
WHAT DOES 'PURSUIT OF HAPPINESS' MEAN FOR PLATO?

How to think differently from a reciprocal time-reversal action

By Pierre Beaudry, 8/7/2024

“The man who makes everything that leads to happiness depends upon himself, and not upon other men, has adopted the very best plan for living happily. This is the man of moderation, the man of manly character and of wisdom.”

Plato, *Republic*.

FOREWORD

When I first began to investigate the idea of the “pursuit of happiness” I did not realize how far it would take me. My investigation first directed me to David Shavin’s article, [Leibniz to Franklin On 'Happiness' \(schillerinstitute.com\)](http://schillerinstitute.com), which reported on how Benjamin Franklin had discussed the Leibniz idea of “life, liberty, and the pursuit of happiness” a good ten years before the signing of the Declaration of Independence.

But subsequently, I discovered that this principle was meant to remedy the same flawed system of justice which had led to the crucifixion of Christ, to the burning of Jeanne d’Arc at the stake, and to the condemnations of Lyndon LaRouche for crimes he did not commit. That is when I realized that the “pursuit of happiness” had to involve a passionate *Gethsemane* moment because it implied the shock of an axiomatic change to unify mankind *in the simultaneity of temporal eternity*.

Such a Platonic form of thinking about the Good is meant to replace the practical Aristotelian form of thinking based on the best of two evils. As LaRouche stated on this subject:

“If I am wise, then 50 years after my death, in looking back at my mortal life, I know that from the beginning with my birth, to the end with my death, that my truest self-interest was the preservation and enhancement of that which made my having lived important to those around me and those who came after me.

“That is the beginning, I think, of true wisdom; that is the beginning of the Passion, which sometimes enables each of us when called, to walk through our own peculiar kind of Gethsemane. It is from this standpoint, that the mind of an individual such as our own, can efficiently comprehend history in the large.”¹

INTRODUCTION

Today, the “pursuit of happiness” principle of the 1776 American Declaration of Independence should be considered as the fundamental right of every individual and every nation on Earth, in their efforts to determine their own destiny within mankind as a whole. However, there is no longer any pursuit of happiness in the United States, today, because people are divided and that principle is no longer understood nor promoted. The significance of happiness as a principle and human right has disappeared almost completely from most people’s minds and even from school books, as if it had been a passing fancy that our forefathers had toyed with for a moment, but which had no longer any significance.

Each of us, therefore, must be concerned about this in the same way that Benjamin Franklin expressed the matter when he answered the lady who had asked what kind of government he was giving us, and Franklin replied: “A Republic, Madam, if you can keep it.”

¹ Lyndon LaRouche, [In the Garden of Gethsemane](#), EIR, March 5, 2021, p. 33.

Whether this lady understood or not the profound significance of Franklin's answer is not the point; the point is that the American concept of "pursuit of happiness" is more complex than it appears to be at first glance, because it does not simply involve a commitment to defend the Republic. It also implies a fundamental relationship to truth and to justice as Plato's *Republic* dialogue demonstrates. This Platonic approach is necessary for understanding the concept, otherwise, if Americans lose the "pursuit of happiness" for mankind as a whole, the world will inevitably be in an extreme danger of extinction in the very near term.

Ask yourself the question: Is China included in the American dream of the "pursuit of happiness"? No? Why not? Why is the present American Government excluding China from the "pursuit of happiness"? Is China not attempting to establish, today, the same future as Americans did in 1776? The irony, here, is that once you discover that both the Chinese and the Americans have the same purpose in life, then you discover what the "pursuit of happiness" is really all about.²

LEIBNIZ AND THE 'PURSUIT OF HAPPINESS'

In his very useful article titled [Leibniz to Franklin On 'Happiness' \(schillerinstitute.com\)](#), published in 2003, David Shavin identified the Leibnizian idea of "happiness" in the following manner:

"The Founding Fathers did not confuse "happiness" with pleasant entertainment, a 'good time,' or material possessions. Happiness, or felicity, was and is the composition of the universe by the Creator, such that the physical, objective conditions of existence and life are uniquely addressed and solved by the free exercise of man's subjective, playful, and agapic capacities i.e., liberty. It would not be Leibniz's 'best of all possible worlds,' had the Creator flubbed it, and created a universe where the freedom of man was not uniquely necessary for life. 'Life, liberty, and the pursuit of

² On June 13, 2024, [Global Times](#) reported: "There has been a breakthrough for the Huanliu-3 (HL-3) tokamak, also known as China's next-generation "artificial sun," with researchers discovering an advanced magnetic field structure, a world-first achievement and key step toward enhancing the control capacity of nuclear fusion devices."

happiness,' is not a laundry list of rights. They are, and were for Benjamin Franklin, an encapsulization of Leibniz's political philosophy.”³

