



## **“THE DOCTRINE OF THE MEAN” AND THE GALACTIC MANDATE OF HEAVEN**

How Confucius was able to change the past by time reversal.

by Pierre Beaudry, July 20, 2015



### **FOREWORD**

This is a second brief report on the necessity to internalize why Confucianism is important for western political leaders today. The [\*\*THE DOCTRINE OF THE MEAN\*\*](#) is especially pertinent for the Presidency of the United States and for any other Presidency which intends to adopt the Galactic win-win principle of the BRICS.

In my previous report, [\*\*XI JINPING AND THE EPISTEMOLOGY OF “GREAT LEARNING”\*\*](#), I identified how Xi Jinping adopted the universal pathway of a discovery of principle by proceeding from the top down to change the way you think and come back up again from the future.

1. THE DOCTRINE OF THE MEAN

2. THE ART OF GOVERNING PERFORMATIVELY BY MEANS OF BENEVOLENCE

## INTRODUCTION

The mistake that most Americans make, when they attempt to evaluate a strategic situation, is that they look at the options in front of them and they place their bets on the one that they think will benefit them the most. That is a very bad way of looking at reality, because such an evaluation is based on a criminal intention, and history never works that way. This is a gambling way of thinking and a fallacy of composition because the wrong assumption is that people think the future is shaped by past experience. Only losers work like that.

The right way to look at the strategic situation is by establishing the future as the cause of changes in the world, and only for the benefit of mankind as a whole. In other words, the future is never generated as a result of possibilities that already exist, and the present must always be shaped by what has never existed in the past.

This is a better way of thinking because it is the future which changes the past and not the past which changes the future. The only way to evaluate a strategic situation is not to look at options, but to look at what kind of future you want. Ask yourself: ***“What is it in the past that has to be changed in order that the future may come to shape the present by time reversal?”*** Causality, therefore, lies in the future of what has not yet existed, and your only mission is to discover the harmonic pathway that will make it come into existence. So, the key is not to look for options, but to look for the intention and for the pathway that will secure that intention. That’s what Confucius called **“THE DOCTRINE OF THE MEAN”**.

### 1. THE DOCTRINE OF THE MEAN

Take the case of the present Greek situation as an example. Most people think that Greece has the option of either staying in the European Union and bite the bullet of austerity, or leave the European Union and join Russia and the BRICS. That’s the wrong way to look at it. Greece can do neither; because, on the one hand, if you say that Greece must bite the bullet, it is committing suicide, and on the other hand, if you say that Greece must leave the EU, the breakdown of Europe will give the British Empire the pretext it is hoping to get to ignite World War III. Neither of those options can solve the crisis.

Greece cannot stay in the EU under present conditions and it cannot leave the EU either. Greece can only stay in the EU by forcing the tension of the truth on the rest of Europe. As a matter of fact, that’s the only way for the future of the whole world. The Greek Government cannot look at the past for its options; it can only look at how to change the past by providing a future for its people. Greece has to prevent the genocide of Europe by transforming the Furies

into Eumenides. See my report: [AESCHYLUS' 'THE EUMENIDES'](#). As Lyn put the truth of the matter, bluntly:

“That's what the Queen's late-June visit to Germany was all about, including her personal conversations with Merkel. The July 13 Euro Summit statement on Greece is a reflection of the British Monarchy's policy of intentional depopulation and genocide, not some plan to collect the debt, which is manifestly impossible to collect under the kinds of conditions now being imposed on Greece. The British Monarchy's stated goal is to reduce the world's population down to one billion people or less. And the EU has, *for the moment*, used the British Monarchy's power to make of Greece a bloody example to make sure that no nation or people attempt to break out of the Eurozone concentration camp.” (Lyndon LaRouche, *NEC meeting for Tuesday, July 14, 2014*)



**Figure 1** Zhu Xi, (1130-1200).

In other words, the Greeks must realize that the crisis they are in is the same in very other European country. So, the question is, will they discover the Mean way out of the crisis and act in accordance with the blessings of Heaven? That's what the Mandate of Heaven is all about.

