
THE 'PURSUIT OF HAPPINESS' AS A CONFUCIAN SELF-GOVERNING PRINCIPLE

Las Meninas by Velasquez and *The Great Learning and the Doctrine of the Mean*
by Confucius in order to understand the New Peace of Westphalia

By Pierre Beaudry, 10/21/24

FOREWORD

The Great Learning of Confucius has been translated and interpreted in different ways throughout history by scholars, some better than others, but all attempted to decipher, one way or another, the truth of Confucius's idea of happiness. However, I have not found any translation which looked to discover and establish its hidden fundamental underlying self-governing principle as a universal political principle of human government. This report seeks to discover how the principle of *The Great Learning* reflects the Leibnizian principle of the *American Declaration of Independence*, the "*Pursuit of Happiness*."

I see in this investigation of the hidden principle of *The Great Learning* an opportunity for Americans to renew their founding principle, a way of collaborating with the BRICS and the New Silk Road nations, and a way of thinking about a New Peace of Westphalia for the common good of mankind.

THE VELASQUEZ METHOD OF CLASSICAL ARTISTIC COMPOSITION

The best way I found to avoid getting completely confused by reading different translations of this short but difficult text by Confucius, *The Great Learning*, is to filter its content through a triply-connected transformative process

of classical artistic composition as Diego Velasquez demonstrated in his masterpiece *Las Meninas* (the ladies in waiting).



Figure 1. *Las Meninas* by Diego Velasquez. (1656) Prado Museum. The infant Margaret Theresa and the other two ladies in waiting of the royal couple, Philip IV and Mariana. [Las Meninas by Diego Velasquez : 10 Things to Know \(thecollector.com\)](#)

The intriguing question that the spectator must ask in front of that painting is: What are the ladies waiting for? That's the true subject of investigation that Velasquez is actually representing. Nobody seems to know why the ladies are waiting, while Velasquez seems to be painting the royal couple outside of the main chamber from the inside of the ground floor of the Royal Alcazar in Madrid. Why all of this inside-outside movement?

The answer can be found by investigating and discovering the awakening of a triply-connected power of reason which Velasquez initiates with his provocative method of classical artistic composition. This answer may sound strange, but it is not really that strange because triply-connected reflection is not a foreign form of interaction in the universe; it is found in the most lawful and fundamental aspects of the triply-connected Lydian principle of Classical Music, in the philosophical doctrine of the Christian Holy Trinity, as well as in the Triad of Confucius's great learning, and in the astronomical form of Galactic spherical-spiral action of our physical universe. That triply-connected reflection is the most universal form of the creative process that Velasquez uses to provoke the spectator to take the pathway that he, himself, had taken to create his own masterpiece.

The simplest way to understand such complex motion is by projecting three circles of the same size centered together at right angles and to discover how such a sphere is the embodiment of an axiomatic change going beyond Euclidean geometry, whereby the sum of the angles of a triangle on its spherical surface is more than 180 degrees.

Everything, therefore, that you expected to be is going to be different than when viewed only from a doubly-connected flat plane.

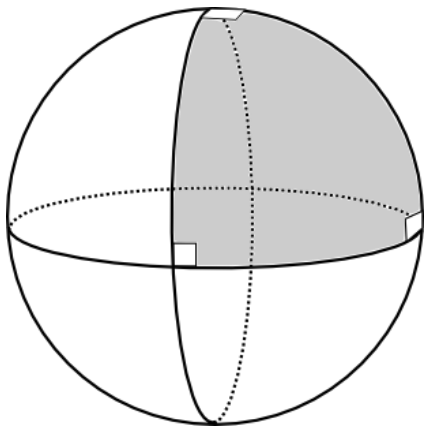


Figure 2. Three geodesic circles centered together to form eight triangular surfaces axiomatically demonstrating the fallacy of Euclidean geometry.

How does this spherical pathway apply to the compositional pathway of *Las Meninas*? The answer is located in the fact that everybody inside of the

painting is *focussing on the subject outside of the painting*; that is, outside of their usual way of looking at things. Everyone in the painting is trying to figure out what the function of what Confucius called the “*genuineness of thought.*” That is the elusive and non-visible triply-connected subject that Velasquez is painting on the large canvas on the left side of the room, which involves the location of the artist himself, of the royal couple, and the position of the spectator, all three at the same time. How can those three different subjects be conceived simultaneously and for what purpose? That is the mystery behind the image of the King and Queen projected back to you from the mirror in the center of the room. What is missing between the two portraits in Figure 3? The position of the spectator!



