
PLATO'S *CRATYLUS*: CHANGE AND NO-CHANGE IN THE CREATIVE PROCESS

An investigation into the Socratic method of thinking

Pierre Beaudry, 2/16/2021

FOREWORD

Today's society is being subverted by sophistry and by a generally accepted cultural trend of lying. Political propaganda is flooding all of the major information media with so much ideological disinformation and fake news that it has become impossible for ordinary citizens to know what the real world is and how to cope with the constant barrage of aggressive ideological gibberish. Today's culture has reached what may be the highest degree of falsification and sophistry of language in all of recorded history. The question is: How to get out of this predicament?

Plato's *Cratylus* dialogue answers that question: you have to examine your own mind as well as the minds of others. The idea is not to examine what to think, but how to think. Plato uses etymology to teach us how to look at what is behind language and behind "things", like names in this case, in order to learn the proper way to discover the axioms that are behind human thinking.

Socrates shows Cratylus the contradictions of Heraclites' philosophy, not to criticize or to refute him, but in order to examine his own axioms and to get him to probe more deeply into what he thinks he knows and believes, and to get to the truth of any investigation.

THE MEANING OF THE *CRATYLUS* DIALOGUE

There is probably not a single dialogue written by Plato which is more difficult to understand for modern translators and critics than the *Cratylus*, because no two critics can agree on the purpose of the work, on what the conclusive opinion that Plato arrives at, on the question of what language is, or to what philosophical school Plato directed his polemical sharpness against. No modern examination of the dialogue has been able to ascertain what the purpose of the dialogue is really about, and therefore, translators and commentators alike have fallen into the trap of thinking that the *Cratylus* was about discovering the origin of names.

If the investigator of the *Cratylus*, on the other hand, takes the appropriate transfinite distance that is required in the Platonic method, he will be able to discover that going to the origin of something doesn't mean that the "origin" is what you are looking for. Plato was not looking for the "origin of language," as Jowett claimed; he was looking for the creative process of truth in all investigations.

The *Cratylus* dialogue involves three characters, Hermogenes, Cratylus, and Socrates, and starts abruptly when Hermogenes proposes to Cratylus to invite Socrates to join them in discussing the "truth or correctness" (383b2.) of the Greek language that he considers to be simply a matter of convention and habit (*Cratylus*, 384b6.) The entire dialogue, then, becomes an extensive search for a *coincidence of opposites* between the immutable essence of things in themselves and the constant changing of everything as in a Heraclitean universe, where "everything passes and nothing stays the same" (402a4). Most of the dialogue is in search of an anchoring spot for attaching the truthfulness of this paradoxical ship on an ocean without a shoreline. The dialogue can be divided into two main parts:

The first part is a dialogue between Socrates and Hermogenes (from 385a to 427d) on the etymology of names, gods, things, and actions, which are unchangeable and do not depend on man. Hermogenes is very easy going and agrees with most of what Socrates has to say without any criticism. The second part is a more turbulent dialogue between Socrates and Cratylus (427d to 439e) in

which Cratylus disagrees with Socrates in accepting that names relate properly to the things they represent. Socrates demonstrates that names are like paintings, they imitate objects and they can also imitate them improperly. (430-431) Cratylus refuses to accept that nouns can be badly made up (433c-435c) and his embarrassment finally leads him to suggest that names may have been attributed to things by a superhuman power, by a sort of *deus ex machina* (438c).

In comparing the art of naming and the art of painting, Plato does not seek to demonstrate that the noun must copy in every way the resemblance of the object. Plato is looking for a higher degree of resemblance *in Imago Dei*. His purpose is to investigate the creative process behind the generation of words rather than the physical connection between words and reality. Plato comes more closely to realize his objective by comparing the creation of movement and change to the process of thinking and of imagining as a performative process.

The conclusion (440a) is a reexamination of the doctrine of Heraclites where Socrates concludes that if everything is constantly changing, then as a result nothing is knowable. Thus, Socrates pushes Cratylus into a paradoxical state of complete perplexity with the need to reexamine his own axioms and those of the Heraclites school of thought.

Early on, Hermogenes came short of being able to answer Socrates on the meaning of names and became confused over what Socrates meant by “the natural fitness of words.” Socrates replied to him with masterful irony:

“Socrates: My good Hermogenes, I have none to show. Was I not telling you just now – but you have forgotten – that I knew nothing, and was I not proposing to share the inquiry with you? But now that you and I have talked over the matter, a step has been gained, for we have discovered that names have by nature a truth and that not every man knows how to give things a name.

“Hermogenes: Very good.

“Socrates: And what is the nature of this truth or correctness of names? That, if you care to know, is the next question.

“Hermogenes: Certainly, I care to know.

“Socrates: Then reflect.

“Hermogenes: How shall I reflect?

“Socrates: The true way is to have the assistance of those who know, and you must pay them well both in money and in thanks – these are the Sophists, of whom your brother Callias, has, rather dearly, bought the reputation of wisdom.” (Cratylus, 391b1.)