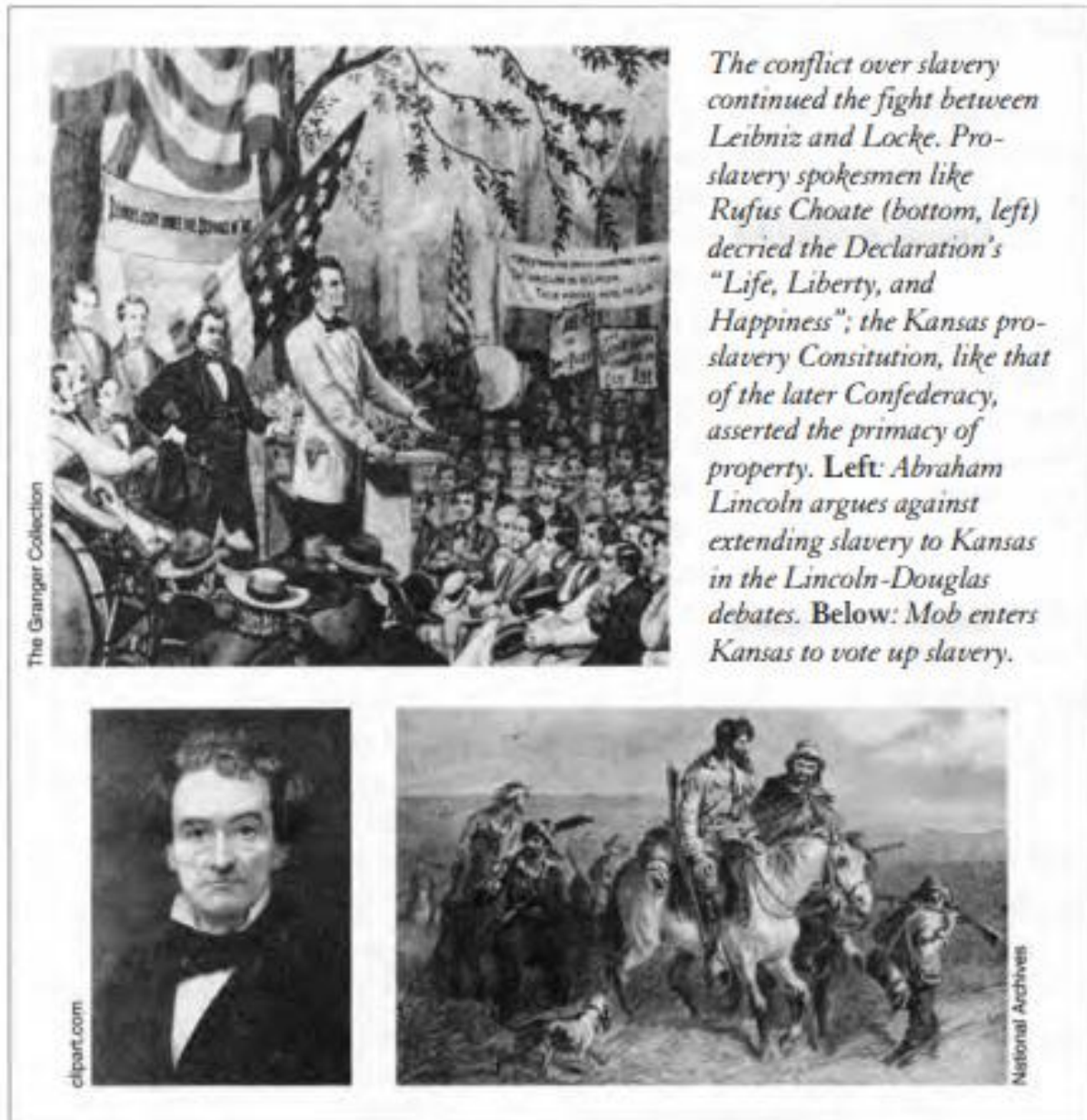


Figure 1, David Shavin's article, [Leibniz to Franklin On 'Happiness'](http://schillerinstitute.com) (schillerinstitute.com)

³ David Shavin, [Leibniz to Franklin On 'Happiness'](http://schillerinstitute.com) (schillerinstitute.com), Fidelio Magazine, Vol. 12, No. 1, Spring 2003, p. 45.

Shavin reported on how the American use of the Leibnizian concept of “happiness” was included in the Declaration of Independence as a polemical idea against the idea of “property”, which was the British argument that John Lock had raised against Leibniz. Thus, “property” became the very concept that the confederacy opposed to “happiness.”

The value of Shavin’s article, [*Leibniz to Franklin On 'Happiness'*](#) ([*schillerinstitute.com*](http://schillerinstitute.com)), is to be found not only in discovering how Benjamin Franklin had discussed the Leibniz idea of “life, liberty, and the pursuit of happiness”, but also in discovering the details of how the British oligarchy subverted the purpose of the American Constitution with the idea of replacing it with a Confederate Constitution, which was based on having slavery become the essence of property. This may be difficult to understand for some people, but this is the reason why citizens in the United States today, identify that the purpose of the police in America is not for the purpose of protecting the citizenry, but to secure property.

