
NEWS FROM ANCIENT CHINA

The Fu Xi and Nü Wa principle of memory and the creative process

Pierre Beaudry, 9/18/2019

FOREWORD

The Chinese legend of Fu Xi and Nü Wa (c. 2,600 BC) is, so far, the most lawful account I know of how the universe is continuously being created by multiply-connected contrary circular action.



The illustration, here, represents two human beings united together in a DNA type of double helix which is generating the constellations of the stars with a compass and a square which they hold, respectively, in their right and left hands.¹

What the Chinese have understood, at a very early stage of civilization, is that the human mind naturally moves in the direction of understanding how the creative process works through a *self-governing torque action* that solves contradictions and paradoxes.

Painted portrait of Fu Xi and Nü Wa unearthed from a Tang Dynasty tomb along the Silk Road in Xinjiang Province, China. The background shows the Sun, the Moon, the Big Dipper and other constellations.

¹ <https://www.viewofchina.com/nuwa-and-fuxi/>

This unique Fu Xi and Nü Wa representation of the creative process is highlighted by the joining at the hip of a man and a woman whose unity of rotating motion stands as the paradoxical symbol of the *coincidence of opposites* that Lyndon LaRouche revived from Nicholas of Cusa's method as the most fundamental principle for understanding the creative process.

THE CHINESE DISCOVERY OF CIRCULAR ACTION AND MEMORY FUNCTION

“We organize the study of the mental processes of creative discovery according to Plato's notion of a hypothesis of the higher hypothesis. We follow Plato also in requiring that all statements developed bearing upon the subject of hypothesis must be stated as principles of geometry. However, the form of geometry which meets this requirement is of the form of a synthetic geometry.

“In such a synthetic geometry, no axioms, postulates, or deductive methods are permitted. In the case of a geometry of visible space, only circular action, as defined by the isoperimetric principle, is ‘self evident’; all other forms must be derived by a ‘hereditary’ principle of construction from circular action so defined. In higher geometry, the geometry of the continuous manifold, the self-similar conical form of spiral action, the elementary complex variable, takes the place occupied by circular action in the discrete manifold of visible space.

“The notion of hypothesis of the higher hypothesis is defined by considering three distinct kinds of hypothesis. This leads directly to a statement subsuming both the nature of creative-mental activity and the congruence of such activity with advances in technology.”

Lyndon LaRouche²

² Lyndon LaRouche, [The Present Scientific Implications of Vedic Calendars from the Standpoint of Kepler and Circles of Gauss](#), Fusion Energy Foundation, Jan 29, 1984, p. 44-45.

As Leibniz³ reported about the discovery of principle he found in the ancient Chinese book, *I Ching: Or. the Book of Changes*, a new method of counting numbers, which included the musical power of two and the binary system, had been discovered in China by Fu Xi (Fohi)⁴ around 2952 BC. Leibniz showed how Fu Xi developed his method for computing changes in physical space-time precisely as computers use with the digital system of today, but it was based on what Plato called the idea of *higher hypothesis*, the power of creating metaphors.

At the turn of the 1700's, the moral standards of Western European economic development had greatly been undermined by the materialistic influence of the Venetian-Anglo-Dutch perversion known as the British East India Company, notably with the concoction of fallacies of composition such as those of the infamous magician, Isaac Newton, and of the monetarist criminal, John Law and his Mississippi Bubble. The political morality that Leibniz had inherited from Cardinal Gilles Mazarin's principle of the *advantage of the other* at the 1648 Peace of Westphalia had been relegated to the oubliettes.

Leibniz attempted to restore that unique political principle by seeking to understand Chinese culture and the role that Russia's Peter the Great could play in revitalizing classical European moral principles and by establishing a Landbridge policy with China. In a letter to Peter the Great on the subject of creating an Academy of Arts and Science in Russia, Leibniz wrote:

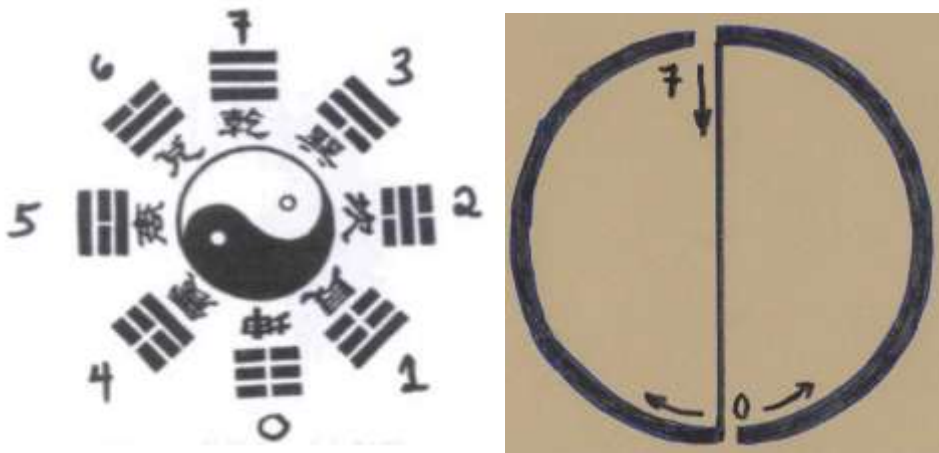
“It seems that God has decided that science should make a tour of the world and penetrate as far as Scythia, that he has designated Your Majesty to be his instrument for that purpose, while Your Majesty is in a position to draw from Europe on one side and from China on the other what there is of the best, and to perfect the institutions of both those countries by means of wise reforms.” [...]

³ See my report: [FOHI'S NOETIC CHARACTERISTIC OF CHANGE.](#)

⁴ “The Legend of Fu Xi: Chinese civilization begins with the cultural hero Fu Xi (Fu Hsi), the first emperor of China who reigned for over 100 years, more than 5,000 years ago. Legend says he was a shaman who could tame wild animals by telepathic communication and who could also control the weather patterns. He invented many arts such as fishing, trapping, cooking, the calendar, angular measurement, music and writing.”
http://www.zeigua.com/iching/iching_fuxi.html

“The new and marvelous discovery I have made, namely the secret of deciphering the old characters of the famous Fohi, one of the first kings and philosophers of China, who lived more than 4,000 years ago, will especially be agreeable to the Chinese and procure an entry for us. I succeeded by myself in discovering a new mode of counting, and I have found that this new method sheds a great deal of light on all of mathematics, and that, thanks to it, we may discover things we have had difficulty with. By putting together all the matter, it is likely that this old Fohi had the key to this method, as we can see in the characters themselves and from what Father Kircher in his *China Illustrata* and Father Couplet and others have published. It can be seen from the large figure of 64 characters, called the Li-King [I Ching] among the Chinese, which Father Bonnet [sic. Bouvet] has sent [to me], including a Chinese copy which is in harmony with the discovery that I communicated to him.”⁵

What did Leibniz discover in Fu Xi's new method of counting? Take the following I Ching symbol of eight trigrams as the best example of Fu Xi's discovery of principle and reconstruct it as a mental exercise.



