
HOW PRE-ESTABLISHED HARMONY COMES FROM THE FUTURE

by Pierre Beaudry, 9/16/2024

FOREWORD

This is a postscript to my August 7, 2024 report: [WHAT DOES PURSUIT OF HAPPINESS MEAN FOR PLATO](#). It is also a tribute to the LaRouche-Socratic method of Axiom Busting.

If you haven't heard from me for a while, it is because I have been away living in the future rather than in the present, because the future I am living in is a much better time and place to be in than the one we have been forced to cope with, especially since the British and American neocons have been fomenting a nuclear conflict against Russia, China, and North Korea.

Day in and day out, there are announcements by British and American strategists to use Ukraine as a launching pad for US/NATO attacks against Russia, ever since the British and the United States decided to unofficially declare war against Russia, which has been the intent since the Parvus geopolitical madness of 1922. My question is: How can we finally put a stop to that insane concoction by time-reversal?

Evaluate the present inversion experiment, yourself, and discover how the future can improve the physical space-time domain of your mind and of the whole of mankind.

LEIBNIZ ON THE PURPOSE OF PRE-ESTABLISHED HARMONY

Gottfried Leibniz's objective had been to establish the best form of government for mankind everywhere on Earth. For this reason he conceived of a

system based on pre-established harmony coming from the future, in order to build on Earth the “moral realm of grace,” which was to be based on the glory and goodness of God as the universal legislator. In his *Monadology*, Leibniz explains why it is the time-reversal mental function of final causality which establishes pre-established harmony as a lawful mental domain. Leibniz wrote:

«78. These principles have enabled me to propose a natural explanation for the union or conformity of the soul and the organized body. The soul follows its own laws, and so does the body. They meet by virtue of the pre-established harmony prevailing among all substances, since they all are representations of one and the same universe.

“79. The souls act according to the laws of final causes, through appetitions, ends, and means. The bodies act according to the laws of efficient causes, that is, of motion. And the two realms, that of efficient causes and that of final causes, are in mutual harmony.)”¹

Thus, pre-established harmony is based on the harmony between efficient causality and final causality. However, here is the problem. What happens when souls function contrary to final causality and act only in accordance to efficient causes? That’s when things fall apart. As a consequence, a major crisis occurs in the universe as a whole, because some of the leading souls have taken upon themselves, wrongly, to function exclusively for their own benefits and not for the *benefit of the other*, not for the benefit of “*pure love*.”

This is what happens when mankind follows the wrong form of causality, that is, the efficient causality of bodies, as opposed to the final causality of spirits. Under those conditions, as Leibniz asserted, the harmony of the universe is destroyed because “*the souls in general are living mirrors or images of the created universe, while the spirits are in addition, the images of the deity itself or of the author of nature himself.*” (83.) Therefore, the spirits or reasonable souls clash with the unreasonable souls who have rejected the power of final causality by refusing to follow “the moral realm of grace.” Leibniz added the following inevitable

¹ Leibniz, *Monadology and Other Philosophical Essays*, THE BOBBS-MERRIL COMPANY INC., Indianapolis, 1965, p. 161.

conclusion which functions, as you will discover, by an inverse process of time-reversal:

“87. We have established above the perfect harmony between two natural realms, that of efficient causes and the other of final causes. To this we must add here still another harmony, namely, between the physical realm of nature and the moral realm of grace, that is, between God considered as the monarch of the divine city of the spirits.

“88. This harmony has the result that events lead to grace through the very processes of nature, and that our globe, for instance, must be destroyed and repaired through natural processes at the moment when the government of spirits so demands, to chastise some and to reward others.

“89. One may add that God as the architect satisfies in all respects God as the legislator. Thus, sin must entail punishment according to the order of nature and as the very result of the mechanical structure of the universe; and, analogously, good actions will attract their rewards through machinelike corporeal processes. Of course, these results cannot be and ought not always be obtained as an immediate consequence.

“90. Finally, under this perfect government, no good action will remain without its reward, no evil action without its punishment. All events in this city conspires to the advantage of the good people, that is, of those who are not discontented in this great State; who once they have fulfilled their duties, trust in providence, and duly love and imitate the author of all good; who enjoy the contemplation of his perfections as required by the nature of a true *pure love*, which consists in taking pleasure in the felicity of the beloved [I. e., the benefit of the other].

“This *pure love* makes the wise and virtuous people work at everything that seems conformable to the divine will, presumed or antecedent, and yet renders them contented with any event that God actually brings about through his secret, consequent, and decisive will. They realize that, could we only understand sufficiently the order of the universe, we

should find that this order surpasses all of the wishes of the wisest and that it is impossible to improve it; that it is the best not only for the whole in general, but also for ourselves in particular. For ourselves, that is, provided we are duly attached to the author of all things, not only as the architect and efficient cause of our being, but also as to the master and to the final cause who ought to provide the sole goal of our will and who alone can give us happiness.”²

Thus, in final analysis, it should become clear that time-reversal final causality of Leibniz's *Monadology* is the mental modality required for continuing the creative process of God's creation, because time-reversal is the only way where perceptions within the Monad can be generated from one another; this is the only true means of differentiating between good from evil. Here is an example of a future that the United States should join with in the near future.

