

ELECTION UPDATE

LAROCHE IS THE FLY IN THE OINTMENT

On the knowable measure of change within Lyndon LaRouche's [*Four New Laws*](#)
in light of Nicholas of Cusa's [*Idiota De Mente \(The Layman on Mind\)*](#)

by Pierre Beaudry, 8/15/2016

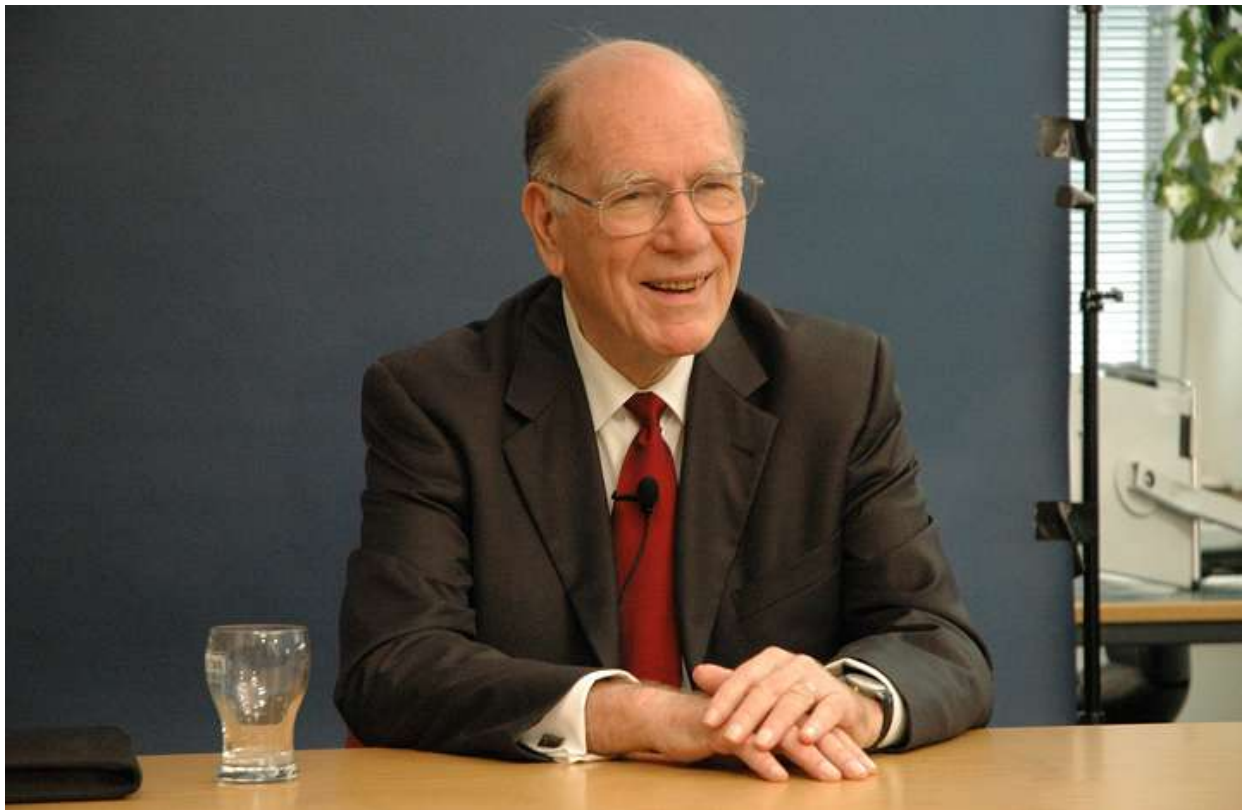


Figure 1 Lyndon LaRouche

It is expected that in November 2016, the world will be faced with Hillary Clinton as the new President of the United States, and the prospect of perpetual war. As Jeffrey Steinberg put it: "In short, Clinton has declared herself as the "continuity" candidate from the nearly two-decades of permanent war, launched by Bush and Obama. Those wars have now put the world on the verge of thermonuclear war with Russia and China, a war that will wipe out humankind." (Jeffrey Steinberg, [*LaRouche: Hillary is Obama's Stooge for Wars and Wall St, The Hamiltonian*](#), August 9, 2016.)

