



# COLUMBUS:MIND AND COSMOS

Reflections on the discovery of the principle of proportionality  
by Pierre Beaudry, May 5, 2014



## FOREWORD

The way to increase the energy-flux density of your mind is by making discoveries of principle; one of the most powerful discoveries is the model of immortality that God had intended, when He created Mind proportionately with the Cosmos as a whole. In other words, Mind and Cosmos are two immortal species based on the same divine model, which is in the image of God Himself. This also means that God is not a greenie.

Throughout history, Platonists have understood that the principle of proportionality was a willful reflection of the human mind acting in the image of God, *HOMOOUSIOS*, in order to continuously create new axiomatic changes for the survival of mankind. Such a Promethean quality of the mind is required if the human species is to survive, today.

However, this power of discovery does not spontaneously spring out of the ground like water; it must be willfully determined by the individual, as was the political intention and plan of moving out of Europe into the Americas by Brunelleschi, Cusa, and Columbus.

This paper is dedicated to Christopher Columbus and to his extraordinary discovery of principle. The point I intend to demonstrate, here, is that the Columbus discovery of America could not have been realized without first discovering that Mind and Cosmos are proportional to one another. The report has four parts:

1. THE EXPERIMENT OF VARIATION WITHIN THE VARIATION
  2. THE PROPORTIONALITY BETWEEN MIND AND COSMOS: REASON AND POWER
  3. NOT FOR A EUROPEAN PRINCE BUT FOR THE IMPROVEMENT OF YOUR MIND
  4. CONQUERING THE GREAT FEAR OF UNBOUNDEDNESS
- CONCLUSION: THE NEXT CONTINENT TO DISCOVER IS ON THE MOON

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## INTRODUCTION

*“The presence of a new principle is always detectable through the cracks of variations within a variation.”*

Dehors Debonneheure.

What goes on in your mind when you make a discovery of principle? This is not an easy question to answer, nor is it an experiment easy to describe, because it is not accessible through sense perception.



When you make a discovery of principle, you just don't know where you are going to end up. However, a good guide to such a process of discovery has been provided to us by Washington Irving in [\*The Life and Voyages of Christopher Columbus\*](#). The point that Irving made about the discovery of Columbus is not just about the discovery of America; it is also about the discovery of principle of the relationship of Mind and Cosmos.

In other words, the discovery I wish to scrutinize, here, with Columbus is not the discovery of a new land, or the discovery of a new people he called “Indians,” but the discovery of “the mysteries of a perilous deep,” out of which was born a new state of mind which did not exist before and was made for the benefit of all of mankind. As Irving put it at the beginning of his book:

**Figure 1** Christopher Columbus. (1450-1506)

“It is the object of the following work, to relate the deeds and fortunes of the mariner, who first had the judgment to divine, and the intrepidity to brave, the mysteries of this perilous deep; and who, by his hardy genius, his inflexible constancy, and his heroic courage, brought the ends of the earth into communication with each other. The narrative of his troubled life is the link which connects the history of the old world with that of the new.” (Washington Irving, [\*The Life and Voyages of Christopher Columbus\*](#), G. & G. & H. Carvill, 108 Broadway, New York, 1829, p. 8)

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## 1. THE EXPERIMENT OF VARIATION WITHIN THE VARIATION

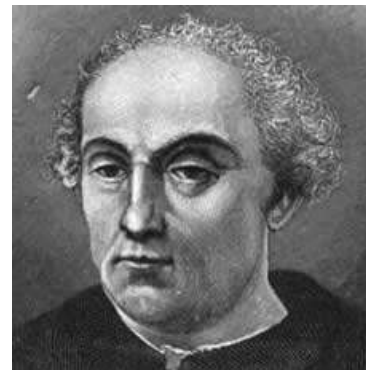
*“Americans don’t think like Europeans do; their thinking is based on how the human mind must change.”*

Dehors Debonneheure

When Columbus left the Canary Islands on August 3, 1492, he did not know where and when he would discover a new world by sailing due West across the Atlantic; but he knew he would discover the proof of a new universal principle that would open a new era for mankind by willfully increasing the energy-flux density of his own mind and the minds of his crew.

Columbus had acquired during a period of about eighteen years, a certain foreknowledge of what the future was going to be. That’s the foreknowledge of Lyn’s performative method of forecasting. In other words, Columbus did not know where he was going to end up, but he knew the way to get there. This may sound strange to some people, but there is nothing strange about knowing how to get to an unknown destination without knowing what and where the final destination will be. That is the way one gets to know the future. Like Lyn is, Columbus was a great forecaster who lived in the future, as if in the simultaneity of physical eternity.

In the days of Columbus, mariners still looked at the vast expanse of the heavens and of the oceans with awe and were afraid of abandoning the coast line of their known world in order to venture into the unknown. They were also afraid of looking into their own minds, for fear of getting lost in the infinite potential of ideas that did not yet exist. Although the Dutch prince, Henry the Navigator (1394-1460), had opened a school at Sagres, Portugal, for the scientific study of astronavigation, the principle of discovering the principle of navigation from the top down, that is, by navigating from the stars, was only beginning to be secured with the widespread use of the magnetic compass and the insightful discoveries of Brunelleschi, Cusa and Toscanelli.



**Figure 2** Left to right: Filippo Brunelleschi, Nicholas of Cusa, and Paolo Toscanelli.

What is important to know about this discovery, beforehand, is that Columbus was part of the project of Brunelleschi, Cusa, and Toscanelli, which was to open the way for the creation of a new way of thinking that would be governed by principles different from those of the ruling European oligarchies who had proven their incompetence by corrupting the continents of Europe and Asia for several millennia. They were driven by what came to be called the American spirit.

One of the most helpful guides Columbus was provided with, eighteen years before he first set sail for America, was the conjectural map that the Florentine astronomer, Paolo Toscanelli, had created after the time he had made observations taken by the gnomon of the Brunelleschi Duomo of Santa Maria del Fiore in Florence, which he sent to Columbus with a proposal to find a western route to India. Whether Columbus was going to find India or America was not the real issue. The issue was intimated in the discovery of principle that Toscanelli made in astronomy.