Socrates had already told Hermogenes that if he (Socrates) had not been so poor, he would have taken the fifty-drachma course of the great sophist, Prodicus, and this way, he could have answers to all of his questions on the fitness of language, but that was not to be. After poking at Hermogenes' proclivity for sophistry, Socrates tries to elevate the debate on the epistemological significance of etymology, because it is the discovery of a transfinite level of thinking. which is Plato's objective in this dialogue. Socrates raises the difficult question of conceiving how the name of *anthropos* was given to man.

Here, Socrates finds that what is fitting to a definition of the word “human” is to establish that a man is completely different from the animal; that is, that man (*anthropos*) discovers his identity by discovering his power of examining, or of investigating closely (*anathrei*) something that he views (*opope*) from above, which is something that animals cannot do. Thus:

“Socrates: This name of *anthropos*, which was once a sentence and is now a noun, appears to be a case of this sort, except for one letter, the alpha, which has been omitted, and where the acute on the last syllable has been changed to the grave.

“Hermogenes: What do you mean?

“Socrates: I mean to say that the word “*anthropos*” implies the fact that animals never examine, consider, or investigate closely (*anathrei*) what they see (*opope*), but that a human being considers and looks up at that which he sees, and that is why he alone, contrary to all animals, he is appropriately

called *anthropos*, because he can examine what he sees (*anathron ha opope*)." (399bc)¹

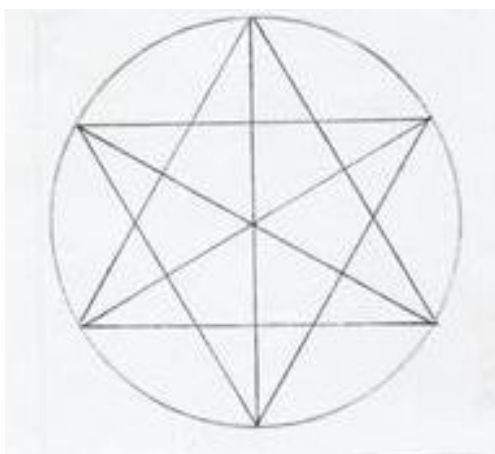
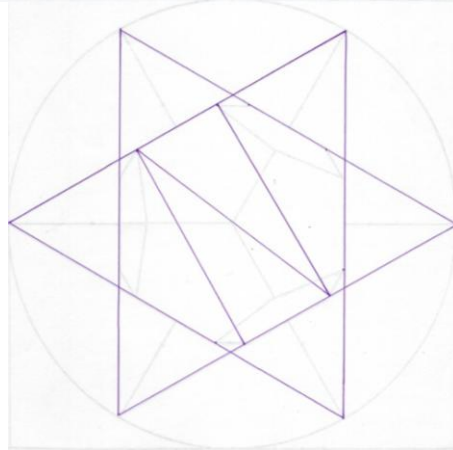
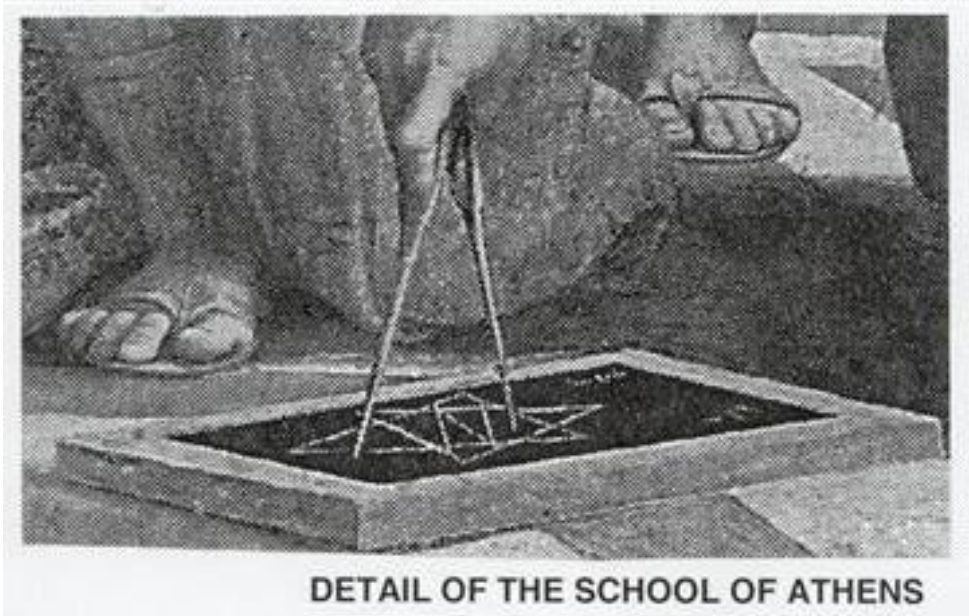
Once one understands how the Socratic method of discovering the name of "human being" is generated and how the different parts of its etymology are connected together, one can no longer forget the principle of its composition. In this case, Socrates has no difficulty in convincing Hermogenes that all moral values such as the good, the beautiful, the just, and the truthful have the same universal quality attached to them, and every other creative act of discovery, in any field of knowledge, has the same power of elevation of the human mind. Lyndon LaRouche noted the existence of the fundamental quality of this sort of axiomatic examination of the process of *change and no-change*, which he called the transfinite power of thinking.

