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# THE COINCIDENCE OF OPPOSITES: A DISCOVERY FROM THE FUTURE

## The geometry of temporal eternity

By Pierre Beaudry, 3/16/26

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### FOREWORD

The most important thing that Lyndon LaRouche taught me was how to change myself into becoming a truthful human being; that is, by changing myself in such a way that I would never again be the former naïve self that I used to be. What LaRouche taught me was *how to change my past in such a way that my future would become twisted into the present of what my past should have been.* This is not only a new form of geometry; this is also a new state of mind, a new paradigm shift into a higher domain of thinking. But, don't take my word for it, you can construct it yourself.



Figure 1. The Moebius Strip coincidence of opposites.

The best way to express that Platonic idea is to construct a geometrical pathway for it. And, the way to conceive of it is to create a pathway whose process changes by letting yourself grow from a lower manifold to a higher transfinite manifold. See Figure 1. The process is like the twisting motion of a Moebius strip enfolding a change starting with two opposite sides and opposite edges, uniting

them into a single continuous pathway, and twisting that pathway back onto itself like a closed three dimensional Platonic *Quadrivium*, which connects together Geometry, Arithmetic, Music and Astronomy (GAMA). How does that work, you ask? That is how this new domain looks like in space.

To see what this looks like in time, look ahead to the future in such a way that you enter into a triply-connected path of *simultaneity of temporal eternity* from two opposite ends of the process of change. When you see backward and forward at the same time in such a way that past, present, and future act on one another simultaneously, you know you are in what Lyndon LaRouche called *temporal eternity*. You are then acting on a complex universal motion of physical-space-time where the two opposites coincide, like putting your two hands together to pray, or when you shuffle a deck of cards into a single circular motion as in Figure 2, (but without gambling with it). This *52 Card Shuffle* is a replica of the Moebius strip coincidence of opposites, but without the Moebius inversion.

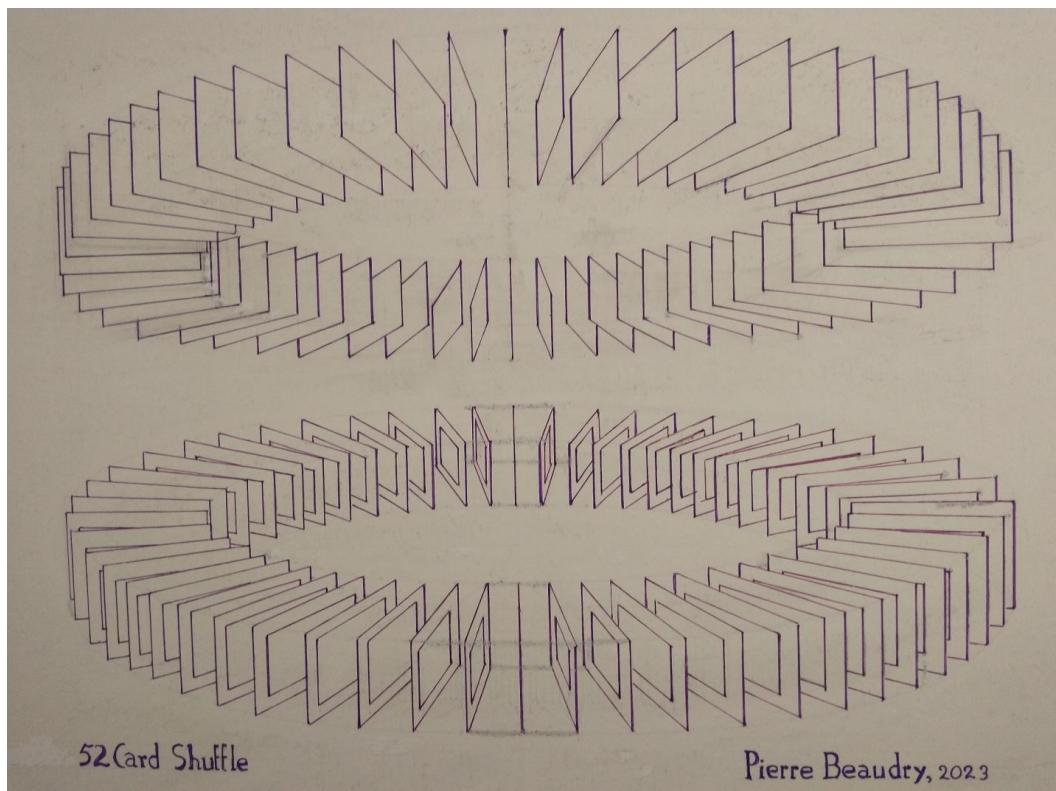


Figure 2. The 52 Card Shuffle: coincidence of four opposites, right, left, up, and down.

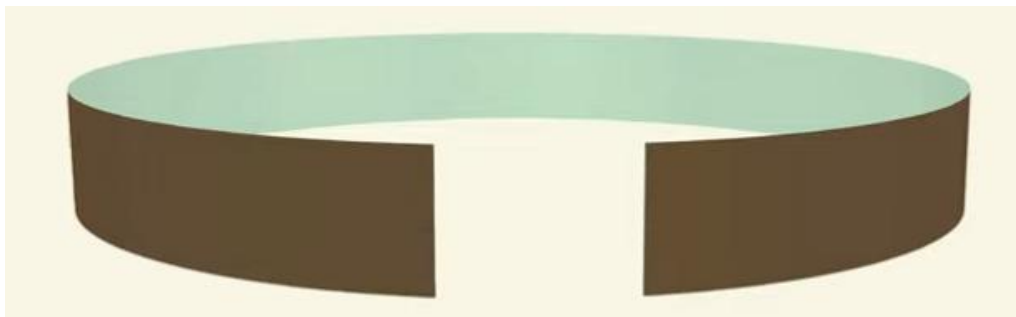
The left and right face of each card inverses its position when each card rotates in the same circular direction as the others do in the three-dimensional domain of biquadratic physical space-time. Figure 2 shows that when the left face of the cards moves in the counterclockwise direction toward the right, it is the opposite right face of the same card which comes back to the left side without any noticeable axiomatic change; that is, without the Moebius inversion effect. Thus, when they rotate together, the right faces are on the left and the left faces are on the right, because the two opposites do not coincide. What is missing is the poloidal motion of the torus.

### HOW TO CHANGE THE PAST WITH A SINGLE STRIP OF PAPER AND A PAIR OF SCISSORS

*“Believe nothing that for which you cannot give, yourself, a constructive proof.”* Lyndon LaRouche.

The Moebius strip was discovered in 1858 by two collaborating German mathematicians, August Ferdinand Moebius and Johann Benedict Listing, who were both investigating the spatial properties of surfaces that Listing coined as the new domain of “topology.” The mathematical significance of this discovery is beyond doubt; however, mathematicians have missed the most significant epistemological aspect of the discovery, which is to change human knowledge by going away from the sense perception linear thinking of opposites to *a new way of conceiving the simultaneity of temporal eternity in the coincidence of opposites*. Unless you construct this, yourself, you will never know what you have missed.

Take a pair of scissors and a strip of paper that is colored differently on each side and do the following experiment of *changing the past into something different and unforgettable*. Figure 3.



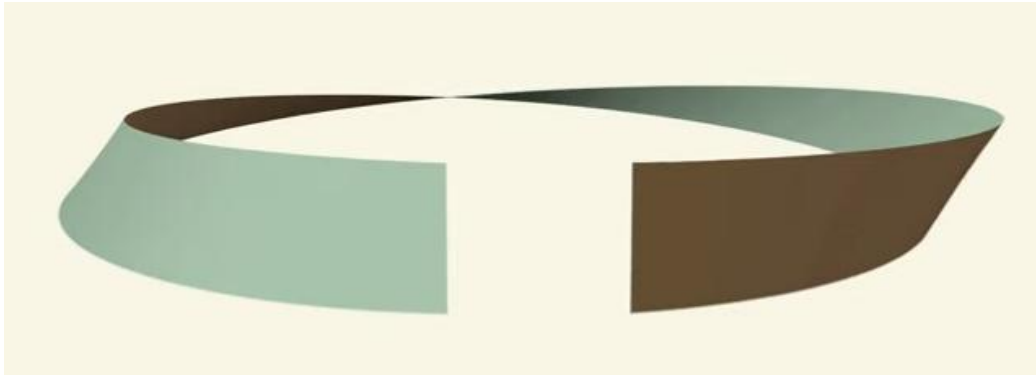


Figure 3.A twisted two-dimensional strip of paper.

