, aimed at destroying the idea of creativity, and in doing so, it effectively destroys itself. The attack was primarily aimed at the idea of God as reflected in the “Necessary Existent” established in Islam by the Platonist of the tenth century, Ibn-Sina (Avicenna) (980-1037). In doing so, Al-Ghazali was hoping to destroy the Baghdad Platonic Renaissance of Haroun al-Rashid. (See Hussein Askary, [BAGHDAD 767-1258 A.D. MELTING POT FOR A UNIVERSAL RENAISSANCE](#))

The disease of Al-Ghazali is that he follows what is given by sense perception, and when he tries to apply it to God, it doesn't work. Ghazali just can't figure out that if he is looking for God, he must be looking with his mind. But, that is what he denounces as being the intelligent man's way to go about it. Armed with an apparently unassailable sense of correctness, Al-Ghazali doesn't beat about the bush. He goes immediately to the heart of the matter on the very first page of his book where he says that the reason for this destruction of creativity is that the Platonists think they are superior to other people. He wrote:

“Now, I have observed that there is a class of men who believe in their superiority to others because of their greater intelligence and insight.[...] The heresy of these people has its basis only in an uncritical acceptance – like that of the Jews and the Christians – of whatever one hears from others or sees all around.” (Al-Ghazali, [*Tahafut al-Falasifah*](#), p. 1)

Such an introductory statement should suffice to convince the reader of the intellectual quality of the rest of this book. The way Al-Ghazali sees the problem is simple: “People who think they are more intelligent than others should be eliminated.” It was for the very same reason that British Intelligence assassinated John F. Kennedy, because the British oligarchy could never suffer that Americans were more intelligent than they were.

The problem this epistemological experiment of Destruction poses is how to deal with simple minded people in the United States who believe in sense certainty and who justify themselves by attacking those who know better, and who are smarter than they are. This is the general Aristotelian problem of society today: the problem of *the dumbing down of Western society*.

The underlying assumption of Al-Ghazali is that intelligent people should shut up and let the imbeciles be happy with their imbecility. In other words, every time someone attempts to say something intelligent, Al-Ghazali will tell him: **“You really think you are smarter than everybody else don't you?”** The point of saying that is that it is an effective weapon against creativity. Upon hearing this, most intelligent people will shut up and let the imbeciles speak out. Why? Because it is less embarrassing for popular opinion to accept imbeciles than to let intelligent people run society. And, that is how British Oligarchism succeeded in dumbing down Americans, ever since Wall Street took over Main Street after the assassination of Kennedy in 1963, and used the Beatles as a Trojan Horse inside of the United States in 1964.

So, what do Platonists know that Aristotelians are not willing to accept about this dumbing down process? The answer is that a Platonist has to fight against sense perception in order to access creativity, while the Aristotelian has to master sense deception in order to prevent creativity. As a matter of fact, people who spend most of their time avoiding conflicts with other people cannot be creative human beings. Only fighters and trouble makers can be creative. This means that you are not born with a creative mind. Creativity can only come from the will to fight against stupidity, and that has to start very early in life, around the age of 6 or 7. But this fighting capability is not an offensive power; it is a defensive power which is used to get at the truth, and whose purpose is to hammer your personality for the benefit of humanity. In other words, if you stop fighting, your creativity is going to die. As Lyn put it: **“An intelligent man knows that sense perception is one big fucking lie.”**

However, on the other hand, simpletons like Al-Ghazali are not attached to sense perception with an umbilical cord, as if they had come to the world with some birth defect. It is society which creates the conditions for simpletons to be ass-lickers; that is, without creativity. This is what an Aristotelian-driven society does to people; they turn them into little Wall-Street ass-licking fascists. But, that is enough for the idea of the destruction of the Platonists.

The irony of this fallacy of destruction, however, is that the champion of the opposition to Al-Ghazali, Ibn Rushd (Averroes) (1126-1198), was also an Aristotelian who wrote, "[*The Destruction of the Destruction*](#)" (*Tahafut Al-Tahafut*, translated with an introduction and notes by Simon Von Den Bergh, Oxford, Messrs, Luzac & Co., 1954) In a sense, The Destruction was written for the true believers, and the Destruction of the Destruction for the Aristotelian controllers. The point that Averroes made, also for the purpose of destroying Islamic creativity, is that the Aristotelian doctrine is in complete conformity with the Koran, and should be used as an intelligence tool to interpret the Holy Book. He was wrong, of course, but the advantage he had over the Platonists was that both sides of the debate were Aristotelians.