From a strategic vantage point, however, Clinton is too late, because the fly in the ointment is Lyndon LaRouche. As Lyn put it: "A new alignment of Eurasia is now moving forward, and whatever efforts Obama and NATO might make to stop it are now too little, too late." ([*Putin and Erdogan Change the Situation: Obama and Hillary Are Isolated*](#), LaRouche PAC, August 10, 2016.) What has changed in the strategic situation is that by creating a non-geopolitical strategic alliance between Russia and Turkey, President Putin and President Erdogan have implemented a crucial aspect of the LaRouche policy of peace and development for South East Asia. This is the reason why what is being forced on the current American Presidential election is going to be a surprise for the entire world: it is the LaRouche policy which will decide which way the world goes by November 2016.

The real question behind the current American Presidential Election is: "***Will the American people reject the old bankrupt geopolitical axioms of the current City of London-Wall-Street Banking System and return to the Hamiltonian National Banking policy of the traditional American System?***" This is what this election is really all about, regardless of the candidates. As the American elite will continue to push Trump to self-destruct and usher in the war-mongering Hilary Clinton, America will be forced to go back, by ***hindsight time reversal***, to the nomination by George Washington of Alexander Hamilton as Secretary of Treasury on 9/11/1789. That is to say, a return to the future of America by the restoration of Alexander Hamilton's policy that LaRouche has reformulated in his [*Four New Laws*](#).

INTRODUCTION

During roughly the last hundred days or so, the world has witnessed the highest danger of war in Europe since the end of World War II. During the next hundred days or so, the European and American peoples will have to make a discovery of principle which will determine their future and the future of mankind for a long time to come.

The last two months were marked by the British oligarchy's decision to exit the European Union (Brexit) on June 24, demonstrating the impotence of the European leaders in solving the Delian Problem that the present Atlantic banking system had caused; then, Brexit was followed by the insane NATO summit in Warsaw Poland, which was aimed at putting Europe under the defense of an aggressive United States Warlord against Russia; and finally, the world saw the greatest expansion of Islamic terrorism worldwide since 9/11.

One look at this strategic situation may give you a sense that the crisis could be solved by ushering in a new Just World Economic Order; but reality is not that easy to command. The problem the world is facing is that in November 2016, the new President Hillary Clinton is going to move full speed ahead for a confrontation with the Assad Government in Syria, and then, the United States and Europe will be heading directly into World War III in confrontation with Russia and China. How do you prevent that from happening?

1. AN AXIOMATIC VIEW OF THE 2016 ELECTION OF DISCONTENT

What should you prepare yourself for in November 2016? You have to prepare yourself for the complete collapse of the Atlantic monetary system, and the implementation of the Glass-Steagall legislation, including the restoration of the Hamilton National Banking. In other words, what you have to prepare yourself for is a complete transformation of business as usual in American politics, and the

implementation of the LaRouche program of [Four New Laws](#). As Lyn wrote in his June 13, 2014 paper:

“The economy of the United States of America, and also that of the trans-Atlantic political-economic regions of the planet, are now, under the immediate, mortal danger of a general physical-economic, chain-reaction breakdown-crisis of that region of this planet as a whole. The name for that direct breakdown-crisis throughout those indicated regions of the planet, is the presently ongoing introduction of a general "Bail-in" action under the governments of that region: the effect on those regions will be comparable to the physical-economic collapse of the post-"World War I" general collapse of the economy of the German Weimar Republic: but, this time, hitting, first, the entirety of the nation-state economies of the trans-Atlantic region. The chain-reaction collapse, to this effect, is already accelerating with an effect on the money-systems of the nations of that region; the acceleration of a "Bail-in" policy, means mass-death suddenly hitting the populations of all nations within that trans-Atlantic region: whether directly, or by "overflow."

“The effects of this already prepared action by the monetarist interests of that so-designated region, unless stopped virtually now, will produce, in effect, an accelerating rate of genocide throughout that indicated portion of the planet, but, also with catastrophic "side effects" of comparable significance in the Eurasian regions.” (Lyndon LaRouche, [Not an Option: An Immediate Necessity](#), EIR, June 8, 2014.)

Why is Lyn's solution not your typical practical reform of the monetary system? Why is he forcing your mind to go directly to the underlying assumptions behind this economic crisis? How many of you can discover that the answers to these questions are contained in a paper that Lyn wrote two years ago, called [Four New Laws](#), and that the solution to the present world strategic crisis resides in your ability to make the difference between man and animal?

2. ON THE SUBJECT OF LYN'S "FOUR NEW LAWS"

"Mind is a power that measures all things."

Nicholas of Cusa, [*De Mente*](#).

