
HOW TO CHANGE HISTORY IN TIME

On the Platonic domain of hypothesizing, known as the domain of *the simultaneity of eternity*

by Pierre Beaudry, 9/30/2021

INTRODUCTION

For billions of years there has been a constant acceleration in the evolutionary improvement of living processes across the universe, demonstrating the ability that life itself has to discover new technologies for generating new improved species of living beings beyond the capabilities of their predecessors and unify the totality of life of the universe into higher dimensionalities; that is, by going from the non-living, to the living, and to the cognitive domains.

This constant process of axiomatic change reached the high point when the human species, *Homo Sapiens*, appeared in Africa some 300,000 years ago. It is only in the case of man that such a constant acceleration of progressive improvements became transformed from the physical to the spiritual application of intelligence into the advancement of tool making and of machine tool technology, to such an effect, that only with the human species did life's increasing power for improving changes become concomitant with human being increases in relative potential population density. No other species on this planet has had the ability to increase its relative potential population density per capita and per square kilometer through the use of the life force of progress itself.

The paradox which this idea introduces in the human mind is to be found in what Lyndon LaRouche identified as the Platonic domain of hypothesizing which he called *the simultaneity of eternity*; that is to say, the domain of universal and simultaneous understanding between and among all human minds. It is by ushering in such a new domain of *the simultaneity of eternity* that one can change history.

However, the difficulty that people generally have with understanding the significance of LaRouche's concept of *simultaneity of eternity* is that they don't see how it is related to the domain of Platonic ideas, especially to the complex domain of the *power of hypothesizing* (*Theaetetus*, 197c7). If you happen to be an Aristotelian, I recommend that you put this paper down, immediately, because you are going to be very upset with what follows.

HYPOTHESIZING THE PLATONIC PRINCIPLE OF DISCOVERY WITH THE THREE BAGS OF GOLD RIDDLE

Given three bags filled with the same number of gold coins; two bags contain coins weighing 1 ounce each, and a third bag contains coins weighing 1.1 ounce each. Find which of the three bags has the 1.1 ounce coins with only one pan weighing balance and only one attempt.

The answer to this riddle was provided by actor, Peter Falk, in one of his *Columbo* episodes titled: *The Bye-Bye Sky High I. Q. Murder Case*. The way that he discovered the solution to the riddle was not given during that episode, but his solution was the following:

Number the three bags 1, 2, and 3 and take 6 coins from them; one coin from bag No. 1, two coins from bag No. 2, and three coins from bag No. 3.

The solution is correct, but not completely satisfactory because the riddle demands that you investigate the process by means of which Columbo came to that conclusion. In other words, if you want to solve the riddle, you have to relive his discovery by internalizing the pathway that he took in order to make it.

Epistemology rather than mathematics is required, here, in order to figure out how the process of discovering that solution works; that is, you must first establish that the only three possible options are 6.1, 6.2, or 6.3 ounces. The key, therefore, is to discover the way to know which coins belong to which bag, before weighing the gold. That is what characterizes the principle of discovery in the Platonic *complex domain of hypothesizing*. Discover what is in your mind before you deal with what is outside of it.

Such a process serves to demonstrate that the Platonic method of hypothesizing is of a different order of certainty than that of an empirical proof, because you need to find the power of your mind first, that is, you need to discover your hypothesizing power before anything else.

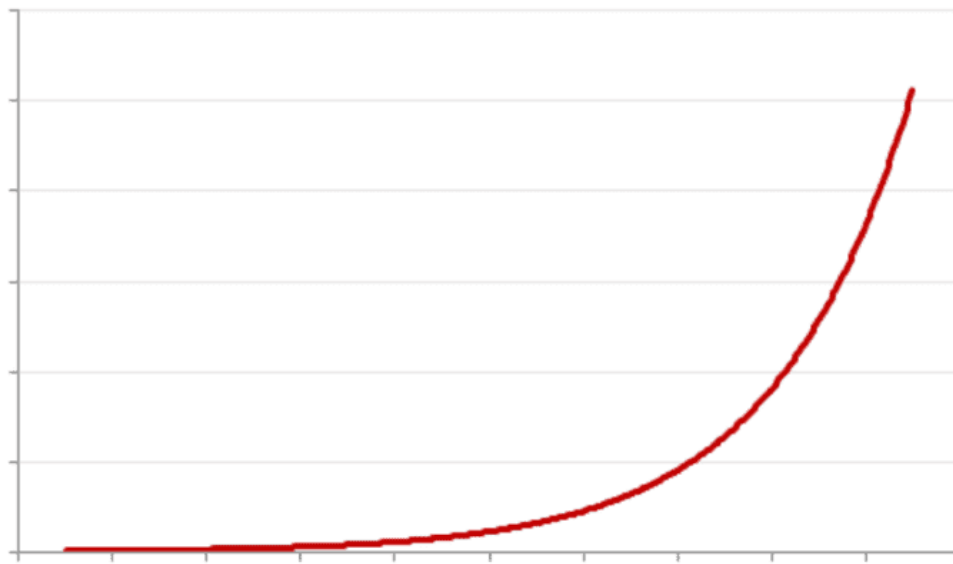
That is also how you can know someone else's mind before he speaks. The same is applicable to LaRouche's concept of the *simultaneity of eternity*, in which what must be discovered is not the special moment of time called "eternity" as such, but the underlying assumption which allows the mind to discover how to elevate itself to the way God thinks.

