
THE NEW PARADIGM, KOREA, AND THE CUSA COINCIDENCE OF OPPOSITES

How to solve the paradox of democracy

By Pierre Beaudry, 6/11/18

INTRODUCTION

“Yes, if I was a Russian with a mission to assassinate, I’d use poison that is clearly traceable back to my home country. Makes perfect sense.” ([Riddle Me This.](#))

It is not generally easy to solve paradoxes, yet people around the world are beginning to do it in a natural way and the echoes of the resolution of Nicholas of Cusa’s “*coincidence of opposites*” is resounding more and more everywhere, ever since the world began to witness the end of Liberal Democracies.

The Brexit decision, the Trump election, and now, the recent Italian elections in favor of The League and Five Stars Coalition all reflect the profound axiomatic transformation which has now begun to shape the governing political pattern across Europe and the Americas.

The pattern is the unity of a *synoeretic contraction* between the idea of democracy and the idea of a Republic and the birth of a *New Democratic Republic*. These anomalies have become the expressions of a new peaceful form of political unity coming together in the wake the axiomatic breakdown of the old geopolitical system of democracy.

THE END OF THE KOREAN WAR MARKS THE END OF GEOPOLITICS AND THE BEGINNING OF *NEW DEMOCRATIC REPUBLICS*

“The change in thinking is the idea by means of which that thinking is made.”

Dehors Debonneheure

Although the form of a *New Democratic Republic* has not yet succeeded in Europe (for example, the German Democratic Republic was a complete failure), it is becoming a success in East Asia, under the form of the People's Republic of China, and most significantly, since the emphasis made by Xi Jinping, on the national objective of making the *Transition to Innovation-driven Growth*.¹

However, such a transition does not come by merely establishing a society on bits and parts adopted from a republic and from a democracy. It is the establishment of a society based on problem solving and aimed at resolving the implicit conflicts and paradoxes of the *coincidence of opposites* in the governance of the people. It requires the systematic avoidance of both *tyranny* and *laissez-faire* and the fostering of the “*General Welfare of all human beings*,” that is, in discovering practical political ways of solving Plato's paradox of the *One and the Many*. This has also been the initial intention of the American System of Political Economy, from the beginning; at least, what it was initially intended to be under George Washington before the social fabric of the United States began to break down with the creation of the two party structure, democrat and republican, under the genocidalist of the American Indian people and British-controlled asset, Andrew Jackson.

On September 10, 2012, during his 90th birthday celebration, Lyndon LaRouche demonstrated that the time for political party-systems is over, because party-systems have been established on the same underlying false assumptions as

¹ Xi Jinping, [*The Governance of China*](#), Foreign Language Press, Beijing, China, 2014.p. 131.

those of geopolitics; that is, on the clash of opposites. The danger of nuclear war itself has demonstrated the necessity to end all warfare. The time has come for the unification of opposites; that is, to establish a governing principle whose purpose is to find a political solution to Cusa's paradox of the *coincidence of opposites*. As Lyn stated the matter on the occasion of his birthday:

“The time has now come when the idea of warfare, as we have understood it traditionally, is no longer allowed. Why should it be allowed? Because the ratio of kill involved in the very commitment to warfare is such that it means the extinction of the human species. Now, how can the human species agree to its own extinction? Except by madness. So, therefore, we've come to a time where the issues of warfare as warfare must be addressed in a different way, and this means an examination of the motives for warfare. People decide to use force to impose their will upon others or to prevent others from imposing their will, for the same needs. It means that the question of government, of self-government of the human species will have to undergo a change.”²

Korea is the most outstanding nation which now has the opportunity to cause that change to take place in the world by creating a governing principle such that it becomes a *New Democratic Republic* such that has never existed before on this planet. So, how can this be done?

