



From the desk of Pierre Beaudry



EPISTEMOLOGICAL RESONANCE FROM THE FUTURE

(How the Egyptian pyramid builders created an axiomatic change from the future.)

by Pierre Beaudry, January 24, 2013



“The history of the world is self-consistent, like the laws of nature, and unitary, like the individual soul of man. The same conditions bring back the same phenomena.”

Friedrich Schiller.

“It is indeed ennobling to the human soul, to sacrifice the present advantage for the eternal – it is the noblest degree of egoism – but egoism and love separate mankind into two highly dissimilar races, whose boundaries never flow into one another. Egoism erects its center in itself; love plants it outside of itself in the axis of the eternal whole”

Friedrich Schiller

« The intention of classical artistic composition is the art of producing future predetermined effects in the mind of the listener or the observer for the purpose of changing his mistaken ways of looking at the world. This is the reason why human creativity is not a means of interpreting the world, but a means of changing it as a whole by having humanity become a new species. »

Dehors Debonneheure.

Figure 1 Albrecht Durer, Saint Michael Combating the Dragon, while Humanity Sleeps.

FOREWORD.

This is the most important report I have written, so far, on time-reversal. It intends to demonstrate, performatively, the epistemological function of an axiomatic change, and how such a change is an expression of the *epistemological resonance* of the universe, echoing the unity of effect of the human species inside of the individual human mind, from the future.

As Lyn keeps demonstrating, such changes are completely in opposition to British empiricism and cannot be grasped by sense perception, because they show you how you can know by anticipation what you haven't seen or heard yet.

I have chosen the Great Pyramid as an example of axiomatic change from the future, because it represents the best case of an *epistemological resonance* of axiomatic change with the explicit exclusion of mathematics. The report has four sections:

INTRODUCTION: THE FUTURE IS FINALLY HERE

1. AN EPISTEMOLOGICAL PROOF THAT BRITISH EMPIRICISM IS A FRAUD
2. HOW THE EGYPTIANS CAUSED AN AXIOMATIC CHANGE BY DOUBLING THE CUBE
3. THE AMBIGUOUS NATURE OF A BOUNDARY CONDITION
4. HOW CAN THE CAUSE OF HUMANITY BECOME ONE'S IDENTITY?

INTRODUCTION: THE FUTURE IS FINALLY HERE

“Live with thy century, but be not its creature: give to thy contemporaries, but what they need, not what they praise.”

Friedrich Schiller

If all goes as planned, **2013** will have become the year of the Human Species. Therefore, if you were to ask me, which period, among all of the great periods of human history, I would prefer to live in, I would say to you that it is this present period of time, because there never has been, in all of human recorded memory, a moment when so many people from so many diverse nations would have been willing and able to change, so suddenly and so completely, their understanding and power of themselves and of the world, in such a short period of time. The time has come when the need to discover a universal principle of axiomatic change is not greater than the power to institute it.

We are now entering into a historical moment, so great and so necessary for the whole of mankind, that 2013 will be remembered as the year of the *Great Axiomatic Change* of the human individual personality into the human species personality. The poet who is most responsible for understanding and promoting this achievement is the poet of freedom, Friedrich Schiller. The identification of human individuals to the species has always been man's proper identity, but only a handful of individuals in history have been able to realize that ideal of freedom. The ideal of a single

united humanity, as Schiller saw it, is precisely what [Mike Billington](#) recently developed in his presentation to the Schiller Institute in Germany, on November 25, 2012. Mike called it the idea of “calculated dreams of the future.” This is precisely what Schiller had in mind when he bequeathed his calculated dream of the future to us, two hundred years ago. This is also what Lyn calls forecasting.

Why do people misunderstand the nature of their own minds? Can’t they see that this is the best thing they have? I think the reason is because they fear to discover their creative powers, and that such a discovery might become overpowering. So, as a result, they don’t want to know what their mind is for and they think that it is made for something else than figuring out how creativity works and for what



purpose it works. In fact, most people will spend their entire lives without even asking themselves why they have a mind and how they can best use it. They will worry about everything else but their own minds. They will worry about how to grow food, how to cook it, how to eat it, how to raise children, how to make friends and influence people; but they will never inquire about how their mind works and about why it works the way that it does. They will not even seek to mend their mind when it becomes dysfunctional, because it is as if they don’t want to know how to deal with what they cannot see. So, as a result, their mind is the last thing they want to think about. “Out of sight; out of mind!” And finally, those who happen to think about their minds end up worrying more about how they look, than about how they think.

Figure 2 Friedrich Schiller (1759-1805)

Responding to necessity entails a dual function: understanding the function of bringing necessity of the universe inside of your mind, at the same time as bringing your mind to the necessity of the universe outside of you.

On the one hand, the first task is to get people to stop thinking from the bottom up, because everything that exists from the bottom up is anti-universal and exists only for sense perception. On the other hand, when humans think, they must think from the top down, that is, as if mind were to proceed from the common good of the universe and of the human species down to the particular good of the individual. This is the reason why, for example, it is the whole which determines the behavior of the parts, the species which measures the capabilities of the individuals, the gestalt of the One which determines the Many. This is what Schiller emphasized when he said that a man can only become complete when: “The sum of all of these perceptions will become confused with his personality; will flow together into one with his I. The human species, of which he now thinks, is he himself.” ([Friedrich Schiller, Poet of Freedom](#), Volume. III, Schiller Institute, Washington D. C., 1990, Philosophical Letters, p.214)

Therefore, the underlying assumptions behind people’s ignorance of their minds come from a misunderstanding about the nature of universals; and more specifically, from a misunderstanding of the significance of how time affects universals. The first illusion about mind is the conception of time it depends on. People think that time is the continuous sensation of their existence flowing from the past to

the future, whose only interruption is a few hours of sleep every day. Again, the underlying assumption is that their existence is determined only by the management of the present in accordance with what they have learned from the past. That is purely animalistic and not human. Being human is always determined by and from the future.