There are four steps to this discovery of principle. Firstly, take a strip of paper whose two sides are of different color, as in Figure 3, and twist the two ends by inverting the top edge of one edge against the bottom edge of the other. Secondly, put the two ends together and glue them with scotch tape. See Figure 4.

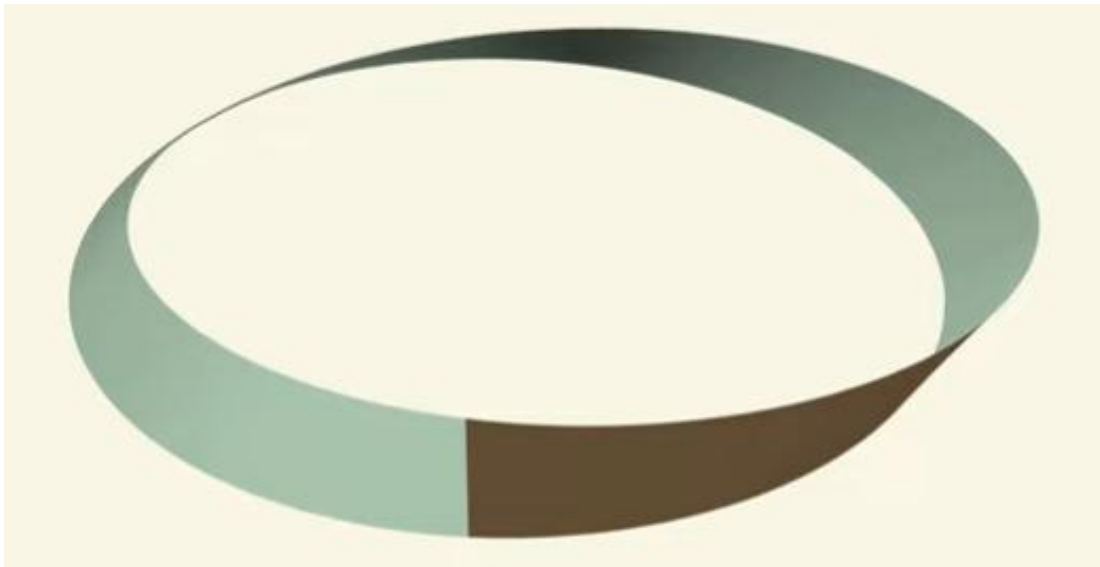


Figure 4. One dimensional Moebius strip.

***The crucial geometrical characteristic of the Moebius strip is that it has only one side and only one edge, making it a one-dimensional surface.***

Thirdly, cut the strip in half, lengthwise and study the result very carefully. Compare the result with the original Moebius strip and ask yourself: how was the past changed? See Figure 5.

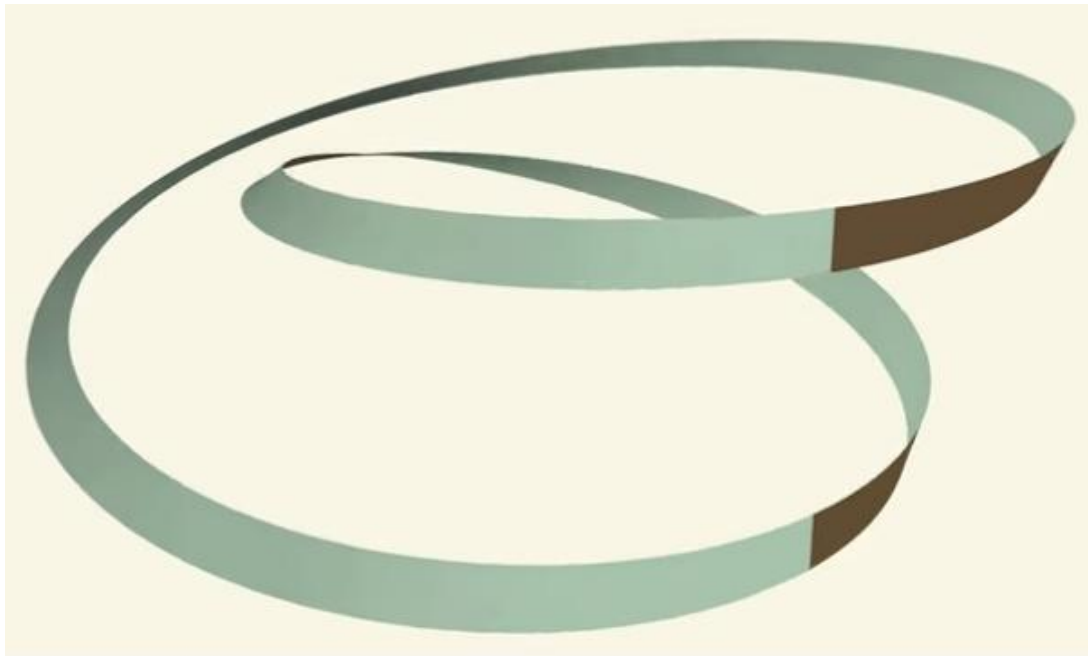


Figure 5. [Cutting a Moebius strip in half \(and more\) | Animated Topology |](#)

Surprisingly, by cutting the Moebius strip in half lengthwise, you have made an important axiomatic transformation. The strip is a single loop instead of two separate ones and the length of the original strip has doubled in size. That is quite a change.

This is a very intriguing part of the entire process, because the strip has been changed and is no longer a one-sided Moebius strip. Why did such a change take place? Why did I get a single strip instead of two, and why is that single strip no longer a Moebius strip? The reason is because I have made an axiomatic change. I have changed from a one dimensional surface to a two dimensional one without realizing it.

Thus, an important axiomatic transformation has taken place, which is not easily understandable. During the process of that lengthwise cut, I have lost the unique singularity of the Moebius strip; that is, I have lost the unique nature of the one-sided surface. Where did that one-sided surface disappear to? The curious thing is that it got transformed back into a two-sided surface with a rotation twist inside of itself. Let me explain this.

When I first constructed the Moebius I had made a change of manifolds by going from a two-sided surface to a one-sided surface. I have not made the inverse again, and went back to the previous two-sided strip, but with an added twist to it. Take the whole process to the last step. One step further and you will make the complete axiomatic discovery.

Finally, before you take the next step, ask yourself the following question: What will the result be if I make a cut lengthwise, which is one-third of the width of the strip instead of one-half? Think of the last two steps as the past and the next third and last step as the future.

### CHANGING THE PAST WITH A TRIPLE DIVISION

Think about the future before you make your next move and try to imagine what that result will be before you see it. What sort of changes will you be making this time? What will a stipple strip division look like? Can you really know that in advance, as if you could tell the future? Will the changes be different from what you just did in the previous two steps? If the result is different, how different will it be? And, why would the changes be any different from what you think they should have been? See Figure 6.

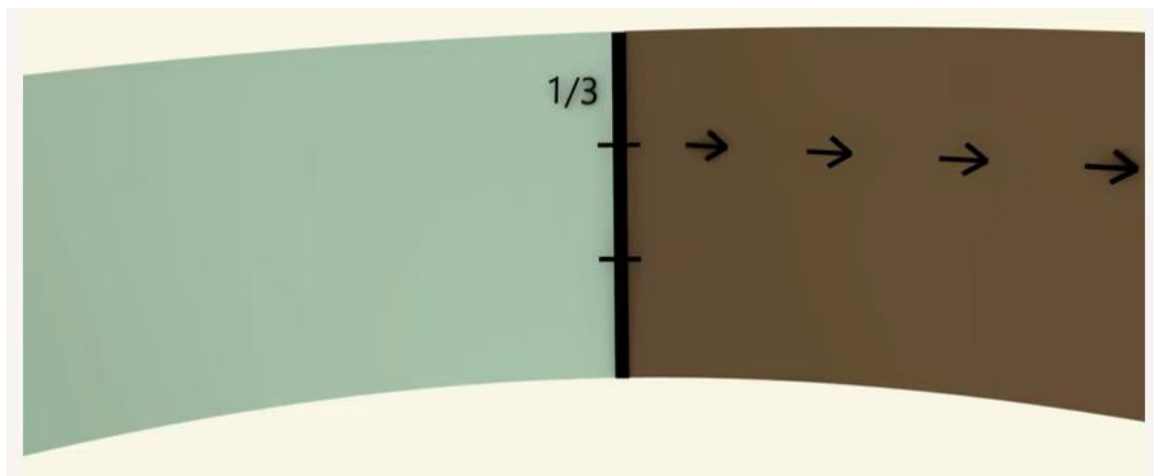


Figure 6. Triple division of the original Moebius strip.