Since man is distinct from the animal and from the rest of nature by his power of reason, it should go without saying that what man is capable of determining in the universe cannot be grasped or be determined by any other form of living being, other than mankind himself. In that unique sense, mankind is the only species of reason which can preempt a catastrophe to take place in the universe which could destroy mankind as a whole. And the reason why mankind is capable of preempting such a catastrophe is because human beings are the only beings *capable of foresight by hindsight*. This human power of *foresight by hindsight* is not only unique to mankind, but also uniquely based on principles of the Platonic and Confucian traditions of knowledge.

In the Western World this unique tradition includes, primarily, the Pythagorean and Platonic schools, the Augustinian Catholic tradition including Charlemagne and Alcuin, the ecumenical Islamic Renaissance of the Abbasid Caliphate, the Italian Renaissance of Brunelleschi and Nicholas of Cusa, Leonardo da Vinci, and Raphael; and, the scientific tradition of Johannes Kepler, Gottfried Leibniz, Gaspar Monge, Lazare Carnot, Jean-Victor Poncelet, Bernhard Riemann, Max Planck, Albert Einstein, Vladimir Vernadsky, and Lyndon LaRouche. That's the continuity of *The School of Athens* in the Western World to this day.

The reader may go almost anywhere in the writings of these authors and discover the pathway by means of which he can solve the crisis of today. However, he will probably take a lifetime to sort it out, and humanity doesn't have the time to wait that long. Therefore, the short cut to the solution that Lyn proposed in his [*Four New Laws*](#) can be captured in the mental effort of problem solving individuals within minutes, if they internalize Cusa's method of the unity of opposites exemplified in the coincidence between the Minimum and Maximum, or the coincidence between Microcosm and the Macrocosm. This is the way Lyn expressed the problem:

“The essential characteristic of the human species, is its distinction from all other species of living processes: a principle which is, scientifically, rooted for all competent modern science on the foundations of the principles set forth by Filippo Brunelleschi (the ontological minimum), Nicholas of Cusa (the ontological maximum) and the positive discovery by mankind by Johannes Kepler, of a principle coincident with the perfected Classical human singing scale and elementary measure of the Solar System within the still larger universe of the Galaxy, and higher orders in the universe. Or, similarly, the modern physical-scientific standard implicit in the argument of Bernhard Riemann, the actual minimum of Max Planck, the actual maximum of the present maximum, that of Albert Einstein, and the consequent implications of the definition of human life by Vladimir Ivanovich Vernadsky. These values are, each relative absolutes of measurement of man's role within the knowledge of the universe.

“This conclusion pertains to the inherent fraud of the mathematicians and the modernist "musical performers" since the standard of the relevant paragon, Johannes Brahms (prior to the degenerates, such as the merely mathematicians, such as David Hilbert and the true model for a modern Satan, such as Bertrand Russell, or Tony Blair).

“The knowable measure, in principle, of the difference between man and all among the lower forms of life, is found in what has been usefully regarded as the naturally upward evolution of the human species, in contrast to all other known categories of living species. The standard of measurement of these compared relationships, is that mankind is enabled to evolve upward, and that categorically, by those voluntarily noetic powers of the human individual will.” (Emphasis in the original, [THE FOUR NEW LAWS](#) TO SAVE THE U.S.A. NOW!)

Instead of dealing with this matterofmind from the vantage point of “efficient effects” of going from the past to the future, proceed from the vantage

point of “final causality” of the human mind as Cusa developed it in [*Idiota De Mente \(The Layman on Mind\)*](#); that is, from the future to the past.

In other words, by designing the human mind with such an intention, God created something whose unique capability is to function contrary to the progress of non-living physical-space-time; that is, contrary to going from the past to the future. As Cusa demonstrated in [*De Mente*](#), Chapters 14 and 15, the creative process of mind is the opposite of the oligarchical pathway of going from the past to the future; that is, the opposite of the efficient causality established historically by Aristotle, and promoted by Plutarch for the purpose of manipulating people through the Oracle of Delphi. See my last report: [WAS BREXIT AIMED AT REVIVING THE COMMONWEALTH EMPIRE BY TIME REVERSAL.](#)

What Cusa identified as his unity of opposite principle, with respect to the Minimum and the Maximum, is truly the human measure of history, known as *time reversal*; that is, the power that every human mind has to clarify things by hindsight if he wishes to solve the problem that humanity faces every day and tomorrow. In other words, it is not enough to simply project a good idea into the future; it is essential that you project that idea backward from the future into the present. This is the way Cusa posed the problem in the two last chapters of his book on the mind; that is: “14. Mind is said to descend from the *Milky Way*, down past the planets, to the body—and to return. On the indelible concepts of disembodied spirits and on our delible concepts. 15. Our mind is immortal and incorruptible.” (Nicholas of Cusa, [*De Mente*](#))