LAROCHE'S TRIPLE CURVE AND THE SIMULTANEITY OF ETERNITY

If you wish to understand LaRouche's idea of *simultaneity of eternity*, take the heuristic example of an exponential curve and consider its dual motion forward and upward as an epistemological hypothesis for a dual contradictory motion of physical space-time.

For the longest part of the curve, the dual motion is very slow as space-time progresses horizontally, until it starts ascending vertically more rapidly in less time to the point that the pace upward over the horizontal direction is so forcefully increased that the vertical direction becomes exceedingly faster while the horizontal direction slows down to a near halt.

What happens then is that two different orientations of space-time are going into two opposite directions at increasingly different speeds, *at the same time*. Think of this process as a paradox whose axiomatic singularity exists inside of two different domains, *in the simultaneity of eternity*.



<https://cdixon.org/2015/05/12/exponential-curves-feel-gradual-and-then-sudden>

Imagine further, that the exponential curve either breaks down in one domain as it shoots up vertically, or it becomes transformed into a coincidence of opposites which takes place when the same singularity becomes a bridge to a new higher dimension in another domain.

What happens then is that instead of stopping, the space-time of the horizontal motion is moving infinitely slower as the vertical action is moving infinitely faster, at the same time.

Then, suddenly, the two opposite infinities coincide into a higher domain where the two space-time directions *coincide in the simultaneity of eternity*. At that very moment, time must stand still as the truth flashes through the souls of those who practice the power of hypothesizing.

That is where the change from an infinite future becomes identical with the change from an infinite past such that the pregnancy of the present becomes engrossed by the two extremes simultaneously; that is to say, at the precise infinite moment when the chronological opposites

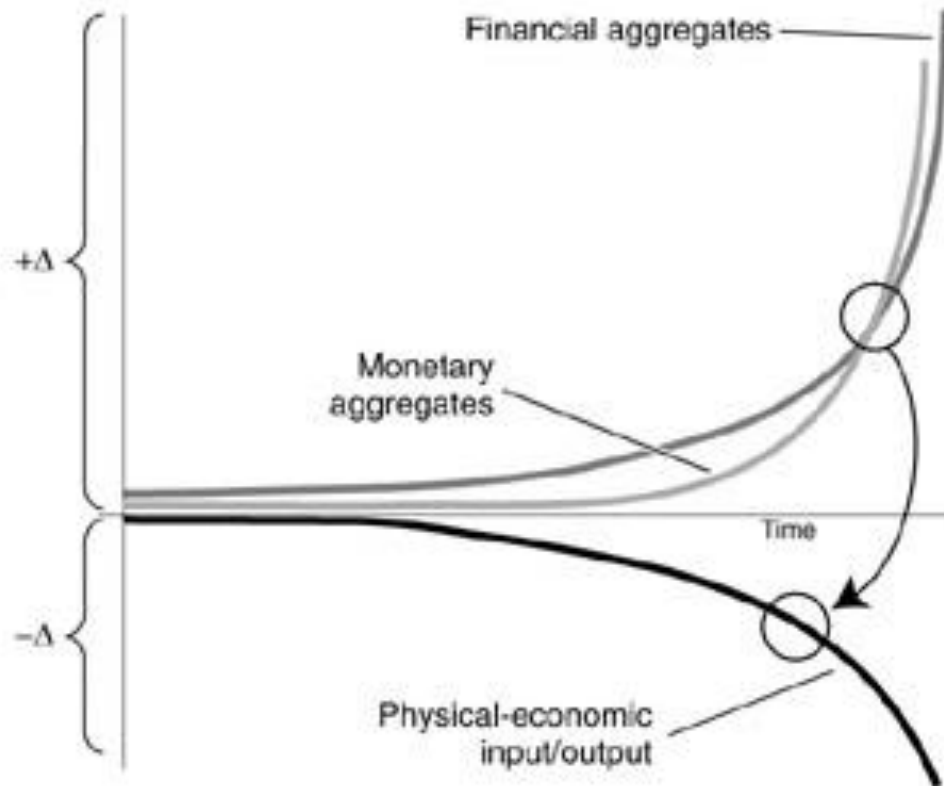
become one by coincidence between the minimum and the maximum. Lyndon LaRouche used a similar idea to express what he identified as his Triple Curve pedagogical device. He explained as follows:

