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# A GLIMPSE INTO GOD'S MIND BY THE 'CITIZENS OF HEAVEN'

How a new future way of thinking is conceived in the triply-connected *simultaneity of physical eternity*

by Pierre Beaudry, 7/17/2022

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“Then God said: ‘*Let there be light*’; and there was light. And God saw the light, that it was good;...” (Genesis 1:3-31)

On July 12, 2022, NASA's Goddard Space Flight Center in Greenbelt, Maryland, released the first five images of the James Webb Space Telescope. The first and most astonishing image was that of **CARINA NEBULA**.

## 1. CARINA NEBULA



*Credits: NASA, ESA, CSA, and STScI*

“This landscape of ‘mountains’ and ‘valleys’ speckled with glittering stars is actually the edge of a nearby, young, star-forming region called NGC 3324 in the Carina Nebula. Captured in infrared light by NASA’s new James Webb Space Telescope, this image reveals for the first time previously invisible areas of star birth.

“Called the Cosmic Cliffs, Webb’s seemingly three-dimensional picture looks like craggy mountains on a moonlit evening. In reality, it is the edge of the giant, gaseous cavity within NGC 3324, and the tallest “peaks” in this image are about 7 light-years high. The cavernous area has been carved from the nebula by the intense ultraviolet radiation and stellar winds from extremely massive, hot, young stars located in the center of the bubble, above the area shown in this image.”<sup>1</sup>

The James Webb Space Telescope discovery brings humanity into the higher domain of creativity by inviting you to look beyond the mountains of your mind, and experience a true *coincidence of opposites* by provoking you into discovering that, from the historical date of July 12, 2022, our future has changed and is made to paradoxically coincide more and more with the most remote past of God’s universe. The time has come for understanding the coincidence of past, present, and future.

Who could have known that our future was going to be found in the past and that what you are looking at, in those five Webb pictures, existed billions of years ago and may no longer be there at the moment you are observing them? This paradoxical idea, by itself, is enough to either scare someone out of their wits or lift humanity out of its mere day-to-day “present” existence into the higher domain from where man was truly born and is fated to return in order to immortalize himself in the triply-connected *simultaneity of physical eternity*. This historical date is not just an incidental moment in science; this is the beginning of a new way of thinking for mankind.

### LEIBNIZ: ‘A CITIZEN OF HEAVEN’?

In 1712, Leibniz wrote to Tsar Peter of Russia that by being a citizen of heaven and not a citizen of any particular country, he could participate in a worldwide dialogue and collaboration of civilizations through corridors of development on both land and sea and throughout the five continents of our planet for the purpose of eliminating war, poverty, and scarcity in the world as a whole. Leibniz wrote:

“Although I have very frequently been employed in public affairs and also in the judiciary system and am consulted on such matters by great princes on an ongoing basis, I nevertheless regard the arts and the sciences as a higher calling, since through them the

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<sup>1</sup> Press release from [First Images from the James Webb Space Telescope](#).

glory of God and the best interests of the whole human race are continuously promoted. For in the sciences and the knowledge of nature and art, the wonders of God, his power, wisdom, and goodness are especially manifest; and the arts and sciences are also the true treasury of the human race, through which art masters nature and civilized peoples are distinguished from barbarian ones. For these reasons I have loved and pursued science since my youth. . . The one thing I have been lacking is a leading prince who adequately embraced this cause. . . I am not a man devoted solely to his native country, or to one particular nation: On the contrary, I pursue the interests of the whole human race because I regard heaven as my fatherland and all well-meaning people as its fellow citizens. . . To this aim, for a long time I have been conducting a voluminous correspondence in Europe, and even as far as China; and for many years I have not only been a fellow of the French and English Royal Societies but also direct, as president, the Royal Prussian Society of Sciences.”<sup>2</sup>

Leibniz had the same sentiment toward Russia as toward China, and especially toward Chinese natural theology, because he found that the Chinese way of thinking was consistent with European Christianity. For this reason Leibniz spent much time collaborating with the Jesuit missionaries in China. He did not agree with those who claimed that the Chinese people were atheists, because the ancient philosopher, Fu Xi, had demonstrated in his choice of number ordering for the *I Ching Book of Change* that the Chinese way of thinking was consistent with European thinking on the subject of God and of creativity.<sup>3</sup>

Although no specific text suggests that the Chinese people had a direct influence on Leibniz, the spirit of what Leibniz discovered through his correspondence with the Jesuit missionaries shows that the Chinese “Mandate of Heaven” had the same intention and purpose that he had with his idea of a republic.

