



HELIUM III OR WORLD WAR III?

The Great Strategic Cycle of the “*Vicarious Hypothesis*” of Kepler, Leibniz, and LaRouche

by Pierre Beaudry, August 25, 2014



"But, my good man, if I were concerned with results, I could have avoided all this work, being content with the vicarious hypothesis. Be it known, therefore, that these errors are going to be our path to the truth." -- Johannes Kepler, Astronomia Nova, Chapter 49

"Progress, like what had been actually discoveries of principle, is created only by, and in the future!"
Lyndon LaRouche, [THE STRATEGY FOR THE NEW YEAR](#), December 22, 2014

FOREWORD

Six years ago, on April 24th 2008, the Anglo-American Center for Strategic and International Studies (CSIS), under the watchful eyes of Felix Rohatyn, Henry Kissinger, and Arnaud de Borchgrave, held the first [Global Space Development Summit](#) in Beijing with the collaboration of the Chinese Society for Astronautics (CSA), in order to bring together international cooperation in the development of space exploration and industrialization of the Moon.

The summit called for the cooperation of the United States and China in establishing a permanent colonization of the Moon by 2025. The first summit recommended the convening of a second meeting within the next year, so, a second Global Space Development Summit took place in Washington DC., in

November of 2009. The initial Global Space Development Summit “**Beijing Declaration**” reads in part as follows:

“We, the signatories: [...]

DO HEREBY DECLARE THE FOLLOWING:

We call upon governments to rely more on the private sector to develop space activity while making sure that this development is sustainable.

We encourage international commercial partnerships based on government-to-government frameworks to ensure sustainability, bearing in mind that international cooperation must be based on four principles: mutual benefit, transparency, reciprocity, and cost sharing.

We call upon Humankind to embark upon a second space age – Space 2.0 – whereby governments will cooperatively nurture the dreams and hopes of the next generation. Doing so will require expanding the sphere of human influence within our solar system, pushing technology and policy barriers and, when appropriate, striving to integrate the efforts of many nations as a symbol of unity and peace.

We support the following recommendations, as it is our firm belief that project based cooperation can achieve noble and inspiring goals. During the first Global Space Development Summit in Beijing, one such strong global space program is recognized for its success and need for further support in Recommendation 1, while another global space project is proposed for consideration in Recommendation 2:

Recommendation 1:

Considering that the rapidly growing need for a better understanding of the complexities of the Earth’s environment,

Noting that the large number of nations with the ability to design, manufacture and launch earth-orbiting satellites,

Considering that the Group on Earth Observations (GEO) is an ambitious effort, bringing together in the broadest possible cooperation some seventy nations, working together to collect over the long run, the vital measurements of the health and condition of planet Earth through an international system of space systems,

Bearing in mind that the progress made by GEO has been slowly attained and measured, but nonetheless is hugely significant as a symbol of beneficial multinational collaboration in space,

We recommend that the Group on Earth Observations project must continue to enjoy the strongest possible support of partner nations, and that the Group on Earth Observations is deserving of global recognition.

Recommendation 2:

Considering that the time has come to make plans for activities after the International Space Station,

Considering that China and India have or are in the process of developing indigenous human space flight capabilities, and many nations have now ambitious lunar exploration programs, and

Considering that the official US Civil Space Policy (Vision for Space Exploration) is aimed at “going back to the moon to stay and has invited other nations to join in a spirit of friendship and cooperation”,

We recommend the collective proposal of a collaborative international space program with the concrete goal of establishing a permanent international outpost on the surface of the moon by the year 2025. We further agree to encourage our associations, institutions, and governments to study these ideas

We also recommend proposing that within the next year, a second *Global Space Development Summit* focusing on global space development projects be convened.

IN WITNESS WHEREOF the undersigned, have signed this Declaration, opened for signature in Beijing on the twenty-fourth day of April, two thousand and eight.

i Signatories to the Declaration affirm their personal positions on the above items and do not necessarily reflect the position of their respective organization.

ii Source: The Space Report 2008: The Authoritative Guide to Global Space Activity, © 2008 The Space Foundation.” ([Beijing Declaration](#))

My question is why did this collaborative effort between China and the United States come to a dead end? This report has six sections:

1. WHAT TIME IS IT? MATHEMATICAL-CLOCK- TIME OR CREATIVE-MIND-TIME?
2. THE KEPLERIAN VICARIOUS HYPOTHESIS CYCLE OF DISCOVERY OF PRINCIPLE
3. HOW KEPLER, LEIBNIZ, AND CHINA RELATE TO THE PEACE OF WESTPHALIA
4. THE KEPLERIAN VICARIOUS HYPOTHESIS (This section is quoted entirely from the LYM report on Johannes Kepler, The New Astronomy.)
5. THE LEIBNIZ “PURSUIT OF HAPPINESS” AND THE RIGHTS OF NATIONS
6. THE CHOICE BETWEEN THERMONUCLEAR WAR AND THERMONUCLEAR FUSION

INTRODUCTION

Most of you will not believe me when I say that it is the human mind which creates time, and not the Solar System, because you haven't taken the time to think about it. But it is absolutely true, because that is the way that the human mind can forecast the future. On August 10, 2014, Lyndon LaRouche reported that "Helium-3 is the greatest power that we on Earth command. China, and its allies India and Russia, are working on realizing the development of that power by mining the Moon, and the only hope for those who want to bring the world out of crisis, is to work with them." (*Morning Briefing*, Sunday, August 10, 2014) The reason underlying this historical move is that China has taken charge in leading the world out of the present economic crisis by adopting the Yutu "Jade Rabbit" Principle of benevolence toward their fellowman. So, you see, it's time to change.

LaRouche further reported: "In contrast to this, the imperial warmongers running policy in the trans-Atlantic region--most specifically the British and Barack Obama--are nothing but bluffers. They are expending their effort in the attempt to crush Russia and China, threatening and even wielding their military might to carry out *genocide* in areas such as Southeast Ukraine--in hopes of provoking Russia into conflict."

What the present strategic situation represents, therefore, is a reaction to the complete bankruptcy of the City of London and Wall-Street, at a time when more than 50% of the world population is poised for a historical paradigm shift, a new step upward into the Noosphere. It is the epistemological implications of that shift which I wish to discuss in this report by examining the *epistemological singularity* of the great time reversal cycle of Kepler's "*Vicarious Hypothesis*" in light of the epistemological collaborations of Leibniz and LaRouche, and in light of the strategic significance of the Chinese Helium-3 Moon project.