Figure 7. Triply cutting the Moebius strip lengthwise.

Fourthly and last, cut the original Moebius strip lengthwise again into a third instead of into a half. (Figure 7.) Pay close attention to what you do, and ask yourself: How many strips are there in Figure 7? You might think there is only one strip as before, but look again. There are two separate closed strips inserted inside of each other! One is a small Moebius strip (in the middle), and the other is similar to the two-sided strip of Figure 5. What does that mean? What sort of transformation is this? How can you create such a complex series of discontinuities with the same single continuous cutting motion?

This is a most extraordinary discontinuous process and it is not an illusion; it is a shocking axiomatic transformation of going from a lower dimensional domain to a higher dimensional one. You will believe this only if you do it yourself! *This is the torus principle of doubly-connected circular action! You have now constructed the principle of the complex geometrical domain of Gauss and of Riemann by changing the past; that is, by changing the two previous cuts you have just made.* (See Figure 8.)



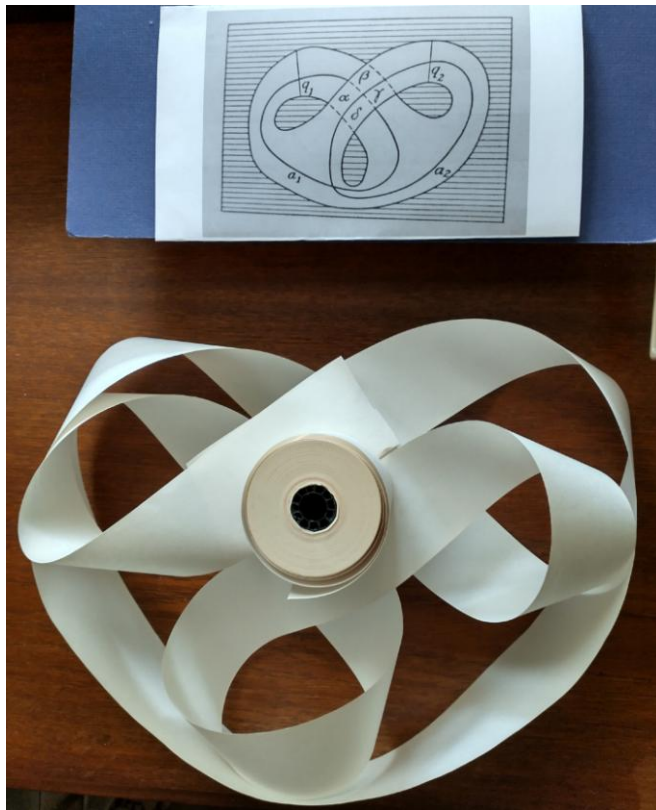
Figure 8. Two separate but integrated loops: one poloidal and the other toroidal. The short one is a Moebius strip moving around a longer two-sided surface as in Figure 5.

Here, the reader should stop, take a breath, and realize that mathematicians have made a fundamental error of judgment by stating in a pessimistic manner that the Moebius strip was a “non-orientable surface,” because one can no longer distinguish clockwise from counterclockwise. The irony is that they missed the crucial idea of isochronicity of time-reversal: *The coincidence between clockwise and counterclockwise is precisely the most significant feature of the curve, because it reflects Nicolas of Cusa’s discovery of the coincidence of opposites, which, itself, opens your mind to the higher domain of the galactic cycle of temporal eternity from the future. That is how to change the past by time-reversal.*

The fascinating aspect of this higher epistemological domain is that it appears to be an impossible place to live in. There is only one single action of cutting the Moebius strip and yet there are two axiomatically different and separate objects of rotations resulting from it, and which are connected together. *How can a*

*single continuous action generate two separate motions of different dimensionalities at the same time: a one dimensional Moebius strip and a twisted two-dimensional surface?*

The answer is that this can only be done by changing the past. The triple cutting of the Moebius strip is a fascinating experiment of axiomatic transformation, because it actually shows how you can physically and mentally experiment the transformation of going from a lower manifold to a higher manifold; that is, by going from a one-sided dimension to a two-sided dimension, and from there, jump to the three dimensional domain of the torus by changing the past of your two previous steps! This transformation took you to the higher dimensionality of torus geometry in four easy steps by showing you how to express the generative principle of Galactic torus geometry. This is how the Solar System of planetary motion is actually constructed.



Apply the principle of the Moebius strip to the Riemann surface and you will discover that it is also a one-dimensional surface. You can prove it by constructing it with a single long ribbon as in Figure 9.

Follow the edge of the ribbon of Figure 9 by making **8** rotations along its entire extension and you will have covered the two sides of a single Moebius band continuously before coming back to your starting point. This is how Riemann changed the past by constructing the future.

Figure 9. One-sided Riemannian-Moebius stip.

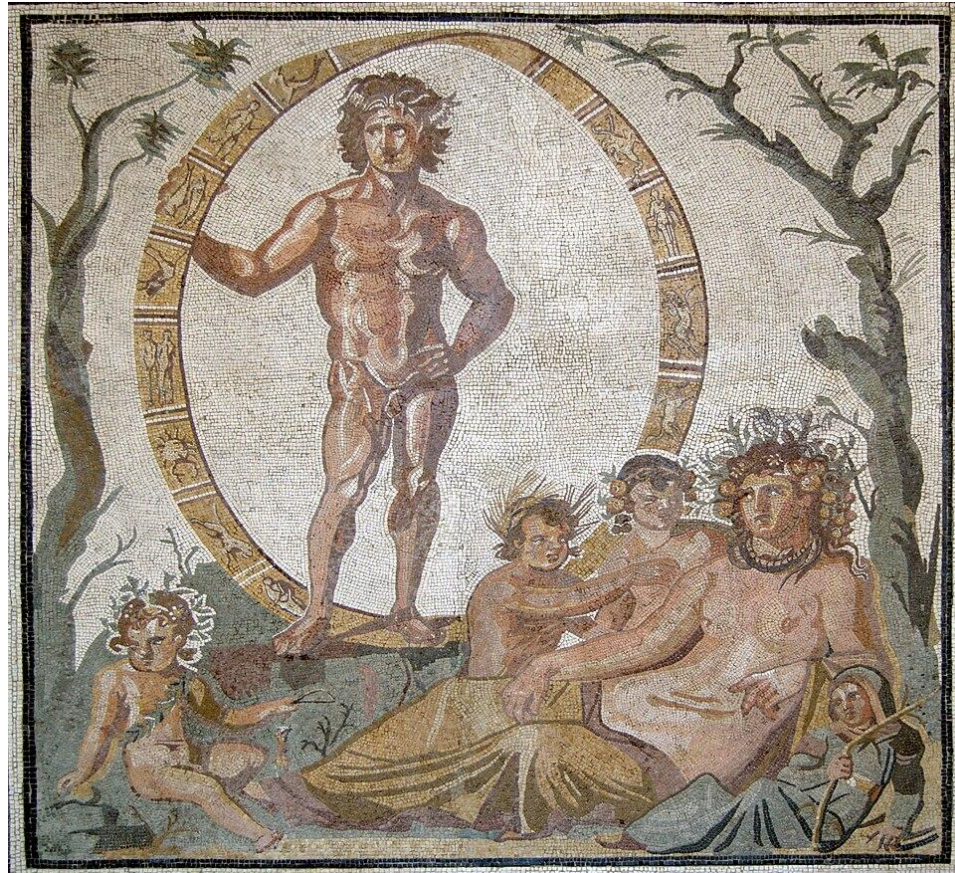


Figure 10. The zodiac as a Moebius strip. Man standing inside of a Moebius strip. “Central part of a large floor mosaic, from a Roman villa in Sentinum (now known as Sassoferrato, in Marche, Italy), ca. 200–250 C.E. [User:Bibi Saint-Pol](#), own work, 2007-02-08.” [Möbius strip - Wikipedia](#)

The characteristic curvature of this one-dimensional strip (Figure 10) has been known since ancient times, but it has mainly been used as a mathematical object in recent times. The fact that the curvature of the Moebius strip was formerly used for astronomical purposes as far back as the second century CE is significant, because it may have been known as early as the ancient Greeks.

However, the significance of its axiomatic transformation for epistemology has never been identified before; therefore, this report is a historical first. The question is: why does a continuous cutting of a Moebius strip in half generate a double-length two-sided non-Moebius strip, while a similar continuous cutting line

of the same Moebius strip into a third generates two separate but interlocked strips, one which is Moebius and the other is not?

