



SPACE AND THE IRONY OF GOD'S MIND

by Pierre Beaudry, May 23, 2013



Figure 1 Domenico Ghirlandaio, *Saint Jérôme*, 1480, and Sandro Botticelli, *Saint Augustine*, 1480. These two paintings were commissioned by the father of Amerigo Vespucci.

FOREWORD

In response to Lyn's investigation into [A NEW MEANING FOR "SPACE"](#), I was provoked into looking back into history to find some epistemotheological resonance from Saint Paul, Saint Augustine, Charlemagne, Nicholas of Cusa, Johannes Kepler, and Albert Einstein. Since theology and theater have the same etymological primitive roots, I thought I might take a look into God's Mind and see what could be found there, that reflected some form of theatrical irony. Here is what I found:

1. THE RESURRECTION OF PIERO DELLA FRANCESCA AND THE RENAISSANCE OF THE HUMAN MIND.
2. "THE KIND OF VISION WITH WHICH THE SAINTS WILL SEE GOD, IN THE WORLD TO COME."
3. NICHOLAS OF CUSA'S VISION OF GOD HAVING ALL THINGS WITHIN HIMSELF
4. ROSA LUXEMBURG AND CHARLEMAGNE: THE FARMING CAPITULARY
5. EINSTEIN AND THE PRINCIPLE OF INSIGHT ABOUT WHAT IS WRONG WITH HOW WE SEE THE SOLAR SYSTEM

INTRODUCTION

"For my thoughts are not your thoughts, neither are your ways my ways, said the LORD. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts."

Isaiah, 55: 8, 9.

"For it is by faith that we approach God, and faith is a matter of mind and heart, not of physical body."

Saint Augustine

Before the Kennedy assassination, there existed among citizens of the United States an implicit code of moral conduct guided by religion that determined what was right and what was wrong, and that code was known simply as helping your fellowman. However, that basic social morality of love of mankind barely exists today in the United States, because everybody is made to fight everybody else for one's own personal interest and benefit. It is in that sense, precisely, that American society has lost its sense of purpose and morality during the last fifty years.

If religion is no longer capable of providing such a moral impulse, then it is the duty of organized government to do it; but this can be done only with a renewed sense of understanding of the presence of God in the universe and of the true significance of the American System of Political Economy. If this sounds theological to you, it is; but it is mostly epistemological. The fact that the United States have been

dominated by Satanic “Governance” run by the British Empire for the last fifty years should not surprise anyone, and since Satanism is nothing else but the lack of the Good in the world, the most effective way to turn the world situation around is to reestablish an appropriate investigation of what the Mind of God should represent for mankind during these desperate times. Moreover, since our time resembles so much the degeneracy of the Roman Empire, it is useful to investigate how the problem was approached back then.

During the last 2,000 years of history, many have investigated how God’s mind works, but very few have succeeded in giving a true assessment of their humble efforts, and the reason why only a few succeeded, where the majority failed, was because those few understood the nature of the difference between the shadows of sense perception and the light of reason, as experienced in Plato’s Cave. The most profound genius who best understood that question and its implications for mankind, was Saint Paul, in *Corinthian I, 13*. And the most important Father of the Church, who gave the best account of what the Apostle said, was Saint Augustine. As a result, provided it is based on *agape*, the discovery of how the Mind of God works from the standpoint of epistemology became less mysterious than it was made out to be from the religious point of view.

In 418 AD, Saint Jerome wrote to Saint Augustine: “Catholics honor you and esteem you as the one who has established anew the ancient faith.” ([Epistola 195](#); TeSelle, Eugene (1970). *Augustine the Theologian*. London, p. 343) This is the reason why Augustine became a Father of the Church respected by all Christian denominations, in the East as well as in the West. Saint Augustine was able to restore this ancient faith, as Jerome recalls, because his primary concern was not merely to reestablish the true faith in God for the religious benefit of a future humanity, but, also, for the epistemological benefit of anyone who seriously considered the Mind of God as the source of universal physical principles and of universal peace.

I consider that Saint Augustine’s notion of the Vision of God is essential to understand in light of what Lyn has been developing on the subject of understanding the space of the Solar System. The point to be developed is that what is required in understanding the Solar System from the standpoint of epistemology is the same as investigating the nature of the Mind of God. As I shall develop below, the issue is to clarify what we mean by a triply-connected noetic manifold.

If we consider the Solar System as a doubly connected manifold determined by the rate of change of the angular displacement of orbits defined by Kepler as the angular velocity of a planetary orbit, then by adding the dimensionality that Lyn has put forward as the intervention of human creativity in defining the rate of change of that angular velocity, then, the Solar System can be considered as a triply-connected noetic manifold. This means that it is man’s responsibility to establish the rate of increase in energy-flux density in the universe as a whole. Certain implications of this triply-connected function of the human mind have already been investigated by Saint Augustine, and more specifically in the two last sections of his *City of God*. But, first, let’s investigate the domain of classical artistic composition, and more specifically Piero Della Francesca.

1. THE RESURRECTION OF PIERO DELLA FRANCESCA AND THE RENAISSANCE OF THE HUMAN MIND.

“There exist no visual geometries for triply-connected manifolds, just shadows of them through artistic compositions.”

Dehors Debonneheure

In the two last Chapters of *City of God*, Saint Augustine elaborates how the mind is able to go beyond sense perception in order to view the Resurrection through mind alone. This is the type of higher integration that needs to be applied to the conception of the human mind in understanding the universe and the Solar System, and which can only be discovered by man, because man is the only creature, known to us, that has the power of discovering that such a principle was already built into his own mind by the Mind of God.

This principle of self-reflexivity of mind is as old as mankind, but it is not used and appreciated properly by most people, because most people prefer to remain bound by sense perception and be dominated by it. Unfortunately, most people think that self-consciousness is about how they look and about how they have to behave in order to be accepted. This wrong notion of self-consciousness becomes deadly when mankind finds itself in a world-wide crisis of creativity, as today. The time has now come when humanity needs at least one percent of its self-reflective individuals to take over the economic policy of their nations, and soon. Otherwise, the survival of mankind as a species is heading for extinction.

What this one percent of humanity must rediscover, therefore, in a new and more advanced form of knowledge, a form of irony that integrates the whole of human thinking within the understanding of the Solar System and of human governing. And what this revolution requires is a triply-connected type of creative knowledge which pertains most explicitly to the domain of artistic composition.

From the standpoint of epistemology, as opposed to religion, this triple-connectedness form of knowledge has been best represented historically by the outlook of the Apostle Paul in *Corinthian I, 13*, Saint Augustine in his *City of God*, Charlemagne in his *Capitulare de villis (Farm Capitulary)* Nicholas of Cusa in his *De Docta Ignorantia (Of Learned Ignorance)*, Johannes Kepler in his *New Astronomy*, and Albert Einstein. The artists who best represented this type of irony are [Piero Della Francesca](#), [Leonardo da Vinci](#), and [Raphael Sanzio](#).