As Lyn said: "We're going to take over the Solar System. How are we going to do it? We're going to realize what it is! Helium-3! That's it! And it's the only way you can ever do it. So: You have to respect Kepler. Kepler is the man who made this possible." (*Morning Briefing*, Sunday, August 10, 2014) And, there is a very special way to understand how this works. Once you realize that the whole thing about money is a fake and that the whole policy about the BRICS in Asia and Ibero America is about real human development, in time. Then it should become clear that the time has come for the whole world to go into a complete axiomatic inversion and replace money with the creative power of the human mind.

1. WHAT TIME IS IT? MATHEMATICAL-CLOCK- TIME OR CREATIVE-MIND-TIME?

“Vasudhaiva Kutumbakan” (The entire world’s citizens are my family)

Indian Prime Minister, Narendra Modi.

Most people think that the unit of time in the universe is the second, that is, the sixtieth part of the minute, which itself is the sixtieth part of the hour, which, in turn, is the 24th part of the day, and so forth. Moreover, serious people will tell you that the *atomic second* of time is 9,192, 631, 770 periods of the radiation value of the ground state of cesium 133. These same serious adults might even tell you that the *solar second* is merely 1/86,400th part of the solar day. However, this *solar second* varies with the apparent motion of the Sun, which varies with the non-apparent motion of the Galaxy. Some other, equally serious people may even tell you that the *ephemeris second* is 1/31, 556, 925. 9749th of the tropical year of 1900, from vernal equinox to vernal equinox. What’s wrong with all of that? Everything. Why? Because nobody will tell you that this search for an absolutely accurate time is a mathematical fallacy, because reality is not mathematical.

If you are not confused with all these different variations of clock-time, then, you are a very resilient person, because true time is an expression of creative activity in the universe, and very few people in the world know that creative time has nothing to do with mathematical-clock-extension. Not only serious people like mathemagicians cannot tell you what time it is in reality, but they cannot tell you either what time really is all about, or why it cannot be measured mathemagically. In other words, a nanosecond, or a billionth of a second, doesn’t mean anything for the creative process. The time that is significant for creativity is time reversal. Investigate [RAPHAEL SANZIO, THE SCHOOL OF ATHENS AND THE DISPUTE, PART I](#), and you will understand why.

Look at the problem of time in the following manner. Compare two different forms of time: relative clock-time and absolute creative-time. Your best assumption about clock-time is the local time that God gave you, because it is precisely what it says it is: the shadow of a local changing position in space. That is, the shadow of the Sun that God gives you, every day, at the location where you happen to be at is the result of a cycle of action of the universe on itself, which gives you a local relationship to the solar system as a whole. The irony is that this form of time affects your body, but does not really affect your mind. Why? Because the human mind is the real cause of time in the universe; that is to say, the human mind is the intention of change in the universe as a whole. Thus, *the time of the universe as a whole is time reversal in the simultaneity of eternity*. That is how mind causes time to exist as its agent of change.

Therefore, the point to understand about clock-time is that it is not the right time. Clock-time is merely the mathematical expression of your failure to relate properly to the solar system. It is not real. What is real is your taking charge of the Solar System by determining what time it is. What I am talking about, here, is the question of creative time; that is to say, time has now become a crucial feature of the benefit of others. *Real time is the function of the creative mind in relationship with the truth of constant change in the universe as a whole.*

The two times on Earth, today, the wrong time and the right time; that is, clock-time and time reversal, are in asymmetrical opposition and can no longer co-exist. The Atlantic Time and the Pacific Time are asymmetrical to each other because the Atlantic Time of financial speculation and war is contrary to the Pacific Time of economic development and peace. The time for developing Helium-3 has come. So, it is essential to discover why and how Pacific Time is a creative form of time in opposition to Atlantic Time.

If clock-time is what changes with each cycle of the ground state of the cesium atom, then, creative-time is what your mind causes to exist what did not exist before, when it creates a happy historical change by time reversal. And this does not happen by clock-time, but above and beyond clock-time, because this time reversal mind function is not the time of your watch, and it is not relative to chronological time. Time reversal is the form of time which axiomatically changes the universe for the better. For example, take this statement of Einstein's: *"So far as the theories of mathematics are about reality, they are not certain; so far as they are certain, they are not about reality."* This is an amazing statement which made Einstein very happy, because it confirmed what he could not say in any other way, which was to infer that mathematical-time is not real, and that it is not made for dealing with reality. The implication, therefore, is that the only time which applies to reality is time reversal because time reversal is the only time which measures something that changes axiomatically. And that is what the human mind does best.

Therefore, time reversal is the best shadow of time to set your mind by, because it tells you that your mind is like the state of mind of the prisoner in Plato's Cave. It tells you that shadows are lies and that you have to think by inference if you want to get at the light of truth. In other words, time reversal teaches you that the mind is not made to create things, but to create the processes that create things. Inferential thinking is not simply thinking; it is the process of creating thinking.

2. THE KEPLERIAN VICARIOUS HYPOTHESIS CYCLE OF DISCOVERY OF PRINCIPLE

In the same spirit of creating thinking, David Shavin wrote on August 1, 2014, a very insightful piece that he posted recently on our internal system called *LEIBNIZ'S "Kepler Project"* in which he emphasized the crucial collaboration between Kepler and Leibniz within this very important historical centennial-cycle of what I would call the *"Vicarious Hypothesis cycle of discovery of principle."* This is how Shavin stated the matter in the opening summary of his report:

"Three hundred years ago, on August 12, 1714, with the death of Queen Anne, the Hanoverian succession organized and arranged by Leibniz was put into play. The succession had been arranged thirteen years earlier. The specter of Leibniz as the guiding hand, not of Hanover, but of England, haunted the "Venetian Party" in the City of London, and Montagu's Bank of England. That specter became a nightmare for these imperialist-wannabes when Leibniz, by 1712, was placed in parallel positions in Russia and Austria. Leibniz's grand strategy for Western civilization included designing a "Kepler project" to kidnap the Austro-Hungarian Empire into a force for good. In a certain sense, those developments that came to a head in 1714 significantly

shaped the 'Napoleon vs British Empire' matrix of 1814, the world war of 1914... and the strategic impasse of 2014. (David Shavin, *Leibniz's "Kepler Project,"* LaRoucheNET, Fri. August 1, 2014)

What is implied in Shavin's statement is the historical development of an "*epistemological singularity*" which has been taking place in the form of an epistemological cycle of axiomatic changes that takes place at about every hundred years during the first two decades of every century since the publication, in 1609, of Johannes Kepler's book, *New Astronomy*. Although Shavin did not explicitly develop this cycle as an epistemological phenomenon, the epistemological implications of this process of creative change of the human mind have been represented by three positive and two negative historical turns every hundred years or so, since the breakthrough of Kepler. The two negative turns were the disgusting Congress of Vienna of 1814 and the British Empire instigated World War, I of 1914. The positive changes I will now discuss are the Kepler principle of the "*Vicarious hypothesis*," the Leibniz principle of the "*Pursuit of Happiness*," and the LaRouche principle of "*increase in energy-flux-density*."