“The point is, you have three basic parameters you have to look at, in order to understand how our economy is functioning. The lower curve, the one that’s descending – These are all in terms of *per capita* rates – We have been descending in terms of employment in productive labor, such as agriculture, infrastructure, basic physical production, over this period, *per capita*. The percentile of the total throughput of the economy has been declining in these terms. We’ve also had an increase in the monetary aggregates, and the financial aggregates. Now, what has happened is, we are building up a monetary debt, built at a skyrocketing rate, relative to a declining actual physical output in production, which you can see in any community. How many factories are there? How many farms are there? What’s the level of productivity? What is it? Is it backward, or is it progressive? Is it technological progress? What’s the effect of the loss of the automobile industry, in this physical output relationship? Now, at the same time, we have had essentially, since 1966, we have had a skyrocketing increase, under the influence of the Vietnam war economy, a skyrocketing increase in the amount of monetary obligation. We have also had an increase in the financial aggregates. What has happened now, is, that we have moved to a period, which these values – as you will see, the financial aggregates have begun to fall. This decline in financial aggregates, which has occurred just recently, in this last period, is the onset of the breakdown crisis. So, we are dealing with this kind of situation, not what you are reading in the newspapers. This is also what I presented, back in 2007, in defining the problem which we face now. Either we fix this problem, as I described it, or we don’t make it as a nation.”¹

As LaRouche demonstrated, if the present monetary financial system continues to have the exponential financial aggregates exceed the exponential monetary aggregates, while the physical-economic input/output ratio is at the same time going down exponentially, the whole system will reach a critical point of instability and collapse. Only lies are keeping it apparently alive. To put it simply, the more the stock market goes up, the more the general welfare of the people goes down. Don’t do the math, do the epistemology.

¹Transcript from [Webcast Excerpt: LaRouche Updates Triple Curve](#), posted August 9, 2009.

The Collapse Reaches a Critical Point of Instability



LaRouche's famous collapse function of the "Triple Curve" identifying the current financial breakdown collapse of the present world monetary system.

That is the crux of the matter of an axiomatic change in economics as well as in epistemology. If you have an opportunity to make an axiomatic breakthrough and you don't take advantage of it, your mental system will collapse. However, on the other hand, imagine a state of mind where you don't have to live according to an established set of rules as your ancestors did and you discover a way to change the axioms, postulates, and definitions of your forefather's way of thinking. You will liberate your own mind by making a discovery of principle and you will be able to liberate future generations from the scourge of fixed rules. If your timing is right, you can elevate yourself to a higher dimensionality; if your timing is wrong, your system will collapse. That is how you can change history in time.

Nicholas of Cusa discussed the concept of time of *simultaneity of eternity* as the enfolding and unfolding of God's creative process; that is, when you are going in and out of yourself at the same time and where the forward time toward the future and the backward time

toward the past become the same continuous rotational present backward and forward time of enfolding and unfolding *in the simultaneity of eternity*: “Trusting in Your help, O Lord, I turn once again in order to find You beyond the wall of the coincidence of enfolding and unfolding. And when at one and the same time I go in and out through the door of Your Word and Concept, I find most sweet nourishment.”² Schiller noted that a similar time-frame was necessary for understanding universal history. Schiller wrote:

“Out of the entire sum of these events, the universal historian selects those which have had an essential, irrefutable, and easily ascertainable influence upon the contemporary form of the world, and on the conditions of the generations now living. It is the relationship of an historical fact to the present constitution of the world, therefore which must be seen in order to assemble material for world history. World history thus proceeds from a principle, which is exactly contrary to the beginning of the world. The real succession of events descends from the origin of objects down to their more recent ordering; the universal historian ascends from the most recent world situation, upward toward the origin of things.”³

RELIVING THE FUTURE OF WHAT THE PAST SHOULD HAVE BEEN

If four of the greatest nations of the world decide to have the same economic aspirations, they will have to consider LaRouche's economic collapse function in order to consolidate their union. That's the new concept of strategy which Lyndon LaRouche constructed and refined for the last fifty years as a living experiment.

In terms of legislation, one of Lyndon LaRouche major contributions, produced in his June 10, 2014 paper on [*The Four New Laws*](#), which is the model for the entire trans-Atlantic political-economic regions of the world, and which can be studied in light of the astronomical discovery of principle of Johannes Kepler. As LaRouche wrote:

“So, to communicate a discovery, to share it, you must cause somebody else to re-experience the same act of discovery as an original discoverer. If you want to study astronomy, you must first replicate the acts of discovery made by Johannes Kepler. You can't learn them. Newton learned something from plagiarizing a book by Kepler. Newton never discovered gravitation. It was discovered by Kepler. And the first elaboration of the discovery is in Kepler's *New Astronomy*, which was translated into English, for the first time (and into Latin, as well), but published in England in the middle of the 17th Century.

² Jasper Hopkins, [*NICHOLAS OF CUSA'S DIALECTICAL MYSTICISM*](#), THE ARTHUR J. BANNING PRESS, MINNEAPOLIS, 1988, p. 701.

³ Friedrich Schiller, *Poet of Freedom, Vol. II*, Schiller Institute, Washington D. C., p. 267.

Associates of Newton copied from Kepler's New Astronomy, and came up with what became known as the "Three Laws of Gravitation."

"But there aren't three laws of gravitation. That was a mistake, made by a stupid student, trying to copy from a book he didn't understand. And then when people tried to apply Newton's laws to the universe, they don't work. Because, *they learned to copy what was in Kepler, but they didn't know what they had copied.* Therefore, they didn't know how to use it.

