



NICHOLAS OF CUSA AND TIME REVERSAL

by Pierre Beaudry, June 1, 2015



INTRODUCTION

Most people think that a nation is defined by its language, its religion, and its shared historical heritage. In fact, a nation is none of the above. In reality, a nation is an instrument designed to help human beings become more and more human through the discovery of the creative potential of ideas from the future. In other words, the intention behind the true nation-state can only be conceived from *time reversal*.

People take it for granted that they have an identity which reflects both their nation and its past history, and that they are a unique kind or people because of their past history. Such a notion is a fallacy, because a national identity is not based on the past, but on the future; which means that nationalism is simply an incomplete form of human identity. Nationalism does not fully realize what mankind yearns to become as a universal human being. That is why human beings must become galactic. As Leibniz put it: "Provided that something of importance is achieved, I am indifferent whether it is done in Germany or in France, for I seek the good of mankind." (Quoted by A. P. Coudert, [*Leibniz and the Kabbalah*](#), Kluwer Academic Publishers, Dordrecht, Netherlands, 1995, p. 11)

There is an irony in the failed western idea of the nation, especially when one takes into account the history of Europe. This irony is that in the last twenty years the nations of Europe

have been dissolved into a melting pot of a United States of Europe in the hope of becoming competitive with the United States of America. That geopolitical idea of a “European nation” was unreal because it was concocted by the British Empire under the guise of what George Bush had identified as the New World Order. I say “was” because the concoction is dead. And it is dead because it never got a chance to live. As a result, European nations have lost their national identities and have been systematically fragmented into impotent regional entities without sovereignty. Why? Why didn’t the idea of the EU work? The reason is because most Europeans did not realize they were living a lie and that the Queen of the British Empire’s New World Order had been committed to a Zusan policy of genocide against the human population as a whole, a policy of reducing the world population down to less than one billion people. That’s what the green policy of the Queen is all about. Therefore, Europeans let their nations die, because they let the British Empire bury inside of them the idea of universal human progress.

What American and European citizens have failed to understand is the true meaning of human sovereignty underlying the idea of nation-state as it was established by Nicholas of Cusa during the fifteenth century Renaissance. The only successful attempt in establishing this idea was made in the United States, but, tragically, the US is now failing, because its leaders have been unable to apply its principle to other countries. Although the United States succeeded in applying the Cusa principle to itself, it has failed to expand it outwardly, and that was our biggest mistake. But, it is not too late, that is why Europe and the United States must join the BRICS. The point is that Cusa’s idea cannot be applied to a single nation. As the case of China currently demonstrates, the Cusa idea of the nation-state must be applied as a “Win-Win” policy to the whole world.

However, what must be understood from Cusa’s idea of nation-state must not come from the past, because it was never truly implemented. It was never truly implemented, because something crucial had been missing during all of this time and was not understood until today; and what was missing was the governing universal function of the creative state of mind of *time reversal*. Therefore, the effect that Nicholas of Cusa has had on society has to change. It cannot remain within the walls of the cloisters where only a few philosophy professors or some secluded mystics have access to his method. The past has to be changed for the sake of the future. In other words, what has to be retrieved from Cusa has to be changed in application and made to correspond to the galactic conditions of mankind today. But, the idea has to be rediscovered deep within the hidden recesses of Plato’s Cave, where it has been hidden for half a millennium.

Why *time reversal*? Because Cusa was ahead of his time when he anticipated that it might take several hundred years before someone were able to dig out of Plato’s Cave what had been buried there deep in the recesses of the human mind. Indeed, it took no less than half a millennium before Lyndon LaRouche was able to dig-out the truth of the matter and discover that the method Cusa had established for a religious institution was also valid for nations-states.

NICHOLAS OF CUSA'S IDEA OF THE NATION-STATE AND TIME REVERSAL

“Mind sets the limits to everything.”

Nicholas of Cusa, *THE LAYMAN: ABOUT MIND*.

The idea of a nation based on some sort of collective tradition of a specific people is a fiction that the inventors of the oligarchical Zeus created in order to keep the human population under control and limited in numbers. Why was it a fraud? Because the idea of the nation was first invented based on a common heritage of a selected few; that is to say, for a selection of people who are born together and among the members of the same families, the same villages, or the same regions of the world. This has been the medieval conception of the fortified city idea which became the basis for the nations of Europe during the middle ages, and upon which a nation was built on a common stock of blood and soil for the purpose of playing geopolitical games.