*The beauty of this geometrical anomaly lies in the fact that during the entire process of its generation, the future was bringing us two axiomatically different types of circular twists within a single cutting motion, without letting it be known. It was only after having completed the cutting by a third that the two Toroidal and Poloidal forms of circular action manifested themselves as the key to the underlying principle of torus geometry. If you cut by a fourth and by a fifth, you will get similar results, but only the odd numbers of cuts will generate a Moebius strip. In other words, if you don't provoked the future you will not get a response from it. The true significance of this amazing discovery of principle is that once you have made it, you are no longer troubled by what to expect next from the future and you can always forecast it from then on. By accepting this anomaly, you are therefore ready for anything. That is true axiom busting from the future.*

## **HOW THE IDEA OF PLATO'S CAVE ENABLES YOU TO FORCAST THE FUTURE AND CHANGE THE PAST**

*“Science, today, exists only in the making of the future.”*

Lyndon LaRouche, *How the Future Builds Its Past*,  
EIR, May 19, 2013.

How can you live in the future? It's easy; just stop gambling! The only way to live in the future is to think how to change things by getting away from gambling your life away. The biggest mistake that people make is to think that the future will come from some deductive power of their past; and that is why they gamble. That is not only a complete folly, but it is also suicidal. Lyndon LaRouche gave an excellent example of how to solve this matter of mind problem by developing the power of forecasting. He stated:

**“Success in Forecasting**

“Take an example of this issue of distinctions: take, for example, the common folly of attempts to define *an a-priori distinction of ‘life’ from ‘non-life,’ by using those terms of merely mathematical arguments which have been often mistaken for ‘truth’ by the overly zealous.* Or, for example: consider the savagely destructive delusion which is produced by the pretext of treating the subject of an actual matter of a physically efficient principle in forecasting, by a resorting to mathematical deductions derived from a merely presumed human knowledge of principles measured in past purely mathematical clock-times. *The ability to adduce a truly universal physical principle, must be prescribed, instead, as requiring the developed ability to present a current forecast of what must be also a quality of that true foresight which goes intrinsically into a true sense of an actual future which actually exists only beyond the alleged ‘powers’ of mere sense-perception, but, which, rather, exists only within the actual process of generating a future!*”<sup>1</sup>

How can you generate such a future? That is the whole question. What prevents you from generating a future with sense perception. The reason why most people cannot access the future is because they focus on some deductive self-evident perception, which is nothing but a deception. As Plato explained about the prisoners of the cavern in the opening of Book VII of *The Republic*:

***“And if their prison had an echo from the wall opposite them, when one of the passers-by uttered a sound, do you think that they would suppose anything else but the passing shadow to be the speaker?”***

***“By Zeus I do think so, said he.***

***“Then, in every way, the prisoners would deem reality to be nothing else than the shadows of the artificial objects.***

***“Quite inevitably, he said.”*** (Plato, *The Republic*, Book VII, 514bc.)

When birds fly back to their nests after anticipating a coming storm, they are not forecasting; they are merely getting a sense perception signal that some big

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<sup>1</sup> Lyndon LaRouche, [How the Future Builds Its Past](#), EIR, May 19, 2013, p. 39. Note how this statement is the equivalent of triply cutting a Moebius strip lengthwise.

hidden winds are coming and they wisely choose to get out of the way. On the other hand, when human beings, who are not animals, investigate the future, they have a higher power of forecasting what is expected to come from the tomorrow, ***because they can live in the future and anticipate what is coming ahead of time, because they can construct it.*** How can they do that? Let's examine how Lyndon LaRouche was able to do that.

LaRouche was able to forecast the solution to the present strategic world situation by calling for the restoration of the original ***Glass-Steagall Act*** for the US, as well as for other countries, because it is the only solution to the coming international financial blowout:

“Against that background, the early re-establishment of the original ***Glass-Steagall Act*** in the United States at this time, would probably lead to an avoidance of thermonuclear warfare. Otherwise there would be, admittedly, no pre-assured avoidance of a thermonuclear holocaust, or, an actual such holocaust beyond question. That consideration of the *Glass-Steagall* restoration thus considered, a prospective renaissance of the U.S. nation and its economy, is a presently feasible outcome. However, otherwise, the incumbency of U.S. Presidents under the 2001-2013 terms, if continued beyond the presently immediate period ahead, is quite probably the determinant of ‘a human extinction prospect.’ One might make the point: ‘The patience of the Creator would be sorely tried.’”<sup>2</sup>

Indeed, are we not abusing God's patience? When the world financial system comes crashing down, next month or shortly thereafter, who is going to stop Netanyahu and Trump from launching a nuclear strike against Iran? Who will convince those two mad leaders that the new period of time we are in is not Armageddon, but a period of paradigm shift?

As former Chairman of the Joint Chiefs of Staff (2012-2015), General Martin E. Dempsey said about the leadership of the United States: “If you think you have the definition of leadership about right, you're wrong.” [\[Leadership](#)

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<sup>2</sup> Lyndon LaRouche, Op. Cit., p. 45.

[Interview with General Martin E. Dempsey](#), October 25, 2012.] Listen to the General's wise words and you will be able to understand LaRouche's wisdom, especially on the axiomatic issue of the Thucydides trap. I recall, here, what Gerry Rose reported about this crucial subject matter:

“Dempsey was warning President Obama not to get into a war provocation with China simply to maintain American dominance in Asia. General Dempsey put it in this way: The Thucydides Trap ‘goes something like this—it was Athenian fear of a rising Sparta that made war inevitable. Well, I think that one of my jobs as the chairman of the Joint Chiefs, and as an advisor to our senior leaders, is to help avoid a Thucydides trap. *We don't want the fear of an emerging China to make war inevitable.* [Emphasis added] So, Thucydides—so, we're going to avoid Thucydides' trap.’ This was a very sane view of war with China. General Dempsey was very clear that a dialogue with the People's Liberation Army (PLA) was imperative.”<sup>3</sup>

What's required, then, to ensure that the leadership of our country will not fall into a Thucydides trap is trust; and trust is based on telling the truth only for the benefit of others, but provided they are viewed through the eyes of God. In other words, the entire process of leadership must be generated with the highest degree of humility, simplicity, and wisdom, otherwise leadership becomes a total failure. Therefore, the question is: *How do you control your fear of someone who has a greater power than yours?* The answer to that question was given by Plato in a wonderful but difficult section of the *Quadrivium* section of *The Republic*.

In the opening pages of Book VII, Plato is looking for the kind of object which would provoke the mind of Glaucon to reflect on what is not given to sense perception in order for him to make a discovery of how to avoid the shadows of deception. Plato has Socrates invite Glaucon to reflect on what he (Socrates) does when he looks for what provokes his mind while investigating the future with the “science of numbers”:

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<sup>3</sup> Gerry Rose, [\*The Alcibiades Trap: The Stupidity of Anglo-American Arrogance\*](#), EIR, March 16, 2018, p. 14.

*“Shall we not, then, I said, set down as a study requisite for a soldier the ability to calculate and acquire the science of numbers?”*

*“Most certainly, said he, if he is to know anything whatsoever of the ordering of his troops – or rather if he is to be a man at all.*

*“Yes, but do you have, said I, the same idea of this science as I have?”*

*“What idea?”*

*“It could be one of those studies which we are seeking that naturally leads us to the awakening of thought, but that no one makes the right use of it, though it really does tend to elevate the mind to the essence of true being.*

*“What do you mean by that? He said.*

*“I will try, said I, to show you at least my opinion. Do you keep watch and observe the things I distinguish in my mind as being or not being conducive to our purpose, and either concur or dissent, in order that here too we may see more clearly whether my surmise is right.*

*“Expose your ideas, he said.*

*“Then, pay attention, I said, and see if you can discern that some among the objects which strike our senses provoke or not our intelligence to reflections, because some sensations seem adequate, while others always invite the intellect to reflection because such sensations yield nothing that can be trusted.*

*“You obviously mean distant appearances, he said, and shadow painting.*

*“You have quite missed my meaning, said I.*

*“What do you mean? he said.*

*“The experiences that do not provoke reflections, said I, are those that do not at the same time produce two opposite impressions. Those that do have that effect, I set down as provocative because they suggest reflections, and such is the case when the impression we get, coming from nearby or from afar, is either this or that. An illustration will make my meaning plain. Here, we say, are three fingers, the little finger, the second, and the middle finger.*

*“Quite so, he said.*

*“Assume that I speak of them as being seen near at hand, and then, make with me the following observation about them.*

*“What observation?”*

*“Each one of them appears to be equally a finger, and in this respect it makes no difference whether it is observed as intermediate or at either extreme, whether it is white or black, thick or thin, or of any other quality of this kind. For in none of these cases is the soul of most men impelled to question the reason and to ask what in the world is a finger, since the faculty of sight never signifies to it at the same time that the finger is the opposite of a finger.*

*“Why, no, it does not, he said.*

*“Then, said I, it is to be expected that such a perception will not provoke or awaken reflection and thought.” (Plato, The Republic, Book VII, 523ad.)*

Glaucon remained perplexed for a significant period of time before discovering what Socrates was up to, because he was looking for a sense perception object as opposed to an intelligible form of coincidence of opposites to be resolved. On the other hand, Socrates kept insisting that what he was talking about was the art of being informed of something by someone or something else (*μαντενομαι* – (*manteuomai*), which is the art of forecasting based on precisely the resolutions of the *coincidence of opposites*.