SOCRATIC MIDWIFERY IS AXIOM BUSTING IN THE SIMULTANEITY OF TEMPORAL ETERNITY

Leaving practicalities aside, the Platonic idea of “happiness” refers to the Socratic method of axiomatic change known as maieutics or midwifery, which comes from the Greek word, *maieutikos*. This is the Socratic method of criticizing people’s wrong ideas by way of a polemical dialogue. This is also a method of acquiring knowledge by reminiscence (*anamnesis*); that is, by way of rediscovering ideas by time-reversal within *the simultaneity of temporal eternity*. However, if you consider using this method, you better get ready to receive a lot of blows because of the polemical nature of the method.

It is in Plato’s *Theaetetus* dialogue that the method of acquiring knowledge is first introduced, and where Socrates is portrayed as the “midwife of the intellect.” The crucial point to make, here, is that the function of Socrates’ “midwifery” is an axiomatic challenge to the practical method of thinking which is fundamentally attached to the pragmatic choice of a lesser of two evils.

Midwifery, on the other hand, is an axiom busting method of searching for the Good in the domain of *the simultaneity of temporal eternity*.⁴ Furthermore, the key to making this discovery of principle is located in a time-reversal axiomatic framework that Plato called reminiscence (*anamnesis*) or recollection of a truth which appears to have taken place in the past, but which comes, in reality, from the future and is applied simultaneously to the past, the present, and the future. Such a time-reversal function as *anamnesis* takes place in the mind as if an inversion had been caused by a motion of final causality, which comes from the future and goes back to the past by encompassing the whole of duration of time that Leibniz later characterized as a time of “preestablished harmony.” Socrates described the painful effect that such an axiom busting intervention may cause in the following way:

“Perhaps when I examine your statements I may judge one or another of them to be an unreal phantom. If I then take the abortion from you and cast it away, do not be savage with me like a woman robbed of her first child. People have often felt like that toward me and been positively ready to bite my head off for taking away some foolish notion they have conceived. They do not see that I am doing them a favor. They have not learnt that no divinity is ever ill-disposed toward man, nor is such action on my part due to unkindness; it is only that I am not permitted to acquiesce in falsehood and suppress the truth.”⁵

Indeed, the act of midwife axiom busting may appear to be an aggression against someone’s identity, but it is, in fact, a helpful intervention aimed at improving one’s identity by extracting faulty ideas. However, the act of correcting someone’s fault will always appear to be an act of aggression that people will fear to address because the faulty person will always consider this intrusion as inappropriate and unacceptable: **“How dare you correct me when I know I’m right?”** Indeed, how do you know when you are right and the other is wrong? This is the key question to the pursuit of happiness. One may consider such corrections as the worst things to give or to accept, but they are, in reality, the best

⁴ See Lyndon LaRouche, [The Truth About Temporal Eternity \(schillerinstitute.com\)](http://schillerinstitute.com)

⁵ Plato, *Theaetetus*, 151 c-d., translated by F. M. Cornford.

interventions that one can make; because, that is the kind of “pain” that makes someone’s life worth living. That is the kind of pain that makes mankind immortal.

THE MULTINODAL EFFECTS OF REMINISCENCE INSTEAD OF SENSE PERCEPTION POLARITY

Former U. S. Ambassador Chas Freeman recently made a very important correction in the use of the word “multipolar” as a geopolitical term. He said that the binary notion of “polarity” is inappropriate for international relations and, therefore, the word “multinodal” should be used instead, because it implies multiple relations coming from different directions while converging toward a common purpose of unification of mankind: happiness.⁶ Such multinodal relations are better suited for human relations because they reflect the way the mind works. Let me give you an example from Plato.

The time-reversal characteristic of Plato’s reminiscence (*anamnesis*) doctrine is a manifestation of the immortality of the human soul, because it already knows everything there is to know, and when it says it doesn’t know, or that it forgets, it is constantly seeking to rediscover its disposition by remembering what is true and what is untrue about what it knows. This question takes us to the *Theaetetus* where Socrates begins to investigate why perception is not true knowledge and asks if Protagoras was truthful when he said that “any given thing ‘is to me such as it appears to me, and is to you as it appears to you.’” [*Theaetetus*, 152a.]

The truth of that statement is that all human beings perceive in the same manner, but the sensitive content of their perceptions are never the same in all cases. That is what makes humans differ from each other because perception is relative to change and unique to each individual. And, there lies the answer to the question of the truth. Is sense perception true knowledge? No. What is warm to

⁶ Ambassador Freeman stated: “A new world order is coming into being. Many call it “multipolar,” but it is better described as “multinodal.” A “pole” is the end of a line between two points. But the emerging order is a three-dimensional network, not a one-dimensional axis, or even a collection of axes. “Nodes” are places where many connections of diverse sizes and intensities originate, terminate, and intersect on differing vectors.” [*Chas Freeman: Return to the Approach of the Peace of Westphalia*](#), EIR, Vol. 51, No. 30, August 2, 2024, p. 7.

you may be cold to me at the same time and vice versa. However since “all things are the offspring of a flowing stream of change” (*Theaetetus*, 152e), how can we know the truth of anything with certainty? Obviously not through sense perception.