(Left) eight trigram palm (Bāguàzhǎng: 八卦掌) expressing the reciprocity of the *unity of opposites* of I Ching. (Right) Representation of the motion underlying the eight trigrams.

⁵ Leibniz Letter to Peter the Great, 1716 in Leibniz Selections, Edited by Philip P. Wiener, Charles Scribner's Sons, New York, 1951, p. 598-99.

I Ching has long been a form of mental exercise in the *coincidence of opposites*. For example, the I Ching logo, as displayed above, depicts two white and black Yin chi (feminine energy) and Yang chi (masculine energy) vectors rotating over each other and overlapping each other inside of a circle surrounded by eight Chinese numbers ordered four by four in two opposite rotating motions. The symbol is not merely two opposite images of the same figure; it represents a form of action which moves simultaneously forward and backward, counterclockwise and clockwise at the same time. Unless the reader discovers that the trigrams represent counting numbers by circular action, the logo does not make any sense. That is the new counting method that Leibniz discovered from ancient China.

The motion around the circle (left) starts at 0, moves counterclockwise from 1 to 3, and then goes into an inversion of time reversal by crossing the diameter back down to 4 in order to complete the rotation in a reverse clockwise motion from 4 to 7. The two directions of the motion, counterclockwise and clockwise, forward and backward, form an S shaped figure which expresses the *unity of opposites* of circular inverse action by changing the direction through the diameter as the Yin-Yang image shows. What Fu Xi is representing here is that a memory function works like a catenary principle *in the simultaneity of eternity*. The pathway of that memory function was also recognized by Henri Bergson when he discovered that:

“The same instinct, in virtue of which we open out space indefinitely before us, prompts us to shut off time behind us as it flows. And while reality, in so far as it is extended, appears to us to overpass infinitely the bounds of our perception, in our inner life that alone seems to us to be *real* which begins with the present moment; the rest is practically abolished. Then, when a memory reappears in consciousness, it produces on us the effect of a ghost whose mysterious apparition must be explained by special causes. In truth, the adherence of this memory to our present condition is

exactly comparable to the adherence of unperceived objects to those objects which we perceive; and the unconscious plays in each case a similar part.”⁶

The strength of this memory process functions like a catenary principle whereby a single link communicates its actuality to all of the other links of the chain *in the simultaneity of eternity*. (See my self-including pentagonal process in the simultaneity of eternity at the end of this report.) But, this represents an amazing paradox for, if that communication takes place *in the simultaneity of eternity*, how then can the past, since it no longer exists, be preserved? The past can be preserved only by carrying yourself back to the process by means of which memory is called back to the present by time reversal.

This is a true paradox which both Henri Bergson and Walter Elsasser attempted to resolve by demonstrating that memory could not be a storage area, that the idea of memory as a warehouse in which we store the accumulated images of our experience is a fallacy of composition. Bergson identified the fallacy in the following manner:

“This survival of the past, per se, forces itself upon philosophers, then, under one form or another; and the difficulty that we have in conceiving it comes simply from the fact that we extend to the series of memories, in time, that obligation of *containing* and *being contained* which applies only to the collection of bodies instantaneously perceived in space. The fundamental illusion consists in transferring to duration itself, in its continuous flow, the form of the instantaneous sections which we make in it. But, how can the past, which, by hypothesis, has ceased to be, preserve itself?”⁷

The answer to this is that the past cannot be preserved. The present does not survive in the past. This is a fallacy of composition and a very real problem, because the human mind, at least in the Western world, has taken the bad habit of transforming time into portions of space as if every moment could be isolated from every other, and stored somewhere giving the illusion that the flow of time could

⁶ Henri Bergson, *Matter and Memory*, Humanities Press, Inc. New York, 1970, p. 186.

⁷ Henri Bergson, *Op. Cit.*, p. 193.

be separated into as many small slices that your mathematical cleaver can cut. As a result, your past life is parceled as thinly as you wish and is preserved in the cold storage of your memory as the prosciutto slices of your life. This is the fallacy of clock-time, which is merely duration sliced up into separate pieces of space. Science needs to rethink completely its notion of physical space-time, which should rather be understood in the manner that LaRouche defined human creative time as being *in the simultaneity of eternity* between past and future. The present doesn't really exist; what exists is the passing of the future into the past. In that sense, the present is merely the transformation of physical space-time.

There is much confusion about time because there is a misunderstanding about change. In fact, time is the measure of change. It is this idea of transformation which is difficult to grasp within the notion of time, because it keeps changing before your eyes at the very moment you attempt to grasp it. As Bergson said: "Nothing *is* less than the present moment, if you understand by that the indivisible limit which divides the past from the future. When we think this present as *going to be*, it exists not yet; and, when we think it as *existing*, it is already past."⁸ Therefore, the present does not divide the past from the future; it changes them. In that sense the present is change in *the unity of opposites*.

So, neither the past nor the present are the true loci of the creative process; the future is the domain of creativity. Bergson identified the limitations of past and present, but was not able to discover that it was the future which had to be chosen for the true residence of the creative minds:

"To live only in the present, to respond to a stimulus by the immediate reaction which prolongs it, is the mark of the lower animals: the man who proceeds in this way is a man of *impulse*. But, he who lives in the past for the mere pleasure of living there, and in whom recollections emerge into the light of consciousness without any advantage for the present situation, is hardly better fitted for action: here we have no man of impulse, but a *dreamer*."⁹

⁸ Henri Bergson, Op. Cit., p. 193.

⁹ Henri Bergson, Op. Cit., p. 198.

In the East, the trap was not deductive logic as in the West, but was rather the belief in magic. Fu Xi's trigrams and hexagrams were used as religious and astrological symbols, while the original discovery of principle has been ignored and its geometrical and epistemological significance has been all but forgotten. Thus, all that we have left is to hypothesize multiply-connected circular action as the only real means of understanding that memory function. As for the past, it does not fall into extinction; it simply stops being functional when the memory connection is not made.

This report aims at restoring the Fu Xi memory function principle, because, over the years, something has been lost in the translation. I shall attempt to demonstrate how the method that such a historical memory function, rediscovered by Leibniz, is crucial for understanding the future in combination with the present and the past, and I will develop how that function has the performative ability to change itself, *in the simultaneity of eternity*. You can reconstruct that geometrical principle, yourself, by means of the self-torque motion of your own mind. But, that means you are going to have to change.

HOW THE PURPOSE OF THE HUMAN MIND IS TO KNOW THE FUTURE BY FORECASTING

“The past is nothing but the future that has gone by.”