My intention, here, is not to propose a new interpretation of ancient Chinese texts, but to discover the epistemological application of their governing intention. My only assumption is that the minds of people everywhere around the world, or at any time during the history of mankind, are fundamentally the same and that every human being has the same epistemological capability as any other, to grasp concepts about human nature and put them into practice. This is why Chinese culture is fundamental for the governance of the world today.

Historically, the four books of confucianism form the essential of that doctrine as established by Zhu Xi. (**Figure 1**) The four books are the *Analects*, *Great Learning*, *The Doctrine of the Mean*, and *Mencius*. It was Zhu Xi who first assembled these four books together and who argued that these were the four most important texts of the Confucian tradition,

even more important than the Five Classics. These four books were to be given priority over any other writings of the classical Chinese tradition. For further reading on Zhu Xi and his epistemological convergence on Nicholas of Cusa and Leibniz, I refer you to Mike Billington's exceptional report: [\*Toward the Ecumenical Unity of The Renaissances of Confucian China And Christian Europe.\*](#)

The solution to human governance, as Xi Jinping demonstrated in his recent book, *The Governance of China*, is to be found primarily in [\*GREAT LEARNING\*](#) (Dà Xué, 大學) and [\*THE DOCTRINE OF THE MEAN\*](#) (Zhōng yōng, 中庸). As was emphasized by Zhu Xi, these are the two most important texts of Confucianism for governing world affairs. *The doctrine is centered on the process of solving the problem of governing mankind from Heaven, changing the way people think, and going back up to Heaven by time reversal.* It was Zhu Xi who best understood this method of axiom busting in his introduction and commentary to [\*Great Learning.\*](#)



**Figure 2** The top-down Galactic approach to seeking the Mandate of Heaven (Flammarion Woodcut)

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According to Zhu Xi, the man who is capable of following the pathway of that process, without being swayed from one extreme to the other, is centered; that is, is suspended in a state of tension of unstable equilibrium between two opposite tendencies, each of which may be disastrous for him if the tension were to be broken. This is the reason why Zhu Xi writes in his preface to [Great Learning](#) that all true leaders of China “were taught the way of self-cultivation and governance of men through the fathoming of principle and rectifying of the mind.” (Zhu Xi, [PREFACE TO THE GREAT LEARNING](#))

According to [THE DOCTRINE OF THE MEAN](#) (*Zhōng yōng*, 中庸), the governance of mankind is a Galactic duty which begins from the future; that is, from Heaven (*Tiān*, 天). (Figure 2) And, human nature is to become centered from it provided that the centrality of the poles keeps the Earth balanced in peace and harmony with the Galaxy. Perhaps this is very similar to what Lyn called for “*moving directly into the center of polar locations.*” (Lyndon LaRouche, *FIRESIDE CHAT*, Thursday, July 9, 2015)

The most fascinating aspect of [THE DOCTRINE OF THE MEAN](#) is that it relates to a musical geometry of mean proportionality, in opposition to all other forms of musical mediocrity. This Mean proportion has nothing to do with the western Aristotelian adage which says :”*In medio stat virtus.*” (Virtue is in the middle) It was because of this misunderstanding that Mao Tse Tung, for example, and other mediocre thinkers of his time in China, did not understand the Confucian meaning. And this is the reason why Mao repudiated [THE DOCTRINE OF THE MEAN](#). As Confucius said:

“The superior man embodies the course of the Mean; the mean man acts contrary to the course of the Mean. The superior man’s embodying the course of the Mean is because he is a superior man, and so always maintains the Mean. The mean man’s acting contrary to the course of the Mean is because he is a mean man, and has no caution.” (Confucius, [THE DOCTRINE OF THE MEAN](#), translated by James Legge.)

What has been misunderstood, here, is that harmonic balance does not mean achieving a state of neutral equilibrium in which nothing pulls on either side of the balance. If that were the case, equilibrium would be pure mediocrity, as in the banality of British Royalty. This is not what Confucius had in mind. Quite to the contrary, the harmonic balance that Confucius related to is equilibrium of high tension between the extremes. It is the sort of tension that the mean man could not sustain. The tension would make him snap under pressure from the extremes, because he has not trained himself to sustain the power of the pull and pressure within the unity of the opposites. The superior man is the one who balances the extremes; not the one who is determined by them. Confucius is clear on this point when he says:

“I know how it is that the path of the Mean is not walked in:-The knowing go beyond it and the stupid do not come up to it. I know how it is that the path of the Mean is not understood: - The men of talents and virtue go beyond it, and the worthless do not

come up to it.” (Confucius, [\*\*THE DOCTRINE OF THE MEAN\*\*](#), translated by James Legge.)