Figure 3. Detail of *Las Meninas*, the reflection of the King and Queen in the mirror.

Why does Velasquez provoke the spectator by portraying himself and the Royal Couple in the mirror? The key to resolving that enigma resides in three very discrete scenes where three subjects inside *Las Meninas* are not paying attention to the subject outside of the painting, but are trying to make someone else pay attention to it: the royal daughter holding the hand of the Infant, the midget boy patting the back of the dog with his foot, and thirdly, the strange presence of a man peaking behind the scene with his back turned to another back room, apparently

coming or leaving from the center of perspective of the entire painting located under his elbow. Everybody else is focused on the triply-connected subject in front of the room.

UNDERSTANDING *THE GREAT LEARNING* AND *THE DOCTRINE OF THE MEAN* BY CONFUCIUS

The benefit of reading Confucius's *Great Learning* with that higher Velasquez state of mind, is that the reader is made to discover the pathway of his own process of mental composition by seeking to understand the intelligibility of his own thinking process for the benefit of someone else; that is to say, by discovering the Confucian "*intelligible virtue*" that is required *to make it shine for the benefit of mankind*. That is the true subject matter of *Las Meninas*. The focus is not on only *Las Meninas*, but the awakening of all future spectators to come.

Such a challenge is quite a unique form of transformative knowledge in Classical Artistic Composition as Raphael had instituted in *The School of Athens* and the *Dispute of the Holy Sacrament*, during the Italian Renaissance because, as Diego Velasquez also demonstrates in his masterpiece: *there is no better way to express and learn the process of creativity than by putting the spectator on the same sovereign pathway that he took when he represented himself as the Senior Chamberlain responsible for the royal family of Spain; that is, in his own state of total self-reflexive genuineness of thought.*¹

The simplest way to look for the principle of Confucius's *The Great Learning* is to investigate the nature of deception underlying fallacies of composition. You don't really need to know the Chinese language in order to do

¹ At the time he painted *Las Meninas* (1656), there was a very special relationship between the Royal family and the Velázquez family. Diego Velázquez was the Court painter of King Philip IV of Spain as well as the Senior Chamberlain manager of the Royal household. His brother, Don José Nieto Velázquez (standing in the steps leading to the door of a back room), was the King's bedroom Chamberlain in charge of the royal tapestry works. This portrait of Diego's brother located right next to the mirror reflecting the presence of the King and Queen and the absence of the spectator locks together the triply-connected idea of the sphere.

that, but you do need to know why *The Great Learning* is so important, today, in order to eliminate the current Anglo-Saxon colonial policy of war deception.

The reader will require several translations in order to discover the truth of this short Confucian text only by figuring out the mistakes that most western oligarchical translators have made. In other words, you can discover the true nature of their deceptive mistakes by applying your own discoveries of the underlying the truth of your own understanding of the deceptions of today's strategic situation. That is how you can change the past by time-reversal.

I will interpret the seven short paragraphs of *The Great Learning* by following the meaning of the self-transformative principle that Confucius identified explicitly in the fourth paragraph of his text. (Note that the term is colored in red) However, before discovering the identity of this principle, note that the essence of it is already implicitly being applied, without being stated, in the triply-connected function of the first paragraph as well as in the first three paragraphs of his text. Note the triadic function.

[1] 大學之道、在明明德、在親民、在止於至善。

*“1. The path of Great Learning lies in the shining intelligibility of your intellectual virtue; it lies within the love of mankind; and its ultimate purpose lies in generating the greatest Good.”*²

The method of discovering this principle is found by understanding the process of looking for it; that is, by applying the most natural way of discovering the sovereignty of *who* you are in reality, when you are alone with yourself. This may not be obvious at first glance, but that is the “*path*” which must be discovered through “*the shining intelligibility of your intellectual virtue.*” The difficulty here, however, lies in discovering what that “*intellectual virtue*” is.

² The translation is an amalgam composition of many translations, inspired primarily by the translation of Robert Eno, [**THE GREAT LEARNING AND THE DOCTRINE OF THE MEAN**](#), June 2016. See also my July 20, 2015 report on strategic time-reversal: [**THE DOCTRINE OF THE MEAN AND THE GALACTIC MANDATE OF HEAVEN**](#) [**N.pdf \(amatterofmind.org\)**](#)

The reader will not know what this “*intellectual virtue*” is unless he discovers that it comes from heaven, and not from him. This grace is given by God to you, personally, as the quality of your soul in the form of a pre-established harmony of your lost original innocence, because, as a child, you were created with the pre-disposition of being fundamentally good. However, as every child learns while growing up, your innocence becomes lost and forgotten, because the social environment you live in teaches you how to be deceptive and to lie in order to go along to get along. That is why innocent children must learn not to be deceitful and must protect their “*intellectual virtue*” by continuously “*shining its intelligibility.*” This is the first step in the discovery of this fundamental truth.