Six years earlier, in 1468, some thirty years after Brunelleschi had completed the Duomo, Toscanelli designed a beautiful astronomical experiment inside of Santa Maria Del Fiore which was replicated every year during a period of about 300 years, for the purpose of locating the position of the Sun on the day of Solstice. Toscanelli devised a small hole in a bronze plate located in the Lantern of the Duomo that projected the sun from a distance of 90 meters down to a white marble circle incrustated into the church floor below, and where, for only a few minutes during the mid-day period of June 21<sup>st</sup>, the sun would be projected as if through a great Camera Obscura. **Figure 3**



**Figure 3.** Toscanelli's experiment with the moment of [Solstice](#) projected on the marble floor of the Cathedral of Florence. The footprint of the *variation within the variation*, which is indicated by the difference between the marble circle of 1468 and the circle of the sun projection of 2014. The difference in variation reflects of the galactic precession of the equinoxes during a cyclical period of 700 years.

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The purpose of the instrument was to demonstrate that the cycle of the Sun was regular, but not absolute; that is, it is not mathematically constant. The same principle of variation applies to the human mind and the universe as a whole. What you are looking for, in an experiment like this, is the effect which produces, simultaneously, the infinite and the constant ordering of the same cycle of change. This also demonstrates that mathematics is not the right instrument for the human mind. For example, the fact that the minds of entirely different human cultures from around the world are affected in the same manner as are the celestial bodies in their cyclical determinations demonstrates that there exists a deep epistemological connection of principle between Mind and Cosmos, which is not mathematical.

Take the solution to the construction of the Florentine Coupola as an example. Brunelleschi demonstrated that there was an incommensurable *variation within the variation*, within the geometry of the Coupola, which is the reason why he used the *physical self-reflexive process of the catenary principle*, instead of mathematic calculations for its erection. The point to understand is that, the experiment of *variation within the variation* requires the same *economic principle of energy-flux density* which pertains to the human mind and the Galactic domains of the universe as a whole. Such a catenary principle was also defined by Leibniz as the mental means of discovering the principle of curvature of the catenary curve itself, whereby: *If you are given the property of a tangent, you can find the curve*. See my previous report on [FILIPPO BRUNELLESCHI'S MIND AND THE CATENARY PRINCIPLE](#). Lyn also described the same effect of *variation within the variation* as being constantly present in his economic principle of change:

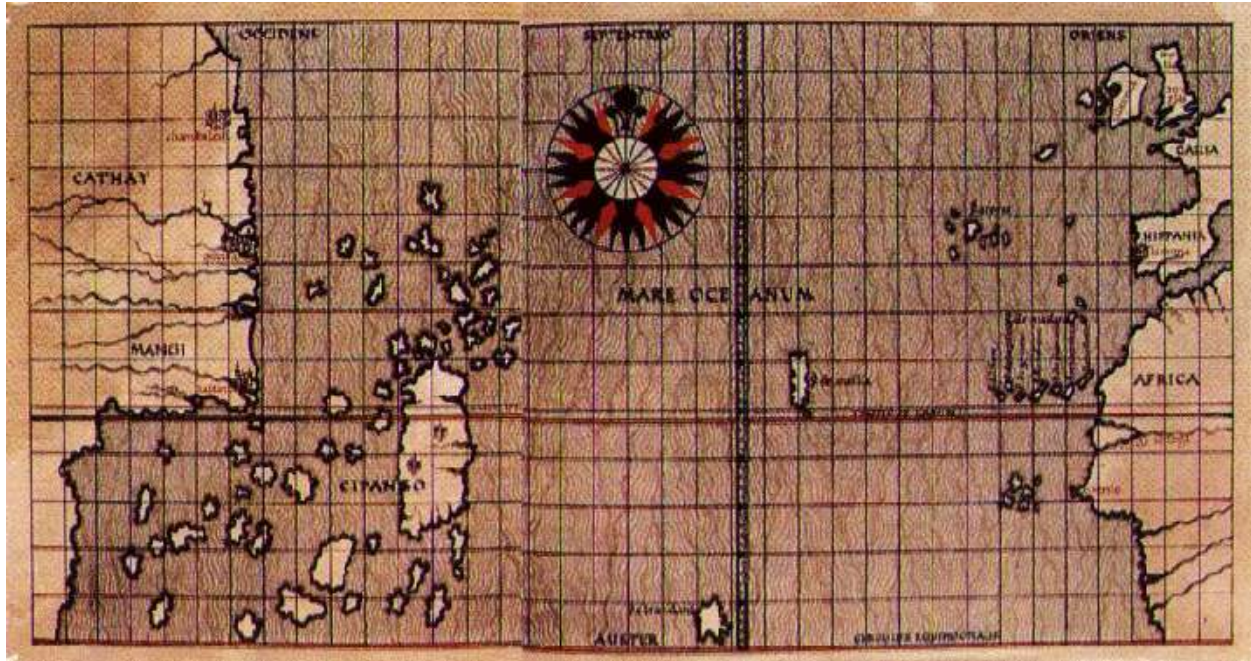
“The point which I am presenting here, is the fact, that the economic value in all matters which is to be properly measured by mankind, here and now, is to be measured by neither any other, nor lesser means of authority than that: as being in accord to the physical-scientific principle of the relative powers of both production, and of reproductive progress of the human species in its essential characteristics as a species. It must be, so, as this effect is measurable in terms of the optimally beneficial, relatively, *ever higher energy-flux-density of the intended systemic effects of human practice*, and as no other living species known, has ever actually been known to have replicated that same distinctive ordering principle of uniquely human, voluntary achievement in the relevant ordering of human economic values.” (Lyndon LaRouche, **RETURN TO THE ACTUAL U.S. CONSRITUTION**, EIR, April 24, 2014)

The Toscanelli map (**Figure 4**) also implies the same underlying principle of discovery, which Christopher Columbus had used for the same purpose. The map shows the geographic position of the British Isles, the West Coasts of Europe and Africa on the right, with a rough description of the coast of Asia on the left, and the locations of the islands of *Antilla* and *Cipango* in between. *Cipango* was an island that Marco Polo had located at about fifteen hundred miles off the coast of Asia and which was the objective that Columbus was aiming to land on, in order to demonstrate that his discovery of principle was true to the principle that Toscanelli had discovered. The proof was achieved in a grandiose manner during the first of his four voyages, as I will show below.