What is fictitious about that idea is the notion that a nation is built from the past and not from the future: it is therefore, geopolitical and anti-galactic. Thus, this backward idea of a nation is built generation after generation, on cultural transformations in social values that are shaped by economic, religious, political, and military experiences organized by the ruling elite of the village, and are made to represent the common patrimony of a given stock or breed of people. But, in fact, such a nation represents the interest of oligarchies, of clans, or of ethnic groups based on the idea of keeping foreigners out. The time function of such a society is based on a progression which is the inverse of Universal History; that is, whose heritage is contrary to the modern nation-state whose aim is the benefit and improvement of mankind.

Figure 1 Nicholas of Cusa, (1401-1464)

Nicholas of Cusa created the modern nation-state as a means of developing and sharing the common heritage of mankind. The idea he had in mind was the idea of America, the only nation in the world to be created from the standpoint of the future; that is, from outside of the proverbial oligarchical

box. However, very few people understood what it meant “*to be created from the future,*” because most people tend to believe that everything that exists comes from the past. That is wrong. In fact, the truth is: “*Everything that exists has always been created from the future.*”

However outrageous this statement may appear to be, it is true; and the resistance you have in coping with such a state of mind is proportional to the potential limitation of your own creative powers. The problem is that most people think from the wrong direction and that is why they don't see things coming. They think from the past as opposed to from the future. They think that causality comes from the past as opposed to what is still to come. That's the fallacy of thinking which prevails in our societies today, and from which people are made to believe that things are created from what already exists or must have existed in the past. That's wrong. Things are created from what does not exist. In fact, the entire universe depends on a new state that does not yet have any existence, and, no one knows what that new state of existence will be or when it will take place. The only thing that one can know is that a major axiomatic change will happen in the world, soon. How do you know that? You know it because this is how creativity works from the future to the past, by *time reversal*.

This question of *time reversal* may not appear to be important, but it is the key to understanding how people must think, if civilization is to survive. The more you think that the directionality of time goes from the past to the future, the more deductive and the less creative you are. On the contrary, if you take the habit of understanding that the creative process works only by *time reversal*, that is, by the inversion of the future to the past, then, you are thinking like Cusa. Why does creativity work like that? Helga put it succinctly in the following manner:

“Cusa presumes the idea of a concordance in the universe, and for mankind, based on the development principle which must also be the basis for a better world order today. It must be absolute sovereign nations as developing microcosms, and this is the idea of the *Concordantia Catholica*, based on the representative system, that the government and the governed must relate to each other in a reciprocal relationship, whereby the government takes care of the best possible common good of the governed, and the representatives take care of the interests of the governed, and also represent the common good of the government.” (Helga Zepp LaRouche, [*Nicholas of Cusa Shows Us the Path To Creating a New Renaissance*](#), The Schiller Institute, May 2013.)

The presumption of what is to come is the only way to understand *time reversal*, because it stems from the projection of an ideal of mankind in relationship to the universe as a whole. In reality, Cusa's presumption is a projection of a universal concordance which he developed in Book I, Chapter II of *Concordantia Catholica* with the metaphorical idea of magnetism as a galactic principle in which all created things are held together proportionately in the universe as a whole, but with more or less force, depending on the distance, and in a manner such that everything expresses different degrees of concordance with God the Creator: As Cusa said:

“And, assuredly, just as by means of creation all things flow forth from the one, eternal, most simple God in a certain diverse and variously distant image, so the first [Being] is a highly signatory way and in a very God-revealing concordance. Nevertheless, [this concordance remains] infinitely distant from that first, essential, and infinite concordance by which the Son is the image and the splendor of the Father, the Eternal Light, and by which the three persons are one God. [This distance obtains] because of the incapability of [even the loftiest] creature, who, since he is finite, is, of himself, incapable of attaining unto infinite concordance. Nevertheless, in his own way, he is the loftiest [creature] because of his highest adherence [to God] and because of his hierarchical ordering [in the universe]. The more he excels other created things, the more he is like the infinite and simple Uncreated [Being].” (Jasper Hopkins, *A Miscellany on Nicholas of Cusa*, The Arthur J. Banning Press, Minneapolis, 1994, p. 237.)

