

---

---

# THE ANTI-ENTROPIC SECRET BEHIND TUTANKHAMUN'S TOMB

THE EPISTEMOLOGICAL LEAP FROM MYTH TO KNOWLEDGE.

By Pierre Beaudry, 3/11/2016

---

---



**Figure 1** Golden sarcophagus of Tutankhamun in the funeral chamber of his tomb in the Valley of the Kings, Luxor, Egypt. Credits: MOHAMED ABD EL GHANY/REUTERS.

## FOREWORD

*When I started investigating the nature of God, I was not thinking of religion per se. I was interested in finding out the qualities that I would have to have if I were Him. So, almost immediately, the first idea that came to me was that God must be exactly the opposite of an oligarch; that is, He must be personally truthful and just to mankind.*

*Next, the second idea that came to me was that God has to be the uncaused principle of everything that changes in the Universe. So, in that sense, he could not, Himself, be created, because He would have to submit to change. The problem is: How can such a cause be represented as an idea?*

*And, finally, the third idea that came to me was that God had to be merciful, because the word "miséricordieux" in French had the name of God included in it. Truthful, Creative, and Merciful, those are the reasons why I also think man can become God-like. But, how can the human mind construct a concept of that likeness? And, the answer to that came to me when I realized that the idea could not be a pairwise relationship, but a triply-connected process.*

1. THE DIFERENCE BETWEEN MYTHOLOGY AND KNOWLEDGE
2. TUTANKHAMUN OR THE "LIVING IMAGE OF AMUN"
3. THE RELIGIOUS FAKERY OF ATONISM
4. THE ANTI-ENTROPIC ROOTS OF THE CHRISTIAN TRINITY

## INTRODUCTION

***“Everything has changed. Everything that was understood beforehand is no longer true.”***

Lyndon LaRouche, *Policy Committee In Dialogue*, Monday, March 7, 2016.

When the prophet wrote in the Bible, ***“The heavens declare the glory of God; and the firmament sheweth his handiwork”*** (Psalm 19, I.), the purpose was not for the Hebrews to “mock” the mythological beliefs of the Egyptians and Babylonians. The purpose was to establish the opening of the human mind to experiencing the epistemological change of going from mythology to knowledge. Kepler had made a similar discovery about 2,930 years later, when he said:

“For it was by all means the will of God the Creator that the human being, His image, should lift up his eyes from these earthly things to those heavenly ones, and should contemplate such great monuments of His wisdom. Hence the entire arrangement of the fabric of the world tends to bear witness to us of this will of the Creator, as if by a voice sent forth.” (Kepler, Johannes, *Optics: Paralipomena to Witela and Optical Part of Astronomy*, translated by William H. Donahue, Santa Fe, NM: Green Lion Press, 2000, p. 323)

As did Kepler, the psalmist of the Bible was hinting at the transcendental power of how the human mind is able to know God the Creator as opposed to simply fearing and propitiating Him. In other words, this theological question is about the search for the process that never dies, the creative process, which is at the origin of universal creation; that is to say, causality. As Lyn put it:

“Mankind has a mission. The mission is not to die. The mission is to contribute to the future of the development of mankind. In other words, that's the point, and therefore what you can do, like Einstein did, what you



can do as Einstein did, is to create a state of the future which mankind has yet to fully understand. And that is the true basis for a theological argument for immortality. That's the issue: What can you do, with your life, which can provoke an advancement of mankind to a *higher form of development* of the human individual, than mankind has ever experienced before. That's the principle.” Lyndon LaRouche, [LaRouche PAC Fireside Chat with Lyndon LaRouche](#), Thursday, February 25, 2016

When the notion of the Holy Trinity was introduced in religion, its purpose was to have the same effect. The Trinity expresses the process of how something is being created by means of paradoxes in the mind. The irony, however, is that the introduction of the concept of the Trinity in history did not begin with Christianity, as most people think, but with ancient Egypt under the reign of Tutankhamun. In fact, it was displayed in the very name of Tutankhamun, which means the “Living Image of Amun.”

## 1. THE DIFFERENCE BETWEEN MYTHOLOGY AND KNOWLEDGE

*“If you keep looking for principles, you can make mistakes, but you can't go wrong”*

Dehors de Bonheur

Ancient man had a very fearful view of existence and a very dim view of the power of his own mind. He looked at the world through the shadows of the dimly lit wall of Plato's cave and could not free himself from that slavish condition. He viewed his environment as overpowering, much like an environmentalist views nature today. Most of past human history is as reflected in an uneven battle between the natural elements and man, a fight between Macrocosm and Microcosm, where nature determines and overwhelms mankind and human beings must submit. However, as it turns out, the pairwise view of this opposition is a fallacy of composition.

Such a nature-dominating view of the world took a very long time to be transformed and reversed; in fact, from that mythological standpoint, the universe may be compared to a great battle field in which everything and every being is attempting to adapt or have some control over determining the outcome of this conflict. In a sense the whole of Universal History of mankind reflects this fight for the human mind in search of mastering what controls its destiny.