The answer to this lies in the *Extraterrestrial Imperative* of natural law itself. LaRouche gave the example of the danger of Asteroids. How can man defend himself against this more dangerous threat? How can the Earth be defended? The only way is to use the present means of warfare for the defense of Earth. As Lyn put it: “This is the new war, this is the new policy of defense....The prevention of doing harm and the means of doing good....That's our mission in the Universe....That's why our whole view of politics must change.” ([The Parties Are Over.](#))

² Lyndon LaRouche, [The Parties Are Over](#). Originally, After an extended discussion on how the danger of nuclear war should be avoided at all cost and that governments should commit their military to the Defense of the Earth against the danger of asteroids instead, LaRouche demonstrates how George Washington was against the party-system and had attempted to prevent its creation in the United States.

Ironically, the answer to that question is also found implicitly in the recent statement of American Ambassador to Russia, Jon Huntsman, who said on June 4th 2018: "It is inconceivable to conclude that you can settle down the Mideast without the United States and Russia dealing with the hornets' nest of an issue called Syria. And, it's inconceivable that you can deal rationally with strategic stability and nuclear weapons when our two countries possess 90% of the world's nuclear weapons. Isolation doesn't fix things. It's coming together." ([LAROUCHEPAC.](#))

Today, this problem is in the hands of Trump; what will he do? How will he deal with this “coming together” of Russia and the US?³ How did Cusa solve that sort of paradox? First, one must discover how the diversity of a multiplicity can return back to its original unity, as Cusa showed in his last dialogue, *De Apice Theoria*.⁴ This dialogue reports Cusa's last fundamental discovery regarding the human conception of God.

In his work, Cusa dared to go beyond the negative theology approach that he had taken in his earlier writing of *De Docta Ignorantia*. In this last dialogue Cusa identified God with *Posse Ipsum (Possibility Itself)*; that is, the actual possibility for the One to be present in the Many. In other words, if the Many has the *possibility* of manifesting the One as the shadow of God in each and all of its parts, it is because the One surely has the *eternal potential* of manifesting itself everywhere in the multiple diversity of the Universe.

As French leader and former Presidential Candidate, Jacques Cheminade, reported recently in a very exciting class on the subject of *The Hunt for Wisdom*, Edgar Allan Poe had also developed a similar conception about the Creator of the Universe in his *EUREKA*.⁵ The most exciting point that Cheminade made in that class was to apply Cusa's conception to the notion of the Republic. Cheminade

³ Remember what Trump said 11 years ago: “Jon Huntsman called to see me. I said no, he gave away our country to China!” ([Donald J. Trump](#), Feb 8, 2012) But, don't forget either what an anonymous American diplomat just reported about President Trump to [Le Figaro](#) on June 9th : “It is difficult to find a precedent where our allies are treated as adversaries while China, Russia and even North Korea have a right to extend their hands.” What a wonderful paradox: *Dona Nobis Pacem*.

⁴ Nicholas of Cusa, *De Apice Theoria*, (Concerning the Loftiest Level of Contemplative Reflection), Translated by Jasper Hopkins.

⁵ Edgar Allan Poe, *Eureka, A prose poem*, Geo. P. Putnam, New York, 1858

captured the political angle of the problem of the *opposites* in the following manner:

“In opposition to a Democracy, you have the Republic, the *Res Publica*, the public interest, created for the purpose of organizing the “demos,” the people. The Republic is a form of government in which, on principle, the authority, the power, and the *possibilities* are organized for the benefit of all. Such is the principle of the Republic. However, this form of government can also degenerate into dictatorship. If sovereignty is understood in the way that sovereignty advocates understand it today, that is, from its original meaning, then, he who knows the roots has the authority and can rigidly fix the established procedures. As a result, priority is given to the general interest and the common good but without the sort of dialogue among people that you have in democracy.