WHY IT IS BETTER TO LIVE IN THE FUTURE THAN IN THE PAST

A group of aerospace engineers in Shanghai is currently working on a propellant-free means of launching cargo from the Moon to the Earth, using electricity, rather than fuel in order to produce the traveling motion. What would be brought back from the Moon in this new system of propulsion is *helium-3*, a rare non-radio-active and non-toxic isotope of helium, which will soon become the primary free fuel for nuclear fusion power in the future world economy. Extremely scarce on our planet, *helium-3* is found in relative abundance in the lunar soil, and is being replenished continually by solar wind. In other words, it's a free source of energy.

Let us hope that this patient Chinese approach to progress in space will stop colliding with the impatience of American arrogance on Earth; because it is the increase in hegemonic arrogance of the United States which might trigger the end of mankind altogether.

² Leibniz, Op. Cit., p. 163.



Figure 1. Time-reversal view of the Earth. The Chinese are proposing a magnetic launcher from the moon. Credit: CC/Kevin M. Gill

Janet West reported in an article published in EIR on August 18, 2024, that the Chinese were planning to build a “magnetic launcher” on the Moon, which would be able to deliver mined resources to Earth, making clear to me that the future was rapidly becoming a much better place to live in than the present, and that the best way to think about a better present was to look back from the future by the kind of time-reversal that China is using.³

From that future vantage point, think of how to change the past and how you can establish where you wish to be tomorrow; and from there, consider what the implications are going to be when the majority of human beings begin to acquire such a truthful knowledge of the power of time-reversal power on a regular basis. [Sputnik](#) reported this future possibility in the following manner:

³ See my last report: [WHAT DOES PURSUIT OF HAPPINESS MEAN FOR PLATO](#)

“Scientists from the *Shanghai Institute of Satellite Engineering* suggest that the magnetic levitation installation will work on the same principle as the hammer-throw in athletics, but the rotation at increasing speed will be carried out before a cargo capsule is sent to Earth.”⁴