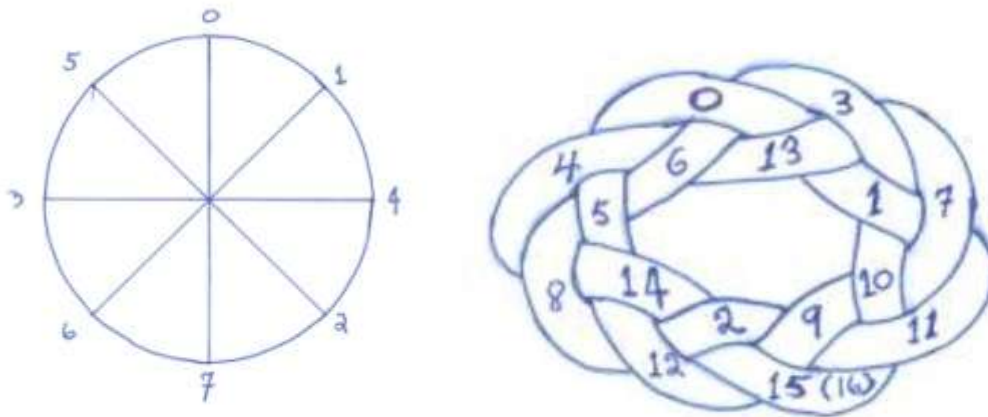
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Trigrams and hexagrams, as Fu Xi invented them, represent a dynamic method of forecasting the future by changing the past, and more specifically by changing the lives of human beings as a self-governing social living species. With that intention in mind, the sixty four hexagrams of *I Ching* represent sixty four different situations or combinations relating the microcosm of the individual human mind to the macrocosm of human society and to the universe as a whole. Each hexagram represents the individual power of a monad in conflict-resolution with a specific social principle of the universe and expresses its appropriate resolution in physical-space-time, in accordance with a pathway of preestablished

harmony. The resolution of these mutations represents the coming into being of the anticipated future itself.

Fu Xi and Leibniz knew that as soon as the human mind was capable of mastering change, it was also capable of forecasting. Why are these two forms of action essential to each other? The reason is because change is the principle that gives direction to reality in the predictable orientation of progress, and in the form of a physical space-time reversal. In fact, change is a reality which can only come from the future because time reversal is the measure of change. I know this is a little bit difficult to grasp, but here is how you can do it.

Adopt the 01 binary method of numbering that Fu Xi invented; that is, 111 (7), 011 (6), 101 (5), 001 (4), 110 (3), 010 (2), 100 (1), and 000 (0).¹⁰ This is Fu Xi's method of acquiring the mastery of mind over physical-space-time by means of reciprocal balance. In order to discover how Fu Xi's creative process works, apply the following rotating exercise to your mind as if the numbers represented the modular wave of your memory.



There are 16 intervals of action in the modular wave function (right). Find the proper location for each and all of the 16 numbers starting at 0.

¹⁰ See the numbers in the Appendix at the end of this report: **THE LEIBNIZ RECKONING PROCESS OF BINARY ARITHMETIC WAVES FROM 0 TO 256.**

Note the reciprocity of numbers across the circle and across the torus. How do you explain such reciprocals? Observe how the same divisions of the torus on the right are ordered in a Poloidal/Toroidal (P/T) ratio of 3/8; that is the Poloidal circular action is 3 units of action and the Toroidal circular action is 8 poloidal waves of action. Note also that in the case of the circle the reciprocals are everywhere 7, and in the case of the torus the reciprocals are everywhere 15. What is their common ordering principle?

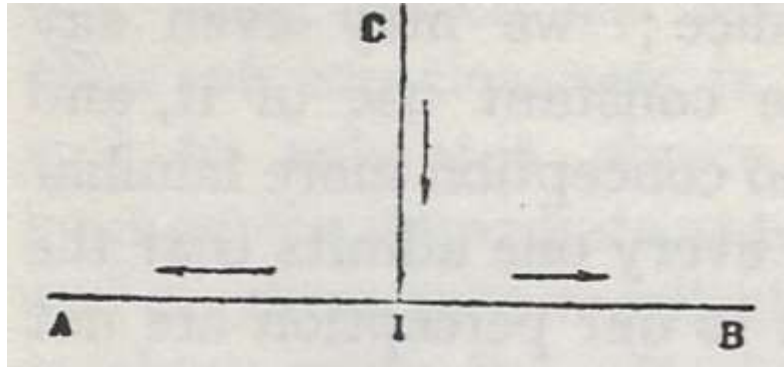
This geometrical exercise is aimed at discovering how to forecast the next change to come. *However, since positions change with the change in the ordering within the circle and the torus, you have to figure out what the new ordering of the change has to be between the two. In other words, time reversal is the measure of change because change is the measure of time reversal.* Once you understand that, you are home free. That is also the space-time ordering of the well-tempered musical system.

The point is not to be discouraged because you don't understand at first, or you don't know in advance where the next step is going to be located. You don't need to know that because the *analysis situs* will find it for you. What you need to know is how you are going to get to the next step by applying the *principle of reciprocity*. That's the secret. Similarly, the common denominator between East and West is not in the contest of who is going to get there first, through a clash of civilizations, but rather how each party can achieve unity through the *advantage of the other*.

What Fu Xi hypothesized was the same ordering principle of balanced reciprocity that Leibniz later rediscovered in the series of the binary power of two. The two were capable of generating such closed reciprocity by a complete and closed form of periodical cycles of physical space-time, at a distance of thousands of years.

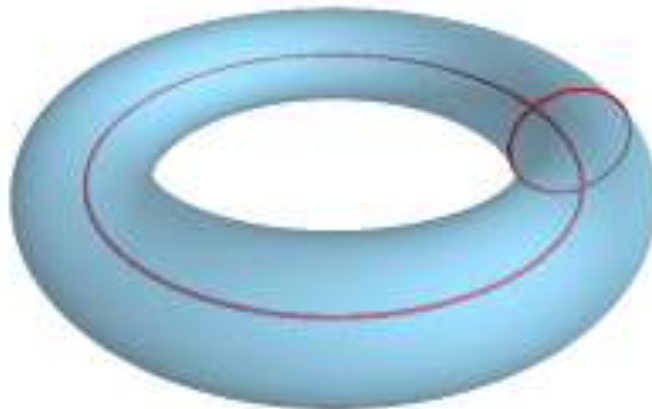
When I discovered this, a few years ago, my own surprise was to find that the modular memory function of doubly-connected circular action knew ahead of time how to go from one step to the next. The sketch of Bergson is useful to

understand this double-connectedness. Look at these two lines as representing a doubly-connected motion of physical space-time transformation.