Ancient man was entirely dependent on nature for his existence. When the river overflowed the land in the Spring, the cause was not ascribed to a scientific idea. Man was guilty of having done something wrong and the water god was angry. Thus, man had to be punished and had to make sacrifices to appease the god's wrath by propitiating him with prayers and promises of being good. The ancients did not look at cause and effect, but rather at the powerful will that created calamities that man was generally willing to take the blame for. Does that have some resonance with how children are being brought up today? If so, then, this means that the present ancient man has to grow up by discovering the way to inverse this course of events and become, himself, the cause of change in the Universe. Thus, man must start to look for the truth and become a real archeologist of God's mind. For the most serious alphestes among us, our passion is to determine what the future of mankind should have been.

That turn around began when man started to investigate the truth behind the so-called knowledge of the myth that presented itself to him as an inadequate authority. What is universally present in all mythologies is the fact that everything is dependent on sense perception as opposed to mind. And that is the reason there is no real science today. Science, today, is a fake, because in contemporary society, no causality of an intelligible process is found to be necessary. Thus, what passes for science today, is nothing but mythology. Contemporary man is not very different from ancient man; only the names of the gods have changed.

Therefore, beware of the traps. Be careful not to replace a myth by another myth, under the guise of science. For example, be careful not to imagine that the cause of the flooding of the river came from the snow of the mountain. That would

be naïve and very silly, especially if you try to convince an Egyptian that this was the cause for the rising of water around the pyramids.

And also, beware of the fallacy of locating the cause in some deductive galactic process of cosmic radiation. That's not science either. The whole business, here, is not to connect some apparent form to some apparent change, like the proponents of so-called "Morphogenetic Evolution" believe in. Science is not curve-fitting. The issue of science is to understand how the human mind can discover anomalies and understand how solving such anomalies represents the principle source of causality in the universe; and, as I have shown many times, that can only be done by time reversal. That is where the true meaning of "*man being created in the image of God*" comes in. The point is to discover that "*where there's a will to change, there's a cause. So, because the will comes from the future, the cause must also come from the future and never from the past.*" So, turn yourself around and don't be a slave of the past. Don't be a fool like those who start from the beginning. Start from the end, and work your way back from there, because you are a creature of the future.

Ironically, however, the most effective pathway to go from the state of mythology to the state of knowledge is not self-evident. It is located in the discovery of the least action pathway of going from a triply-connectedness future to a doubly connectedness past; that is, the process which can be exemplified by solving the famous three-body problem in the manner that Lyn solved it in his 1992 paper on Cold Fusion.

Lyn solved the Three-Body Paradox by means of Kepler's least action pathway of planetary orbits as opposed to the Newtonian's reductionist flatland approach to gravitation. The flaw of Newton resided in using the inverse square law of push-me-pull-me action at a distance between pairwise bodies. Therefore, the crucial point of difference between Kepler and Newton gets resolved by hypothesizing the presence of a non-existent planet between Mars and Jupiter. It was such an outrageous idea of the future that led the young Carl Friedrich Gauss to the discovery of Ceres in spite of the Newtonian folly.

The discovery was that of an axiomatic change inside of the Solar System which implied the disintegration of a planet in the orbit of the Asteroid Belt, thus marking the location of a change of geometry between the lower small solid planets like Mars, and the higher gas giants like Jupiter. It is such a passage from a higher geometry to a lower geometry that represented the most significance aspect of the Gauss discovery of that eccentric pathway of the Asteroid Belt, that is, through a discontinuity within the harmonic values of the Solar System as a whole. It is the very nature of this discontinuous passage, from the top down, which shows how to solve the Newtonian paradox of the Three-Body Paradox. Lyn formulated that paradox in the framework of three questions:

“This discovery by Gauss points directly to the deeper implications of the Newtonian three-body paradox: (a) Mathematically, Newton's formula is derived with perfect deductive-hereditary consistency algebraically from Kepler's Third Law; so why should Kepler's results be essentially accurate,<sup>10</sup> whereas Newton's yields the absurdity of the three-body paradox? Kepler's construction (b) requires the former existence of a disintegrated planet in a range of between musical "F" and "F-#," itself lying between the orbits of Mars and Jupiter; why does Newton's system fail on this account? What, therefore (c), is that difference between Kepler's Third Law and Newton's action-at-a-distance, the which shows the necessity for the relative success of Kepler,<sup>11</sup> and the catastrophic failure of Newton's work? Since the Newton formulation is nothing less than a formally consistent algebraic derivative of Kepler's Third Law, how did Newton incur, in the process of algebraic derivation, a three-body paradox which did not exist in Kepler's original?” (Lyndon LaRouche, [\*COLD FUSION: CHALLENGE TO U.S. SCIENCE POLICY\*](#), Schiller Institute, Inc., Washington D.C., 1992, p. 63)

The flaw of Newton lies in the deductive method based on sense perception and the refusal to consider the functioning of the human mind based on the *principle of hypothesis*. Newton's failure resides in his obstinate paradoxical hypothesis of “*hypotheses non fingo*.” As Lyn put it summarily: “Thus, in brief, all of Newton's applications of his notion of gravitation belong to the set of



theorems hereditarily consistent with an integral set of axioms and postulates including *hypotheses non fingo* as a postulate.” (Ibid, p. 64)