What Plato's *Cratylus* investigated in terms of the creative process underlying the formation of the Greek language is the same that artists of the Italian Renaissance such as Leonardo da Vinci and Raphael investigated in their masterpieces; he located an "insight" for the reader to discover.

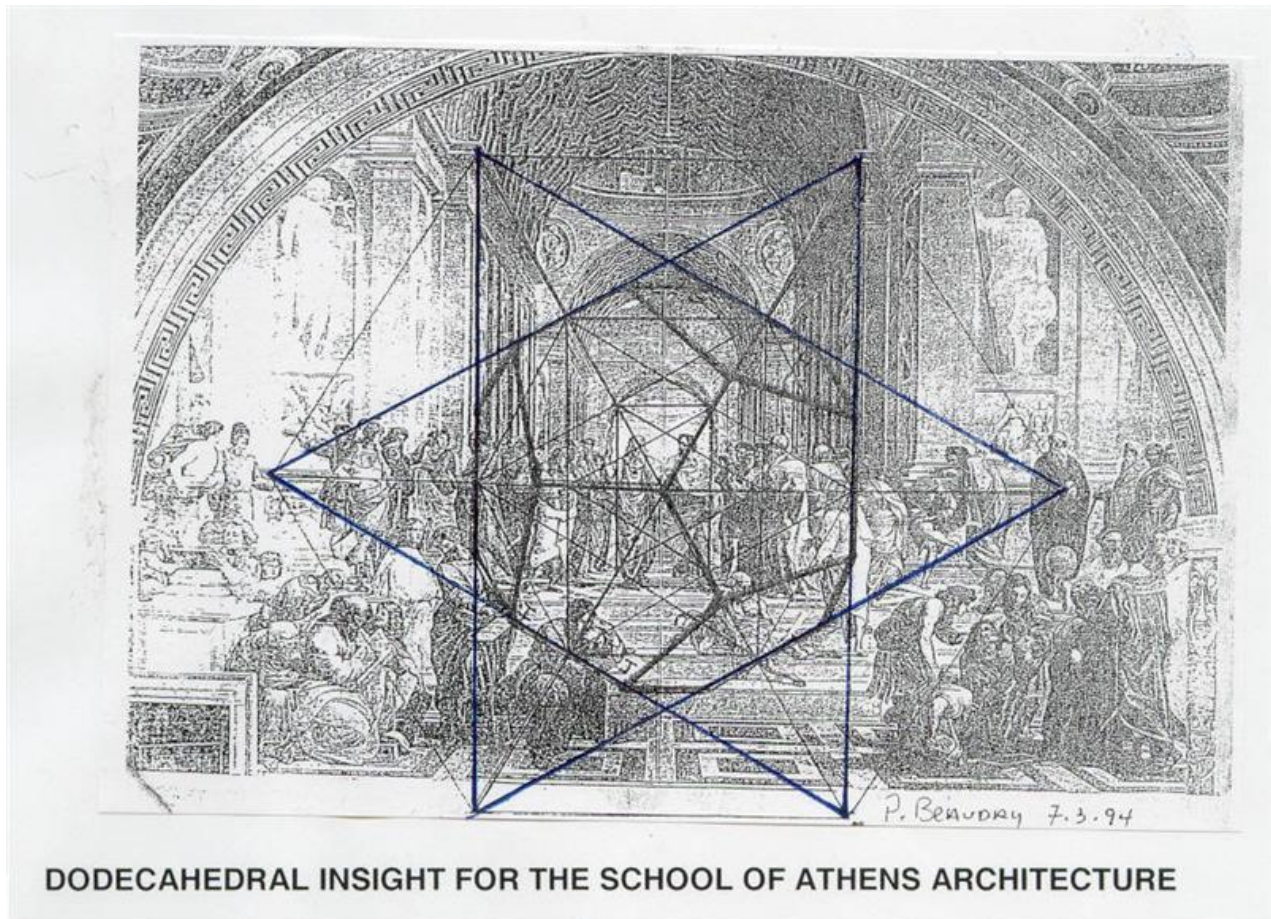
Compare, for example, Socrates' idea of composition of the term *anthropos* (he who examines what he sees) with Raphael's drawing of Bramante's "Star of David" on the floor (and for the floor) of *The School of Athens*. What do they have in common? They have a quality of "insight" that is necessary to solve the puzzle of the creative process that is required in order to go from the two dimensional to the three dimensional domain.

Take the four Z-fold points of the flat Star of David that Raphael has drawn on the black board and connect them as shown below to the six triangular tips of the Star of David. The result will be the generation of a three dimensional dodecahedron!