Bergson's doubly-connected physical space-time memory function

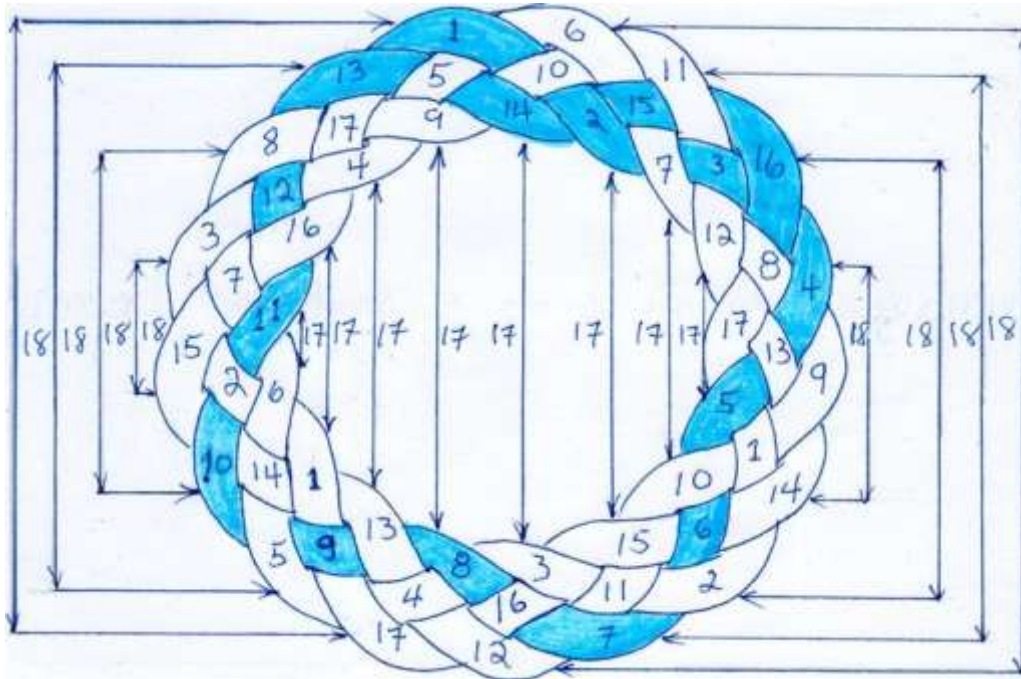
Consider line AB as containing simultaneous objects in space to be recalled to memory and line CI as locating the willful actions of capturing the succession of different memories in time.¹¹ When you link the two opposite motions into a single doubly-connected motion in physical space-time, you obtain a torus memory function. This is what Bergson was attempting to imagine.



Doubly-connected Torus memory function. Wikipedia

¹¹ Henry Bergson, *Op. Cit.*, p. 184.

In torus geometry, the twists and turns show where the next step is going to end up, based on the principle of reciprocity.



Biquadratic memory-function of a modular wave in the P/T ratio of 4/17. Note the reciprocity.

In a sense, this is the closest I can get to working through a geometaphorical process of the creative process of forecasting. Think of it as the next step planned for mankind to go from the Earth to the Moon and, then, from the Moon to Mars. How is mankind going to make that jump and at what speed? The answer to that question can only come when you can answer the other question: “Where does time go when the future has gone by? Where is duration located?”

In time, this question will be answered when you discover the way to go to higher forms of power; but how can you do that by yourself and from yourself? You cannot do it by yourself. You need others to do it. As Lyn said, the secret of discovering this principle lies in going against public opinion:

“Popular opinion has taken over, and popular opinion is stupidity. It comes in the form of ceasing to be concerned with the discovery of things which are just beyond your reach! Insights, which are just beyond your reach, and making them familiar, and usable. Mankind has got to, at this

time, change mankind, or change the self-conception of mankind. That's what we have to do. But this, the shock of having to do this, will force us to recognize that responsibility.”¹²

THE CREATION OF THE WORLD AND THE 365-DAY CALENDAR

“In the beginning there was as yet no moral or social order. Men knew their mothers only, not their fathers. When hungry, they searched for food; when satisfied, they threw away the remnants. They devoured their food hide and hair, drank the blood, and clad themselves in skins and rushes. Then came Fu Xi (Fu His) and looked upward and contemplated the images in the heavens, and looked downward and contemplated the occurrences on earth. He united man and wife, regulated the five stages of change, and laid down the laws of humanity. He devised the eight trigrams, in order to gain mastery over the world.” [The I Ching: or, Book of Changes](#),¹³

In the Chinese mythology, Fu Xi and Nü Wa are said to have been the first couple to inhabit the Earth, like Adam and Eve were later identified in the Bible. However, Fu Xi and Nü Wa were blessed by the gods because of their commitment to the common good. Because of this, God allowed them to become the creators of the universe and the first ancestors of mankind.

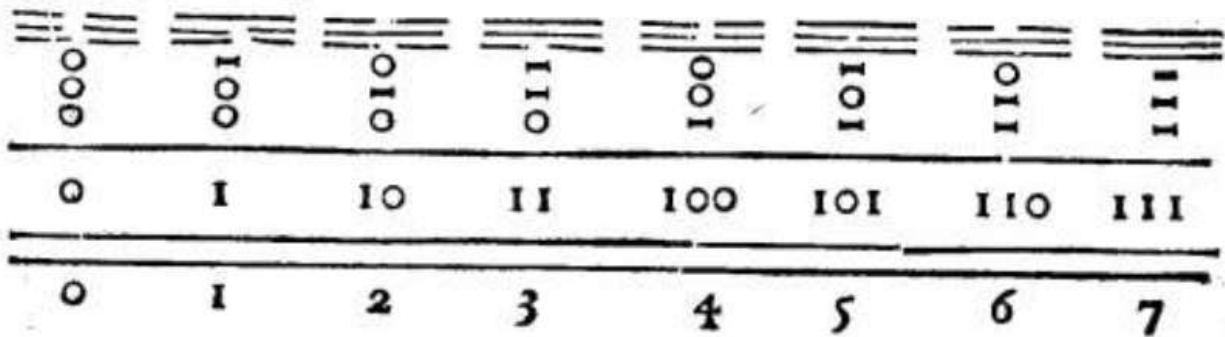
According to the Chinese legend, at the beginning, the universe was nothing but chaotic energy filling the void; then, two opposite energies collided and intertwined forming a unified couple, *yin* (shady and negative) and *yang* (bright and positive), a *unity of opposites*, which became the basis of Chinese Philosophy.¹⁴

¹² Lyndon LaRouche, *NEC Meeting*, Saturday, September 1, 2012.

¹³ Richard Wilhelm and Cary F. Baynes, [The I Ching: or, Book of changes](#), Princeton University Press, Princeton, N. J., 1967.

¹⁴ Zhang Qian, [Fuxi and Nuwa create the world](#).

The underlying principle behind this Chinese creative process is that everything is created through the coincidence of pairs whose interactions cause something new to be created. Thus, Nü Wa and Fu Xi created the universe and man. As shown above, the eight trigrams represent changes in the universe and also contain the rules of its self-creating process. The following diagram is the way these eight trigrams were introduced to Leibniz in 1701.