As Lyn demonstrated in that paper, the Three-Body Paradox does not exist in Kepler's work because he never treated planetary objects as entities in and of themselves, and did not consider relationships between bodies as being pairwise. He did what Bach did for the well-tempered musical system; he took into account the triply-connected function of Lydian intervals and resolved all possible dissonances. Instead of pairwise relationship, he considered triply-connected relationships which caused overall non-entropic least action transformations. Lyn illustrated the point by referring the reader to Kepler's *Six-Cornered Snowflake*:

“Turn now to Kepler's *Six-Cornered Snowflake*. Here, *negentropy* is defined as the form of action associated with the characteristic morphology of function and growth of living processes. This, as Leonardo da Vinci *et al.* had shown, is a form of harmonic ordering congruent with the circle's Golden Section. Thus, the space-time packed super-densely with spherical "bubbles," is *overall negentropic*, but, in detail, either *negentropic*, or, like the snowflake, *entropic*.

“If we confront these considerations with what Leibniz *et al.* later defined as a *universal principle of least action*, we see why there is no three-body paradox in Kepler's work. The available pathways of least action are defined independently of the simply local terms of any isolated event within that region of physical space-time. The *tautochrone/brachistochrone* argument of Bernoulli, is a superb illustration of this point.<sup>20</sup>

“It should have been obvious to some among the empiricist mathematicians of that period-as it has been among some scientists who joined, opportunistically, the lynch-mob against cold fusion-that the issue of Kepler's *Six-Cornered Snowflake*, and that of the Huygens-Leibniz-Bernoulli *principle of least action*, were essentially one and the same. It should be clear, that the super-density of spherical bubbles in the space-time of Kepler's *Six-Cornered Snowflake*, is no more than a way of representing universality of the *bounding, determining principle of circular rotation*, as



this is to be seen in the instances of the squaring of the circle, and the implications of the Golden Section respecting such crucial characteristics of all mathematical physics as the uniqueness of the Platonic solids.<sup>21</sup> Thus, the fact of the existence of living processes were sufficient, crucial demonstration that what Kepler's "spherical bubbles" represent, is true for the universe generally. Thus, the universe is bounded by the elaboration of this limiting principle of universal, "transcendental" rotation. This is to such effect, that the universe as a whole is a whole process of *Becoming*, and is characterized by harmonic orderings congruent with the Golden Section morphologies-and topologies<sup>22</sup> -of living processes. The *Six-Cornered Snowflake* shows, by means of a rudimentary construction, why, in such a universe, the "detritus" of non-living, *entropic* processes is existent as it is subsumed by a *negentropic* form of universal lawfulness." (Ibidem, p. 64)

Add to this least action solution the fact that Kepler used the integral sphere (*globum integrum*) of Nicholas of Cusa for investigating the axiomatic relationships of the Holy Trinity. Kepler wrote:

"First, it was fitting that the nature of all things imitates God the founder, to the extent possible in accord with the foundation of each thing's own essence. [The origin of light] For when the most wise founder strove to make everything as good, as well adorned and as excellent as possible, he found nothing better and more well adorned, nothing more excellent, than himself. For that reason, when he took the corporeal world under consideration, he settled upon a form for it as like as possible to himself. Hence arose the entire category of quantities, and within it, *the distinctions between the curved and the straight*, (emphasis is mine) and the most excellent figure of all, the spherical surface. For in forming it, the most-wise founder played out the image of his reverend trinity. [The spherical is the image of the Holy Trinity] Hence the point of the center is, in a way, the origin of the spherical solid, the surface is the image of the inmost point, and the road to discovering it. The surface is understood as coming to be through an infinite outward movement of the point out of its

own self, until it arrives at a certain equality of all outward movements. The point communicates itself into this extension, in such a way that the point and the surface, in a commuted proportion of density with extension, are equals. Hence, between the point and the surface there is everywhere an utterly absolute equality, a most compact union, a most beautiful conspiring, connection, relation, proportion, and commensurateness. And since these are clearly three – the center, the surface, and the interval, they are nonetheless one, inasmuch as none of them, even in thought, can be absent without destroying the whole.” (Johannes Kepler, *Optics: Paralipomena to Witelo & Optical Part of Astronomy*, Translated by William H. Donahue, Green Lion Press, Santa Fe, New Mexico, 2000, p. 19) See my report on the Kepler Snowflake: [HOW TO DELIGHT YOUR MIND WITH KEPLER'S SNOWFLAKE](#).

## 2. TUTANKHAMUN OR THE “LIVING IMAGE OF AMUN.”

More than 3,300 years ago, in ancient Egypt, the general population believed in a multitude of gods who all had some connection with nature, until the time came when an extraordinary change took place that turned the human mind to the heavens in a completely different way that he had done before. This happened in Egypt under the reign of Tutankhamun (1332-1323 BC) when monotheism was introduced with the divinity of Amun, “the hidden,” or the imperceptible and intangible God.

According to historian, John Wilson, what was unique about this hidden Amun divinity is that he represented “*self-creation*.” The priesthood under Tutankhamun emphasized “the self-emergence of a creator-god.” (John Wilson, [THE INTELLECTUAL ADVENTURE OF ANCIENT MAN](#), University of Chicago Press, Chicago, 1946, p. 52) Therefore, from the vantage point of history and epistemology, the most significant aspect of the Egyptian Amun divinity is not so much that he was a monotheist god subsuming all of the other gods; the most important aspect is that he reflected the process of “*self-creation*.”

