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# WHAT GOES INTO A DISCOVERY OF PRINCIPLE

How to use LaRouche's discovery of principle to prevent the United States,  
Europe, and Israel from committing suicide

By Pierre Beaudry, 6/10/2024

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## INTRODUCTION

In a March 1976 report addressed to the International Caucus of Labor Committees (ICLC), titled [Heuristic Applications of the Higher Theory of Manifolds To The Current Strategical and Subsumed Tactical Situation](#), Lyndon LaRouche developed his conception of multiply-connected manifolds for the benefit of the members of his international organization. He stated:

“Through my position in this organization, I am placed at the apex of a process which intersects various governments and leading political and economic forces on a world scale.

“From the standpoint of previously recorded history, this circumstance is quite fantastic: an independent and still relatively small force, which began from scratch only at the moment the current breakdown crisis began, in mid-1966, developing without a basis in fractions of even previously existing tiny socialist groups, let alone mass organizations, developing not only absolutely without any outside support, but under increasingly aversive conditions of ‘political containment’ by the ruling powers of the combined capitalist and developing sectors, today is situated in a keystone position, affecting governments, political parties and nations

even to an extent beyond the direct comprehension of some of the leaders of the governments and parties involved.

“There is no approximate precedent for this, or for the special personal situation of knowledge and responsibilities in which I now find myself. There is nothing properly mysterious in any of this, nor anything hidden from access to general public knowledge by our own publications on any significant aspect of this, yet it remains nonetheless fantastic.

“I am not surprised that the leading Atlanticists are quite ‘freaked out’ in horror to discover that we represent potentially the major source of danger to their crisis-wrecked empire.”<sup>1</sup>

What is LaRouche talking about here? The question is: Are you a frightened follower or are you a courageous thinker who is capable of causing an axiomatic transformation of your mind in order to improve the development of the world? This is the question that Lyndon LaRouche asked the members of the International Caucus of Labor Committees, 48 years ago. He stated the same question somewhat differently more than 20 years later, when he wrote:

“Evidence from as early as hundreds of thousands of years ago, shows the continuing existence of hominids capable of those kinds of discovery of physical principle, the which place mankind apart from, and absolutely above the higher apes. All competent scientific inquiry respecting the nature of the human species, and of qualities specific to human behavior, rests upon a showing of crucial evidence of our species’ distinguishing, manifest type of generation of an original or replicated discovery of a physical principle. No substitute for such knowledge of principles exists among outgrowths of such qualitatively inferior levels of mental activity as deduction or mere animal “learning from repeatable experience.”<sup>2</sup>

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<sup>1</sup> Lyndon LaRouche, [\*Heuristic Applications of the Higher Theory of Manifolds To The Current Strategical and Subsumed Tactical Situation\*](#), EIR, Vol. 3, No. 16, April 19, 1976, p. 16.

<sup>2</sup> Lyndon LaRouche, [\*The Substance of Morality\*](#), EIR, Vo. @5, No. 26, June 16, 1998, p. 22.  
See also: [LYNDON LAROUCHES CONCEPT OF THE -](#)

Thus, animal behavior must be excluded from human thinking altogether. Think of LaRouche's discovery of principle as a trigger mechanism which works like a key turning your mind away from the little me-me-me animal concern for yourself to the concern for others, and only for the benefit of others. The shift of this concern works in tandem with the principle of Christ who chose to forgive even those who were crucifying Him. As He said: "Father, forgive them for they know not what they do (Luke 23:34 KJV)."

Such a difficult and selfless action of forgiveness is the necessary precondition for all forms of true creative discovery of principles, and, specifically, because it turns upside down the "self-centered" interest of an individual into the exclusive interest for the "benefit of others." That is the only way to become better than ourselves.

### **THE GREAT PYRAMID OF EGYPT AND THE DODECAHEDRON: A MEMORIAL FOR THE FUTURE OF MANKIND**

There are three fundamental steps required for making an axiom busting discovery of principle following Lyndon LaRouche's method.

The first step is to internalize the fact that the interest and security of mankind is entirely based on acting for the benefit of the entire human species, the self-interest of the human species as a whole. The crucial aspect of this benefit lies in one's ability to discover that his or her own true interest and security is exclusively for the benefit of the other. The second step is to make the other discover the truth of Leibniz's principle of proportionality between reason and power. This most difficult emotional step implies that you forgive and forget all of the crimes of the past. The third and last step is the agreement with the other on the fact that he or she is the sole beneficiary of the creative powers of the second step.

How can this triply-connected Lydian-like axiom busting method be demonstrated with a geometrical construction? The process requires three phases

of construction which can be represented heuristically in the first four figures of this report.

Figure 1 represents the astronomical Great Pyramid Triangle and its proportionality where **AB** is to **AM** as **AM** is to **AP** as **AP** is to **AC**. The Egyptian architect of the Great Pyramid, Imhotep, thus established a dynamic unity of composition that Plato will later identify in his *Timaeus*, 31c-32c as the ordering principle of the Five Platonic Solids.

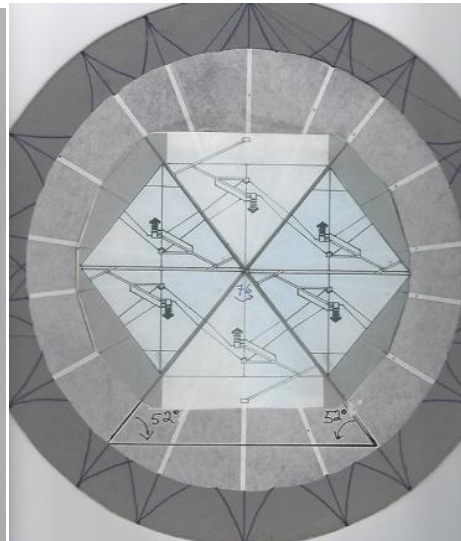
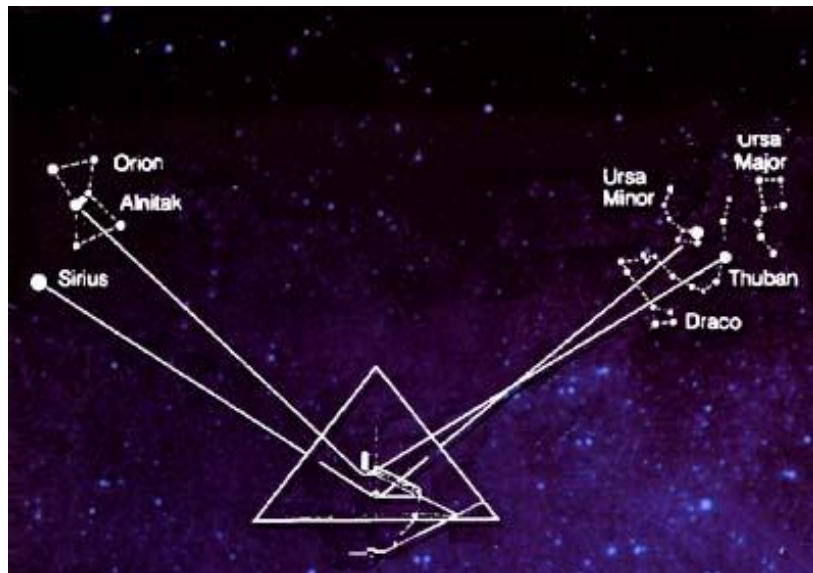