In 1492, the first voyage of Columbus started with an unexpected sabotage. After three days at sea, the Pinta's rudder broke, because it had been rigged to break down by the owners of the ship, Gomez Rascon and Christoval Quintero. In spite of this intentional sabotage, aimed at causing panic and mutiny at the very beginning of the voyage, Columbus did not abandon the project and got the Pinta repaired



within a few days delay on the Canary Islands. Each of Columbus's four voyages was actually finalized from the Canary Islands, as this was the last stop before the open sea.



**Figure 4** The original Map that Toscanelli sent to Columbus. (1474)

This act of sabotage convinced Columbus to increase the security for his three ships, the Nina, the Pinta, and his flagship, the Santa Maria, by establishing a policy of having two different logs, one for himself and one for the crew; that is to say, one which included his discovery of principle, and one which did not. After the repairs of the Pinta, Columbus sailed out of sight for two months on an ocean without a shoreline. That situation, alone, was the most important factor of his discovery of principle, because all that he had to rely on was his mind and the heavens above.

It is important to understand that the state of mind of the sailors had to be considered both from the standpoint of psychology and epistemology, because this voyage was a kind of experiment “beyond psychoanalysis.” Their confidence in themselves was essentially determined by their ability to understand the relationship of proportionality between Mind and Cosmos. That is to say, when a sailor discovers that his mind can be anchored to the bending of stars in the heavens, he no longer feels he is a mere speck in the immensity of the infinite. He not only knows where he is, but he also has the confidence that he can make judgments which are proportional the universe as a whole. That discovery of principle was the measure by means of which the Columbus crew could maintain their sanity during such a long period of time.

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## 2. THE PROPORTIONALITY BETWEEN MIND AND COSMOS: REASON AND POWER

What Columbus was looking for was not only a new land, but a new and higher measure to change mankind and get out of the lies of European oligarchism. He was experimenting with a new concept of magnitude similar to what Friedrich Schiller later developed in opposition to the Kantian notion of space. With respect to what Columbus was confronted with, one has to investigate the nature of magnitudes that are so great that they cannot be measured by any known measurement. This is what Schiller wrote:

“A certain maximum magnitude is prescribed to everything, either through its *species* (if it is a work of nature), or (if it is a work of freedom) through the *constraints* arising from its underlying cause and purpose. We employ this measure of magnitude, more or less consciously, in every observation of objects; but our perceptions are very different, depending upon whether the measure we apply is more fortuitous or more necessary. If an object exceeds the idea of its species-magnitude, it will, to a certain degree, put us into a state of *bewilderment*. We will be surprised, and our experience expands, but insofar as we take no interest in the object itself, what remains is simply a feeling, that the magnitude which we expected has been exceeded. We have derived this measure merely from a series of empirical experiences, and there is no necessity whatever at hand that it must always fit. If, on the other hand, a product of freedom exceeds the idea which we established for ourselves about the constraints of its cause, we will no doubt feel a certain sense of *admiration*. What startles us in such an experience is not merely the exceeded expectation; it is at the same time that the constraints have been cast off. There, in the earlier case, our attention simply remained on the *product*, which was of indifferent concern in itself; here, our attention is drawn toward the *generative force*, which is moral, or is at least associated with a moral being, and as such it must necessarily interest us. This interest will increase just to that degree, that the force constituting the active principle is the more noble or more weighty, and the constraint which we find exceeded is the more difficult to overcome.” (Friedrich Schiller, [\*Of the Aesthetic Estimation of Magnitude\*](#))

Here, the measure described by Schiller does not involve number, but, instead, applies to the emotion attached to a willful discovery of principle. The measuring power of a discovery of principle consists in establishing proportionality between two incommensurable magnitudes, in our case, Mind and Cosmos, as in the proportion between reason and power. The question which arises, in actual human experience, is how to determine the equilibrium between the power ascribed to an incommensurable universal magnitude and the ability of the mind to understand it. The measure is a function of the ability to act as much as one can understand and understand as much as one can act.

In the education of his crew, Columbus had to account for what Leibniz later identified as the *principle of proportionality between reason and power*. This is the principle which measures the true distance between the possible and the impossible; that is, the true distance from any unknown shoreline coming from the future, because that distance defines the state the mind of someone who is about to understand and act on a new universal situation that did not exist before. As Leibniz explained, if the exercise of either power or reason were to be in excess of the other, the situation would become tyrannical or oppressive in all cases, and their application in both domains should be avoided. As Leibniz put it, “the

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beauty of the mind lies in the proportionality between reason and power.” (Leibniz, [Outline of a Memorandum](#)) Irving described this epistemological state mind by observing the psychological behavior of the seamen being alone and without boundaries.

“On losing sight of this last trace of land, the hearts of the crews failed them, for they seemed to have taken leave of the world. Behind them was everything dear to the heart of man – country, family, friends; before them everything was chaos, mystery, and peril. [...] He (Columbus) now gave orders to the commanders of the other vessels, in case they should be separated by any accident, to continue directly westward; but that after sailing seven hundred leagues, they should lay by from midnight until daylight, as about that distance he confidently expected to find land. Foreseeing that the vague terrors already awakened among the seamen would increase with the space which intervened between them and their homes, he commenced a stratagem which he continued throughout the voyage. This was to keep two reckonings, one private, in which the true way of the ship was noted, and which he retained in secret for his own government; the other, for general inspection, in which a number of leagues was daily subtracted from the sailing of the ship, so as to keep the crews in ignorance of the real distance they had advanced.” (Washington Irving, [The Life and Voyages of Christopher Columbus](#), p. 63)

For most people, the fear of the future strikes them not because it is unknown and is expected to be different from the past, but because its magnitude is incommensurable and has the power of making the individual contemplating it, minute by comparison. Once the maximum magnitude of the unknown can be measured by the human imagination, it can then be dealt with; however, if the unknown has an incommensurable magnitude, people will tend to get lost and will become terrified because they will lose sight of any sense-perception-measuring-stick and won't know what sort of compass to use to find their bearings.