The determination from the past is a state of existence which comes from the loss of the sense of universality. The present cultures of the world, for example, have all been reduced to fractals by a systematic partitioning of time into a succession of presents going into the abyss of the past without any sense of orientation. Most people, for instance have no idea where the flow of their own existence goes when it goes into the past, or where it comes from when it comes from the future. As a result, they will understand, falsely, that the future develops out of the present, and that it is the past which must determine the present and the future outcome of the present. That is stupid. And therefore, the more you hold on to the past and the longer you do it, the less you understand the future.

For the same reason, people think that it is the sum of individuals which defines a species, that one's identity comes from being an individual, and that the purpose of life is to perfect the individual character of singular human beings. This is all nonsense. This is how the cult of movie stars was born at the beginning of the last century. As a result of this failure in mankind's ability to think from the top down, individuals have become increasingly incapable of understanding universal physical principles of nature, and of realizing that their discovery can only come from a universal mind. This is how the universality of mind and of mental powers came to be replaced by environmentalism and their visual and sound effects. What must happen, therefore, in order to change this sad state of affair, is that a major shock in human affairs must take place in the world as a whole, and very soon.

That shock must force the majority of the thinking people of this planet to discover that it is the species which determines the individuals and not the other way around. People will have to realize that it is the whole which determines the parts like the future determines the past. It is the future generations who determine the nature of all the human actions of today. So, how do you satisfy this future appetite of the mind? How do you fill your appetite with the future good? Man knows only too well the pathway to satisfying his physical needs; but what about his mental needs? This is the central question that Schiller posed for the human personality in his *Letters on the Aesthetical Education of Man*. The main function of the human mind is the common good of mankind. For example, this is where the principle of the Peace of Westphalia comes in; that is, the benefit of the other. That is the form of the future. But, such a peace can only be realized when you secure the pathway to the good for the mind of what mankind should become, and not for what it is. Here is how Schiller put it in the Ninth Letter:

“Urgently the unhappiness of his species speaks to the feeling of man, more urgently its degradation; enthusiasm is inflamed, and the glowing desire strives in powerful souls impatiently to the deed. But did he also ask himself, if these disorders in the moral world offend his reason or not rather cause pain to his self-love? Knows he it not yet, so will he recognize it by the eagerness, wherewith he presses for definite and expedited effects. The pure moral instinct is directed at the unconditioned, there is no time for it, and the future becomes the present to it, so soon it must necessarily develop out of the present. Before a reason without limits is the direction at once the completion, and the way is traversed so soon it is taken.” ([Friedrich Schiller, Poet of Freedom](#), New Benjamin Franklin House, New York, 1985, p. 242)

In other words, since, in truth, reason has no limits but, rather, boundary conditions to deal with, direction must therefore coincide with the completion of its action as it accomplishes it, and the pathway of that direction should be completed at the same time that this reason is acted upon. Thus, you secure, performatively, the pathway to the good by eliminating the obstacles to the freedom of mankind, and the way to root out obstacles is found by making sure that the action of clearing out the pathway is the same as taking it, and of consuming it, in the direction of universal good, which is located in the unconditioned freedom of the human mind.

1. AN EPISTEMOLOGICAL PROOF THAT BRITISH EMPIRICISM IS A FRAUD

When you start something, never start from the beginning; always start from the end, otherwise you will not understand why you are doing what you are doing, and you will miss your objective, which is to challenge someone else with a new view of the world. So, if you start by locating in your mind a future reader, and then, work your way back from the future to identify a mistake that you don't want him to make, I suggest you use Schiller's idea of time-reversal and apply it to Lyn's polemical method. As Schiller said: "...the universal historian ascends from the most recent world situation, upwards toward the origin of things." (*Frederick Schiller, Poet of Freedom*, Volume II, Schiller institute, Washington D.C., 1988, p. 267) The point to be made is that not only is time-reversal the time of creativity, but it is also the true orientation of progress in the evolution of living processes. This epistemological time reversal process shows you exactly how you can generate an insight by hindsight from the future.

As Lyn often demonstrated, the reason why the Newtonian tradition must be dumped as a fallacy of composition is because the proof of existence of anything does not lie in sense perception, but in the interstices of a mind that is turned to the future. And, the proof of the matter, ultimately, is that the more you rely on sense perception, the less you know about anything. This is how Lyn put it:

"So what you want to do is set up an actual experimental basis which is non-Newtonian, absolutely non-Newtonian. No Newton allowed anywhere near your premises. And that way, by eliminating the prejudices, the foregone conclusions, by eliminating those, which the Newtonian tradition dumps on us, *en masse*, by just throwing that out, entirely; we don't accept that. We want proof. And sense-perception is no proof! You want surrogates for sense-perception, which are not sense-perception, so that you do not limit yourself to sense-perception which just puts you back in the same old trap all over again, of knowing less than you did when you started!

"Which was what the effect of Newton was. People suddenly knew much less than they had known before. You've got to avoid the idea of 'let's be practical.' Let's be practical is actually a substitute for the term of 'lets be dead,' and that's what it comes to now.

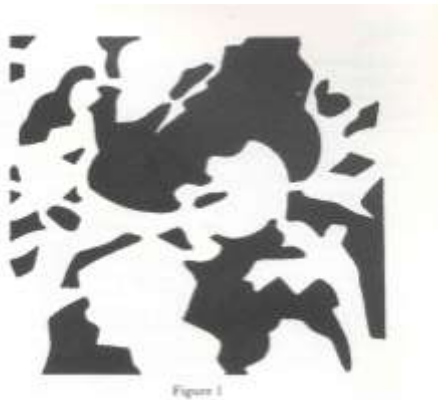
"But we have the capability, implicitly. Not actually, but implicitly, we have the capability. If you decide you're going to look at the Solar System, at least the internal part of the Solar System, from the standpoint of Mars, and setting up an experimental system, which is going

to be more free than what we're used to on Earth, we will discover things.” (Lyndon LaRouche, *NEC Meeting* for Tuesday, January 8, 2013.)