Figure 1. The proportionality of the astronomical Great Pyramid triangle

It may not be obvious at all, but the proportionality where **AB** is to **AM** as **AM** is to **AP** is the geometrical principle of construction for both the Great Pyramid of Egypt and the Platonic solids.

This crucial discovery of principle brings together all four forms of knowledge which Pythagoras had brought back from Egypt to form what became known as the Pythagorean Quadrivium of Geometry, Arithmetic, Music, and Astronomy (GAMA)<sup>3</sup>, which Plato discussed extensively in *Republic, Book VII* as the fundamental form of knowledge for understanding the unity of the universe, provided it is understood properly through the allegory of the cave.

Figure 2 represents the musical step where the ten great circles are partitioned into the twelve divisions of the musical system marked by six Lydian axiomatic singularities of the tenor-soprano, contralto-base, and alto-baritone human voices register shifts.

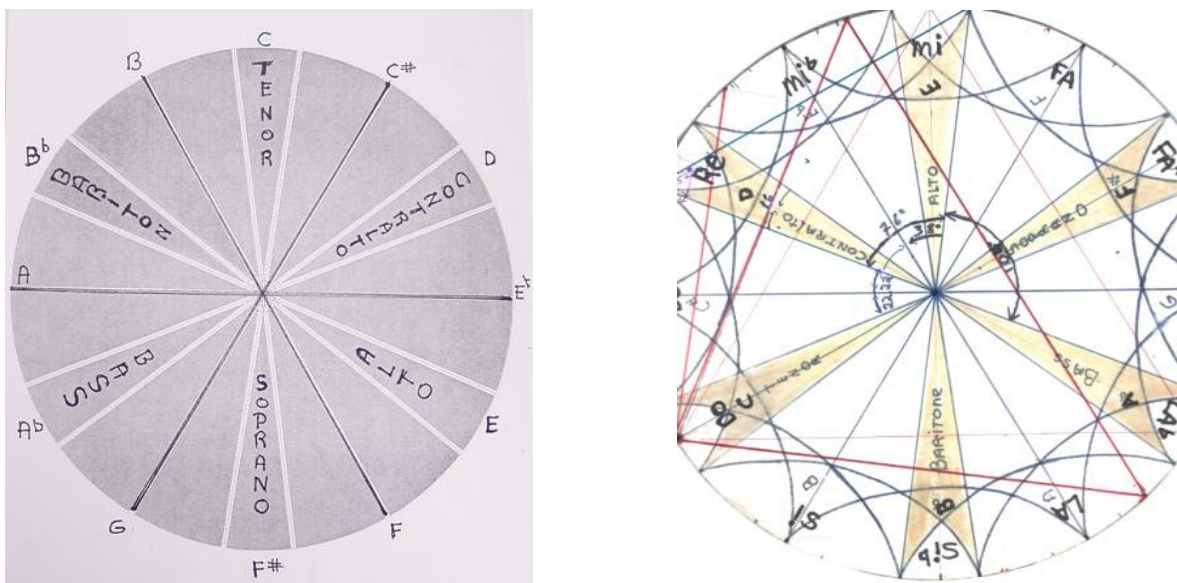


Figure 2. The musical harmonic partitioning of the great circles

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<sup>3</sup> See my previous reports: [RIEMANN'S ANALYSIS SITUS, CUSA'S METHOD OF UNFOLDING AND ENFOLDING, AND THE GAMA PRINCIPLE OF COMPOSITION](#), and [THE SELF-GENERATING PRINCIPLE OF QUADRATIC RECIPROCITY](#).

The divisions of each of the ten circles of the spherical dodecahedron into  $16^\circ$  and  $22^\circ$  reflect not only the twelve divisions of the octave but also the relationship and placement of the six human voice register shifts representing the natural function of the axiomatic change in the universe. The numbers show that  $2 \times 22 = 44$  plus  $2 \times 16 = 32$  generates the  $76^\circ$  angle of the apex of the Great Pyramid triangle and its base at  $52^\circ$ .

Figure 3 represents the spherical phase of construction of the Platonic Solids. The construction requires 10 intersecting great circles to generate the dodecahedron whose proportionality is also valid for solving the problem of the doubling of the cube.<sup>4</sup> What counts, however, is not the numbers but the proportionality.

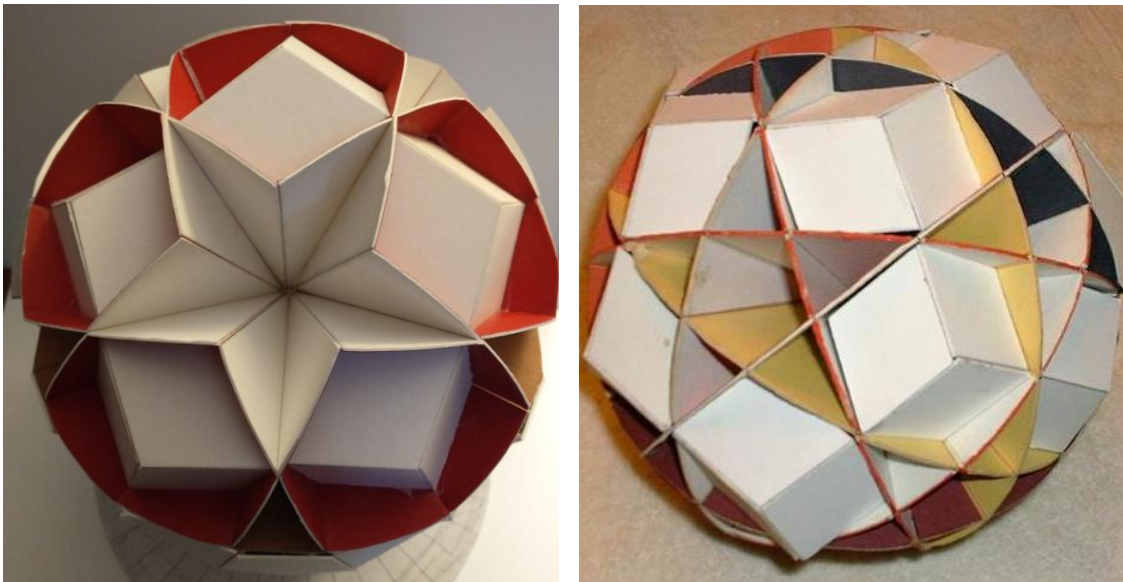


Figure 3. The ten-circle Great Pyramid sphere for doubling the cube, generating the musical well-tempered register shift ordering, and the dodecahedron.