The discovery that Socrates makes is as surprising as it is truly significant, since it is both truthful and unexpected, because it is imperceptible. The solution to the whole process of investigation of the *Quadrivium* is to be found in the science of numbers, in the form of the One and the Many; and, that is how Glaucon finally makes the breakthrough of this discovery of principle in the following manner:

*“This, then, is just what I was trying to explain a little while ago, when I said that some objects are provocative of thought and some are not, defining as provocative things that impinge upon the senses together with their opposites, while those that do not, I said, do not tend to awaken reflection.*

*“Well, now I understand, he said, and I agree, your opinion is correct.*

*To which class, then, do we think number and the one belong to?*

*“I cannot conceive, he said.*

*“Well, said I, reason it out from what we have already said. For, if unity lets itself be seen adequately by the eyes or apprehended by some*

*other sensation, it would not be able to draw the mind to the apprehension of essence, no more than the finger could, like we were talking about before. But if the view of unity always contains some contradiction, so that it does not appear to be unity rather than multiplicity, there would forthwith be need of something to judge between them, and this would compel the soul to be at a loss and to inquire, by arousing understanding itself, and to ask, whatever then is the one in itself. And thus, the study of unity would be one that guides and turns the soul toward the contemplation of true being.*

*“But surely, he said, vision has this property of unifying what you see to the highest degree, because we are able to see the same thing as one and multiple, at once and up to infinity.*

*“Then, if this is true of the one, I said, the same holds for any number, does it not?*

*“Of course.*

*“But, further, reckoning and the science of arithmetic are wholly concerned with number.*

*“They are indeed.*

*“And the qualities of number appear to lead to the apprehension of truth.*

*“Beyond anything, he said.*

*“Then, as it seems, this science of arithmetic would be among the studies that we are seeking. For a soldier must learn them in order to marshal his troops, and a philosopher because he must rise out of the region of generation and lay hold on essence or he can never become a true arithmetician.*

*“It is so, he said.*

*“And our guardian is both soldier and philosopher in one.*

*“Of course.” (Plato, The Republic, Book VII, 524d-525b.)*

It is not an easy task to figure out how the creative method of Plato's dialogues work, especially with what Socrates had identified with the metaphorical term of “maieutic” (*μαιευτικός*); that is, the science of giving birth to ideas. But, it is done with the science of numbers in a way that no one had ever calculated before.

Who would have thought that the reckoning investigation of numbers was the way to discover the key to Plato's cave? Who would have thought that the

complex domain of biquadratic reciprocity, for example, was the right type of thought-object for understanding Plato's *Quadrivium*?

Geometry, Arithmetic, Music, and Astronomy (GAMA) were the four domains of knowledge that Pythagoras inherited from the ancient Egyptian science of Sphaerics, which he developed in the form of a *Quadrivium* program for the education of children in ancient Greece.

Here lies the proof that numbers are not magical. Long after Socrates had shown Glaucon how to use numbers from the vantage point of epistemology, Gauss and Riemann were also thinking of numbers from the future, in terms of biquadratic residues. If you investigate the Moebius strip like Gauss investigated the primitive roots of the biquadratic equation of **3 mod. 8**, for example, you will discover how its triple division is like the transformation of a torus. Construct the space-time unity of the following biquadratic reciprocity cycle of Figure 11.

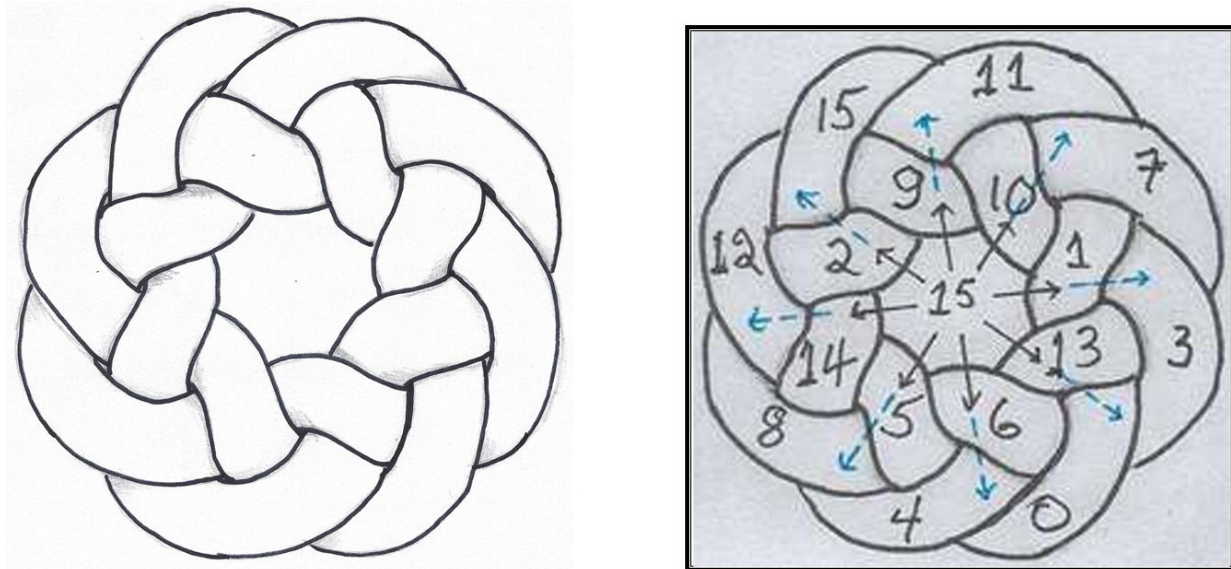


Figure 11. Biquadratic reciprocity cycle of **3 mod. 8**; that is, when **3** is poloidal and **8** is toroidal.

The question therefore is: How can mankind retrieve such an ancient method of mental development of the *Quadrivium* and revive the powers of developing the mind to a higher manifold by discovering everywhere the *One of the Many*?<sup>4</sup> The

<sup>4</sup> See my report: [THE SELF-GENERATING PRINCIPLE OF QUADRATIC RECIPROcity](#), 5/22/2020.

coupling of arithmetic and geometry is the key to solve this quandary. Construct the cycles of Figures 11, 12, 13, 14, 15, and 16; and you will discover the preestablished harmony of all numbers coming from the future. That is how to live in the future.

Can you discover the ordering of the 16 numbers of Figure 11? If you do, you will find that they are preestablished two by two in such a way that all the numbers are reciprocals of 15. How is that possible?

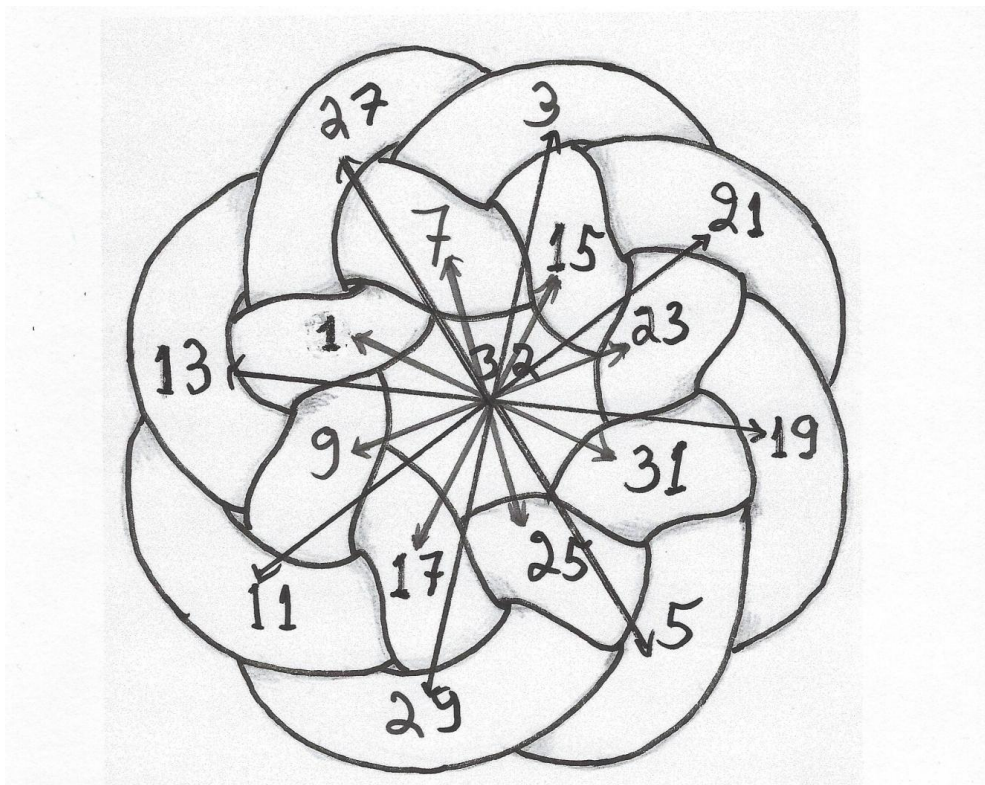


Figure 12. All of the opposite odd numbers are reciprocals of 32.