Let me set up the conditions for such an experimental proof at this time, and demonstrate to you that sense perception is not the proof of anything. Take the little gestalt device that British biologist, Rupert Sheldrake, used in his book on *A New Science of Life*, and apply it in the manner in which psychologist, Wolfgang Köhler, discussed his *Gestalt Theory* with Max Planck on the matter of the mind by negating the statistical method of forecasting; that is, by applying the gestalt idea to a conception of the human mind oriented toward the future, as opposed to being oriented toward a sense perception array of statistical “morphic units” emanating from the past. The reader can find the Köhler solution to this insight question in *Gestalt Psychology*, A Mentor Book, New York and Toronto, 1947, Chapter X. The proof of insight that Köhler provides in that book is entirely performative in character.

Sheldrake used what he called a hypothesis of “*morphic resonance*” to demonstrate how the sense perception form of things (“morphic units”) and the behavior of things emanate from past events for all living creatures. This is nothing but a modern rendition of the old Aristotelian hylemorphism without the underlying assumption of fixed eternal forms. It is a fraud, and it can be demonstrated to be a typical British empiricist fraud, because it is a typical Newtonian fallacy of composition.

I will now demonstrate to you that the very example that Sheldrake used to demonstrate a proof of validity of his neo-hylemorphic hypothesis actually demonstrates the opposite. As a matter of mind, the proof of a discovery of principle always emanates from the future as opposed to the past, because while sense perception claims to show knowledge in what is already there, the mind discovers principles from what does not yet exist, but is about to come from the future. See **Figure 3**.



For example, the significance of the following gestalt experiment is not proven by the perception of a few people who “see” the hidden images before everybody else, as Sheldrake claimed, but by the mind of the great majority of those who do not “see” them, but who can only imagine them after they have been shown to them. What causes that gestalt experiment to work is located in what you don’t see; that is, in what is not there for your sense perception to identify. Why? Because the truth of the matter comes after the failure of sense perception, when the image is shown to those who did not see it in the first place. Sheldrake noted this anomaly about this gestalt picture, but he did not make any effort to demonstrate its truthfulness as a pedagogical thought-experiment.

Figure 3 The Sendall Gestalt. (*A new Science of Life*, p. 251

According to Sheldrake, on August 31, 1981, this experiment was televised on a British programme called *A Plus*, which was broadcasted on ITV across the British Isles. The experiment consisted in showing those two different pictures each containing a hidden image. The test lasted a period of about one minute for each picture, before the images they contained were identified to the viewers. I recommend that you replicate this experiment here and now, for yourself, before you look at their images two pages down. It is preferable not to look for the answer now, because you will miss the joy of the discovery if you do.

Those two pictures were created by Morgan Sendall, and were intentionally composed with a significant degree of difficulty so that only a small percentage of people would be able to identify the hidden images. The two false underlying assumptions of this British experiment were to prove the acuteness of sense perception of a happy few over the many, and to demonstrate that the present is always determined by the past. Then, Sheldrake added: "After a short while, the answer was revealed, and this then 'melted' back into the puzzle picture so that the previous hidden image was now readily apparent." (Rupert Sheldrake, *A New Science of Life, The Hypothesis of Morphic Resonance*, Park Street Press, Rochester Vermont, 1995, p. 250) Whatever statistical results Sheldrake may have retained from this televised experiment is of no value whatsoever, because the results are a fraud committed against the creative power of the human mind. The following process is what Sheldrake should have explained, but did not. If he had taken the experiment a step further, he would have proven the total fallacy of British Empiricism.

The true significance of this gestalt experiment is exactly the opposite of what Sheldrake made it out to be, because the secret of the discovery is located in how the imagination passes from the plane to the solid dimensionality. It is the majority of the people who are not able to see the hidden images, who are at an advantage over those "happy few" who believe they have seen them empirically with their own eyes; because the majority are the ones proving the validity of the experiment by way of a time-reversal delay function of their mind instead of their sense perception. It is their memory walking backward in lock-step with their imagination which provides the proof of validation of the experiment by showing, through a time-reversal delay, that they are no longer able to forget these images after the future has been shown to them. That is the point that has to be made with this experiment in *time-reversal resonance*.

In other words, the proof of validity of this gestalt experiment is apodictic and not located in sense perception. It is located in the torus of the mind and is formed by the memory and the imagination, as if to demonstrate how the spotty shadows projected on the wall of Plato's Cave were meant to point to an idea of something else coming from the future in order to change the past. It is the past that you change, not the future. The question is not what is there to see, but what is there to understand behind what you didn't see. This is the point that British empiricists miss all the time. For them, there is nothing behind what you see. What you see is what you get. On the other hand, once the images are made visible to those who did not see them at first, they never fail to be remembered again, when they become fixed in the memory of those persons' mind for all future time to come. The effect is similar to the idea that Schiller developed in the *Cranes of Ibicus*.

“ ‘So there! See there, Timotheus,
Behold the cranes of Ibicus!’ –
And suddenly, the sky is dark’ning,
And o’er the theater way,
One sees, within a blackish swarming,
A host of cranes pass on its way.” (*The Cranes of Ibicus*, in [Friedrich Schiller, Poet of Freedom](#), *The Poet of Freedom*, The New Benjamin Franklin House, New York, 1985, p. 341)

That *memory-imagination-retention-effect-of-time-reversal* is the same as the experience of an axiomatic change in the evolution of the human mind as a whole. “Oh! So, that’s all there was to it?”