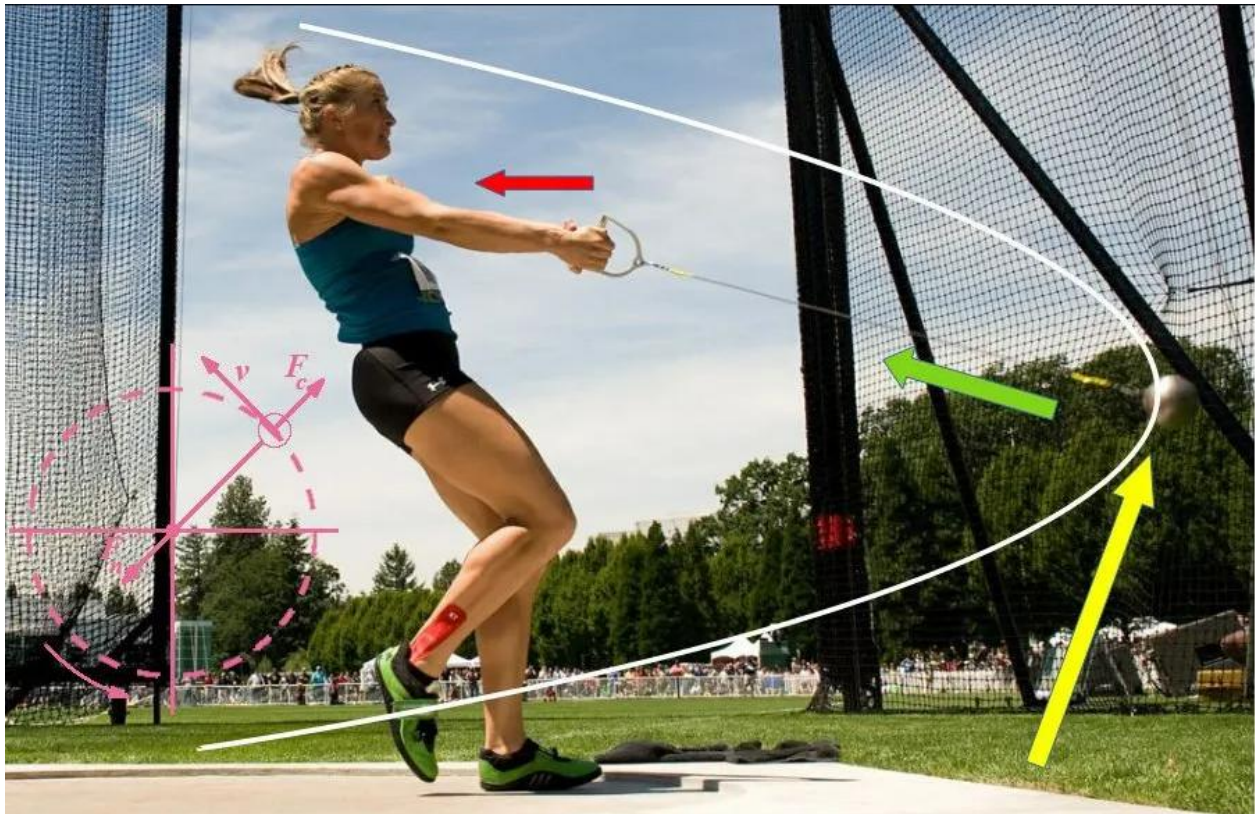


Figure 2. Hammer-throw

However, since your government does not want you to know the existence of that future project, [Sputnik](#) was censored. But, Bojan Stojkovski from [Interesting Engineering](#) reported nevertheless that “Leveraging the moon’s high vacuum and low gravity, it could eject payloads twice daily at about 10 percent of current transport costs, according to researchers from the *Shanghai Institute of Satellite Engineering*.”⁵ The launch system is expected to have a 50-meter (165

⁴ Janet West, [Chinese Scientists Propose Magnetic Launcher on the Moon \(eir.news\)](#), August 18, 2024.

⁵ Bojan Stojkovski, [China’s new magnetic launcher on moon to mimic Olympic hammer thrower \(interestingengineering.com\)](#).

feet) rotating arm, and the *helium-3* payload capsule would be launched by a high-temperature superconducting motor. Stojkovski added: “After 10 minutes, the rotating arm would reach the moon’s escape velocity of 2.4 km per second—about one-sixth of Earth’s escape velocity—to set the capsule on the correct trajectory for its return to Earth.”

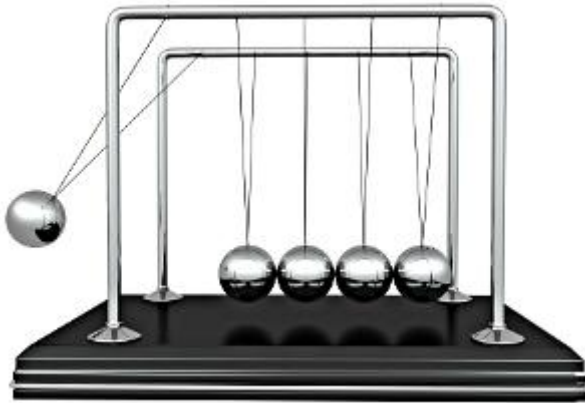
According to the *South China Morning Post*, only 20 tons of helium-3 is required for China’s needs for a whole year of energy consumption. Since the Lunar soil contains an estimated 1 million tons of *helium-3*, this represents enough power to satisfy the entire world’s energy needs for the next thousand years. Stojkovski added: “The team behind the project suggested it could be part of a proposed Russian-Chinese joint effort to establish a research station at the lunar South Pole by 2035. The launch station would cost approximately 130 billion yuan (US\$18.2 billion) to build...The team plans to finish key component development by 2030, with surface testing and full-scale implementation by 2045.”

THINK OF THE FUTURE AS THE TRUE PRINCIPLE OF CAUSALITY

Why does the idea of the future influencing the present appear to be a violation of the principle of causality? Because people don’t realize that the true motion of causality proceeds by time-reversal.

For an empiricist-positivist thinker, causality can only come from the past, because the present can only come from some force that already exists; therefore the empiricist-positivist thinker can only think that only the past is able to change something in the future, that you can’t change the past, because something that already existed before cannot be modified by something which comes after. The reasoning is that since the past comes before the future, it has to be the past which brings about the future. For that standpoint, there is no way that the future can come before the past. Ironically, that is precisely the wrong way to think about the causality of the creative mental process. Causality does not work like Newton’s Cradle. That’s percussiveness.

For a Platonist, the future comes before the past: *It is the purpose of creativity which changes the past from the future.* And, the sooner this is understood, the faster we are going to get out of the Aristotelian-Newtonian mess we are in. Causality is the higher purpose which works by time-reversal whereby



it is the future which changes the past and not the past which changes the future. Here is how LaRouche established this causality function in the way that Nobel Prize laureate Kenneth Arrow posed it, but without him applying its principle of action:

Figure 3. Newton's Cradle

“In the mechanistic, or empiricist/positivist notions of ‘causality,’ the ‘causal sequence of events’ is fairly described as ‘percussive,’ or ‘kinematic.’ Preceding event A causes subsequent event B, which, in turn, causes a relatively subsequent event C, and so on. Thus, according to the dogma of the empiricists, to speak of the future, is to commit oneself to identifying some specific future event, or related condition. To speak of future affecting present, one implies, to the person conditioned into acceptance of empiricist-positivist dogma, the existence of some ‘force,’ which might act upon present, as one might imagine the present to cause the future (a kinematic action in ‘time reversal’).

“Arrow references the popularity of that reductionist ‘model,’ but he also states he is referencing something different than that, the effect of imposing the idea of the future time, to shape man's actions in the present time. Man chooses to do this, or to do that, according to man's idea of the effect of preferring one choice of action over the conceivable alternatives. Arrow's subsequent exposition on this theme, shows that he understands this idea in a crude, linear, if sometimes useful way; but, he shows no sensibility of the epistemological domain into which he has wandered.