In his correspondence with Father Joachim Bouvet S. J., Leibniz made a crucial discovery of principle about the creative process hidden behind this binary system of ordinary counting numbers, which Fu Xi had established as the principle of his *I Ching*.¹⁵ In a 1703 letter to Father Bouvet, Leibniz explained how the idea of creation which had been established in western Christianity was similar to the Chinese conception. He wrote:

“By generating everything from one and nothingness, Fu Xi had in mind the creation which he represented in the same fashion as in the History of Genesis. Indeed, the 0 can express the vacuum that precedes the creation of heaven and earth, which are then followed by the seven days, each of which indicating what existed and what was being created, when that day began. At the beginning of the first day, there existed 1, that is, God. [...] And finally, at the beginning of the seventh day, the totality existed; that is why the last day, which is the Sabbath, is the most perfect because

¹⁵ See my report: [FU XI'S NOETIC CHARACTERISTIC OF CHANGE](#)

everything that exists is accomplished and has been completed, and thus, 7 is written 111 without 0.”¹⁶

Here, Leibniz was more than being polemical in his metaphorical reference to the Book of Genesis and in his implication of the human mind created in the Image of God. He showed that Fu Xi's discovery was a discovery of the future, because no such universal principle had been discovered before him. Fu Xi was laying out the method of creative discovery for the first time in known history. As Leibniz emphasized, before creation, there existed nothingness and God; that is, nothingness was 0 and God was 1. Thus, the creative process of this *coincidence of opposites* became the basis for the binary system.

This binary number system is crucial for Leibniz because it reflects the creative process and makes possible new discoveries of things that did not exist before, notably, the construction of calculating machines that he later developed with Pascal, and the invention of computers later. The method is focused on the future. But, there is also the Leibniz principle of proportionality between power and reason as the beauty of mind which had not been explicitly stated before as a principle of self-transformation. As Leibniz wrote:

"All beauty consists in a harmony and proportion; the beauty of minds, or of creatures who possess reason, is a proportion between reason and power, which in this life is also the foundation of the justice, the order, and the merits and even the form of the Republic, that each may understand what he is capable, and capable as much as he understands. If power is greater than reason, then the one who has that is either a simple sheep (in the case where he does not know how to use his power), or a wolf and a tyrant (in the case where he does not know how to use it well). If reason is greater than power, then he who has that is to be regarded as oppressed. Both are useless, indeed even harmful. If, then, the beauty of the mind lies in the proportionality between reason and power, then the beauty of the complete

¹⁶Quoted from Aleksandar Nikolie, [Gottfried Wilhelm Leibniz et le systeme binaire](#), Leibniz letter to Bouvet, 2/3 April, 1703, footnote p. 81. (Translation P. B.) Leibniz's interest in the binary number system was part of his investigation into a universal language.

and infinite mind consists in an infinity of power as well as wisdom, and consequently the love of God, the highest good, consists in the incredible joy which one (even now present, without the beatific vision) draws out of the contemplation of that beauty or proportion which is the infinity of omnipotence and omniscience.”¹⁷

What must be emphasized, however, is that the trigrams and hexagrams are associated with numbers and with the future, but not with a method of divination and prediction of the future. Similarly, the Leibniz binary system is not a panacea for cybernetics dreamers like Norbert Wiener who had the gall of identifying Leibniz as his mentor. Although the original intelligence behind the hexagrams had been lost until the Leibniz discovery of the binary system of counting, the model that Leibniz used was a reflection of the *higher hypothesis* of preestablished harmony.

The crucial point here is that Leibniz was reminding Father Bouvet that the discovery of the binary form of counting numbers was an exercise in creativity and that Fu Xi's numeration similarly reflected the process of composition between nothing and something. The hole between two lines reflected nothing (Yin) and the full lines represented something (Yang). In that sense, creation reflected the *coincidence of opposites*.

Moreover, there is a fascinating correspondence between the hexagrams of Fu Xi and the binary system discovered by Leibniz in the fact that such a process of numeration included a method of forecasting, as opposed to predicting or divining. It is in that sense that the idea of the universe created from nothingness can only be demonstrated, performatively, by way of *analysis situs*.

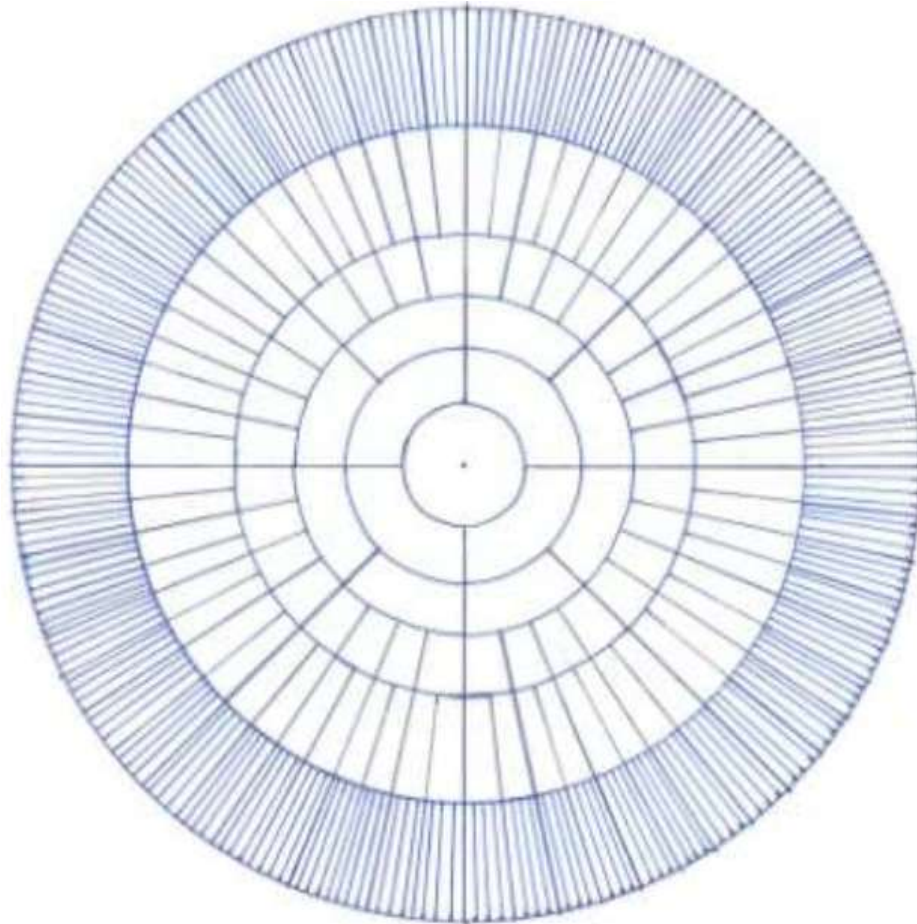
The circular action principle of the Leibniz binary system and the Fu Xi hexagrams represent a model for causality in the creative process of change of the universe; a combinatory analysis that Leibniz was considering as being part of a universal language.