This coincidental time frame cycle of the "*Vicarious Hypothesis*" is not mysterious and should not disturb anyone, except those who believe in numerology. The implication of the Shavin insight is located in the fact that when you understand the nature of an "*epistemological singularity*," it stands to reason that, like the cycles of universal creation, the human mind also goes through axiomatic moments of historical change. This phenomenon is especially remarkable in the domain of artistic composition or decomposition, as can be represented by the breakthroughs of J. S. Bach's 1722 Well-tempered Clavier, for example, but also in political economy and theology, as represented by the Leibniz Monadology of 1714 and the 2014 LaRouche call for developing worldwide the 2008 Chinese proposal to develop Helium-3 on the Moon through *increases in energy-flux-density*.

The discovery of the principle of harmonic relationship between the Earth and the Solar System that Kepler made in the early 1600's, and that Kepler identified with his *Vicarious Hypothesis*, was revived and superseded almost date for date a century later by Leibniz, in 1711, when he demonstrated the necessity for the human mind to internalize the Principle of Proportionality between Power and Reason, as he applied it to his function of Imperial Privy Counselor to Russian Emperor, Peter the Great, and a year later, in 1712, to Austro-Hungarian Emperor, Charles VI. The most exceptional insight that Leibniz had expressed about the future of the world was in his forecasting of the role of Russia in playing the crucial role of cementing peace between the East with the West. As he said in the opening lines of his Preface to 1699 *Novissima Sinica* (The Latest News from China):

"[I] I consider it a singular plan of the fates that human cultivation and refinement should today be concentrated, as it were, in the two extremes of our continent, in Europe and in Tshina (as they call it), which adorns the Orient as Europe does the opposite edge of the earth. Perhaps Supreme Providence has ordained such an arrangement, so that as the most cultivated and distant peoples stretch out their arms to each other, those in between may gradually be brought to a better way of life. I do not think it an accident that the Muscovites whose vast realm connects Europe with China and who hold sway over the deep barbarian lands of the North by the shore of the frozen ocean, should be led to the emulation of our ways through the strenuous efforts of their present ruler and their Patriarch, as I understand it, in agreement with him." (Gottfried Leibniz,

[Novissima Sinica](#), Translation by Donald F. Lach, University of Hawaii Press, Honolulu, 1957, p. 68. The excerpt online is unfortunately incomplete.)

The remarkable strategic feature of this Leibnizian forecasting of the East-West dialogue, within this *Vicarious Hypothesis* cycle of principles, is that it coincides with the strategic turning point that Lyndon LaRouche has presently shaped with his revival of Kepler and Leibniz, both of whom he has superseded with his galactic discovery of principle expressed in the cognitive form of *increase-in-energy-flux-density* applied to economics. This *Vicarious Hypothesis* cycle also happens to coincide with the great Galactic Cycle of human mastering of the Solar System. It is in that sense that one must understand the new manifold of the Noosphere represented by the Chinese commitment to mine Helium-3 on the Moon.

What this cycle represents, in all of its progressive steps, is the fact that the LaRouche principle of *increase-in-energy-flux-density* is expressed in the form of eliminating the role of world wars and of world empires by fostering development and peace. This LaRouche principle represents what is required to bring about the end of war altogether as well as bringing about the final step in the elimination of British Imperialism through the triply-connected process of Helium-3 as the measuring rod for a new Peace of Westphalia.

If a lasting peace did not fully succeed in the aftermath of the Peace of Westphalia, it was because the British-Venetian Party had succeeded in overturning the positive thrust that Leibniz had established in Europe with Peter the Great and Charles VI based on the *benefit of others*. After the failure of the French Revolution, in 1814, imperialism became so overpowering in Europe that by the time Napoleon was forced to abdicate, there were no less than five Empires competing against each other in a total Hobbesian world of dog eat dog, and nothing was left for the *benefit of others*.

3. HOW KEPLER, LEIBNIZ, AND CHINA RELATE TO THE PEACE OF WESTPHALIA

“For me it is enough to draw four or five conclusions from a single argument (which includes four observations and two hypotheses); that is, in getting from the labyrinth back to the highway, to show, instead of a geometrical light, a contrived thread, which nonetheless will lead you to the exit.”

Johannes Kepler, *New Astronomy*, p. 257.

Gottfried Leibniz was born on July 1, 1646, two years before the Peace of Westphalia was signed in Munster and Osnabruck, on May 15 and October 24, 1648. I bring this to your attention because Leibniz was, in reality, a true child of the principle of *the benefit of the other*, which had been established as the fundamental principle for world peace in Westphalia, Germany. The Electorate of Saxony, where

Leibniz was born, became one of the centers of the Protestant German Estates which directly benefited from the political and religious optimism that the Peace had secured economically for the Protestants at that time, and had radiated throughout all of the German lands to the detriment of the Austro-Hungarian Empire. Leibniz best expressed this optimism in his understanding of the Peace of Westphalia *benefit of others*. For instance, Leibniz wrote in 1712:

“Our own good is without doubt the basis of our motives, but very often we find that not only our own advantage but even our pleasure is in the good of someone else; in the latter case, we should properly call this disinterested love, as I have shown in explaining the principles of justice in the Preface to my *Diplomatic Codex on the Rights of Nations*. So, the happiness of someone else often becomes a part of our own. We shall find that virtue, or the habit of acting reasonably, is that which achieves the most that one could promise himself – a lasting pleasure.” (Gottfried Wilhelm Leibniz, *Philosophical Papers and Letters*, edited by Leroy E. Loemker, Volume 2, Kluwer Academic Publishers, Boston, 1989, p. 630.)