The Resurrection (Figure 2), located in the Municipal Hall of Borgo San Sepulcro, Italy, represents one of the earliest forms of irony of the Italian Renaissance of classical artistic composition where Piero was both an artist and a city-councilman. The intention of Piero in painting this fresco on the wall of the meeting room of the city hall was clear and unmistakable: ***The Resurrection*** did not only represent the name sake of his home town, San Sepulcro, but was also meant to be the centerpiece of inspiration for the Great Renaissance. (For more details, see my report, [PIERO DELLA FRANCESCA: THE RESURRECTION.](#))

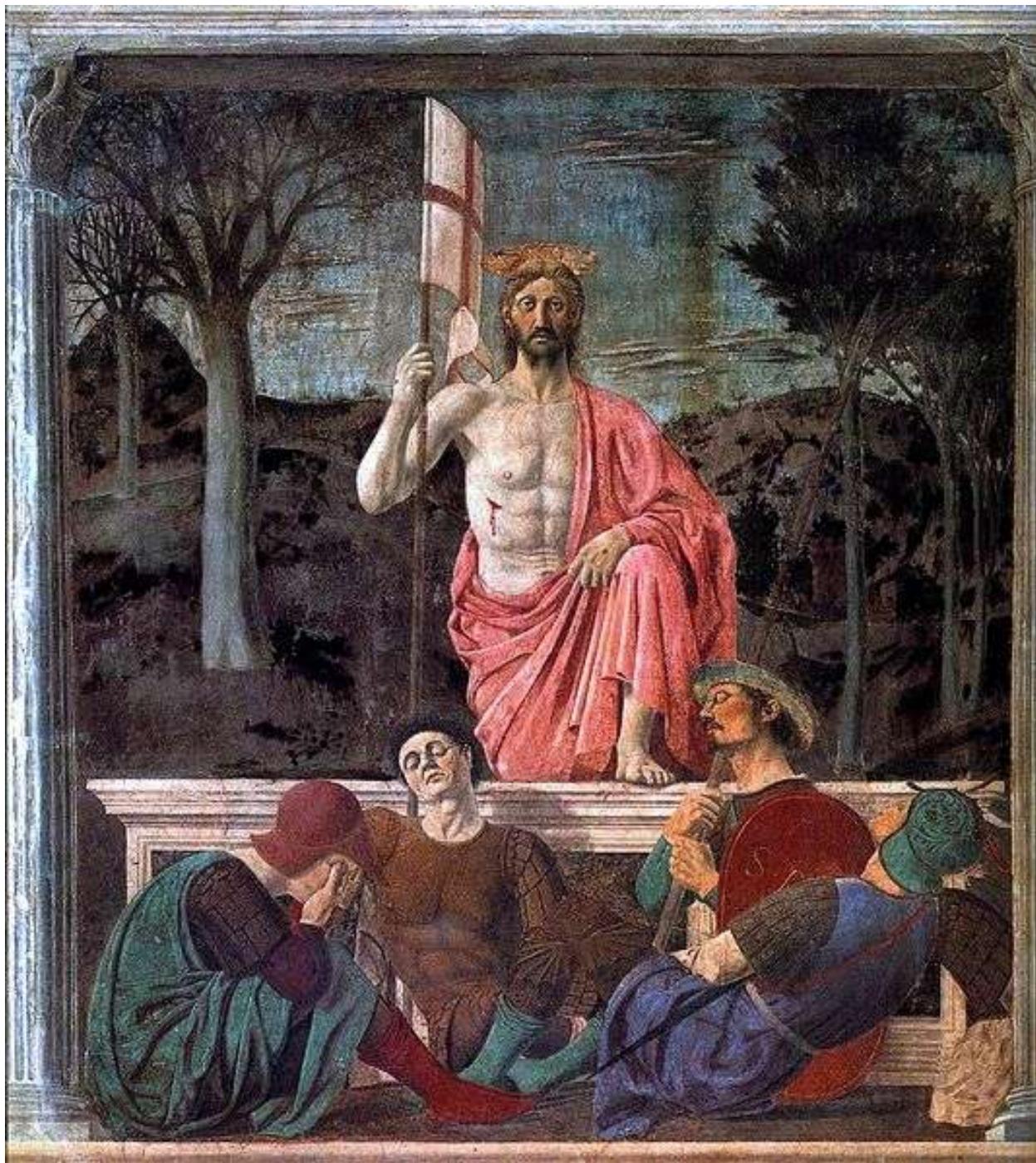


Figure 2 [Piero Della Francesca, The Resurrection, 1463-65.](#)

The majestic Christ posing his voluntarist foot on top of the sarcophagus and staring at the spectator with total determination, creates an overwhelming sense of how the power of Mind brought about the political change that needed to take place in Italy and the world at that time of global economic breakdown. The presence of the sleeping Roman soldiers at the foot of Christ, with their eyes either closed or covered, demonstrates the contrast between the two different dimensionalities of human mortality and divine immortality. Thus, Piero provoked the crucial question of an axiomatic change: how can the human mind progress by going from a lower to a higher manifold? How can humans become a new species?

The singular discontinuity between the doubly-connected manifold of physical sense perception and the triply-connected manifold of the creative mind is located in the ironic treatment of the staff held in the right hand of the resurrected Christ. That staff represents the singularity of the transformation of the entire fresco; that is, the metaphorical connection, between the mortality of man and the immortality of the Renaissance. This vertical elevation represents the spirit of irony which connects the resurrected Christ with the sleeping Piero leaning against it. Furthermore, the top of the sarcophagus where Christ has his foot, and where Piero's face, is located represents the same boundary limit between the two states of existence and the eye level of the observer visiting this room. This irony of classical artistic composition represents the same idea that Saint Augustine developed in his *City of God*: the revival of the Promethean Man as described by Percy Bysshe Shelley in "*Prometheus Unbound*":

*"And Science struck the thrones of earth and heaven,
Which shook, but fell not; and the harmonious mind
Poured itself forth in all-prophetic song;
And music lifted up the listening spirit
Until it walked, exempt from mortal care,
Godlike, o'er the clear billows of sweet sound;
And human hands first mimicked and then mocked,
With moulded limbs more lovely than its own,
The human form, till marble grew divine;
And mothers, gazing, drank the love men see
Reflected in their race, behold, and perish."* II, iv, 74-84.

In the last chapters of his *City of God*, Augustine developed a Vision of God in accordance with Saint Paul's *Corinthian I,13*. This extraordinary analysis is fundamental to understand the question of sense perception and the question of a higher knowledge of things to come from the future that Lyn is currently developing with respect to the space of the Solar System.

