



NICHOLAS OF CUSA AND THE PRINCIPLE OF CREATIVITY

*“...but then shall I know even as also I am known.” Paul, *Corinthian I, 13.**

By Pierre Beaudry, 4/4/2016

INTRODUCTION

According to Nicholas of Cusa, the human mind will never be able to know and understand the divine nature of God, nor will it ever be able to know and understand completely the essence of a single thing that God has created. Our minds will forever be incapable of knowing anything in itself, no matter how many times we try, because we only think in part: That is the most important problem to solve in order to understand creativity.

Figure 1 “God sees Man in his mind.” Chartres Cathedral.

There is an irony in what Cusa is saying, because, the human condition of looking for the essence of things, in themselves, is not natural to the mind. It's been imposed on the mind. Such a state of affair in the history of mankind can only be the case under the condition that thinking has degenerated into thinking about one thing at a time, as if an object of individual thinking was an individual particle of sense perception, in and of itself, and the human mind did not have any power of reflection over the wave function which carries such particles into what Lyn had identified as wavicles. What happens if you think about everything at the same time within a process of multiply-connected enfolding/unfolding reflection processes of wavicles? That is what Galactic thinking requires.

The reader risks becoming completely confused when he first attempts to follow Cusa in his footsteps, but only if he considers things in themselves. That's the challenge that Cusa has put before us; the challenge of risking throwing away everything we have known in order to experience the domain of *Face-to-face* spiritual causality that Cusa has opened our minds to contemplating in his writings.

If such a different condition of thinking were possible today, then, would you not wish to risk it by asking, why it is that mankind has always been groping in darkness without light since the Italian Renaissance? Isn't it because man has been thinking in part in order to be practical? As Paul said in Corinthian I, 13: *"For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known."* (King James Bible)

How did mankind get to be fooled into only thinking in part? Why can't man think in complete reflexive processes, that is, in universal totalities? That's precisely the sort of question that God put in the minds of human beings when he created mankind, in order to stimulate their minds into looking for the reason why the human mind is so dimly limited and so easily fooled, and yet, is created in the Image of God. How far can man go beyond those limitations that he imposes on himself? That's my question. How can we stop looking at individual things and start looking, at least, in two directions at once; that is, as we know and as we are known, in the same performative wave process? In other words, how can the

human mind acquire *Face-to-face* knowledge of God and of himself at the same time?

After having accomplished the Herculean task of writing *De Docta Ignorantia* (1440) and *De Coniecturis* (1442), Cusa wrote five short reports during three years 1444 to 1447, which all deal with the question of *Face-to-face* knowledge. They are actually five spiritual exercises: On The Hidden God (*De Deo Abscondito*), On Seeking God, (*De Quaerendo Deum*), On Being Son of God (*De Filiatione Dei*), Dialogue on The Genesis [of all things] (*Dialogus de Genesi*), and The Gift of the Father of Lights (*De Dato Patris Luminum*).

This report will make use of all five of these reports, briefly, starting from the last, because it is in that last piece that Cusa discusses the fundamental distinction between Infinite Subjectivity and finite subjectivity which raises the question of *Face-to-face* knowledge of God.

All five of Cusa's short exercises are a crucial experiment for making breakthroughs in physical science today, and especially for solving the wavicle paradox of electromagnetodynamics, because Cusa's conception of God is essentially on the epistemological question of Creativity, and Light.

1. THE GIFT OF THE FATHER OF LIGHTS (*De Dato Patris Luminum*)

“In all things God the Father is all things; in all things God the Son can all things; in all things God the [Holy] Spirit works all things.”

Nicholas of Cusa, *De Dato Patris Luminum*.

In the first paragraph of his report on **THE GIFT OF THE FATHER OF LIGHTS**, Cusa starts by asserting, performatively, that he is speaking from the reflection of being known by God. He says: “Although the dimness of my

intelligence is already known to Your Paternity, nonetheless, by careful scrutiny, you have endeavored to find in my intelligence a light.” (Jasper Hopkins, *Nicholas of Cusa's Metaphysic of Contraction*, Volume I, The Arthur J. Banning Press, Minneapolis, 1983, p. 372) In other words, Cusa started from the end of his reflection and worked his way back as if by time reversal in order to emphasize the action of divine light on him.

When you start with the truth, in this fashion, you know you can't go wrong. So, the first thing to do is to attribute the light coming from God and the dimness coming from your own mind, so that, by starting from God, you put yourself as the reflection of God's action and not as the initiator of any intelligence whatsoever. Thus, “Every perfect gift is from above.” (James I: 17) This does not only apply to intelligent beings, but to natural beings as well. As Cusa noted: “Moreover, we see that the power-of-a-seed given by a father of lights, viz., by the sun, does not become actualized unless [this actualization] is caused by the sun. For a tree is not brought forth from the potency of a seed except by the sun's gift—whose gift it also is that this power is present in the seed.” (Nicholas of Cusa, [THE GIFT OF THE FATHER OF LIGHTS](#) (*De Dato Patris Luminum*, p. 374)

What Cusa recognizes, here, is that the creative power of giving light originating from God, is replicated everywhere in the universe, in proportion to the giving power of the source of light. What is important to stress, however, is that the light resides solely in the power of giving and that the giver can only come from above. In other words, such light cannot come from mathematics as most so-called “scientists” think today. Cusa is making that point in order to avoid any attempt to ascend to the likeness of God by one's own power. That is the reason why only the light giver is able to achieve the quieting of the mind's desire to know. By avoiding this evil inversion, Cusa introduces a different inversion, which has the form of a *descending contraction* from the mind of God. He writes:

The Apostle expresses the foregoing points to us with admirable subtlety, by saying that the best gift *descends*.¹⁴ (James 1: 17.) It is as if he were to speak [as follows]: The Giver of forms does not give something other than Himself; rather, His gift is best and is His own maximal goodness,

which is absolute and in every respect maximum. But it cannot be received as it is given, because the receiving of the gift occurs in a descending manner. Therefore, the infinite is received finitely; the universal, singularly; and the absolute, *contractedly*. (My emphasis) But since such a receiving falls short of the truth of the one who is imparting Himself, it turns toward a likeness and an image, so that it is not the truth of the Giver but a likeness of the Giver.¹⁵ (Cf. *Docta Ignorantia*, II, 2 (104:7-9)). ***For [one thing] cannot be received in another thing except in a manner other than [it is in itself].*** (My emphasis) For example, your face, in the course of multiplying from itself a close resemblance [*aequalitas*] of the facial features, is received in a mirror otherwise [than your face is in itself]—according as the mirror (i.e., [according as] the receiving) varies. In the one [mirror the face is received] more clearly, for the mirror-reception is clearer; in another, [it is received] more dimly; ***but in no [mirror] is it ever [received] as it is.*** (My emphasis) For it will have to be received in something other [than itself] in a manner other [than it is in itself]. There is only one Mirror without flaw, viz., God Himself, in whom [what is received] is received as it is. For it is not the case that this Mirror is *other* than any existing thing; rather, in every existing thing, it is that which is, for it is the Universal Form of being. ” ([Ibidem](#), p. 376)

This is a difficult section which cannot be improved by more explanations, simply because the text of Cusa is completely performative in its function of making our minds see “*as if through a glass darkly*,” that is to say, it does precisely what it is meant to accomplish, that is, to make us see clearly the dimness of our intelligence. However, the reason why Cusa makes us go through this difficult passage is because of what he wants us to apprehend about the physical nature of light which he discusses next. Immediately after this above crucial statement, Cusa added:

“Various illustrations help us to grasp the aforesaid. For example, light is a universal form of all visible being, i.e., of all color.¹⁷ (*NA* 6 (20:20). *DI* III, 9 (233:17-18). N. B. *De Quaerendo Deum* 2 (34:10-13). For color is the contracted receiving of light, and light is not commingled with

things but is received [by them] in a descending manner according to a given grade of descent. Color is the limitation of light in a transparent medium—in accordance with one mode [of limitation] *red*, in accordance with another *blue*. And the entire being of color is given through descending light, so that in all colors light is all that which is. It is the nature of light to impart itself purely and out of its own goodness. But although it gives itself purely when it imparts itself, a diversity of colors arises from the diverse descending receptions of it. Color is not light; rather, it is light received contractedly in the foregoing manner. By means of such a likeness [we see that] as the form of light is related to the form of colors, so God (who is Infinite Light) is related as the Universal Form of being to the forms of created things.

By comparison, the substantial form of Socrates is one, simple, indivisible form. The whole of it is in the whole of Socrates and in each of his parts; through this form Socrates and all that is a part of him exist. For example, the [hand of Socrates] has from the form of Socrates the fact that it is Socrates' hand and not someone else's. But because the hand does not receive the form of Socrates with the simplicity and universality by which this form is the form of Socrates, but rather with a particular descending (viz., as such a member), the hand of Socrates is not Socrates. The case is similar as regards the other members.

[By way of further illustration:] Our soul is a universal discriminating power for discerning. It is one and simple; and it is present as a whole in the whole [body] and in all its organs, so that in the eye the entire discriminating power is given by the soul, which gives itself to sight. But the eye receives the soul only with a descent, for it does not receive the soul as a universal discriminating power. Accordingly, the eye does not distinguish between audible things or tastable things; rather, it receives the universal power in a restricted way (*contracte*), so that it discerns visible things. The eye is not the soul that sees or discerns; yet, the whole of what discerns in the eye is the gift of the soul. A similar thing holds true for hearing and the other senses." ([Ibidem](#), p. 377-78.)

Once you understand the full implications of what Cusa has just said above, then, you understand the epistemological revolution that he has just made yet which is still not understood to this day. This is the epistemological conception of light that physicists are required to understand today, if there is to be a future of science. Why is this necessary?

Because, the central question about universal knowledge is: How can the human mind receive and share a contracted image of the infinite? And, this action can only be accomplished from the top down, which is in a descending manner from the light of God, in the same manner that physical light is received in the limiting form of color in things. First and foremost, Cusa's idea is crucial because if you compare mind with light, then mind is as the mirror which reflects light as it comes from above and redistributes it outwardly. Like a mirror, our mind has no color and is not the source of light. In other words, our power of "(in)sight in science is not our own, because our ability to be "a universal discriminating power of discerning" is not of our own making. It is given to us for the benefit of others.

Secondly, the mind, as the eye, receives the universal power of God's light in a "restricted" way, in a "contracted" way. Here Cusa is emphasizing the power that the mind has of discerning among different things. However, this power can be abused, and has been abused for millennia by human beings, because it has been used for a different purpose than it was meant to be. The "restricted" and "contracted" way has been used for the purpose of limiting, excluding, and taking control over the minds of people. And, this is what has to change. Human thinking must now become all-inclusive. All human beings have a God-given right to true scientific knowledge.

2. ON THE HIDDEN GOD (*De Deo Abscondito*)

"Mind uses itself in this most exalted way insofar as it is the very image of God. God, who is everything, is reflected in mind when it, as a

living image of God, turns toward its exemplar by assimilating itself with all its effort.”

Nicholas of Cusa, *The Layman: About Mind*.

In the opening section of his dialogue, Cusa wrote the following:

“Pagan: Who is [this] God whom you worship?