The second step is to take the “*path*” of restoring the genuine, receptive, and truthful identity of the child you once were. This is the most difficult part, because it requires the undoing of all of the deceiving ways that your mind has learned and agreed to adopt in order to seek the approval of others. This requires the elimination of the defects of all of your ways of thinking that have been used in altering the original purity of your child-like character. This, and nothing else, will definitely put you on the “*path.*”

However, such a “*polishing of the intellectual virtue*” can be acquired under one condition and one condition only; that is, through “*love of mankind.*” You must forgive all those who have deceived you in the past and look for ways not to deceive anyone, in the future. In other words, unless you have “*love of mankind*” in your heart, you are going to be incapable of retrieving the gift you once had at a younger age.

Thirdly, in the same first paragraph, the result of bringing together the two first objects of *The Great Learning* together with a third one will generate a state of mind similar to the three circles of the sphere of Figure 2, which will be sealed together permanently by representing “*the greatest good*” as the purpose of the whole process. Unless you generate that purpose willfully within your own mind by “*a command decision,*” you will not be able to discover the generating principle of the “*path.*” Thus, the “*path*” becomes transformed in such a way that the whole process of employing that “*shining intelligibility*” will form a trinity by uniting

together as a One the “*intellectual virtue*”, the “*love of mankind*”, and the “*greatest good*.”

[2] 知止而后有定、定而后能静、静而后能安、安而后能虑、虑而后能得。

“2. Knowledge of this end is followed by a command decision to obtain it which, in turn, allows serenity of mind. Serenity of mind makes facility of mind possible. From facility of mind follows the ability to reason; and through reasoning the end can be obtained.”

Once the decision is taken for applying one’s “*intellectual virtue*” to your “*love of mankind*” then, an inversion takes place inside of your mind, whereby a “*serenity of mind*” takes place and the mind comes to rest in a state of “*facility of mind*”, which Confucius calls “*reason*.” However, this “*ability to reason*” can only take place when the mind has achieved a state of absolute goodness; that is, after the triply-connected state has become free from all temptations and deceptions. This is the stillness of pre-established harmony, as Gottfried Leibniz understood it; and what Nicholas of Cusa, before him, understood to be a mental state of learned ignorance.

LEIBNIZ AND THE I CHING PRINCIPLE OF RECIPROCITY

A good example of collaboration between Western and Eastern thinking is reflected in the work that Leibniz contributed to understanding the mysterious *I Ching* hexagrams of ancient China.³ Leibniz’s collaboration was aimed at helping resolve the ideological conflict between East and West, the same as today’s, especially between Europe and China, and establish the *I Ching* principle of reciprocity as a crucial missing link in a New Peace of Westphalia for all peoples of the world.

The most notable feature of the Peace of Westphalia, however, is the fact that the peace is impossible without the resolution of the coincidence of opposites.

³ See my report: [FUXIS AND LEIBNIZ'S I CHING PUZZLE.pdf \(amatterofmind.us\)](http://www.amatterofmind.us/FUXIS_AND_LEIBNIZ'S_I_CHING_PUZZLE.pdf).

Leibniz discovered the way to solve the mysterious I Ching Puzzle by means of discovering the coincidence between Zero 0 and One 1. Figure 4.