Take, for example the immensity of the Cosmos, and imagine yourself being in the equatorial latitudes where Columbus was travelling westward. What you want to pay attention to, here, is the significance of the failure of sense perception. When you look at the heavens from these regions, you are looking at the universe as a whole, and all you have to go by, in order to find your way, are the regular cyclical motions of the stars. Where's the center of such cyclical motions? As Kepler demonstrated, there is no center: the center is change.

Unless you have trained your mind to recognize that congruence of change between Mind and Cosmos, through the time reversal footprints of past human history, you will feel lost. Look at it in the manner that Friedrich Schiller describes the process in his lectures on Universal History: “World history thus proceeds from a principle, which is exactly contrary to the beginning of the world. The real succession of events descends from the origin of objects down to their most recent ordering; the universal historian ascends from the most recent world situation, upwards toward the origin of things.” (Friedrich Schiller, [Universal History](#)) But, Columbus needed more than footprints to get where he needed to go. As Schiller said in his Sonnet to Columbus:

*Steer, courageous sailor! Although the wit may deride thee,  
And the skipper at th' helm lower his indolent hand—*



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*Ever, ever to th' West! There must the coast be appearing,  
Lies it yet clearly and lies shimm'ring before your mind's eye.  
Trust in the guiding God and follow the silent ocean!  
Were it not yet, 'twould climb now from the billows aloft.  
Genius stands with Nature in everlasting union:  
What is promised by the one, surely the other fulfills.*

(Friedrich Schiller, [COLUMBUS](#))

The difficulty to be solved in this discovery of principle is the following: It is impossible to determine the uranology of the Cosmos unless the human imagination is capable of embracing both the magnitude of cosmic space and the regularity with which the observable celestial bodies are ordered in cycles. In other words, the connection between Mind and Cosmos becomes real only when one discovers that there exists a proportion between their cycles of transformation. It is the ordering of this proportionality between reason in the heavens and human reason which provides your mind with an anchor between the two incommensurable magnitudes.

This is what Columbus had discovered and what he was attempting to have his crew discover. He knew that one could only get lost when there is no reference point or bench-mark to guide oneself by, and that such an anchor between Mind and Cosmos could only be trusted if the cycle of the celestial bodies were more or less regular and were expected to be repeated from one day to the next. Thus, the two incommensurable magnitudes of Mind and Cosmos could be dealt with, as Alexander Humboldt later identified the crucial epistemological connection between the human mind and the infinite magnitude of the cosmos:

“This impression of physical magnitude with which an incommensurable object hits us gets transformed, by virtue of the mysterious link which unites the supernatural world and the sense-perception world, and leads us, almost without our noticing it, into a higher sphere of ideas. There is in the image of the infinite, of everything that is without measure and without limitation, a force which excites in us a grave and solemn disposition, something analogous to the emotion which is permanently attached to intellectual grandeur and moral elevation.” (Alexander von Humboldt, [\*Cosmos, essai d'une description physique du monde\*](#), French translation by H. Faye (C. Galusky), Dide, Librairie Editeur, Paris, 1859, p. 4.)

It is such a moral elevation which coincides with the idea of lasting peace in the world, i.e. the [\*Peace of Westphalia\*](#). This coincidence of proportionality between the human mind and the cosmos is nothing new. Thales considered that to be the case in his conception of Hylozoic Monism. It seems that just before a new principle is discovered that everything is possible; yet, only this new universal principle is, in reality, possible. Take, for instance, the question of the most necessary new principle to be discovered today. It is the principle where action and idea must be fused together for understanding the principle of mind and electromagnetism in mastering the secrets of the third generation process of fusion reaction with Helium-3.

This implies discovering units of action in the universe which generate units of reason and power, units of reason and electrical charge, and units of reason and magnetic force. No need of any classical notions of force or field concepts for attraction at a distance, like the silly Newton had concocted, because

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there is no need of gravitational, electrical, or magnetic fields outside of the Leibniz field of *universal proportionality between power and reason*.

For example, what is the principle underlying the electromagnetic power of the Earth? Is there a propitious wind in the power of electromagnetism, which guides birds in their North-South migrations, or is there only an imperceptible principle of action that birds don't understand, but can act on? If there is only a single psychophysical principle, how does that principle work? I have found that the best illustration of this *universal proportionality between power and reason* is to be adduced from the voyages of Christopher Columbus in discovering America.

### 3. NOT FOR A EUROPEAN PRINCE BUT FOR THE IMPROVEMENT OF YOUR MIND

Let's go back to the experiment of the *variation within the variation* and see how Columbus applied it in his discovery of principle. According to Irving, it was Columbus who discovered the *variation within the variation* of the magnetic compass, an experiment which appears to be as insignificant as the Solstice experiment inside of the Florence cathedral, but which actually points to the discovery of a new principle. Irving reported:

“On the 13<sup>th</sup> of September [1492], in the evening Columbus, for the first time, noticed the variation of the needle, a phenomenon which had never before been remarked. He at first made no mention of it, lest his people should be alarmed; but it soon attracted the attention of the pilots, and filled them with consternation. It seemed as if the laws of nature were changing as they advanced, and that they were entering into another world, subject to unknown influences. They apprehended that the compass was about to lose its mysterious virtues; and without this guide, what was to become of them in a vast and trackless ocean? Columbus tasked his science and ingenuity for reasons with which to allay their errors. He told them that the direction of the needle was not to the polar star, but to some fixed and invisible point. The variation, therefore, was not caused by any fallacy of the compass, but by the movement of the north-star itself, which, like the other heavenly bodies, had its changes and revolutions, and every day described a circle around the pole.” (Washington Irving, [The Life and Voyages of Christopher Columbus](#), p. 64)

Thus, the new world they were entering into was a world where both Mind and Cosmos were to be considered as a *variation within the variation* of each other, and that this higher galactic variation was exemplary of what Toscanelli had discovered in the Cathedral of Florence, and that Brunelleschi had also previously built into his cathedral as a discovery of principle. But, why did Columbus chose to use this north-star trompe l'oeil as a pedagogical for his men?