All we can say with certainty about perception is that nothing is what it seems to be, because everything is always becoming different and therefore, changing. On the other hand, when change takes place in the domain of knowledge, it is not affected by perceptions of physical space-time; it takes place *in the simultaneity of temporal eternity*; because such a change is axiomatic in nature; that is, it takes a form of change which is not fleeting but permanent – *if you can keep it*. Such is the universal truth of knowledge in the “pursuit of happiness,” which takes place by time-reversal as if it were coming from a preestablished harmonic condition of immortality. This is where the question of time-reversal becomes crucial.

HOW CAN PREESTABLISHED HARMONY COME FROM THE FUTURE?

Why are the questions of reminiscence (*anamnesis*) and of midwifery so different in the *Meno* in comparison with the *Theaetetus*? The answer is time-reversal. This difference is a fundamental discovery of principle because preestablished harmony, as Leibniz understood it, is always something which needs to be discovered in a backward way, since final causality always acts from the future back to the present and toward the past. But, you have to be careful and pay attention to how this idea moves in your mind, as you go through the discovery, because in spite of the fact that preestablished harmony always appears to be located in the past, it actually always comes from the future. Here is what Plato had to say in the *Meno* about the doctrine of reminiscence (*anamnesis*), that is, time-reversal knowledge:

“Socrates: Those who tell it are priests and priestesses of the sort who make it their business to be able to account for the functions which they perform. Pindar speaks of it too, and many another of the poets who are divinely inspired. What they say is this – see whether you think they are speaking the truth. They say that the soul of man is immortal. At one time it

comes to an end – that which is called death – and at another is born again, but is never finally exterminated. On these grounds, a man must live all his days as righteously as possible. For those from whom

Persephone receives requital for ancient doom,
In the ninth year she restores again
Their souls to the sun above.
From whom rise noble kings
And the swift in strength and greatest in wisdom,
And for the rest of time
They are called heroes and sanctified by men.⁷

“Thus, the soul, since it is immortal and has been born many times, and has seen all things, both here and in the other world, has learned everything that is. So, we need not be surprised if it can recall the knowledge of virtue or anything else which, as we see, it once possessed. All nature is akin, and the soul has learned everything, so that when a man has recalled a single piece of knowledge – learned it, in ordinary language – there is no reason why he should not find out all the rest, if he keeps a stout heart and does not grow weary of the search, for seeking and learning are in fact nothing but recollecting.”⁸

Why would the soul have nine lives? (“In the ninth year she restores again”)The closest I can get to give an answer to this question is that of all counting whole numbers, 9 is the only One of the Many.⁹ (See Figure 2.) Similarly, Plato may have hypothesized that there must be only 9 life-time moments of opportunities for the soul to remember and to synthesize knowledge in a completed form.

⁷ *Pindar, fr. 133*. Pindar’s view of the soul is that after the body dies, the soul goes to Hades to be judged. The soul comes back to Earth twice after which time Persephone finally releases it in order to take up the body of a king, a hero, or a sage. [The odes of Pindar, including the principal fragments \(sas.ac.uk\)](#)

⁸ Plato, *Meno, 81b-d*.

⁹ See my report: [WHAT GOES INTO A DISCOVERY OF PRINCIPLE](#). June 10, 2024.

Furthermore, Plato believes that when we don't know something, it is because we don't remember it from some previous life-time. The sense of an immortal truth, however, that every human being is able to conceive in his or her own mind, is generally identified with a state of "d  j   vue", which gives us the impression of having been there before, because the impression is so truthful, vivid, and lasting. This impression of truth, however, is always very much present even when it is past, because it clings and belongs to a never ending present moment, a time that never passes into forgetfulness because its duration is meant to be unique and unchangeable. A discovery of principle has precisely that universal characteristic of *temporal eternity*. Take, for example, the reminiscence cycle of 2 (mod) 9:

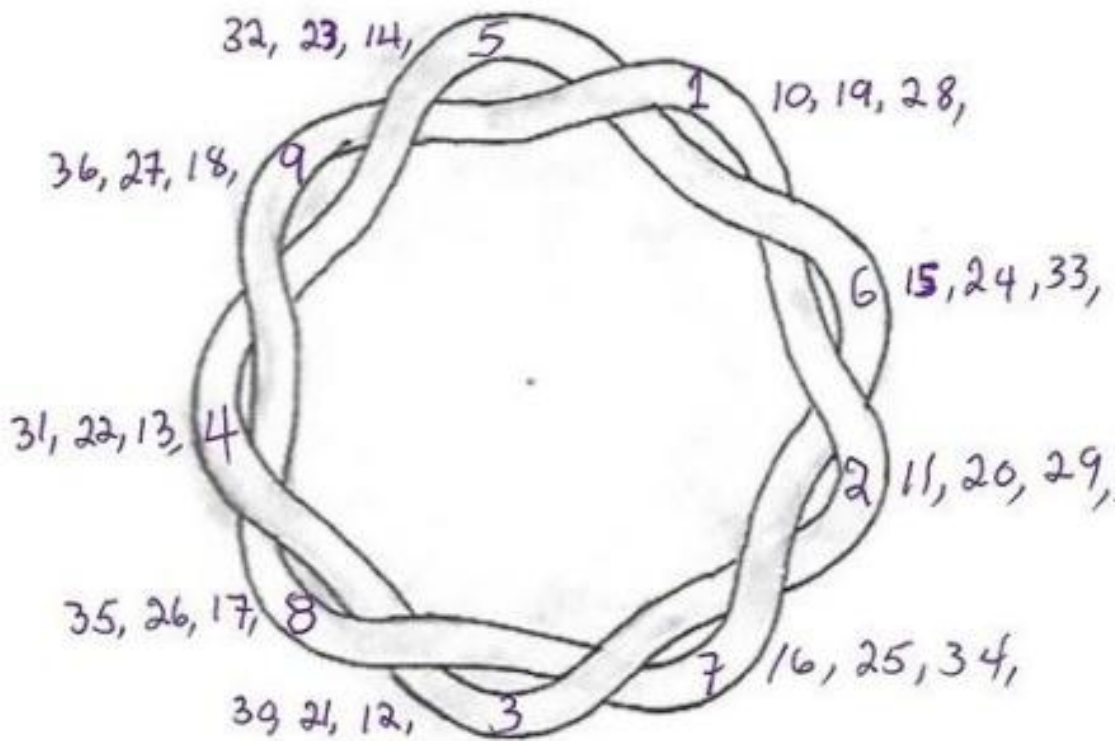


Figure 2. Note that the addition of all the numbers up to 36, when taken two by two as Galactic cycles (3+7, 8+2, 4+6, 9+1, and 5+5), are all reciprocals of 1.

The preestablished harmonic memory cycle of those 36 reciprocal numbers (Figure 2.) is ordered from above in such a way that the value of each never

exceeds 9. *The ironic beauty of this preestablished harmonic memory cycle is that any number you might wish to add will fit into a preordained place because all of the reciprocals of the Galactic cycle of the Poloidal/Toroidal ratio 2/9 are equal to 1. Similarly, any Platonic time-reversal idea of reminiscence (anamnesis) will reflect the same Galactic ability that the human mind has in grasping the gestalt of a higher Platonic One of the Many.*

This illustrates the fact that in the Platonic form of forecasting the future, the oneness does not come from the fact that the soul had a vision of it in some chronological past life, but rather because the recollecting process of the mind's cycle is taking place in the unique time-frame of *the simultaneity of temporal eternity*; that is, in what LaRouche understood to be the residence of true knowledge throughout all time. This means that, among all of the animal species ever created, *temporal eternity* is the only kind of time which can secure the development to the human species as the fundamental One of the Many, because man is the only reasonable animal. In other words, chronological time is for lower forms of life while *temporal eternity* is for human beings only.

WHY IS TIME-REVERSAL THE CRUCIAL FORM OF FORECASTING FUSION POWER?

“The knowable measure, in principle, of the difference between man and all among the lower forms of life, is found in what has been usefully regarded as the naturally upward evolution of the human species, in contrast to all other known categories of living species. The standard of measurement of these compared relationships, is that mankind is enabled to evolve upward, and that categorically, by those voluntarily noëtic powers of the human individual will.

“Except when mankind appears in a morally and physically degenerate state of behavior, such as within the cultures of the tyrants Zeus, the Roman Empire, and the British empire, presently: all actually sane cultures of mankind, have appeared, this far, in a certain fact of evolutionary progress from the quality of an inferior, to a superior species. This, when considered in terms of efficient effects,

corresponds, within the domain of a living human practice of chemistry, to a form of systemic advances, even now leaps, in the chemical energy-flux density of society's increase of the effective energy-flux-density of scientific and comparable expressions of leaps in progress of the species itself: in short, a universal physical principle of human progress.

The healthy human culture, such as that of Christianity, if they warrant this affirmation of such a devotion, for example, represents a society which is increasing the powers of its productive abilities for progress, to an ever higher level of per-capita existence. The contrary cases, 'the so-called zero-growth' scourges, such as the current British empire are, systemically, a true model consistent with the tyrannies of a Zeus, or, a Roman Empire, or a British (better said) 'brutish' empire, such as the types, for us in the United States, of the Bush-Cheney and Obama administrations, whose characteristic has been, concordant with that of such frankly Satanic models as that of Rome and the British empire presently, a shrinking human population of the planet, a population being degraded presently in respect to its intellectual and physical productivity, as under those U.S. Presidencies, most recently. [...]