"It's like giving an idiot a machine, which is a very well-designed machine; giving him an operating manual, for how to operate the machine, and he always makes a mess of everything. Because, he has no *insight*, no knowledge of what the principles are, by which this machine functions.

"So, in order to have mankind increase its power in, and over the universe, the individual must be able to *share the experiencing of a discovery*; understand the paradox, the contradiction, which the discovery solves; relive the experiment, of the type, which proves that this is true; and then go out, and share everything, with somebody else.

"So, therefore, you cannot see another person think cognitively. You cannot bore a hole in their head, and look inside, and see them thinking; and steal the secrets in their thinking. It doesn't work! You must re-experience, in your own mind, what only a human mind can generate: an act of discovery. *You must relive it!*

"So, therefore, only a human society, in which the basis for common action, by human beings, is the improvement in man's ability to survive, in man's power in and over the universe, through the cognitive act of replicating and generating original, valid discoveries of principle; in such a way, that society is able to *share* these discoveries, and thus act in accordance with the knowledge thus gained and shared. Only a human being can do that."⁴

However, you cannot impose such a discovery of principle on someone; you can only provoke it: that is called the Socratic polemical method. However, even though you can teach how to do it, you can only make such a discovery under your own intellectual capabilities and moral predispositions.

⁴ Lyndon LaRouche, [*Storm Over Asia, Take Two: I Told You So, and Now It Is Happening*](#), EIR, Vol. 48, No. 35, September 3, 2021, p. 29. See moreover, Lyndon H. LaRouche, Jr., [*The Four New Laws To Save the U.S.A Now! Not an Option: An Immediate Necessity*](#), EIR, Vol. 43, No. 29, July 15, 2016, pp. 21-24. "The following statement is for immediate action by all associates in all regions of the National Caucus of Labor Committees and its associated practice. The priority is assigned to all means and measures of public action, nationally and internationally, without reservation. That priority is existential for the policies of our republic, and for the general information of, and by all relevant circles world-wide, beginning this date of June 8, 2014." (Special Report)

HOW TO DISCOVER THE DOMAIN OF THE SIMULTANEITY OF ETERNITY IN ARTISTIC COMPOSITION

Simultaneity of eternity is the domain of Platonic hypothesis within which one can change history. This domain is the higher Platonic domain of hypothesizing that artist Andrea di Bonaiuto introduced in Florence at the beginning of the Italian Renaissance; that is, the epistemological domain which a handful of artists were able to replicate in the complex domain of *the simultaneity of eternity*.

All discoveries of such artists belong to that special domain of classical artistic composition. Their works are few and far between, but their impacts are universal and have the power to change the world during all time.

One of the most beautiful examples of such a Platonic power of hypothesizing can be found in Bonaiuto's *The Church Militant and the Church Triumphant*, (1365-1368). His narrative is much less compartmented than the one used by fellow artists of his day, and, therefore, it is more liberated from the Byzantine format of a Giotto, for example. It is a truly perplexing painting where the artist is not only calling on the spectator to admire his subject, tongue in cheek, but he is also demanding of him that he follow a constantly changing pathway where he is forced, at almost every step of the way, to investigate the significance of everything he sees with an inquisitive and critical mind.

What is most striking about this masterpiece is how Bonaiuto was able to demonstrate, through a complex allegorical narrative, the fact that the Platonic hypothesis domain comes alive *when the future is actually present half a century before its time*. As the fresco demonstrates, Bonaiuto painted the Florentine Duomo 66 years before it was actually completed by Filippo Brunelleschi, in 1434. One can only imagine the shock the contemporary viewers must have had when they discovered that the Florentine Cathedral was actually completed inside of a Dominican Monastery before the real thing was built.



Andrea di Bonaiuto (1346-1379), *The Church Militant and the Church Triumphant*, fresco, 1365-1368, Santa Maria Novella, Florence. [Andrea di Bonaiuto, salle capitulaire de Santa Maria Novella \(Florence\)](#)

Also, most notable in the foreground of the fresco, and at eye level, is the presence of people manifesting their differences of opinion over Church teaching by gesticulating or by tearing pages from a holy book, while black and white dogs are seen hunting down the wolves of heresy in order to illustrate, in a pictorial pun, the fact that the Dominicans were “*Domini Canes*” (Hounds of the Lord), and thereby identifying the bestial manner with which the Dominicans treated the Franciscans, the Christian Cathars, and the Jewish population of the Middle Ages.

Thus, the polemical sharpness of the artist is a tribute, in *the simultaneity of eternity*, to the artistic power that his work has in awakening the same universal self-consciousness in all audiences from around the world throughout the centuries.

Bonaiuto represents, here, a true axiomatic moment of change which had taken hold in Italy during the quattrocento. By using the allegorical method as a narrative, the artist succeeds in conveying the dogmatist Aristotelian propaganda that the Dominicans became famous for during their immediately preceding Inquisition period of the Middle Ages, at the same time that he also succeeded in carrying out the pictorial revolution of the Renaissance by using a Socratic method of ironies and anecdotal realism, which has the effect of raising the level of consciousness of the observer to the domain of hypothesizing. Bonaiuto is definitely one of the true initiators of the Italian Renaissance.