Christian: I don't know.

Pagan: How is it that you worship so seriously that of which you have no knowledge?

Christian: Because I am without knowledge [of Him], I worship [Him].

Pagan: I marvel that a man is devoted to that of which he has no knowledge.

Christian: It is more amazing that a man is devoted to that of which he thinks he has knowledge.

Pagan: Why is that?

Christian: Because he is more ignorant of that which he thinks he knows than of that which he knows that he does not know.

Pagan: Please explain.” (Nicholas of Cusa, **On the Hidden God ([De Deo Abscondito](#))** in *A MISCELLANY ON NICHOLAS OF CUSA* by Jasper Hopkins, The Arthur J. Banning Press, Minneapolis, 1994, p. 300.)

In his explanation, the Christian shows the Pagan how those who have the pretense of knowing something are suffering from a condition known as [epistemological hemeralopia](#), or night blindness of the mind. (For instance, what is happening to the great majority of intelligent people on the planet, today, who are under the mistaken apprehension that we are not in danger of a new World War being instigated by President Obama under British orders.)

The point Cusa makes is that the truth of knowledge cannot be apprehended in itself, but only *“through a glass darkly,”* that is through a condition known as Plato's cave. Therefore, unless people realize that truth is never apprehensible in

itself, they will be mistaken. However, truth cannot be known except in itself. As Cusa put it:

“Christian: Do you think that [truth] is apprehensible in some way other [than through itself] and that it is apprehensible in something other [than itself]?”

Pagan: I do.

Christian: You are obviously mistaken. For apart from truth there is no truth; apart from circularity there is no circle; apart from humanity there is no human being. Hence, truth is not found to exist apart from truth; nor is it found in some way other [than through itself]; nor is it found in something other [than itself].

Pagan: How, then, do I know what a man is, what a stone is, and so on regarding each of the things of which I have knowledge?

Christian: You do not have knowledge of any of these; instead, you only think that you have knowledge [of them]. For if I ask you about the quiddity of something of which you think you have knowledge, you will declare that you cannot express the true essence of man [*veritas hominis*] or the true essence of stone [*veritas lapidis*]. The fact that you know a man not to be a stone derives not from any knowledge by which you have knowledge of man and stone and their difference. Rather, it occurs *per accidens*, on the basis of a difference both of the functions and of the visible forms, to which, when you discern them, you give different names. For a movement in our discriminating reason imposes names.” (Ibidem, p. 301)

Thus, the difference between *knowledge* and *thinking you have knowledge* are two different things. One is a certainty and the other is uncertain. This difference is crucial for discovering the *true knowledge that one does not know*. The point that Cusa is making is that ignorance is the only truth we can have about knowledge. Since man has a finite mind, he can never know completely what anything is, and will never know the absolute truth about anything. The only thing the human mind can be sure of is that he doesn't know absolutely as God knows. In other words, only God knows the truth of what is finite and infinite at the same

time, absolutely, and no one else can have such knowledge. Plato made a similar point in *The Republic*, when he made the difference between knowledge (*episteme*) and appearance of knowledge, or opinion (*doxa*).

However, Cusa takes a step beyond Plato with the human condition of learned ignorance. As he put it in the Third Book of *De Docta Ignorantia*: “Hence, we do not know who is more excellent than the others in the world;16 for of all [individuals] we cannot know even one perfectly.” (Nicholas of Cusa, *De Docta Ignorantia*, translated by Jasper Hopkins, Book, III, 189:14, p. 115)

3. ON SEEKING GOD, (*De Quaerendo Deum*),

“Our intellectual spirit does not find rest unless by its own intellectual nature it apprehends God; it has received intellectual being in order that it may apprehend Him.”

Nicholas of Cusa, *De Dato Patris Luminum*.

From the standpoint of Cusa, the reason why God created man was for the purpose of discovering who He is. In this short study on “[SEEKING GOD](#),” Cusa discusses the etymology of the name of god in Greek and shows that such an etymology also determines the pathway to discover who God is. He wrote:

“Hence, ‘*Theos*’ is the name of God only insofar as God is sought, by human beings, in this world. So let him-who-seeks take careful account of the fact that in the name ‘*Theos*’ there is enfolding a certain way-of-seeking whereby God is found, so that He *can* be groped for. ‘*Theos*’ is derived from ‘*theoro*,’ which means ‘I see’ and ‘I hasten. Therefore, the seeker ought to hasten by means of sight, so that he can attain unto God, who sees all things. Accordingly, vision bears a likeness to the pathway by means of which a

seeker ought to advance.” (Cusa, [On Seeking God](#), in *A Miscellany on Nicholas of Cusa*, by Jasper Hopkins, The Arthur J. Banning Press, Minneapolis, 1994, p. 140 .)

Here, Cusa is using the performative Greek etymology to emphasize the natural connection between God and human sight because the natural pathway to seeking the discovery of the divine nature of God is conducted both through a “theatrical” and “theoretical” manner that the etymology of the word “*Theos*” demonstrates God to be. In that sense, Cusa knows very well that he is laying the epistemological framework for the foundation of modern science as Kepler and Leibniz later understood and applied it. Let me expand a little bit more, on the performative etymology of what Cusa identified as “*a certain way-of-seeking whereby God is found.*”

Sight (*thea*) is the means of showing the pathway to God and that pathway can be found as if through a theatrical representation (*theatron*). Take the Greek term “*theoreo*” meaning to observe, to contemplate, to examine, to speculate, to look at, etc. from which is derived “*thea*”, meaning to contemplate or be contemplated like a spectacle in a theater and from which is derived “*Theos.*” On the other hand, a “*theorema*” is also a contemplation, a meditation, a research into which proceeds through theorems or principles (*theorematikos*). A theory (*theoria*) of investigating principles is, therefore, also the pathway to understand how God must be sought. Thus, the purpose of science and the purpose of artistic composition are included.