“The formal remedy for Arrow's axiomatic fallacy in this matter, is located, most efficiently, by beginning with the 1882-1883 *Grundlagen* and associated *Mitteilungen* of Georg Cantor. Situate Cantor's notion of transfinite within the setting defined by Riemann's habilitation dissertation. View this, as Cantor did, as a modern representation of the same type as the solution, in Plato's later dialogues, to the ontological, ‘One-Many’ paradox of Plato's *Parmenides*. Express that usage of the notion of a mathematical-physical ‘transfinite,’ in terms of the systems of interacting, Gaussian curved surfaces identified immediately above.”⁶

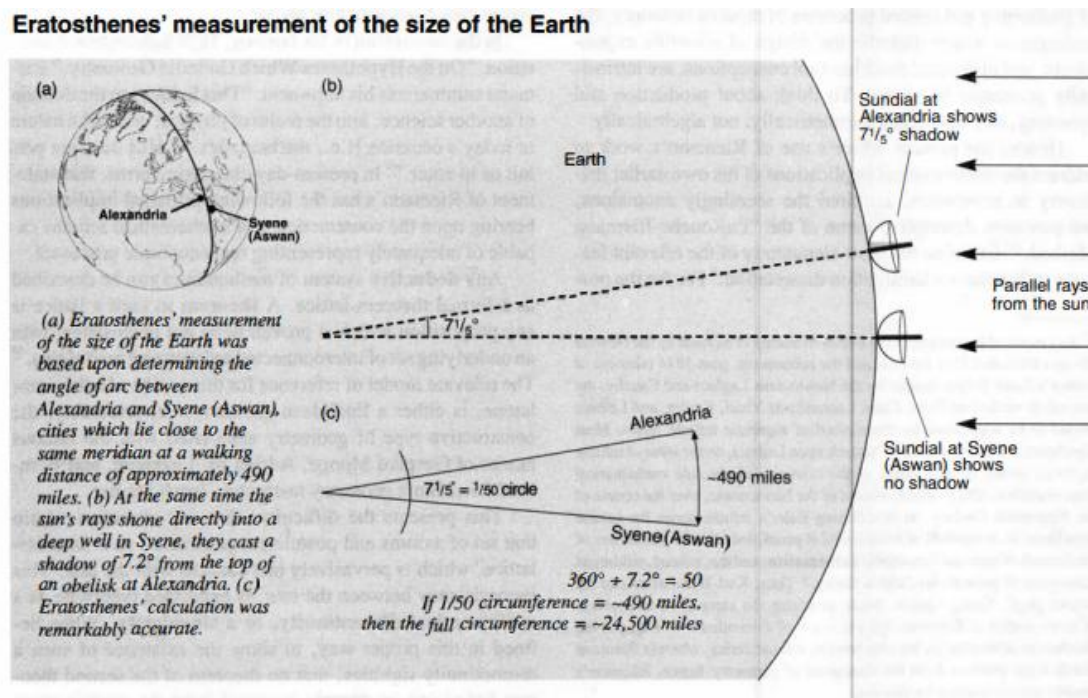


Figure 4. [Non-Newtonian Mathematics for Economists \(larouche.pub.com\)](http://larouche.pub.com)

Here you have LaRouche's transformation of the idea of time-reversal causality into a *transfinite* form of hypothesizing; that is, by projecting from the future the power of *hypothesizing the higher hypothesis*. This is the way the future actually causes something to exist in the present by inversion; such as, for instance, the discovery of the Earth's curvature by Eratosthenes around 245 BC. LaRouche

⁶ Lyndon H. LaRouche, Jr., [More 'Nobel Lies'](#), EIR, Vol. 23, No. 23, May 31, 1996, pp. 41-42.

demonstrates, here, the difference between a Platonic discovery of principle by hypothesizing from the future, as opposed to an Aristotelian discovery of a discrete physical object by sense perception coming from the past.

The difference between the two parallel sunrays in Figure 4. form an angle of 7.2 degrees, representing the segment of an arc of 490 miles between Syene (Aswan) and Alexandria in Egypt. This measure reflects the nature of a Platonic idea which cannot be measured by Aristotelian sense perception. As LaRouche stated the matter of principle: “The senses were employed, of course; but, the idea of curvature was derived from the certainty that the evidence of the senses was self-contradictory: The difference in the angles of the shadow at the two points was the empirical expression of that self-contradictory quality. It was necessary to go to conceptions which existed outside the scope of sense-perception: into the realm which Plato defines as that of ideas.”⁷ Next, apply the same principle to artistic composition where the senses are required, but where they cannot be of any help in conveying the principle of curvature that has to be discovered.