What is this Leibniz principle of benevolence of 1712, an improvement on the Keplerian “*Vicarious Hypothesis*” principle of the Solar System of 1609? Kepler used his “*vicarious*” or “*substitute*” hypothesis to determine the eccentricity of the Ptolemaic equant of Mars in order to arrive at a “physical causality” or a “true causality” underlying the relationship among The Sun, the Equant, and Mars. As Kepler reported about his triply-connected “*Vicarious Hypothesis*”:

“If this wearisome method has filled you with loathing, it should more properly fill you with compassion for me as I have gone through it at least seventy times at the expense of a great deal of time, and you will cease to wonder that the fifth year has now gone by since I took up Mars, although the year 1603 was nearly all taken up by optical observations.” (Johannes Kepler, *New Astronomy*, Cambridge University Press, 1992, p. 256)

The point that Kepler is making is that, in order to get at the truth, one always has to make corrections in the previous knowledge of mankind. The same reason commands that we correct the imperial demands of “powers and principalities” in our world, today; that is, a corrective rejection of the British Empire. Ironically, Leibniz showed us the way to the exit when he wrote this corrective about imperial designs. He recommended we adhere to the idea of Henri, Duke of Rohan, which stated:

“The princes command peoples, and interest commands the princes. It would be desirable for this to be true, for then we should listen the better to reason. But reason demands also that we be concerned with our satisfaction beyond merely mercenary interest; it orders us to strive for happiness, which is nothing but a state of enduring joy. And whatever achieves this, is our true interest.” (Leibniz, *Ibidem*, p. 630, quoted from Henri, duc de Rohan, *De l'intérêt des princes et états de la chrétienté* (1638))

4. THE KEPLERIAN VICARIOUS HYPOTHESIS (The following section is from the LYM report on Johannes Kepler, *The New Astronomy*.)

The New Astronomy, Part II

"But, my good man, if I were concerned with results, I could have avoided all this work, being content with the vicarious hypothesis. Be it known, therefore, that these errors are going to be our path to the truth." -- Johannes Kepler, Astronomia Nova, Chapter 49

The Vicarious Hypothesis

Kepler, armed with his table of apparent oppositions from Chapter 15 (rather than the mean oppositions used by Ptolemy, Copernicus, and Brahe), is ready to take on the First Inequality of Mars's motion in Chapter 16. He begins the chapter with a quick summary of past approaches to this question. First, the act of removing the motion of the earth to eliminate the Second Inequality by using oppositions, still leaves behind an unequal motion. That is, comparing two apparent longitudes of Mars at opposition, with the mean longitudes (the time that the oppositions occurred), indicates an inequality of speed: he uses the examples of the 1591 and 1597 oppositions.

From the changing speed of the planet comes the hypothesis that there are locations on the zodiac of fastest and of slowest speed for the planet -- the apsides. To account for this motion, the eccentric was used, but it did not agree with the observations. Ptolemy was led to create the equant: *"the important discovery that the center of the eccentric that carries the center of the epicycle is at the midpoint between the center of observation (the earth), and the center of uniformity."* Ptolemy divided the eccentricity exactly in half. (See the [aside](#) on eccentrics and equants.)

Kepler does not trust Ptolemy's result, thinking that he just guessed: *"And, without a single demonstration, he nevertheless relied upon this principle."* Kepler didn't think that the center of distance of the planet had to lie directly in the middle between the sun and the equant, and neither did Tycho. So, Kepler set out to determine, in painstaking detail, the exact nature of the planet's orbit, for the determination of which, four opposition measurements are required. Ptolemy and Copernicus required only three observations, because they made an additional assumption: that the center of distance of the planet lay at the midpoint between the equant and the sun. Kepler does not make this assumption, and thus requires another observation.

Kepler makes only two assumptions for this task:

"[W]hat was assumed was: that the orbit upon which the planet moves is a perfect circle; and that there exists some unique point on the line of apsides at a fixed and constant

distance from the centre of the eccentric about which point Mars describes equal angles in equal times." (p.284)

The "unique point" Kepler is referring to, is the equant point. (See the [aside](#), if you haven't already).

The Vicarious Hypothesis

Armed with an understanding of opposition observations and the idea of the equant, let's work through Kepler's vicarious hypothesis. Kepler uses four observations, taken in years 1587, 1591, 1593, and 1595. Based on the time between these observations, and knowing how long Mars takes to go around the sun, Kepler can determine the *mean anomaly* of the observations -- where the equant would have "seen" Mars. Here is an animation (not to scale) of a uniformly moving, time-counting equant on the left measuring mean longitude, and the actual planetary motion on the right. At each opposition, both the observed longitude of Mars at opposition (*where* it was) and its mean longitude (*when* it was there) are recorded. Note that these are two separate diagrams, since we don't yet know where to locate the equant in the heavens, and that the angles between the apparent longitudes of oppositions, and the angles between the *mean* longitudes are not equal -- Mars's speed changes.

The Two Anomalies:

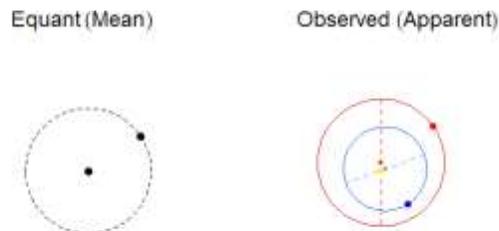
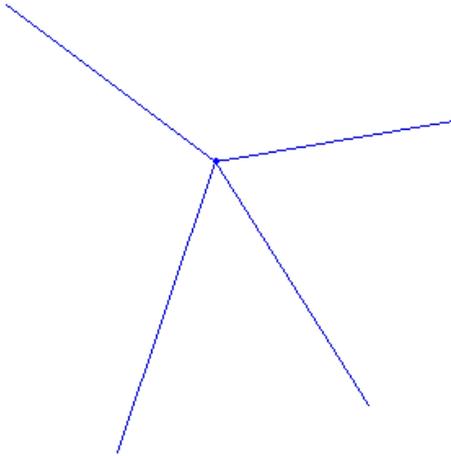


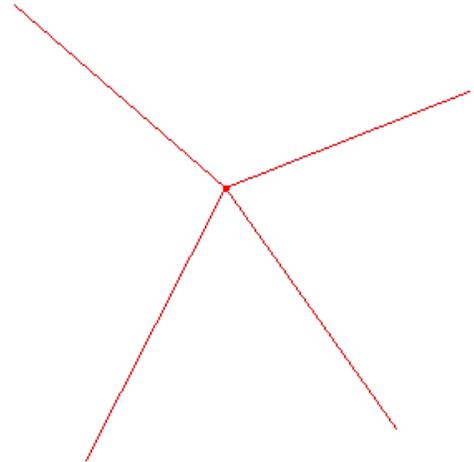
Figure 1 (Note: This is mean and apparent *anomaly*, not mean and apparent sun as discussed at the end of Part I. For his hypothesis, Kepler uses the apparent sun.)

Now Kepler has a set of observations for the mean anomaly and the apparent anomaly. They have been transferred to lines of sight in the diagrams below.

These are the actual angles used by Kepler.



On the left are lines coming from the equant in the direction that it "sees" Mars.



To the right are lines coming from the sun in the direction of the four Mars observations. Click on the links to get the pictures by themselves. Print them out so you can experiment.