¹ Here, the French translator, Louis Méridier, added his own Socratic invention when he noted that the term *anthropos* could also come from looking upward (*ano athrein*) or also be derived from an articulated discourse (*enathron ekeyn epos*).



Compare the two by connecting the Z-fold points and you will see that the methods of composition of Socrates and of Raphael are the same. Both individuals aim at demonstrating the true effect of elevation of the human mind, when they discover how to creatively visualize the difference between interconnected lines taken from a two dimensional surface and they elevate them to a three dimensional transfinite space. This is the way to resolve the Parmenides paradox of the One and the Many, where the One has a higher dimensionality than the Many.



CHANGE AND NO-CHANGE

As LaRouche often stated, from a transfinite level, the question of change means axiomatic change in our way of thinking about human experience, politics, and scientific knowledge of the universe. This higher domain of the One is entirely above our daily routine of the Many that never changes our axioms. LaRouche's idea of change is about an extraordinary event which defies our logical or

deductive ways of thinking and our belief structure, such as what happens in the case of a new scientific discovery.

What we are looking for here, therefore, is an event which represents an anomaly which defies our existing set of axioms and postulates, and which can cause a profound change in our way of thinking about mankind and the universe as a whole. Lyn gave the following example in the negative form of no-change:

“This involves also, as we have already indicated, the case in which an event has occurred, which is anomalous, and which thereby would tend to require an overthrowing of existing sets of axioms and postulates, at least implicitly so. But, we refuse to recognize that event; or, we refuse to recognize the aspect of the event which represents this challenge. We do so in order to defend the system of axioms and postulates in use, against the threat which is represented by this anomalous event, or the anomalous aspect of an event (which is otherwise tolerated). *So, even though a change might seem to be required by the anomalous event, no-change occurs*, because the mind refuses to acknowledge the anomalous aspect of the occurrence, or, relegates it to some mystical realm, for which the conflict between the event and the axiomatic assumptions is reduced, as in the case of Descartes, who simply takes everything which is disagreeable to a radically reductionist standpoint, and relegates it to the mystical domain of *deus ex machina*. Thus, the problem is defined; and thus the importance of this subject of change/no-change in these discussions.”²

Lyn further emphasized: “*What we can forecast is that which does not change, the invariant, [the] common feature of a variety of alternative sequelae.*”³ The question therefore is: “How do you change no-change?” The answer to this question takes us to a higher dimensionality of thinking that will enable us to use the Socratic method of change and thus, help others to figure out how to *change no-change*. Before going through a specific Socratic example, let me add a crucial ingredient to this experiment.

² Lyndon LaRouche, [Project A](#), EIR, Vol. 17, No. 41, Chapter 11, October 26, 1990, p. 39.

³ Lyndon LaRouche, *Ibidem*, p. 37.

Lyn's idea of *changing no-change* is a matter of self-consciousness and that is also Plato's point in the *Cratylus* dialogue. Aside from the mere experience of day to day awareness of things that happen in the world as if it were business as usual, a human being is able to reflect on the causality of this first level of consciousness.

A second level, which Lyn called the Kantian level (which he later identified as "the simple Socratic consciousness") of deducing one's set of underlying axioms and postulates, which makes the human mind recognize the existence of boundary conditions to one's thinking processes, makes it discover different layers of thinking, and makes it discover finally the ability to go beyond to a third higher transfinite level of thinking. As Lyn stated:

"Then, we have the second, which we introduce forcefully by aid of a negative of consistent deduction. That second level is the Kantian level: the fact that all mutually consistent theorems, i.e., perfectly consistent deductive mathematical physics, can be reduced to a set of underlying axioms and postulates, which axioms and postulates combine to represent what is called the hereditary principle. That is, that no theorem can be constructed in deduction, by deductive means, or otherwise, which is not simply an elaboration of something already asserted implicitly in the hereditary principle in the underlying set of axioms and postulates.

"Thinking about the changes from one such set of axioms and postulates to another, is the second, or next higher order of consciousness. By thinking about that, we mean thinking about some notion of an ordering of change from one set of axioms and postulates to another set of axioms and postulates, and thinking at the same time of the changes in our notions of causality, on the simple level, simple causality, which are accomplished by these changes in [the] choice of [the] set of axioms and postulates. We also are thinking about the evidence in the empirical realm, which might be called crucial experimental evidence, which compels us to see a flaw in assumption within a set of axioms and postulates, and thus forces us to

reform our axioms and postulates, to generate a new set of axioms and postulates. So that is the second level of consciousness, an awareness of this.

“The second level of consciousness also includes the notion that there is an inherent ordering which ranks one set of axioms and postulates as higher in rank and order than another. This notion of rank is inseparable from the notion of power, which is why and whence my work in physical economy comes directly into play as reflecting the essence of philosophy in this matter.