¹⁷ Gottfried Wilhelm Leibniz, [On the Establishment of a Society in Germany For the Promotion of the Arts and Sciences](#), The Schiller Institute.

Then, Fu Xi added up the following series of multiples of 4 and 2:
 $1 \times 4 \times 2 \times 4 \times 2 \times 4 = 256$. He had also discovered that the year calendar for the Earth was part of the well-tempered musical system.

1	=	1
100	=	4
1000	=	8
100000	=	32
1000000	=	64
100000000	=	256

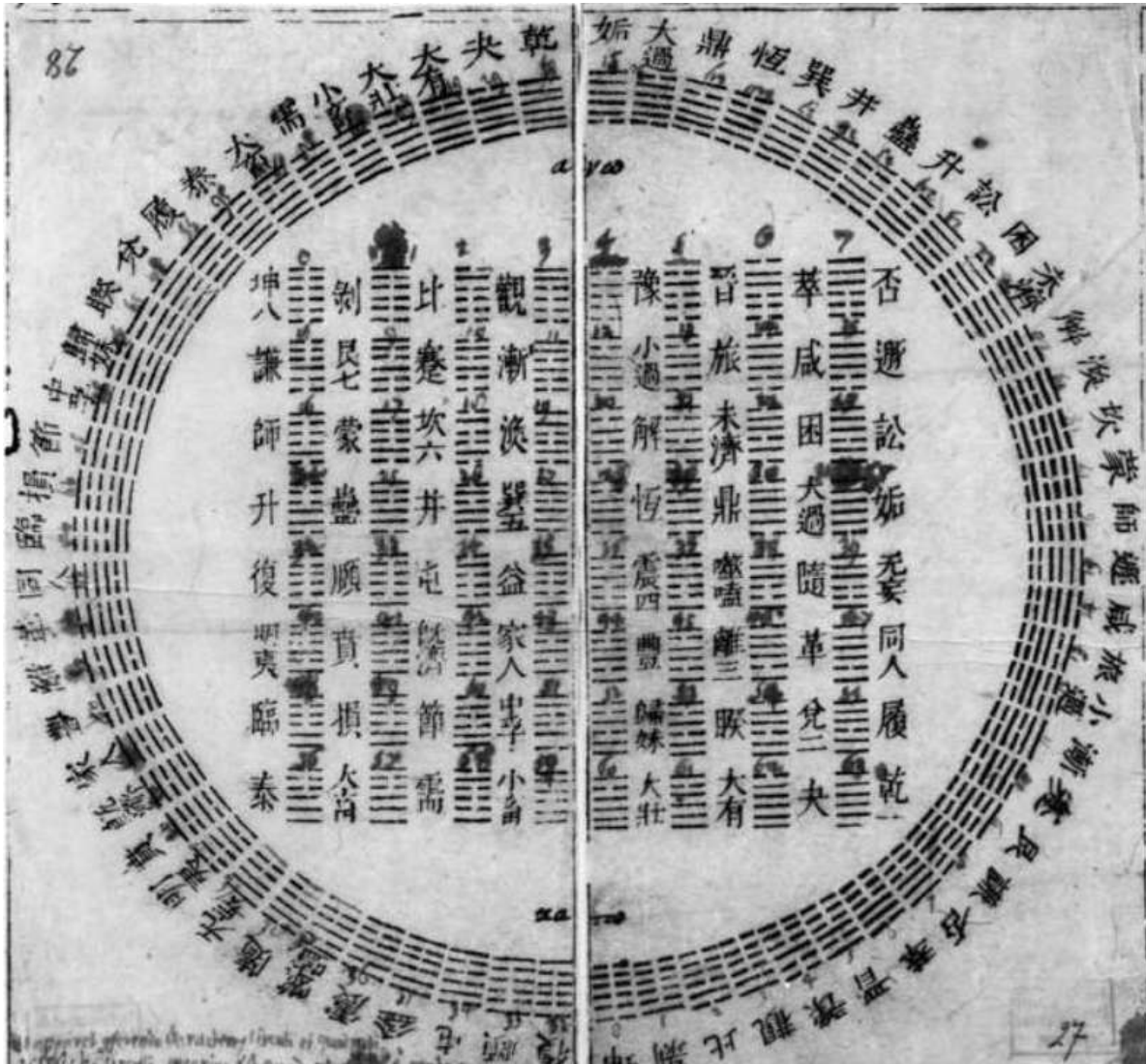
$$101101101 = 365^{18}$$



Replica of the original Fu Xi idea of a circular 365-days calendar calculated from the C-256 series. Drawing by Pierre Beaudry

¹⁸ Note the mirror image chirality of number 101101101

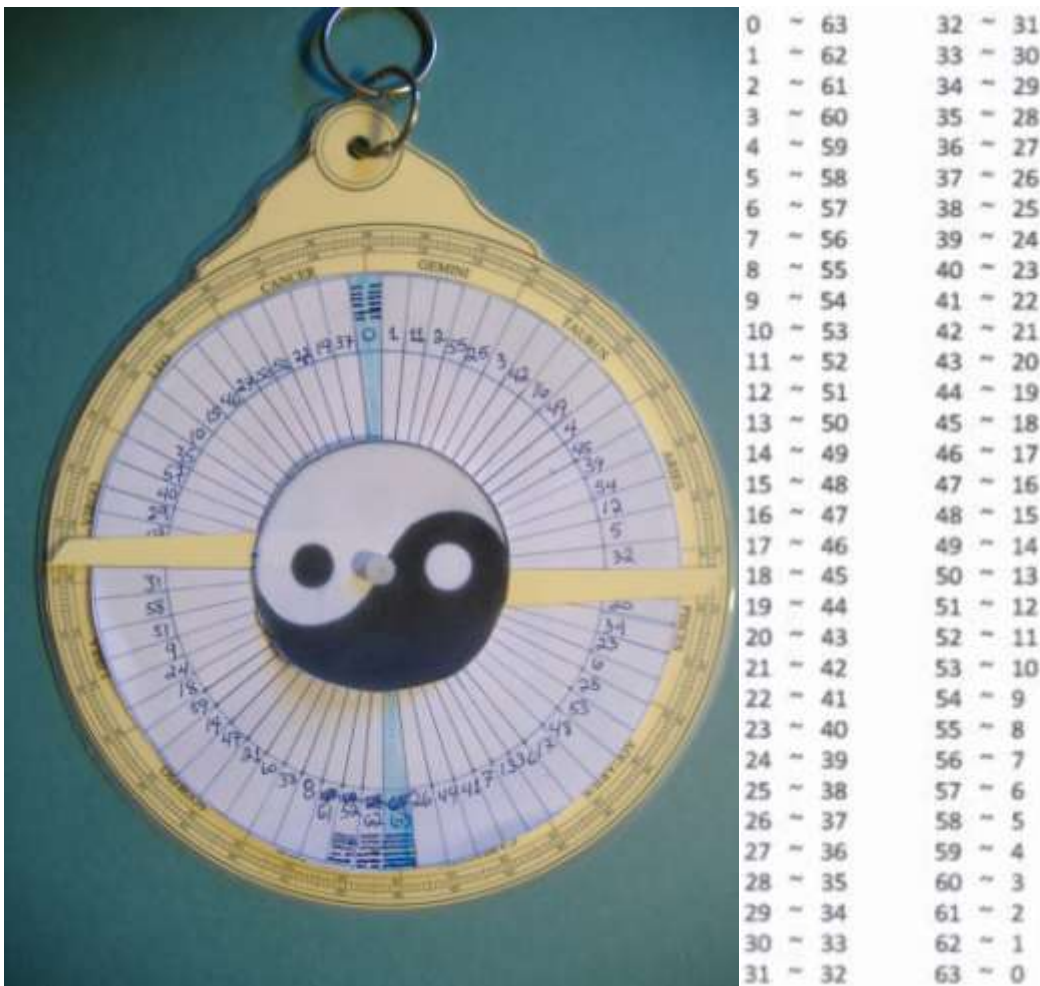
There are a total of 365 intervals in this circular representation of Fu Xi's yearly calendar. Starting from the center of the 6 concentric circles, there are 1, 4, 8, 32, 64, and 256 intervals representing the total sum of 365 days. What better demonstration of the truth is there than to show how numbers themselves were created by rotational action?