Columbus knew that the changes in the compass orientation he was observing were not due to the imperceptible motions of precession, but rather to the lens effect of the atmosphere caused by the change in latitude in his Western direction near the equator. Indeed, the closer he got to the equator of the terrestrial globe, the greater was the distortion of the lens effect by the atmosphere, when the north-star appears close to the horizon.

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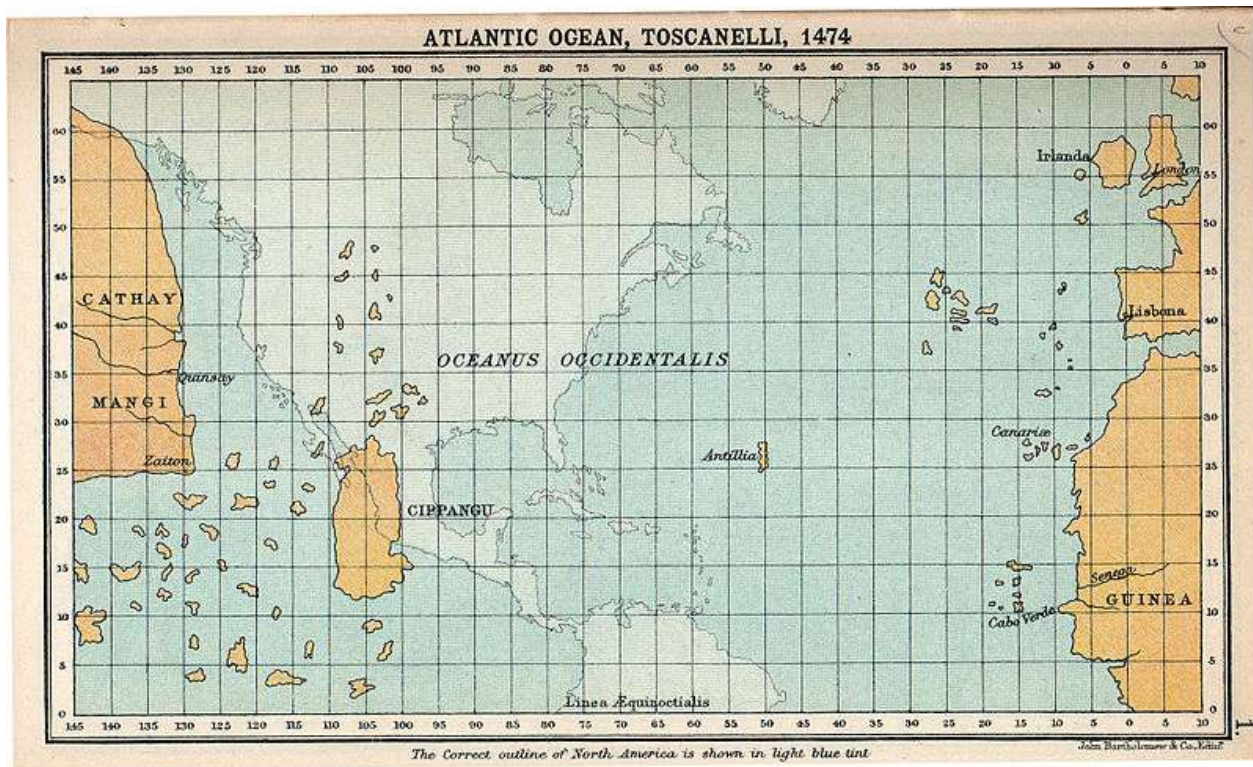
However, Columbus chose to explain the phenomenon from the higher standpoint of the relationship of Mind and Cosmos, rather than mere effect of sense perception. His intention was not only to bring his seamen to understand how the cosmic ordering was proportional to the human mind, but that their understanding of the Cosmos did not depend on their mere sense perception. Thus, the intelligence in their minds was derived from the same ordering as the intelligence among the stars. Therefore, it must have been very exciting to hear Columbus explain to ordinary seamen that the *variation within the variation* was due to the precession of the equinoxes, and not simply an illusion of sense perception. The point to be made is that the degree of change between the position of the north-star and the magnetic direction of his compass is actually to the same order of magnitude as the degree of change which exists between sense perception and a discovery of principle. In other words, the difference is not perceptual, but axiomatic.

The process of this discovery of principle took at least six years (1486 to 1492) for Columbus to replicate in the minds of a few intelligent men; because that was the period it took for him to convince the court of Spain of its necessity. His efforts began to be rewarded when Friar Juan Perez de Marchena, the confessor to the royal family, succeeded in convincing Queen Isabella to give an audience to Columbus and to fund the project in 1486.

Eighteen years had passed after Columbus had first conceived of his great project in 1474, and he was, then, fifty six years of age before he set sail toward the New World. The irony, however, is that he had already discovered the New World in his mind, because he had already discovered the principle of proportionality between Mind and Cosmos. So, the question that was left open was: "How do you replicate that discovery not only in the minds of the Spanish royalty, but also directly in the minds of the men who will accompany him in this adventure?" That was the real mission of Columbus.