(Caveat lector: All guarantees of comprehension are void if you don't print them out!)

Although Kepler went through scores of iterations to solve this problem, he only puts six trials in his

[New!]

Chapter 16 Calculator

Apertion: Lat:

Cozenitude:

angle	deg	min	sec	time	angle	deg	min	sec	time	BE radius			
angle FCH	32	8	56	53163	angle GFE	86	1	15		53513			
angle DCH	126	58	34	79871	angle GSE	130	2	20	76558	angle BHG	119	23	8
angle DCH	160	51	10	18333	angle AGE	18	57	18	34127	angle CAD	117	55	23
angle ECH	111	33	53	93000	GE	97014				off set	1	27	46
angle CFA	-5	7	56	3945									
angle CGA	-9	4	11	15764									
angle GDA	-2	17	40	-4003									
angle CSA	-10	14	15	17773									
AP	10433	AG	48296										
AQ	50887	AE	52327										
Tax Differences													
angle FAG	-4	20	42										
angle GAG	-1	40	18										
angle DAG	-3	34	56										
angle EAF	-1	45	51										
Sum of the arcs at D	5	21	14										
Sum of the arcs at F	8	14	33										
The amount wanting	0	53	18										

Figure 2 Recreate the calculations that Kepler went through using this chapter 16 calculator:

This is the final result that Kepler accepts as the best possible, given his assumptions:

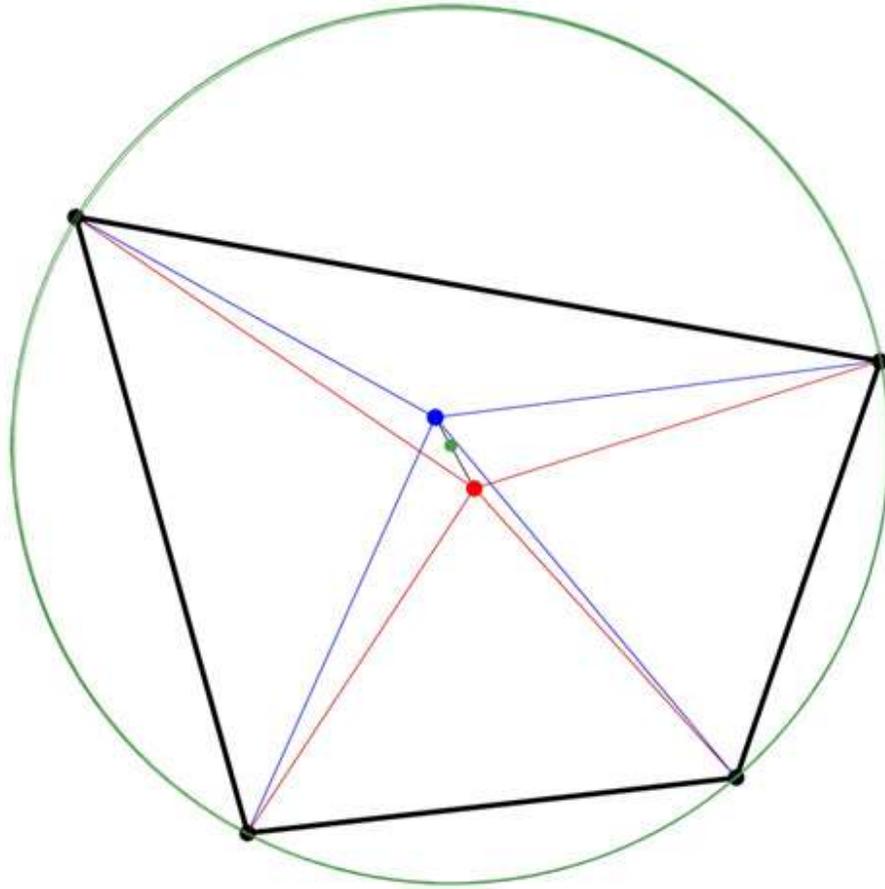


Figure 3 Here, for a circle with a radius (green center to black) of 100,000, the eccentricity of the eccentric (green to red) is 11,332, and that of the equant (green to blue) is 7,232.” (From the LYM report <http://science.larouchepac.com/kepler/newastronomy/part2/16/index.html>)

[End of LYM report]

The point to be emphasized here is that the Kepler discovery of principle in the “*Vicarious Hypothesis*” is not located in the calculation of an equant, or some other form of precise measurement for the eccentricity of Mars, but in the measure of inferential thinking, whose primary function is to change the past by repudiating previous fictitious knowledge. The reason why such a corrective method is essential is that science cannot progress without it.

Scientific truth can only be grasped through a glass darkly, as if through the metaphorical beryl glass of Cusa. Why? Because, our human language cannot cope with the infinite, and our knowledge can only be, at best, inferential in practice. In other words, the truth of the matter is that there is no center to

the universe, because there is always change and progress; therefore, the center can only be where the progress of mankind takes you by means of increasing your energy-flux-density.

Similarly, one hundred years after Kepler's "*Vicarious Hypothesis*," Leibniz added his own *principle of proportionality between reason and power* as a correction taken from the Peace of Westphalia negotiating process, for the *benefit of the other* in order to correct the imperial mistakes of the past. This gigantic addition to the Kepler principle was the beginning of giving to ordinary human beings the power to improve on ideas by time reversal. It is only at the beginning of the twenty first Century that Lyndon LaRouche will further improve on the same principle of the "*Vicarious Hypothesis*" by adding an economic correction of *increasing energy-flux-density* to mark the end of imperial economic looting of the planet and give direction to the *Russian-Indian-Chinese Panchsheel Principle of Helium-3*.

In our current world situation, it is the present Chinese government which has best exemplified this Leibnizian sense of "*happiness*" for mankind, which I refer to as being the same as the Yutu Principle of mining Helium-3 on the Moon. In that sense, the intention of fusion development for the benefit of all of mankind has been set as the Chinese political goal for a New Just World Economic Order via the establishment of the BRICS nations. Such is the motive and the metric for the future and, that is the only form of power which can now destroy the last empire to have survived on this planet, the British Empire.

5. THE LEIBNIZ "PURSUIT OF HAPPINESS" AND THE RIGHTS OF NATIONS

"The action of creativity is to bring the future into existence for the benefit of others."

Dehors Debonneheure

In his Diplomatic Codex, Leibniz established the political rights for the Declaration of Independence of the American Republic and for all similar future republics. The principles of "*Life Liberty and the Pursuit of Happiness*" were in opposition to John Lock's "*Life Liberty and property*" as was established by the Confederacy. In essence, the "*pursuit of happiness*" is more than a right; it is an obligation to progress in moral perfection. Therefore, the implication of such a right is for the government to adopt a relationship between the law of nations and the perfectibility of mankind as a whole, as a harmonic balance between reason and power.