In his great work, Saint Augustine had two motives for seeking to examine the nature of the Mind of God. One motive was religious and the other was epistemological. The religious argument was devised in order to counter the many forms of heresy that threatened to break up Christianity in the different denominations, which are known today as the Roman Catholic, the Oriental Orthodox, and the Eastern Orthodox Churches. The point was for Augustine to establish the divinity of Christ as the basis of a unified creed for all Christian denominations. The epistemological motive, on the other hand, was somewhat different in the fact that it was aimed at establishing for mankind as a whole, regardless of religious beliefs, the connection between the agapic Platonic view of the Mind of God in *The Republic* and the conception that Saint Paul identified with the divine principle of creativity in *Corinthian I, 13*.

Similarly, Lyn made the point that the understanding of the Solar System space is also a matter of theology, in that the notion of “God the Creator” requires that it be defined internally to the universe, as an expression of the Universal Good. However, the universe is not what it appears to your sense perception, and most emphatically, it is not what it appears to your sense of vision, but to a higher form of noetic creative mentation. That is the reason why it is not by looking at how space is filled with objects that you are going to discover how so-called “interplanetary space” works. You will not get the answer to what you are searching by simply observing the orbits of the planets and of asteroids, including the galactic factors. As Lyn stated on the creative principle:

“In a proper general notion of theology, we have the notion of an existent principle of ***Creation***, a notion of ***Creation*** which is located intrinsically ***outside*** what might be outside “universal physical” principles as such. From the vantage-point of theology, nothing of importance ***effectively exists*** outside Creation so defined: hence, a certain specific distinction of a “practical” meaning of the distinction of a ***“functional notion”*** of good, from evil. It is not mankind which has failed us on this account; it is the inhuman which has been a destructive influence: a kind of Satan, if you will, an influence which operates as if human beings have failed to rule to advance their own potential for a “genetically” specific quality of endless progress in development. Practically, this specificity is according to the observable effect of the actions of an ever-impatient progress to the higher states of existence of that which Kepler’s principle of vicarious hypothesis expresses.” (Lyndon LaRouche, [***A NEW MEANING FOR SPACE***](#), May 11, 2013)

If you wish to understand how the solar system works, you have to look at how the human mind works in harmony with the intelligence which moves the star system of our universe, and how it is capable of forecasting the future by time reversal. Therefore, the real question about the Solar System is: What is the factor of the orbiting function of the human mind as ***Imago Dei*** inside of the universe? Lyn answered that question in the following manner a few months ago:

“True human knowledge, as distinct from that of such as the customary beasts, is to be found out in a unique way: a unique way to be found out by means of what is truly a uniquely human ability: ***the ability to employ what is a distinctly human power of insight into an actual foreseeing, and thus the creating of the actual future***. That latter, implicitly future source of such a current knowledge of a truth, is to be discovered as ***lodged within the ability to forecast important aspects of an increasingly energy-dense pre-shaping of mankind’s actual future***, if and when that choice of future is undertaken by appropriate means.” (Lyndon H. LaRouche Jr., [***A GOOD OLD THOUGHT REVIVED***](#), LaRouchePAC, February 3, 2013)

These are the two principles that you need to understand the space of the Solar System with; that is: the ***principle of insight*** of the human mind into the Mind of God and the ***principle of increasing energy-flux density***.

2. “THE KIND OF VISION WITH WHICH THE SAINTS WILL SEE GOD, IN THE WORLD TO COME.” Saint Augustine

The fundamental leap of knowledge that Saint Paul expressed in his *Corinthian I, 13*, must be considered as the most fundamental epistemological insight that Christianity has made in all of the 2,000 years of history since the death of Christ. This is not a mere opinion; this is a true fact that can be demonstrated experimentally by the grace of God and by the humble exercise of an epistemological investigation inside the condition of truthfulness of the human mind. I propose that we carry out such an experiment, now, on this epistemological question by looking at the text of Saint-Paul with the mind of Saint Augustine:

- “1 **Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal.**
- 2 **And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing.**
- 3 **And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing.**
- 4 **¶ Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up,**
- 5 **doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil;**
- 6 **rejoiceth not in iniquity, but rejoiceth in the truth;**
- 7 **beareth all things, believeth all things, hopeth all things, endureth all things.**
- 8 **¶ Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away.**
- 9 **For we know in part, and we prophesy in part.**
- 10 **But when that which is perfect is come, then that which is in part shall be done away.**
- 11 **When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things.**
- 12 **For now we see through a glass, darkly, but then face to face: now I know in part; but then shall I know even as also I am known.**
- 13 **And now abideth faith, hope, charity, these three; but the greatest of these is charity.**

(Holy Bible, King James Version, [Published by The American Bible Society](#))

In his *City of God*, Augustine developed an extraordinary hypothesis based on the fundamental Christian principle of charity (*agape*). He said that by applying this principle of *agape*, as understood by Saint Paul, Christians are not only able to establish the true measure of their identity, but that the knowledge they would acquire from its benefit will give human beings the power of vision of foresight into the “mystery” of the resurrection, through a unique knowledge of God, but only by abandoning the bodily domain of sense perception. Augustine’s hypothesis was as follows:

“Now let us see, as far as the Lord deigns to help us to see, what the saints will be doing in their immortal and spiritual bodies, when the flesh will no longer be living ‘according to the flesh’ but ‘according to the spirit.’ And yet, to tell the truth, I do not know what will be the

nature of that activity, or rather of that rest and leisure. I have never seen it with my physical sight; and if I were to say that I have seen it with my mind – with my intellect – what is the human understanding, in capacity or in quality, to comprehend such unique perfection? For there will be that ‘peace of God which’, as the Apostle says ‘is beyond all understanding.’ (Phil. 4.7.) It surpasses our understanding; there can be no doubt of that. If it surpasses the understanding even of the angels, so that Saint Paul in saying ‘all understanding’ does not make an exception of them, we must then take him as meaning that the peace of God, the peace that God himself enjoys, cannot be known by the angels, still less by us men, in the way that God experiences it. And so ‘beyond understanding’ means, without doubt, ‘beyond all understanding except his own.’” (Saint Augustine, *City of God*, Penguin Books, 1986, p.1081)

What is the challenge, here? The challenge is to go from the lower “level of the flesh” to the higher “level of the spirit.” The challenge is to measure the power of the human imagination in discovering the unknown of the future that Augustine identifies with the peace of God; that is to say, with the state of existence after the resurrection, without any recourse to sense perception. Indeed, Augustine asked what Paul meant, when he said: “Our knowledge is partial and our prophesying is partial, until perfection comes and we now see a dim reflection in a mirror; but then we shall see face to face” (Saint Augustine, Op. Cit., p. 1082). How do you go from the blurry image in a mirror to a state that is face to face with God? What is this transformation all about? Is it a religious experience or is it an epistemological axiomatic change through which man is able to access a greater power of understanding the universe?