Viewed from the vantage point of the *simultaneity of eternity*, the painting reads like a silent movie in which the most delicious ironies are located in the idea of how the mind must change axiomatically in order to go from the Militant Church to the Triumphant Church. Nevertheless, by using the Byzantine method of drawing rigid faces in conjunction with a slow moving allegorical narrative filled with all sorts of emotional vignettes along the boustrophedon pathway, Bonaiuto demonstrates that it is the ironical Platonic hypothesizing method which takes you to the higher domain.

BRITISH OLIGARCHISM VS AMERICAN REPUBLICANISM

Let's pursue LaRouche's idea of *the simultaneity of eternity* a step further and apply it to the conflicting political difference between British oligarchism and American republicanism. The British Empire hides everything they do behind a semblance of truth because everything they think is based on geopolitics, which itself, comes from an ego-centered form of Aristotelian sophistry.

On the other hand, the purpose of the Declaration of Independence and of the Constitution of the United States is to improve on the *general welfare* of all of the people and is based on the Platonic good. Those are two ideas that took root and germinated in complete opposition to one another ever since the period of the Peloponnesian War.

Next, consider that the process by means of which you can *transmit benefits from the past to the future* is the same process as the one which causes someone else to relive a discovery of principle through reconstructing the pathway of how an original discovery of principle is made in the first place; that is, *the discovery of how to change the past for the purpose of improving the future*.

Lyndon LaRouche demonstrated that *subjunctive principle of action* by emphasizing the fact that this can only be accomplished by making the fundamental difference between man and animal. Lyn wrote:

“From that standpoint, how shall we understand history? I’ve said many times before, and I’ll deal with that today: The key thing, and the key thematic subject I’m addressing here, today, is the *principle of action*. The principle of action is defined very simply, in the following way: What is the difference between a human being and an animal? Why don’t we eat people for lunch? Or I hope we don’t. You never know, with what they’re serving in the supermarkets these days.

“Because man is not an animal. An animal is a form of life, but there are many forms of life. There’s yeast. There are bacteria. They’re forms of life. But, what’s the difference between *man* and *other forms* of life? That only man is capable of willfully increasing his power, in and over the material universe. Other species have a potential for adapting, but their potential to adapt is fixed. They, as a species, *cannot change their power to adapt*. Only the human species, only the human individual, can change the power of the human species, or any species, to adapt to the universe.”⁵

Note the notion of time that is implicit in LaRouche’s view. He speaks from the domain of *the coincidence of opposites in the simultaneity of eternity* and not from the point of view of chronological time; that is to say, his statement is as true today as it was during the time of Plato and as it will be five thousand years from now. This insight into the notion of time is crucial because of the fallacy of composition which is embodied in the illusory conception of chronological time, which is nothing but an ephemeral perception effect that cannot determine whether something is true or not. Next, go to the underlying assumption.

When you look at universal history, especially when you compare human history to the history of living processes in the universe as a whole, there is an interesting anomaly which emerges with respect to the notion of time. As the universe progresses, time seems to be slowing down with an increasing speed of change, such that the evolution of living species progresses more and more rapidly as time moves forward: more powerful changes in less time, exponentially. So, the question is: are we thinking in terms of moment to moment sequences of events or are we thinking of dual time as pertaining to the exponential creative process of change as a whole? What is the time of the creative process of the universe?

The age of the universe is said to be somewhere around 14 billion years. Assuming that this period is right, it would have to cohere with the fact that God created the universe with an

⁵ Lyndon LaRouche, [*Storm Over Asia, Take Two: I Told You So, and Now It Is Happening*](#), EIR, Vol. 48, No. 35, September 3, 2021, p. 27.

intention and direction in mind; that is, the intention of creating, as Leibniz stated, the best of all possible worlds in the direction of self-perfection, including the manifestation of a living principle which appeared at about 4 billion years ago, such that it would constantly perfect itself to the point of becoming itself a creative being. It is natural, therefore, that man should have been an intended part of this plan, such that human intelligence, which appeared about 300,000 years ago, is able to develop and progress in *Imago Dei*. The point to focus on, here, is the fact that such an idea of *creative-time in the simultaneity of eternity* has always been true during the entire 14 billion years of the universe's existence; and that is, therefore, a unique human form of truth which must transcend the particularities of chronological time.

History is not made up of things that happen to society in serendipitous ways but, rather, by long matured pre-planned philosophical and social ideas. History is made up of imperceptible long term processes that don't manifest themselves during long periods of time, but which suddenly cause society to see and to change after long periods of maturation which have evolved thanks to only a handful of individuals, as in the present case, only five thinkers: Plato, Cusa, Leibniz, Schiller, and LaRouche. Who would have thought, for example, that what is in danger of recurring in the world today could have been caused by what took place during the period of the Peloponnesian wars? Yet, that is what Lyndon LaRouche has been saying since the 1970's.

When one studies the cause of warfare, for example, the case of the Thucydides Trap, one discovers proclivities of the human mind which require paying close attention to underlying invisible assumptions, because, unless one takes into account the differences between what lies behind people's decisions to go to war or to avoid war, one is unable to solve the problems that history presents to us.