So, we are going to take a minute, here, and make sure that the same thing is in both of our minds: that is what Cusa called the process of “deification” of the human mind, or sonship. In other words, we have to internalize Cusa’s process of how to appropriate the notion of God inside of our minds. Here is how Cusa put the problem:

“And when we ascend unto a knowledge of Him, then, even though He is unknown to us, nevertheless, we are moved only in His light, which is conveyed unto our [intellectual] spirit, so that in His light we proceed unto Him. Therefore, just as *being* depends on Him, so too does *being known*. [By

comparison,] just as the being of color depends on material light, so too a knowledge of color depends on this same light, as I stated earlier.” (Nicholas of Cusa, [ON SEEKING GOD](#) (*De Quaerendo Deum*), in *A Miscellany on Nicholas of Cusa*, by Jasper Hopkins, The Arthur J. Banning Press, Minneapolis, 1994, p. 150)

This is Cusa's device to show the proportionality between man and God. Since color is the contraction of light within a specific range of the spectrum, the fact that God is not visible to us indicates that He is beyond all ranges of perception, precisely because He is related to our vision as sight is related to color; that is to say, through the light of understanding as the expression of the modulation of the intellectual proportion between man and God, between the finite and the infinite. That dynamic of light is what determines the link between man and God. As we have seen above, for Cusa, the intellect is to the eye as ideas are to color in the same proportion that God is to the understanding of human (in)sight. This is the pivoting idea of Cusa's entire conception of how man is capable of grasping the “likeness” of the nature of God as it appears in his mind's (in)sight. Cusa wrote:

“Therefore, we must recognize that among His works our marvelous God ²⁷ (At 2 (37:2) created light, which by its simplicity excels other material things, so that (1) light is a medium between spiritual natures and material natures and (2) through light this material world ascends, as if through its own simplicity, unto the spiritual world. For [light] brings forms [*figurae*] to sight, so that in this way the form (*forma*) of the sensible world ascends unto reason and unto the intellect and, by means of the intellect, attains its end in God. Indeed, the world was brought into being in such way that (1) by participation in light this material world is that which it is and (2) the more fully material things partake of light, the more perfect they are thought to be in their material genus—as we experience to occur gradationally in the case of the elements. Likewise, creatures that have a vital spirit are more perfect the more fully they partake of the light of life. Similarly, creatures having intellectual life are more perfect the more they partake of the light of intellectual life. However, God Himself cannot be

partaken of ²⁸ (Only God's likeness can be partaken of, maintains Nicholas [VS 22 (65:23-24); 7 (16:7-17)]. See also NA 10 (36:7-8); 16 (79:5). *De Coniecturis* 11, 6 (98:4-7). VS 21 (62:5-7), but is Infinite Light that shines forth in all things—even as discriminating light [shines forth] in the senses. Now, the various delimitations of [Infinite] Light, which cannot be partaken of or be intermingled, display the various creatures—even as in a transparent medium the various delimitations of material light display various colors, although the light itself remains unintermixable.” ([Ibidem](#), p. 323)

Therefore, by creating light, God created a means of communicating throughout the universe in a manner that excels over every other material thing that he has created, and light is the closest form of mediation of the human mind. What becomes obvious, here, is that this is where François Rabelais found the source of inspiration for the metaphorical power of [LANTERNLAND](#). It is, indeed, the unknown God, by means of the motion of light, who informs the human mind in his quest for Him. This is how God reveals Himself as invisible, just as sight is invisible and cannot partake of the color of things. As Cusa put it:

“Moreover, He wills to be sought; He wills also to give, to those who are seeking, the light without which they cannot seek Him. He wills to be sought; He wills also to be apprehended, for He wills to disclose and manifest Himself to those who are seeking [Him].” ([Ibidem](#), p. 324)

Then Cusa adds another task for the Seeker of God, that of eliminating the boundaries that prevent him from accomplishing his purpose. Cusa wrote in conclusion:

“Finally, there remains *within yourself* a pathway of seeking God, viz., [the pathway] of removing boundaries. For when in a piece of wood a craftsman seeks the face of a king, he removes all things bounded otherwise than is that face. For through faith's conceiving, he sees in the wood the face that he seeks actually to behold with his eye. For to his eye that face is future—[that face] which, in his intellectual conception, is present to his mind by faith. Therefore, when you conceive God to be something better than can be conceived, you remove all that is bounded and contracted. You

remove corporeality, saying that God is not a corporeal being, i.e., [is not] bounded by quantity, place, shape, and situation. You remove the senses, which are bounded. (You [can] not look through a mountain or into the earth's bosom or at the sun's full brightness—and so on regarding hearing and the other senses.) For all the senses are bounded in their might and power; and so, they are not God. You remove the communal sense, the fantasy ⁴⁶ (See *Idiota de Mente* 8 (114:7 - 115:3) and *Compendium* 4 (9)), and the imagination, for they do not transcend the corporeal nature. For imagination does not attain unto what is not corporeal. You remove reason, for often it fails, and it does not attain unto all things. You might wish to know why this thing is a man, that thing a stone; but you do not at all attain unto the reason for any of God's works ⁴⁷ (*NA* 9 (32)). Therefore, the power of reason is small, and, hence, God is not reason. You remove intellect, for even intellect is bounded in its power. Although it encompasses all things, nevertheless, it cannot perfectly attain unto anything's quiddity in that quiddity's purity; and unto whatever the intellect does attain, it sees it to be attainable in a more perfect manner. Therefore, God is not intellect. Now, if you seek further, you do not find within yourself anything like unto God; rather, you affirm that God is above all those things as the Cause, the Beginning, and the Light of the life of your intellectual soul.” ([Ibidem](#), p. 329)

4. ON BEING A SON OF GOD (*De Filiatione Dei*),

Let's start again, from another standpoint, and investigate another fascinating Cusa puzzle: How does the human intellect know God, and how does God know the human intellect? That's the connection that has to be established in order to guarantee a flow of knowledge between the two. In other words, what is the significance of the connection between the descending power of God and the ascending power of the human intellect?