However, the ancient Egyptian idea of “*self-creation*” did not last more than 500 years, from the 16<sup>th</sup> to the 11<sup>th</sup> century BC. According to Wilson, ancient Egyptian records indicate that Amun was not only “*self-created*” but was also an Egyptian Trinity. This connection is fundamental because it means that it was in ancient Egypt that the human mind first began to conceive of a hylozoic principle of creativity. Wilson reported this amazing discovery from one of the *Leiden Hymns* that stated:

*“All the gods are three: Amun, Re and Ptah, without their second. His identity is hidden as Amun, He is Re as face, and His body is Ptah.”*  
(*Leiden Hymns [Papyrus 1350 BC](#)*)

This is an amazing text both from the standpoint of its historical and epistemological implications, because, whatever representation of things Amun may have been referred to otherwise, during ancient times, his constitution as the “*unique triply-self-generating creator*” makes him the closest thing to a self-conscious process of creativity; and the trinitarian aspect of its very nature makes it nothing short of a process of “*consubstantiality*” (*homoousios*) such as was much later conceived in the Christian Holy Trinity.

Although this triune divinity is very much similar to the Christian Trinity of the Father, the Son, and the Holy Ghost, which was established more than a thousand years later, it is natural that causality should take such a shape in the human mind. In other words, it doesn't matter if a historical contact had taken place between Egyptian and Christian theologians, as some historians have suggested at the time when the Apostle Paul and Philo Judaea may have discussed in Alexandria during the first century AD. The point is that, from the standpoint of epistemology, it is universally valid that any creative mind can discover that the natural connection between the human mind and causality is nothing but a triply-connected process. In other words, a cultural assimilation and integration of such a theological concept within society is not necessary.

However, the finding of some written archeological evidence of earlier Egyptian heresy against Amun, such as the Atenist heresy under Tutankhamun's father, Akhenaten, compared with the Arian heresies of the first centuries after the

death of Christ might go a long way in demonstrating the validity of this epistemological gem. Furthermore, whatever the Ancient Egyptians were attempting to formulate in their theology, their notion of Trinity is not far from the geometrical idea of a triply-connected Riemannian manifold. This may be the oldest historical articulation you can find to express the creative process.

Furthermore, Amun's religion was not only the representation of a monotheist god, as in Judaism, Islam, and Christianity, but Amun was also a personalized champion of the poor. As Wilson reported in this ancient prayer:

*“Amun-Re, who hears the prayer, who comes at the cry of the poor and distressed... Beware of him! Repeat him to son and daughter, to great and small; relate him to generations of generations who have not yet come into being; relate him to fishes in the deep, to birds in heaven; repeat him*

*to him who does not know him and to him who knows him...Though it may be that the servant is normal in doing wrong, yet the Lord is normal in being merciful. The Lord of Thebes does not spend an entire day angry. As for his anger – in the completion of a moment there is no remnant. As thy Ka endures! thou wilt be merciful!”*

(John A. Wilson, [\*The Culture of Ancient Egypt\*](#), first published as *The Burden of Egypt*, University of Chicago Press, 1951.)



**Figure 2** Tutankhamun funeral mask.



Although Amun was to be later identified with the evil Zeus of ancient Greece, this return to mythology was an actual degeneration of the Egyptian concept. In fact, the reason why such degeneration took place was because Zeus was incapable of being a merciful god. Amun retained the high dignity of being such a self-generating merciful divinity throughout the entirety of the New Kingdom period, that is, from the 16<sup>th</sup> century to the 11<sup>th</sup> century, which included the Eighteenth, Nineteenth, and Twentieth Dynasties of Egyptian Pharaohs. Exemplary of this is the fact that, in the *Leiden Hymns*, Amun was conceived as the great craftsman of creation.

What is hidden behind the name of Tutankhamun? Since the name literally means being the “*Living Image of Amun*,” this signifies that only the Pharaoh is God-like, and only he has the power of *self-creation*. However, once this privilege of sovereignty is discovered by the general population, once the human mind discovers it has that power of self-change, you have the potential for an American-style Revolution.

On the other hand, when the population is put under the authority of a multitude of gods, the individual human mind is incapable of acting as being in the image of God. Therefore, under the Tutankhamun reign, a new concept of man had emerged, with a conception of uniqueness of the divine that was capable of liberating mankind from its servitude to oligarchism. This was the beginning of the end for mythological ancient man. Myth was beginning to be replaced by reason. Historian J. Assmann captured the moment when he wrote:

“The New Solar Theology arose as a cognitive iconoclasm that rejected the entire mythic, pictorial world of polytheistic thought. All its basic principles can be understood as theological explications of cosmic phenomena, specifically the sun, its light, and its movement.” (Jan Assmann, *[The Search for God in Ancient Egypt](#)*, Cornell University Press, Ithaca & London, 2001, p. 201)

### 3. THE RELIGIOUS FAKERY OF ATONISM.

As in the case of all religions, the Egyptian religion had a tendency for polytheism because, just like other peoples, the Egyptians had a tendency to be practical and think of discrete divinities as discrete and locally oriented in accordance with the needs and particular interests of the ruling elite of the priesthoods. Thus, was created the social need for distinct gods for different purposes. However, during the fourteenth century BC, someone must have been thinking about the question of the universality of the human mind because the question of the monotheist god Amun came to be considered as a reaction to what was considered the heresy of Aton.