In the case of the Thucydides Trap, where a rising power is perceived as a threat to an existing power, the risk of war is greater when the oppositions between the two are not under negotiation. Here, two opposite underlying assumptions are in conflict: The first is that *there will always be conflicts of interests between two different people, because one will always want to be superior to the other*. Therefore, warfare is the only option.

However, if this underlying assumption is acceptable, then, the following opposite assumption should also be acceptable, which is that *history is not a chronicle of collapses and survivals of particular societies and cultures fighting each other during some limited period of time; history is the universal process of a fight for the progress and transformation of the human species as a whole and for all time to come*.

What is the difference between those two assumptions? The first one wants to be superior and will go to war to prove it, while the second is actually superior and will avoid war at all cost to prove it. The first, the imperialist outlook, assumes that warfare cannot and will never be

stopped, and the second assumes that warfare can and must to be stopped. Who has the most advanced idea and why? This is the question that every human being should become ready to ask himself and answer during the present weeks and months ahead, because the survival of humanity will depend on their answers.

HISTORY IS NOT MADE BY 'BRED-FED SCHOLARS'

Friedrich Schiller gave his famous class on '*WHAT IS, AND TO WHAT END DO WE STUDY UNIVERSAL HISTORY?*' at Jena University, on May 26-27, 1789, and gave the following answer to the above question:

“The field of history is fecund and vastly encompassing; in its sphere lies the entire moral world. It accompanies us through all of the conditions mankind has experienced through all of the shifting forms of opinion, through his folly and his wisdom, his deterioration and his ennoblement; history must give account of everything man has taken and given. There is none among you to whom history had nothing important to convey; however different the paths toward your future destinies, it somewhere binds them together; but one destiny you all share in the same way with one another, that you brought with you into this world – to educate yourself as a human being – and history addresses itself to this human being.

“But, gentlemen, before I can undertake to determine more exactly your expectations of this subject of your diligence, and to explain its connection with the real purpose of your diverse studies, it were not superfluous for me to first reach agreement with you on that purpose of your studies. A preliminary clarification of this question, which seems appropriate and worthwhile enough to me, at the beginning of our future academic relationship, will enable me directly to draw your attention to the most dignified side of world history.

“The course of studies which the scholar who feeds on bread alone sets himself, is very different from that of the philosophical mind. The former, who, for all of his diligence, is interested merely in fulfilling the conditions under which he can perform a vocation and enjoy its advantages, who activates the powers of his mind only thereby to improve his material conditions and to satisfy a narrow-minded thirst for fame, such a person has no concern upon entering his academic career, more important than distinguishing most carefully those sciences which he calls 'study for bread,' from all the rest, which delight the mind for their own sake. Such a scholar believes, that all the time he devoted to these latter, he would have to divert from his future vocation, and this thievery he could never forgive himself. He will direct all of his diligence to the demands made upon him by the future master of his fate, and he will believe he has

achieved everything once he has made himself capable of not fearing this authority. Once he has run his course and attained the goal of his desires, he dismisses the sciences which guided him, for why should he bother with them any longer? His greatest concern now is to display these accumulated treasures of his memory, and to take care, that their value not depreciate. Every extension of his bread-science upsets him, because it portends only more work, or it makes the past useless; every important innovation frightens him, because it shatters the old school form which he so laboriously adopted, it places him in danger of losing the entire effort of his preceding life.”⁶

In fact, the difference between the “bred-fed scholar” and the “philosophical mind” is the key to solving the problem of geopolitical warfare in the world today. But, are we simply called on to make a transcendental leap into the higher level of mankind where all human beings must find common solutions to common problems or are we not also asked to take a step further and solve the paradox of *the simultaneity of eternity* that Lyndon LaRouche put on our plates?

Most educated people today are “bred-fed scholars” who are indifferent to the high purpose of the philosophical mind; they are practical people who are satisfied with producing practical things, making money, one day at a time, without any vision of the future of mankind, with the belief that they have the power to be superior to others. As Schiller said, “the bred-fed scholar severs, the philosophical mind unites.”

On the other hand, the “philosophical mind” is more reserved and rare, shies away from practicalities, and does not think he is superior to others. Try it for yourself and, if you succeed, you will discover that the more intelligent and advanced individuals will not end up being dominant, but compassionate. Schiller described him as follows:

“He [the philosophical mind] early convinced himself, that everything is intertwined in the field of understanding as well as in the material world, and his zealous drive for harmony cannot be satisfied with fragments of the whole. All his efforts are directed toward the perfection of his knowledge, his noble impatience cannot rest until all of the conceptions have ordered themselves into an organic whole, until he stands at the center of his art, his science, and until from this position outward he surveys its expanse with a contented look.”⁷

WHAT GOOD ARE YOU TRANSMITTING TO FUTURE GENERATIONS?