Here, Cusa poses the choice of two directions that mankind can take in order to think: ascending or descending. Can the human mind solve problems by ascending forward from the particular to the universal, or by descending from the universal to the particular? Cusa developed a very useful Galactic idea which he called the process of Mind descending from the *Milky Way*. He very insightfully described the Aristotelian ascent of mind as going from the other direction; that is to say, from the particular to the universal, from individual reason to intellect, and from the intellect to the intellectibility; while Plato describes the descent of mind by inversion, from intellectibility, to intellect, and from intellect to individual

reason, as if the process were a Galactic process. As Cusa wrote at the opening of Chapter 14 of *[De Mente](#)*:

“Philosopher: You adduce most fitting and most beautiful illustrations for uncommon matters, far removed from the senses. Now because sunset is approaching, which does not permit us to linger longer, please tell me what the philosophers mean who say that souls descend from the Milky Way, down past the planets, to bodies—and return, by the same route, to the Milky Way. And why does Aristotle, when he wants to make a point about our soul’s power, begin from reason— saying that the soul ascends from reason to abstract learning, and from abstract learning to intellectibility? By contrast, Plato speaks in the opposite way, claiming that intellectibility is basic and that when it degenerates, it becomes abstract learning or intellect—and that intellect, in degenerating, becomes reason.

“Layman: I do not know their writings, but perhaps [those] first mentioned philosophers, who spoke of a descent and an ascent of souls, wanted to say the same thing as did Plato and Aristotle. For Plato looked unto the Creator’s image, which is especially present in the intellectibility, in which mind conforms itself to the Divine Simplicity. The intellectibility he took to be basic and to be the mind’s substance, which he claimed to continue on after [bodily] death. In the order of nature the intellectibility precedes the intellect. But the intellectibility degenerates into intellect when it draws back from the Divine Simplicity (in which all things are one thing) and wants to view all things in themselves as each of them has its own being, distinct from that of others. Thereafter, mind degenerates still more when by the operation of reason it grasps things not in themselves but according as a form (1) is present in matter, which is variable, and (2) cannot in that state preserve its true nature but sinks into being an image. However, Aristotle, who considered all things insofar as they are captured by a name (these names are imposed by the operation of reason), makes reason basic. And, perhaps, he means that reason ascends unto intellect by way of abstract learning that comes through names, and thereafter ascends most loftily unto intellectibility. Hence, he takes reason to be basic to the ascent of the

intellect, whereas Plato takes intellectibility to be basic to the descent of the intellect. Thus, between Plato and Aristotle there seems to be no difference except in the manner of their consideration.” (NICHOLAS OF CUSA ON WISDOM AND KNOWLEDGE, *Idiota De Mente (The Layman on Mind)*, translated by Jasper Hopkins, The Arthur J. Banning Press, Minneapolis, 1996, p. 584.)

The reader can see through the corner of his mind's eye that this distinction is similar to the distinction between reality and virtual reality that one can experience with the so-called “Pokémon Go” game that has taken over the youth of today's Western society. The distinction Cusa made is between *true knowledge* and *fictitious knowledge*; but, the point is for the reader to be able to make the difference between the two and how one is the degenerate form of the other. The easiest way to distinguish between them is by the direction in which the mental process travels. The direction of thinking from past to future is not natural to the creative thinking mind, because this directionality of time pertains to non-reasonable beings. This is the way the animal thinks and behaves by action-reaction. On the other hand, the direction of thinking from future to past is truthful for man because the mind is able to clarify its content by hindsight, and most emphatically when it pertains to Universal History, as Schiller showed.

Although Cusa leaves the reader free to discover which of the two pathways to take, the elevated way or the degenerate way, he provides the Galactic opportunity to solve the problem of this axiomatic difference between Plato and Aristotle, by establishing the basis for understanding physical space-time, as Lyn did by looking at time from the vantage point of the Mind of God; that is, in the “simultaneity of physical eternity.” Cusa added this crucial creative gestalt of Man in the Image of God in his last Chapter 15:

“Mind is an *image* of Eternity, but time is an *unfolding* of Eternity. However, an unfolding of Enfolding Eternity is always lesser than is an image of Enfolding Eternity.