What is implied in this Columbus discovery of the *variation within the variation* is that the ordering of motion in the universe is never fixed by a single parameter or principle, and that the complex dimensionality of life in the Cosmos always finds new ways to break through the barriers that nature might erect in her path. Therefore, problem solving is the only method of progress and of discovering the presence of a new physical principle in the universe. That is what is attracting the intelligent people of the planet to the LaRouche Renaissance of today. In the case of today, however, the point is that the world can no longer be ruled by idiots. People must make discoveries of principle if they wish to survive.

Therefore, the revolutionary change which is gripping the planet, today, is not taking place by some improvisation of nature, like Tocqueville made believe about the French Revolution and the failure of the Ancient Régime. The present axiomatic change requires that most people around the world finally get the chance to make the galactic discovery of principle of Columbus and eliminate the rule of oligarchism, once and for all. The revolutionary period we are in is led by the same intention which is embodied in the collaborating action of already existing universal physical principles established by the American Revolution, but only understood by a handful of men and women whose reflections are always retrospective from the future. In other words, Columbus was able to forecast the *variation within the variation* in the change of his compass, because he had already factored into his discovery of principle, the power of increasing energy-flux density in other people's minds.



**Figure 5** Overlapping view of Toscanelli's Map and the actual location of the American continents, one can see that San Salvador is located at Latitude 24° N., and Longitude 75° W.

The increasing worry of the seamen about not reaching the objective that Columbus had set for them was like the dumping of Obama in Washington DC, today. We are getting closer and closer to achieving our goal, yet the concern over not succeeding is also getting greater and greater. Just like LaRouche, Columbus knew exactly what to do and knew exactly how to get there; except, he didn't know what to expect or when he would get there. The situation of Columbus was precisely the same as the problem that we face in the United States, today. As Lyn put it, either the nation makes it as a whole, that is, as a Union and not in State by State arrangement, or else the nation is doomed. And, only a handful of people are needed to accomplish this task.

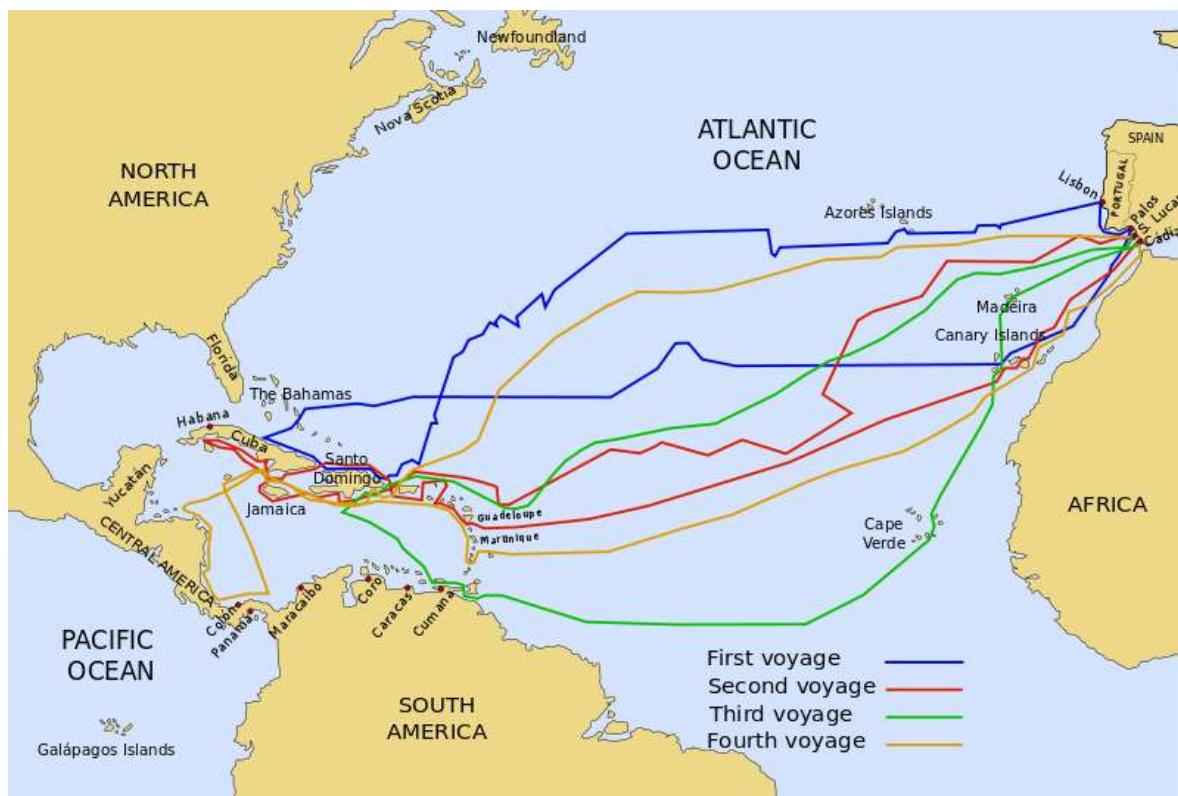
Look at the task of Columbus and the task of LaRouche as being dominated by the same characteristic. It is a matter of principle and not of practicality. It is a matter of unity of effect brought about by the force of the discovery of a new principle. The members of the Columbus crew had a right of dissent, but they didn't have a right to take a stand against each other or to mutiny. The same principle applies to the LaRouche policy for the United States, today. The time has come for a change of the way people govern themselves. As Lyn put it:

“So therefore, when we're talking about a government, to replace Obama, we don't want another government of that sort. Because we were tools of the British, again, and again, and again, because the party vote based on a state by state vote, the right of the states to vote



independently of each other, which destroyed the Constitution of the United States and made us impotent. Now that has to be born in mind. Where that's going to come into play is not certain, but if we win, it's got to come into play. We're going to actually have to push for a cancellation of the state by state system, in terms of our government. The members of the state have a right to vote, as members of the state, but they haven't the right *against one another*, on a partisan basis or a state by state basis.