Prior to a discovery of principle, the state of the mind is filled with disparate, capricious, witches, and such fearful unfamiliar and disconnected things that seem impossible to fight back. Then, suddenly, the will of the truth-seeking function causes the mind to generate, by anticipation of the future, the discovery of a principle, like the guilt of a murder which is about to be brought to the light of justice by the fear of its discovery.



In both cases, it is the future of a past to be changed which is brought to consciousness, and I might add, a future based on improving the present condition of the human species. Once such an event has taken place, you can never forget it, and it cannot be forgotten, because, like an axiomatic change, it can never be undone. That is how the intention of progress embodied inside of the universe works by inference through injections of higher energy-flux density. It is the anticipation of a similar historical event which is expected to take place, at any time now, in the present strategic situation of the world financial breakdown crisis. This is why this current historical period is the greatest axiomatic moment of change in all of recorded human history.

Figure 4 The hidden images of the Sendall Gestalt experiment. (Sheldrake, Op. Cit., p. 252)

Thus, the scientific proof of insight cannot fail to be convincing, because it is made in the proverbial pudding. The proof is not located in the observation of anything through sense perception or in the description of some external design, but is formed *in situ* through hindsight by anticipation of a future change, yet to be known. It is clear, therefore, that Sheldrake was not able to bring that fact to the attention of his readers, because that was not his intention. Regardless, this memory-retention-effect from the future is still the inescapable proof that it was not the fallacy of composition of an Aristotelian *morphic resonance* from the past that was demonstrated by his experiment, but the creation by the mind of a Platonic emanation from the future, which is produced at a higher level of *epistemological resonance* of the universe, and specifically at the expense of sense perception. Sheldrake’s notion of *resonance* was the right idea, but it was simply not applied at the right time, at the right place, and with the right intention.

The problem that this experiment solves for science, therefore, is that the evolution of life does not start from the bottom up, but from the top down; that is, from the mind to the ameba, and not from the ameba to the mind. As Vernadsky hypothesized correctly, the principle of living processes of the Biosphere on Earth came from the dynamic interactions of the Cosmos as a whole and through the Solar System in particular. Thus, Lyn's call to establish a new humanity, based on the projection from Mars back to Earth, as the proper venue to proceed in the defense of the Earth from the future. The egg and the chicken proceed from the bottom up, but the creative processes of the universe proceed from the top down from the future. Progress starts from the end, and living processes develop creatively by being pulled forward from the future by their inner tendency to become mind. It is the Noosphere which generates the Lithosphere and the Biosphere, not the Lithosphere and Biosphere which generate the Noosphere.

The pathway of life is guided by a principle of higher ordering, which sense perception cannot grasp and the so-called practical method of testable prediction with statistical averaging cannot measure, because it is based on false assumptions coming from the past. Only the creative mind can measure the hidden future. However, Sheldrake almost went as far as to admit that the proof I have just given you was possible, when he concluded:

“It will also be assumed on the ground of simplicity that morphic resonance takes place only from the *past*; that only morphic units which have already actually existed are able to exert a morphic influence in the present. The notion that *future* systems, which do not yet exist, might be able to exert a causal influence ‘backward’ in time may perhaps be logically conceivable; but only if there were persuasive empirical evidence for a physical influence from future morphic units, would it become necessary to take this possibility seriously.” (Rupert Sheldrake, Op. Cit., p. 96)

If you wish to prove to yourself that what I just demonstrated for the visual imagination is also true for your hearing imagination, take the Bach test of how to go to the future as Lyn suggested. Demonstrate how, with the Bach Lydian grouping of three well-tempered minor third intervals, you can know which note you must go to next! This is the sort of ordering of interrelationship of notes that Bach inserted from the very beginning, in his *First Prelude in C*, which tells you what the next note is ordered to come next. For example, play on a keyboard the combination of three Lydian intervals such as C – E^b – F# and A, and listen to what that dissonant arrangement leads you to. What is the next note that such a Lydian dissonance suggests to you? What is that note which is pulling you from the future and that you have not heard yet? That next note is B^b, and the key change you have been led into is B^b major or minor. This is how you can know how to go to the future without having been there before! That is the basis for all of Bach's *Preludes and Fugues*, as well as for all classical artistic composition. If you cannot hear that in your mind, then you cannot make the difference between Bach and Buxtehude. Learn how you can order these intervals properly and you will always know how to go to the future. Lyn made the point exceedingly clear on this matter of mind when he said:

“It's this; it's the anticipation of the future. What's the difference between mankind and the ape? Mankind knows the future. The ape doesn't. The ape knows what has happened; the ape knows what it's going to react to. He's controlled by reaction; that makes him an animal! The human being has to have an insight into the future. And *to control* the future by being able to anticipate the future, you can control it. If you can control it, you can understand it. Therefore there is no competent scientist, who is *not a classical musician* – can't be! Because if you don't

have Bach, you don't have the vehicle you need, to know what the word *future* means! ([LYNDON LAROUCHE AND THE LAROUCHE PAC POLICY COMMITTEE DISCUSSION](#), Monday, January 21, 2013)

2. HOW THE EGYPTIANS CAUSED AN AXIOMATIC CHANGE BY DOUBLING THE CUBE

What is the nature of an axiomatic change and why does it come about as an inevitable natural event in the course of universal history? Over the last 500,000,000 million years of evolving living processes on Earth, axiomatic changes have taken place at regular galactic cyclical intervals of about every 64 million years of the evolution of our Solar System within our Galaxy. As geological remains show, these changes were dominated by great extinction events, such as the case of the extinction of the Dinosaurs that accompanied the disappearance of almost all of animal life about 66 million years ago.