Augustine doesn’t tell us what the content of that “face to face” reality is about; however, he does not hesitate to answer that we shall see as the angels see. And, he doesn’t say what it is that the angels see, either. All he says is what Christ said that “angels in heaven always see the face of my Father who is in heaven” (Matt. 18, 10.)

However, this is where the Apostle Paul helps us understand, when he says: “Now we see a puzzling reflection in a mirror; but then we shall see face to face.” And this vision of God is a reward to those who have practiced charity with their fellowman, and therefore, will be able to see Christ as resurrected. The Apostle John also says something similar of the same vision experiment where he reported: “When he is fully revealed, we shall be like him, because we shall see him as he is.” (I, John 3, 2.) But, what Paul and John are saying, does not refer to the face of a body. They are talking vicariously, in religious language, about the face of the creative process, the face of the creative principle of the Creator Himself. And, that will become “visible” only when man will have become fully and self-consciously creative, in the Image of God. And then Augustine makes the following stunning statement:

“And so I say that the saints will see God *in* the body; but whether they will see *through* the eyes of the body, in the same way as we now see the sun, moon, stars, sea and earth and all things on the earth – that is no easy question. It is, for example, hard to say that the saints will then have bodies of such a kind that they will not be able to shut and open their eyes at will; and yet it is more difficult to say that anyone who shuts his eyes there [then he] will not see God.” (Saint Augustine, Op. Cit., p. 1082)

Here, Augustine is concerned with the incompleteness of the physical condition of seeing and the incompleteness of the human condition of understanding. Is understanding limited by what the body sees? Are we not equipped with a mind that sees much more than what our bodily eyes see? Furthermore, can man see anything without the eyes of the body? And if he does see with his mind, how does he see and what must be the nature of what he sees? Is what you see with your mind limited like what you see with your bodily eyes? Are the mind's eyes limited in some other fashion, because they are connected to a physical body?

Indeed, when we see with the eyes of the body, we only see what is in front of our eyes. We cannot see what is behind us, or what is hidden within things that are in front of us. Is it the same for the mind? All we see is the result of something that has taken place to produce these objects, but we do not see what generated them. Is there a way to see how they are generated, in some spiritual manner?

What Augustine is investigating is not what you think. It is about the nature of a triply-reflected state of mind which requires some thoughtful attention. He refers to the story about the prophet Elisha, who saw his servant, Gehazi, receive gifts from Naaman the Syrian, for having been cured of leprosy, while the wicked servant had assumed that he could not have been seen, since his master, Elisha, wasn't physically there. This may be what Paul meant when he was telling us that we can only see partly and understand partly because we think and speak like children; and that now, the time has come to throw away these childish habits, grow up, and think like real human beings by accepting to be perplexed and puzzled by the strange reflectivity of this divine mirror. Indeed, Gehazi had been overtaken with the childish behavior of being self-centered, and Elisha had seen that in his soul. This is what Augustine said about the power of Elisha:

“Thus the prophetic power of men, of wonderful powers in this life, is as childhood to maturity, in comparison with the knowledge enjoyed in that life to come. And yet even in the condition of this life, Elisha saw his servant receiving those gifts, although he, himself, was not there. We must conclude then that when perfection has come, when ‘the corruptible body no longer weighs down the soul’ (Wisd. 9, 10), but when the body freed from corruption, offers no hindrance to the soul, the saints will certainly need no bodily eyes to see what is there to be seen, since Elisha did not need them to see his servant when he, himself, was not present.” (Saint Augustine, Op. Cit., p. 1083)

The point is that Elisha knew that the thought of his master was present in Ghazi's mind when he received the gifts. As Jerome translated from the Hebrew: “Was not my heart there, present, when the man returned from his chariot to meet you?” (Wisd. 9, 10) In other words, Elisha was present in Gehazi's mind, and it was in Gehazi's mind that he saw what took place. And, Augustine added: “With the miraculous assistance, as no one doubts, of the divine power. But how much more richly will all abound in that gift, when God will be all in all.” (I Cor. 15, 28.) Does Augustine mean that the time has come for mankind to be face to face with the creative imagination of God; that is to say, not as in a corporeal face, but into the Mind of God without interruption? Here, Augustine is speaking of a new power that man did not know he had, but which was truly present and immortal in a triply-connected Image of God as in the concept of the Trinity?

The point that Augustine made is that this state of seeing face to face is not an animalistic improvement of the physical eyes, as if you had acquired a sharper and more penetrating glance in capturing faraway objects which are difficult to see. “Therefore the power of those eyes will be extraordinary in its potency – not in the sense of being a sharper eyesight than possessed, they say, by snakes and eagles (for however keen-sighted those animals may be, they can see only material things) – but in the sense of having the ability to see the immaterial.” (p. 1084) The new sight is an immaterial power to see the immaterial reality of the universe all around, and hear that immaterial reality all around with a spiritual stereographic mind that sees and hears only from the top down, from the universal to the individual, and from the whole to the part. It was under such a renaissance of the spiritual condition of mankind that Augustine ended with this higher hypothesis:

“God then will be seen by those eyes in virtue of their possession (in this transformed condition) of something of an intellectual quality, a power to discern things of an immaterial nature. Yet it is difficult, if not impossible, to support this suggestion by any evidence of passages in Holy Scripture. An alternative suggestion is easier to understand: perhaps God will be known to us and visible to us in the sense that he will be spiritually perceived by each one of us in each one of us, perceived in one another, perceived by each in himself; he will be seen in the new heaven and the new earth, in the whole creation as it then will be; he will be seen in every body by means of bodies, wherever the eyes of the spiritual body are directed with their penetrating gaze.

“The thoughts of our minds will lie open to mutual observation; and the words of the Apostle will be fulfilled; for he said, ‘Pass no premature judgments’, adding immediately, ‘until the Lord comes. For he will light up what is hidden in darkness and will reveal the thoughts of the heart. And then, each one will have his praise from God. (Cor. 4, 5.)’ (Saint Augustine, Op. Cit., p. 1087)

Here, there are no more words to express what you see, because when you see the truth face to face, there is only a triply-connected mutual recognition among like-minds that reality is the reality of the spirit of what is to come by time reversal. It is that commitment without judgment of “lying open to mutual observation” which becomes the new agapic power of spiritual insight. As Lyn put it: “Precisely, but that’s the whole Christ issue in these operations: it’s exactly that. It’s the fact that reality is located elsewhere. The body is not real; the body per se is not real. But the idea associated with the body is real. And the entire theology of this question is exactly that: What is real is not the flesh. What is real is what’s called the spirit. But the spirit has the same meaning as it does for King Henry V, in that concept, it’s the same.” (Lyndon LaRouche, Discussion with the [LaRouche PAC](#) National Policy Committee, Monday, May 20, 2013)

However, even without words to describe what is seen, the process is not mysterious. Like Paul said: “But we, gazing at the glory of the Lord with face unveiled, are transformed into the same image from glory to glory, as it were by the Spirit of the Lord.” (II Cor. 3.18)

3. NICHOLAS OF CUSA'S VISION OF GOD HAVING ALL THINGS WITHIN HIMSELF

“The idea is to put you into the mental shoes of God.”