“If you consider in this way the relationship between Republic and Democracy, they appear to be as if they were two opposites: Democracy is something which can end up in anarchy and chaos, and Republic is something which can end up in a form of dictatorship; that is to say: ‘We have a right to impose our principles on you, because we want your well-being. We’re doing this for your own good.’ However, you have a third choice; you have the *coincidence of opposites*, which has been called a Democratic Republic.”⁶

This concept is precisely the one that should guide the leadership of Korea today because this is the way to elevate all of the people to the *unity of those opposites*. The question is not how to bring together capitalism and communism; the idea is how to bring individual freedom to all Koreans and guarantee a durable general welfare to all of them. When the people pray for the Mantle of Heaven to cover all of them equally, it can only be by resolving the paradox of the One and the Many. The idea is not that you want to eliminate the differences; you want them to coincide.

⁶ Jacques Cheminade, *The Hunt for Wisdom*, unpublished cadre school presentation, February 2018.

I am very happy that Jacques formulated the problem in such epistemological terms, because there is no other way to solve it. Restoring Cusa's idea is precisely the mind-changer that is required.⁷

In fact, the reunification of the two Koreas represents the death knell of geopolitics; that is, the end of the Cold War between the United States and Russia, which had split the two regions of Korea into two contradictory forms of government whose unification had been sabotaged during a period of 68 years. Therefore, this is the most significant question that must be focused on: Is the reunification of the two Koreas capable of reflecting a new form of governance for modern nation-states or is their reunification going to be simply an accommodation of two irreconcilable ideologies bundled together artificially where the collage of old conflicts will inevitably break up at the first sign of tension?

It is clear that if the unification of the two Koreas were to be based on the difference of ideologies, such a unity would never hold. If, on the other hand, the unification is based on the will of the people and on the participation of all of the individuals into the reconstruction of the Unity of Korea, in the spirit of the *Common Aims of Mankind*, then, it has the possibility to succeed. In fact, the secret for accomplishing this transformation successfully is in applying a form of the [Peace of Westphalia](#) principle; that is, the principle of the “*benefit of the other*.” Indeed, if this effort of peace is not grounded on the benefit of all of the people of two Korea, it will fail. That is a certainty. The principle of the [Peace of Westphalia](#) is the only actual solution to the paradox of the *coincidence of opposites* and the only appropriate form of economic recovery is the LaRouche economic development process as represented in his “[The Four Laws](#).”

⁷ Cheminade explained the interest for Edgar Allan Poe for his campaign. He said: “So it’s very funny because a friend of ours, Jean Pierre Luminet who is one of the best known experts in space, published the French translation of Edgar Allan Poe’s *Eureka* as a single book with his own introduction. He called the book, *Eureka: The Universe According to Edgar Poe*. I’ve read it, and his attacks against Bacon and Aristotle are violent, and at the same time he praises, as you know, Kepler as the only one having a consistent conception, starting from the unity of the Universe and not from fractions of the Universe. So it’s very funny for the French to have that in front of their noses, because it’s against the British ideology. And the effects of the British occupation of France may not be to be pro-British, but to be against anything that appears to be challenging the rules of the game.” [Cheminade: The Challenge And the Work Starts Now!](#), EIR, May 19, 2017, p. 36.



U.S. Secretary of State Mike Pompeo toasts DPRK Vice-Chairman of the Central Committee Kim Yong Chol at a working dinner in New York City on May 30, 2018. [State Department photo/ Public Domain]

In her recent webcast, Helga Zepp LaRouche commented: "So I think this Korean situation is much more hopeful than what turned out to be the consequence of the German unification, which is really a shame, and needs inspiration. So maybe we can import the Korean spirit back to Germany."⁸

The inclusion of the *Common Aims of Mankind* is the crucial factor in the solution to the Korean problem, because it is only by welcoming all of the people of Korea to the human community's common purpose of breaking through the confine of our limited planet, as a sovereign nation-state, that their reunification will become a beacon of hope for the future of mankind.

⁸ Helga Zepp-LaRouche, [*The World Is Poised on the Brink of a New Order of Peace and Development*](#), LAROUCHEPAC.

CONCLUSION

As LaRouche demonstrated in the video mentioned above: [The Parties Are Over](#), the unity of a constitutional federal government has no need of different parties; what it requires is a “human” citizenry. Therefore, what is required is to unite the Democrats and the Republicans into a single body of deliberation in such a way that the focus is on the improvement of the people, the General Welfare, not party opposition. Thus, the *opposites must coincide in their purpose*.