The power to impart discoveries of principles to others is the power to improve the universe, because it is the transmitting quality of discoveries of principle which gives humanity as a whole the ability to decide which direction the universe will take for the purpose of

⁶ Friedrich Schiller, *Poet of Freedom, Vol. II*, Schiller Institute, Washington D. C., 1988, pp. 254-255

⁷ Friedrich Schiller, *Poet of Freedom, Vol. II*, Schiller Institute, Washington D. C., 1988, p. 257.

improving mankind. Therefore, the good transmitted to the future is in the power of the transmission itself; that is the purpose of strategy that LaRouche identified as follows:

“Well, typical of those kinds of acts that we make— which we can prove the universe will *obey*, otherwise the universe won't obey them—are actions which conform to the discovery of a universal physical principle. If you can discover a validated, universal physical principle, and you can give that, as an order to the universe, the universe will obey. Man is the only creature that can do that! That can formulate an order, called a universal physical principle, validate that discovery, and issue that discovery as *an order, a command*, to the universe, and the universe is compelled to obey.

“That is the means. The accumulation of these principles, which are part of our technological culture, is the means by which mankind has been able to increase the life-expectancy, to improve the demographic characteristics of populations, and, in general, to increase man's power, *measurable power, in and over the universe, per capita and per square kilometer*. That's the great, scientific experiment.

“We are able to *do* this, not only through physical experiments, through physical discovery; we're able to do this, by discovering higher levels of methods of social cooperation, through which, we're able to cooperate in fostering these kinds of discoveries and applying them.

“So, those things. Those are the kinds of actions, which the universe acknowledges to be *man's willful actions of significance*. Everything else that man does, is on the level that any lower form of animal life can accomplish. So therefore, the kinds of action which distinguish a human being from lower forms of animal life, is that, and only that.

“Now, look at this question of strategy, which I've introduced here, from that standpoint. Strategy should mean—once we've understood these lessons, which, presumably, we had learned from study of European history, since the time of Solon and Plato – then say, what's important, what is strategy: the purpose of strategy is to defend the human species, to improve its condition, to improve its well-being, to improve its power in and over the universe at large. That's the purpose of strategy.

“In order to do that, we must promote scientific discovery, and utilize it. We must promote those discoveries of principle, such as artistic principles, which enable us to cooperate, in more advanced ways, to utilize these physical discoveries, for man's benefit. What we therefore require is forms of society, in which we perpetuate the rearing of our children, and our institutions, in such a way, that this mission of mankind, implicit in our nature, is fulfilled.

“Thus, we fight to defend this idea of progress. We fight to defend and improve forms of society, which promote progress. We fight to undermine, and nullify, those forms of culture, and political and social systems, which are the enemies of progress. The significance of the United States, is that it was produced as a product of a certain phase in European civilization, coinciding with the 15th-Century Renaissance, centered in Italy. It struggled to create a form of society, in which the only legitimate authority awarded to government, was the responsibility and power, to promote the general welfare of *each and all persons*. That is, to promote progress, in that sense.”⁸

HYPERBOLIC GEOMETRY OF SIX-FOLD-PHYSICAL-SPACE-TIME

In a daring attempt at defining a galactic form of economics in the *simultaneity of eternity*, Lyndon LaRouche began to investigate the economics of the Noosphere in the spirit of Vladimir I. Vernadsky. LaRouche identified his approach as follows:

“My discoveries in the field of the science of physical economy have the effect of being an insertion into the internal features of the cognitive functions defining the *noosphere* as man’s successful transformation of the biosphere, a biosphere which, in turn, is transforming the non-living processes of our planet by such means as creating oceans and atmosphere.”⁹

LaRouche’s definition of the noosphere is the higher form of geometrical integral that Vernadsky was looking for, which is consistent not merely with living and non-living processes, but also with noetic processes as well. Vernadsky stated: “The hypothesis of a single unified geometry for the Cosmos as a whole, for the entirety of reality, is inseparably connected with the hypothesis that the propositions of geometry originate as special properties of our reason. The history of geometry refutes this.”¹⁰

If the point that Vernadsky is making implies the involvement of the “cognitive functions” that LaRouche referred to, then, this means that whatever form of geometry you choose – positive curvature, zero curvature, or negative curvature – the geometry is not only true with respects to its own axioms but that all three forms should be integrated into the higher manifold unity of reason. Vernadsky came to the following conclusion:

“This leads me to the following considerations: We know now, that there can be a whole array of geometries, and that they may be divided into three types – Euclidean,

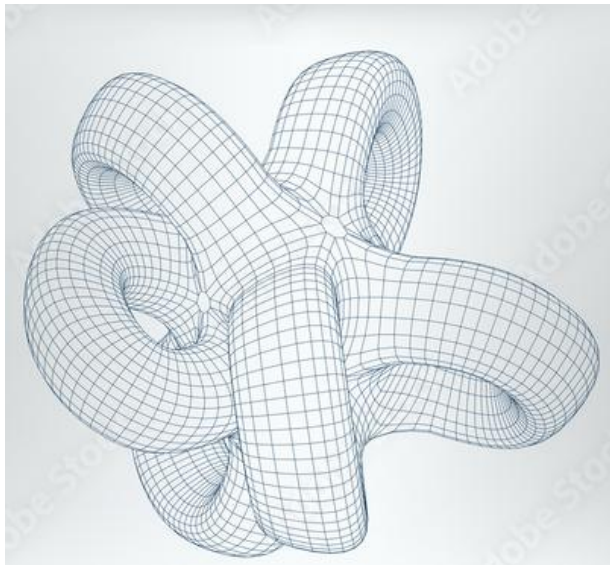
⁸ Lyndon LaRouche, [*Storm Over Asia, Take Two: I Told You So, and Now It Is Happening*](#), EIR, Vol. 48, No. 35, September 3, 2021, p. 31.