“If someone takes note of the mind's concreated power-of-judgment, through which the mind judges about all rational considerations, and if he

notes that rational considerations are from mind, then he recognizes that no reasoning attains unto the measurements of the mind. Therefore, our mind remains unmeasurable by, unboundable by, and undelimitable by any reasoning. Only the Uncreated [Divine] Mind measures, delimits, and bounds our mind—even as Truth measures, delimits, and bounds its own living image, created from Truth, in Truth, and through Truth. (*De Mente*, p. 587-88)

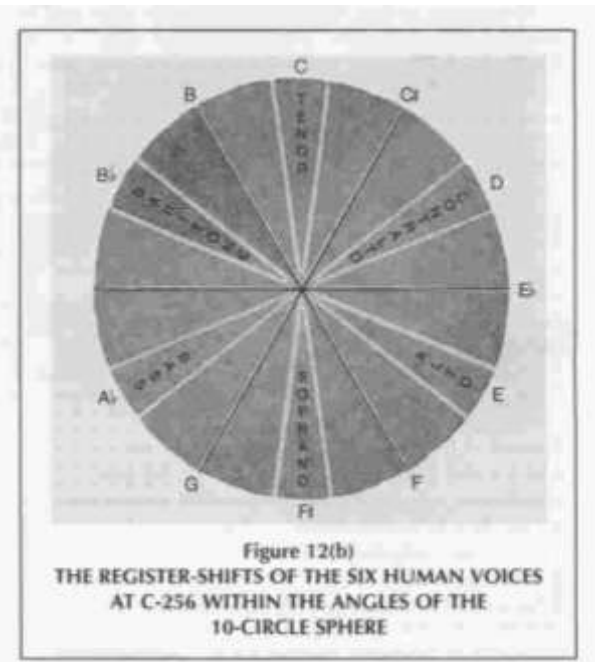
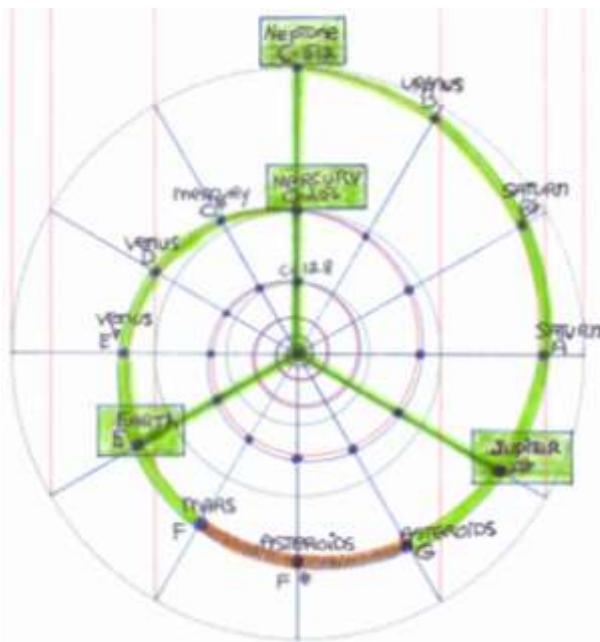


Figure 2 Spiral Milky Way view of the Solar System, the Lydian Divisions of the musical octave, and the register shifts of the singing voice in mirror image.

Cusa's approach of Galactic thinking is similar to Leibniz's discussion of the Monad. (See my report: [LEIBNIZ'S MONADOLGY AS A PERFORMATIVE CREATIVE PROCESS](#).) Think of it this way: if the power of intellectibility exists before the intellect, just like the power to cause something to happen exists before something happens, then, the design of final causality exists before the realization of that design, just like the plan of a house exists before the building of that house. This is why reason comes from minds and not minds from reason. Because minds come

from the Galaxy by hindsight. This is the way the mind can develop an image of Enfolding Eternity in time reversal; that is, by means of final causality or as an image of Enfolding Eternity by hindsight. Next, how does that work artistically and geometrically?

3. MIND IS AN IMAGE OF ENFOLDING ETERNITY; WHILE TIME IS MERELY AN UNFOLDING OF ETERNITY.



Figure 3 Raphael Sanzio, [*The School of Athens*](#).

If it is the case that mind is the measure of all things, as Cusa said, then, mind must also be an image of Enfolding Eternity. The best illustration of artistic composition for this Platonic Idea is [*The School of Athens*](#) by Raphael Sanzio. However, the best geometrical composition for the same idea is the limiting

unfolding construction of the Five Platonic Solids by multiply-folding circular action.