“The notion of *rank* and *power* is associated with an increase of the power per capita of the human species to survive successfully, which means to continue the development of that power.”⁴

This second level of transfinite thinking of the hereditary principle is a crucial discovery by Lyn, because it is the level that releases the power to unlock all other possibilities of discoveries of principle which are made at the third level. However, if this level is encumbered, not completed, or wrongly established and activated without the love of mankind (*agape*) attached to it, it will not give the human mind the required force to achieve a higher third level which Lyn identified as follows:

“This takes us to a *third level of self-consciousness, which is looking down on the level of succession of the sets of axioms and postulates*. On the third level, we are into the realm of true Socratic thinking, in which we are not merely negating the errors, obvious errors, or reducible errors in a set of axioms and postulates; we are now looking at the ordering principles, the choice of ordering principles, by means of which we might order progress among alternative sets of deductive axiom and postulate arrays.

“So there is the third level of self-consciousness.

“In each of these cases, what is involved is consciousness; that is, our actual human consciousness, as an individual, taking our consciousness on

⁴ Lyndon LaRouche, *Ibidem*, p. 41.

the relatively lower level, as a *subject* of consciousness, as an *object* of consciousness, and thinking about our thinking. That is, going to a higher level, to thinking about our thinking on a relatively lower level.”⁵

This third level is what Cusa identified as the *Posse Ipsum* (potential itself) of human reason. This self-generating potential for change is significantly ordered in a way that never changes; it always proceeds in the same ordering manner, albeit at different speeds, with different means of composition, and attaining different magnitudes of knowledge.

The changes are unified into a well-ordered form of epistemological ordering which continuously increases its power in a progressive but changeless manner of successive levels. In a sense, the triply-connected process of the subject of consciousness, the object of consciousness, and of the thinking of this thinking process as a whole works like a multiply-connected spherical action that always changes and never changes at the same time. This third level is what LaRouche identified as the creative level of reason.

THE PARADOXICAL METHOD OF CREATIVE THINKING

At the conclusion of the *Cratylus*, Socrates brings up the Platonic conception of the existence of things “beautiful and good in themselves”, which is axiomatically incompatible with the doctrine of the eternal motion of universal flow of Heraclites. (It is permissible to look at the end of the book, at this point in this report, because it is in the very nature of knowledge to be able to know the future ahead of time, or at least to hypothesize it.)

The Platonic concept of *ideas in themselves* is completely incompatible with the doctrine of continuous motion and of universal flow defended by Heraclites and by Cratylus,⁶ his student. However, if, for example, this doctrine were true, it would make it impossible for the good (*agathon*) to exist, let alone anyone having any idea of it, because, *ipso facto*, it would imply that it can constantly change. It would even be impossible to know the good because it would lose all

⁵ Lyndon LaRouche, *Ibidem*, p. 41.

⁶ In fact, Cratylism became a neologism meaning someone who finds it difficult, almost impossible, to tell any solid truth in a fluctuating world of change.

determination and it would become impossible to say anything definite about something that is never the same.

Socrates argues that if the good (*agathon*) were to be subjected to the law of change and be constantly transformed, it would constantly lose its characteristic of goodness, and human beings would no longer be able to have any knowledge of it. Thus, the shocking conclusion of Plato on the power of ideas to change the world:

“Socrates: How then can we attribute being to something which is never in the same state? For obviously, something which is the same cannot change while it remains the same, and if it is always the same and in the same state, and never departs from its original idea, it can never be changed or be moved.

“Cratylus: It can certainly not.

“Socrates: Nor yet can it be known by anyone, for at the moment that the observer approaches it, then, it becomes other and different, so that you cannot get any closer in knowing its nature or state, for you cannot know that which has no definite state.

“Cratylus: That is true.

“Socrates: There probably cannot be any more question of knowledge either, Cratylus, if everything changes and nothing stays the same; for if that very thing that we call knowledge does not cease to be knowledge because of this transformation, then knowledge will always subsist, and there shall be knowledge. But, if the very idea of knowledge changes, it shall change into an idea which is different from knowledge and, consequently, there will no longer be any knowledge. And if it always changes, never will there be knowledge. It follows from this that neither any knowing subject, nor known object could exist.” (439e1-440b4)

Here, Plato puts the reader before an anomaly in order to have him reflect on what he sees, beyond the Kantian level of self-consciousness that LaRouche identified above. Indeed, the reader is able to reexamine his mind at a third level,

in a transfinite manner, and solve the great paradox of *change and no-change* as he has been challenged to do; for it will be resolved only when the Platonic idea of a universal mind in motion is understood.

How can the human mind reach the required level of universality that Plato is talking about? How can an individual human mind discover the universal quality that characterizes all human minds? Is there a level of thinking at which all human beings can be the same and have a common purpose of change? Wouldn't that third level require a fourth level to be reflective of the common aims of mankind; that is, reflecting the increase of potential relative population density of the human species? This is how LaRouche posed the problem:

“It is on that third level that we locate the action, which constitutes creative reason as an object and subject of conscious thought. In general, except as we imply a fourth level, which is the consciousness of this, such as the notion of universality, this is the nature of possible conscious human thought.