This is practically an impossible question to answer because of the overwhelming obstacles that sense perception and social conditioning put before us and renders almost every human being incapable of coming even close to an answer. However, there is an underlying assumption that Nicholas of Cusa discovered, and that we can use for our benefit if we orient our minds in the right pathway, and that is to consider that whatever *is in* the intellect, *is* the intellect. This may be hard to see for some people, but that's the link that has to be discovered and that's what Cusa identified with the mastery and maturity of the human intellect that he called the sonship relation to God.

It might not be obvious, but it is the lack of mastery of that sonship which makes it practically impossible for human beings to come to an agreement on any subject of how mankind thinks and how humanity should behave, because what *is in* your mind is rarely the same as what *is in* mine. The point that Cusa makes is that the “divine sonship” is present in the human mind only when universal knowledge of truth is acquired. The device that Cusa used for understanding this epistemological function is what he termed the “*mirror of truth.*” This is how Cusa put it:

“Indeed, by its universal receptivity knowing encompasses all things knowable—viz., God and whatever exists. Now, a scholar (*doctus scriba*) who has obtained a mastery of universal knowledge has a treasure from which he can bring forth both new and old items. Therefore, in accordance with the mode of mastery, his intellect encompasses God and all things in such way that nothing escapes it or is outside it; thus, in the intellect all things are the intellect.” (Nicholas of Cusa, [ON BEING A SON OF GOD](#), *(De Filiatione Dei)*)

However, “universality” is only one of the preconditions for divine sonship. The other precondition is “truthfulness.” And that means coming “face-to-face” with the Truth. Here is how Cusa sees this difficulty of this next step:

“Perhaps that which is often heard disturbs you: viz., that God is incomprehensible and that sonship—which is an apprehension of Truth, which is God—cannot be attained. You have adequately understood, I think,

that truth as it exists in something other [than itself] can be comprehended as existing only in some way other [than the way it exists in itself].³⁰ (See, e.g., *De Coniecturis*, Prologue, Book I (3:1-2) and I, 11(54:6-25). *DP* 40:16 and 62:13. See especially *De Filiatione Dei* 3 (62:4-5), together with the subsequent illustration in terms of mirrors.) But since these God-revealing modes are intellectual, then although God is not attained as He is, nevertheless He will be seen, in the pureness of our intellectual spirit, without any bedarkening sensory image. And this vision is clear to the intellect and is “*Face-to-face.*”³¹ (I Corinthians 13:12.) (My emphasis) Since this mode of the manifestation of Absolute Truth is the ultimate, vital happiness of an intellect that is thus enjoying Truth, it is God, without whom the intellect cannot be happy. (*Ibidem*, p. 346)

Since God can only be attained in himself “negatively” Cusa uses this life-saving device of being able to confront the truth “Face-to-face” because that is the only intermediary experience the intellect can have before becoming completely at peace with itself, without any intellectual motion whatsoever. “Quietism” is not what Cusa recommends, here, but this is what this state of contemplation is converging on. As he said, although the pathway may be “attained with peace and quietude when our spirit is filled with this manifestation of God’s glory,” Cusa will further examine this “*Face-to-face*” experiment through a reflection in which the intellectual mirror of the human mind may attain divine sonship of God as if through a “*Mirror-of-truth.*”

However, since knowing is achieved through the process of likeness, mirrors are an excellent metaphorical process to illustrate how creativity is reflected in the universe, especially through a Camera Obscura. Then, Cusa asks the question: Can a mirror reflect something different than what is being reflected into it?

“Therefore, in that first Mirror, [viz.,] the Mirror-of-truth (which can be said to be God’s Word, Logos, or Son), the intellectual mirror obtains sonship, so that (1) it is all things in all things, and (2) all things are in it, and (3) its kingdom is the possession, in glorious life, of God and all things.

“And so, Brother, [mentally] remove the quantitative contractions of the sensible mirrors, and free your conception from place and time and all things sensible, elevating yourself unto the rational reflected-brightnesses, where in clear reason our mind beholds truth. (For we seek out the hidden recesses of uncertain matters with the clear light of rational reflection; and we know to be true that which reason teaches us.) Hereupon, transfer the foregoing paradigm unto the intellectual realm so that by means of such guidance⁴⁴ (The notion of *manuductio* (guidance) looms larger in *CA*—e.g., in *CA II*, 5-7, as the chapter titles indicate.) you can elevate yourself more closely unto mentally viewing divine sonship. For by means of a certain bedarkened intuition you will be able to relish, in advance, the fact that sonship is nothing other than our being conducted from the shadowy traces of mere representations unto union with Infinite Reason, in which and through which our [intellectual] spirit lives and understands that it lives. [This living and understanding] occurs in such way that (1) [our intellectual spirit] sees nothing as living outside itself, and (2) only all those things are alive which in the intellectual spirit are the intellectual spirit, and (3) the intellectual spirit knows that it has life of such great abundance that in it itself all other things live eternally in such way that they do not maintain *its* life but, rather, it is the life of [all other] living things.” ([Ibidem](#), p. 348)

The essence of this “*Mirror-of-truth*” metaphor is a direct reference to Corinthian I, 13: “***For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known.***” Here, Cusa considers the moment of transformation of going from a bedarkened state to an enlightened state as an axiomatic transformation of the human mind, an actual paradigm shift. This is a very good example of Lyn’s principle of increase in energy-flux-density. As the apostle implied, the human mind can only elevate itself to what Cusa identified as divine sonship, by mirroring the effect of containing the universal process of change in a “*Face-to-face*” moment, to the curvature of which every other creature in the universe is submitted, but by uniquely reflecting how it is also known; that is, recognized as being purified from its individual materialist content.