Of all of the various gods relating to the divinity of the Sun, no sun-god had ever been considered to be identified as *aton*, which is the name of the Sun-disk. It was during the Eighteenth Dynasty of Amenotep IV, the father of Tutankhamun, that the Sun-disk was considered to be the supreme god and, accordingly, the Pharaoh changed his name to Akhenaten (Effective for Aton) as if to emphasize his proclivity for some form of naturalist truth, as his so-called romantic Amarna revolution in the arts reflected during that reign. The fact that only the sycophants of the Amarna art revolution were to benefit from the graces of the Aton god explains why the new religion and its “art nouveau” disappeared with its founder, Akhenaten. Freud made the claim that this was the beginning of monotheism and that Moses had been a priest of Aton before the exodus from Egypt after the death of Akhenaten. There exist no epistemological ground to support such a claim.

However, this does raise the question of whether there was monotheism in ancient Egypt or not? Did monotheism exist in some form similar to Judaism, Christianity, or Islam? In terms of the general acceptance and practice of the population, the answer is no, but with respect to the Trinity of Amun, the answer is yes.

Significantly, the opposition between Aton and Amun was based on the dramatic epistemological contrast between the two. One is the all pervasive and powerful principle of the visible; the other is the unseen and invisible power

behind the visible. If one puts this question to the test of Plato's Cave, it becomes evident that the latter is real and the former is a fake. Why? Because, for any intelligent being, God could never be reduced to a moving object in the sky. However, God as the source of our mental shadows is another matter.

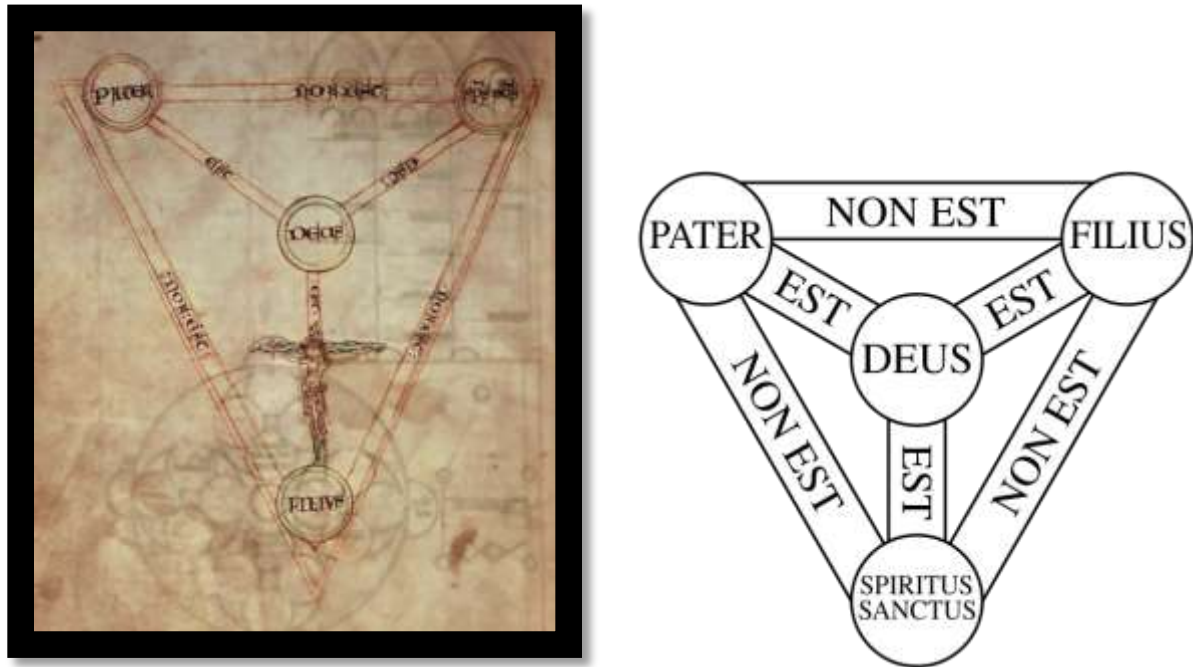
#### 4. THE ANTI-ENTROPIC ROOTS OF THE CHRISTIAN TRINITY

My purpose, here, is not to have a religious debate over who has the best concept of God, and the point is not to launch either a debate over the Trinity among Jews, Christians, and Muslims; but to acknowledge the universal mental aspect of the Trinity as a valid epistemological question and to see how such a concept can be ascribed in some fashion to a coherent concept of causality. Why? Because the Trinity is a shadow of the fundamental emotion. And, the point is that emotions are not feelings; emotions are ideas.