Why would Leibniz choose to spend his last years developing such a deeply rooted and harmonically collaborative relationship with Russia and China if he were not looking for a common community of principle in the highest domain of human thinking? A first reason is given by the two authors of Leibniz’s *Writings on China*, Daniel J. Cook and Henry Rosemont, Jr. who wrote in the introduction of their book:

“To answer these questions we must first appreciate Leibniz’s central metaphysical vision. Rejecting the dualism of Descartes and the monism of Spinoza, Leibniz instead stressed plurality, diversity, harmony, and a higher order unity that could be grasped by reason, and expressed in a logically perfect language purged of all

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<sup>2</sup> Leibniz letter to the Tsar Peter the Great of Russia, in 1712. Quoted by Maria Rosa, Antognazza, [Leibniz: An Intellectual Biography](#), Cambridge University Press, New York, 2009, pp. 470-471.

<sup>3</sup> See my report : [FUXI LEIBNIZ BACH AND LAROCHE ON THE PRINCIPLE OF RECIPROCITY](#)

ambiguities. Like Spinoza, Leibniz held that substances could not interact. The former concluded that there could therefore be only a single substance, but the latter instead argued for an indefinitely large number of them. These substances, which Leibniz later in his life called "monads," were self-contained, and while they could not causally affect others of their kind, they could all dance to the same tune played in a preestablished harmony composed by God."<sup>4</sup>

Human "monads" are open to reason, that is to say, open to a common creative source, God, and such a crucial connection is what makes it possible for all human beings to come to agreement with others on the common purpose of mankind without intervening on the terrain of each other's sovereignty. Such sufficient reason can be found in the works of Lyndon LaRouche and Helga Zepp-LaRouche, and the universal outlook of the *Schiller Institute*, which they founded on the same Christian principles of Gottfried Leibniz's *Monadology* and Nicholas of Cusa's *Learned Ignorance* and *Concordancia Catholica*. Those books show that mankind should be governed with the universal principles that inspired the founders of the American Constitution.

In the footsteps of Leibniz and Cusa, Lyndon LaRouche promoted the same plan during the last fifty years of his life by bringing together wise leaders of the world to the realization of FDR's dream of an anti-colonialist BRETTON WOODS NEW WORLD ORDER<sup>5</sup> based on economic development and collaboration among sovereign nation-states, which would bring together the most distant peoples of the world within only a few weeks of travel from each other and for a common purpose.

[Call for an Ad-Hoc Committee for a New Bretton Woods System:](https://schillerinstitute.nationbuilder.com/call-for-an-ad-hoc-committee-for-a-new-bretton-woods-system)  
<https://schillerinstitute.nationbuilder.com/call-for-an-ad-hoc-committee-for-a-new-bretton-woods-system>

Today, ironically, the British-American "war of the rich" against Russia and China has fortunately brought this dream closer than ever to realization; so much so that, soon, the traveling distance between Russia and India would be about as quick as the traveling distance between China and the United States. Now, the next step is for the United States to stop causing obstructions to Russia and China and join with them in their Belt and Road initiative and in a common space exploration for the common benefit of all of mankind.

If not, the irony of this mistake might be such that if one wages war against the wise of the world, one might not only lose, but, might also succeed in improving their ability to work

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<sup>4</sup> [Gottfried Wilhelm Leibniz Writings On China](#), translated by Daniel J. Cook and Henry Rosemont, Jr., Open Court, Chicago and La Salle, Illinois, 1994, p. 2.

<sup>5</sup>THIS JULY 4, DECLARE FOR A NEW BRETTON WOODS!! <https://schillerinstitute.com/?s=bretton+woods>.

together in collaboration toward the greatest common future of mankind located in the common past of the universe. Think of the next picture of **2. STEPHAN'S QUINTET** as a **NEW BRETTON WOODS QUINTET** among the United States, India, China, Russia, and Europe.