The most fascinating aspect of the Great Pyramid is its astronomical dimensionality. Foremost, the Great Pyramid was never meant to be a physical memorial, but rather a mental memorial; not a physical memorial for the body of Pharaoh Cheops, but a physical memorial to his immortal mind and to the minds of

<sup>4</sup> See my report: [THE EGYPTIAN DOUBLING OF THE CUBE](#)

the thousands of Egyptian workers who built it as an astronomical observatory which claimed that "The Day of the Gods is the Year of the Mortals."<sup>5</sup>

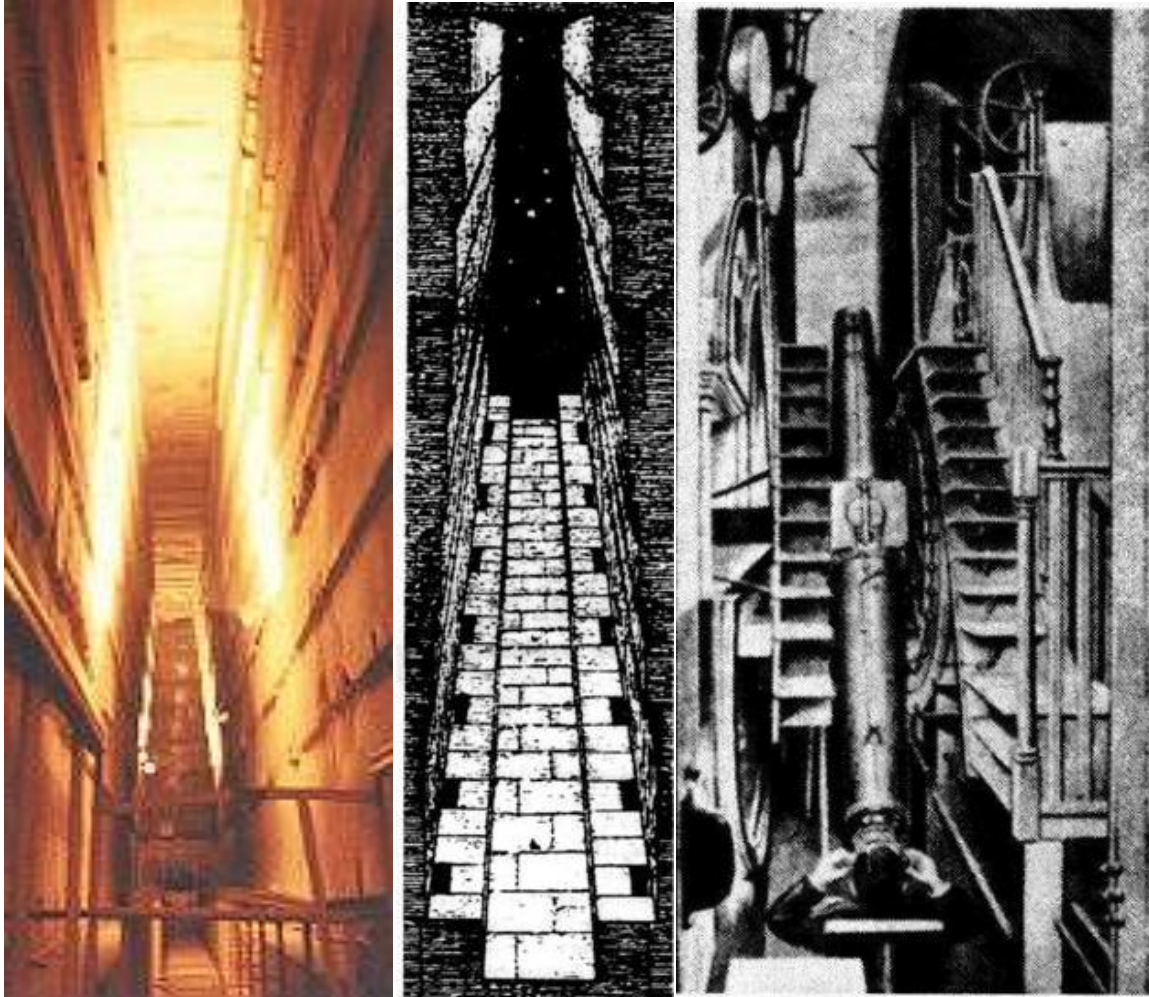


Figure 5.

The grand gallery of  
The Great Pyramid

The transit circle at the Astronomical  
Royal Observatory in Greenwich

This Egyptian discovery of principle demonstrates that the best way to raise Sand lay heavy stones is not with your hands, but with your mind. The grand gallery of the Khufu Pyramid was not meant to lead to the chamber of a mummy, but to account for the yearly progress in astronomical knowledge that the workers acquired by studying the relationship of the geometrical harmony of the stars, the constant orientation of the grand gallery with the Celestial North Pole Star, and the

<sup>5</sup> See my report: [\*Pythagorean Spherics: The Missing Link Between Egypt and Greece.\*](#)

development of their minds during the after-work evening hours of their construction labor of the Great Pyramid. Such a performative constructive principle is emphasized by the fact that the four shafts of the Great Pyramid were aligned to four prominent stars in the Ancient Egyptian night sky: Beta Ursa Minor and Alpha Draconis in the northern sky and, in the southern sky, Alnitak in the Orion Constellation and Sirius in the constellation of Canis Major. Ancient Egyptians called Sirius the “Nile Star” because it always returned before the river rose, thus announcing the rise of the floodwaters that nourished the land.