It is only in that universal way that perfection can come to the mind and be freed, as the apostle said, when “that which is in part shall be done away.” That is, when everything that *is in* the mind *is* the mind. This is the universal reflective part of being known, when the mind is detached and purified from the material individuality of the shadowy traces of sense perception. This is when the intellect understands truth which *is* the intellect, because it *is in* the intellect; that is, both knowing and known. What *is* the intellect is knowing, and what *is in* the intellect is being known. In that sense, the mirror-like power of universal reflection of minds is a direct foreshadowing of the Leibniz Monadology, for whom the monad is a reflection in the small of the universe as a whole. In other words, only knowledge of the whole unified in a single mind can be considered true knowledge, and any knowledge in part is defective knowledge, because true knowledge can only come from the unity of opposites of the Minimum and the Maximum.

For Cusa, the union of knowing and of being known is the oneness of being transformed into the son of God. This is what sonship is, the highest epistemological state that the human mind can reach in its search for God. As Cusa said: “Accordingly, we are rightly deified when we are exalted to the point that in a oneness [of being] we are (1) a oneness in which are all things and (2) a oneness [which is] in all things. ([Ibidem](#), p. 349) The point that Cusa is making is that this is not an identity of a thing; this is the identity of a process of change. In other words, what *is* mind as knowledge and what *is in* the mind as known can only be identical in a performative action of understanding, because what becomes universally known is also the universal process of knowing it.

The Cusa sonship principle as a contraction of the divinity of Christ corresponds to the idea of the *Filioque*, as Charlemagne developed it for the Creed during the 8th century. When Charlemagne raised the question of the Filioque at the Seventh Council of Nicaea II, in 787, the idea was to have a universal Creed which had the “*Holy Spirit proceeding from the Father and of the Son,*” (*Spiritus Sanctus ex Patre filioque procedens.*) which became the principle that Cusa introduced at the Council of Florence as the principle of unity between the Roman Catholic Church and the Eastern Orthodox Church. See my report [ALCUIN AND CHARLEMAGNE](#)

5. DIALOGUE ON THE GENESIS [OF ALL THINGS] (*Dialogus de Genesis*),

“When you look at yourself in a mirror, what you see is not yourself as you are. You see the inversion of yourself; that is, you are looking at how you are seen.”

Dehors Debonneheure

Think of the *Face-to-face* reflection in a mirror as the action of a process of chirality and inversion that moves in two directions at the same time, forward into the mirror, and backward from the mirror. The process is always in motion, but is never perceived as such by your physical eyes. The two motions are the same; and yet, they are dissimilar and opposite.

However, God may be proportional to the human mind in a similar way, but the proportion is incommensurable. God's mind is the Absolute Infinite, while the human mind has a transfinite potential which never reaches the perfection of the absolute. That transfinite potential is sufficient to infer where its power of spirit originates from, and is sufficient to imply that it is in the likeness with God. This is why Cusa considered that “God's Mind is to the human mind as the circle is to the polygon.” This non-conformal image of the relationship between God and man can only be expressed by the human mind in the form of a contracted infinite, demonstrating how the human condition is deformed in the *Mirror-of-truth*. The proportion, therefore, between God and man has to be, paradoxically, incommensurable, that is, it cannot be measured by any finite magnitude, only by such a transfinite reflected singularity. If God is disproportional to physical things, it is because of the finiteness of things. As Cusa put it, in *Docta Ignorantia*, “*There exists no proportion between the infinite and the finite.*” (DI. 3 (9:4-5) Ap. 18.)

This [DIALOGUE ON THE GENESIS \[OF ALL THINGS\]](#) between Cusa and Conrad comes after a lengthy discussion on the book of Genesis where Cusa develops the epistemological condition under which genesis must be considered as

causality, or as the Trinity conceived as the uncreated principle of creativity. Cusa wrote:

“Similarly, I accept by faith the foregoing prophetic expression as closely befiguring the genesis of [all] things, and I proceed to view— with the intellect and by means of a likeness—this genesis, which, nevertheless, remains invisible. The Prophet says: “By the word of the Lord the heavens were established, and by the spirit of His mouth all their power.”⁶⁸ (Psalms 32:6 (Psalms 33:6). Where we have “*domini*” [“of the Lord”], the original Hebrew language has the ineffable name of God (regarding which I [earlier]⁶⁹ (*De Genesi* 4 (168)) made a few points), which is pronounced “Jehovah”. Therefore, the Prophet says (1) that the Word is from Jehovah as from the Father of the Word (since [the ineffable name of God] is the enfolding of all vocalization, without which vowels no word can be vocal), and (2) that the Spirit is of the Father and of the Word (since the Spirit is the Spirit of His mouth, as if the mouth were the coincidence of the beginning of the one who pronounces and of the word [pronounced], with the Spirit proceeding from both).