Using the same biquadratic torus, the same preestablished ordering can also be applied to odd numbers, as in Figure 12; except that the numbers, taken two by two, are now all reciprocals of 32. Why is this same torus model also working for odd numbers?

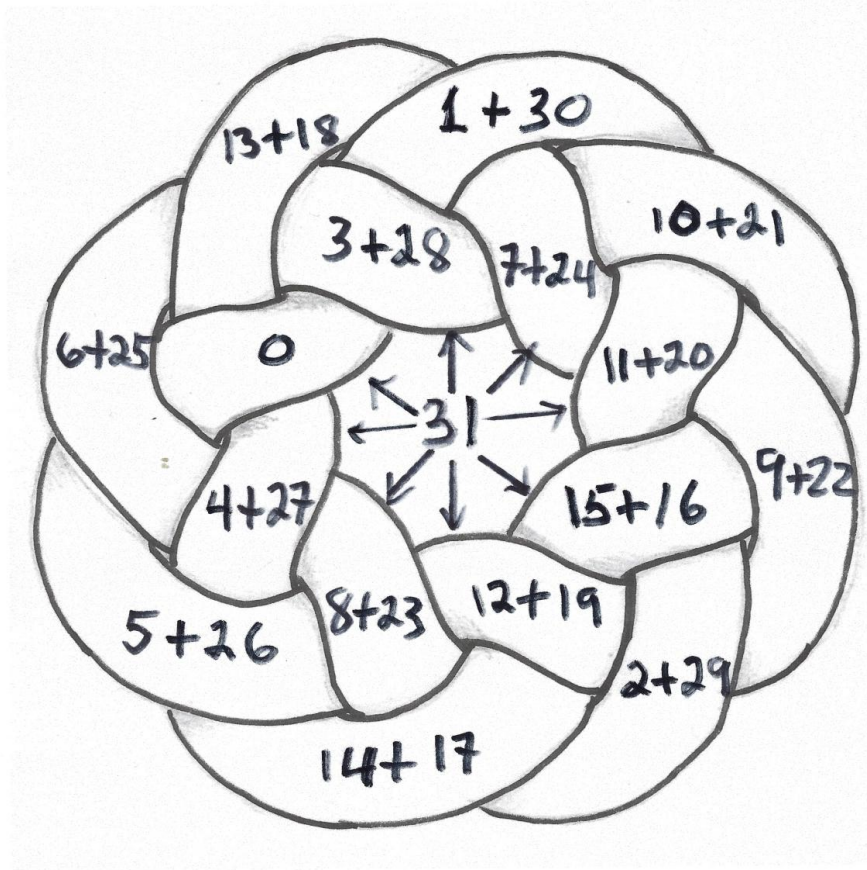


Figure 13. All numbers of each unit add up to 31 and all of their reciprocals are 62.

Similarly, if you insert in Figure 13 all of the numbers from **1** to **30**, the same preestablished ordering will generate the units in such a way that they will all add up to **31**, and all of their reciprocals will add up to **62**.

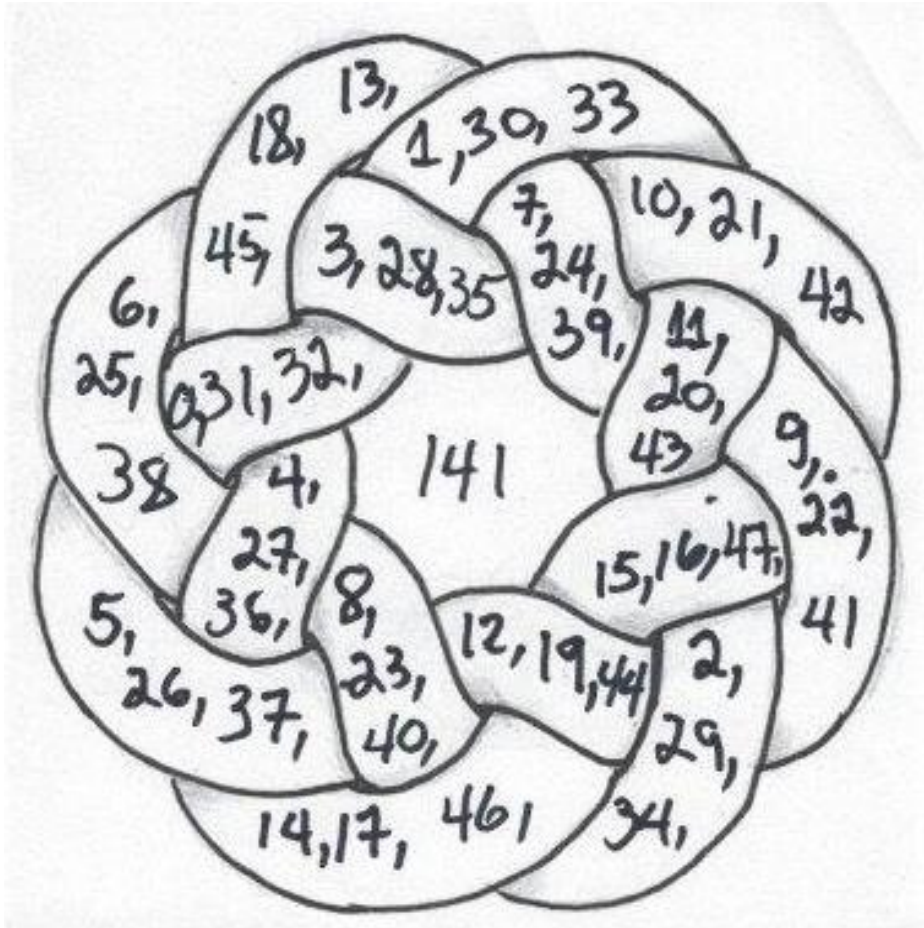
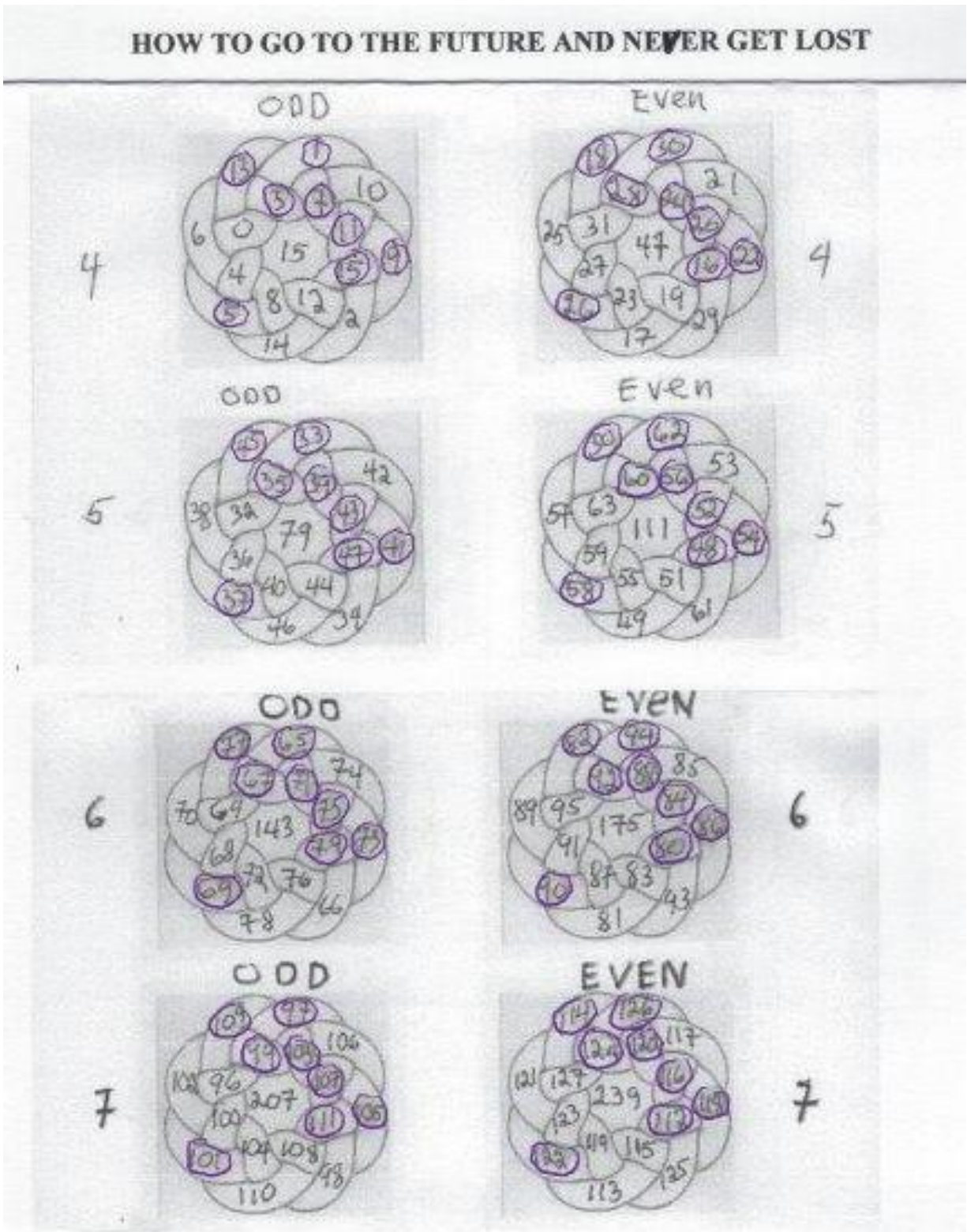