Using Aristotelian logic, Averroes went on to prove the existence of God as the First Cause of everything that is created by using the argument of the Aristotelian "*Unmoved Mover*;" which is something like "the great invisible hand" behind the Free Market. Despite his sophistic reasoning, Averroes was not able to convince the Muslims of Spain. His books were burnt by the Asharites in Islamic Spain where he was tried for heresy, and then, exiled from Cordoba in 1195, at the age of sixty-nine. Later, he was revived and elevated to the status of "Commentator of commentators" of the "Philosopher" (Aristotle) by Thomas Aquinas, and thus, he became the main source of inspiration for the Catholic Scholastic Theology that is still held as the official doctrine of the Vatican to this day.

The main underlying assumption of Averroes was that man is incapable of understanding the creative process of the universe, because the truth about God is that He is inaccessible and, therefore, his creative process cannot be apprehended by sense perception. Since for Aristotelians sense perception is the only possible knowledge that man can have, the ontological reality of God as creator cannot be apprehended by human beings. Why? Because Averroes, and Thomas Aquinas after him, based the notion of knowable truth on the ontological identity between the impression of seeing and the object seen, between sense perception and empirical objects. As Aristotle postulated in his *Metaphysics*: "*Patemata tes psyches ton pragmaton omoiomata.*" (The states of the mind are similar to things). This is how Thomas Aquinas defined truth for the Catholic Church: "Truth is the identity between the intellect and the thing" (*Veritas est adaequatio intellectus et rei*). Therefore, if sense perception is the only certainty that man can know, then God could never be known.

This fallacy of composition derives from the Averroes assumption that the "Will of God" is a fixed eternal thing above and beyond the universe. Indeed, as Aristotle professed, Averroes argued that since God is eternal, his Actions and his Will must also be eternal, but they have to be outside of the universe altogether. So, this raises the question: How can God act on the universe after He has created it? The answer is that He cannot, and therefore, He must be impotent. The paradoxical trap of the Aristotelians is that if God is Omniscient, He cannot be Omnipotent, and *visè versa*.

The fine point of logic that Averroes uses against the "Will of God" argument of Al-Ghazali, who believes that God knowingly intervenes in the world, is untenable because the will is the pre-condition for

the action rather than the action itself, and therefore, one cannot be simultaneous with the other. As a result, ***no willful performative action is possible***. Why? Because God would have to know in advance of His action, and would be imperfect. “He (Ibn Rushd) maintains that time is an accident, yet it is difficult to imagine it created. He argues that every created substance must be preceded by non-being in time, because one cannot understand the meaning of “preceding” except through time. The same applies to space. He argues that if every object exists in a place that precedes it, then it is difficult to imagine space created.” (Dr. Ibrahim Y. Najjar, [*Ibn Rushd’s criticism of the theologians’ arguments for the existence of God*](#), University of Sharjah, May 2001, from Ibn Rushd, *al-Kashf 'an Manahij al-Adilla*, p. 135)

The implication of this fallacy of composition is that the Aristotelians have been able to fool humanity with this false notion of God, because as long as God remained behind the scene, invisible and untouchable, no one could have access to Him. That’s the God of oligarchism. Even if God were to be an evil God, like Zeus was, he could not be touched because he would be like Satan. And, you cannot get rid of Satan, because he is ***“too big to fail.”*** On the other hand, most people don’t want to deal with the world because it is ***“too big to handle.”*** Thus, ***“too big to handle”*** and ***“too big to fail”*** relate to one another as question and answer. And, this is where the epistemological weak flank of the whole Aristotelian system is located; because the ***“too big to fail”*** idea demonstrates not only that it is not real, but that it only exists on the assumption that the simpleton perceives the world as ***“too big to handle.”***

That’s the key to the whole fakery of the Monopoly money in the current financial system, for example. The ***“too big to fail”*** Banking System idea is based on the fear factor that the whole system will collapse if someone sneezes, and people don’t realize that if they sneeze, they could handle the world changing situation perfectly well.

So, how does a Platonist deal with that sort of situation? The Platonists not only reject the Aristotelian function of sense perception as ridiculous, but demonstrate, on the contrary, that human creativity is capable of becoming the same as the creativity of God, but only through the imitation of Christ. See my report on [**HOMOOUSIOS**](#).