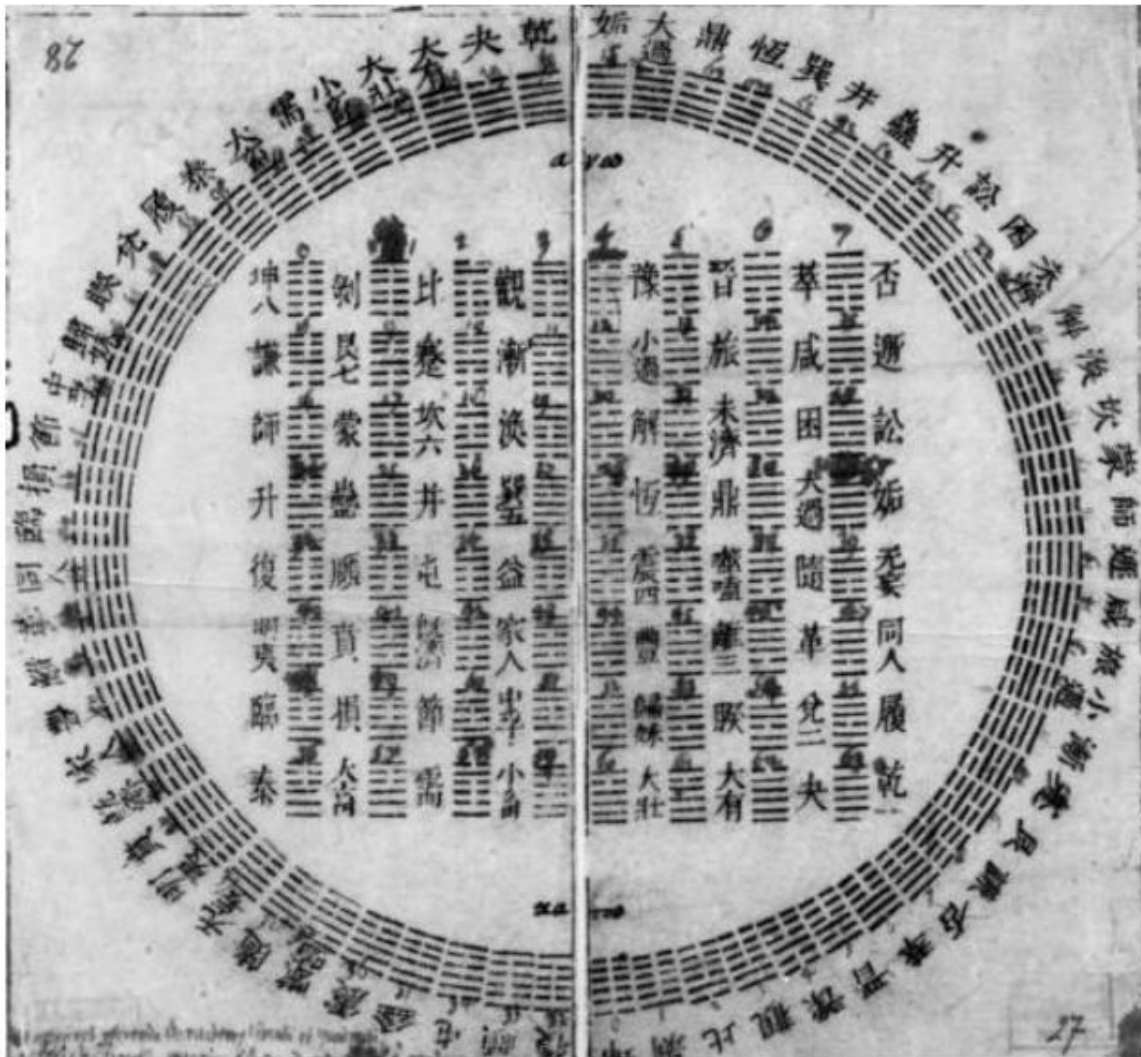


Figure 4. The original Leibniz copy of the Circular 64 *I Ching* hexagrams, with the western numbers he added.

Figure 5 illustrates how to solve the Chinese enigma of Figure 4 by proposing a variation for establishing the pathway for the ordering of the 64 numbers of the *I Ching*. Can you find the pathway and the significance of the ordering of those numbers?