"A Fusion economy is the presently urgent next step, and standard, for man's gains of power within the Solar system, and, later, beyond." Lyndon LaRouche, [THE FOUR NEW LAWS TO SAVE THE U. S. A. NOW! Not an Option: An Immediate Necessity](#), EIR, June 13, 2014, p. 36-37.

The creative state of mind that LaRouche identified as belonging to "temporal eternity" implies that there exists no fundamental difference between breaking with the errors and illusions of the past and the changing action of the mind which foresees what the "fusion" of humanity should be the way to look at mankind in the future. Both represent a universal duration of *déjà-vue*, in chemistry as well as in history.

At first glance, *déjà-vue* may appear to be something which is located in the past; but when you start investigating where it is coming from, you discover that it comes from the future. In the present case, however, it is simultaneously past, present, and future, as, for instance, what is truthfully represented in Raphael's *The School of Athens*. (See Figure 3.)

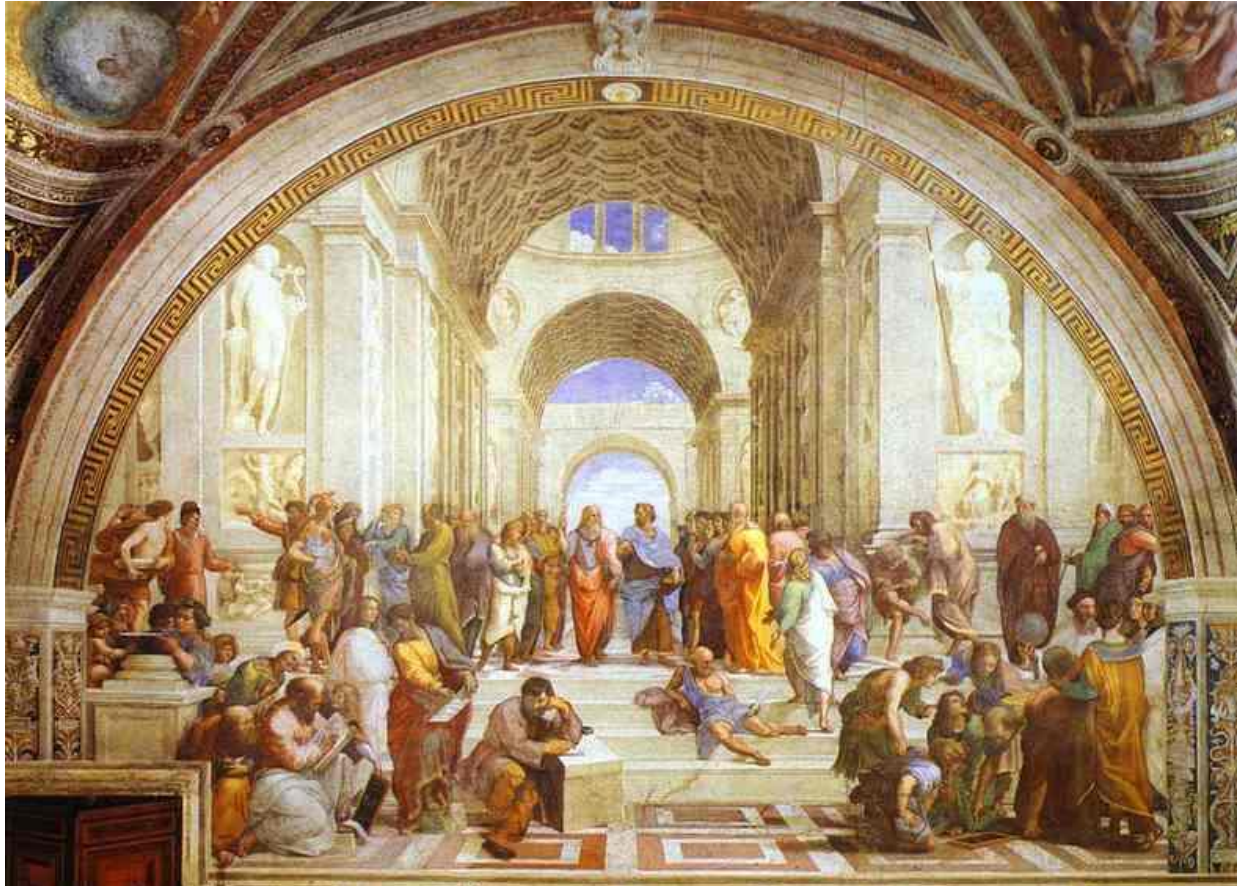


Figure 3. The School of Athens, by Raphael.

