
IN MEMORY OF LYNDON H. LAROCHE JR. (1922-2019)

How to Change the Past with Time-Reversal

Pierre Beaudry, 2/21/2019

Lyndon LaRouche passed away on February 12, 2019. Philosopher, economist, and statesman, LaRouche will be remembered as the immortal Promethean and Platonic thinker who had the courage of going against all odds to establish the principle for the emergence of a New Just World Economic Order. His voice will also be remembered and will continue to resonate in multiple other fields as well.

The purpose of this report is to celebrate the invaluable contribution he made to the epistemology of the creative process.



Lyndon H. LaRouche, Jr., (1922-2019)

HOW CAN THE PRESENT GO INTO THE FUTURE BY CHANGING THE PAST INTO WHAT IT SHOULD HAVE BEEN?

“How was the future created, and, therefore, how could it have become actually known? Such are the terms within which I situate my address to you here, at this present point in my report.”¹

Lyndon LaRouche

The most important thing that Lyndon LaRouche taught me was the way to change myself into a real human being; that is, by changing my past in such a way that my present could twist the future into what the past should have been. The best way for me to express that is to construct the geometrical pathway of that process, as I conceive of it, by going from a lower manifold to a higher manifold, as in the twisting of a Moebius strip enfolding a process starting with two opposites, uniting them into a single continuous pathway, and turning that pathway into a closed three dimensional galactic highway. How does that work, you ask?



The Moebius strip²

¹ Lyndon LaRouche, [‘The Devil’s Tail is Twisted’ NOW RETURN TO THE FUTURE!](#) EIR, September 20, 2013, page 50.

² The Moebius strip is one of the best geometrical metaphors for expressing Cusa’s idea of a coincidence of opposites. I have demonstrated elsewhere how the one dimensional Moebius Strip can be used to construct a three dimensional Platonic Solid: See: [THE ALBA MADONNA: RAPHAEL’S SPHERICAL METHOD OF DESIGN](#) The geometrical construction is based on the incommensurable proportionality whereby the polygon is to

Look ahead to the future as if you were entering into a triply-connected pathway of *simultaneity of eternity*, looking forward and backward into three different dimensionalities at the same time; that is, 1) looking ahead at what is not there; that is, at what has been prevented from happening for a long time, up until now; 2) turning around and looking back as if it were possible to change your present state of existence, because the future you want to have can be shaped into something desirable, necessary, and different from what the past has been; and 3) connecting the future to the past by inversion as if it were part of a single/triune dimensional pathway transforming itself from a lower to a higher geometry. In this way, you have replicated the pathway of what I understand to be Lyndon LaRouche's idea of forecasting by connecting the known to the unknown by time reversal, in such a way that you should be able now to know how the creative process works and how to apply it.³

These three steps are like the three faces of Lyn's forecasting process; that is, what Lyn called "the 'future past' yet to be experienced," which is the action of looking backward from the future, and changing the past, in order to transform the present condition of the world. This can only be done by refusing to go along to get along and by not repeating the past as it has always been. When you look at mankind from such a triply-conditioned epistemological timeline, you are looking at what has to be changed in the minds of people by means of time-reversal: an integral function for mature human thinking in the actualized future.

In other words, the future is never simply reaching out of the present and moving slowly into tomorrow, because tomorrow has to become what the past should have been; and time, by itself, doesn't know how to do that, because the future has to become a new past that has never existed before. This is the reason

the circular action as circular action is to the polyhedron in the same proportion as the polyhedron is to spherical action.

³ On LaRouche's experience of forecasting, see: [How The Future Builds Its Past](#), EIR, August 23, 2013: "My experience with the most frequent instances of successful cases of forecasting the future, including my own future, have happened to have been chiefly in the relative domain of economy. Those successful cases have occurred in their most familiar form of expression as 'presciences': they occur, in my experience, as like an effect of 'tuning-in on' a fortuitous stepping into what may have seemed to have been a sensation from a broadcast 'heard as streaming from my head into the future.' The experience 'appears' in the guise of 'an ebb and flow in a heightened effect of a generally maturing awareness' of the future." (page 6.)

why the human mind must change by time reversal in accordance with Schiller's conception of Universal History.⁴ As Lyn said: "The proper function of the human mind is to create a fresh new existence which dwells within the actualized future."⁵

What must take place in your mind, therefore, is a change in your way of thinking about change; that is, creating a way of thinking in which change is a powerful moment of inversion which transforms you through an axiomatic shock, which is contrary to what you might have expected should happen to you. When action and conception as power and reason come together as one, in this contrary way, a shock is delivered which will either freak you out or take you to a higher manifold. Such an experiment can only be fruitful if the improvement of mankind is the objective. Any other use of such a method is destructive.