“And this trinity is present in the Absolute Same—without which trinity the Same would not have the power to cause to be identical. Therefore, the Absolute Same is three and one—something which we experience in the fact that the Same causes to be identical. Likewise, every agent participates in this trine and one Nature, without which Nature an agent would not be an agent. You were able to read about this topic everywhere in Book One of *De Docta Ignorantia*, where I set forth my meager understanding (being nonetheless the perfect gift of God) concerning the Trinity, which very many others have dealt with befiguringly and—each in his own way—excellently.” (Nicholas of Cusa, [DIALOGUE ON THE GENESIS \[OF ALL THINGS\]](#) . p. 410.)

When this concept of Trinity is viewed in the human mind as a process of unifying the three into one, causality is appropriately perceived in the human mind as Cusa had described in Book I of *De Docta Ignorantia*:

Since the power of the Trinity is “the power to cause to be identical,” the image of that can be geometrically compared to the sphere, as Kepler had done, and human creativity can be understood as an image of God from that triune standpoint, provided that the sphere is viewed triply-connected among 1) the generating center, 2) the surface being equally distributed, and 3) the interval proceeding from the unity and equality between both the center and the surface. See my report: [THE ANTI-ENTROPIC SECRET BEHIND TUTANKHAMUN'S TOMB](#)

The most interesting way of approaching this question of God the Creator is, therefore, to examine it from the vantage point of constructive geometry of generating the Five Platonic Solids from a single sphere as I reported years ago in [LANTERNLAND](#). In other words, what you want to look for is the singularity of the incommensurable measure of change which takes place between the Mind of God the Creator and the human mind as it is reflected in the Cusa proportionality: *“God’s mind is to the human mind as the sphere is to the polyhedron.”* Cusa had already begun to develop a geometrical model for this idea of change in the Universe as a whole when he used the metaphorical system of 40 inscribed circles in [DE CONIECTURIS](#), when he wrote:

“Every number is included in the number 10,¹⁷⁸ (The names of all numbers are formed by an ordered-repeating of the numerals 1 through 10. *DC I*, 3 (10:11-15).) and every progression is completed in the number 4.¹⁷⁹ (The reason is given in *DC I*, 3 (10). Cf. *LG II* (79).) Now, 4 times 10 is 40. Hence, you will find, [in the diagram], 40 circles, all of them (the large ones as well as the small ones) being gathered into a single circle.¹⁸⁰ (That is, there are 39 circles included within the one largest circle, making 40 circles.) Hence, since the progression 1, 3, 9, 27 adds up to 40, it is not unfittingly praised. For just as 1, 2, 3, 4 is the best-ordered progression of all numbers, than which there can be exhibited no better-ordered progression (for the replication of 2 makes 4, even as does the adding of 1 to 3; therefore, 4 proceeds from these [other numbers] in a best-ordered way; and in the case of any other four numbers no such [a best ordered progression] can be found), so too with respect to the tenfold of 4, viz., 40, there can be exhibited no better-ordered progression than the following: viz., 1, 3, 9, 27.

You will be able to experience this fact by virtue of the following consideration: through these four numbers' being subtracted from one another and added to one another, all numbers up to 40 are attained individually, ¹⁸¹ (Josef Koch and Wifried Happ have displayed these calculations on pages 222-223 of the German translation *Nikolaus von Kues. Mutmaßungen* (Hamburg: Meiner, 1971) even as from the combinations of the four numbers of the first progression all numbers up to 10 are obtained ¹⁸² (idem)—as you can verify by yourself in both cases.” (Nicholas of Cusa, [DE CONIECTURIS](#), in NICHOLAS OF CUSA: METAPHYSICAL SPECULATIONS: VOLUME TWO, by Jasper Hopkins, The Arthur Banning Press, Minneapolis, 2000, p. 195.)

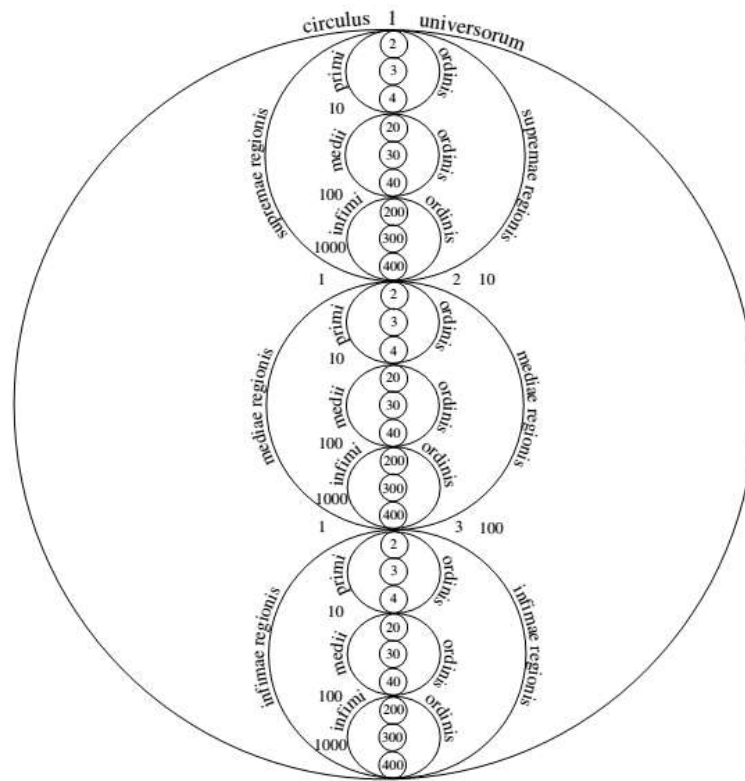


Figure 2 Cusa's idea of a contracted multiply-connected universal least action as a reflection of the Trinity to the third power. "If, as the subject-matter requires, you look at the diagram with your mind's eye, then mysteries that are surely important and that are hidden to many will be made known to you." Cusa, [DE CONIECTURIS](#).