“The question arises: To what degree is this subjective? That is, to what degree does the thinking, as in scientific knowledge, defined so, in terms of these three levels, by human beings, constitute a true science? An interesting proposition. To what degree would a different species, presumably with a comparable intelligence, think quite differently?

“In general, we would have to say, with respect to the third level, not necessarily the first level: ‘They could think no differently: Otherwise, they would not be equal.’ The human species has an indefinite potential for increasing its equivalent of its reproductive power. That does not always mean that this increases the total number of persons; but it means that the equivalent of the power to increase the total number of persons is always there. It may be converted into some other expression; but it is there. So reproductive power refers, not to the reproduction of the number of persons of the human species, although that is implied; but, rather to the condition of the species as a whole, with respect to the universe as a whole. Both

productive power and reproductive power are subsumed notions of this power.

“But in terms of the creative principle, if we can postulate, or hypothesize, different species, which have intelligence comparable to the human species, but might have all kinds of other differences; they might differ, in respect to the first level of consciousness, but they could not differ, essentially, with respect to what we have indicated as the third level of consciousness.”⁷

Reflect for a moment on the irony implicit in LaRouche's use of the term “equal” between human thinking and the thinking of another similar being which is not human. What is implied, here, is the universal ability of all human beings to think and work for a common purpose, which is to increase the power of mankind (creative reason) as a whole; that is, increase the relative potential population density of mankind and of the universe.

This begs the question: Are there other existing beings in the entire universe which also have the power of increasing their relative population density. The answer is yes: galaxies. If it is true that there exists such a correspondence between the minimum and the maximum, then, what do human beings and galaxies have in common? Do galaxies have laws similar to those of the human mind? If so, how can we discover them and how are the laws of nature in correspondence with the laws of the human mind?

At what level of thinking, for example, can the laws of the galaxies be discovered to be compatible with the laws of the mind? If the answer cannot be found in the first two levels of the human mind, that is, simple perceptions and deductive reasoning, it must necessarily come from the third level of creative reason, which deals with self-conscious transformations. Can all human beings grasp the significance of these questions, regardless of their differences? LaRouche answered that question as follows:

⁷ Lyndon LaRouche, *Ibidem*, p. 44.

“Furthermore, that being the case, that implies that our mind, in these terms of reference (not in terms of simple perception), is a representation of the lawful ordering of the universe. That the laws of the mind, when seen in this frame of reference, are essentially the laws of the universe. Not perfected laws of the universe, imperfected laws of the universe. But the laws of the mind, insofar as they govern our mental processes, on the third level of consciousness, are the laws of the universe. Even though what happens on our third level of consciousness in terms of particulars, and its derivatives, may not be perfect, yet the principle which governs that progress in the mind, is a perfect principle. Similarly, in the universe. The principle which governs the development of the universe, the negentropic development of the universe, is a perfect principle. And these two perfect principles are in agreement. And that agreement pertains to the notion of *imago viva Dei*. That is the best of all possible worlds.”⁸

MIND IS MOTION AND MOTION IS MIND

The motion of mind is creative thinking and creative thinking is nothing but intellect in a constant state of flux, which is knowledge in motion; all that mind needs to know is when, how, and where to go in order to rigorously find the truth of no-change. This unique and central irony of *The Cratylus* is located in the dialogue between Socrates and Cratylus, precisely at the point where Socrates discusses the most difficult idea of becoming and change, which is expressed, ironically, by the continuing motion of the thinking process, *phronesis*:

“Socrates: ‘*Phronesis*,’ the action of thinking, is, in fact, the intelligence of motion and of flowing (*phoras kai rou noesis*); this can also be understood as the benefit of motion (*phoras onesis*). But, in any case, it is to motion (*pheresthai*) that the action of thinking relates to. Do you want another example? Knowledge (*gnome*) means essentially the study and the examination of generation (*gones nomesis*), for to examine is the same as to study. Another example, the action of conceiving (*noesis*), in itself, is the desire for the new (*neou hesis*). Thus, the renewal of beings means that they

⁸ Lyndon LaRouche, *Ibidem*, p. 45.

are in constant becoming; that which the minds aspire to become, as did the creator of the word *neoesis* to be pronounced in the ancient way, and not *noesis*. Instead of a single e he had two ee to pronounce, as *noeesis*.

“The wise tempering (*sophrosyne*) is the conservation (*soteria*) of what we have just examined as the action of thinking (*phronesis*). Knowledge (*episteme*) is related to this and indicates that whatever value you attribute to the soul, it will follow the motions of things, neither anticipating them nor falling behind them; wherefore the world should rather be read as faithful *pisteme*, rejecting the e. Understanding (*sunesis*), in turn, may be regarded as analogous to reasoning (*sullogismos*); but the word understanding (*sunienai*) means exactly the same thing as to be in contact with (*epistasthai*) because to go with (*sunienai*) implies the progression of the soul in company with the nature of things. As for science (*sophia*) it marks the contact with motion. The name is quite obscure and of a foreign formation, but the meaning is that it touches the motion or the stream of things.