This may come without warning and is generally accompanied with two distinct features of transformation, which are discoverable only after the fact: 1) A change in mental attitude about what the past has failed to produce up until the present time; and 2) A change of the past itself; that is, a change in what LaRouche called "the 'future past' yet to be experienced;" that is, a past which is still to come and which always actually presently exists. Six years ago, in August 2013, Lyn developed this idea as follows:

"The stubborn problem to be considered for an understanding of the problems posed to physical sciences, can be assessed as by errors inherent in the merely ordinary physical mathematics as such. That has been, heretofore, a problem which had been largely created by the uncritical adoption of sense-perception as a standard of measurement for physical science. The issues so defined, have been better treated in such closely related, published references, as in my **Nicholas of Cusa, Kepler, & Shakespeare** (June 10, 2013); **How The Future Builds Its Past** (August 10, 2013); and **Mankind Is No Beast** (August 18, 2013). The common feature of all three of these titles (and some of my other choices of titles of a kindred relevance), typifies a set of references which share a common actuality.

⁴ Friedrich Schiller, *Poet of Freedom*, Volume II, Schiller Institute, Washington D.C., 1988, pages 253-272.

⁵ Lyndon LaRouche, [How The Future Builds Its Past](#), EIR, August 23, 2013, p. 6

“For purposes of discussion of such models here, the common feature is simply definable as a model composed of two distinct parts: (1.) human experience prior to any present moment, and (2.) an actually mental experience of what I name ‘the future past’ yet to be experienced, as this had been demonstrated, for example, in the noëtic, mental experiences of the discoveries of Max Planck, Albert Einstein, and, otherwise, of certain others who are notable for discovery of a future of a to be discovered principle existing beyond the actually present time (i.e., in the actually perpetual future). This distinction of those two modern geniuses’ thus contrasted functions of the human mind, can be considered as if acting along a pre-fixed course, but is better referenced to an irregularly moving point in time of immediately most recent experience: by a point which is approached by a march along a sequential line of sensible experiences, but actually occurs during the moment existing in *a future which lies beyond the momentary present, the future moment where the mind’s experience lies in its actualized experience of an actual, progressive future beyond the simple reach of every present.*”⁶

Now, ask yourself: How could “the future past” be if it hasn’t yet come into existence? Isn’t this a delightful paradox? How can the past be in the future, and especially in the future located immediately ahead? The type of change that Lyn refers to, here, is not just your typical change, such as a change of clothes or changing your mind about what to eat for dinner; this higher form of change is an axiomatic precondition for causing creativity itself to take place, a change into a new incommensurable dimensionality. Such is the science of forecasting, the art of changing in “the future past.” This is Lyn’s way of developing a completely new universal principle of discovery, by conceiving it and creating it at the same time. Here is what he wrote about what Kepler called the *vicarious hypothesis*:

“To rephrase what I have just written here above: there are states of willfully created discoveries of a human-willful quality of change in *mankind’s experienceable future discoveries*: discoveries of such as actionable physical principles, which pre-determine whether, or not, the

⁶ Lyndon LaRouche, [WHAT IF WALL STREET HAD DIED NOW?](#) EIR, August 31, 2013, p. 45.

human species will have acquired the ability to change those possible principles which would, then, in turn, enable mankind to discover and, thus, change the *principles which represent the potential for the change of any relatively predetermined choice of mankind's knowable future.*"⁷

Lyn attributes such a Moebius characteristic determination to this "higher form of insight" pertaining to Kepler's *vicarious hypothesis* and representing the epistemological precondition for unifying both the artistic and scientific qualities of human creativity. Enfolding one human mind into another is what is required for humanity to finally grow up into adulthood today. How can the Moebius characteristic help do that?