Original biquadratic illustration of the *I Ching Hexagram Circle* that Father J. Bouvet sent to Leibniz on November 4, 1701. (Leibniz Archive, Hannover)

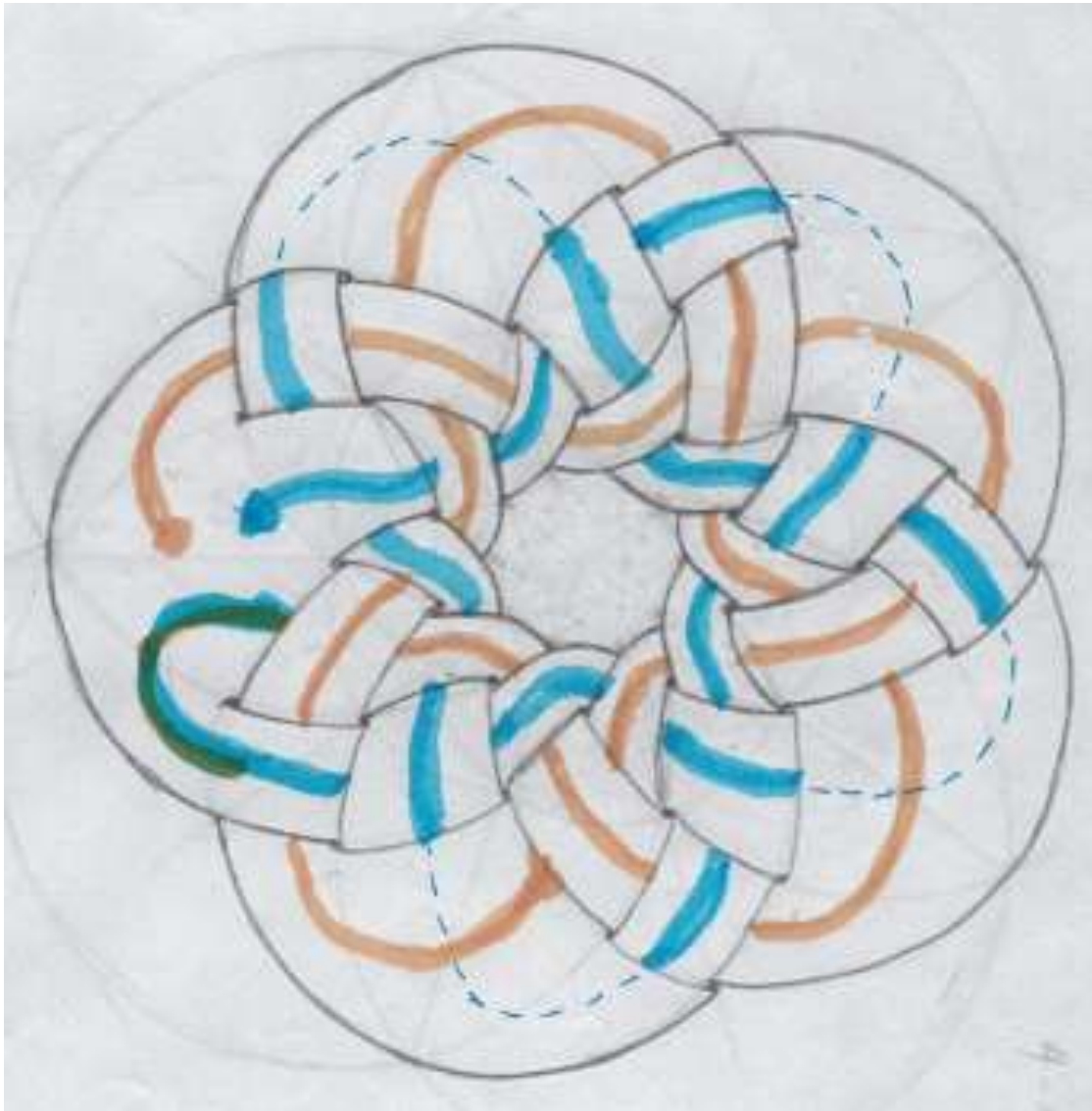
Note how the reciprocity works as I have illustrated in the eight trigram palm. Leibniz inserted the series of Arabic numbers by hand in the inside square

and around the circle, counterclockwise and clockwise. He started from the bottom up the right half of the circle, from 0 to 31; then down through the diameter to continue marking the numbers, clockwise, on the left half of the circle, from 32 at the bottom to 63 at the top. The reason for this ordering of the hexagrams is to have the two opposite ends of any positions of the diameters form everywhere the reciprocal total of 63. The principle of reciprocal inversion is the reason behind the harmonic ordering of *I Ching* and of *Tai Chi*. Note how the same process can be applied through toroidal forecasting.



Analysis Situs form of 64 intervals or 32 reciprocal pairs following the Fu Xi method of future place-forecasting. The ordering is based on skipping an additional interval after each subsequent number, such as: 1, 12, 123, 1234, 12345, etc.; that is to say, by increasing the speed of the orbit as in a future space-craft expedition to Mars.

If you begin the rotation clockwise with the specific end of Fu Xi's principle of reciprocity in mind, that is, beginning with *Hexagrams 0 ~ 63* and ending with its inversion *63 ~ 0*, as Fu Xi proposed, then you can forecast "*the differentiation of things, so that each finds its place.*" This is where the surprise of a harmonic future can be found ahead of time.