Although the Simple Oneness of God that Cusa speaks of is not representable in any diagram form, the Oneness of God's Trinity, or triple-connectedness, can be illustrated in a contracted form of the Oneness of God's creative action by means of multiply-connected circular action as Cusa represented. It is the contracted sameness of the process of generating all of the 40 numbers which represents the oneness. Similarly, it is the same oneness that I attempted to express in a complex form of toroidal circular action that I described in my report on [THE SOLFEGE TORUS](#). In their German Edition of *Nikolaus von Kues. Mutmaßungen* (Hamburg: Meiner, 1971) the translators have reproduced the complete distribution of numbers that Cusa referenced:

1	15 = (27 - 9 - 3)	29 = (27 + 3 - 1)
2 = 3 - 1	16 = (27 - 9 - 3 + 1)	30 = (27 + 3)
3	17 = (27 - 9 - 1)	31 = (27 + 3 + 1)
4 = (3 + 1)	18 = (27 - 9)	32 = (27 + 9 - 3 - 1)
5 = (9 - 3 - 1)	19 = (27 - 9 + 1)	33 = (27 + 9 - 3)
6 = (9 - 3)	20 = (27 - 9 + 3 - 1)	34 = (27 + 9 - 3 + 1)
7 = (9 - 3 + 1)	21 = (27 - 9 + 3)	35 = (27 + 9 - 1)
8 = (9 - 1)	22 = (27 - 9 + 3 + 1)	36 = (27 + 9)
9	23 = (27 - 3 - 1)	37 = (27 + 9 + 1)
10 = (9 + 1)	24 = (27 - 3)	38 = (27 + 9 + 3 - 1)
11 = (9 + 3 - 1)	25 = (27 - 3 + 1)	39 = (27 + 9 + 3)
12 = (9 + 3)	26 = (27 - 1)	40 = (27 + 9 + 3 + 1)
13 = (9 + 3 + 1)	27	
14 = 27 - 9 - 3 - 1)	28 = (27 + 1)	

And

1	7 = (4 + 3)
2	8 = (4 + 3 + 1)
3	9 = (4 + 3 + 2)
4	10 = (4 + 3 + 2 + 1)
5 = (4 + 1)	
6 = (4 + 2)	

On the other hand, since in **THE GIFT OF THE FATHER OF LIGHTS** Cusa bridged the gap between God and man with the reflexive power of light, a similar triply-connected process would be required to understand the least action process inside of electromagnetodynamics. Here, one will have to go into the higher dimensionality of wave functions such as the catenary-tractrix functions of the complex domain in order to seek an understanding of such invisible least-action processes.

As in the case of the Bel Canto principle of register changes, the oneness of a triply-connected electromagnetic plasma field system around the Earth might work essentially in the same way. If so, then the unity of two opposite actions acting clockwise and counter-clockwise to each other is balanced by a third action resolving the dissonance between the other two. These three fields (the Val Allen radiation belt, the plasma pause, and the magnetopause) act on each other to protect life on Earth from harmful cosmic radiation. The fallacy, here, is that some mathematicians believe they were able to account for these interactions with differential equations. They are wrong, because mathematics cannot explain the existence of incommensurable singularities between a plasma field and a higher energy-flux-density field such as life on Earth.

This sort of cross-field investigation must lead us toward a new way of thinking which includes the return of the way God think about us as if through a darkened mirror inversion effect that our own knowledge has of Him and vice versa. Thus, the new way of thinking performatively changes the condition of existence between minds. In other words, you can't just talk about it; you've also got to do it.

CONCLUSION

What is it, then, that Paul implied, when he said in Corinthian I, 13: “***For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known.***” What is there to know in knowing how I am known? What do I have to lose in discovering this?

At first, it seems that the question implies that a time will come when man will no longer know in part, but as a whole. If this is what Paul meant, then, this raises another question which is: “What am I willing to sacrifice for the benefit of thinking like God thinks of me; and what are other people willing to sacrifice in order to have peace and development around the world.” And the answer is: “***STOP THINKING IN PART.***”

In other words, the principle of *the benefit of the other* is what has to be discovered. This is what the Xi Jinping principle of win-win is all about, that is, the benefit of the other as designed by Cardinal Gilles Mazarin at the Peace of Westphalia, in 1648. This is the return to the golden rule of human conduct: “Do to others as you would have them do unto you.” (Luke 6:31) However, *the benefit of the other* is not only what is good for others without me, but what is good for others with my inclusion. The win-win principle is all-inclusive. This means that the question that Paul raised in Corinthian I, 13, is the key to world peace and development.

Most people will shy away from giving up something freely to others, because they think that, by giving, they are losing something. That’s a completely false assumption. When people do that, they don’t think of *how they are known*. The benefit of how to be known is to understand that when you give something to someone without expecting anything in return, you have made a friend for life, because the person receiving your benefit will remember you forever.

So, therefore, *unless you know as you are also known*, you don’t know anything, and you are, actually, very stupid, because you have missed the

opportunity to complete your knowledge. You are as knowing only in part. And, that is what is missing in how to be a human being, today.

That's what been missing in our knowledge. That's what should have been known a long time ago; and, that's the domain that we have to add to our knowledge, today, as a knowledge of the future: the domain of how we are also known, because that's what the future is all about; that's what the future should have been and must now become if mankind is to survive on this planet.

The problem that humanity faces is really as simple as that, and that is why the United States has to join the BRICS. That is the reason why what *is in* the mind *is* the mind; and what *is in* God's mind, *is* the future of humanity.

FIN