“Remember that poets, when they speak of the beginning of a rapid motion, they use the verb “he rushed” (*esuthe*). There was a famous Lacedaemonian whose name was Rush (*sous*) and the Lacedaemonians signify rapid motion and the touching (*epaphe*) motion which is expressed by science (*sophia*), in accordance with the hypothesis that everything is in motion. The good (*agathon*) is the name given to what is admirable (*agasto*) in nature, for although all things move, still there are degrees of motion – some swifter, some slower – but there are some things which are admirable for their swiftness, and this admirable part of nature is called *agathon*.”
(411d4-412c6)

When the human mind reaches this fourth level of self-consciousness, it also recognizes that this is the level of Plato’s “ideas in themselves;” that is, the mental level where universal ideas which have the ability to integrate *change into no-change* as a legitimate scientific function of resolving all conflicts. This is also

where Cusa's idea of *coincidence of opposites* became the entry point or the door to this fourth level.

HOW TO *CHANGE NO-CHANGE*

A crucial question in LaRouche's [*Project A*](#) is: "*How do you change no-change?*" This is not a religious question; this is rather a true spiritual question which every great artist, poet, and musician such as Raphael, Schiller, Beethoven, and others, have answered by mustering in themselves the power of uniting reason and faith. Ultimately, this question can only be answered from the third level of consciousness, which is the level at which one can *change no-change*.

Lyn identified this third level of consciousness as the level of Christianity, or adulthood, which St. Paul had identified in 1 Corinthians 13:11: "When I was child, I spoke as a child, I understood as a child: but, when I became a man, I put away childish things." Therefore, what must be done at that level is to abandon totally the childish identity of the individual who says: "*I cannot change the way I am. I was born like that, I was raised that way, and I will die that way; and there is nothing that anyone can do to change that.*" LaRouche concluded:

"Thus, as long as we are able to do that, to achieve these three levels of consciousness as consciousness by no mysterious means, no mystical means, nothing more than precisely what I have described in essence, we have two results. We can master our fate to a large degree, as we are not compelled to follow blindly the current consensus of the Bush administration combination, We can choose sanity, we don't have to put butterfly nets around ourselves, as most of the Bush men should be doing. We can also conceptualize creative reason as a consciously comprehensible form of human thought and activity. We can do what Immanuel Kant, Descartes, and Aristotle, could never succeed in doing, and which they denied could be done; but, we can do it.

"This latter is obviously what was done by all the greatest scientific discoverers and greatest artistic composers. Whether or not they were fully

aware in the terms I have just referenced of what I have described, they practiced consciously what I have described.

“This is related to something which can be called spiritual; that we all have, in a sense, two natures.

“We have one nature, which is essentially below the belt, including treating the mouth, and sense of smell, in terms of aesthetic aspects of the mouth and sense of smell, as upward extensions of the gut. That is the lower level. That is the level on which man is closest to the nature of a beast. He is a little bit brutish, bestialized, shall we say; he is egotistical in the narrow sense; he is a pragmatist, which is a form of bestiality.

“Or, man is on a higher level. On the higher level, man is simply thinking and locating his or her self-interest in terms already referenced. Man is locating himself or herself as a sacred individual, as in the image of the living God, as the embodiment of a sovereign quality of potential for creative reason, in which self-interest is associated with the discontinuous development of that potential. The development of that potential is associated, not merely with the progress which enables mankind to increase power for the survival of the human species, but is located, as we have indicated, in a conscience-strickenness respecting one's debt to past, present, and future humanity as a whole, and respecting man's role as a species: as a servant of the Creator in respect to Creation as a whole. That we are responsible to the Creator to assist in the process of continuing upward Creation.

“Once we locate the meaning of our individual lives' soul, then we look at what we are thinking, as well as what we are doing. From that critical standpoint, that enables us to say, is our belief correct, or is our belief absurd, as opposed to the person who says, ‘I was raised that way, and I'm going to believe that way until I die’: which is not very intelligent, is it? One says, ‘I believe that way, not merely because I was raised that way, which was an advantage to me; but I have come to understand why this choice of Christian civilization, for example, was the right one; why anything else

would be a mistake; and why this is not merely our civilization; it is something, the best of which we hold in trust for all mankind.”⁹

Lyn's underlying question is: How do you go beyond your mortality? How do you find the creative power of reason within yourself and discover your sense of immortality? That's when you discover that your emotional and intellectual self is able to rise above the level of the animal, the first level of consciousness. That's the Socratic difference between man and animal, the *anthropos* moment of examining what you see with the critical eye of your mind and communicate with past and future creative minds. Lyn called it “the moment of atonement with humanity as a whole” and the discovery that there is something more in life than just living, staying out of trouble, and dying: there is the quest for immortalizing humanity and the sharing of that quest with others. The most crucial aspect of this third level of consciousness is that it locks things together in your mind in such a way that you can never forget them; and what locks things together is the creative process of reason itself, because the *change of no-change* is a permanent setting; it lives forever in yourself and in humanity as a whole, past, present, and future in the simultaneity of eternity. Here is what Lyn wrote:

“Thus, what I have talked about, as the problem of change and change/no-change, in the preceding, should be understandable; should be comprehensible, in practical terms of reference.