## 2. STEPHAN'S QUINTET



GALAXY GROUP 'STEPHAN'S QUINTET' (Discovered by the French astronomer Édouard Stephan in 1877) also known as the HICKSON COMPACT GROUP 92 (HCG 92). Image credit: NASA, ESA, CSA, and STScI

“Together, the five galaxies of Stephan’s Quintet are also known as the Hickson Compact Group 92 (HCG 92). Although called a “quintet,” only four of the galaxies are truly close together and caught up in a cosmic dance. The fifth and leftmost galaxy, called NGC 7320, is well in the foreground compared with the other four. NGC 7320 resides 40 million light-years from Earth, while the other four galaxies (NGC 7317, NGC 7318A, NGC 7318B, and NGC 7319) are about 290 million light-years away. This is still fairly close in cosmic terms, compared with more distant galaxies billions of light-years away. Studying such relatively nearby galaxies like these helps scientists better understand structures seen in a much more distant universe.

“This proximity provides astronomers a ringside seat for witnessing the merging and interactions between galaxies that are so crucial to all of galaxy evolution. Rarely do scientists see in so much detail how interacting galaxies trigger star formation in each other, and how the gas in these galaxies is being disturbed. Stephan’s Quintet is a fantastic “laboratory” for studying these processes fundamental to all galaxies.”<sup>6</sup>

### 3. SOUTHERN RING NEBULA



*Credits: NASA, ESA, CSA and STScI.*

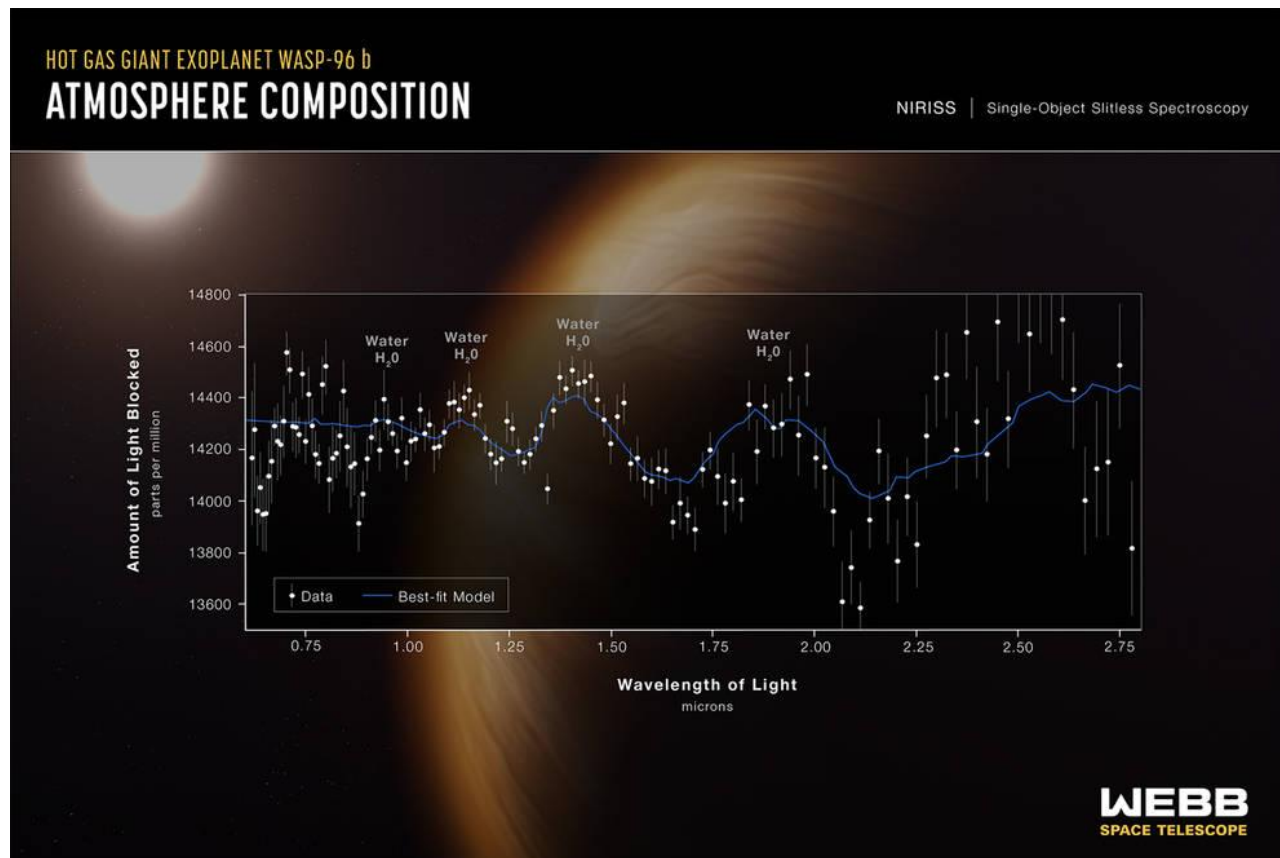
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<sup>6</sup>Press release from [First Images from the James Webb Space Telescope.](#)