It is that harmonic pathway of astronomical knowledge and geometry that its architect, Imhotep, had used for his students to measure the proportionality of the great solar year cycle of 25,920 years and the span of human life which he considered to be 72 years. Imhotep had his students measure the ancient Puranas projection that said: “*The day of the Gods is the year of the mortals.*”

That poetical expression became the first scientific expression of the partitioning of the circle into 360 degrees. One degree of change on the circle of the ecliptic was made to correspond to 72 years of an average, healthy human life. Then, because this motion was not a real motion, but rather a resting motion of the earth's axis being reflected on the circular path of the celestial pole, at an angle of approximately 23.5 degrees, Imhotep saw in the precession of the equinoxes a measure of infinity, which Plato later called the “*moving image of eternity.*” Thus, Imhotep constructed the fixed division of the circle based on a partitioning of 360 years, and applied it to precession; that is,  $72 \times 360 = 25,920$ . For that purpose, he established the following series of apportioning in which the lifetime of man was made proportional to the cycle of the great year of precession: the cycle of *Alpha Draconis* to its original position after 25,920 years of motion. Also for that same purpose, he established the following series of apportioning in which the lifetime of man was made proportional to the cycle of the great year of precession:

1	360
2	720
4	1,440
/8	/2,880
16	5,760
32	11,520
<u>/64</u>	<u>/23,040</u>
Total = 72 years	Total = 25,920 years



The forward slashes “/” of the ancient Egyptian notation represent the two proportional values that must be added to one another in order to obtain the desired total. The values of  $8 + 64 = 72$  are proportional to  $2,880 + 23,040 = 25,920$ . Thus, the multiplication of  $72 \times 360 = 25,920$  becomes the metaphor of the proportionality of the two different manifolds, in which the yearly cycle of human life  $1/360$  is made proportional to the great solar year, or the day of the gods,  $72/25,920$ .

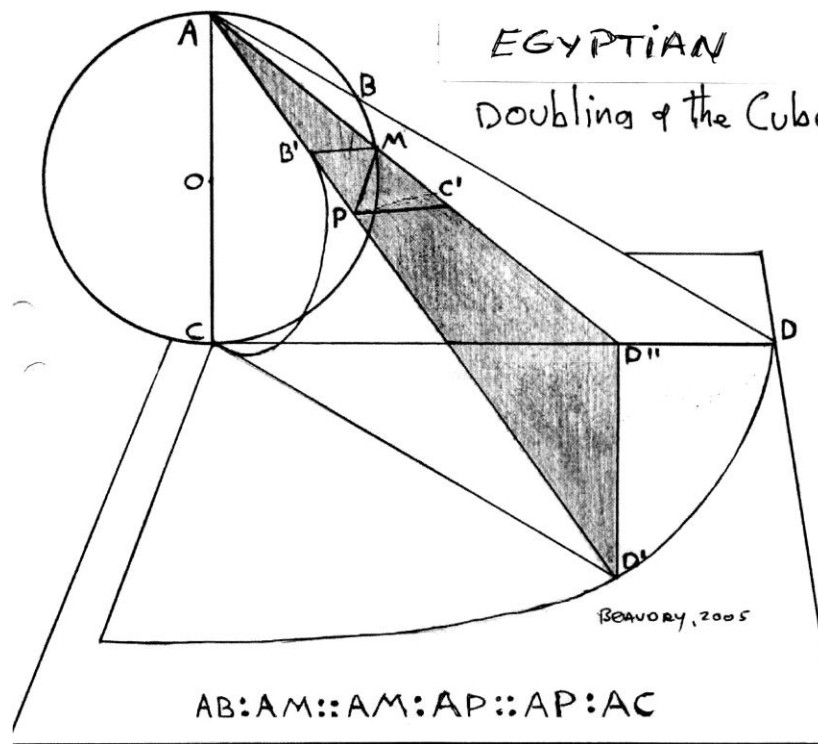


Figure 6. The Egyptian doubling of the cube. See my report: [THE EGYPTIAN DOUBLING OF THE CUBE](#)

This is also the way Nicholas of Cusa described the proportionality of the human mind as a synthetic self-moving number in relationship with God’s Mind:

“Philosopher: Continue by explaining how it is that the soul is self-moving number.

“Layman: I will do as best I can. I think that no one can fail to agree that mind is a certain living divine-number (1) that is very excellently proportioned for having an aptitude for reflecting the divine harmony and (2)

that enfolds all sensible, rational, and intellectual harmony (and whatever else can be said more elegantly about this topic). [Mind is this living divine number] to such an extent that whatever number, proportion, and harmony proceed from our mind resemble our mind as little as our mind resembles the Infinite Mind. For although mind is a divine number, nevertheless it is number in such a way that it is a simple oneness that of its own power produces its own numbers. Hence, that which the proportion of God's works is to God, the proportion of our mind's works is to our mind itself."<sup>6</sup>

### THE POWER OF LEIBNIZ'S PRE-ESTABLISHED HARMONY

It is this sort of pre-established harmony that Leibniz discovered inside of ordinary counting numbers. He explained to the two Sophies (Sophie, Electress of Hanover, and Queen Sophie Charlotte of Prussia) the reason for the unique nature of the human mind by demonstrating how three series of numbers can reflect the natural monadic unity of their congruence with God's Mind. He wrote:

“It is good to give an example. Let us take in order the numbers: 0 1 2 3 4 5 6 7 8 9 10 etc. and then their squares: 0 1 4 9 16 25 36 49 64 81 100 etc., and the differences between these squares: 1 3 5 7 9 11 13 15 17 19 etc. We find that the differences between the squares of the numbers taken in order are the odd numbers, again in order; and after having tested a long sequence of numbers, and found that this holds good, we justifiably presume that it will always continue to hold good to infinity; but we do not thereby see either the necessity or the cause of it, which depends on certain demonstrative reasons taken from the source, or *a priori*. Souls capable of these reasonings are called ‘minds,’ and it can be rightly said of them that they are made in the image of God, and that there is a society between God and them, so that with regard to them, God is not only what an architect is to his building, but also what a Prince is to his subjects.”<sup>7</sup>

Why would such a pre-established harmony exist among numbers? And what is the necessity for such a divine *a priori* ordering? What is the purpose and

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<sup>6</sup> Nicholas of Cusa, *DeMente12-2000.pdf* ([jasper-hopkins.info](http://jasper-hopkins.info)), p. 556.

<sup>7</sup> In [Leibniz and the Two Sophies: The Philosophical Correspondence](#), Edited and translated by LLOYD STRICKLAND, Iter Inc. Centre for Reformation and Renaissance Studies, Toronto 2011, p. 198-99.

reason for it and what sort of assurance does it give us? Perhaps God might have had a purpose to prompt us to look for a pre-established state of affairs in the universe for the same reason that we can be assured with the certainty of truth when we think of ourselves as thinkers in opposition to our sensual experience. In letter 49 of June 1702, Leibniz wrote to the Queen of Prussia, Sophie Charlotte:

“Being itself and truth are not grasped entirely through the senses. For it would not be impossible that a creature have long and well-ordered dreams resembling our life, so that everything it thought it perceived through the senses were nothing but sheer appearances. Therefore there has to be something beyond the senses which distinguishes the true from the apparent. But the truth of the demonstrative sciences is exempt from these doubts, and must even serve to judge the truth of sensible things. For as able ancient and modern philosophers have already rightly pointed out, even if everything I think I see were only a dream, it would still be true that I, who thinks while dreaming, would be something, and would indeed think in many ways, for which there will always have to be some reason.