What causes the Aristotelian failure is the idea of immutability of God; that is, the fact that He cannot be subject to change. This failure comes from the misunderstanding of the essence of God, which coincides with the essence of universal principles. As the essential properties of God, such universal principles are immutable, as in the case of the Heraclitus principle whereby ***everything changes except change itself***. The point of the Aristotelian failure is best exemplified by Saint Augustine in his treatise [**On the Trinity**](#):

“He is, however, without doubt, a substance, or, if it be better so to call it, an essence, which the Greeks call *ουσια*. For as wisdom is so called from the being wise, and knowledge from knowing; so from being comes that which we call essence. And who is there that is, more than He who said to His servant Moses, “I am that I am;” and, “Thus shall thou say unto the children of Israel, He who is hath sent me unto you”? But other things that are called essences or substances admit of accidents, whereby a change, whether great or small, is produced in them. But there can be no accident of this kind in respect to God; and therefore He who is God is the only unchangeable substance or essence, to whom certainly Being itself, whence comes the name of essence, most especially and most truly belongs. ***For that which is changed does not retain its***

own being; and that which can be changed, although it be not actually changed, is able not to be that which it had been; and hence that which not only is not changed, but also cannot at all be changed, alone falls most truly, without difficulty or hesitation, under the category of Being. (My emphasis)” (Saint Augustine, [On the Trinity](#), Book V, Chapter 2, Section 3.)

What Saint Augustine is implying, here, is that the quality of becoming that which “*is able not to be that which it had been*” is the potential that human beings have to be God-like by becoming consubstantial with the principle of change; thus, the proportionality between the human mind and [HOMOIOUSIOS](#), the same essence as Christ and the Father in the Holy Trinity. Therefore, the more you change, the more you become the perfect changing being; because, by being able to not be as you used to be, makes you more and more like the universal principle of change, and consequently, you are becoming more and more like God in his unchangeable essence. And, the reason is because: that which always changes and that which never changes are proportional to one another in spite of their differences. In other words, that which is always other is proportional to that which is never other in the same proportion as that which defines itself as what it is and that which defines itself as Not-Other. That is the negative theological concept that Nicholas of Cusa later developed as the idea of God being Not-Other, because “Not-Other is not-other than Not-Other.” (See Nicholas of Cusa on [GOD AS NOT-OTHER](#).)

This Augustinian treatment of the Trinity is the best way to answer the question that Lyn posed when he asked: “*Does the creative mission define its own cause?*” (Lyndon LaRouche, *SCIENCE & THE SOLAR SYSTEM*, EIR, December 18, 2013) The answer is that the self-generating principle of causality is the only performative form of true causality inside of the Universe, because that is the very nature of *the intention of the universe*. If the universe did not have the intention of changing by increasing its own energy-flux density, it could not exist. And, the significant point to understand about that *intention of the self-governing principle of the universe* is that God has assigned it to all of its universal physical principles so that they are uniquely oriented toward that task. He not only gave that perfecting power to the universe as a whole, but that He also gave it to the human mind in particular, as a token of His good faith. Therefore, such a predisposition for “progress” can be found everywhere embodied in the self-generating power of universal principles, in the large as in the small, and more specifically in the Agapic Principle of the Peace of Westphalia. That is the reason why *the fear of losing the power of not being the way you used to be mixed with the joy of overcoming it* is the most important of all human emotions, because this is what gives the creative person his social identity.

Finally, the point to be made is that if an Aristotelian view of God as an “*Unmoved Mover*” outside of the universe were to dominate society for a long enough period of time, without being checked by the self-critical quality of the Platonic principle of change, such a society would self-destruct. And, this is precisely what happened to Spain at the time of Averroes, and this is what is also happening to Spain today, as well as to the rest of the Western World. Thus, God created a universe capable of self-creating itself, but also with human beings capable of destroying themselves by negligence and stupidity. The question is: “How can you change that?”

4. THE STAR LORE OF HOMER AND THE GALACTIC STATE OF MIND

“If you want to go anywhere, the most important thing is to figure out the least action pathway to get there.”

Dehors Debonneheure

If you want to change the world as a whole, you must fuse together the principle of being God-like, **HOMOIOUSIOS**, and the principle of proportionality of **The Thales Theorem** and apply them to astronomy. So, you have to ask yourself: “Why do people believe in mythologies? How do you conceive of a discovery of principle pertaining to the galaxy without falling into the trap of a mythology like Aristotelianism? For instance, how do you locate the experience of creativity in both mind and galaxy?”