“The dimmer star at the center of this scene has been sending out rings of gas and dust for thousands of years in all directions, and NASA’s James Webb Space Telescope has revealed for the first time that this star is cloaked in dust.

“Two cameras aboard Webb captured the latest image of this planetary nebula, cataloged as NGC 3132, and known informally as the Southern Ring Nebula. It is approximately 2,500 light-years away.”<sup>7</sup>

#### 4. WASP-96b



*Credits: NASA, ESA, CSA and STScI*

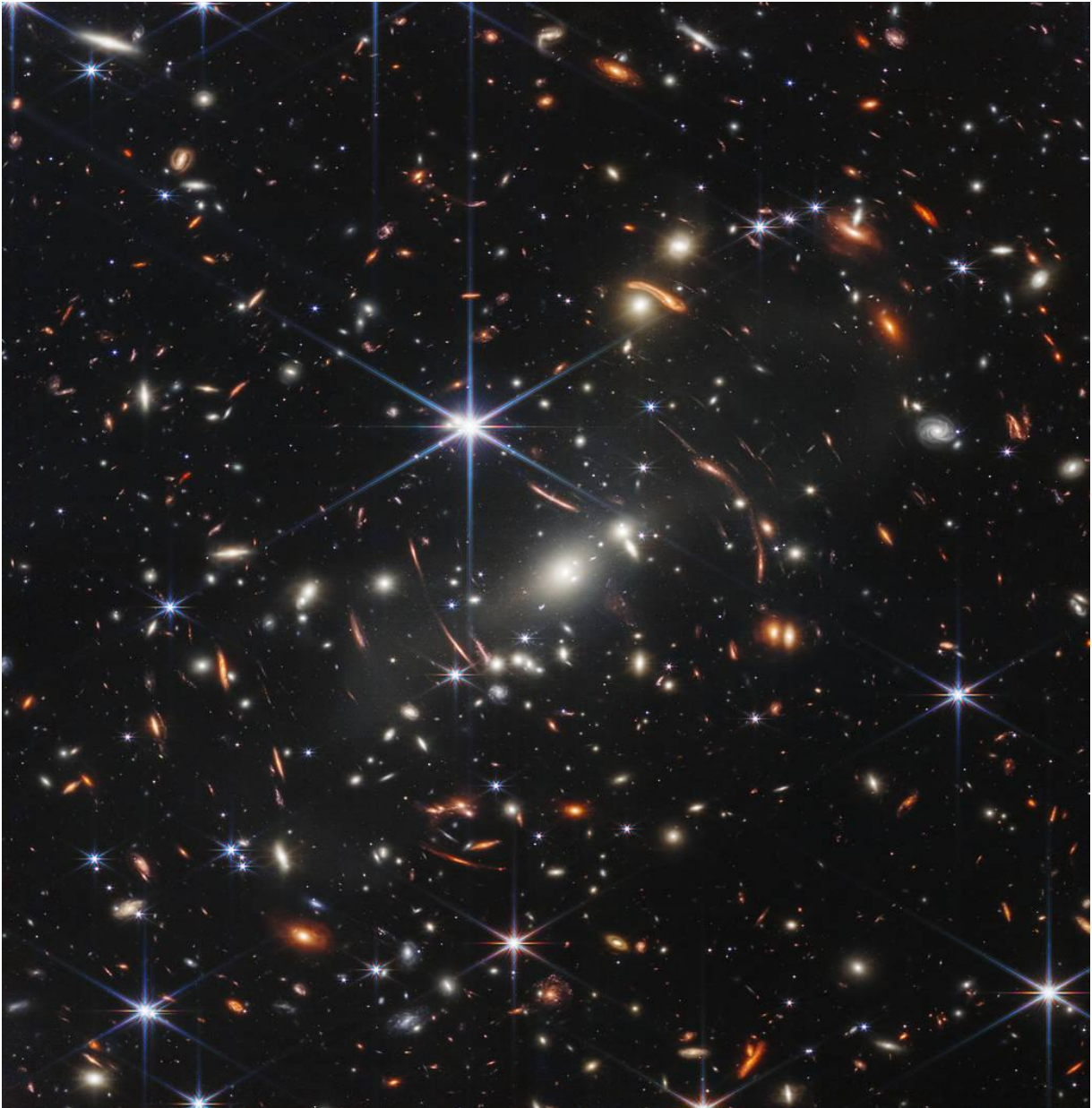
“NASA’s James Webb Space Telescope has captured the distinct signature of water, along with evidence for clouds and haze, in the atmosphere surrounding a hot, puffy gas giant planet orbiting a distant Sun-like star.