Think of similar contradictory effects which the masterpiece by American artist, Benjamin West, *Cupid Stung by a Bee* (1796), caused within British society when it was first introduced at the 1802 exhibition of the Royal Academy of Design, and specifically introduced there as a “sting” for the purpose of completely transforming the former way of thinking of the decrepit British Royal Academy of Arts. [[Royal Academy of Arts, Summer Exhibition Catalogue, Vol 34, 1802 \(archive.org\)](#)]

⁷ Lyndon LaRouche, [Non-Newtonian Mathematics for Economists \(larouchepub.com\)](#)



Figure 5. Benjamin West, *Cupid Stung by a Bee*, 1796.

To emphasize the point, West composed the following accompanying short poem:

*“Dry ___ ___ ___
Dry thy tears – for shame, my child!
If a bee can wound so deep,
Causing Cupid thus to weep,
Think, o think! What cruel pains
He that’s stung by thee sustains.”*⁸ B. West, R. A.

⁸ See my report: [\(\[Microsoft Word - 8- BENJAMIN WEST, THE PROMETHEUS OF AMERICAN HISTORY PAINT\\(205\\) \\(amatterofmind.org\\)\]\(http://www.amatterofmind.org\)\)](http://www.amatterofmind.org)

LAROCHE'S UNDERSTANDING OF TIME-REVERSAL IN HUMAN BEHAVIOR

The ultimate thing that economics must measure is truthfulness. This is the way Lyndon LaRouche identified the problem:

“Here lies the key to understanding the absurdity of that fascist conceit, the myth of so-called ‘artificial intelligence,’ better named ‘digital virtual monetary system, now depends upon building bridges around man.’ This cult was perpetrated in its present form by radical positivists such as MIT’s Norbert Wiener, John von Neumann, MIT’s Marvin Minsky, et al. (Statistical ‘information theory’ is, axiomatically, the same fraud as the bottomless financial debacle, this collapse now entering its notion of ‘artificial intelligence.’) How were it feasible, to construct an apparatus, which by design, was incapable of any action inconsistent with linearity in the infinitesimal, and, yet, propose that it would be distinguished by its ability to perform operations which are intrinsically anti-entropic! There are few celebrated scientific hoaxes in history which were not premised on fraud of the same types as ‘information theory.’” [Lyndon H. LaRouche, Jr., [*What Economics Must Measure*](#), EIR, Vol. 24, No. 48, November 28, 1997, p. 22.]

On August 31, 1996, Lyndon LaRouche developed the fundamental principle of the difference between man and animal in his keynote speech to the Labor Day conference of the Schiller Institute and International Caucus of Labor Committees (ICLC) marking the fundamental difference between causality from the future and causality from the past (animal).⁹ The following three page article is a rare example of beauty and truth coming together as in Keats’ *On a Grecian Urn*: [*LaRouche: How the Future Shapes the Past and the Present*](#), EIR, Vol. 23, No. 41, October 11, 1996.

⁹ EIR reported on LaRouche’s speech in two subsequent issues of Executive Intelligence Review (EIR); the first on September 13 and the second on October 11, 1996. The emphasis was on the essential role of time-reversal that LaRouche had stressed as being fundamental for the higher domain of creativity.

LaRouche: How the future shapes the past and the present

by EIR staff

Lyndon LaRouche, in his keynote speech to the Labor Day conference of the Schiller Institute and International Caucus of Labor Committees (ICLC) on Aug. 31, launched a campaign to expose George Bush as the "drug-trafficking kingpin of the 1980s," and to shape a "third force" in American politics, to defeat the Conservative Revolution in the Nov. 5 election. EIR reported on these initiatives in our issue of Sept. 13 (pp. 10-12 and 58-60). Here, we focus on the philosophical core of his two-hour speech, of which these tactical initiatives are an expression: the question of time-reversal. In the theoretical document that follows this report, LaRouche develops these concepts at greater length, with specific reference to mathematical economics.

How is it, LaRouche asked his audience, that the ICLC, the philosophical association which he founded over 25 years ago, has done probably more to change the course of history, than any other organization? "I'll explain what I mean by that," he said. "It's a true statement." And how is it that humanity, faced with the problems that we face today, can call up the power, not to "*influence*" the course of history, but to *change* the course of history?

To answer these questions, LaRouche said, we must understand that which most mathematicians don't know: the difference between a human being and an animal. Human behavior is not determined in the way in which statisticians tell you that particles of gas behave. According to the statisticians, and the economists of the fascist Mont Pélerin Society, the past, by random interaction of individual actions, acts percussively upon a given process, so that the process is moved by an "Invisible Hand." That is what Adam Smith believed, and Bernard Mandeville. According to this view, the past determines the future: This is called "lawfulness." It is the basis for the entire economic theory which is taught in most universities, and by most Nobel Prize winners today.

"But, that's not the way human beings react," LaRouche said. "And that doesn't explain the difference between man and animal, who behave in different ways. Human behavior is not determined by the past. Human behavior is motivated, motivated by the future! Now, that sort of gives the mathematician a problem: How do you deal with the problem of time reversal as a principle of causality? Fun! Try that on your engineering specialist. How do you represent time-reversal, or apparent time-reversal, as causality, as a causal principle? How do you say that the future, not the past, determines the present?"