Dehors Debonneheure

With this Augustinian insight in mind about the state of existence after the resurrection, do the following experiment that Nicholas of Cusa explained in his little book: ***The Vision of God***. Take the face of Christ in the Piero Della Francesca's ***The Resurrection*** and look at it in the way that Nicholas of Cusa did:

“O Lord, You see and You have eyes. Therefore, You are an eye, because Your having is being. Accordingly, You behold within Yourself all things. For if in *me* sight were the eye—as is the case with You my God—then I would view within myself all things. For the eye is like a mirror; and a mirror, however small, figuratively receives into itself a large mountain and all that is on the surface of the mountain. And in a similar way the visible forms of all things are in the mirroring eye. Nevertheless, by means of the mirroring eye our sight sees only and particularly that to which it turns; for the power of the eye can be determined by the object only in a particular way. Consequently, it does not see all the things which are captured in the mirror of the eye. But since Your sight *is* an eye, i.e., a living mirror, it sees within itself all things. Indeed, because it is the Cause of all visible things, it embraces and sees all things in the Cause and Rational Principle of all things, viz., in itself. Your eye, O Lord, proceeds to all things without turning. The reason our eye turns toward an object is that our sight sees from an angle of a certain magnitude. But the angle of Your eye, O God, is not of a certain magnitude but is infinite. Moreover, the angle of Your eye is a circle—or better, an infinite sphere—because Your sight is an eye of sphericity and of infinite perfection. Therefore, Your sight sees—roundabout and above and below—all things at once.” (Nicholas of Cusa, [On The Vision of God](#), 32.)

What Cusa is demanding of us, in this experiment of seeing from the top down, is that we solve the Ontological Paradox of Plato: the paradox of the One and the Many. Cusa is forcing us to stretch our imagination to the breaking point where the universal and the particular are seen spiritually in the same glance, as in Piero's experiment of the Resurrection of Christ. (**Figure 3**) Imagine, therefore, that the face of Christ is rotating slowly in the center of a spherical room where people are moving in the opposite direction on the meridian circle. What do you see when you look at the eyes of Christ?

What you see is that the immobile eyes of Christ keep looking at everybody simultaneously, no matter what their individual motions are on the plane of the meridian circle. The eyes of Christ remain fixed on your gaze and move with you as you move all around; and the same visual impression is experimented, similarly, by each and every one at any other moving position on the disk of that moving room. This is the paradox of the immovable moving gaze of God, which sees everything in particular and universally at the same time, being in motion and immobile at the same time.



Figure 3 [Piero Della Francesca, *The Resurrection*](#) (detail)

The glance of Christ is as if it were coming out of an infinite sphere whose center is everywhere and whose circumference is nowhere. This is how to look at the spiritual eye of God. This spiritual exercise is a space within which orbits are created and defined harmonically, as if from the inside of a musical mind that projects like the spherical mirror of the eye, by reflecting everything that is outside of it entirely in the smallest of its parts, all in each and each in all, and by inverting everything inside of itself, thus, generating a self-developing universe that progresses through increases of higher energy-flux density.

What is measured, here, then, is the increment of energy-flux density that passes from a lower level to a higher level of cognitive existence of the mind. The spherical experiment of Cusa and the post-resurrection insight of Saint Augustine are two aspects of the same fundamental experiment of increasing energy-flux density. This is the way the mind gets to know itself by reaching to its limits and by going beyond itself, without leaving itself, to become a different and new species within itself. But, the irony is that although mind is the closest and most intimate thing we live with all the time, most people don't really know how this process functions, because they make very bad use of their minds most of the time. As Lyn said:

“And therefore, we have to adjust our system of values. And the two things we can use as pedagogy: On the one hand the human mind; on the other hand, the correlative of the human mind, the actual organization of the Solar System. What is the principle, actual principle, under which man can exist – can exist – in the Solar System? And there are some clear indications of what the answers are to that question.” (Lyndon LaRouche, *NEC Meeting, May 14, 2013.*)

4. ROSA LUXEMBURG AND CHARLEMAGNE: THE FARMING CAPITULARY

“In the beginning was the deed!”

Rosa Luxemburg

When you think of the Glass-Steagall policy, don’t think of it as merely another piece of legislation, think of it as a Charlemagne Capitulary for the United States and the rest of the world. The following translation of a few excerpts of Rosa Luxemburg’s *Introduction à l’économie politique*, is aimed at reflecting the significance of what Lyn said about the underlying intention behind Charlemagne’s revolutionary work and of Rosa’s insight into it with respect to the American Constitution. This is how the American Constitution resembles the Solar System: they are both self generated by the same principle of *agape*. As the principle of *agape* is a reflection of God’s Mind in the self-developing progress of the universe, so was Charlemagne’s economic policy for mankind as expressed in his *Capitularies*. Lyn captured the essence of it as follows:

“What he had achieved as durable qualities of those created effects of his reign, remain, still, as traceable to what Rosa Luxemburg had correctly noted in the course of her own scholarly achievements, as among the world’s leading economists of her own time. Nonetheless, we must ask: what had directed the motives of that quality which he had actually represented as the relative great genius of his, Charlemagne’s, relatively brief reign? Behind the well-defined apparent motives, what is the underlying motive for the motives themselves, those of then, or now? The honest answer to such questions is neither obvious, nor simple in any degree. They require the wisdom gained from the effect of true discoveries of universal principles.” (Lyndon LaRouche, [IT IS TIME FOR YOU TO THINK, REALLY](#), February 10, 2013, LaRouchePAC)

The point to be emphasized, here, is that Rosa captured the essence of the intention behind the intention of Charlemagne’s economics in the manner that Lyn indicated; that is, as the “underlying motive for the motive themselves.” Rosa identified that Charlemagne’s intention behind his economic motivation was not merely to feed and clothe people, but, also, to foster the increase power of creativity in mankind, by assuring that a agapic society which takes care of its entire people, especially the needier (regardless of the differences which exists among them) is a guarantee against any future failings, because its ultimate intention is the universal good, and only universal justice (*agape*) can represent the good and have a future. It is in that sense that Rosa understood that Charlemagne was a true revolutionary, because he was able to capture and shape the spontaneous moment of change of his time. As she wrote to Karl Kautsky on July 13, 1900:

“Every time I... see that frightful spectacle, the splashing spray, the bleached whiteness of the water cavern, and hear that deafening roar, it wrings my heart, and something in me says: there stands the enemy. Are you astonished? Of course, it is that enemy – human vanity – which fancies itself to be something else, and then, suddenly, collapses into nothing. A similar effect, incidentally, is achieved by a world-picture which reduces all events, as Ben Akiba did, to: ‘it was always so’, ‘it will get better by itself’, etc. and which consequently represents man with his will, his ability, and his knowledge as superfluous... For this reason I hate such a philosophy, ***mon cher Charlemagne***, and shall stick to the idea that it would be better for people to have to plunge into the Falls of the Rhine and go under like a nut-shell than to nod wisely and let the waters go on rushing by, as they did in the time of our ancestors and will go on after our time.”
(Paul Frölich, ***Rosa Luxemburg***, Haymarket Books, Chicago, 2010, p. 141)

What Rosa was referring to with “***Mon Cher Charlemagne***” addressed to her friend Kautsky was the pulse-beat of a mass strike phenomenon that Charlemagne had clearly understood during his time and which is today being felt in the growing movement for Glass-Steagall, worldwide. Indeed, a spontaneous revolutionary moment is not reflected by some aimless and unruly mass of abused people; it is the sort of situation which demands self-conscious leadership of a handful of individuals, who are in tune with historical conditions that reflect the process of an axiomatic change inside of the human mind. The intention behind the Glass-Steagall legislation of today, for example, is not aimed at solving the past monetary mess of the British Banking system; the intention is to solve the economic problems that are coming from the future.

The following excerpts have been extracted and translated into English by this author, from Rosa Luxemburg, **INTRODUCTION A L’ECONOMIE POLITIQUE (1925)** [Electronic copy made by Jean-Marie Tremblay, Sociology Professor, Cegep of Chicoutimi, Québec. Originally translated from ROSA LUXEMBURG: *Einführung in die Nationalökonomie* from: *AUSGEWÄHLTE REDEN UND SCHRIFTEN* Published at Dietz Verlag, Berlin - 1951 (Vol. I, pp. 411-741)]

“Forget the small peasant enterprise which vegetates in some lost corner of the land, and instead, direct your attention to the heights of a mighty empire, that of Charlemagne. This emperor, who turned the German Empire of the early ninth century into the most powerful empire of Europe, expanded and consolidated his domain by undertaking no less than 53 military expeditions, and had unified under his scepter, in addition to present-day Germany, France, Italy, Switzerland, northern Spain, Holland and Belgium. Charlemagne took the economic situation of his domains and farming institutions very seriously. He wrote in his own hand a text of law containing 70 propositions concerning the economics of his farms known as the famous ***Capitulare de villis*** (Farming Capitulary). This is a document on the farming laws of his domains which has been preserved as a precious jewel that has been historically transmitted in spite of the dust and mildew of the archives. This document deserves all of our attention for two reasons.

“First, most of Charlemagne’s farms later became powerful imperial cities, such as Aix, Cologne, Munich, Basel, Strasbourg and many others which had originally been former farms of Emperor Charles. Second, those Charlemagne economic institutions have served as models for all major secular and religious domains of the early Middle-Ages. The Charlemagne farms had transformed the old traditions of ancient Rome and the refined life of its noble farmers into the

less polished new German war-nobility. His prescriptions for the culture of the vine, of fruits and vegetables, for horticulture, for raising poultry, etc., were a historical act of civilization.

“Let us examine this document closely. The great emperor demands above all to be served honestly and that his subjects become cared for everywhere on his domains; so that they are sheltered from poverty and that they should not be overworked beyond their strength. If they work into the night, they should be compensated. But the subjects, for their part, must remain loyal and take care of the vineyard, press the grapes, and put the wine into bottles so that it does not spoil. If they were to evade their obligations, they would be punished.” (p.34.)

“And there are no mysterious "laws" in the science of political economy that need to be studied and deciphered in this Carolingian economy, since all connections, causes and effects, work and results are as clear as day. Perhaps the reader might once again complain that we have, one more time, used a bad example. After all, it appears from the documentation of Charlemagne that this is not a public economy of the German Empire, but the private economy of the emperor. However, if we were to oppose these two concepts, we would surely commit an error of historical proportion in regard to the Middle-Ages. Yes, indeed, the capitularies concern the economy of Emperor Charles' farms and domains, but he ran his domains as a prince, not in particular. Or more precisely, the emperor was a landlord of his lands, as any important noble landlord of the Middle-Ages, especially during the time of Charlemagne, was an emperor in the small; that is to say, by virtue of being a free and noble proprietor of the soil, he enacted laws, raised taxes, and dispensed justice for all the people of his domains. The economic provisions taken by Charlemagne were indeed acts of government, as evidenced by their very strength: they are one of the 65 "capitularies" written by the emperor and published at the annual meeting of the Peers of the Empire.

“And provisions for radishes and iron ringed barrels carry the same authority and are written in the same style as, for example, religious exhortations from the "*Capitula Episcoporum*", (Episcopal Capitulary) where Charlemagne pulls the ear of the Lord's servants, admonishing them vigorously not to swear, not to get drunk, not to go to bad places, not to have any women, and not to overprice the sale of the holy sacraments. You can look anywhere you wish in the Middle-Ages, and nowhere will you find an economic enterprise which has not been modeled and typified on the economics of Charlemagne, whether they are great noble estates, or small peasant exploitations as described above, whether they represent isolated peasant families working for themselves, or cooperative communities.

“What is most striking in those two examples is that in both cases the needs for human existence guide and dictate work so imperatively, and the results correspond so exactly to the intentions and the needs of the people that the conditions acquire, on the large or small scale, a surprising simplicity and clarity. The small farmer in his farm and the greatest monarch in his domain know exactly what they want to get from their production. It is not very difficult to figure out: they both want to meet the natural needs of humanity in food and drink, in clothing and in other amenities of life. The only difference between them is that the peasant probably sleeps on straw, and the big landowner on a soft quilt, the peasant drinks beer or mead with his meals, and the big landowner fine wines. The only difference lies in the quantity and quality of the goods.