“So what the ancient Platonists have said is very true, and very worthy of consideration, namely, that the existence of intelligible things, and especially of this self which thinks and which is called the mind or soul, is incomparably more certain than the existence of sensible things, and that therefore it would not be impossible, speaking in metaphysical rigor, that there should ultimately be only these intelligible substances, and that sensible things should be nothing but appearances. Whereas our inattention makes us take sensible things for the only real things. It is also right to note that if while dreaming I discovered some demonstrative truth, mathematical or otherwise (as can indeed be done), it would be just as certain as if I were not asleep. This shows the extent to which intelligible truth is independent of the truth or the existence outside of us of sensible and material things.

“This conception of being and truth is therefore found in this ‘self’ and in the understanding rather than in the external senses and in the perception of external objects.”<sup>8</sup>

Thus, if one doesn't pay attention to what lies behind the perceptions of what appears to be reality, one cannot distinguish what is true or false, and therefore, one cannot identify what is the cause of being sidetracked into not thinking, or what is the cause of the joy which comes with the discovery of principles. In other words, if you know your mind only through your body, you are in real trouble. Let's push Leibniz's argument a step further. You can demonstrate the fundamental unity of number as a true “self” like the human mind by constructing the following module for all numbers. (See Figure 7.)

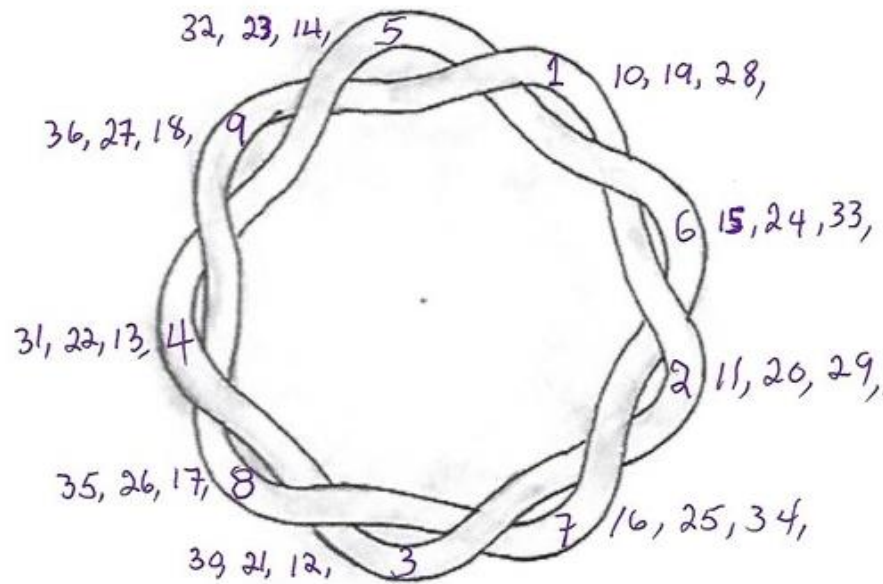


Figure 7. Note that the addition of all numbers taken two by two (3+7, 8+2, 4+6, 9+1, and 5+5) following 2 (mod. 9) are all reciprocals of 10.

<sup>8</sup> Gottfried Leibniz, Op. Cit., p. 241. See my report:

[12. GOTTFRIED LEIBNIZ AND FRIEDRICH SCHILLER AN INVESTIGATION INTO THE PRINCIPLE OF THE BENEFIT OF THE OTHER-2.pdf \(amatterofmind.us\)](#)

## THE YEARLY CYCLE AND THE MUSICAL SYSTEM

In the spirit of Leibniz and Plato, the reason there are twelve months in the year and twelve tones in the well-tempered musical system is because music and astronomy are the two sisters generating the dodecahedral process of the heavens in the form of pre-established harmony.

The choice for the division of 10 circles (Figure 2.), each into twelve triangles of  $22^\circ$  and six into  $16^\circ$  triangles, is because the timing motion of the universe is based on musical and geometrical intervals which interact with each other through a series of Lydian intervals of physical space-time, thus expressing the universe as a whole as a creative dynamic unity. As Plato stated:

“Thus, said I, These sparks that paint the sky, since they are decorations on a visible surface, we must regard, to be sure, as the fairest and most exact of material things, but we must recognize that they fall far short of the truth, the movements, namely, of real speed and real slowness in true number and in all true figures both in relation to one another and as vehicles of the things they carry and contain. These can be apprehended only by reason and thought, but not by sight, or do you think otherwise?”<sup>9</sup>

When Plato assigned to number, geometry, astronomy, and to music the role of fundamental sciences of the universe, he was attributing the fundamental qualities and quantities of motion in the universe to a mental process capable of estimating proportionality of change as a means of problem solving and not as a means of representing certainty of perception. That is why, following his introduction to the cave allegory, he immediately had Socrates say:

“It is by means of problems, then, said I, as in the study of geometry, that we will pursue astronomy too, and we will let be the things in the heaven, if we are to have a part in the true science of astronomy and so

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<sup>9</sup> Plato, *Republic*, Book VII, 529d.

convert to right use from uselessness that natural indwelling intelligence of the soul.”<sup>10</sup> Plato, *Republic*, Book VII, 530c.

At this point in Plato's dialogue, Glaucon had accepted Socrates' challenge of leaving behind the study of astronomy and he decided to embrace the new difficulties of musical harmony in order to become a useful lawgiver.