Imagine that two incommensurables such as classical artistic composition and scientific knowledge become connected together by inverting one onto the other as the past is folded onto the future by time-reversal, or as any two opposites are united to such an effect that the contraries coincide, and by such a coincidence, produce something new, a third reality that had not existed before. This is what the Moebius twist does to your mind. The Moebius self-circular folding generates a two-sided circular action transforming itself into a continuous single dimensional surface causing a *coincidence of opposites* to take place. Such a geometrical action is the epistemological proof that the *action of changing* is also, at the same time, the *changing of the action*: that is how I see the idea of forecasting working in "the future past".

This unity of conception and of action elevates the human mind to the point of experiencing the emotion of the sublime in the manner that Schiller identified it, as the only human solution to the torment of the mental disease of tragedy. As Schiller said: "The feeling of the sublime is a mixed feeling. It is a combination of *woefulness*, which expresses itself in its highest degree as a shudder, and of *joyfulness*, which can rise up to enrapture, and, although it is not properly pleasure, it is yet preferred to every pleasure by fine souls. This union of two contradictory

⁷ Lyndon LaRouche, *Ibidem.*, p. 45.

sentiments in a single feeling proves our moral independence in an irrefutable manner.”⁸

This unity of conception and of action is also the greatest danger to those in power today. This power is what the *Military Industrial Complex* controllers fear the most in American citizens today, because it is the embodiment of a force which represents the greatest beneficial means of freeing mankind from their control. Such a power of conception and of action has the potential for developing *foresight* into the future, and therefore, becoming the most dangerous weapon that one can wield, because it restores to mankind what Lyn called the “noetic cutting edge of reason” that the authorities in power seek to crush by all means, especially among the youths. As Lyn said: “This ‘crushing process,’ often identifiable as ‘the desire to be accepted’ among one’s peers, is typical of the oppression which I had experienced, and deeply resented, as a child, and, more emphatically so, as an adolescent student, and young adult.”⁹ (An extreme case of this “crushing process” is reflected today in the *hikikomori* phenomenon.)

Rather, the fear of “not being accepted” must not be turned into isolation but, turned into the sublime joy of throwing the idea of reputation to the wind, because the principle of reputation based on public opinion protocols creates synthetic personalities who will become obedient slaves to a system of *other-directedness*, rather than becoming productive individuals obeying an *inner-directedness* of original and personal creative ideas. New ideas and principles are always discovered by individual minds in spite of public opinion, never in concert with it.

In the end, the best way to remember Lyndon LaRouche and his contributions to mankind is to let him speak for himself about the changing function of forecasting “the future past.”

⁸ Friedrich Schiller, *Poet of Freedom*, Volume III, “On the Sublime” Schiller Institute, Washington, D.C., 1990, p. 259.

⁹ Lyndon LaRouche, [WHAT IF WALL STREET HAD DIED NOW?](#) EIR, August 31, 2013, p. 49.

'The Devil's Tail is Twisted' Now Return to The Future¹⁰

by Lyndon LaRouche, EIR, September 1, 2013

(Excerpts)

I The Future: What Is It?

What I have written in the preceding sections of this report, has reflected a limited, if otherwise, as in-a-no-way-untruthful description of something which, while true by what are merely ordinary classroom and related standards, has left out, this far, that part of the truth which unveils the essentially deeper, and, therefore, actually far more truthful meaning of the essential, essentially unique, and essentially true, but rarely understood nature of mankind. In other words, we should require: the cognizable conception of an actually knowable aspect of the future. The chief source of the errors which I attack for needed corrections in these chapters of the report as a whole, has been the large margin of error borne as popular confidence in mere sense-perception as such, with no patience left over for considering a crucially important access to an actually foreknowable future.

The profound mistake which most people, including those who are leading figures in society most often make, concerns the outcome of what has been delivered to us as an experience of a knowable existence of an experience taken not from the records of the past, but, from the future. That latter choice is, in matter of fact, the only way in which human beings could actually know, explicitly, as an actual experience of the future.

Thus, the result of that is that the majority of our living persons now, because of the habituated ignorance in this matter of most of our nations' populations now, implicitly classify actual human beings as appearing to be, by cultivated and thus adopted habits, as merely a variety of what they define as an animal species. Those sharing that opinion which I have pointed out here as an incompetent confidence in the still currently resumed, mistaken outlook on history, are thereby condemned on the account of either simple ignorance of the facts, or some luridly arbitrary

¹⁰ Lyndon LaRouche, ['The Devil's Tail is Twisted' NOW RETURN TO THE FUTURE!](#) EIR, September 20, 2013, pages 49-56.

fantasies adopted from ignorance. They have lacked the existence of a true conscience, the lack of the ability to **foresee** *what is right, from what is wrong in principle*.