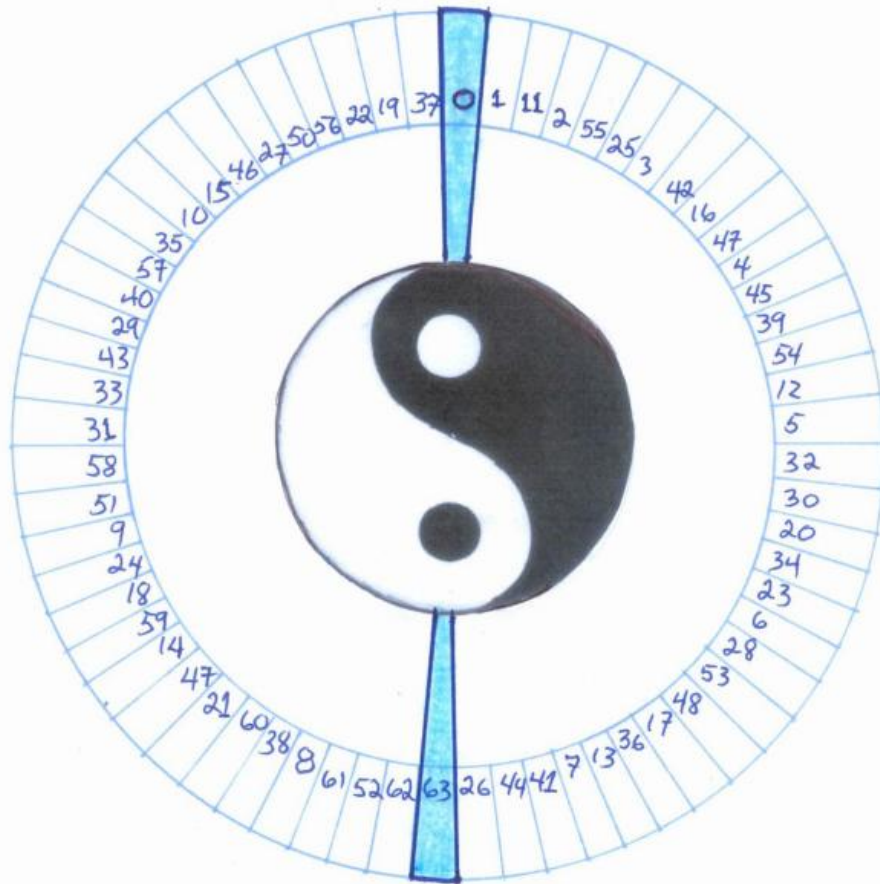


Figure 5. Variation on Fuxi's 64 *I Ching* reciprocal hexagrams.

What Fuxi, Leibniz, Velasquez and Confucius describe, here, is the state of mind of the creative process after it has been completely freed from all manners of deceptions; that is, freed from any form of disorder and reflecting the natural process of reciprocal progress in the physical universe.

Thus, the two first Confucian paragraphs of *The Great Learning* form a complete introductory overview of what is to be understood as a global process of change, which can only be completed when the process of knowledge is understood as a living form of living development of all human beings.

This is the process which composes the triply-connected circular action principle of bringing together a state of perfection for every human being, the

“*command decision*” which identifies the branching out “*path*” of what you are looking for in order to become a true human being.

[3] 物有本末、事有終始。知所先後，則近道矣。

“3. All things have their roots and branches. All affairs have their beginning and end. A knowledge of that which is first and foremost and that which follows, this approximates the path of the Great Learning.”

Here, with this third paragraph, Confucius goes back to the “*root*” which he considers to be the foundation of the principle to be discovered. With this discovery of the “*roots and branches*,” the Confucian trinity becomes a completed One as confirmed by his follower, the neo-Confucian scholar, Zhu Xi, who stated: *“The illustration of virtue is the root and the renovation of the people is the completion (literally, the branches). Knowing where to rest is the beginning, and being able to attain is the end. The root and the beginning are what come first. The completion and end are what come last.”*⁴

After securing those “*roots and branches*” with the Confucius principle at the level of the individual, paragraph four establishes the necessity to reach out from that individual’s own “*intellectual virtue*” and discover how one’s own genuineness applies the principle of the Peace of Westphalia for *the benefit of the other*. Then, from the discovery of that “*root*,” the individual is rotated back to the first principle as formulated in paragraph one to socialize the principle successively by applying its principle to every layer of the global human society, family level, state level, national level, and international level.

[4] 古之欲明明德於天下者，先治其國欲治其國者，先齊其家，欲齊其家者，先修其身；欲修其身者，先正其心；欲正其心者，先誠其意；欲誠其意者，先致其知，致知在格物 物格而後知至，知至而後意誠，意誠而後心正，

⁴ [The four books : Confucian analects, the great learning, the doctrine of the mean, and the works of Mencius : Legge, James, 1815-1897 : Free Download, Borrow, and Streaming : Internet Archive, p. 311.](#)

*“4. The ancients, wanting to render intellectual virtue intelligible for all people under heaven, first had to govern their nations well. Wanting their nations well-governed, they first had to set their families in good order. Wanting their families set in good order, they first had to cultivate their persons. Wanting their persons cultivated, they first had to make their hearts upright. Wanting their hearts upright, they first had to have **genuineness of thought**. Wanting to have **genuineness of thought**, they first had to perfect their knowledge, and the perfection of knowledge lay in the investigation of things. Investigating things, their knowledge was thus perfected. Their knowledge perfected, they thus possessed **genuineness of thought**. Possessing **genuineness of thought**, their hearts were thus made upright.”*