As LaRouche wrote in his 1996 paper on time-reversal:

“Nonetheless, although the notion of time-reversal has always been the core of my discoveries and teaching in the science of physical economy, it is only since the Reston address, that I have received demands, from among my collaborators, for in-depth background expositions on these, and interrelated matters. One might speculate that, perhaps, it is the psychological tremors set off by the onrushing, global disintegration of the

world's monetary and financial systems, which increase sensible people's interest in questions of physical-economic fundamentals. My students had often heard this conception presented by me earlier. The difference is, this time, they had decided it was now necessary to consider actually mastering the concept, rather than simply acknowledging the importance which I place upon it. Thus, at last, the stunning implications of the relevant paradox have been noticed.

“The future as change

“A dog reaches for a bone; a dog hunts for prey not yet seen, heard, or smelled. How does human reaction to the idea of the future, differ from what an observer might attribute to the ‘intentions’ controlling the dog's action? In short, the difference is, that, except when a man is behaving with the simple-mindedness of a *macho*, materialist, or empiricist, the object of the relevant expression of human intent, is not the apprehension of a sensory object, but, rather, a desired *change* in the *axiomatic* characteristics of some referenced pattern of human behavior. That point may be stated otherwise: *What is desired is not a mere event, nor a mere change in opinion, but, rather, either a change in hypothesis, or theorem.*

“The change which distinguishes characteristically human ideas of the future, from the bestial intent which might be expressed by a beast, or in a man's moment of beastliness, is always of the *ontological* quality designated by the connotations of the term *Platonic idea*, rather than mere contemplation of a real, or merely desired object of sense-perception.”¹⁰

It is because nothing is more constant than change in temporal eternity that time-reversal is the most important function of securing development as the form of human becoming. That is the reason why LaRouche considered Bernhard Riemann's 1854 habilitation dissertation as the most important reference for understanding the scientific concept of time-reversal as being the most important form of measuring the axiomatic transformation of ideas. If you don't master time-

¹⁰ Lyndon LaRouche, [*The essential role of 'time-reversal' in mathematical economics*](#), EIR, Vol. 23, No. 41, October 11, 1996, p. 19-20.

reversal, you cannot master truthful ideas, period. All you are left with is perception and deception.

PLATO AND THE ORIGINAL IDEA OF 'PURSUIT OF HAPPINESS'

The implementation of the American concept of "pursuit of happiness" was explicitly meant to have the effect of elevating the debate above the practicalities of property owners and salesmen of sense deception goodies, because it is not what you have which makes you happy, it is what you are. However, from that vantage point, Leibniz and Franklin were not the original sources of this political concept of happiness.

The principle of the "pursuit of happiness" is not an opportunistic idea that a few of our founding fathers had in mind three centuries ago and had calculated could be approved by a few philosophically oriented patriotic souls. In fact, this principle is developed extensively by Plato about what human beings can recognize as being the very nature and purpose of human life. This is why happiness is a concept that requires every citizen to internalize, embrace, and master not for themselves but for the benefit of the human species.

Today, this fundamental principle has been rejected by the present United States Government because the American people have lost the sense of what the Declaration of Independence meant, when Franklin replied to the lady's question. They forgot that they had to keep it. This underscores the fact that America's survival still depends on the self-reliant and individual will of the people. How do you correct that mistake?

Plato's idea of happiness is a complex problem which can only be resolved by involving the triply-connected domains of justice, truth, and courage of the individual human mind. Thus, the problem that Glaucon posed to Socrates in Book II of Plato's *Republic*, about a just man who is accused of being unjust, is a little more difficult to solve than what most citizens would be willing to admit. After examining the case of an imagined unjust man wrongly judged by the courts to be just, Glaucon developed the following idea about the happiness of the opposite case of a just man wrongly condemned of being unjust by a similar court:

“So we must strip him bare of everything but justice and make his state the opposite of his imagined counterpart. Though doing no wrong he must have the repute of the greatest injustice, so that he may be put to the test as regards justice through not softening because of ill-repute and the consequences thereof. But let him hold on his course unchangeable even onto death, seeming all his life to be unjust though being just, so that, both men attaining to the limit, the one of injustice, the other of justice, we may pass judgment which of the two is the happier.

“Bless me, said I (Socrates), How strenuously you polish off each of your two men for the competition for the prize as if it were a statue!

“To the best of my ability, he (Glaucou) replied, and if such is the nature of the two, it becomes an easy matter I fancy, to unfold the tale of the sort of life that awaits each. We must tell it, then, and even if my language is somewhat rude and brutal, you must not suppose, Socrates, that it is I who speak thus, but those who commend injustice above justice. What they will say is this, that such being his disposition, the just man will have to endure the lash, the rack, chains, the branding iron in his eyes, and finally, after every extremity of suffering, he will be crucified, and so will learn his lesson that not to be but to seem just is what we ought to desire.” [Plato, *Republic, Book, II*, 361cde.)