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<sup>7</sup> Press release from [First Images from the James Webb Space Telescope](#).

“The observation, which reveals the presence of specific gas molecules based on tiny decreases in the brightness of precise colors of light, is the most detailed of its kind to date, demonstrating Webb’s unprecedented ability to analyze atmospheres hundreds of light-years away.

## 5. SMACS 0723



*Credits: NASA, ESA, CSA and STScI.*



“NASA’s James Webb Space Telescope has delivered the deepest and sharpest infrared image of the distant universe so far. Webb’s First Deep Field is galaxy cluster SMACS 0723, and it is teeming with thousands of galaxies – including the faintest objects ever observed in the infrared.

“Webb’s image is approximately the size of a grain of sand held at arm’s length, a tiny sliver of the vast universe. The combined mass of this galaxy cluster acts as a gravitational lens, magnifying more distant galaxies, including some seen when the universe was less than a billion years old. This deep field, taken by Webb’s Near-Infrared Camera (NIRCam), is a composite made from images at different wavelengths, totaling 12.5 hours – achieving depths at infrared wavelengths beyond the Hubble Space Telescope’s deepest fields, which took weeks. And this is only the beginning. Researchers will continue to use Webb to take longer exposures, revealing more of our vast universe.

“This image shows the galaxy cluster SMACS 0723 as it appeared 4.6 billion years ago, with many more galaxies in front of and behind the cluster. Much more about this cluster will be revealed as researchers begin digging into Webb’s data. This field was also imaged by Webb’s Mid-Infrared Instrument (MIRI), which observes mid-infrared light.

"Webb's First Deep Field is not only the first full-color image from the James Webb Space Telescope, it's the deepest and sharpest infrared image of the distant universe, so far. This image covers a patch of sky approximately the size of a grain of sand held at arm's length. It's just a tiny sliver of the vast universe," said NASA Administrator Bill Nelson. "This mission was made possible by human ingenuity – the incredible NASA Webb team and our international partners at the European Space Agency and the Canadian Space Agency. Webb is just the start of what we can accomplish in the future when we work together for the benefit of humanity."<sup>8</sup>

### **SAINT AUGUSTINE ON THE SIMULTANEITY OF PHYSICAL ETERNITY**

Lyndon LaRouche stated on the subject of coincidence between the notion of the sovereign nation-state Republic and natural law during the “Golden Renaissance” that: “The natural principle which was responsible for this sudden upward turn was not new. That ancient principle, called into play to produce this Renaissance effect, is that characteristic of the

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<sup>8</sup> Press release from [First Images from the James Webb Space Telescope](#)

individual person which has always set the human species absolutely apart from, and above all other known creatures existing within Temporal Eternity.”<sup>9</sup>

Saint Augustine referred to a similar form of universal timeliness, in [\*The City of God, Book XI\*](#), explaining what Plato's conception was concerning the completion of the universe at the moment of God's Creation, as a moment that mankind should cherish as forever present in the past and future of his mind. However, Augustine attributed this knowledge to God in the form of an irony for the human mind to discover. St. Augustine stated:

“Plato, indeed, was bold enough to say that, when the universe was completed, God was, as it were, elated with joy. And Plato was not so foolish as to mean by this that God was rendered more blessed by the novelty of His creation; but he wished thus to indicate that the work now completed met with its Maker's approval, as it had while yet in design. It is not as if the knowledge of God were of various kinds, knowing in different ways things which as yet are not, things which are, and things which have been. For not in our fashion does He look forward to what is future, nor at what is present, nor back upon what is past; but in a manner quite different and far and profoundly remote from our way of thinking. For He does not pass from this to that by transition of thought, but beholds all things with absolute unchangeableness; so that of those things which emerge in time, the future, indeed, are not yet, and the present are now, and the past no longer are; but all of these are by Him comprehended in His stable and eternal presence.”<sup>10</sup>

This is the only form of thinking in which the human mind is able to access the concept of universal time; that is, as LaRouche said, in the *simultaneity of physical eternity*. This is what NASA's Webb's image of a tiny speck of the heavens brings to our cognitive attention; but the perspective is not that tiny when you consider it through the lens of God's mind.

St. Augustine's notion of *the simultaneity of physical eternity* appears at the moment of creation when God made us understand that, at such a moment, His divine performative action coincided with the Verb and with the realization that it was Goodness. Thus, the statement: “And God saw that it was good,” is caused to be stated in the *simultaneity of physical eternity* with His intention and action, which is the closest form of human cognition of how God's Mind works. Augustine infers that what took place, simultaneously in God's mind, can only be represented in our human minds as a coincidence among three different moments, *the Intention of design, the actual realization of the work, and the joyful recognition that it was good*. Even though these three “thoughts” ordinarily take place in the human mind at three different moments of physical

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<sup>9</sup> See Lyndon LaRouche, [\*The Truth About Temporal Eternity\*](#), The Schiller Institute, Part I, March 14, 1994.

<sup>10</sup> St. Augustine, [\*The City of God, Book XI\*](#), Chapter 21. Of God's Eternal and Unchangeable Knowledge and Will, Whereby All He Has Made Pleas'd Him in the Eternal Design as Well as in the Actual Result.

space-time, they are simultaneous in God's mind, such that His Wisdom, Power, and Goodness can be understood as one. How do we know that, if not in the manner that Augustine stated?

“Neither is there any growth from thought to thought in the conceptions of Him in whose spiritual vision all things which He knows are at once embraced. For as without any movement that time can measure, He Himself moves all temporal things, so He knows all times with a knowledge that time cannot measure. And therefore He saw that what He had made was good, when He saw that it was good to make it. And when He saw it made, He had not on that account a twofold nor any way increased knowledge of it; as if He had less knowledge before He made what He saw.” (Book XI, Chapter 21.)

This means that the measure of change and of no change cannot take place in God's mind because space-time motion cannot be measured in any way, form, or shape when past present and future are forming a single universal moment; yet, in spite of the fact that no other knowledge can be added to this universal act of knowledge, there were, nevertheless, three different aspect of knowledge which were unified and attributed to the act of creation that Augustine noted for the benefit of the human mind, which are as follows:

“For certainly He would not be the perfect worker He is, unless His knowledge were so perfect as to receive no addition from His finished works. Wherefore, if the only object had been to inform us *who* made the light, it had been enough to say, ‘*God made the light;*’ and if further information regarding the *means* by which it was made had been intended, it would have sufficed to say, ‘*And God said, Let there be light, and there was light;*’ that we might know not only that God had made the world, but also that He had made it by the *Word*. But because it was right that three leading truths regarding the creature be intimated to us, viz., *who* made it, by what *means*, and *why*, it is written, God said, ‘*Let there be light;*’ and *there was light. And God saw the light, that it was good.*” (Book XI, Chapter 21)

Therefore, Augustine concludes that regardless of whether Plato had developed this idea through his own insights or whether he may have learned it from someone else, it didn't matter because God was able to leave us a world ordering by a *preestablished harmony* through which light would come to the human mind from heaven, universally, as triply-connected past, present and future, *in the simultaneity of physical eternity* of wisdom, power, and goodness. Such a triply-connected unity, however, could not be completed unless humanity were willing to live at peace in a unified way and for the common good of all future generations.

**FIN**