A modern rendering of the Fu Xi and Nü Wa's memory function of the creative process: a self-including pentagonal process of change *in the simultaneity of eternity.*

CONCLUSION

The Chinese people were able to make their population grow for more than 4,600 years by means of the Fu Xi and Nü Wa principle of the creative process. The western world has to know that if LaRouche's Four Power Agreement of the New Bretton Woods is not implemented in the coming period ahead, the world will enter into a catastrophic self-destructive mode merely because of stupidity.

Therefore, it should become obvious that most Americans have been fooled about what the Chinese people are capable of doing for the benefit of mankind. But, what is required is to follow Lyndon LaRouche's recommendation and go to a still higher natural level of the creative human mind; that is, the level of *hypothesizing the higher hypothesis*:

“If it is shown that successive scientific revolutions, for example, are an orderable series, then it is so illustrated that successive higher hypotheses are implicitly subsumed by some definable principle of progressive discovery, such that the principle itself remains substantially the same through a series of successive scientific revolutions; that although those revolutions contradict one another in certain key fundamentals, all members of that series are nonetheless consistent with some definable principle of discovery sufficient to account for the generation of the higher hypothesis in each case. Such a principle of discovery is the subject of a special hypothesis, an hypothesis generating a series of higher hypotheses: a hypothesis of the higher hypothesis.”¹⁹

The combination of the LaRouche challenge, the Leibniz binary system, and the hexagrams of Fu Xi reflect the eternal yearning of the human mind toward a higher understanding of the creative process, including the ability to master the reality of change, from beginning to end, in accordance with a divine preestablished harmony. Does such a method not provide a sufficient sense of forecasting future events in the world?

¹⁹ Lyndon LaRouche, [Op. Cit.](#), p. 15.

**ADDENDUM: THE LEIBNIZ RECKONING PROCESS OF BINARY
ARITHMETIC WAVES FROM 0 TO 256**

000000 = 0			
000001 = 1	010001 = 17	100001 = 33	110001 = 49
000010 = 2	010010 = 18	100010 = 34	110010 = 50
000011 = 3	010011 = 19	100011 = 35	110011 = 51
000100 = 4	010100 = 20	100100 = 36	110100 = 52
000101 = 5	010101 = 21	100101 = 37	110101 = 53
000110 = 6	010110 = 22	100110 = 38	110110 = 54
000111 = 7	010111 = 23	100111 = 39	110111 = 55
001000 = 8	011000 = 24	101000 = 40	111000 = 56
001001 = 9	011001 = 25	101001 = 41	111001 = 57
001010 = 10	011010 = 26	101010 = 42	111010 = 58
001011 = 11	011011 = 27	101011 = 43	111011 = 59
001100 = 12	011100 = 28	101100 = 44	111100 = 60
001101 = 13	011101 = 29	101101 = 45	111101 = 61
001110 = 14	011110 = 30	101110 = 46	111110 = 62
001111 = 15	011111 = 31	101111 = 47	111111 = 63
010000 = 16	100000 = 32	110000 = 48	1000000 = 64
1000001 = 65	1010001 = 81	1100001 = 97	1110001 = 113
1000010 = 66	1010010 = 82	1100010 = 98	1110010 = 114
1000011 = 67	1010011 = 83	1100011 = 99	1110011 = 115
1000100 = 68	1010100 = 84	1100100 = 100	1110100 = 116
1000101 = 69	1010101 = 85	1100101 = 101	1110101 = 117
1000110 = 70	1010110 = 86	1100110 = 102	1110110 = 118
1000111 = 71	1010111 = 87	1100111 = 103	1110111 = 119
1001000 = 72	1011000 = 88	1101000 = 104	1111000 = 120
1001001 = 73	1011001 = 89	1101001 = 105	1111001 = 121
1001010 = 74	1011010 = 90	1101010 = 106	1111010 = 122
1001011 = 75	1011011 = 91	1101011 = 107	1111011 = 123
1001100 = 76	1011100 = 92	1101100 = 108	1111100 = 124
1001101 = 77	1011101 = 93	1101101 = 109	1111101 = 125

1001110 = 78	1011110 = 94	1101110 = 110	1111110 = 126
1001111 = 79	1011111 = 95	1101111 = 111	1111111 = 127
1010000 = 80	1100000 = 96	1110000 = 112	10000000 = 128
10000001 = 129	10010001 = 145	10100001 = 161	10110001 = 177
10000010 = 130	10010010 = 146	10100010 = 162	10110010 = 178
10000011 = 131	10010011 = 147	10100011 = 163	10110011 = 179
10000100 = 132	10010100 = 148	10100100 = 164	10110100 = 180
10000101 = 133	10010101 = 149	10100101 = 165	10110101 = 181
10000110 = 134	10010110 = 150	10100110 = 166	10110110 = 182
10000111 = 135	10010111 = 151	10100111 = 167	10110111 = 183
10001000 = 136	10011000 = 152	10101000 = 168	10111000 = 184
10001001 = 137	10011001 = 153	10101001 = 169	10111001 = 185
10001010 = 138	10011010 = 154	10101010 = 170	10111010 = 186
10001011 = 139	10011011 = 155	10101011 = 171	10111011 = 187
10001100 = 140	10011100 = 156	10101100 = 172	10111100 = 188
10001101 = 141	10011101 = 157	10101101 = 173	10111101 = 189
10001110 = 142	10011110 = 158	10101110 = 174	10111110 = 190
10001111 = 143	10011111 = 159	10101111 = 175	10111111 = 191
10010000 = 144	10100000 = 160	10110000 = 176	11000000 = 192
11000001 = 193	11010001 = 209	11100001 = 225	11110001 = 241
11000010 = 194	11010010 = 210	11100010 = 226	11110010 = 242
11000011 = 195	11010011 = 211	11100011 = 227	11110011 = 243
11000100 = 196	11010100 = 212	1100100 = 228	11110100 = 244
11000101 = 197	11010101 = 213	11100101 = 229	11110101 = 245
11000110 = 198	11010110 = 214	11100110 = 230	11110110 = 246
11000111 = 199	11010111 = 215	11100111 = 231	11110111 = 247
11001000 = 200	11011000 = 216	11101000 = 232	11111000 = 248
11001001 = 201	11011001 = 217	11101001 = 233	11111001 = 249
11001010 = 202	11011010 = 218	11101010 = 234	11111010 = 250
11001011 = 203	11011011 = 219	11101011 = 235	11111011 = 251
11001100 = 204	11011100 = 220	11101100 = 236	11111100 = 252
11001101 = 205	11011101 = 221	11101101 = 237	11111101 = 253

11001110 = 206	11011110 = 222	11101110 = 238	11111110 = 254
11001111 = 207	11011111 = 223	11101111 = 239	11111111 = 255
11010000 = 208	11100000 = 224	11110000 = 240	10000000=256

FIN