“What do we care, in the long run, of these little things that most people care about? We care about *them*; they have to be taken care of. But we do not obsess ourselves with following the simple causalities, which are seemingly given to us, by an established way of looking at these things. What we have to do is to outflank the problem. We go to a higher level, the second transfinite level of consciousness. And look at ourselves engaged in this play; and we look at ourselves as Swift's Gulliver might look at the Lilliputians, and look down on them, and say, ‘There am I; I'm that little Lilliputian over there, I'm looking down on myself. What am I doing? What kind of silly fool am I, playing this game?’ Or, as a playwright, putting a

⁹ Lyndon LaRouche, *Ibidem*, p. 41.

great tragedy on stage, in which he may put something of himself or something of somebody else; where you recognize yourself on that stage of that tragedy. You say to yourself, 'That's me up there; what am I doing? What am I doing?'

“That brings you to the second transfinite level. A choice of the set of axioms and postulates, so to speak, which govern causality, particularly one's own role in causality. But that is not enough. That is useful, it is necessary, but it is not enough. One is driven, thus, to find, 'Well, what is truth? This is true, this is more true than that; that is false. We have proven that.' 'But what is true?' That requires going to the third level of transfiniteness, in which we understand the ordering principle, and understand a relative absoluteness. We recognize this as the Good. And when we reach that level, and when we think in those terms, we are good. When we think in lesser levels, we are not good.

“Thus, those of us who would be good, must be, from the standpoint of outsiders, from the Lilliputians looking up at us, as Gullivers; we must be preoccupied with these three levels, and the problems of change, and change/no-change.”¹⁰

CONCLUSION

Plato applied his method of self-examination with total rigor to both *change and no-change* and came to the conclusion that if everything is in constant flux, knowledge becomes impossible. So, how do you get out of this predicament? Why did he say that and what is the truth of what he said? Plato said he didn't know anything that was in constant motion because when you tackle a subject like *change and no-change*, you are dealing with a paradoxical situation in which you will invariably be either totally perplexed or you will discover a way to deal with the fact that the result of your inquiry is both positive and negative at the same time; because in every investigation, something will always be the same and something will also always be different. This is how Socrates expressed the matter

¹⁰ Lyndon LaRouche, *Ibidem*, p. 42.

at the end of his dialogue with Cratylus, after the great paradox of *changing no-change*:

“If, on the contrary, the knowing subject always exists, such as the known object, as the beautiful, as the good, and as each being in particular, what we are talking about has nothing to do with fluidity and mobility. Whether there is this eternal nature in things or whether the truth is what Heraclites and his followers and many others say is a question which is very difficult to determine and no man in his right mind should like to put himself and the education of his mind in the power of names. Neither will he so far trust names, or the givers of names, as to be confident in any knowledge which condemns himself and other existences to an unhealthy state of unreality; he will not believe that everything leaks like a pot, or pours out like a man with a runny nose.” (440bc)

This is what Plato means when he says that he knows and he doesn't know at the same time: his examination is in constant motion and his state of mind in a state of no-change. The point is to determine how your mind is going to deal with such a conflicting situation between what is true and what is not true at the same time. Such a state must bring the subject to a point where he must will himself to change to a higher state of *modus vivendi* of his mind, and since such a state is the only form of true knowledge that one can have, it is clear, as Socrates said, that the doctrine of Heraclites where “everything leaks like a pot, or pours out like a man with a runny nose,” is not acceptable. So, Socrates recommends the following:

“This may be true, Cratylus, but this can also be untrue. Proceed courageously and examine everything rigorously, and do not easily accept such a doctrine of constant flow, for you are young and of an age to learn. And if, after examination when you have discovered something, come and tell me.” (440d)

The opportunity that Socrates gave to Cratylus, was already given to Hermogenes when he showed him how the name of man *anthropos* was created as being different from all animals by the power given to him by God for reexamining what he sees (*anathron a apo*) (399c6); that is, where and when *man is able to*

see what he sees from a distance and from the top down. That is when the greatest amount of mental and physical space-time takes place in the *coincidence of opposites* of what changes and doesn't change at the same time.

Look at it as a great perspective field of multiply-connected motion in which when you are seeing everything flow under your nose, as all animals do, everything changes all the time. But when you look at what you are looking at from a transfinite distance, things go much slower and become greater in magnitude. And, when you think about the ordering of the thinking of your thinking, at that moment, everything subsumed moves even more slowly, such that you can pause for a longer period of time in order to reflect and examine the entire causal system moving as if it were standing still.

Then, you are able to discover how and where Cusa's absolute maximum and the absolute minimum come together, where the fastest motion and the least moving motion intersect each other, where the greatest amount of curvature of the absolute greatest circle coincides with the absolute least amount of curvature of the absolute straight line, and finally when, *in the simultaneity of eternity, the greatest amount of change becomes eternally the same as no-change.*

FIN