So, ask yourself: “Why is it that very few people take the pathway of the Mean?” The answer is because the Mean would force them to change the axioms of their own false assumptions and oblige them to question the false assumptions of others. “I have no right to tell someone what to do,” says the man of talents, “because that is not my business.” So, the man of talents goes beyond the Mean by avoiding getting into trouble. The stupid man, on the other hand, avoids the matter all together, because he is convinced that he is incapable of effectively changing anything in himself and in others.

Which of those two options are right? The point here is not to judge either extremes, but to appreciate how each tendency has a future potential for self-discipline and self-cultivation that can be practiced by any human being who, as Rabelais put it, is not simply the “accidental result of two pairs of asses getting together.” This requires some thought and a communion of minds that should be approached without any underlying presumptions and which should be apprehended with the utmost concern for the true universal intention of Confucius.

Notwithstanding the antipathy that you might feel for either extremes, what you should be inquiring about them, is what happens to those few wise men who dare take the pathway of the Mean between them? Confucius answered as follows:

“Shun loved to question others, and to study their words, though they might be shallow. He concealed what was bad in them and displayed what was good. He took hold of their two extremes, determined the Mean, and employed it in his government of the people. It was by this that he was Shun!” (Confucius, [\*\*THE DOCTRINE OF THE MEAN\*\*](#), translated by James Legge.)

The mistake that Confucius warns against is to try to be judge and executioner and condemn the extremes without remission, go after the bad without looking for the good. For example, apply the harmonic intention of [\*\*THE DOCTRINE OF THE MEAN\*\*](#) to the principle of harmonic proportion of Leibniz. Locate the mean between the utter stupidity of most people and the cynicism of talented individuals; then, hold that tension until you find the good in both of those extremes. Moreover, question each one from the Mean tension you are holding. If you do that, self-consciously, you will discover that the good of each of them will shine through in you, because you will have avoided both the tyranny and the slavery of their extremes. Thus, the superior man is solely concerned with the welfare of the people.

As I have reported before on the principle of proportionality, Leibniz had posed explicitly the same problem of self-cultivation in his [\*\*Outline of a Memorandum of 1671\*\*](#), with the additional feature of proposing a solution through the discovery of a mean proportional between reason and power. Leibniz recommended the following beautiful harmonic balance:

"All beauty consists in a harmony and proportion; the beauty of minds, or of creatures who possess reason, is a proportion between reason and power, which in this life is also the foundation of the justice, the order, and the merits and even the form of the Republic, that each may understand what he is capable, and capable as much as he understands. If power is greater than reason, then the one who has that is either a simple sheep (in the case where he does not know how to use his power), or a wolf and a tyrant (in the case where he does not know how to use it well). If reason is greater than power, then he who has that is to be regarded as oppressed. Both are useless, indeed even harmful. If, then, the beauty of the mind lies in the proportionality between reason and power, then the beauty of the complete and infinite mind consists in an infinity of power as well as wisdom, and consequently the love of God, the highest good, consists in the incredible joy which one (even now present, without the beatific vision) draws out of the contemplation of that beauty or proportion which is the infinity of omnipotence and omniscience." (*Outline of a Memorandum of 1671*, originally from *The Political Economy of the American Revolution*, EIR, 1995, p. 215-16.)

Apply this principle to the Presidency in the United States, and you will have created a Second American Revolution in continuity with the first.

## **2. THE ART OF GOVERNING PERFORMATIVELY BY MEANS OF BENEVOLENCE**

It should be obvious to everyone that benevolence (*ren*, 仁) must be the most important character of a political leader, because it is the most fundamental quality of humanity. The character of two people relating to each other is the fundamental quality of humanness or benevolence. However, that is not the case with most leaders, because most leaders do not know how to judiciously delegate their powers to their assistants for the purpose of government. They tend to make a choice of men who will be in agreement with them, rather than be critical of them. Confucius has a lengthy section on the choice of the right men to lead a nation and on how such men should live in accordance with the principle of reciprocity.