The two way motion of paragraph four on this step by step ordering process, from the particular to the universal and back, is made explicit by the synthetic clarity of the process of going through the different steps of the motion of education, from the individual, to the family, to the state, and to the whole nation, as if you were going through all of the branches of a living tree. However, as Confucius explained in *The Doctrine of the Mean*, “*genuineness of thought*” requires clarity: “[21] *Spontaneously genuine in clarity: it is this that we refer to as our nature. Spontaneously clarifying genuineness: it is this that we refer to as the teaching. If one is perfectly genuine one will have clarity. If one has clarity then one will be perfectly genuine.*”⁵

The same ordering process must be applied in reverse as paragraph five indicates, but at the level of knowledge. In other words, the ordering of the government of the world is the same as the ordering of the mental process in applying the principle that Confucius finally identifies as the principle of 誠 (*chéng*), *genuineness of thought*.⁶ There has never been, however, any genuine

⁵ Robert Eno, [*The Great Learning and the Doctrine of the Mean*](#), An online teaching translation, June 2016, p. 34.

⁶ American educator and translator, Robert Eno, added the following crucial note about this doctrinal principle: “The message of the “Doctrine” concerns the way in which a person can become a Sage by maintaining the centrality characteristic of the Pathway and of our Heaven-endowed nature, and in so doing become the equal partner of heaven and earth. The initial

human individual who was able to cause genuineness in others, because the motion of genuineness comes from God and not from you. On the subject of perfect *genuineness of thought*, Confucius added this more extended explanation in his *Doctrine of the Mean*:

“(e) Perfect genuineness is the path of Heaven. Making things perfectly genuine is the path of humankind. One who is perfectly genuine hits the mark without effort, succeeds without forethought. To keep to the center of the path at perfect ease is to be a sage. One who makes things perfectly genuine is one who chooses the good and invariably grasps it tight.

“(f) Study broadly, inquire probingly, contemplate carefully, distinguish clearly, and practice sincerely. If there remain things unstudied, do not act upon what you have not mastered. If there remain things unprobed, do not act upon what you do not understand. If there remain things un-contemplated, do not act upon what you have not grasped. If there remain aspects indistinct, do not act upon what is not clear to you. If there remain aspects unpracticed, do not act upon what you cannot sincerely do. When others can do one, demand that you do one hundred; when others can do ten, demand that you do one thousand. He who fully masters this path, though ignorant, shall surely become enlightened, though weak, shall surely become strong.

“[21... Already stated above] Spontaneously genuine in clarity: it is this that we refer to as our nature. Spontaneously clarifying genuineness: it is this that we refer to as the teaching. If one is perfectly genuine one will have clarity. If one has clarity then one will be perfectly genuine.

chapter ties these ideas together with the image of something beyond sight and sound that we must search out. As we will discover at the end of the final chapter, which I have marked as the “Coda,” this invisible and inaudible quality is possessed by both the noble man and the cosmos. Commentators have tended to agree that the concept that corresponds to this elusive, linking quality is *chéng 誠*, a key term for the “Doctrine,” translated here by the awkward phrase, “perfect genuineness.” [*The Great Learning and the Doctrine of the Mean*](#), p. 23. This concept has generally been wrongly translated by the deceptive term of “sincerity.”

“[22] *Only those in the world who are perfectly genuine to the utmost can exhaust their natures. Those who can exhaust their natures can exhaust others' natures. Those who can exhaust others' natures can exhaust the natures of things. Those who can exhaust the natures of things can participate in the nurturing transformations of Heaven. Those who can participate in the nurturing transformations of Heaven can form a triad with heaven and earth.*

“ [23] *The next best is to master a single aspect. If one can perfect genuineness in one aspect, that genuineness will appear in one's form; appearing in one's form it will become plain; becoming plain it will shine forth; shining forth it will move; moving it will responsively change; responsively changing it will transform things. Only those in the world who are perfectly genuine to the utmost can transform things.*

“ [24] *Through the Path of being perfectly genuine one may possess foreknowledge. When a state is about to flourish, there must be auspicious omens. When a state is about to perish, there must be omens of its demise. Just as these omens become manifest through milfoil and turtle shell, so for such a one they course through his four limbs. When blessings or disasters are about to arrive, if it is good, he will surely know it first; if it is bad, he will surely know it first. Hence one of utmost genuineness resembles the spirits.”⁷*