However, this governing concept underlying the "*pursuit of happiness*" is not a concept of absolute sovereignty of nations but of relative sovereignty; that is to say, relative to another universal principle, that of the "*benefit of the other*," as established by the Peace of Westphalia in 1648. The key to understand this political principle of relativity is to understand that Leibniz was establishing a moral imperative in accordance with natural law against the British outlook of Thomas Hobbes who advocated egoism as the primary interest of the Empire. For Leibniz, the fundamental tenant of natural law of reason is to serve the interest of others. This is the crux of the whole matter of strategic policy making today.

From the standpoint of international law, Leibniz had established something equivalent to the general good of mankind which was the principle of universal benevolence. The irony, however, was that Christian charity has failed in the West. Indeed, it is demonstrated that the entire financial edifice of the present British dominated world monetary system, for example, is Satanic in character, because it is based on the absurdity of derivative financing on the Altar of which are being sacrificed, daily, a huge number of people and even entire nations, as demonstrated by the sacrifice of the City of Detroit and the nation of Argentina. Therefore, the “*Vicarious Hypothesis*” of Kepler must be used each time a fallacy of composition leads to such an absurdity; that is to say, whenever “something absurd is seen to follow from the assumptions, they are rejected as false; and this is carried out until the consequent removal of excesses and defects unveils the exact truth.” (Kepler, *Ibidem*, p. 254)

Just to take this as an example, the period of time following the Peace of Westphalia did not resolve the contradictions and paradoxes that had dominated the fallacies of the Thirty Years War. See my report on [PARADOXES OF THE THIRTY YEARS WAR](#). As a result, the age of reason that Leibniz endeavored to establish did not take hold, because, as Leibniz put it in a letter to Pierre Coste in 1712, the objective was to succeed in “bringing our contemporaries to humanize themselves and to brighten things.” And this was not done.

However, contrary to what happened in the West, the Chinese people have been able to establish such a universal benevolence principle from natural law as opposed to from an organized religion. And, this is why this issue raises an interesting problem, both politically and theologically; that is, the question of self sacrifice, or what the Chinese call the Chang’e Yutu Principle. Here is how Leibniz formulated the paradox in the preface of his [Diplomatic Codex on the Rights of Nations](#) :

“*Charity* is universal benevolence, and *benevolence* is the habit of loving or of cherishing. But to love or to cherish is to find pleasure in the happiness of another, or what amounts to the same thing, to accept the happiness of another as one’s own. Thus the knotty question of how these can be a disinterested love which is free from hope and fear, and from every consideration of utility, is solved, and in a way that is also of great importance in theology.” (Gottfried Wilhelm Leibniz, *Philosophical Papers and Letters*, edited by Leroy E. Loemker, Volume 2, Kluwer Academic Publishers, Boston, 1989, p. 421.)

And here is the rub where Leibniz brings us: how can the happiness of another become the fulfillment of one’s own happiness? How can the happiness of another be the same as our own without the dissolution of the two identities? Doesn’t the happiness of another imply the negation of one’s own? Isn’t the happiness of another also, by some curious twisted inversion of fate, actually self-centered and ultimately not disinterested at all? The paradox was too much for the ruling oligarchies to deal with. And besides, couldn’t the opposite also be asked? That is: If one’s happiness is based on the happiness of others, can one be truly happy when others are not? How do you solve that paradox?

In the late 1690’s, a theological debate raged in France between two Catholic Bishops, Francois Fénelon and Jacques-Bénigne Bossuet, which gave rise to an extreme mystical catholic cult called “Quietism.” Bossuet was the Court preacher of Louis XIV and an advocate of the political absolutism of the divine right of kings. On the other hand, Fénelon, who also served as royal tutor, was the advocate of a parliamentary system of advisors where the king is controlled under a constitutional monarchy. Fénelon

was also an advocate of the Mystic Jeanne Guyon who was a follower of the Quietism of the Spanish mystic, Miguel de Molinos.

Fénelon became famous in 1699 for his didactic novel *The Adventures of Telemachus*, which recounted the educational travels of Telemachus, son of Ulysses, and his wise companion, Mentor. First published anonymously, the novel goes on to denounce war, luxury, and selfishness in order to proclaim the virtue of altruism. The novel was construed as an imperceptible propaganda piece in favor of a British styled Parliamentary system of government in favor of creating an international federation of nations aimed at giving the appearance of eliminating imperialism and eliminating wars among nations. It turned out to be a total fraud by creating the Romantic spirit of enlightenment.

Fénelon's political aim was to create aristocratic republics or constitutional monarchies that would rule by a council of patricians and aristocrats, which is precisely what the French Revolution ended up producing as the European nations of today. The open intent of the publication of *The Adventures of Telemachus* was meant to be, on the perception level, a scathing attack against Louis XIV who banned the book and banished Fénelon from Versailles. However, the actual purpose was to destroy the Peace of Westphalia principle of the *benefit of the other* and render impractical the Leibnizian idea of disinterested love and principle of the "*Pursuit of Happiness*". With its simplistic message of world peace and brotherhood of man, Fénelon's *Telemachus* had turned a true and profound emotion into romantic and sentimental *schmaltz* for the lazy mind.

A few years earlier, Fénelon had written a less known book called *Explication des maximes des saints sur la vie intérieure*, (1697), (*Explanations of the Maxims of Saints about Spiritual Life*). In that book, Fénelon argued that since true disinterested love had to "exclude every interested motive," then, "the soul had to take the absolute sacrifice of its self-interest for eternity." (Quoted in Gottfried Wilhelm Leibniz, *Philosophical Papers and Letters*, p. 430.) The result of the controversy was such that Fénelon was not only banished from the French Court, but Pope Innocent XII banned his book in 1699. At the beginning of the eighteenth century, the *Telemachus* of Fénelon was translated into English and became a best seller in England. In 1700, Leibniz denounced the Fenelon idea as a Delphic operation that it was and condemned his concoction of "*Quietism*" in the following manner:

"This is the controversy about whether love which is disinterested, and seeks the well-being of the beloved, nevertheless depends upon the impulsion toward one's own well-being. Somewhat the same question, namely, had occurred to me when I prefaced the *Codex juris gentium* with some remarks on the foundation of law, which I tried to find in charity, since justice is nothing but the charity of the wise man. For how can love be bestowed upon others? Who seeks the well-being of the beloved for its own sake, since we will nothing except for the sake of our own good?