Start with the Galactic idea of a spherical universe which is acting on itself to generate surfaces, lines, and points. Aristotelians start by considering that the point is the fundamental basis of everything, because for them a line is composed of an infinite number of points, a surface is composed of an infinite number of lines, and a solid is composed of an infinite number of surfaces. From the standpoint of the creative process, this practical approach is a fallacy of composition. For Aristotelians, or as Lyn puts it, for the practical man, creativity is impossible, because the point is the basis of the line, the line is the basis of the surface, and the surface is the basis of the solid. In other words, the part is the basis of the whole.

On the other hand, a Platonist proceeds from the opposite direction, that is, from a descending manner of circular action in which the sphere generates surfaces by folding circular action, the folding intersections of surfaces generate lines, and the folding intersections of lines generate points. For Plato, the part never generates the whole. It is always the whole which generates the part. For example, as Cusa explained, it is the intersections of lines which generate points; therefore, points are the unfolding of lines, and lines are the unfolding of surfaces:

“Layman: A point is the juncture-place of one line with another, i.e., is the end of a line. Therefore, when you conceive of a line, your mind will be able to consider the conjunction of its two halves with each other. If the mind does this, then the line [as conceived] will have three points because of its two end-points and the point of conjunction of the two halves—a conjunction that the mind has proposed to itself. Now, the end-point of a line and the juncture-point are not different kinds of points, for the juncture-point of the two halves is thereby the [common] end-point of [both] lines. Moreover, if to each half [at the juncture] the mind ascribes an individual endpoint, then the line [as conceived] will have four points. Likewise, into however many parts the conceived line is divided by the mind, and

however many end-points of those parts there will be, the line (as conceived) will be judged to consist of that many points.” ([*De Mente*](#), p. 566.)

Similarly, circles are the unfoldings of spheres, and spheres are the unfolding of multiply-connected circular action. The actual physical geometric construction of a sphere poses an interesting problem with respect to the two opposite processes of descent and ascent of the creative mind. When you conceive of the generating process, the process of generation is always descending from the higher level to the lower; that is, from the top-down. It is the sphere which generates or enfolds all circles, each of which in turn generates and enfolds all lines, each of which in turn generates and enfolds all points, in that descending order, from the One to the Many. However, if you wish to physically construct a sphere, the process of generation must always be ascending from the lower level to the higher, starting with a compass and working your way from the particular to the universal. In other words, the mental process of development descends and the physical process of development ascends. The architect always plans the house from the top-down, while the builder always constructs the house from the bottom-up. The creative mind must always make the epistemological difference between the two mental and physical processes.

For Cusa, the difference between the architect and the builder is found in the difference between simultaneity (enfolding) and succession (unfolding); between being creative and being practical. In his [*De Visione Dei*](#), Chapter 11, Cusa made the crucial point that “In God we see succession without succession:”

Now, because in God's Concept the clock is the Concept, we see to some small extent how the following are true: (1) that succession is present in the clock without there being succession in the Word, or Concept; (2) that in this most simple Concept are enfolds all movements and sounds and whatever we experience as in succession; (3) that whatever occurs successively does not in any way pass outside the Concept but is the unfolding of the Concept, so that the Concept gives being to each [successive thing]; (4) that the reason [each event] was nothing before it occurred is that it was not conceived *before* it existed. So, let the concept of

a clock be, as it were, eternity itself. Then, in the clock, movement is succession. Therefore, eternity enfolds and unfolds succession; for the Concept of a clock—a Concept which is eternity—both enfolds and unfolds all things. (NICHOLAS OF CUSA'S DIALECTIC MYSTICISM, Text, Translation, and Interpretive Study of *[De Visione Dei](#)*, (3rd Edition) by Jasper Hopkins, The Arthur J. Banning Press, Minneapolis, 1988, p. 701)

Take the case of the generation of circles, lines, and points from the unfolding of the sphere. Next, adopt the two Cusa functions of enfolding (simultaneity) and of unfolding (succession) as your measures of change within physical space-time; you will be able to grasp how everything is generated from the higher universal principle of enfolding, and everything that is generated can be expressed in reverse, by unfolding what is enfolded. Those two opposite processes of enfolding and of unfolding are two ways of measuring change in the universe which must coincide in the mind. Cusa explains that the reason the human mind works like this is because it is for the “*benefit of the other*.”