Figure 14. Simultaneity of temporal eternity of reciprocal 141.

Again, using the same model, if you insert in Figure 14 all of the numbers from **1** to **47**, the totality of all of the numbers of each reciprocal added together will be **141**. For example,  $1+30+33+14+17+46=141$ . No matter what reciprocal you chose, the ordering principle will always be the same One of the Many.

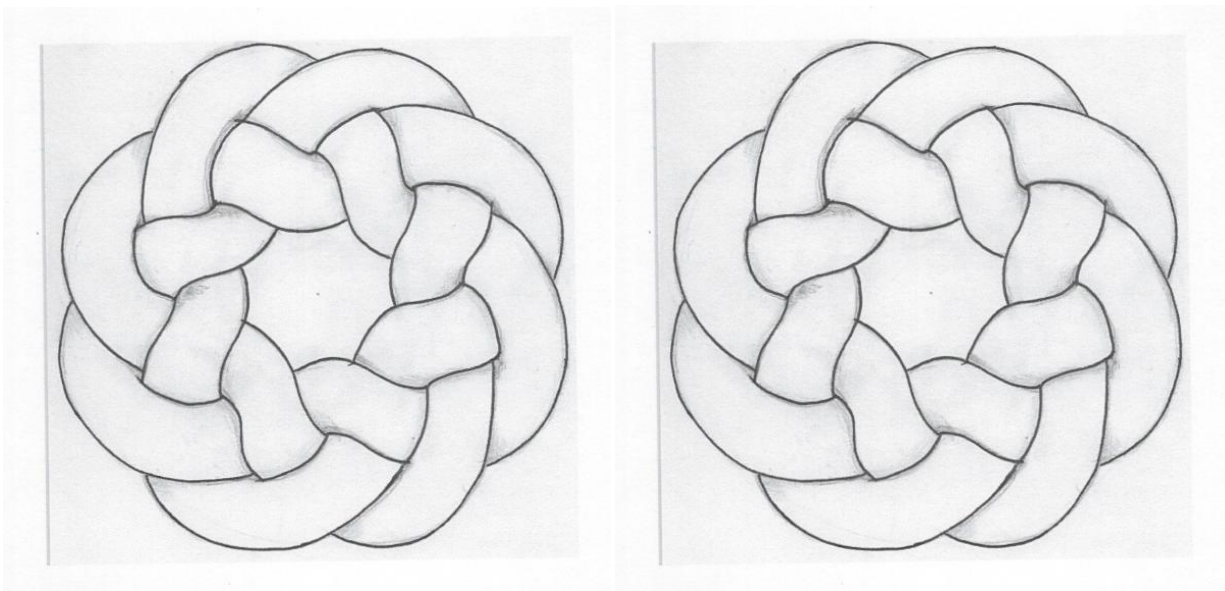
When you generate such biquadratic octagons separately, in a continuous sequence, as in Figure 15, you can easily see the lawfulness of their underlying principle.



All of the **8** cycles of Figure 15 reflect infinitely the geometrical complexity of reciprocal numbers as Plato's Book VII of *The Republic* implies the coincidence of opposites to be. A close examination shows that all of the **8** Reciprocal Cycles follow each other from left to right in succession. They relate to one another, two by two, in such a way that as the numbers grow from **1** to **127** (locate those two numbers), their reciprocals remain the same because the *analysis situs* of their position never changes. All of their positions are in *preestablished harmony of temporal eternity*.

Thus, all of the Even Reciprocal Cycles (right: **47, 111, 175, 239 ...**) minus all of the corresponding Odd Reciprocal Cycles (left: **15, 79, 143, 207 ...**) are equal to **32**, because any **Even** number (right) minus its corresponding **Odd** number (left) are the same, and *vice versa*. So, the difference between every octagon torus is **32**.

This is a typical expression of the self-similar principle that Plato had attributed to all numbers when they are understood from the principle of the *One of the Many*. This is how you can go as far as you wish into the future and always find your way back through temporal eternity.