These axiomatic changes were characterized by the fact that the great majority of vegetable and animal species then living were not capable of surviving the changes that took place in the galaxy, and were replaced by new forms of life with entirely new characteristics that never existed before. This indicates that the evolution of species is not determined by past life, but by a future oriented process of life which comes from the galaxy and from the universe as a whole, from the top down. In that sense, an axiomatic change is a general species change which eliminates all of the living modalities that are no longer capable of changing their passed axioms of behavior and which introduces, through an increase in energy-flux density, an entirely new system of modalities coming from the future demonstrating greater improved forms of life that never existed before.

In the case of the thinking human being, however, such axiomatic changes are similar to those of living processes, except that the changes occur in the minds of people as opposed to their biological body. When a child becomes a mature human being, for instance, he goes through the crisis of an axiomatic change; and each axiomatic change he goes through after that, eliminates all previously validated ideas by creating conditions for the existence of completely new universal principles that did not exist before. They could not have existed before, because they came from the future. I will now demonstrate the case of one such axiomatic change which occurred about 5,000 years ago, in ancient Egypt, but which has still not been registered in the minds of mankind.

Lyn often said that the secret of the Great Pyramid of Egypt resided in its shadow, and I have always concurred with that. But, what is the Great Pyramid the shadow of? The answer to that question is: The Great Pyramid is the shadow of an axiomatic change between the geometry of the sphere and the geometry of the cube without the use of mathematics. Just like in the Sendall Gestalt, that change required a change of epistemological dimensionality, which occurred not simply by adding a new arithmetical power, like the cubic power, for instance, but by adding a completely new dimension to the human mind by the discovery of a new universal principle. **Figure 5** shows a medallion of the Pyramid Triangle inscribed in a circle that gives you the geometric construction of this axiomatic puzzle; that is, what the Egyptian cube doubling series is expressed by the proportion: **AB : AM :: AM : AP :: AP : AC**.



Figure 5 Pyramid Triangle showing the [Archytas](#) proportionality for doubling the cube.

The proof of the harmonic ordering of this Pyramid Triangle does not lie in numbers, but in the idea of growth by doubling in volume as do four successive cubes. We know this is true because the universe does it all of the time. This proportionality is geometry without numbers. The harmonic ordering is such that AB is to AM as AM is to AP in the same proportion that AP is to AC. The result of this ordering is that the volume of four cubes whose sides are respectively AB, AM, AP, and AC are the double of each other. The well-tempered division of three major thirds within a given octave is also related to the same proportion. In fact, if you cube the values of the four major third C^1 , E, Ad, and C^2 , you will have the same cube doubling series. They follow the golden rule of the three-mind problem.

The reason why the two means, AM and AP, cannot be calculated mathematically is because fractals cannot replicate the true reality of the idea of change. The point to be made is that straight-line fractals are not admissible in a universe of spherical circular action such as the Spherics of Pyramid astronomy was based on. Ideas are much more precise than fractals because circular action cannot admit of straight-lines in a rotating spherical universe, while only ideas can. However, this geometric construction is feasible because of the presence of two completely different and successive dimensionalities, that of the sphere and that of the polyhedron. In other words, a polyhedron universe is made by spherical ideas. In that sense, mathematical fractals are like oligarchs who try to rule in a universe where roundness is the citizen. The same situation applies with respect to the digital/analog debate today: the universe is simply not digital. Now, how is the Great Pyramid the physical shadow of an axiomatic change?

This Great Pyramid Triangle, for instance, is literally the physical shadow of the projection of the Doubling of the Cube as developed by [Archytas](#) through his use of a Cone, a Torus, and a Cylinder. The curious aspect of this discovery, otherwise known as the Delian problem, is that the [Archytas](#) solution projected down from the north pole of the heavenly sphere (**Figure 6**) took place in Egypt three thousand years before the [Archytas](#) discovery was made. My question is not, why this was not reported before; but why is it necessary that it were made to be rediscovered afterward from the future. Here, in **Figure 7**, I have used a conical projection to show how the Pyramid triangle is constructed as a shadow by rotating the scalene triangle at an angle of 45%, or $1/8^{\text{th}}$ of its circular base. This is how the shadow of the Great Pyramid generates the first mean-proportional line segment AM of **Figure 5**. That shadow triangle corresponds to half the Great Pyramid Triangle, which later became known as the Kepler triangle.

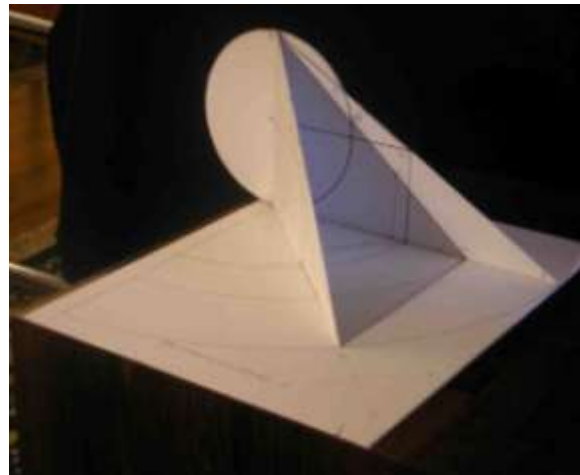
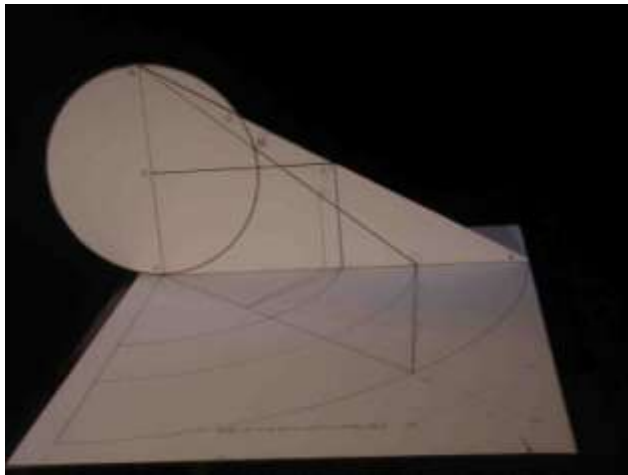


Figure 6 Projection of a scalene triangle of 30, 60, and 90%.