Unlike the animals, man's intent is to change the laws of his own behavior. Man's idea about the future, in that sense, becomes the cause for the choice of man's action in the present, an action which could never be projected from man's behavior and experience up to that time.

"Now, that happens in music, in Classical music," LaRouche said. "It does not happen in Romanticism. It certainly does not happen at Nashville." But, in real music, there is a principle of poetry, a scientific principle: motivic thorough-composition.

This principle was demonstrated in another presentation at the conference, by ICLC members Mindy Pechenuk and John Sigerson, with the Schiller Institute chorus, performing Mozart's *Ave Verum Corpus*. In order to understand this composition, LaRouche said, "you have to work your way once from the beginning through the end, and only when you've reached the end, and understand the process of development from beginning to end, do you know what the end is. Now, you don't perform the piece as if you were working toward the end, groping toward the end. But you perform the composition, with an understanding of the idea which you are generating, which will be clear only in the end."

The discovery of new principles

Unlike the lives of animals, human life is not a *fixed hypothesis*. It involves the discovery of principles, new principles.

Take the example of Bernhard Riemann: He showed that the problem of the hypothesis, or the underlying axioms, definitions, and postulates of a simple

Euclidean geometry, had not been considered. They are purely arbitrary; there is no scientific basis whatsoever for believing that they are true, and yet all geometry, all algebra, are derived from these false assumptions.

"For example," LaRouche said, "what are the basic assumptions of a Euclidean system, the space-time assumptions? That you have three direct senses of direction in space: up, down; sideways; back and forward. And you have one sense of time, backward and forward. Backward and forward is what you don't like to think about. That these are boundless, they extend to infinity in all directions. They are perfectly continuous, none of them are ever interrupted; you can always keep dividing them and you will never find a smallest point which is not connected. And then there is the attempt to take events, like a floating ball in the air, and map the size of that ball, the amount of space it occupies, and to map its movement accordingly, and to explain everything in terms of an algebra which is based on these assumptions of what a fourfold manifold, a space-time manifold of that type, a Euclidean manifold, is. And it's all false."

The work of Gottfried Leibniz, Christiaan Huyghens, and Johann Bernoulli showed that there is such a thing as *equal time pathways*. So, normal space-time considerations don't work. This throws out the entirety of the so-called algebraic geometry of Galileo, Newton, Descartes, and so forth, said LaRouche. "Because space is bounded in a certain way, space-time is bounded. It is *physical* space-time, it is not abstract space-time, like an empty bucket in which events occur. Therefore, when we discover a physical principle, we must regard a physical principle, once validated by measurement, as a dimensionality of our physical geometry. And thus, all of the discoveries of principle which have been validated by mankind, correspond to dimensions of a physical geometry; and the greater the number of discoveries, the greater the number of dimensions. So, mankind's history is an expansion of this number of dimensions. "

And, the discovery which is implicitly developed in part by Gauss, but which Riemann refers to, the discovery is that the so-called curvature of physical space-time, mathematically, changes in a way that can be measured. So, by this

kind of principle, you can validate the way things work, and validate your discoveries.

"The relevance of this to what we're discussing today, the political question is, that if you want to operate in the domain of politics, or art, or science, you must abandon the ordinary way of thinking which is popular today: the Baby Boomer! Generation X way of thinking. And you must think in terms of hypothesis, to this effect: Every time we make a discovery, by adding a principle to the repertoire of our understanding of how physical space-time functions, or artistic mental space, we are revolutionizing hypotheses. We are overturning the hypothesis which was generally accepted beforehand, and we are creating a new hypothesis."

How can we educate a citizenry that can make such necessary discoveries? How do we learn to think? We recognize that we have a human culture, and that everything that we've achieved, has depended upon certain valid principles and discoveries. It is by understanding those discoveries, re-enacting the act of the discovery, that the child learns what this culture is.

"When you re-experience the principle of Eudoxus, or the principle of Theaetetus on the Platonic solids, or other discoveries, like the Eratosthenes discovery we use so often: These discoveries bring you into a direct experience of the mental experience of the living Eudoxus, the living Theaetetus. You are experiencing the mind of a person thousands of years before you, in that moment. You are establishing a personal relationship with someone who was dead thousands of years before you, or hundreds of years before you

"Therefore, you have a sense, again, of what? You have a sense of time, you have a sense of isochronicity, that this person, thousands of years before, helped to make you. By what? By reinforcing and strengthening a principle by which you could become you. That you have a personal, direct relationship with people who are long dead. You have, similarly, a personal relationship and responsibility to people who are long yet unborn. And, what you are, is you are a means to advance society, the continuity of the past into the future which you can only do if you relive the process of discovery, if you reactivate from within yourself what a child

does, when he learns how to play with blocks, for example, this agapic sensation, the higher quality of emotion referenced by Paul, as in *I Corinthians: 13*.”