"I should answer that whatever is pleasant is sought for itself, as opposed, that is, to what is useful to the good ends of producing the well-being of another. I observed that such is the object of true love, since to love or to cherish is to be delighted by the happiness of the beloved and his perfections. I understood the following objection to have been made against this – that it is more perfect so to submit to God that you are moved by his will alone and not by your own delight. But we must recognize that this conflicts with the nature of things, for the impulse to

action arises from a striving toward perfection, the sense of which is pleasure, and there is no action or will on any other basis. Even in our evil purposes we are moved by a certain perceived appearance of good or perfection, even though we miss the mark, or rather pay for a lesser good, ill sought, by throwing away a greater. Nor can anyone renounce (except merely verbally) being impelled by his own good, without renouncing his own nature. And so, it is to be feared that the negation of self which certain false mystics teach, and the suspension of action and thought by which they assume that we find supreme union with God, may end at length in a doctrine of the mortality of the soul, [...] So, we rightly reject the lazy reason [*ἀεργός λόγος*] of men, the philosophic opinion of those who locate perfection in quietude, that is, in cessation, and who thus withdraw far from true tranquility and charity and far, too, from Telemachus himself.” (Leibniz, *Ibidem*, p. 424-25)

Leibniz made his point exceedingly clear when he mocked Fénelon by using his Delphic method of substituting a false objective for a true one. Leibniz gave an indirect blow to the *Telemachus* of Fénelon by making a pun on the etymology of the Greek name of Telemachus, which means “*far from battle*.” Is it of any great surprise that the *Telemachus* of Fénelon was translated into all of the European languages including Latin, while the *Codicis Juris Gentium Diplomatici* of Leibniz, which treats the same subject matter, remains untranslated to this day? (Figure 4) One should not be shocked either to discover that in the United States, today, the noble idea of helping your neighbor has almost completely disappeared and that *screwing your neighbor* has become the general rule of the game. And, that’s what happens when you stay “*far from battle*.”

Indeed, since happiness is a state of permanent joy, the happy man is the man of action and of reason, and most specifically the man who balances power and reason proportionately by intervening politically in the world. This state of mind of *disinterested love*, therefore, doesn’t mean staying away from the battle; it means choosing your battles and the terrain to fight for the improvement of mankind. Thus, this paradox challenges the human mind to discover how to solve the apparent conflict between nirvana and happiness. The point is not to fall for the deceptive stillness of mind or for some sentimental *schlock*.

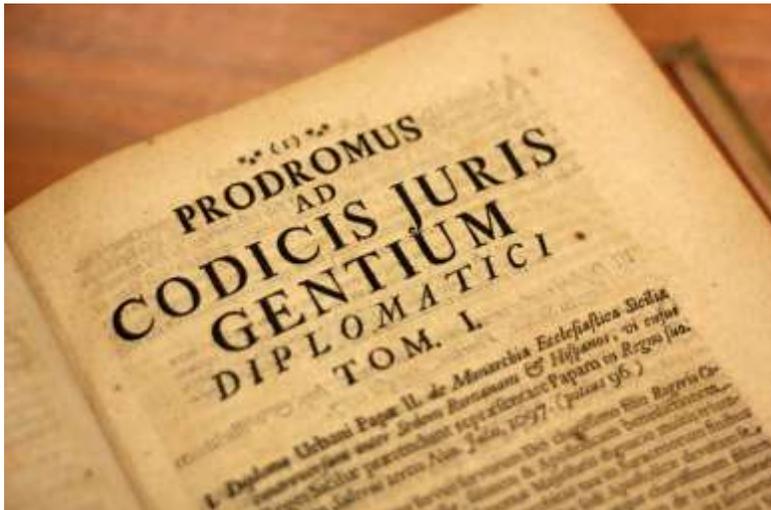


Figure 4 Preface to the [Diplomatic Codex on the Rights of Nations](#) by Gottfried Leibniz (1693)

6. THE CHOICE BETWEEN THERMONUCLEAR WAR AND THERMONUCLEAR FUSION

"The most perfect society is that whose purpose is the universal and supreme happiness."

Gottfried Leibniz, *On Natural Law*, c.1690

"Helium – 3: Rare under Heaven, abundant in Heaven."

Fabrizio Bozzato, [*Moon Power: China's Lunar Helium 3 Vision*](#)

The Chinese people are probably the best people in the world to maintain and foster the principle of benevolence towards others, because, more than any other people in the world, the Chinese culture has been the most peaceful culture over the last 6,000 years. The point to be emphasized, here, is not the dialogue between different cultures but the dialogue between different principles. As Leibniz put it in his Preface to [*Novissima Sinica*](#):

“[III] But who would have believed that there is on earth a people who, though we are in our view so very advanced in every branch of behavior, still surpass us in comprehending the precepts of civil life? Yet now we find this to be so among the Chinese, as we learn to know them better. And so if we are their equals in the industrial arts, and ahead of them in contemplative sciences, certainly they surpass us (though it is almost shameful to confess this) in practical philosophy, that is, in the precepts of ethics and politics adapted to the present life and use of mortals. Indeed, it is difficult to describe how beautifully all the laws of the Chinese, in contrast to those of other peoples, are directed to the achievement of public tranquility and the establishment of social order, so that men shall be disrupted in their relations as little as possible. Certainly by their own doing men suffer the greatest evils and in turn inflict them upon each other. It is truly said that "man is a wolf to man." Our folly is indeed great, but quite universal. We exposed as we are to natural injuries, heap woes on ourselves, as though they were lacking from elsewhere.” (Gottfried Leibniz, [*Novissima Sinica*](#), Translation by Donald F. Lach, University of Hawaii Press, Honolulu, 1957, p.70. The excerpt online is unfortunately incomplete.)

According to the Chinese cosmochemist, Professor Ouyang Ziyuan, (歐陽自遠), Chief Scientist of the Chinese Lunar Exploration Program, the Moon is so rich in Helium-3 that this could “solve humanity’s energy demand for around 10,000 years at least.” ([Mail Online](#)) However, the same Professor Ziyuan is wrong if what he meant was that the intention of the Chinese people is to become the “Helium – 3 Arabs of the 21st Century,” because, if this is the case, then the Chinese will be falling into the trap of World War III that the British Empire is preparing for them. The choice is between Thermonuclear War and Thermonuclear Fusion.

In other words, the question is: Is it true that China’s interest in mining the moon lies in the *benefit of the other*? That is the only question that needs to be answered. And, that is what is beautiful about the current axiomatic change in human thinking that is taking place today throughout the world

around the BRICS nations and its *Five Panchsheel Principles*. See my report on [NARENDRA MODI AND THE PANCHSHEEL PRINCIPLES OF THE FUTURE](#).