Figure 7 Shadow of the Great Pyramid.

The astronomical reason for that projection to be precisely 30 degrees is because the Pyramid at Giza has to be at the latitude of 30 degrees, and the original Hippocrates of Chios ratio condition for doubling the cube has to be respected as being $2/1$. Those two conditions are the key to the whole construction, because the only geographical location they can be satisfied in a pyramid form is at Giza, Egypt. The Hippocrates condition was thus stated in a letter from Eratosthenes that said: "... then Hippocrates of Chios discovered for the first time that, if we can devise a way of finding two mean-proportionals in continued proportion between two straight lines the greater of which is double of the less, the cube will be doubled" (Sir Thomas Heath, *A history of Greek mathematics*, Vol. 1, Dover Publications, Inc., New York, 1981, p. 245)

There is no evidence to show that the Egyptians knew how to double the square or how to find the diagonal value of the square and calculate square roots mathematically, and yet, they knew how to double the cube. The question is why were they able to make that leap over mathematics? The answer is simple: they started from the future and from the top down. They did not start with sense perception. This is the only way that people are able to make axiomatic jumps before they learn mathematics, because that epistemological power is everywhere in the universe, including in the nature of the human mind. But, if people learn mathematics first, they may become crippled for life, and they may never be able to make an axiomatic jump after that.

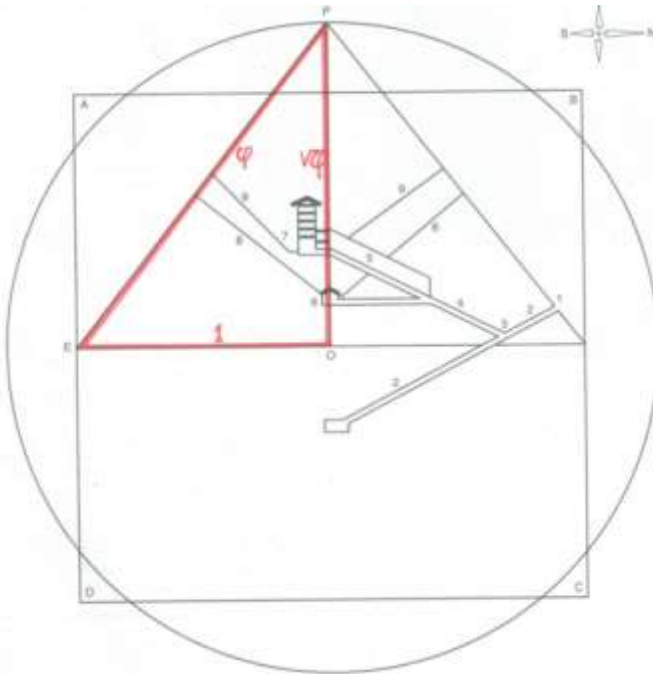
Similarly, it seems that the Egyptians had no concept of pi, yet again, when you circumscribe the Great Pyramid Triangle within a circle, you are immediately able to generate a doubling series of cubes, as if the boundary condition of a circumscribing circle reflected the shadow of an axiomatic change underlying the process. This is very strange, indeed, and that circumscribing function of the Pyramid Triangle appears to give a different meaning to the old idea of squaring the circle.

The irony is further compounded by the fact that the author of [*The Shape of the Great Pyramid*](#), historian Roger Herz Fischler, described every aspect of the triangular shape of the Great Pyramid from past historical accounts, including the relationship to pi and to the Kepler triangle, but he forgot to look into astronomy and into the relationship of doubling the cube between the pyramid and [Archytas](#). The

reason for this British omission may be simply located in the fact that the Egyptian interest was not mathematical, but axiomatic; because, if ever there was an epistemological problem that Egyptian builders had been interested in and had to solve, it must have been to figure out how to generate the cube from the sphere. For example, nothing indicates that Egyptians were interested in finding squares that were double the area of two other squares, yet the building of the Great Pyramid has the power of determining the area of cubes that are twice, four times, and eight times the volume of a given cube. Why would the Pyramid builders do that? The only answer I can come up with is that they must have been thinking from the future. Doubling comes from the future, not the past.

The point that I wish to make, here, is that the shape of the pyramid, that is to say, its shadow is sufficient to establish the hypothesis of an epistemological resonance from the future. There is no magic or UFO hypothesis, here. The point is that the Pyramid Triangle hides a more profound reality of principle than has been thought possible throughout history. This begs also the question: Was there some latent anticipatory resonance in this shadow of the Great Pyramid, which might have reflected a principle of the future, a principle of some epistemological value that has not yet been recognized, but which is still to be understood at some precise future time?

The second fascinating idea derived from the Pyramid Triangle, and which also has universal resonance is the progression of the “divine proportion” (*proportio divina*) in the Kepler triangle, where the three sides of the triangle are characterized by the golden section.



(**Figure 8**) Kepler said of this triangle: “Geometry has two great treasures: one is the theorem of Pythagoras, the other the division of a line into mean and extreme ratio. The first we may compare to a mass of gold, the second we may call a precious jewel.” (Karl Fink, *A Brief History of Mathematics*, The Open Court Publishing Company, Chicago, 1900, p. 223) Well, I might add that within that “jewel” there is resonating another hidden treasure that Kepler did not identify, and which is the Great Pyramid axiomatic proportionality for generating the cube from the sphere.