For the reason that I have submitted above, the most important aspect of the Amun divinity is the Trinity. Although there may be reasons to suggest that when the apostle Paul travelled to Alexandria to meet with Philo of Alexandria, that historical connection between early Christian theology and late Egyptian theology may have some significance. The link may be the idea of the "*Logos*," which the Greeks came to use as a replacement of the "*Mythos*" in the Egyptian theology, but nothing else indicates further significant influence. At length, I don't think that is a very profitable line of inquiry because the epistemological connection alone is sufficient to make the case. The same argument can be made for the multiple references to the idea of the Trinity in the Old Testament.

The revolutionary idea of the Trinity, in Christianity, is not based on some doubly-connected Aristotelian function of sense perception, but rather on the triply-connected Platonic conception of the formative process of ideas in the human mind. In other words, this process follows Lyndon LaRouche's idea of solving the Three-Body Paradox by applying the principle of increase in energy-

flux-density to the thinking process. This can be generated by demonstrating how to discover a lower manifold from a higher manifold, as illustrated in **Figure 3**.



**Figure 3** Shadow-tetragram of the Christian Trinity. 1210 illustration to the *Compendium Historiae in Genealogia Christi* by Peter of Poitiers (or Petrus Pictaviensis).

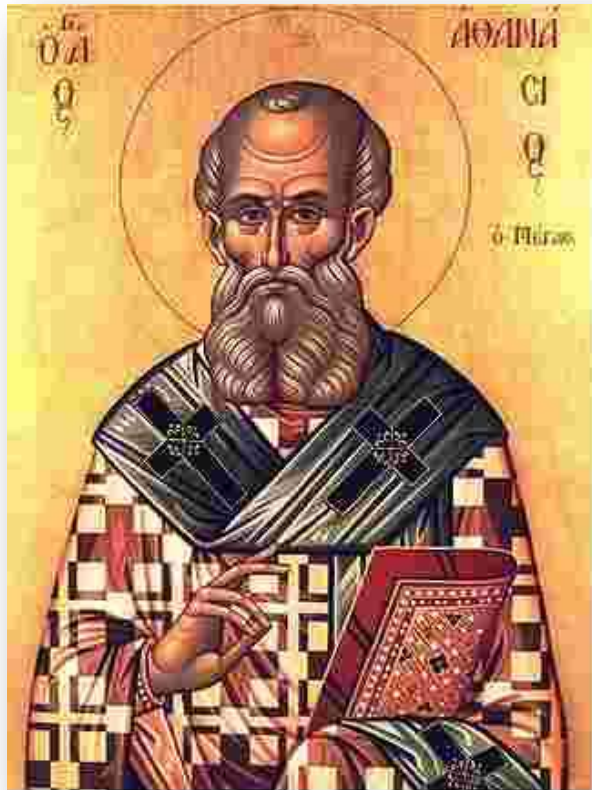
The irony of this elementary geometrical construction is that it does what it says it does, performatively, by generating causality through the unity of opposites as in the Kepler “bubble” least action process of the spherical *Snowflake principle*. While all three persons in God are represented as a single creative God in the center, none of them, taken separately on the edges, can be identified as separate entities. The tetragram actually demonstrates the uncreated creative process of God generating a lower manifold (external triangle flat inferior geometry) from a higher manifold (internal least action pathway of a superior solid geometry).

This conceptual inversion of the Trinity is generally attributed to Athanasius of Alexandria (296-373), the famous Egyptian leader and Church Father who championed the fight against Arianism and against its sponsor, Emperor Constantine. Athanasius is probably the most ecumenical Christian theologian of



all times. Venerated as a Saint by the Catholic Church, the Coptic Orthodox Church, the Eastern Orthodox Church, the Lutheran Church, and the Anglican Communion, Athanasius was the most feared opponent of four successive Roman Emperors who exiled him from Alexandria for a period of 17 years. Athanasius first introduced his conception of the Trinity at the first Council of Nicaea in 325

AD, when it was convened by Emperor Constantine in order to defend Arianism.



Athanasius created the first Trinitarian Creed in Latin which stated what is illustrated in **Figure 3**: *“The Father is God, The Son is God, The Holy Spirit is God; God is the Father, God is the Son, God is the Holy Spirit; The Father is not the Son, The Son is not the Father, The Father is not the Holy Spirit, The Holy Spirit is not the Father, The Son is not the Holy Spirit, The Holy Spirit is not the Son.”*

**Figure 4** Athanasius of Alexandria (296-373)

The fundamental difference between the Athanasius concept of Trinity and the Amun Trinity lies in the fact that in the latter, God is explicitly *“uncreated”* as opposed to *“self-created.”* It is useful to reproduce in its entirety the Athanasius Creed below, because it is the fundamental root of the Augustinian tradition and it uses the same language that Saint Augustine later used in his *On The Trinity* in 415, and that Charlemagne also used later, when he called for the *Filioque* to be added to the current Creed at the council of Aix-la-Chapelle in 809. The English translation of the original Latin Athanasian Creed reads as follows:

*Whosoever will be saved, before all things it is necessary that he hold the catholic faith. Which faith except every one do keep whole and undefiled; without doubt he shall perish everlastingly. And the catholic faith is this: That we worship one God in Trinity, and Trinity in Unity; Neither confounding the Persons; nor dividing the Essence. For there is one Person of the Father; another of the Son; and another of the Holy Ghost. But the Godhead of the Father, of the Son, and of the Holy Ghost, is all one; the Glory equal, the Majesty coeternal. Such as the Father is; such is the Son; and such is the Holy Ghost. The Father uncreated; the Son uncreated; and the Holy Ghost uncreated. The Father unlimited; the Son unlimited; and the Holy Ghost unlimited. The Father eternal; the Son eternal; and the Holy Ghost eternal. And yet they are not three eternals; but one eternal. As also there are not three uncreated; nor three infinites, but one uncreated; and one infinite. So likewise the Father is Almighty; the Son Almighty; and the Holy Ghost Almighty. And yet they are not three Almighties; but one Almighty. So the Father is God; the Son is God; and the Holy Ghost is God. And yet they are not three Gods; but one God. So likewise the Father is Lord; the Son Lord; and the Holy Ghost Lord. And yet not three Lords; but one Lord. For like as we are compelled by the Christian verity; to acknowledge every Person by himself to be God and Lord; So are we forbidden by the catholic religion; to say, There are three Gods, or three Lords. The Father is made of none; neither created, nor begotten. The Son is of the Father alone; not made, nor created; but begotten. The Holy Ghost is of the Father and of the Son; neither made, nor created, nor begotten; but proceeding. So there is one Father, not three Fathers; one Son, not three Sons; one Holy Ghost, not three Holy Ghosts. And in this Trinity none is before, or after another; none is greater, or less than another. But the whole three Persons are coeternal, and coequal. So that in all things, as aforesaid; the Unity in Trinity, and the Trinity in Unity, is to be worshipped. He therefore that will be saved, let him thus think of the Trinity.*

*Furthermore it is necessary to everlasting salvation; that he also believe faithfully the Incarnation of our Lord Jesus Christ. For the right Faith is, that we believe and confess; that our Lord Jesus Christ, the Son of God, is God and Man; God, of the Essence of the Father; begotten before the worlds; and Man, of the Essence of his Mother, born in the world. Perfect God; and perfect Man, of a reasonable soul and human*

*flesh subsisting. Equal to the Father, as touching his Godhead; and inferior to the Father as touching his Manhood. Who although he is God and Man; yet he is not two, but one Christ. One; not by conversion of the Godhead into flesh; but by assumption of the Manhood by God. One altogether; not by confusion of Essence; but by unity of Person. For as the reasonable soul and flesh is one man; so God and Man is one Christ; Who suffered for our salvation; descended into hell; rose again the third day from the dead. He ascended into heaven, he sitteth on the right hand of the God the Father Almighty, from whence he will come to judge the living and the dead. At whose coming all men will rise again with their bodies; And shall give account for their own works. And they that have done good shall go into life everlasting; and they that have done evil, into everlasting fire. This is the catholic faith; which except a man believe truly and firmly, he cannot be saved.”* (Schaff's emendation of the [Book of Common Prayer](#) translation from the original Latin. See Schaff, *Philip (1877b)*, [The Creeds of Christendom](#) 2, New York: Harper Brothers, pp. 66–71)

As in the Nicene Creed, God the Father is not created, the Son is begotten from the Father, and the Holy Spirit is neither created nor begotten, but proceeds congruently from both the Father and the Son (*Spiritus Sanctus qui ex Patre Filioque procedit*) by excluding his pairwise relationships to the other two. Athanasius conception of the Trinity is fundamentally Platonic in the sense that the unity of universal ideas are always generated *through the process of eliminating the difference between the opposites of pairwise relations*. Athanasius also wrote a series of letters on this subject in which he further developed the process of overshadowing deductive reasoning, based on the pairwise relationship, by adopting the triply-connectedness of the creative process. As he put it in letter 17. “*Dionysius did not separate the Persons of the Holy Trinity*”:

“Each of the names I have mentioned is inseparable and indivisible from that next to it. I spoke of the Father, and before referring to the Son, I designated Him too in the Father. I referred to the Son, - and even if I did not also expressly mention the Father, certainly, He was to be understood beforehand in the Son. I added the Holy Spirit, but at the same time, I further added both whence and through whom He proceeded. But they are ignorant that neither is the Father, *qua* Father, separated from the Son, - for the name



carries that relationship with it, - nor is the Son expatriated from the Father. For the title Father denoted the common bond. But in their hands is the Spirit, who cannot be parted either from Him that sent or from Him that conveyed Him: How then can I, who use these names, imagine that they are sundered and utterly separated from one another?" And after a little he goes on, "Thus, then, we extend the Monad indivisibly into the Triad, and conversely gather together the Triad without diminution into the Monad." ([A SELECT LIBRARY OF NICENE AND POST-NICENE FATHERS OF THE CHRISTIAN CHURCH](#), Edited by Philip Schaff, Henry Wace, Volume IV, St. Athanasius: select works and letters, Charles Scribner's Sons, New York, 1903, p. 182.)

This amazing text is then followed by a few notes which are most revealing in that they reach directly into the epistemological richness of the resolution of the paradox of the unity of opposites. The editors of the text point out the excellent comment by Newman who said in *De Decr.* 25, note 9 that the Greek terminology *Τριάς* and the *Μοῦές* may be different from their Latin notions of *Trinitas* and *Unitas*, but: "each pair of terms (Greek and Latin) holds the balance evenly between the opposite misinterpretations." Athanasius is absolutely right, if you don't solve the conflict between pairwise relationships, you can't understand the concept of the Trinity.