One way to relate your mind to the galaxy and the galaxy to your mind is by treating them both in one and the same way on matters of principle. And, the only way to do that is by avoiding any sense perception intervention and by relating to them as amatterofmind like Plato proposed in ***Timaeus 47b***: ***“...by contemplating the orbits of intelligence in the heavens, and putting them to use by applying them to the orbits of our reason, which are related to them.”*** In other words, one must follow the harmonic cycles of the constellations in correspondence with the cycles of human creativity and discover that what they have in common is not a formal visual likeness, but an underlying musical harmonic property. That is to say, the property of what is best represented by a musical memory modular wave function of classical artistic composition. You don’t need any visual illustration to understand this, you only require to revive certain archeological footprints of human memory in proportion with the memory of the galaxy. And, Homer’s star lore is such a good universal memory of mankind, just like the Trojan War was his bad memory.

This thought-experiment is a special sort of exercise in the isochronic simultaneity of eternity relating proportionately the intelligence in the heavens and the orbits of your mind. For example, what you are comparing is ***the inferential analog between the dynamic changes between the galaxy and your mind, which is expressed by the timereversal function of the memory of mankind and the memory of the cosmos as a whole taken together as one.*** That becomes a true experiment in the time reversal Archeology of Mind, when you think of an early discovery of mankind, for example, and you think of your observation of the heavens at the same time, you cannot miss but discovering that the ***Geistesmassen*** you are creating in your mind is not something that is “present” before you as a visual image, but which resides in the timereversal past of both mind and galaxy; in which case, the memory of the galaxy represents the macrocosm of hundreds of billions of light years of designing the pathway for the microcosm of human memory. Think of the necessity of completely reevaluating the question of the so-called “memory of water” from that vantage point of this triply-connected manifold of memory, intellect, and will. See my report on **REFLECTIONS ON THE INVARIANT OF THE HUMAN MIND**. But, don’t forget that when you are observing the human mind and the night sky, you are observing the proportionality of both their pasts from time reversal. Homeric poetry is the best demonstration of that process.

For instance, consider how, in **The Odyssey**, Homer uniquely described the dynamics of ***“all the constellations that festoon the heavens”*** as an epistemological experiment in galactic thinking. (Figure

6) Homer is not focussing his reader on the myths that were invented after the slave master Hesiod, but rather on the crucial fusion process which takes place between the intelligence of the heavens and the underlying motion of human reason. As in the case of all great poetry since Homer, the poet must focus the mind of his reader upon the relationship between the cosmic ordering in the large and the creative progress of human mental activity in the small. Such is the intension of the poet as the legislator of mankind. That is the only truthful way of saying that your future is located in the stars.