But the foundation of the economy and its intention, the satisfaction of human needs, remain the same." (Page 36-37)

"At that time, there began to emerge a small contingent of poor people and beggars, due to the many wars or to the disappearance of individual fortunes. The caring for the poor was considered an obligation for society. Already Emperor Charlemagne expressly prescribed in his capitularies: "Regarding beggars who roam the countryside, we want each of our vassals to nourish these poor people, either on his fief, or in his house, and he is not allowed to let them go begging elsewhere." Later, it was particular religious convents that housed the poor and gave them work, if they were capable. During the Middle-Ages, while the needy were sure to find a home in every house, caring for the poor was considered a duty and no contempt was attached to beggars as it is the case today." (p. 158) (Translated by this author from Rosa Luxemburg, [INTRODUCTION A L'ECONOMIE POLITIQUE \(1925\)](#)

5. EINSTEIN AND THE PRINCIPLE OF INSIGHT ABOUT WHAT IS WRONG WITH HOW WE SEE THE SOLAR SYSTEM

"The irony about the solar system is that it is not what it appears to be to your physical eyes; it is rather more like a musical system resonating from the inside of God's Mind."

Dehors Debonneheure

The point I wish to identify, here, is on the difference between a right and a wrong way to look at things. The problem that most people have is that they don't know how to look at things. Why? Because they tend to get blinded by the objects they see. They are impressed by the things they look at and they end up believing that what they are looking at will tell them what they need to know about them. It is as if after having seen every aspects of something, you had everything you need to understand it. What folly! The fallacy is that most people believe that things are what they appear to be. That is stupid, wrong, and dangerous. If you want to know what things are, you cannot look at them; you have to look into the process that is hidden in them in order to discover that what they represent are mere shadows of a principle of action, but also what they are is in a process of changing into something else.

Take the example of Dürer's *Saint Jerome in His Study*. (Figure 4) What does that tell you about Jerome? What do all these objects that you see around him tell you about that Church scholar? Nothing! There is only one thing that Dürer has introduced which jars with the rest of the iconographical setting, but which is the key that unlocks the universal quality of the mind of Jerome; that is the middle-eastern dried gourd hanging from the ceiling like a lantern in the upper right corner. What is that anomaly doing there?



Figure 4 Albrecht Dürer, *Saint Jerome in His Study* (1514)

This “gourd” refers to a controversy between Jerome and Augustine over the translation into Latin of the Hebrew *Ancient Testament* term (*kikayon* קִיקָּוֹן), which is a plant that God had created to protect the obstinate Jonah from his sin. **“And God created a kikayon, and made it to come up over Jonah, that it might be a shadow over his head, to save him from his evil.”** (Jonah 4:6)

Jerome preferred to translate the Hebrew term by “ivy” instead of “gourd,” as Augustine had suggested, because, as he said, the word “gourd” for that plant did not exist in Hebrew. The correspondence between the two Church scholars does not say who won the debate; however, the irony is that this *kikayon* plant is known in Hebrew as the castor oil plant. The point to be made is that God has a sense of humor; and that even Saints can be the subject of God’s irony, because even when Saints get stubborn about literal translations of “things,” they may require the use of a laxative. However, the story of the *Ancient Testament* doesn’t say why Jonah may have been constipated.

The same process of irony is also the key to understanding the transformation of the substantial space of the Solar System. If you wish to know what there is to know about the Solar System, you have to look at the intention behind it and shed the oligarchical sense perception view that has dominated science since the rejection of Kepler’s musical conception of the planetary orbits. As Lyn showed, what you have to look for are the *anomalies of reason* behind the process of change. That’s what you are looking for. You are looking for the “gourd” of Saint Jerome in the Solar System. So, then, the question becomes: “How does God express His Mind through the anomalies of the Solar System?” And the answer to that is: “With the well-tempered system of J. S. Bach based on the tuning of C-256.” This is what was implied in Lyn’s statement, when he made an anomaly by referring to the American Constitution:

“And therefore, one of our jobs is to make clear what these mysteries are. And I’ve decided that I’ll have to do this, and so, in the coming weeks – I’m actually at it now – but in the coming week or two, I shall go through this thing, as to explain exactly what the Solar System *is*, under the U. S. Constitution. [laughter] It’s true – it’s true.

“And it’s a fun thing. It already existed as an idea back in, well, the beginning of the previous century; people like Max Planck and Einstein and so forth, and Köhler, they all represented a grasp of the relationship between the way in which the universe is composed, and the role of the human individual *mind* in the composition of that universe. So, that’s what I promise to have done, either in the coming week or the week after that.” (Lyndon LaRouche, National Policy Committee, Monday, May 13, 2013.)

That’s why the point is not to rush like fools and put a man on Mars. The point is that we are already on Mars if we understand the relationship of the human mind to the anomalies of the Solar system as a whole. Kepler has already been on Mars when he studied these anomalies in the relationship of change between Mars, the Sun, and the Earth. And, we will understand that when we understand that it is mankind as a whole, under a constitutional Hamiltonian Glass-Steagall credit system, which must involve the collaboration of at least three nations in that mission; that is, the United States, Russia, and China. Such an alliance will enable mankind to exercise the power of controlling the Solar System without the British Empire. That is the first anomaly to be resolved on Earth. A new Peace of Westphalia agreement among those three nations shall provide a basis for the whole of mankind to change, which will also

require that we will have understood that the Mars mission is not a thing in itself, but as what Einstein identified as the process of discovery of the Keplerian Lantern.

I remind people, here, that Einstein had integrated Kepler's conception of the "Lantern" or "Gourd" Principle inside of the Solar System in the same way that J. S. Bach had introduced the Minor Third Lydian function of change within the well tempered musical system. This makes the Solar System a triply-connected system like the process of the Peace of Westphalia which requires the presence of three minds as well. It was with the integration of this complex harmonic relationship within the change of change, among Mars, the Sun, and the Earth, that the composition of the Solar System space can finally begin to be understood as Kepler and Einstein did.

JOHANNES KEPLER by Einstein

by
Albert Einstein

*On the occasion of the three hundredth anniversary of Kepler's death.
Published in the Frankfurter Zeitung (Germany), November 9, 1930.*

In anxious and uncertain times like ours, when it is difficult to find pleasure in humanity and the course of human affairs, it is particularly consoling to think of such a supreme and quiet man as Kepler. Kepler lived in an age in which the reign of law in nature was as yet by no means certain. How great must his faith in the existence of natural law have been to give him the strength to devote decades of hard and patient work to the empirical investigation of planetary motion and the mathematical laws of that motion, entirely on his own, supported by no one and understood by very few. If we would honor his memory fittingly, we must get as clear a picture as we can of his problem and the stages of its solution.

Copernicus had opened the eyes of the most intelligent to the fact that the best way to get a clear grasp of the apparent movements of the planets in the heavens was to regard them as movements round the sun conceived as stationary. If the planets moved uniformly in a circle round the sun, it would have been comparatively easy to discover how these movements must look from the earth. Since, however, the phenomena to be dealt with were much more complicated than that, the task was far harder. First of all, these movements had to be determined empirically from the observations of Tycho Brahe. Only then did it become possible to think about discovering the general laws which these movements satisfy.