To know the future

How do we know the future? LaRouche asked. If you know that a certain principle of discovery leads to an improved curvature of physical space-time in physics, then you know mankind is operating on a higher dimensionality.

"We say, 'Therefore, if we explore space, for example, then we will gain knowledge which we otherwise will not gain, which will enable mankind in the future and, also, in the nearer term, to progress to a quality of life which is not otherwise possible. So therefore, we do it.'

"Some wise guy comes by: 'Well, what are you going to discover when you get to Mars?' 'I'm going to discover how to get away from your nagging!' We're going to discover how to increase man's power in the universe, how to find truth, a better truth than we know now; the power to solve problems that we can't solve now. So, we want to get there.

"Why do we want every child to have a university-grade education of quality? Why do we want every child to have access to a humanist quality of education, where the child learns to replicate the act of great discoveries, not merely to learn, as a preparation for higher education? Why do we want this? Because that is the future! Increase that which increases man's power, and you're going to solve the problems in the future

"That is the future. That is what we are to be. We don't know what the end-results are going to be, we have no idea of that sort of thing. But we do know, that the result must be improvement, an improvement which is consistent with the nature of mankind and mankind's needs. And each of us, as an individual, has the potential to make a contribution to that, and to live in life, sensing a beauty of individual human life, which is based on that principle. That is the future. It is that future on which we must act, in every present moment. That is the difference between man and a beast."

This is the approach required for statecraft, LaRouche said. This is the way we will defeat cocaine kingpin George Bush. "The practical politician has been the death of this nation, just like the mass media. And we reject the mass media, we don't depend upon them. We reject practical politics. You have to have the politics of science in principle, the science of hypothesis. And to understand, that in human affairs, it is knowledge of the future which determines the condition which the human will imposes upon the present." [For LaRouche full speech, see: Lyndon H. LaRouche, Jr., [The Essential Role of 'Time-Reversal' in Mathematical Economics](#), EIR, Vol. 23, No. 41, October 11, 1996, pp. 19-43.]

CONCLUSION: HOW RECIPROCITY IS THE PRINCIPLE UNDERLYING PRE-ESTABLISHED HARMONY

Time-reversal causality for the benefit of the other is a beautiful concept of common motion that makes circular action truthful among all human beings; that is, with a joyful boomerang effect of acting for the benefit of someone else, as it was established in the 1648 Treaty of Westphalia at the end of the Thirty Years War. Making that idea bounce back to us, today, for our own benefit, as Richard Black explained to me recently, is embodied in the principle that the Chinese call *chéng* (誠)¹⁰; that is, "sincerity" or the act of "being true to yourself." Similarly, it is also expressed in the Holy Trinity.

¹⁰ In her article *Foundation for the future*, published in the [Leonore Magazine](#), Leni Rubinstein wrote a very insightful remark on this Chinese concept: "Confucius says: "Love is the leader and home of all virtues, and it is necessary to practice it with all one's might, for love is man's mind [soul] and righteousness is man's path." The central thread of all Confucius' teachings is the all-pervading principle of love and its realization, and he asks all people to cultivate it: 'The people are in need of love more than water or fire. The principle of love should be applied to the governing, as well as to the governed.'

"Fulfilling one's duty of self-perfection requires, Confucius says, that all actions be guided by 誠 (chéng) 'sincerity,' which means 'freedom from all deception,' 'being true to oneself.' Confucius says: 'Being true to oneself is the law of Heaven. To try to be 'true to oneself' is the law of man.' The result of 'freedom from all deception' is the fulfillment of ourselves, and 'only he, who is fully true to himself, can assist the transforming and nourishing powers of Heaven and Earth.

The geometry of that boomerang effect is what LaRouche identified as the domain of “spherics.” And, what LaRouche proposed was to replace the indefinitely linear two-dimensional back and forth space-time Euclidean way of thinking with a triply-connected space-time spiraling mental manifold, as exemplified by the geometry of spherics. That is the key geometry to investigate in order to understand *time-reversal in the simultaneity of temporal eternity*.

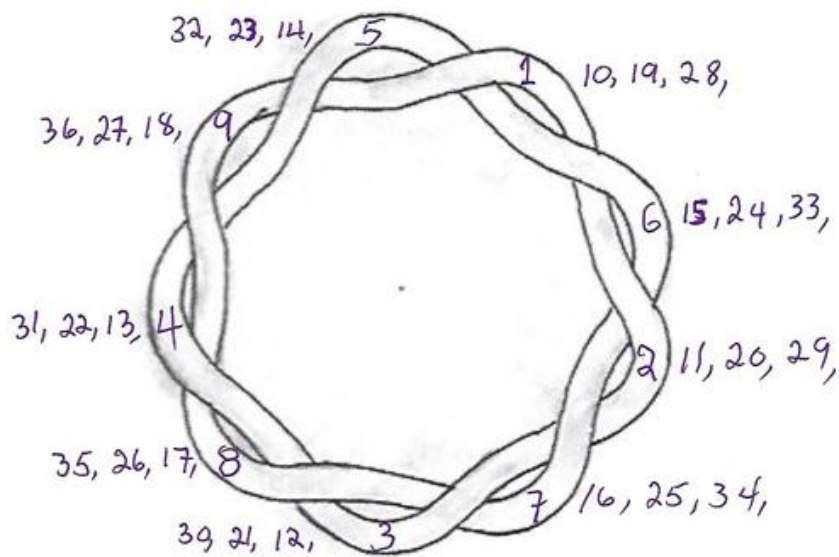


Figure 6. The Galactic Clock of Pre-Established Harmony.