"Benevolence is the characteristic element of humanity, and the great exercise of it is in loving relatives. Righteousness is the accordance of actions with what is right, and the great exercise of it is in honoring the worthy. The decreasing measures of the love due to relatives, and the steps in the honor due to the worthy, are produced by the principle of propriety.

"When those in inferior situations do not possess the confidence of their superiors, they cannot retain the government of the people.

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"Hence the sovereign may not neglect the cultivation of his own character. Wishing to cultivate his character, he may not neglect to serve his parents. In order to serve his parents, he may not neglect to acquire knowledge of men. In order to know men, he may not dispense with a knowledge of Heaven.

"The duties of universal obligation are five and the virtues wherewith they are practiced are three. The duties are those between sovereign and minister, between father and son, between husband and wife, between elder brother and younger, and those belonging to the intercourse of friends. Those five are the duties of universal obligation. Knowledge, magnanimity, and energy, these three, are the virtues universally binding. And the means by which they carry the duties into practice is singleness." ([\*\*THE DOCTRINE OF THE MEAN\*\*](#), translation by James Legge)

In other words, leniency and understanding of the weaknesses of others are the most admirable qualities of a leader, because they are the performative measure of his knowledge in proportion with his actions. However, the difficulty in attaining such perfection lies in the fact that the superior man does not always perform in proportion to his words. Even Confucius, himself, confessed:

"When one cultivates to the utmost the principles of his nature, and exercises them on the principle of reciprocity, he is not far from the path. What you do not like when done to yourself, do not do to others."

"In the way of the superior man there are four things, to not one of which have I yet attained. – To serve my father, as I would require my son to serve me: to this I have not attained; to serve my prince as I would require my minister to serve me: to this I have not attained; to serve my elder brother as I would require my younger brother to serve me: to this I have not attained; to set the example in behaving to a friend, as I would require him to behave to me: to this I have not attained. Earnest in practicing the ordinary virtues, and careful in speaking about them, if, in his practice, he has anything defective, the superior man dares not but exert himself; and if, in his words, he has any excess, he dares not allow himself such license. Thus his words have respect to his actions, and his actions have respect to his words; is it not just an entire sincerity which marks the superior man?" ([\*\*THE DOCTRINE OF THE MEAN\*\*](#), translation by James Legge)

So, leaders should avoid becoming like King Lear. They should not be jealous of their powers. They should be sincere and delegate their powers to benevolent men. Indeed, if by "sincerity" Confucius meant "truthfulness," then, it becomes clear that only a man of complete truthfulness may be allowed to change and transform others, because:

"It is only he who is possessed of the most complete sincerity that can exist under heaven, who can give its full development to his nature. Able to give its full development



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to his own nature, he can do the same to the nature of other men.” ([\*\*THE DOCTRINE OF THE MEAN\*\*](#), translation by James Legge)

## CONCLUSION

As Lyn reported on Saturday, July 11, in New York, “we are entering a new state of the world with the four senators’ introduction of a new Glass-Steagall Bill in the US Senate.” That will have the immediate effect of completely bankrupting the British Monarchy’s Wall Street; and the US Congress will have to deal with that immediately.

Although Lyn has pledged that he would “not interfere in this process, except to support it,” there is an additional measure that has to be taken, and that is the fact that it is only the LaRouche method of axiom busting coupled with the Confucius method which is capable of solving the current strategic situation. And, that can be done provided it is properly understood from the vantage point of the “win-win” concept of Xi Jinping; that is, by going beyond the exclusive American experience of the first American Revolution.