For what passes for ordinary circumstances, reliance on sense-perception, while never actually truthful, is otherwise not unfairly used for what might be classed as "ordinary day-to-day rule-of-thumb experiences" of a class of persons which permits no inroads into the domain of actual knowledge of a future. For example, it has been considered traditional to measure observations of relations among the solar system in terms identified as observations of the category of sense-perception, rather than measuring human experiences on Earth by standards set in fact by the Solar system, or by still higher qualitative orders of experience, combined with experiencing actual knowledge of the future.

The particularly most significant point to be made and emphasized for the purposes of this present reshaping of the present discussion, is the inherent defects in human sense-perception as such, those being defects which had been recognized by Johannes Kepler's strict meaning respecting the proper intention of his use of *vicarious hypothesis*. The "nearest" simile for "vicarious hypothesis" is the concept of metaphor, if and when it seems to touch upon the category of the then still young-adult William Empson's use of its meaning, as this might be considered for literary interpretation, as verging, in possibly intended effect, upon Kepler's term for it, and, thus, perhaps Empson's own attempt to match the conception, as, at least, as I had purchased, read, and carefully considered Empson's **Seven Types of Ambiguity** at the time when that reprint was first republished. The comparison I make on this account runs close to Shakespeare's strict use of "Chorus" in his **King Henry V**.

Shakespeare's actually intended use of the concept of "metaphor," as in the case of Shakespeare's character of "Chorus," is both suited, and intended, to serve the audience as the substance of that reality, as spoken by the part of "Chorus," in that specific Shakespeare drama, rather than by the mere mouths of the players seen by the audience as the stage actors in their identities, as if they were mere shadows played by the actors on stage. So, Shakespeare assigns the role of true reality to "Chorus," rather than what were better recognized as the ghostly assigned images performed by players substituting for the characters represented on his dramatic stage. Here, Shakespeare as dramatist, presents irony in an expression of its true genius, by degrading belief in mere sense-perceptions, properly, as being merely

the shadows cast, as if magically, by the image of an actually unseen stage of reality. What else did the term for Shakespeare's "Chorus" ever mean for a memory of the traditional Greek Chorus? How else could it have been, that the able directors and players on stage, had deserved to convince the witting audience, that anything about the performance on stage had partaken of a really intended, and also an efficiently worthy effect?

The Practical Implications

Those observations of mine here, are to be considered as typifying the terms with which we must wrestle on this present stage, and which I now present to you in what I have come to consider as the true distinction, not of life from death, but of an effect of life which is to have been achieved as presenting the truest expression of a certain expression of human immortality within an apparently endless universe.

We must assign ourselves to a mission of enduring benefits for those lives whose presence shall have supplied an endless quality of "us," now and past alike, as our being a benefit which must be delivered for the service of past, present, and future alike. How was the future created, and, therefore, how could it have become actually known? Such are the terms within which I situate my address to you here, at this present point in my report.

To set the proper choice of stage for what must be now presented here, consider the terror represented by the asteroids as a proper example.

Were we to fail to launch an effort within the relative meaning of "nearby solar space," the estimable effect would be some relatively early extinction of the planet Earth's habitation or of Earth itself. The minimal reply to that specific challenge would be impossible to effect without a relatively early assurance of mankind's ability to wield relevant and efficient expressions of thermonuclear fusion within the ranges of roving asteroids such as those among the nearby parts of the Solar system. Hence, the prevalent opinion of the British empire's so-called "green" policy of its empire and its accomplices, should be recognized as obviously a leading contribution to the current Queen's threatened virtual—or, even actual extinction of the human species.

This, however, is not specific to the British Empire, even in its currently extended imperial role as the dominant, most murderously inclined power on this planet. To sum up that point as briefly as might be warranted: the evil which is inherently the policy of population-control, leads directly toward a situation in which the extinction of the human species were a probable outcome. This is not merely to point out that the British Empire and its policy of "population control" for the planet, is the mark of a failed species which is not really fit to survive *in the first place*. It is the population-control policies of the current Anglo-Dutch, nearly-world empire (and its precedents), which are the truly inherent destiny of that imperial abomination; it is the policies of that body which is the true evil, such as that of "Wall Street" now, which currently threaten the continuation of the human species in its proper role.