Serving as secretary to Bishop Alexander at the First Council of Nicaea, Athanasius introduced the concept of "consubstantiation" (*homoousios*) in order to establish the fundamental tenet of Christian orthodoxy against Arianism. The concept was immediately taken up by Hosius of Cordoba who established it as the basis for the formulary of the Nicene Creed. See my report: [HOMOOUSIOS](#)

Moreover, it is interesting to note that Athanasius was able to quote from memory every verse in the Old Testament that included a reference to the Trinity; that is, most notably:

"The OT further specifies the nature of divine plurality by identifying the three persons of the Godhead. These three persons are all distinguished from each other, and yet, in various ways, are identified as God: the Father



(e.g. Deuteronomy 32:6; Isaiah 63:16, 64:8, Malachi 2:10); the person variously designated as the Messenger of the LORD (*Heb. Malakh Yahweh*), Word, or Son of God (e.g. Genesis 16:7-14, 21:17-18, 22:9-18, 28:10-22 (cf. Genesis 31:11-13), 32:22-32 (cf. Hosea 12:3-4); Exodus 3, 13:21 (cf. 14:19), 23:20-22; Numbers 22:21-41; Judges 2:1-5, 6:7-24, 13:3-22, 2 Samuel 24:16; Psalm 2, 110:1, Isaiah 7:14, 9:6, 63:9; Jeremiah 23:5-6; Proverbs 30:4; Zechariah 1:10-11, 12:8; Malachi 3:1); and the Holy Spirit or Spirit of God (e.g. Nehemiah 9:20; Job 26:13, 33:4; Psalm 104:30, 106:32-33, 139:1-24, 143:10; 2 Samuel 23:1-3; Isaiah 11:2, 40:13; Ezekiel 11:5; Micah 2:7).

“Finally, in addition to the above passages that separately speak of one or another person of the Godhead, assigning to them the names, attributes, and prerogatives of God, there are many passages which mention all three persons together, assigning to each a role in the divine works of creation, providence, and redemption. For example: 1) Genesis 1:1-3 mentions God creating all things by His Word and Spirit; 2) the same thing is reiterated in Psalm 33:6; 3) Isaiah 42:1 speaks of God, His Servant/Chosen One, and His Spirit, by which He will bring justice or righteousness to the world; 4) Isaiah 48:12-16 has the First and the Last, i.e. the eternal God, speaking of a time when He is sent by the LORD God and His Spirit; 5) in Isaiah 61:1, the person who is sent with the good news, i.e. the Gospel, says the LORD has anointed Him with His Holy Spirit, Who is upon Him; and 6) Isaiah 63 tells of the LORD, the Angel [Lit. Heb. Messenger] of His Presence, and the Holy Spirit bringing about salvation. [\(THE TRINITY IN THE OLD TESTAMENT\)](#)

## CONCLUSION

*“God became man so that man might become a god.”*

Athanasius of Alexandria

The discovery of such a process is the very foundation of Athanasius and of Nicholas of Cusa after him. Its principle is the guarantor of immortality for mankind and its significance for the continuation of civilization was expounded

quite precisely by Lyn a few decades ago in his EIR strategic report on the question of the Vatican Principle of Ecumenicism. As he wrote in 1981:

“We cite the foregoing not to explain the notion of perfect consubstantiality, but rather to accomplish the result announced at the outset: that, although most persons have no comprehension of consubstantiality as such, the indirect influence of that notion upon the everyday thinking of our civilization has been the foundation upon which European civilization was built. In other words, consubstantiality is not an arbitrary or merely abstract conception; it is an efficient principle, even among those who are not aware of this connection. Conversely, the absence of that principle is also efficient, an absence which would probably mean the end of civilization, or perhaps even the human species, under present trends.

“If the lawful composition of the universe is knowable to mankind, then the ordering of ephemerals, such as planets, star-systems, and mortal lives in that lawful composition's unfolding is governed by an adducible generating principle, an efficient and knowable principle of continuing creation. Once that is known, then the existence of the Creator (the Composer) and the generative principle of composition are known in that way. The consubstantiality of the Composer and Principle of Composition (Logos) are proven.”

“The question posed by the contemplation of such knowledge is whether the individual person, imprisoned within the ephemerality of mortal existence, can enter into atonement (consubstantiality) with the Composer, through becoming an instrument of the Principle of Composition. Therefore, unless Jesus Christ were so unified with that consubstantiality, the whole human species must be nothing but a herd of irrational, degraded beasts. Without that perspective, the human species does indeed become a herd of irrational beasts, like the rock-drug counterculture of today.” (Lyndon LaRouche, Op. Cit., p. 28-29) (Lyndon LaRouche, [\*The Strategic Significance of the Ecumenical Negotiations\*](#) , EIR, July 28, 1981 , p. 28-29)

The discovery of this epistemological process of consubstantiality can be illustrated by a very simple experiment of constructive geometry: Take six sticks of equal lengths and construct four equilateral triangles. **FIN**