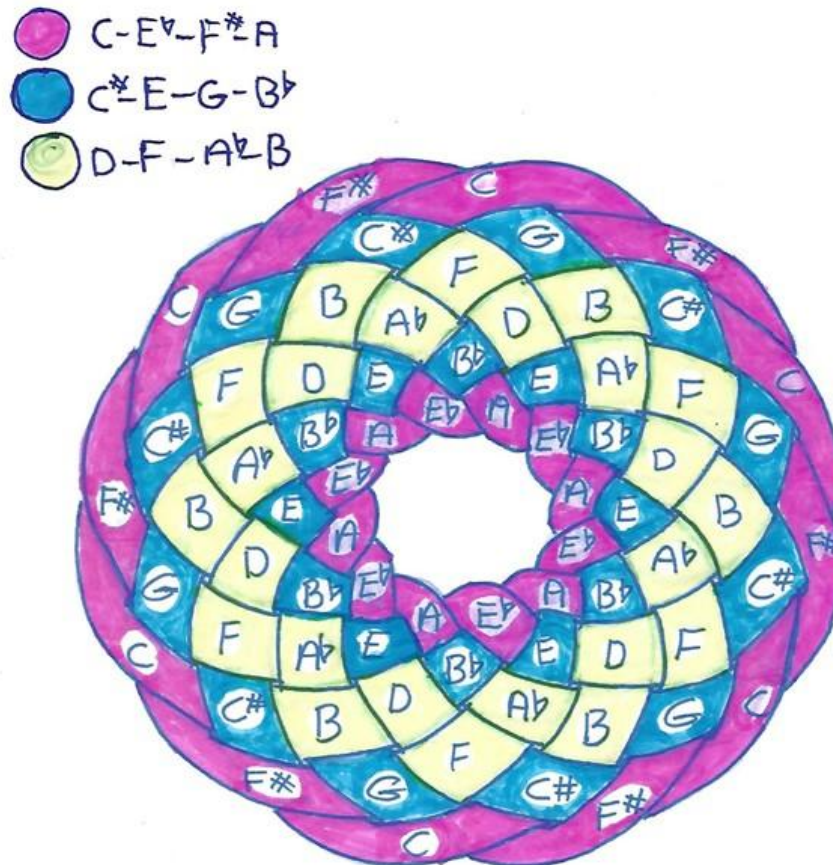


Figure 8. Six octave Lydian divisions of the musical system where red generates green, green generates yellow, and yellow generates red.

Plato is looking for a mental arrangement which brings together into a consonant form of knowledge, the domains of geometry, arithmetic, music, and astronomy, by investigating what kind of influence each has on the others and on

<sup>10</sup> Plato, *Republic*, Book VII, 531c-d.

what all have among themselves. In that sense, for Plato, the unique task of the musician must be similar to the task of the astronomer. The issue is not to compare what you can see (astronomy) with what you can hear (harmony); the issue is to understand the epistemological matter of the quadrivium as a higher unit of action. As Plato stated:

“The musician’s method is the same as the astronomer’s: they both look for numerical ratios of the concordances, which reach the ears; and they do not elevate their minds to the level of problems which deal with the harmonic numbers and those that are not, and to the consideration of where the difference between them comes from.

“This is a transcendental work, he said.

“At any rate, it is rather useful, I said, for the discovery of the beautiful and the good, but of no use if otherwise pursued.

“That is quite possible, he said.

“And what is more, I went on to say, if while investigating all of these domains of knowledge that we have looked into we succeed in discovering the relationships and kinship they have with one another, and we succeed in demonstrating the nature of what links them together, then I believe that such a study could really bring us to our objective, and that we will not have wasted out time, otherwise all of that would have been for nothing.

“I agree with you, he said, but Socrates, you are talking about an infinite task.

“I am talking about the prelude, I said, what else are you talking about? Don’t you realize that all of this is only the preamble to the musical harmony that we have to learn? I hope you don’t think for a minute that those who are said to be versed in those domains of knowledge are true dialecticians?”<sup>11</sup>

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<sup>11</sup> Plato, *Republic*, *Book VII*, 531c-d, translated by the author.

Is Socrates anticipating Bach's first Prelude in C major which deals precisely with discovering the difference between the dissonance and consonance within the affinities of three series of minor thirds? Or, did Bach consciously complete Plato's idea on this matter of epistemology?



Figure 9. J. S. Bach Prelude 1, in C Major. The three Lydian Spirals. Measures 12, 14, and 22.



Each of the three colored measures (12, 14, and 22) of Bach's Prelude in Figure 9 corresponds to a Lydian spiral identified in Figure 8. The purpose of such double Lydian spirals is to demonstrate a change of key from the dissonant unresolved nature of a series of minor thirds into their resolution in the change of relationship where the tonic generates dominant generates the dominant, the dominant generates the sub-dominant, and the sub-dominant generates the tonic.

### PAYING ATTENTION TO THE INTENTION

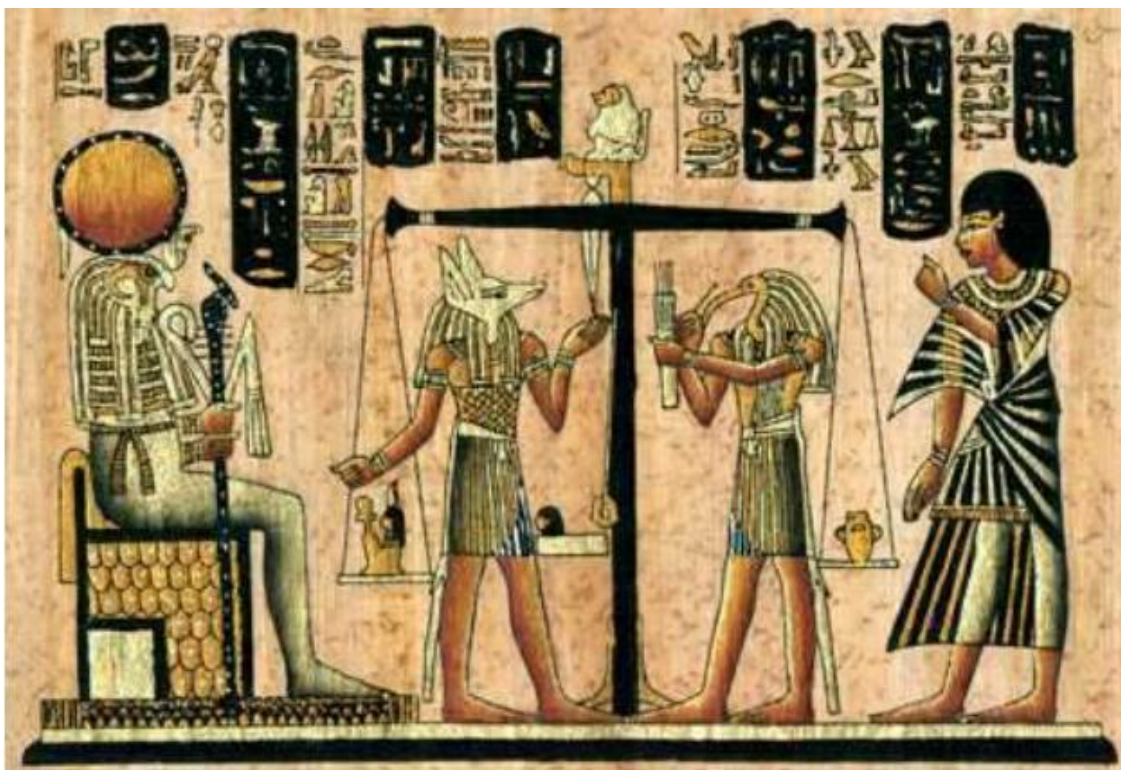


Figure 10. Egyptian funerary papyrus depicting the judging of the dead and the weighing of souls (21st Dynasty). By the Ma'at principle, the heart which is as light as feather (freed of rage and envy) will achieve immortality.