If China exploits the energy source of the Moon for the purpose of becoming a new Empire, then, humanity will be doomed, and the Chinese leaders know that. On the other hand, if China considers that its interest lies in the *benefit of the other*, as is implied in the *Five Panchsheel Principles* of International collaboration for peace and development among sovereign nations, then, there is hope that mankind will survive and benefit, free of charge, from the common heritage of the Moon. That is the only condition under which Helium-3 can be successfully developed. Helium-3 is for the benefit of others.

According to the Italian political analyst and Taiwanese resident, Fabrizio Bozzato, the Global Space Development Summit that was held in Beijing in 2008, ended with a call for international cooperation in all relevant space explorations, and most notably, in the domain of mining the Moon for Helium-3. At the end of his article, Bozzato stated what the Beijing Declaration went on to propose cooperation with the United States for the future mining of Helium-3:

“Working together would make humanity’s pursuit of Helium-3 power, quicker, cheaper and more efficient. Starting a cooperative effort, inclusive of China and the US, for lunar exploration would, first of all, require each participant a change of mindset as well as adopting an approach based on the four principles indicated by the Beijing Declaration: mutual benefit, transparency, reciprocity, and cost sharing. Actually, the same document identifies the development of a lunar base as the ideal next project for international collaboration on space exploration. Creative politics and diplomacy would then play a crucial role in ensuring good governance and fair dividends to all parties. New legal regimes for exploiting Helium-3 and other lunar resources could be designed and approved. A new international regime, organization or enterprise for the cooperative development and terrestrial fusion of lunar Helium-3 may be needed. Many diverse solutions will be possible as long as a sense of common destiny will be shared by the moon-settling nations. The race for making available a safe, clean and revolutionary source of energy to all human beings should not have any loser, only winners. Thus, civilizational or national egoisms should be left back on Earth. Helium-3 power is not meant to be the flame casting deep shadows over a new Dark Age, but the glorious light of a global renaissance.” (Fabrizio Bozzato, [Moon Power: China’s Lunar Helium 3 Vision](#), World Security Network, June 2, 2014)

The change that such a global renaissance is calling for is very profound and unmanageable in the Old World Order. It is as Argentina President, Cristina Fernandez de Kirchner, said in her televised address of August 20, 2014: “The nation's debt had not been paid "with the hunger of our people;"rather, while paying debt, the government had fostered economic development and social inclusion.” That’s the New World Order: “*ECONOMIC DEVELOPMENT AND SOCIAL INCLUSION*.”

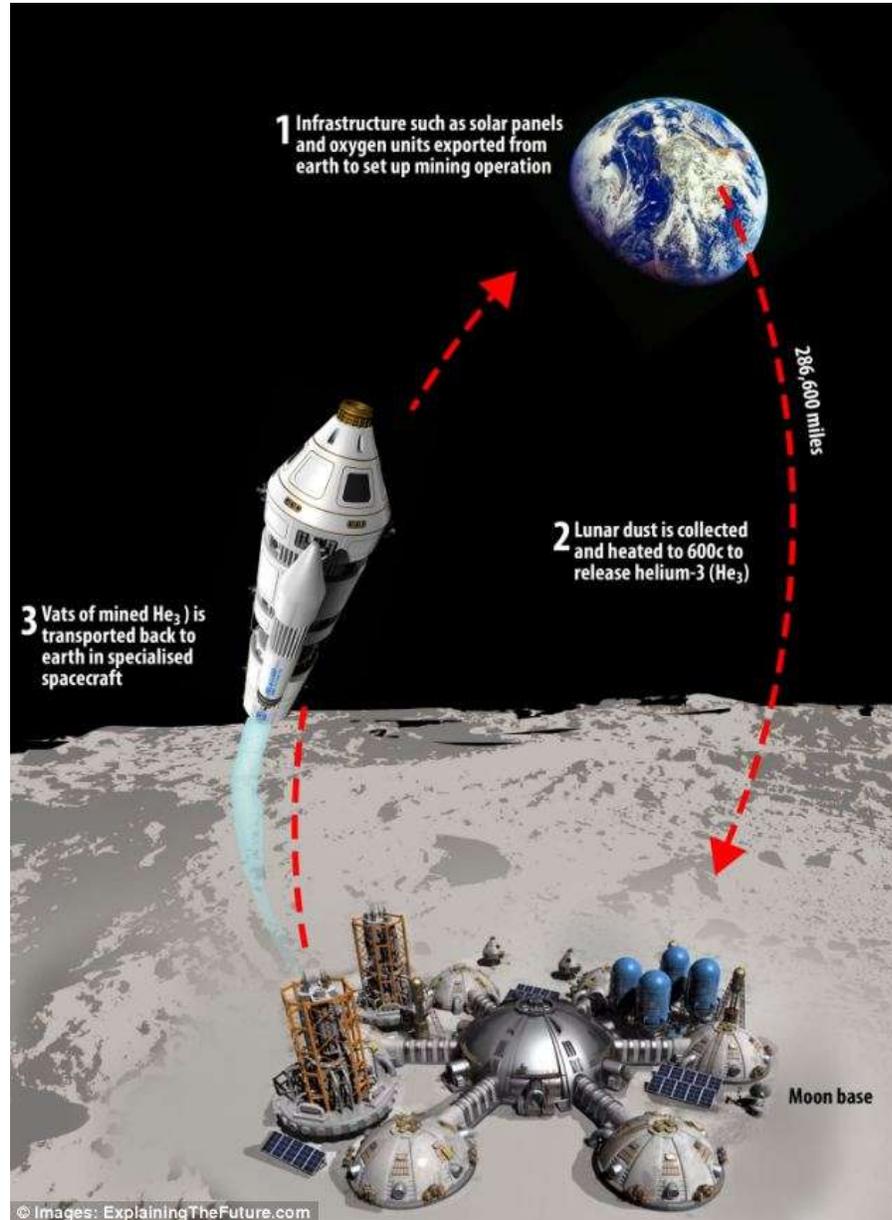


Figure 5 Mining Helium-3 on the Moon.

This is the state of mind that Helium-3 poses before the future, today. And the question is: Will Helium-3 be mined on the Moon for the purpose of sharing with all of mankind, that is, with the intention of the “*Pursuit of Happiness*” that Leibniz established as the fundamental principle of progress, or is humanity doomed to provoke its own extinction by going to nuclear war? The question is not a matter of monetary interest, but of human cost. Are you for Helium III or for World War III? Are you for the selfishness of the greedy or for the charity of the wise?

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