“It's the collective vote of the people of the United States, which must be the basis for government. That was the Constitution, that's what Hamilton fought for. That *was* the Constitution.” (Lyndon LaRouche, *NEC Meeting*, Tuesday, April 29, 2014.)



**Figure 6** The four voyages of Christopher Columbus, of 1492, 1493, 1498, and 1502.

The idea of going beyond the limitations of the old world was similarly predominant in Columbus's mind. This is an important point to understand, because there is always a bountiful treasure of new ideas to be acquired after you have gone beyond the boundary condition of old dysfunctional axioms and have discovered a new principle, even though the access to the new world will always be prevented by the belief that your old axioms are still valid.

Columbus never intended to make this discovery for the greater glory of some European Prince and for the purpose of establishing European oligarchical rule over the Americas or look for gold. Those

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were the fool's gold axioms of European oligarchism. This is the old paradigm that must be destroyed today. The purpose of the Columbus project was to make a scientific discovery much like the project of mining for Helium-3 that the Chinese people are interested in developing, today, on the Moon. In point of fact, this is what the state of mind of Irving was, when he wrote: "To such men, therefore, the project of a voyage directly westward, in the quest of some imagined land in the boundless wastes of the ocean, appeared as extravagant, as it would at the present day to launch forth a balloon into the regions of space, in the quest of some distant star." (Ibidem, p. 27)

#### **4. CONQUERING THE GREAT FEAR OF UNBOUNDEDNESS**

When you are in the process of making a discovery of principle from the top down, you come across certain signs that appear to indicate you might be close to your objective, but without realizing that when you become overwhelmed by a high density of singularities, you are being fooled by your own fears. A similar emotion overwhelmed the sailors as they came closer to their goal. They began to see a great number of floating objects that southern winds had brought them far beyond where any known sailor had ever been before. Many of the sailors then called upon Columbus to change his course and steer in the direction of these apparently favorable signs; but that was an error. It was very tempting to follow the inclination to comfort, when you have been for a long time floating between the interminable depths of sea and sky, and your mind is solicited by indications that there might be the presence of security nearby. However, regardless of the pressure to change his course, Columbus kept steering in the same westward direction. As Irving put it:

"Notwithstanding the precaution which had been taken to keep the people ignorant of the distance they had sailed, they gradually became uneasy at the length of the voyage. The various indications of land which occasionally flattered their hopes, passed away one after another, and the same interminable expanse of sea and sky continued to extend before them. They had advanced much farther to the west than ever man had sailed before and, though already beyond the reach of succor, were still pressing onward and onward into that apparently boundless abyss. Even the favorable wind, which seemed as if providentially sent to waft them to the new world with such bland and gentle breezes, was conjured by their fears into a source of alarm. They feared that the wind in these seas always prevailed from the east, and if so, would never permit their return to Spain." (Washington Irving, [\*The Life and Voyages of Christopher Columbus\*](#), p. 66)

The most interesting aspects of the objections against the Columbus project were no longer the usual practical reasons for its predicted failure; that is, the flatness of the Earth, the heat of the Torrid Zone, or that, if in fact the Earth were to be round, it would take up to three years before you could come back from such a long voyage. Such were but a few of the prejudices and objections that Columbus had to contend with before he left. Now, the problem was very different. He had to deal with the lack of vision in the human soul; *the great fear of unboundedness*.

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It was the epistemological lack of boundedness that led the sailors close to mutiny as Columbus was getting closer and closer to his goal. The question was: “How could Columbus convince his uneducated seamen that he was right and all of them were wrong?” Only a few of them made the discovery. He couldn’t change the others, because their own fears had caused *unboundedness* to take over their view of the future. As a result, their lack of understanding the true significance of this question of *unboundedness* was proportional to their temptation to throw Columbus overboard; blaming him for having brought them to this abyss of despair. Those who resisted the option to change were convinced that Columbus was mad and that there existed no such future as he had so often promised them. The general consensus among them was that there is no such a thing as the knowledge of the future.

Then, finally, on October 7<sup>th</sup> 1492, after having sailed approximately the same westward latitude and covered seven hundred and fifty leagues into the future, the distance that Toscanelli had estimated was the location of the great Island of *Cipango*, the seamen began to see several flight of small birds to the southwest of their position, which indicated the presence of land; for no great numbers of such small birds could come from very far, and still have enough wind to chant while circling around the three ships. This is was the first and only time that Columbus decided to change his course from West to South-West.

Suddenly, at about ten o’clock that evening, Columbus spotted a faint flickering light on the horizon ahead of their destination, which indicated the presence of both land and man. At two o’clock in the morning a gun shot from the Pinta gave the signal that land was in sight. Irving described the event in the following manner:

“The thoughts and feelings of Columbus in this little space of time must have been tumultuous and intense. At length, in spite of every difficulty and danger, he had accomplished his object. The great mystery of the ocean was revealed; his theory, which had been the scoff of sages, was triumphantly established; he had secured to himself a glory which must be as durable as the world itself.” (Washington Irving, [\*The Life and Voyages of Christopher Columbus\*](#), p. 72)

When Columbus landed on the first island he arrived at in the Bahamas, which he baptized San Salvador, his seamen were ecstatic for having mastered the mystery of the Ocean; but, Columbus was overwhelmed by a greater power for having mastered the Cosmos. Indeed, the natives, who welcomed their arrival with total kindness, saw them as gods coming from the skies above on winged ships. The point to be stressed, however, is not the fact that Columbus had discovered land or a new people, but that he had made a true discovery of principle, the discovery of the principle of proportionality between Mind and Cosmos. The full poetic content of what Columbus was thinking was best expressed by John Keats in his sonnet:

### [On First Looking into Chapman's Homer](#)

*Much have I travell'd in the realms of gold,  
And many goodly states and kingdoms seen;  
Round many western islands have I been  
Which bards in fealty to Apollo hold.  
Oft of one wide expanse had I been told  
That deep-brow'd Homer ruled as his demesne;*