Figure 8 The Kepler triangle and the cubic relationship of the pyramid to the sphere (*21st Century*, Summer 2004)

The irony of Kepler, here, is that he was not assigning any mathematical value to these two processes, only a value of growth that pertains to life and its discovery of principle. However, the error that most mathematicians make in the use of this so-called “golden section” is that they turn it into a natural law. Sorry, but mathematics cannot express natural law, as Lyn demonstrated so many times. The best that mathematicians can do is to provide fractal approximations where the numbers cast shadows that

should tell of the hidden presence of a universal principle, but, like bad actors, they keep showing off the make-up of their individual characteristics. Then again, a real proof of that can only be given, performatively, through an act of axiomatic change that takes place in the human mind.

In this case, the third axiomatic characteristic of the Pyramid Triangle is the pyramid's proportionality with the sphere. As I demonstrated in my article in 21st Century, "The height of the pyramid is to the perimeter of its base as a radius of the same height is to the circumference of a circle." (Pierre Beaudry, [Pythagorean Spherics: The Missing Link Between Egypt and Greece](#), 21st Century, Summer 2004, p. 54) The implication, here, is that the pyramid is proportional to the sphere of the heavens! This is not the fallacy of squaring the circle by attempting to find an equivalent area between a given circle and the area of a square. This is the actual performance of establishing the same proportional measure between the circumference of the heavenly sphere and the perimeter of the Great Pyramid as an astronomical observatory. The construction, thus, replicates the original concept that the Greek identified with the word *γεωμετρία* (geometria) meaning the "measure of the Earth" by performing its unique proportion, *in situ*, with respect to the sphere of the heavens. Thus, the Earth can only be measured from the heavens.

Therefore, the doubling of the cube, the divine proportion progression, and the axiomatic proportionality between the pyramid and the sphere form the shadow of the three epistemological sides of this Great Pyramid Triangle experiment without mathematics. Although the axiomatic gaps between those dimensionalities prevent the mind from measuring a continuous mathematical pathway between them, the proportionality between the intelligence in the heavens and the intelligence in the human mind did not escape the Pyramid builder's insight. It is the principle behind the proportion which counts, not the numbers. This mathematical failure is what defines the axiomatic difference between sense perception and mind. The incalculable mathematical discontinuity between the two domains of the Heavens and the measure of the Earth is such that a common measure cannot exist between both unless the principle of an axiomatic proportion is discovered from the future. Thus, the common magnitude of a creative axiomatic change is established precisely between the Great Pyramid and the sphere of the heavens, as between the human mind and the Mind of God. That is the true foundation of scientific knowledge. In truth, what the pyramid builders had discovered was not simply how to double the cube, but most fundamentally how to apply a scientific measure of change of the human mind without the mystifications of the high priests, without the cult of the dead, and without the fallacies of composition of mathematics.

3. THE AMBIGUOUS NATURE OF A BOUNDARY CONDITION

The reason why I have raised these questions about gestalts and Egyptian Pyramids is for the purpose of understanding how to organize people in a situation where the current economic system has reached the limits of its ability to exist. So what I wanted to do was to show how to get out of an impossible situation. The last thing you want to do is to comfort people by telling them that you have a solution to the crisis. You don't have a pyramid to sell them. That's the wrong way to go. The intention is not to tantalize people with a brand new way to save the world from extinction, nor are you looking for their support to your anti-extinction solution; you are out there to change them by telling them the truth.

You want to make them think about new things, impossible things they have never thought about before, and which might be necessary to examine if they want to save their lives.

So, the first thing you must do is to turn them to the future with new axiomatic ideas, because only new principles, that never existed before, can provide a new set of more advanced boundary conditions that need to replace the ones that are currently breaking down. Why does it work that way? Because, the cause of the breakdown comes from the failure of the old system to tell the truth and to change, and from the emergence of a new principle that is forcing a change on the universe as a whole. The key resides in discovering how to change boundary conditions from the top down. And the first condition is that you never compromise with the truth.

If people reach a breakdown point without the realization that such a paradoxical state of ambiguity is taking hold of them, they will be in a state of complete confusion where their former belief, that everything is possible, will have been turned into a new state where nothing is going to work. And, that's the crucial wedge to stick between memory and imagination in people's minds. They have to go through the crisis and come out of it successfully by looking the truth in the eye. That is the reason why the pedagogical use of paradoxes is so important.

This is also the time where ironies come in. That is, when you discover that the more you attempt to fix your bankrupt condition, the more you accelerate your own demise; because the boundary conditions can no longer hold the tension of the old system. This is what Brunelleschi had to discover in order to erect his famous Florentine Coupola. People become ridiculous in attempting to save what they no longer have. We have now reached such a time where the current historical breakdown crisis of the world monetary system has already happened. We are now at the point where it is the defenders of the old system who will bring the system down, by themselves, with their attempt to save it at all cost. For instance, this is where we have come to be in a situation where the Federal Reserve is currently bailing out the too-big-to-fail banks at a rate of \$85 billion a month, or \$1.5 trillion a year. This is where the population must be made to realize the foolishness of their ways and change, but they won't, because they don't have the guts of going against public opinion and against the general insanity that surrounds them. This is the time when you find yourself all alone with a population of no more than about 5 percent who will find their courage to follow you only if you muster the courage to lead them, yourself.

However, there is a difference, here, between the insanity of yesterday and the insanity of today. Yesterday, people realized that if the current of the river was a little swifter than it should have been, they decided to turn the boat around, as they began to hear the sounds of what they were trying to avoid. Today, on the contrary, when people realize the current is moving swifter, they peddle faster to their doom, and don't listen to the rumble that surrounds them. They act like President Barak Obama, because they believe that they are too big to fail. But, the result will be quite different than Obama thinks. This brings up a simple, but critical question: how many people do you need to turn the entire population of the world around in time to save them from their own stupidity? And the answer is, you don't know. That is why you go for the jugular and get maximum you can get.