Why does this platonic quadrivium proportionality have the clarity of *hypothesizing the higher hypothesis*? Why are all Egyptian wall representations of three dimensional objects reproduced in two-dimensional forms? The reason is a matter of proportionality; because a lower dimensionality cannot understand and contain within itself the characteristics of an object coming from a higher manifold. Since the two-dimensional wall is flat, all objects reflected on it must be

represented proportionately as flat, and therefore, any object which is reflected on it from a higher manifold must lose its higher disproportional characteristics.

For this reason, at the time of Ancient Egypt, a proper three-dimensional representation of a human being could only be in the form of a statue, because the cubic form of the stone is a third-dimensional manifold. In Ancient Egypt, there was no reason for anyone to assume or to know that a three dimensional object could be represented on a two-dimensional plane. From that standpoint of intention, the Egyptian artist was perfectly correct in respecting the physical conditions of the manifold he was working with. Of course, this physical limitation will axiomatically be transformed during the Italian Renaissance with the introduction of perspective on wall paintings. However, then again, proportionality becomes the crucial issue of artistic intention.

For a similar reason, sense perception is not able, in itself, to distinguish between smallness and largeness. Thus, a naïve person who is dominated by sense perception is incapable of understanding higher conceptions of human life. Nor can a pragmatist such as Aristotle ever understand someone like Plato; for the same reason a positivist is incapable of seeing the difference between the vulgar mathematics of AI and the philosophical mathematics of humans. Finally, that is why a British oligarch is incapable of understanding the American Idea of Independence. Let me take this idea one step further, which is the Lydian pathway where *this is to this as that is to that*.

It is with the idea of a Lydian proportionality of three terms, or of combining four ideas or more by way of three means, as a measure of everything and of itself, that Plato attributed the essential unity of universal progress. Here is how Plato described the Lydian pathway of the soul of the universe in *The Timaeus*:

“Wherefore also God in the beginning of creation made the body of the universe to consist of fire and earth. But, two things cannot be rightly put together without a third; there must be some bond of union between them. And the fairest bond is that which makes the most common fusion of itself and of the things which it combines, and proportion is best adapted to affect such a union. For whenever in any three numbers, whether cube or square,

there is a mean, which is to the last term what the first term is to it, and again, when the mean is to the first as the last term is to the mean – then the mean becoming first and last, and the first and last both becoming means, they will all of them of necessity come to be the same, and having become the same with one another will be all one. If the universal frame had been created a surface only and having no depth, a single mean would have suffice to bind together itself and the other terms, but now, as the world must be solid, and solid bodies are always compacted not by one mean but by two, God placed water and air in the mean between fire and earth, and made them to have the same proportion so far as was possible – as fire is to air so is air to water, and as air is to water, so is water to earth – and thus he bound and put together a visible and tangible heaven. And for these reasons, and out of such elements, was harmonized by proportion, and therefore has the spirit of friendship, and having been reconciled to itself, it was indissoluble by the hand of any other than the framer.”<sup>12</sup>

Additionally, in *Republic, Book VII*, Plato used a similar process to establish the proportional degrees of knowledge of the human mind such that “as essence is to generation, so is intelligence to opinion, and as intellection is to opinion, so is science to belief, and epistemological reflection is to image thinking or surmise.”<sup>13</sup>

Thus, the key to *hypothesizing the higher hypothesis*, as Lyndon LaRouche proposed, lies in the cognitive proportionality of bringing together the greatest ideas that mankind has ever produced; that is, for example, by combining together the minds of Imhotep, Pythagoras, Socrates, Plato, Cusa, Leibniz and LaRouche.

The intellectual effort this requires, however, is to abandon the approach by analytical regression and replace it with a synthetic hypothesizing process of progression which proceeds from the top down. It is such an effort that Lyndon LaRouche developed through the method of *hypothesizing the higher hypothesis*, in complete opposition to today's dogma of the Aristotelian deductive treatment of sense-certainty. LaRouche's discovery of a synthetic approach to what Plato called

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<sup>12</sup> Plato, *The Timaeus*, 31c-32c.

<sup>13</sup> Plato, *Republic, Book VII*, 334a.

cognitive proportionality marks the following three progressive steps for the future development of mankind:

“The central feature of my original contribution to the Leibniz science of physical economy is the provision of a method for addressing the causal relationship between, on the one side, individuals’ contributions to axiomatically revolutionary advances in scientific and analogous forms of knowledge, and, on the other side, consequent increases in the *potential population-density* of corresponding societies. In its application to political economy, my method focuses analysis upon the central role of the following, three-step sequence: first, axiomatically revolutionary forms of scientific and analogous discovery; second, consequent advances in machine-tool and analogous principles; finally, consequent advances in the productive powers of labor.”<sup>14</sup>

Thus, it is the proportional intention that counts; it is only through a matter of trust in the good will of your partners that economic progress can take place. As LaRouche stated in his paper **On a Basket of Hard Commodities: Trade without Currency**: “*The issue of economy is, therefore, not the exact price to be placed on any commodity, but the good will expressed in the way a reasonable estimate of a fair price is adopted.*”

This is also the discovery of principle that Russian President, Vladimir Putin, relayed during the June 7, 2024 Q&A Session of the 27<sup>th</sup> Saint Petersburg International Economic Forum<sup>15</sup> where he criticized the current US monetary and economic system:

“Of course, the United States exploits its monopoly position in the global financial market, and it earns a lot from this exploitation. According to publicly available data, the United States conditionally owes the world economy \$54.3 trillion.

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<sup>14</sup> Lyndon LaRouche, **On LaRouche’s Discovery**, The Schiller Institute, November 21, 1993.

<sup>15</sup> **Plenary session of the St Petersburg International Economic Forum • President of Russia (kremlin.ru)**

“What does this figure consist of? \$12.6 trillion is what individuals hold in their bank accounts and just in their pockets, under the mattress, as we say, outside of the borders of the United States. In addition, another \$10 trillion was taken by American companies. And this is \$22.6 trillion, that is not backed by anything, nothing but confidence in the American economy. The remaining (part of the) \$54.3 [trillions] is what citizens of other countries have invested in American companies, and their investments in American companies are secured by the reliability of these companies, and their value. Their reliability also depends on the American economic system, in the final analysis.