The crucial point, here, is to recognize that the power of the creative human mind, as a reflection of the concordance of the universe, can only be accessed through an incommensurable proportionality reflected through the Image of God. By reflecting this image back from this projection from the future, that is from the state of enfolding of the coincidence of the opposites, Cusa establishes the experimental ground for the loftiest mental process to separate and differentiate itself from every other creature and to establish a concordance of differences within the universe as a whole, but only in a form of inversion by *time reversal*. Cusa put it in the following manner: “For when the concordance of differences in the whole universe is examined, wise men perceive that there is a marvelous combination in nature, the whole world shares in a mutual spherical interaction, and everything is ordered to a single end.” (Nicholas of Cusa, *The Catholic Concordance*, translated by Paul E. Sigmund, Cambridge University Press, New York, 1995, Chapter XIV, p. 10)

When you focus on the “intention” of that “single end” as Cusa does, there is an interesting correspondence that can be made with the Chinese epistemology of the millennial practice of Tai Chi, within which there is also a motion of inversion by *time reversal*, where Tai Chi gets transformed back into Wu Chi. In spite of the anti-Confucius shortcomings of Taoism, the practice of Tai Chi was able to develop a true sense of the creative potential of mind to be acquired by *time reversal*. How? By going backward from complexity to simplicity with harmony and letting the motion show you the pathway. And, the result is not a return to a state of emptiness or a state of non-existence, as some may be aspiring to. This motion is taking you to a future state of mind of creative potential, which is not an unknown state of the future that must remain ignored as such, but which must be ignored in this form of unknowable state of mind. This is what Cusa had properly called “learned ignorance.”

I was reminded recently by a reader that there is a similar motion of transition that is found in Beethoven’s application of the Lydian principle in the Piano Sonata Opus 27. See my report: [THE TRUTH ABOUT BEETHOVEN’S SO-CALLED “MOONLIGHT SONATA”](#)

Beethoven went through a similar process when he lost his hearing. A higher mission and purpose enabled him to develop a higher mental power of insight of creative potential by inversion. Similarly, if you conceive of Wu Chi as the unity of the opposites before the opposition of empty and full, you will understand that Wu Chi represents the state of ***enfolding the unity of opposites*** as Nicholas of Cusa developed that concept, while Tai Chi represents the unfolding of the opposites.

Indeed, the inverse motion of passing from Tai Chi to Wu Chi represents the form of passing from the idea of unfolding to the higher domain of enfolding; that is to say, of going backward by ***time reversal*** from the concordance of the differences within the whole of the universe to the originating creative source of coincidence of the opposites. Cusa comes to the same conclusion with respect to enfolding of infinite simplicity, when he has the Layman say about motion that it is nothing else but “resting places successively ordered.”

“It is very worthwhile to pay careful attention to enfoldings and their unfoldings – and especially how enfoldings are images of the enfolding of infinite simplicity. They are not its unfoldings but images which exist in the necessity of connection. Mind is the first image of the enfolding of infinite simplicity and embraces in its power the force of those enfoldings. It is also the domain or region of the necessity of connection, because the things which truly exist are separated from the changeableness of matter. They do not exist materially but mentally – a point I think it superfluous to mention.” (Nicholas of Cusa, ***THE LAYMAN: ABOUT MIND***, Abaris Books, New York, 1979, p. 73.)

This is how freedom of motion becomes necessity. In modern times, however, the application of such a ***time reversal*** practice has been made extremely difficult, nearly impossible, because of the subversive effect of mathematical deduction and the abusive control of society by financial oligarchies. As a result, such mental efforts have been kept hidden from most people and left dormant in some future potential. Here is how Cusa ascribes the principle of concordance of the nation-state to the domain of reason:

“All legislation is based on natural law and any law which contradicts it cannot be valid, see D. 9 [after c. 11] ***Cum ergo*** and [D. 10 c. 4] ***Constitutiones***. Hence since natural law is naturally based on reason, all law is rooted by nature in the reason of man. The wiser and more outstanding men are chosen as rulers by the others to draw up just laws by the clear reason, wisdom, and prudence given them by nature and to rule the others by these laws and to decide controversies for the maintenance of peace, as is contained in D. 2 [c. 5] ***Responsa prudentum***. From this we conclude that those better endowed with reason are the natural lords and masters of the others but not by any coercive law or judgment imposed on someone against his will. For since all are by nature free, every governance whether it consists in a written law or is living law in the person of a prince – by which subjects are compelled to abstain from evil deeds and their

freedom directed towards the good through fear of punishment can only come from the agreement and consent of the subjects. For if by nature men are equal in power [*potentes*] and equally free, the true properly ordered authority of one common ruler who is their equal in power cannot be naturally established except by the election and consent of the others and law is also established by consent. See D. 2 [c. 1] *Lex*, [and] D. 8 [c. 2] *Quae contra* where it says ‘An agreement of every race and city among themselves’ etc., and ‘There is a general agreement in human society to obey their kings’ etc.” (Nicholas of Cusa, *The Catholic Concordance*, translated by Paul E. Sigmund, Cambridge University Press, New York, 1995, Chapter XIV, p. 98)