This is the most serious challenge, even for patriotic Americans, today, because the American relationship to others must change fundamentally and must enter into a multi-polar political program for the benefit of all other nations. This means that Americans must change their way of thinking about the exclusive role that America must play in the world. That is the reason why I added the following afterthought to my June 1, 2015 report on [\*\*NICHOLAS OF CUSA AND TIME REVERSAL\*\*](#):

“As Bob Ingraham developed the idea of PRESIDENCY, in his presentation to the June 6, 2015 Conference: [\*\*The Manhattan Project\*\*](#), and especially with respect to the first question that was posed to him, I was reminded of Cusa’s understanding of Plato’s solution to the ontological paradox of the One and the Many; that is to say, the PRESIDENCY as a form of enfolding of the Unity of the Opposites in the establishment of the American Republic. When Bob referenced the “word made flesh,” I thought the function of the PRESIDENCY he presented was implicitly congruent with the theological/epistemological unity of effect that Cusa had developed in *Concordantia Catholica*. However, that congruence must be made explicit.

“In fact, the idea of the PRESIDENCY, as reflecting the unity between the consent of the willing and the unique “General Welfare” intention of the Republic and as expressed in the Preamble of the Constitution, represents the actual resolution of the Platonic paradox of the One and the Many. The PRESIDENCY can only be reflecting the commitment to such a principle of progress for mankind as opposed to reflecting the

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simple fulfillment of a practical electoral promise to citizens of a single nation. There is no doubt about that in my mind, but Americans don't understand that when they keep looking for practical results for themselves, and not for other nations. Americans don't see that the American Constitution, as it was understood by Alexander Hamilton, Gouverneur Morris, and George Washington, was implicitly a model for the world, and not just for the United States. This is the reason why the current application of the concept of PRESIDENCY must return to and go beyond its original intention as in the Confucian method of **GREAT LEARNING** and **THE DOCTRINE OF THE MEAN**. Therefore, a new bold step back and forward is necessary.

“If you take the resolution of this paradox a step further and apply the same notion of the American System of the PRESIDENCY to the BRICS nations, this higher idea of the “General Welfare” applied to mankind with the consent of the majority of other nations of the world becomes the priceless American contribution to the win-win policy of bringing the entire world into the next higher level of Galactic thinking. This is what America was invited to do by Xi Jinping, personally.

“This is how you rid America and the rest of the world of the British Empire slavocracy for good.” (This is an updated note on what Bob Ingraham developed as an insight on the idea of the American PRESIDENCY at the Special Schiller Institute Conference in New York City On June 6<sup>th</sup>, 2015. A slightly different version of this note was previously appended by time reversal to my June 1 report: **NICHOLAS OF CUSA AND TIME REVERSAL**.)

In other words, America must now go beyond its original founding intention, and that is what the reintroduction of Glass-Steagall will be able to trigger around the globe. Glass-Steagall, based on the Hamilton doctrine of credit, is the Mean of restoring a productive economy for the benefit of all of the nations of the world, in accordance with the principle of the Peace of Westphalia. In that sense, Glass Steagall is not an option; it is the expression of a universal principle which must be implemented for the benefit of all of mankind.

This principle will change everything inside the United States, but will also spread like a great salutary fire around the world. It will be like the return of the Promethean Franklin Roosevelt. But, it will also accomplish something else, beside. It will eliminate the British Empire and will become the Mean of integrating the United States within the BRICS new paradigm. This will come as a shock to a lot of people, because it will be done in tandem with the new Presidency manifold that Lyn has been developing for Martin O'Malley and others. The key, therefore, is not to sit on your butt and wait for things to happen. The time has come to educate the American population on the necessity to understand and solve the paradoxes that are involved in **THE DOCTRINE OF THE MEAN**. This Promethean fire has already been ignited and will probably take some years to burn. So, all you have to do is to rush, calmly. As Lyn put it:

“But now we have a Congress that's recognized that Glass-Steagall -- that Wall Street has to be dumped, and that means it has to be done. It has to be done now. And now we have four Senators, leading Senators, who have pushed the Glass-Steagall reform. Once you get the Glass-Steagall reform in place in the United States now, you're going to find a big, big change for the better. Now the change will be something like what Franklin Roosevelt meant when he became President. He made radical changes, but they were right changes; proper, moral changes, in accord with our Constitution. All we need now, if we can prevent war from happening, all we need now is to retread the tracks of Franklin Roosevelt's election, and what he did in the first period of his term as President is the same principle of action which he represented throughout the entirety of his own Presidency. That's what you can count on.” (Lyndon LaRouche, *Dialogue with Manhattan Project*, Saturday, July 11, 2015.)

**FIN**