[5] 心正而後身修 身修而後家齊 家齊而後國治, 國治而後天下平

“5. *Their hearts upright, their persons were thus cultivated. Their persons cultivated, their families were thus set in good order. Their families set in good order; their nations were thus well governed. Their nations well governed, all people under heaven thus lived in peace.*”

The fifth paragraph makes it clear that the knowledge to be acquired lies in the process of transformation of society as a whole for the purpose of making

⁷ [*Ibidem*](#), p. 34.

mankind more perfect in accordance with the Mandate from Heaven. Thus, the “*genuineness of thought*” to be obtained must take this pathway by embracing all of mankind, and in doing so, it reaches the highest levels of understanding, in spite of the prejudice that people have in claiming that only the Sage can attain such a level. This indeed, is how British Colonial Oligarchism becomes obsolete and is countermanded.

[6] 自天子以至於庶人，壹是皆以修身為本

“6. From the Son of Heaven down to the multitude, all men are uniform in as much as they all consider the cultivation of their persons as the basis of the root.”

In paragraph six, the point Confucius makes is that the discovery of this “*path*” is not only for the King and his Ministers, it is emphatically for all of the people. This is the anti-oligarchical form of education that must be implemented if mankind is to survive the present period of world strategic crisis.

Nothing in the Confucian path allows any selection to be made based either on color, money, or blood ascendancy. The King, or the “*Son of Heaven*,” is not the only one who engages in the pursuit of such a mission for the edification of mankind; every citizen is involved. Since the “*root*” is common to all human beings, the “*genuineness of thought*” of any person is a potential that everybody has the ability to develop.

[7] 其本亂而末治者，否矣其所厚者薄，而其所薄者厚，未之有也

“7. If one’s root is thrown into chaos, then the well-ordering of the branches does not exist. He will treat the substantial ones as though they were trivial, and will treat the trivial ones as though they were substantial, and thus none of them will be accomplished.”⁸

⁸ Confucius, [*The Great Learning*](#), quoted by Richard Black in [*The Current Transformation of EducaFOREWORDTriplytion in China*](#), *Lenore Magazine*, p. 51.

According to this last paragraph, if the “*root*” of a person is not cultivated properly, it is going to rot in the ground and none of the branches will grow. This individual will generally confuse the good with the bad, and will not be able to tell which is which. This happens when emphasis is put on treating someone else with favoritism, for example: that is, when individuals are treated as if they were the opposite of what they deserve in a just society. Such a mistake must be corrected, because treatment of people must be applied according to merit. The purpose of following such a well ordered society, therefore, requires a system of meritocracy, which treats everyone fairly according to what they deserve and according to what they are capable of accomplishing from their potential.

At the different levels of the family, the state, the nation, and internationally, the highest Good should then be distributed in accordance with each and every one's level of development. That is the system of justice of the Confucius principle of being true to yourself by avoiding the deception of others; that is, 誠 (*chéng*), *genuineness of thought*. The Chinese know they have a winning principle, because it is a just one.

CONCLUSION: ENDING ALL WARS WITH THE COINCIDENCE OF OPPOSITES

This present report is the third brief exposé on Confucius that I have written within the last ten years. The first two reports were [**THE DOCTRINE OF THE MEAN AND THE GALACTIC MANDATE OF HEAVEN.pdf \(amatterofmind.org\)**](#), of July 20, 2015 and [**XI JINPING AND THE EPISTEMOLOGY OF GREAT LEARNING.pdf \(amatterofmind.org\)**](#) of July 4, 2015.

As I wrote in the report of July 4, 2015 on the method that Xi Jinping proposed for solving the governing problems of China, I was able to locate his application of Confucius's epistemology of *The Great Learning* and of *The Doctrine of the Mean* in what Xi identified as the “Core of Socialist Values” for the Chinese people. The irony, however, is that although the “social” aspect of the principle is unique to China, it is also valid for the rest of the world; because the

underlying principles of those so-called “socialist values” are not ideological in character, they are simply universally human.

The unique epistemological feature of this pathway of knowledge is characterized by the transformative-performative action by means of which all wars can be stopped; that is when the mind is willing to discover the principle of peace from the top down and by time-reversal. That is the way to think by starting from the most universal intention; then, go back and forth until you achieve your objective through the tension of opposites between the forward and backward motions of your mind. That is the only way to move forward.