“What is happening in the world in this regard? Volumes of the American economies are shrinking, and their fundamentals are cracking from time to time. I mean not only their debt, which is off the charts, but also the fact that they are not always able to cope with the inflation targets (they) set for themselves. They have set inflation targets of 2%, and (then) they fly out (of control), as was the case most recently during the pandemic, to over 7.8%, which undermines confidence in the American economy....”<sup>16</sup>

Now you can understand why the BRICS countries are joining together with Russia and China to form a new world economic system.

### **WHAT IS AN AXIOMATIC CHANGE?**

One of the biggest errors of judgment made in the history of military strategy is when the British oligarchy considered that the slow boiling of a frog in hot water can also be applied to human beings. This only goes to show the limits of British Intelligence about both frogs and human beings.

This evil story of slowly boiling a frog to death, because it cannot sense a slow change in the temperature of the water, is pure sadistic mythology, which is based on the false belief that if you increase the heat in only small amounts, the animal will not sense the change and will therefore be stupid enough to let itself boil to death. Not only is this not true about human beings, but is not true about frogs either.

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<sup>16</sup> [Morning Briefing for Saturday, June 8, 2024 \(larouche.com\)](http://www.larouche.com/).

The false underlying assumption, here, is that human beings cannot change. Politically speaking, if you slowly accept corruption, such as fascism for instance, that decision might eventually kill your soul, and you would not have the courage to tell the truth and warn other people against it. Such is the policy that NATO governments have applied since the beginning of the Russian intervention in Ukraine, in February of 2022, in order to keep the masses quiet, while slowly causing them to despair, day in and day out, under the Malthusian policy of reducing world population.

What is the best political opposition to this fascist challenge? Forty-eight years ago, Lyndon LaRouche saw this coming and said that the current Anglo-American liberal construct of geopolitics for population reduction was evil and self-destructive. The Anglo-American liberal elites did not believe him then, and now their policy of frog boiling is backfiring on them and their system is falling apart, because people are changing. How did that happen? This is how Ray McGovern put the matter in a nut-shell:

“Biden took office in 2021, his advisers assured him that he could play on Russia’s fear (sic) of China – and drive a wedge between them. This represents the ‘mother of all errors’ of judgment, because it brings about the circumstances in which the western ‘Order’ may dissolve.

“This [presumption of Russian weakness] became embarrassingly clear when Biden said to Putin during their Geneva summit ... let me ask a rhetorical question: ‘You got a multi-thousand-mile border with China. China is seeking to be the most powerful economy in the world and the largest and the most powerful military in the world...’.”<sup>17</sup>

However wrong Biden’s assumption about Russia and China may have been, when reporters from around the world saw Putin and Xi Jinping embrace each other following their May 16-17, 2024 summit meeting in Beijing, it became clear that this simple “fact” was the shot registered from around the world which marked

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<sup>17</sup> May 27, 2024, [\*The brink of dissolution: Neurosis in the West as the levee breaks, by Alastair Crooke - The Unz Review.\*](#) See also: [Bing Videos](#)

the end of the Anglo-American Liberal system of colonialism. Here is what LaRouche said 48 years ago about the ordinary use of the term “fact”:

“For reasons we shall immediately indicate, over prolonged periods – decades or more – within the experience of this society, certain occurrences and groups of occurrences have indeed the practical significance implied by the ordinary worker’s usage of the term ‘facts.’ Abruptly, as society plunges into a crisis, those habituated notions of facts cease to function; the world no longer ‘makes sense’ in the terms of reference to which the worker has previously become accustomed. New definitions of what constitute a ‘fact’ are urgently wanted at that point.

“Either that search for the new definitions occurs through a kind of floundering-about, in which case fascism and the early end of civilization is almost certain, or a more direct approach to developing the wanted new definitions is employed, in which case we probably win – there are no absolute guarantees in any kind of warfare, political struggles included – and humanity survives quite successfully.”<sup>18</sup>

Have a look at the following three “facts” and draw your own conclusion:

Fact #1: Sir Halford Mackinder’s sacred rule of geopolitics (divide and conquer) is dead and the general population is beginning to reject corruption.

Fact #2: Chinese and Russian collaboration marks the axiomatic moment when a new world order is taking shape and the British-American “rules based order” self-destructs.

Fact #3: The 8,000-word Chinese-Russian statement of cooperation is a detailed work-plan similar to LaRouche’s International Development Bank program for the

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<sup>18</sup> Lyndon LaRouche, [\*Heuristic Applications of the Higher Theory of Manifolds To The Current Strategic and Subsumed Tactical Situation\*](#), EIR, Vol. 3, No. 16, April 19, 1976, p. 14.

world to develop in the future.<sup>19</sup> Former British diplomat, Alistair Crooke, had an interesting insight on this matter:

“On 18 May in Moscow, in the wake of the latest Xi-Putin summit – as MK Bhadrakumar [notes](#) – Lavrov predicted an escalation in western weapon supplies to Ukraine, reflecting not only the Biden’s election need to be seen ‘facing down Russia, but also the reality that *“the acute phase of the military-political confrontation with the West”* will continue, in *“full swing”*”.

“The western thought processes, Lavrov said, are veering round dangerously to “the contours of the formation of a European military alliance – with a *nuclear component*”. Lavrov lamented that *“they have made a choice in favour of a showdown on the battlefield: We are ready for this”*. *“The agenda to inflict a strategic defeat on Russia militarily and otherwise – is pure fantasy and it will be resolutely countered”*”.

“European military inadequacy explains, presumably, the mooted notion to add a nuclear component.

“Put plainly, with the U.S. unable to exit or to moderate its determination to preserve its hegemony, Lavrov sees the prospect for increased western weapons provision for Ukraine. The discourse of military escalation is in fashion in Europe (of that there is no doubt); but both in the Middle East and Ukraine, western policy is in deep trouble. There must be doubts whether the West has either the political will, or the internal unity, to pursue this aggressive course. Dragging wars are not traditionally thought to be ‘voter friendly’ when campaigning reaches its peak.”<sup>20</sup>

## CONCLUSION

Hypothesizing a hypothesis is an actual shaping of the future through final causality; that is, through intentionality. It is an actual future realization taking place presently in the simultaneity of temporal eternity of your mind like the realization of a sense of accomplishment which generally takes place in constructive geometry.

**FIN**

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<sup>19</sup>Xi Jinping, [MEDIA STATEMENT FOLLOWING RUSSIA-CHINA TALKS](#), May 16, 2024. See also: [RUSSIAN-CHINESE TALKS](#), May 16, 2024.

<sup>20</sup>Alistair Crooke, Op. Cit.