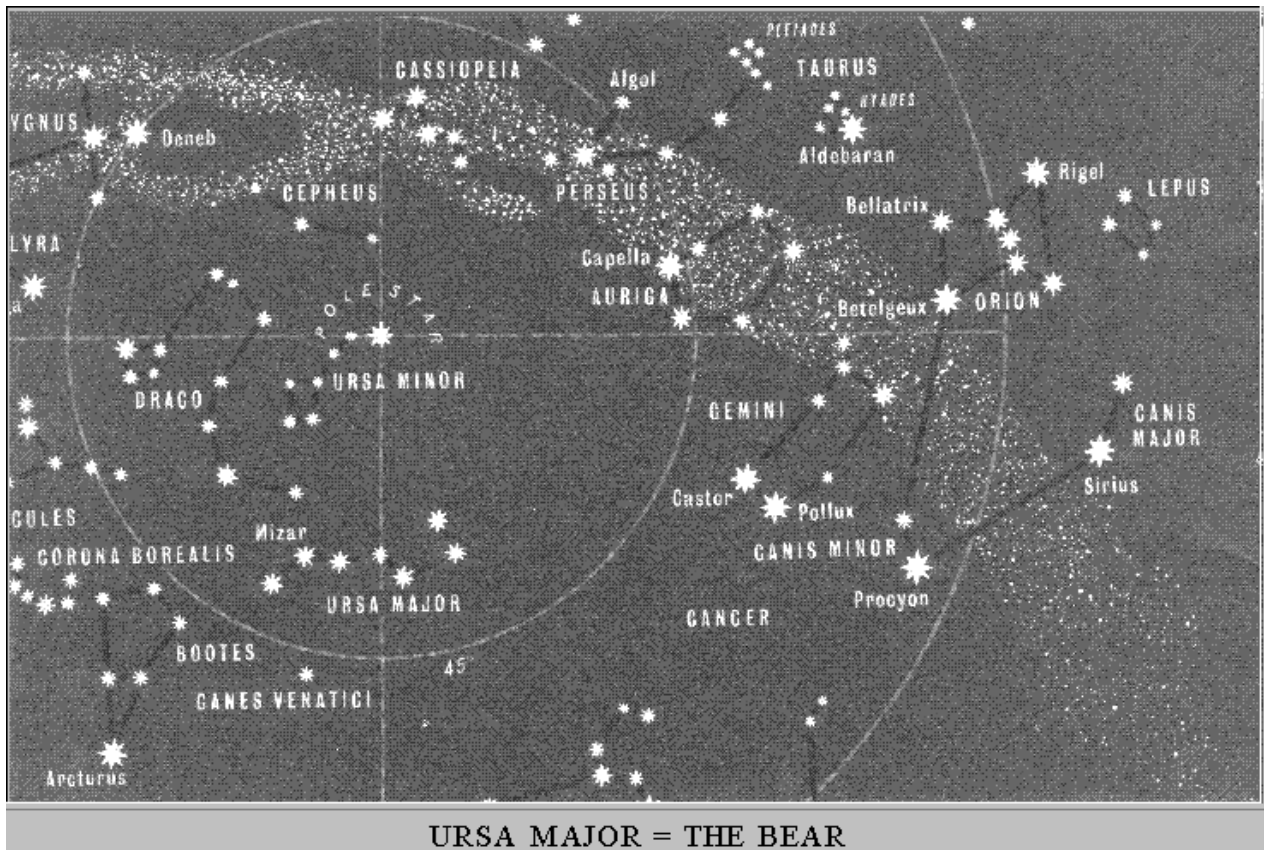


Figure 6 The reconstruction of the night sky around 1200 BC according to Dr. Tom Clark, director of the McLaughlin Planetarium of Toronto. ([Edward Furlong's Home Page](#))

As Homer wrote:

*"Glorious Odysseus, happy with the wind, spread sails
and taking his seat artfully with the steering oar he held her
on her course, nor did sleep ever descend on his eyelids
as he kept his eye on the Pleiades and late-setting Bootes,
and the Bear, to whom men give also the name of the Wagon,
who turns about in a fixed place and looks at Orion,
and she alone is never plunged in the wash of the Ocean.
For so Calypso, bright among goddesses, had told him
to make his way over the sea, keeping the Bear on his left hand.
Seventeen days he sailed, making his way over the water,*

*and on the eighteenth day there showed the shadowy mountains
of the Phaiakian Land where it stood out nearest to him,
and looked like a shield lying on the misty face of the water."*

(Homer, [The Odyssey](#), V, 268-279. Translated by Richmond Lattimore)

Why is Homer focussing our minds on these constellations? Why did he locate The Bear and Orion in the way that he did? Because he wanted his future reader to make a discovery of principle and he wanted him to know what he knew about how Odysseus was able to travel through the galaxy in ancient times.

If you reconstruct the night sky of 1200 BC, as Edward Furlong did in his report [WHERE DID ODYSSEUS GO?](#), you will realize that Odysseus steered his ship, as Homer said, in a straight line from the bottom of the Big Dipper toward Betelgeuse in Orion. What the text of Homer implies is that Odysseus followed the pathway of his mind in proportion to the mind of the galaxy. But, where was Odysseus going, to Orion or to the [Phaiakian Land](#)? *The where does not matter, it is the how that matters; because the how is the unknown future leading you, and it is the how that takes you where you need to go?* This is what Homer wants the future reader to discover. But, this locus finder can only be discovered if the reader is capable of making a discovery of principle about the proportionality between the human mind and the galaxy. It is that relationship which tells you how to get wherever you wish to go, because any two rotating points in heaven are always inferentially proportional to any two rotating points on earth. If you understand the relationship of that complex motion between the Earth and the Galaxy, then you can access the secret knowledge, because you will have discovered how to get to the future by navigating the heavens.

When you understand Homer's poetry from that standpoint, that is, from the top down, and from the vantage point of this inferential knowledge of astronavigation, you discover that he was the first poet to demonstrate how the human mind makes the discovery of principle that relates the human mind to the creative process behind the stars. And, that locus finder is the discovery of the proportional increase in energy flux density inside of the human mind. Because it is the universe that gives you the ordering principle of going where you need to go, and that process is given only when you relate macrocosm to microcosm. This means that the cycles of the human mind and the cycles of the heavens are connected epistemologically by understanding that the galactic mind is proportional to the creative powers of your mind. In other words, the cycles of the human mind are not some phenomena that are disconnected with the rest of the universe. They are an integral part of how the cosmic ordering of the universe works as a whole.