In other words, it is not very clear what people will do when they have reached the Niagara of the current boundary condition in the present crisis, because it seems that most people are willing to go ahead to their doom knowing that they don't have in themselves the power to save themselves. That's why Lyn

invites us to reach out to between 5 and 10 percent of the population who are still sane enough to change and save their own necks. But, even that is not guaranteed. So, what is the idea that must come from the future and which will provide 5 percent of the population to follow the leadership of the LaRouche movement, worldwide?

4- HOW CAN THE CAUSE OF HUMANITY BECOME ONE'S IDENTITY?

“Elevate to the dignity of human beings all of the individuals of the human species.”

Lazare Carnot

There is only one way that the whole of the human species can become alive inside of your mind, and that is, by identifying yourself with the *epistemological resonance* of the scientific and cultural progress of mankind throughout the centuries and by devoting your life to it. But, this devotion requires that you make the decision to take the responsibility for the human species and become a world historical figure by committing yourself to that higher mission. There are many examples of such individuals throughout history, but there have been very few whose lives have been recorded as having changed the face of the entire species of mankind by their having lived. Jeanne d'Arc is a case in point, whose mind was best represented by Schiller's drama, *The Virgin of Orleans*. This is how Schiller related to Jeanne's decision to make that decisive step.



*“Thou echo, lovely voice upon this vale,
Which oft an answer gave to my refrain –
Johanna goes, and she ne'er comes again!
Ye places of mine every silent pleasure,
You, do I leave behind for evermore!
Disperse yourselves, ye lambs, amid the heather,
Ye are a flock without a herdsman more,
For there's another herd which I must pasture,
On danger's yonder field of bloody gore:
So hath the spirit's call to me been given.
I'm not by idle earthly longing driven.”*

(Friedrich Schiller, *The Virgin of Orleans*, in [Friedrich Schiller, Poet of Freedom](#), Volume III, Schiller Institute, Washington, DC, 1990, *The Virgin of Orleans*, Prologue, Scene IV, P. 47.)

Figure 9 Jeanne d'Arc of Notre-Dame de Reims Cathedral, France.

The point that Schiller made, here, is that there comes a moment in every one's life when a choice must be made with respect to a commitment to the human species. Such a decision may be reflected in a national cause or in a universal cause, but it is always a reflection of how the true identity of each human individual is related to the human species as a whole. The choice always calls for burning your bridges

and identifying with a greater purpose in life than taking care of your own personal interest. This is, however, a sentiment which is disappearing more and more from the general pool of the population, because the concern for the human species is less and less present in the cultures of today's world as an ideal to replicate, while the center of attention is entirely focused on sense perception.

In conclusion, let's read a section of Schiller's Letter 11 *On The Aesthetical Education of Man*, which brings the process of this axiomatic riddle to be resolved through the paradox of freedom and necessity. Schiller recognized that, in man, there exist two opposite tendencies, change and no-change, which he identified as the *changing condition* and the *enduring person*. As he said:

“Person and condition – the self and its determinations – which we imagine to ourselves in the Necessary Being as one and the same, are eternally two in the finite. In spite of all persistence of the person the condition changes, in spite of all change of condition the person persists. We go from rest to activity, from emotional state to indifference, from agreement to contradiction, but *we* are yet always, and what immediately ensues from *us*, endures.

“[...] The person must thus be its own ground, for the Enduring cannot flow from the changeable; and so we had then first of all the idea of the absolute, in-itself-grounded-Being, i.e. *freedom*.” ([Friedrich Schiller, Poet of Freedom](#), New Benjamin Franklin House, New York, 1985, p. 246.)

The critical point to remember with this paradox of change and no-change is that this experiment is the portal of entry into the moral identity between the individual mind and the human species, which can be likened to a thunderous battle of warrior angels in the stormy heavens forecasting the rise of a silver lining for all of the sleepy heads below. But, the tension of Schiller's great arc of freedom raises another paradox. There is no doubt that the person persists in spite of the changing condition, but what if the condition of change is for the person to become identified with the human species? How can the person keep his identity and become identified with the human species at the same time? Will he not be considered as being “*beside himself*”?

The answer to that question is no, because this is only an apparent paradox, which can be solved by considering the human species as pertaining to the changing human condition and not to the permanence of the person. On the other hand, if the human species were fixed and were to pertain to the condition of no-change, as oligarchism wishes humanity to be, then the human species would fall back into the millennial degraded state of no-change, with its well known deceptive types of individuals: the masters and the slaves. And, that is precisely the situation that is breaking down in the world moral and economic crisis of today. Lyn made a similar point when he identified the difference between the individual pleasure-pain principle and the love-for-human-society principle:

“Therefore, we must distinguish the literal pleasure-pain experience from the motive of a purpose which lies outside of the merely biological experiences of bare pleasure and pain *per se*. What is essential is the human purpose for a living, human social experience, rather than pleasure-pain defined otherwise. We depend upon that which the human species depends for a truly existential experience as being an active part of the human form of a generalized social experience of progress in the human experience.” (Lyndon LaRouche, [THE SUBJECT OF SENSE-UNCERTAINTY](#), January 15, 2013.)

This means that the historical period in which humanity has now entered is entirely based on the axiomatic choice between mortality and immortality, between the pleasure-pain principle and the advantage of the other principle, between egoism and love. It is that choice which now determines the future outcome of human history and will decide whether mankind survives or becomes extinct. And that is why, during this **2013** New Year,

*If everyone could understand,
As much as one is capable,
Then, the world would happily stand
As the best of all possible!*

FIN