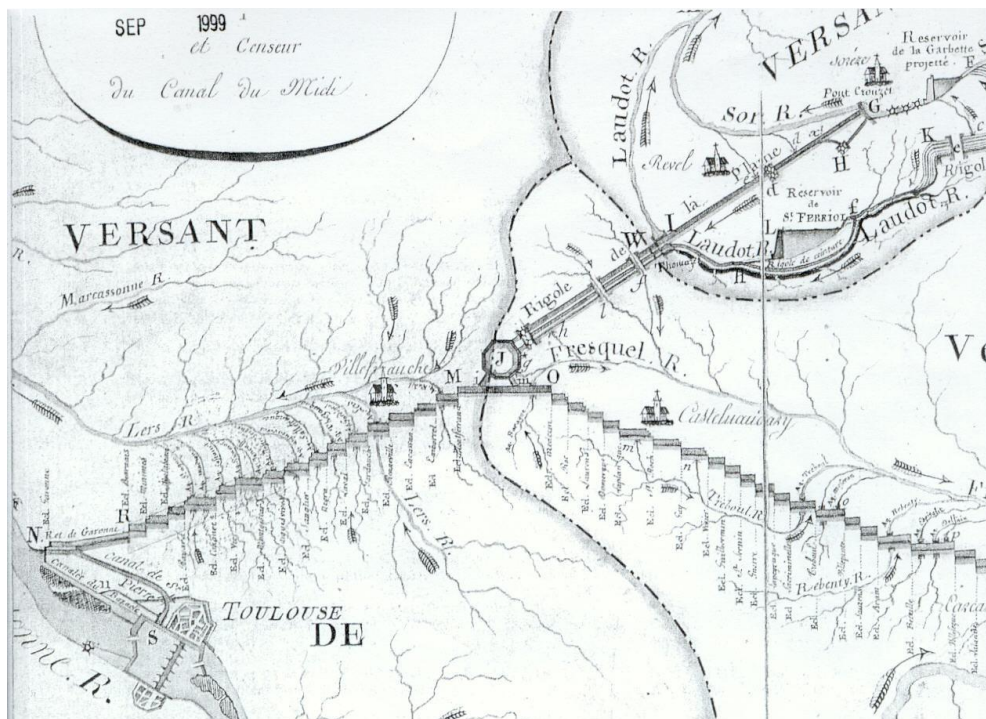


Figure 6. Detail of the Languedoc Canal showing the opposite directions of the waters.

The best example of this process of coincidence of opposites in world history is the building of the Languedoc Canal in Southern France took place after the Peace of Westphalia under the authorities of Cardinal Gilles de Mazarin, Jean Baptiste Colbert, and Pierre-Paul Riquet.

Colbert authorized the start of this construction by the engineer Riquet under the royal edict of October of 1666. It was done by creating the impossible. The

Canal of Languedoc is the emblem of the Peace of Westphalia because its water flows were directed into two opposite directions at the same time at both ends of the canal, thus reflecting the tension of opposites of the Thirty Years War, and the Velasquez principle of construction of *Las Meninas*. The secret of releasing that tension, discovered by Riquet, was to release the water source into the two different directions toward both sides at the same time from the middle point of the Montagne Noire (Black Mountains) to the Col de Naurouze, the highest watershed point of the 150 mile long canal.⁹

This is the right way to look at the strategic situation for solving all East-West conflicts today, because this form of coincidence of opposites is the only “*path*” and “*mean*” which can establish the future as the cause of development and security in the world, and only for the benefit of mankind as a whole. In other words, the future is never generated as a result of choosing among possibilities that already exist; the present must be shaped by the impossible future resolutions which presently exist, but which are not yet implemented. This is a better way of thinking, because it is the future which must change the past and not the past which must determine the future. The only way to evaluate a strategic situation of conflict is to look at what kind of future you want. Ask yourself: “What is it in the past that has to be changed in order that a different future may come to shape the present by time-reversal?” And the answer is: “Geopolitics.”

Causality, therefore, lies in what does not yet exist, and your only mission is to discover the harmonic pathway that will make it come into existence from the future. So, the key is not to look for options in the past, but to look for the intention of security and development of mankind that will secure that intention. Let’s make sure that you and I are not the only two people in the world today who know that such a New Peace of Westphalia process is the only possible solution to human conflicted history.

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⁹ The Languedoc Canal (Canal du Midi) became a UNESCO World Heritage Site in 1996 and became an International Historic Civil Engineering Landmark in 2016. See my report: [The Economic Policy that Made the Peace of Westphalia \(amatterofmind.us\)](#)