This brings us to the “LaRouche exoneration question.” Can the exoneration of Lyndon LaRouche cause an irreversible change in the American justice system and consequently become a precedent in the world as a whole? In other words, is it really true that an unjust man is happier in appearing to be just than the just man is in appearing to be unjust? That’s the underlying assumption behind the question of happiness and the Achilles’ heel of the world justice system. What is the injustice that Lyndon LaRouche was accused of having committed? The answer is that his crime was to have promoted the Common Good of all people. This is how the principle of the “pursuit of happiness” fundamentally relates to the questions of justice and truth; and, how the answer to these questions of perception is crucial for the very survival of mankind.

At this point in time, the reader should be ready to drop everything and think: “Can it really be true that happiness is so difficult to achieve that a just man cannot be happy? Can it be true that securing one’s life through lying within the domain of public opinion, or in private, is ultimately going to make you happier?” Of course the answer to these questions is “NO.” Because by now, you should be able to see why happiness for the just man does not come as easily as it does for the unjust one. The difficulty is the same as the one which prevents the majority of Americans today from considering Lyndon LaRouche as a founding father of this Republic.

That is the reason why Plato’s notion of happiness is not one for the faint of heart, but one for the fighter for the self-realization of mankind; that is, for a state of existence where the individual human being has to be in complete harmony and agreement with the idea that *happiness is for the benefit of others*. That’s the rub which comes from love of mankind (*agape*), that is, it’s not for you, but for mankind. How do you overcome such an obstacle? How can you be happy by neglecting your own self-interest? How can you be happy only through making others happy? How does that work?

CONCLUSION: HAPPINESS IS ONLY FOR THE BENEFIT OF OTHERS

Being happy not only requires being independent from everybody else, but also requires that you remain irremediably isolated in your own altruistic disposition, without expecting anything in return and without accepting anything in return from anyone. Plato characterized true happiness with self-reliance, virtue, and being totally unconcerned about one’s own personal condition. This principle requires the citizen to do something which appears to be unfair because it is exclusively for someone else. The question of happiness, therefore, is quite disturbing because it appears to be only one-sided. However, is that really the case? What if the one-sidedness is all inclusive?

The reason the majority of people hold back from such a commitment to others is because they want happiness for themselves and for their own. And most people will justify this cowardness by claiming they have a right to stay out of trouble (politics) because their duty is to concentrate their efforts on their family

affairs: “Family comes first” they say. In response to such fears, Helga Zepp-LaRouche had the following response:

“If we stay within the confines of ‘I belong to this party and can only talk to this person and think this,’ as long as you are staying within that kind of a corset, we are all doomed. We somehow have to catalyze this discussion about what a new paradigm really means in terms of sovereignty, elimination of poverty, health systems, infrastructure, credit system, education—a different way of thinking.’ She insisted that ‘these are the issues which are important, and people have to be organized to think along these lines. And that coincides with what the Global Majority is attempting to do.’ It is the methodology of Lyndon LaRouche that has provided us with a way of thinking, which breaks with the axioms of reductionist thinking and ‘has taught us not to believe any one doctrine, but how the progress of science has moved forward from one thinker to the next, and how that became the self-enriching manifold of which there is no end. That’s the beauty of it. We are at the end of an epoch: 500 years of colonialism are coming to an end irreversibly. At the end of it, it’s either a new paradigm or World War III. And I don’t see any middle ground to that.’”¹¹

As Helga stressed recently, what is required, here, is a “council of reason” to restore the “pursuit of happiness” as the orientation of the common good that the LaRouche Organization has been promoting for over 50 years, as for example, with the Oasis Plan for Southwest Asia.

However, there is an unexpected twist in this whole question of happiness, which turns the entire thing around. Take a deep breath, because you may never realize how much the “pursuit of happiness” is an exciting subject matter, unless you realize that *it is truly the happiness of others which makes your own*. Indeed, as my wife explained to me: “If those who benefit from my actions are happy, everybody will benefit, because the new happy people will tend to make others happy too, and this process will become unstoppable, because this is a win-win

¹¹ From Dennis Small, [*Zepp-LaRouche Calls for Organizing a ‘Council of Reason’ of Elder Statesmen To Stop the Drive for Nuclear War*](#), EIR News, July 15, 2024.

proposition.” As Plato wrote: “Happiness springs from doing good and helping others.” Isn’t that also what China, for example, has been doing for the last 40 years?

The more you help others the more you realize that you cannot stop the future of mankind from pulling you upward and forward by time-reversal. That’s the secret. In fact, as the benefits of your actions become recognized, more and more people will want to participate into what is becoming the greatest celebration of freedom and unification for mankind. Be patient and happiness will become infectious.

As the great Francois Rabelais wrote insightfully in *Gargantua’s Address to the Vanquished*: “Such is the nature of gratuitousness. Time, which gnaws and fritters all things away, only augments and increases the value of benefits. For one good turn freely done to an intelligent man grows continuously by his generous thoughts and remembrances.”¹²

FIN

¹² Francois Rabelais, *GARGANTUA AND PANTAGRUEL*, Penguin Books, New York, 1955, p. 147.