To grasp how difficult a business it was even to determine the actual movements round the

sun one has to realize the following. One can never see where a planet really is at any given moment, but only in what direction it can be seen just then from the earth, which is itself moving in an unknown manner round the sun. The difficulties thus seemed practically insurmountable.

Kepler had to discover a way of bringing order into this chaos. To start with, he saw that it was necessary first to try to find out about the motion of the earth itself. This would simply have been impossible if there existed only the sun, the earth, and the fixed stars, but no other planets. For in that case one could ascertain nothing empirically except how the direction of the straight sun- earth line changes in the course of the year (apparent movement of the sun with reference to the fixed stars). In this way it was possible to discover that these sun-earth directions all lay in a plane stationary with reference to the fixed stars, at least according to the accuracy of observation achieved in those days, when there were no telescopes. By this means it could also be ascertained in what manner the line sun-earth revolves round the sun. It turned out that the angular velocity of this motion varied in a regular way in the course of the year. But this was not of much use, as it was still not known how the distance from the earth to the sun alters in the course of the year. Only when these changes were known, could the real shape of the earth's orbit and the manner in which it is described be ascertained.

Kepler found a marvelous way out of this dilemma. To begin with it followed from observations of the sun that the apparent path of the sun against the background of the fixed stars differed in speed at different times of the year, but that the angular velocity of this movement was always the same at the same time of the astronomical year, and therefore that the speed of rotation of the straight line earth-sun was always the same when it pointed to the same region of the fixed stars. It was thus legitimate to suppose that the earth's orbit was closed, described by the earth in the same way every year-which was by no means obvious a priori. For the adherents of the Copernican system it was thus as good as certain that this must also apply to the orbits of the rest of the planets.

This certainly made things easier. But how to ascertain the real shape of the earth's orbit? Imagine a brightly shining lantern M somewhere in the plane of the orbit. Assume we know that this lantern remains permanently in its place and thus forms a kind of fixed triangulation point for determining the earth's orbit, a point which the inhabitants of the earth can take a sight on at any time of year. Let this lantern M be further away from the sun than the earth. With the help of such a lantern it was possible to determine the earth's orbit, in the following way:

First of all, in every year there comes a moment when the earth E lies exactly on the line joining the sun B and the lantern M. If at this moment we look from the earth E at the lantern M, our line of sight will coincide with the line BM (sun-lantern). Suppose the latter to be

marked in the heavens. Now imagine the earth in a different position and at a different time. Since the sun B and the lantern M can both be seen from the earth, the angle at E in the triangle SEM is known. But we also know the direction of SE in relation to the fixed stars through direct solar observations, while the direction of the line SM in relation to the fixed stars has previously been ascertained once for all. In the triangle SEM we also know the angle at S.

Therefore, with the base SM arbitrarily laid down on a sheet of paper, we can, in virtue of our knowledge of the angles at E and S, construct the triangle SEM. We might do this at frequent intervals during the year; each time we should get on our piece of paper a position of the earth E with a date attached to it and a certain position in relation to the permanently fixed base SM. The earth's orbit would thereby be empirically determined, apart from its absolute size, of course.

But, you will say, where did Kepler get his lantern M? His genius and nature, benevolent in this case, gave it to him. There was, for example, the planet Mars; and the length of the Martian year-i.e., one rotation of Mars round the sun-was known. At one point, it may happen that the sun, the earth, and Mars lie very nearly on a straight line. This position of Mars regularly recurs after one, two, etc., Martian years, as Mars moves in a closed orbit. At these known moments, therefore, SM always presents the same base, while the earth is always at a different point in its orbit. The observations of the sun and Mars at these moments thus constitute a means of determining the true orbit of the earth, as Mars then plays the part of our imaginary lantern. Thus it was that Kepler discovered the true shape of the earth's orbit and the way in which the earth describes it, and we who come after-Europeans, Germans, or even Swabians-may well admire and honor him for it.

Now that the earth's orbit had been empirically determined, the true position and length of the line SE at any moment was known, and it was not so terribly difficult for Kepler to calculate the orbits and motions of the rest of the planets, too, from observations-at least in principle. It was nevertheless an immense task, especially considering the state of mathematics at the time.

Now came the second and no less arduous part of Kepler's life work. The orbits were empirically known, but their laws had to be guessed from the empirical data. First he had to make a guess at the mathematical nature of the curve described by the orbit, and then try it out on a vast assemblage of figures. If it did not fit, another hypothesis had to be devised and again tested. After tremendous search, the conjecture that the orbit was an ellipse with the sun at one of its foci was found to fit the facts. Kepler also discovered the law governing the variation in speed during one revolution, which is that the line sun-planet sweeps out equal areas in equal periods of time. Finally he also discovered that the squares of the periods of

revolution round the sun vary as the cubes of the major axes of the ellipses.

Our admiration for this splendid man is accompanied by another feeling of admiration and reverence, the object of which is no man but the mysterious harmony of nature into which we are born. The ancients already devised the lines exhibiting the simplest conceivable form of regularity. Among these, next to the straight line and the circle, the most important were the ellipse and the hyperbola. We see the last two embodied-at least very nearly so-in the orbits of the heavenly bodies.

It seems that the human mind has first to construct forms independently before we can find them in things: Kepler's marvelous achievement is a particularly fine example of the truth that knowledge cannot spring from experience alone but only from the comparison of the inventions of the intellect with observed fact.

Figure 5 On the occasion of the three hundredth anniversary of Kepler's death. Published in the *Frankfurter 'Zeitung* (Germany), November 9, 1930, <http://photontheory.com/Einstein/Einstein10.html>.

Here, the Einstein comparison is not merely between "the inventions of the intellect with observed fact;" it is also explicitly between non-living matter, living matter, and different creative minds of different centuries reflecting on these matters, in the simultaneity of spiritual eternity. These three Vernadskian levels of communicable experience are apprehensible by the spirit of mind alone without sense perception, and are communicable to others without having to turn our heads around to show their presence by material means. If you do that in the spirit of God, you will be in good company.

There is, indeed, a unique and definite joy in recognizing that any human mind has the power of discovering the thoughts of others, as they lie, as Saint Augustine said about the mind of Elisha, "open to mutual observation;" because they are always accessible to be apprehended from someone who is susceptible to discover its great profit for the benefit of others. This agapic knowledge of the Resurrection is the power of a Renaissance, the power to know the thoughts that someone has of your presence in his mind without you being there. This is also the joy of the human spirit to be present anywhere in the universe, not just on Mars, without physically being there; the joy that Saint-Paul, Saint-Augustine, Charlemagne, Cusa, Kepler, and Einstein were uniquely gifted to transmit across the centuries, and that we must now give thanks to God for letting us communicate it to all future generations.

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