“*Layman*: [It does so] in order to attain the measure of itself. For mind is a living measure that attains unto its own capability by measuring other things. For it performs all [its operations] in order to know itself. But when seeking the measure of itself in all things, mind finds it only where all things are something one. *There* resides its precise truth, because *there* is present the adequate exemplar of itself.” (*[De Mente](#)*, p. 569.)

It is crucial for the reader to discover, here, that Cusa attributes to mind the ability to measure itself only by measuring other things, because the principle of the “*benefit of the other*” is the one principle which guarantees the survival of mankind as a species, which is the very subject-matter of the present American Presidential Election.

Thus, the Westphalian principle of the *benefit of the other*, through the hindsight of looking into LaRouche's works from the vantage point of Cusa, is seen to have a dimensionality that heretofore had not been grasped. That is, that mind can only truly know itself by acting for the benefit of something other than itself. Moreover, the human mind must also discover and measure itself against all

other things that it discovers, *in their totality*. Hence, the mind must acquire a certain *completeness of others in order to complete itself*. Therefore, all areas of human existence must be investigated in their totality, and not merely in part; because as Cusa said: “a part is not known unless the whole is known, for the whole measures the part.” (*De Mente*, p. 570.) Thus, humanity as a whole must be our most urgent concern.

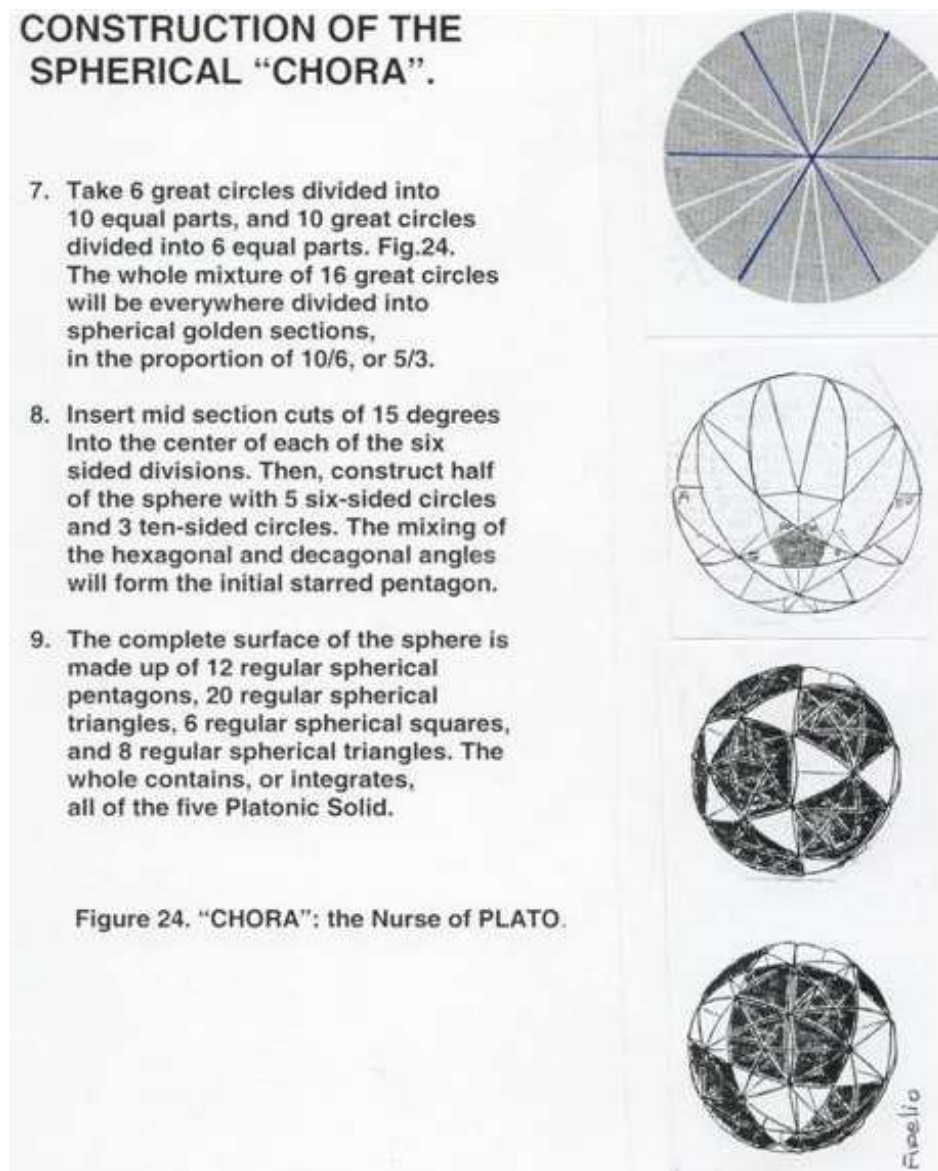


Figure 4 How to generate the Five Platonic Solids by enfolding and unfolding circular action. [LANTERNLAND](#).