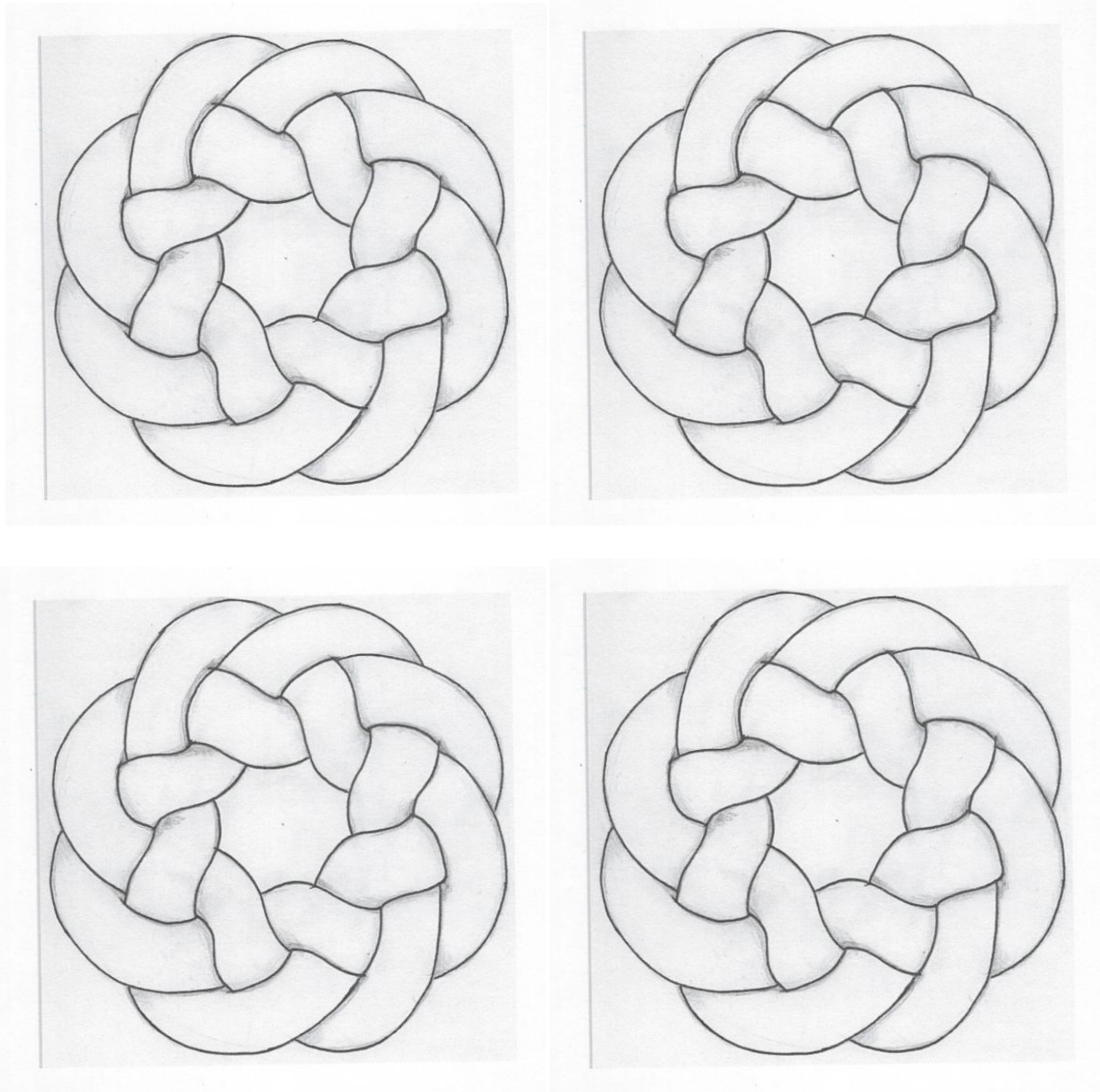


Figure 16. Discover your own One of the Many with the least action cycle of temporal eternity.

As Socrates stated above:

*“Well, said I, reason it out from what we have already said. For, if unity lets itself be seen adequately by the eyes or apprehended by some other sensation, it would not be able to draw the mind to the apprehension of essence, no more than the finger could, like we were talking about*

*before. But if the view of unity always contains some contradiction, so that it does not appear to be unity rather than multiplicity, there would forthwith be need of something to judge between them, and this would compel the soul to be at a loss and to inquire, by arousing understanding itself, and to ask, whatever then is the one in itself. And thus, the study of unity would be one that guides and turns the soul toward the contemplation of true being.*

*“But surely, he said, vision has this property of unifying what you see to the highest degree, because we are able to see the same thing as one and multiple, at once and up to infinity.*

*“Then, if this is true of the one, I said, the same holds for any number, does it not?*

*“Of course. [Plato, *The Republic*, Book VII, 525ab.]*

## **‘NOW RETURN TO THE FUTURE!’<sup>5</sup>**

By Lyndon LaRouche, September 1, 2013.

### **I.**

#### **THE FUTURE: WHAT IS IT?**

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

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<sup>5</sup> Lyndon LaRouche, [\*\*NOW RETURN TO THE FUTURE!\*\*](#) EIR, September 20, 2013, pages 49-56. See also my report: [\*\*IN MEMORY OF LYNDON H. LAROUCHE JR.\*\*](#) (1922-2019).

popular confidence in mere sense-perception as such, with no patience left over for considering a crucially important access to an actually foreknowable future.

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

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

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

“The particularly most significant point to be made and emphasized for the purposes of this present reshaping of the present discussion, is the inherent defects in human sense-perception as such, those being defects which had been recognized by Johannes Kepler’s strict meaning respecting the proper intention of his use of

*vicarious hypothesis*. The 'nearest' simile for 'vicarious hypothesis' is the concept of metaphor, if and when it seems to touch upon the category of the then still young adult William Empson's use of its meaning, as this might be considered for literary interpretation, as verging, in possibly intended effect, upon Kepler's term for it, and, thus, perhaps Empson's own attempt to match the conception, as, at least, as I had purchased, read, and carefully considered Empson's *Seven Types of Ambiguity* at the time when that reprint was first republished. The comparison I make on this account runs close to Shakespeare's strict use of 'Chorus' in his *King Henry V*.

"Shakespeare's actually intended use of the concept of 'metaphor,' as in the case of Shakespeare's character of 'Chorus,' is both suited, and intended, to serve the audience as the substance of that reality, as spoken by the part of 'Chorus,' in that specific Shakespeare drama, rather than by the mere mouths of the players seen by the audience as the stage actors in their identities, as if they were mere shadows played by the actors on stage. So, Shakespeare assigns the role of true reality to 'Chorus,' rather than what were better recognized as the ghostly assigned images performed by players substituting for the characters represented on his dramatic stage. Here, Shakespeare as dramatist, presents irony in an expression of its true genius, by degrading belief in mere sense-perceptions, properly, as being merely the shadows cast, as if magically, by the image of an actually unseen stage of reality. What else did the term for Shakespeare's 'Chorus' ever mean for a memory of the traditional Greek Chorus? How else could it have been, that the able directors and players on stage, had deserved to convince the witting audience that anything about the performance on stage had partaken of a really intended, and also an efficiently worthy effect?

### **"The Practical Implications**

"Those observations of mine here, are to be considered as typifying the terms with which we must wrestle on this present stage, and which I now present to you in what I have come to consider as the true distinction, not of life from death, but of an effect of life which is to have been achieved as presenting the

truest expression of a certain expression of human immortality within an apparently endless universe.

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

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



Figure 17. The need for strategic defense against menacing asteroids poses urgent challenges for the future. Here, a Russian proposal for an International Planetary Defense System, by A.V. Zaitsev.

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

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

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

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

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

[...] **“To Conclude, for Now**

“What I have argued here, presents us with several specific propositions. However, there is one mission which must be performed, that the additional other missions might prosper. *It is to free mankind from what I have warned against, here, this far. It is the fact that mankind, when engaged in true mental health, has an efficient familiarity, as adults, with the recognition of the existence of a knowable future. In short, the developed ability to sense and know the future in some significant degree. The case of Nicholas of Cusa, as identified here, provides a model for not only foreseeing future developments, or, at the least, the ability to read the map which guides us to that destination.* [Emphasis added]

“On the other side of that matter: the fact, that many people from many places, are in some degree, mistreating the future, because they think that they cannot know its existence; that is perhaps among the worst of what follows when the people of the world do not regard the actual future as that which must be defended, by the living, most of all. This issue, which I have just identified in the short, preceding paragraph, should reflect the fact that the practice of warfare and related antics has now reached the point in fact, that any significant presence of the kinds of warfare which, for example, President Obama and the British-Dutch imperialists, have sought to launch as warfare in these present times, is itself the

greatest crime which any person could condone under present conditions, when thermonuclear destruction is the price of your own nation's great folly. Mankind must now replace old habits by new visions. Among the most useful of those visions will be the use of the means of positive thermonuclear fusion as the key stone of performance for the leading circles among all mankind.

“We shall not place man's footprints on nearby planets and relevant such. We have not yet taken nearby planets, or asteroids, with suitable concerns and missions to match. Rather, since there is no prospective future for mankind without measures for defense of our vicinity within the Solar system, and the accompanying development of useful missions in service of mankind's future during the generations ahead, including the urgent need of developing means of defense of Earth itself against menacing asteroids, also comets, and the like *impedimenta* within the neighborhood.

“However, to realize such objectives, we must motivate our fellow-populations to an understanding of the need to supply our nations and their persons with means which will enable us to cope with the new definitions of dangers which now menace us as the populations of so many among the nations under today's oncoming conditions. Without insight into the meaning of the future for mankind, and for mankind in our Solar setting, we would have betrayed everyone, and beyond.

“Therefore, in conclusion, the cultivation of the development of the means, which the immediately preceding remarks here reference, must be supported by the general recognition of the two following points.

“First, mankind has reached the state of affairs in which the ignorant folly among nations and their governments, presently threatens mankind with a self-inflicted extermination of mankind. The necessary motivation needed for mustering the essential defense, depends upon a broader recognition of the fact that the future can be efficiently foreknown, and the time in which to avoid extermination can be made feasible.

“Second, we must ‘rip up,’ so-to-speak, [the] indifference to the knowable fact that mankind can acquire the means to foresee the future in a broader set of terms than those experiencing such capabilities now. Remember: under present, relatively immediate conditions, the threat of exterminations of mankind, or even a total extermination must be recognized as serious threats not to be tolerated. Nations? Yes. Sovereign nations? Yes. Foreknowledge of the future developed? Absolutely. Without installing the latter, the rest may be a disaster.” (End of Lyndon LaRouche’s report)

## CONCLUSION

Don’t ever put any country against the wall like the United States has done with Iran; find a way to bring all of the nations of the world into a future dialogue and give them the *Peace of Westphalia* option of applying the principle of the *advantage of the other*.

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