Now, finally, imagine that Figure 6 is a Galactic Clock of Pre-Established Harmony: Where can I locate the year 36452 inside of that cycle? That year is not significant, in and of itself. I chose it is simply because it must appear at some point on this cycle in the future.

The important thing about that future year is that, like every other year, it reflects the precise curvature of *reciprocity*, which can be discovered thousands of years into the future. In other words, you can find the precise position of that year inside of the flowing geometrical curvature of that cycle without having to count its periodicity. How can you do that? You don't need to count the cycles, one after

Able to assist the transforming and nourishing powers of Heaven and Earth, he may with Heaven and Earth form a ternion [triad].” (p. 43.) See, in the same issue of the magazine, Richard Black, [*The Current Transformation of Education in China*](#), p. 51.

the other. That's Euclidean. You can locate that date by taking a short cut to the future by using the least action pathway, which is the *principle of reciprocity*.

How? By representing the passing of time as Leibniz's concept of *pre-established harmonic reciprocity*, which is the higher mental space-time keeper of LaRouche's idea of the *simultaneity of temporal eternity*. The triply-connected spiral action of Figure 6 shows how the infinite series of whole numbers can be ordered as reciprocals like a planetary motion around the Sun, whereby if you order the numbers as 3+7, 8+2, 4+6, 9+1, and 5+5, they will all be equal to 1. This may appear to be a strange way of discovering the future, but it is the only truthful way. Note how each and all of the whole numbers can find closure in the transfinite geometrical form of a One of the Many, only through their reciprocals and within a specific pre-established condition; that is, only when the memory cycle of those paired reciprocals does not exceed 9.¹¹

The ironic beauty of this cycle of 9 closed wave motions of space-time is that any number you choose to add from the bad infinity of a Euclidean series of linearly aligned numbers will fit into a pre-ordained location within that uniquely closed transfinite cycle, because all of the reciprocals of the Poloidal/Toroidal ratio $9/2$, or $[2 \pmod{9}]$, are equal to 1. But, a question remains to be answered: why does that process also form a single triune cycle of 9?

The secret can be found by discovering the reciprocal combination of three different years. If you choose, for example, the future year 36458 as I proposed above, its position will be located at number 8 within the cycle and its reciprocal will be 36452, located at number 2, because the *reciprocity* of those two numbers is equal to 72910 which is the pre-established number that is equal to 1. Thus, the One of the Many. That's the least action pathway. Similarly, any such Platonic time-reversal idea of reminiscence (*anamnesis*) will reflect such a Galactic least action power, which every human mind has the ability to apply anywhere by grasping the gestalt of this higher Platonic principle of the One of the Many.

¹¹ Why was a mathemagician like Tesla unable to figure this out? Because he was looking for something mysterious as opposed to something truthful. There is never anything mysterious about mathematics. [Tesla's 3-6-9 and Vortex Math: Is this really the key to the universe? \(youtube.com\)](https://www.youtube.com/watch?v=...)

This geometrical example illustrates the fact that, in the Platonic form of forecasting something, the future does not come from having had a foreknowledge of it from some past life; rather, it is because the recollecting process (*anamnesis*) of the mind's Galactic cyclical power is taking place by a closed time-reversal periodicity in the higher mental space-time frame of *the simultaneity of temporal eternity*. That is what Lyndon LaRouche understood to be the true domain of transfinite knowledge throughout historical time; that is, when the time of the weak force of peace becomes what is required for the security and development of mankind as a whole. That is the truth of the whole matter.

In that sense, pre-established harmony is also reflected in the “Art of Design” which was devised by American artist, Benjamin West, because his art form realized the unity of purpose of artists working for the improvement of mankind by means of drawing onto himself the power to be God-like as does the Chinese principle of “sincerity” in statecraft – *chéng* (誠). This Chinese policy principle, or the Benjamin West “Art of Design” principle applied to the current BRICS movement worldwide, is the same as the Christian Peace of Westphalia principle established in 1648, that is, *reciprocity* or the *benefit of the other*. Thus, the question is: which timing piece are you framing your mind from? Is it the linear conflict time piece, which is currently ticking for nuclear war, or this non-linear Galactic triune time piece, which is ticking for world peace?

I am an optimist. Whatever your choice may be, remember that the best way to apply the American principle of the “Pursuit of Happiness,” simply and humbly anywhere around the world, is by initiating it “now” from the future. I am not saying “now” because after is going to be too late, but because “now” it is always best time to live ahead of your time, for the Common Aims of Mankind. Try it, it's fun.

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