Moreover, Lyn's presentation was both on the subject of Defense of the Earth and on the One Party-System. The Extraterrestrial Imperative is not based on competition in space, but on cooperation. The interest and intention is about the future well-being of mankind and that is why the focus of the people should never be on partisanship. The party-system is a means of taking the attention away from the priority of the mankind. If you ban competition, you will eliminate partisanship. This means that the ultimate intention and interest of the new Korea government should also be to orient its people toward the objective of the *Extraterrestrial Imperative* of mankind that Lyn has been advocating for the Defense of the Earth.

In summation, I could not find a better recommendation than the optimistic approach of Krafft Ehrlicke when he described the pathway to go beyond the apparent planetary limits. In the spirit of Cusa, Vernadsky, and Poe, Ehrlicke wrote:

“The Extraterrestrial Imperative is a driving force in the natural growth of terrestrial life beyond its planetary limits. As such, it is an integral part of the obviously expansionistic and growth-oriented pattern of life's evolution. This drive caused life to grow from infinitesimal beginnings into a force that encompasses and transforms an entire planet through its biosphere. More basically, the Extraterrestrial Imperative expresses a “first message,” a primordial imperative, bred into the very essence of the universe, driving the evolution of matter from simplest forms (elementary particles) to highly complex structures (e.g., the intelligent brain). A vast

amount of cosmic energy is released by stellar matter in the initial phase of this process—the transformation of hydrogen to helium and heavier elements—and bound up in the later phases, involving the formation and evolution of living matter.

“By these roots, it is possible to identify the Extraterrestrial Imperative as a basic principle that can be derived from a consistent interpretation and generalization of recurring phenomena common to evolutionary processes.

“The Extraterrestrial Imperative is of concrete significance to us. It offers a lasting solution to the growing problem of keeping the societal; that is, the human and biological environmental costs of modern humanity’s life style and aspirations, within acceptable limits. It provides a rational and consistent orientation in the wilderness of past and present events, hence a solution-oriented understanding of humanity’s situation at this important crisis-prone juncture. The evolutionary road on this planet is paved with many crises. In fact, every major advance was preceded by, triggered by, and made possible by crisis. However, not every crisis led to an advance. The penalty of failing the test of crisis is death.

“Taken out of its greater context, and evaluated in a narrow current time frame, each major crisis appeared unsolvable, often suggesting that basic limitations to further evolutionary growth and advances had been reached; when in reality, only a transition from existing to larger frames of reference took place. In other words, growth-oriented transitions tend to give the “optical” illusion of a limit to growth. [...]

“Can a society with claims to enlightenment, and in possession of the knowledge and means to ascertain facts and their consequences, ignore the needs of the billions who have not yet passed through the industrial revolution and those who will be added to the world population in the next hundred years? Can the same sense of reality be so befuddled as to blind them to the economic and industrial as well as the environmental consequences of these needs? Talk about no-growth and dynamic balance ignores or shuns these basic facts and their consequences. It makes a deceptive virtue out of short-sightedness, indifference, or the inability to come up with a solution-oriented answer. It produces an anti-social brand of concern for the environment that ironically contains the seeds of vast environmental destruction, because a mankind suffering and perishing from lack of technological progress and vital growth in productivity will destroy the environment in the paroxysm of mortal crises. It promotes an attitude

that corrodes the will and the ability to work toward the realistic goal of dynamic balance a century from now.

This will require confidence, strength, dedication to excellence, and continued devotion to the principles of freedom, dignity, and enlightenment. In other words, it requires a very different set of social ideals; one that is based on a disciplined, solution-oriented mentality, and on guts. . . .”⁹

FIN

⁹ Krafft Ehrlicke & Elizabeth A. Miller, [*The Extraterrestrial Imperative*](#), EIR, August 26, 2011, p. 37-38.