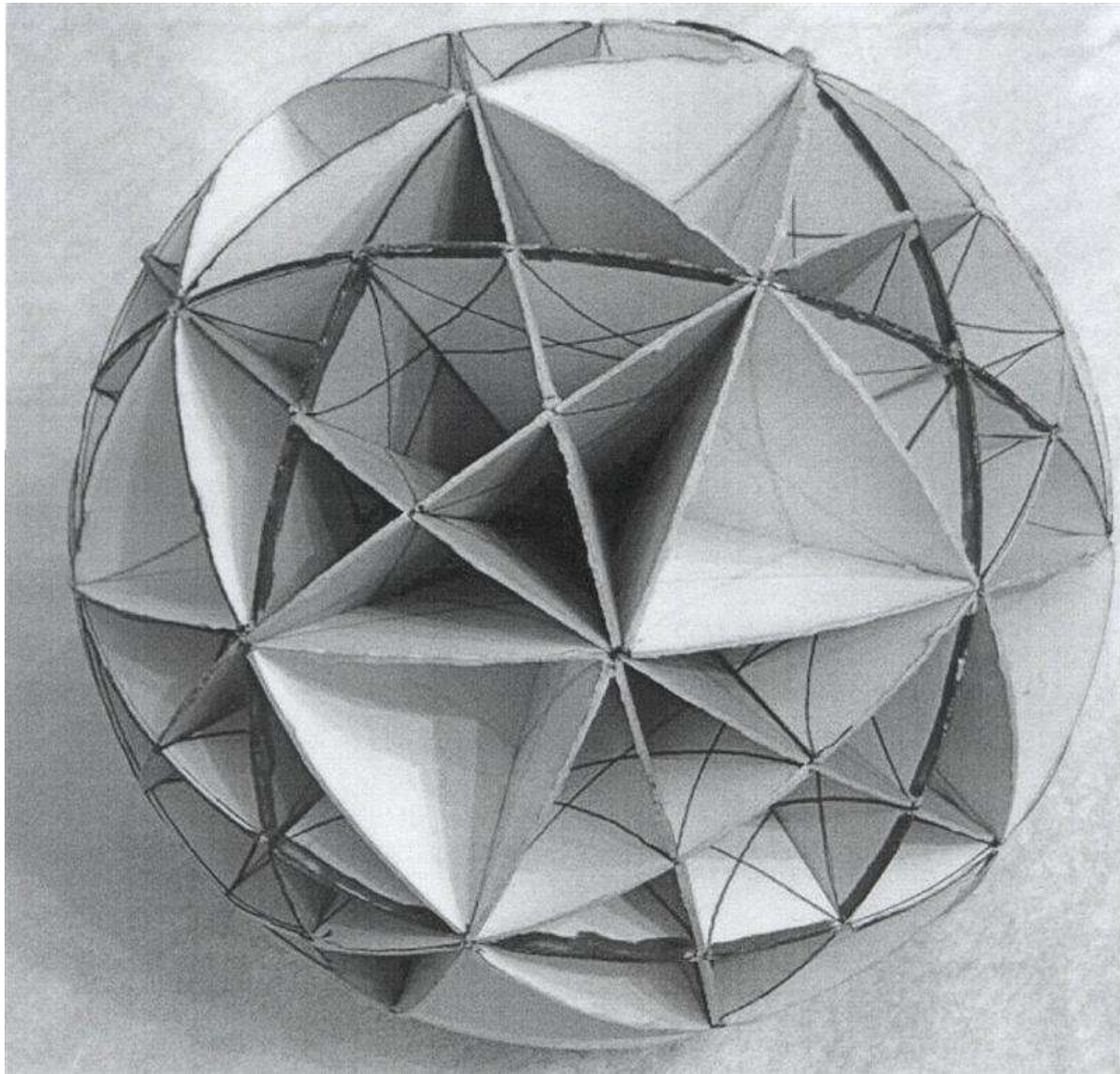


Figure 5 The 16 circle “Chora” Nurse of the Five Platonic Solids.

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