In other words, the authority of the nation-state is not based on the coercive will of the ruler, but on the *consent of the governed*. And since consent is derived from trusting in reason, this means that the election process must be grounded not only in the natural freedom and equality of the citizens, but more fundamentally on the power of change of the human mind; that is to say, in the liberation of the minds from the shackles of perception in Plato’s Cave. That is why the governing body of the nation-state must be responsible for educating its citizenry into becoming universal minds through a lawful process of axiomatic changes.

That’s the reason behind the *Principle of the General Welfare* of the American Constitution, that’s the reason for the coming together of the nations of the **BRICS** today with the win-win principle of international cooperation. That is what has been forgotten by American citizens since the assassination of John F. Kennedy in 1963. The way that Americans should be thinking, therefore, is to realize by *time reversal* that America must join the **BRICS** in memory of JFK. That is how you will have changed the past; by restoring the reason for which Kennedy had lived.

CONCLUSION

In conclusion, ask yourself: “What is the future of religion? What is the future mental power that human beings should be anticipating at this point in time? Why am I saying that humanity has now entered into the historical period of the galactic man? What is galactic about the nature of the human mind?” The only way to understand the true nature of the galactic man is by establishing a true connection with the idea of man created in the Image of God. And, the answer to these questions can be found in the method by means of which Cusa understood the relationship of the human mind to the Mind of God the Creator.



The irony, however, is that it is man's will power that discovers the pathway of going into God's Mind, with God's help, as opposed to what oligarchs want you to know; because the true God has created in your mind the will power to discover creativity by the negativity of learned ignorance. On the other hand, the oligarchical god, Zeus, prevents you from looking into his own mind, because he wants you to fear him and he wants you to propitiate him. This is the reason why some people have the fear of God. The beauty of it is that the only way to know the real God is to stop being scared of Him. If you are scared, you cannot be creative; and if you are not creative, you cannot know Him.

Figure 2 North Portal of the Chartres Cathedral, France: "God conceiving of Humanity in His Mind."

NOTE ON THE PRESIDENCY QUESTION

by Pierre Beaudry, June 12, 2015

This is a note on what Bob Ingraham developed as an insight on the idea of the American PRESIDENCY at the Special Schiller Institute Conference in New York City On June 6th 2015. This note is already appended by time reversal to my June 1 report: [NICHOLAS OF CUSA AND TIME REVERSAL](#).

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As Bob developed the idea of PRESIDENCY, in his presentation to the June 6, 2015 Conference: [The Manhattan Project](#), and especially with respect to the first question that was posed to him, I was reminded of Cusa's understanding of Plato's solution to the ontological

paradox of the One and the Many; that is to say, the PRESIDENCY as a form of enfolding of the Unity of the Opposites in the establishment of the American Republic. When Bob referenced the “word made flesh,” I thought the function of the PRESIDENCY he presented was implicitly very congruent with the theological/epistemological unity of effect that Cusa had developed in *Concordantia Catholica*. See my report on [NICHOLAS OF CUSA AND TIME REVERSAL](#).

In fact, the idea of the PRESIDENCY as reflecting the unity between the consent of the willing and the unique “General Welfare” intention of the Republic as expressed in the Preamble of the Constitution represents the actual resolution of the paradox of the One and the Many. The presidency can only be the commitment to such a principle of progress for mankind as opposed to the simple fulfillment of a practical electoral promise to citizens of a single nation.

There is no doubt about that in my mind, but Americans don’t understand that because they keep looking for practical results for themselves, and not for other nations. Americans don’t see that the American Constitution, as it was understood by Alexander Hamilton, Gouverneur Morris, and George Washington, was a model for the world. This is the reason why this “American” concept of the PRESIDENCY function of government is not sufficient for today’s world. A new bold step forward is necessary.

If you take the resolution of this paradox a step further and apply the same notion of the American System of the PRESIDENCY to the BRICS nations, this higher idea of unity of the common good of mankind with the consent of the majority of other nations of the world becomes the priceless American contribution to the Win-Win policy of bringing the entire world into the next higher form of a Galactic standpoint. This is how you rid America and the rest of the world of the British Empire slavocracy for good.

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