*Yet did I never breathe its pure serene  
Till I heard Chapman speak out loud and bold:  
Then felt I like some watcher of the skies  
When a new planet swims into his ken;  
Or like stout Cortez when with eagle eyes  
He stared at the Pacific — and all his men  
Look'd at each other with a wild surmise —  
Silent, upon a peak in Darien.*

The gestalt of the discovery became clear in the mind of Columbus when he realized that his mission was God-like. As Irving put it: “He looked upon himself as standing in the hand of heaven, chosen from among men for the accomplishment of its high purpose; he read, as he supposed, his contemplated discovery foretold in Holy Writ, and shadowed forth darkly in the prophecies. The ends of the earth were to be brought together, and all nations, and tongues, and languages, united under the banners of the Redeemer.” (Washington Irving, [\*The Life and Voyages of Christopher Columbus\*](#), p. 25)



What made the discovery of Columbus a true discovery of principle is that the intention was to establish a new and greater boundary condition for human beings to empower themselves by encompassing a higher degree of energy-flux density never experimented by mankind before. Although this may have been expressed in religious terms, the idea of boundedness considered from the top down was the necessary scientific process to understand as the appropriate epistemological measure to be used for any discovery of principle. Only such an idea could elevate the mind to the enthusiasm and loftiness of the Columbus enterprise.

**Figure 7** This replica of a Nautical Astrolabe used by Columbus permitted him to know the declination of a celestial body for the purpose of determining the latitude of his ship at sea. This is the precursor to the modern nautical sextant.

The actual spherical boundary conditions that Columbus had access to for his observation of the heavens was located near the equator. When Columbus reached the island of San Salvador in the Bahamas, just north of the Tropic of Cancer, he knew he was precisely at Latitude 24 ° North, and, if he knew the longitude he started from in Europe, he could also have measured with the Toscanelli map that he was at Longitude 75° West. Columbus knew he was almost exactly between the islands of *Cipango* and *Antilla*, as shown in **Figure 5**. In other words, he knew where he had come to, but he did not know where he ended up. He had discovered the Cusa science of *Learned Ignorance*; that is, the science of *going on a nowhere*. He knew how to get to America, but he didn't know that's where he had landed.



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The reader should also know that the equator is the only latitude on Earth where the Cosmos can be observed in its totality, because the celestial North and South Poles are both located on the horizon at the same time. The equator is the only place on Earth where the human mind can measure the complete incommensurability of cosmic space from the projection of an imaginary spheroid. The living experience of this awesome vision is the equivalent of experiencing the simultaneity of physical eternity. However, the beauty of it is that you don't have to see it to know it. And Columbus knew enough of astronomy to understand the power of such an idea as being the boundary condition for dealing with the devastating effects of unbounded incommensurability.

## **CONCLUSION: THE NEXT CONTINENT TO DISCOVER IS IN NUCLEAR CHEMISTRY**

*“War as we have known it, is either human self-extinction or it is the end of warfare.”*

Lyndon LaRouche, NEC Meeting, April 29, 2014

When you use Schiller's method of time reversal to understand universal history, you must ask yourself: “What are the principles that have shaped the current strategic situation of the world, which past events have influenced the contemporary form of the world, and how can I change the world for the better and contribute to the next cycle of civilization?” The answer to that question is not simple, but it requires that you understand how the history of mankind is based on great cycles of change and increases in energy-flux density which take thousands of years to develop. The key thing is to be able to identify the significance of the garbage that is floating all around you.

For example, what do you do when, after five thousand years of warfare in which enemies have always responded against each other, tooth for tooth, suddenly, one of the two sides of the conflict decides not to react with revenge and refuses to respond according to profile against your provocations? Isn't that the end of warfare as we have known it since the beginning of recorded history? Isn't that what Vladimir Putin just did in response to the British Empire's provocations over Ukraine? That's the kind of intervention a discovery of principle enables you to recognize and act on for the benefit of mankind. And that's the kind of action that the British people have now the opportunity to realize by revealing the whole truth about the British Monarchy assassination of Princess Diana. [www.treasoninamerica.com](http://www.treasoninamerica.com) That action alone is capable of putting an end to warfare forever.

As Lyn emphasized, the present cycle of human history represents the end of the great five thousand year cycle of oligarchical warfare and the beginning of the age of peace based on discoveries of principle. This is what the Columbus discovery of principle has brought humanity to realize, at this point in time. The end of oligarchism also coincides with the end of the period of land discoveries on Earth that begun with Christianity, was followed by the smaller seven century cycles with the birth of Charlemagne, the discovery of America by Columbus, and the current Second American Revolution instigated by Lyndon LaRouche. As Lyn put it:

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Mankind is the only form of life known to us, which practices the use of fire as the essential root of the species' achievements. The name for such "fire" is often, properly, called "chemistry." Mankind's power to continue to exist, as a species, depends upon precisely that achievement, as Eratosthenes' discovery of the measure of Earth, from study of the Sun, neatly makes the point. Mankind cannot prosper as a species, without the increasing power of the chemistry to which we give the alternate name of "fire" as such. It is essential, however, to foresee, rather than merely recognize. The human being who lacks insight into his or her own foreseen future, is scarcely human at all; and, there is the common tragedy which we must all, seek, most zealously, to prevent, lest we be something like mere beasts in life, ourselves, lest we have nothing as much as merely pain, in the end of it all. (Lyndon LaRouche, **RETURN TO THE ACTUAL U.S. CONSTITUTION**, EIR, April 24, 2014.)

Therefore, this smaller cycle, which can be termed the *Brunelleschi-Cusa Cycle* of discoveries, coincides with a new period which can be properly identified as the *LaRouche Discovery of Principle Cycle* based on the American System of Political Economy and which puts an end to the Great Cycle of Oligarchical Wars and the beginning of an era of peace throughout the world, starting with the Pacific Basin Policy of world development based on a thermonuclear fusion economy. Is humanity mature enough to eliminate oligarchical warfare and realize this great leap of peace for another five thousand years?

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