This power, which Homer says the Phaiakians had discovered, is the epistemological self-governing power of poetry, that is, the power of guiding mankind based on the intentionality of future insights. As Phaiakian King Alkinoos explained to Odysseus, in preparation for his trip back to his home country of Ithaca, the truth about Phaiakian ships is that they are steered without a rudder and they are able to navigate to any port on Earth only by thought, and without the use of sense perception:

*“Tell me your native land, your coast and city –
sailing directions for the ships, you know –
for those Phaiakian ships of ours
that have no steersman, and no steering oar,
divining the crew’s wishes, as they do,
and knowing, as they do, the ports of call
about the world. Hidden in mist or cloud
they scud the open sea, with never a thought
of being in distress or going down.”*

(Homer, [The Odyssey](#), Book VIII, 594-602)

So, this is the discovery that Edward Furlong, Dr. Tom Clark, and astronomer Richard Gray, made, implicitly, by reconstructing the night sky of 1200 BC; and, as a result, what they found in the land of amatterofmind was that there were only two possible locations where Odysseus could have steered his ship, to and fro, after leaving Calypso from the Island of Ogygia. According to their reconstruction of the galactic memory function indicated by Homer, they were able to identify that Odysseus should have been sailing in the Mediterranean Sea, at 37.5 degree of latitude, or in the North Sea at about 58 degrees of latitude. The voyage was either from the Isle of Malta to his home in Corfu, Ithaca, or from the Island of Stroma, off the coast of Scotland to the Southwestern Coast of Norway, where the ancient [Phaiakian Land](#) was located during the Bronze Age. (Figure 7) This also confirms Plutarch’s report that the mythical Island of Ogygia was five days away by oar and sail off the coast of Great Britain.



Figure 7 Furlong suggested that Odysseus sailed from Orkney Island and landed on the West coast of Norway, near Stavanger where the Phaiakian Land is located.

Here, however, the reader must pay attention to the intention of Homer, and not fall into the trap of thinking about this or that location. The reader must be wary of the demon of sense perception, because

those two locations are merely the traces of the proportionality that you ought to be looking for in the stars. The point is not to discover the physical location where Odysseus landed, here or there, but to discover the mental process behind the pathway that your observation of the stars gives you; that is, the epistemological locus finder of a memory function, which defines the archeological connection between the Mind of the Galaxy and the Human Mind.

Thus, it is demonstrated that the Greeks of the eight century BC were not only able to travel the oceans by the galactic motion of the stars, but were already in possession of the most advanced form of proportional galactic thinking measure ever discovered by and for the mind of man. Today, the time has come to rediscover this form of epistemological standard of measurement in the Archeology of Mind and to proceed toward a more advanced form of galactic thinking into the future.

By participating in such an experiment, you must have realized that you were observing the whole of the universe and the whole of human civilization at the same time, within the immortal time reversal lapse of your own mind and within the isochronic simultaneity of physical eternity between mind and galaxy. When you do that, there is nothing punctually present in your observation at all, except the changing galactic cycles in proportion to the cycles of human mental activity from the future to the past and back to the future again. That's the universal motion of human reason; that's what Aristotelians cannot grasp with their sense perception.

In conclusion, Lyn is right: ***Perception is nothing but deception.*** Why? Because, you cannot kiss someone's ass and look him in the eye at the same time: you have to choose between going toward one and toward the other. Ironically, you can vicariously be in two places at once with your mind, but only if you know how to relate them proportionately through an appropriate memory function. Thus, it is vital for the future of mankind that we restore the lost memory of mankind from Homer's ancient starlore.

Therefore, when you know you cannot survive in a society run by Aristotelian simpletons, then, it is your duty to tell the truth about how and where society is going. And, the only smart thing to do is to use Homer's Phaiakian Ships as direction finders, if you want to get anywhere safely. As King Alkinoos said to Odysseus:

***"Tell me why you should grieve so terribly
Over the Argives and the fall of Troy.
That was all gods' work, weaving ruin there
So it should make a song for men to come!"*** (Homer, [*The Odyssey*](#), Book VIII, 617-620)

It should be clear by now that under the deceptive ruling of Aristotelian oligarchism, society is going to hell, and the whole of humanity is going down with it. So, don't you think it's time that intelligent people run the world for a change? Isn't that what the Phaiakian Yutu Rover of China has just succeeded in doing on the Moon by showing us the way back to the stars, once again?

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