Yet, the evidence exists, that with the prospect which I have enjoyed in supporting, the successful result of that policy is now to become known by the only policy of practice which could afford a reasonable expectation of a future survival of the human species. The reading of such implications, is that the future prospect for a practicable possibility of a defense of human life on Earth, or within the relatively nearby parts of the Solar system, requires, presently, nothing less than a thermonuclear transformation of the productive powers of labor on this planet, and beyond.

The obstacle is, that the present form of the doctrines of imperial government of the Anglo-Dutch imperial system, is such that that system should be terminated, in its existence as a form of imperial system, because that imperial system could not survive any system which would satisfy the practical requirements of continued existence of institutions such as the imperialism of the Anglo-Dutch imperial system itself: a system which I argue can be shown to lead presently toward the thermonuclear extinction of the population of the system dominated by the present state of the Anglo-Dutch system, and of any attempted likeness. That is, for this moment, a now relatively early outcome, even, potentially, an immediately thermonuclear outcome.

I shall return to that just-stated point later, here, when our attention is to be turned to the implications of thermonuclear warfare.

What About 'Conditioning'

It is evident that, through some not entirely clarified means, the human population had come, for a long time since, into a state of society characterized by intrinsically oligarchical modes of shaping the character of infants and children to such effect, that the greater part of the human population were conditioned to be virtual slaves, while the opposite, smaller part, the oligarchical part, were treated as virtually a different (e.g., higher ranking) species. The practice of slavery maintained for a long time inside the United States itself, is to be included in this study. The complementary feature of the practice of slavery and its like practices, is deliberate genocide against those placed in the so-indicated under-class.

For example, such an attempt had been launched under the U.S. President Harry S Truman, which had represented an attempt to use the creation of the so-called "anti-Communist" class as a division of social classes tantamount, in effects, to serfdom. This obscene practice under the Truman administration, had been significantly attenuated under the influence of President Eisenhower, and more so under President John F. Kennedy, and the influence of his soon-to-be-politically-martyred brother Robert.

Over the course of the so-called "Vietnam War," a new direction displaced the old: the runaway cult of drug-addictions, the lunacy of mass drug-addictions and like behaviorisms. The efforts in these deplorable directions were shaped largely by the British empire, and have now become the policy of practice of mass-murders of entire populations under the present population policies of the guidance of the Anglo-Dutch empire: a true expression of the perversions of the followers of the savagely perverted, and ever-cranky Bertrand Russell, and Russell's nasty rival in perversity, H.G. Wells.

It is therefore appropriate to use the comparison of those two, latter cases referenced here, as having some bearing on the way in the population of the northern trans-Atlantic region had been rapidly turned into degeneration throughout relatively very large regions. This is to be compared with the case of the virtually thoroughly completed genocide launched and completed against the population of Troy. The rapidity of such systematic changes in human cultures to which large populations have succumbed, presents us with unavoidable insights into cases of virtual mass-insanity of large masses of both slaves and other varieties of systemically subjected populations.

There is nothing to be compared with such perversions of the course of human cultures as those. The case of the so-called rise and fall of the Roman Empire, is a prime example of mass-degradations of entire cultures over prolonged successions of generations. The technical term for this as a form of mass-behavior of perverted populations, is named "imperialism," signifying, above all else, presently, the Anglo-Dutch world empire. Under such systems, almost everything about any human culture, is largely rotted out, as a form of culture, under such conditioning.

It is, I think, obligatory, to examine the matter which lies before me at this point, and to do so by treating the exemplary case of the inherent degeneracy of imperial systems. My intention here, is not to complain, but to diagnose with cures in sight. Let us restate my immediately presented complaint against both imperialism and other oligarchisms, from a positive standpoint. Let us, therefore, examine the point of difference between mankind's natural condition, and the inherent degeneracy of both cannibalism and the related practice of imperialism.

That means that we must return the subject for discussion, to the essential distinction of man from not only beasts, but also from "man-beasts" such as emperors. Empires, including the present British-Dutch world-empire, are the reign of humans turned into beasts over mankind, in, or without standard costumes. This brings us in-close to a true reality of the human species' existence. We must, therefore, now enter the true world of human reality.