⁹ Lyndon LaRouche, *THE ECONOMICS OF THE BIOSPHERE*, EIR News Service Inc, Washington D.C., 2001, p. 45.

¹⁰ Lyndon LaRouche, Op. Cit., p. 315.

Lobachevskian, and Riemannian –, and that all of them are irreproachable and equally true. At present, the work of generalization is proceeding successfully, to bring them into a single generalized geometry.”¹¹

Here are two artfully designed propositions as a hypothesis for investigating negative curvature. The one on the left is from mathematician Lobachevsky's “hyperbolic geometry” and the one on the right is from crocheter-geometer, Dr. Daina Taimina from Cornell University, NY.¹² Could both designs be applied to large scale gravity waves of hyperbolic space or coral reef living hyperbolic surfaces of negative curvature? One last question before I go: Can you generate a right angle on a hyperbolic plane?



[Vector 3D Model Lobachevsky Geometry Concept Icon - Non Euclidean Geometric Infinite Hypertorus Image.](#) Crochet model of the hyperbolic plane made by Dr. Daina Taimina.¹³ Beware of the British environmentalist Margaret Wertheim who turned the Taimina discovery project into an ideological greeny project.

¹¹ Lyndon LaRouche, Op. Cit., p. 314.

¹² [Crocheting Hyperbolic Planes: Daina Taimina at TEDxRiga](#)

¹³ Daina Taimina, [Crocheting Adventures with Hyperbolic Planes](#), CRC Press, March 29, 2018.

CONCLUSION

Amongst the most important things that Lyndon LaRouche accomplished in his lifetime was to teach us how to make a *discovery of principle in the higher domain of the simultaneity of eternity*. I know of no other thinker in history who had such a commitment for helping his fellow-man to discover, in his own mind and by himself, the *domain of God's creative process*. The difficulty, however, is to find the right means of transmitting it. How do you pass on the “benefits” you have received from other thinkers from the past to future generations? LaRouche's answer this question as follows:

“Only if you can do something human—not bestial—human, in between birth and death. And, *if you can transmit the benefit of what you transmit to others*, [Emphasis added] in the same way, then, no matter how many generations of humanity in the future, you are a permanent, efficient part of that future. You live in the future. As long as society continues to take the benefit of what you transmit, you, in turn, live on the basis of what you have received, from thousands of generations before you.”¹⁴

What you want to leave behind has nothing to do with your personal preferences; it has to do with *your ability to transmit the good you have received from someone else in the past*. So, how do you choose this form of benefit which can be transmitted from past to future? How do you know what to choose? This decision does not come from you; it is imposed on you from life itself and the creative process of the universe as a whole. Here, you have to be willing to “love truth more than your own system,” as Schiller said. And the good which has been transmitted, from the beginning of time to the present day has been condensed since the War of Independence of the United States. Here is how LaRouche expressed that idea in *the simultaneity of eternity*:

“Thus, the first thing to understand, if you're going to make sense of the modern world, of the past three centuries of history and longer, you have to understand that the fundamental issue, since the Declaration of Independence in 1776, the fundamental, strategic issue on this planet, has been two policies: The policy of the British Empire against the policy embedded in the Declaration of Independence and in the Federal Constitution, especially the Preamble. That's the issue. Any other interpretation of history, or major events, is nonsense. And that's what people are going to have to learn.

“So, when you understand what's going on in Russia, the Kursk incident¹⁵, and things of that sort, the danger of a thermonuclear war, which occurred this past month, to

¹⁴ Lyndon LaRouche, [*Storm Over Asia, Take Two: I Told You So, and Now It Is Happening*](#), EIR, Vol. 48, No. 35, September 3, 2021, p. 29.

¹⁵ The “Kursk incident” was the accidental sinking of the Russian nuclear-powered submarine Kursk in the Barents Sea, on August 12, 2000.

understand that *you have to go to the fundamental conflict between the British monarchy, and the fundamental interests of the Constitution and people of the United States. Any other attempt to understand history, or to understand politics in this country, or to understand why the British and their stooges in the United States hate me so much, is that issue. And that's what I'll address here, today.*"¹⁶

This is the complex domain that Lyndon LaRouche left for us to investigate after he passed away. This is also the complex showdown between two worlds which is currently being fought over in Afghanistan; the outcome of that fight must be the new paradigm of international cooperation developed by China with the Belt and Road Initiative (BRI), that is the only future for mankind.¹⁷

FIN

¹⁶ Lyndon LaRouche, [*Storm Over Asia, Take Two: I Told You So, and Now It Is Happening*](#), EIR, Vol. 48, No. 35, September 3, 2021, p. 27.

¹⁷ [*The Coming US Economic Miracle on the New Silk Road*](#)