
LYNDON LAROCHE'S PRINCIPLE OF TEMPORAL ETERNITY AND PLATO'S PRINCIPLE OF ANAMNESIS

On the harmonic proportion which orders immortal motions in the soul of the
universe

by Pierre Beaudry, 11/6/2023

INTRODUCTION

In every human soul there is a predisposition which reflects the condition of immortality that God created within souls and within the soul of the physical universe as well. Several ancient Greek poets and philosophers, such as Pindar, Pythagoras, and Plato, investigated this phenomenon and identified it with the doctrine known as reminiscence or *anamnesis* of universal history

Percy B. Shelley identified a similar special universal physical and mental disposition as a historical moment when “there is an accumulation of the power of communicating and receiving intense and impassioned conceptions respecting man and nature.” Lyndon LaRouche identified the same disposition which he qualified as a dynamic moment of *simultaneity of temporal eternity*. Today, the world is in such a period of time and the question this poses for mankind is: how can the individual human soul acquire real knowledge of such a unique expanse of time?

In his *Timaeus*, Plato describes the creative principle of generation of the soul as the governing part of the creation of the universe in terms of universal physical space-time for which he adopted the quadratic form of knowledge of the Pythagorean *quadrivium*, which I choose to call the principle of **GAMA** (Geometry, Arithmetic, Music, and Astronomy).

In Plato's time, this **GAMA** principle was identified as a Pythagorean *quadrivium* which LaRouche recommended to his “basement” youth group (LYM)

to study as a higher hypothesis. LaRouche made this objective explicit in the following way:

“The universe is not empty space extended indefinitely. The universe is finite! The size of the universe is “one.” The volume of the universe is “one,” as in the case of gravitation—everything in the universe is affected by gravitation. Therefore, gravitation encloses the universe, and there’s nothing in the universe which is not under the reign of gravitation, or similar processes. The universe is finite! But it’s expanding in respect to itself.

“All these ideas are elementary ideas. You find them in the Pythagoreans, in the *quadrivium*. There are no axioms, postulates, or assumptions. They (axioms) don’t exist, they’re not needed. You don’t *have* to assume that more mass in the beam makes it stronger—it actually makes it weaker. Therefore, you realize that the senses—sense certainty—is idiocy”¹

The question of the quadrivium is significant because it is the only ancient principle of discovery of the complex domain I know which brings together into a unity of knowledge the main characteristics of the physical universe together in the mind as a One, in a manner such that time and memory become the two primary agents of human creativity. The danger, however, is to reduce those four forms of axiom-free knowledge as four separate entities acting on each other like hard balls hitting each other as in a Newton Cradle. In fact, one should consider the Pythagorean *quadrivium* principle as an axiom buster of a Newtonian or Cartesian form of thinking.

Time has different forms of passing on and of aging for different beings; time is different for a-biotic, biotic, and cognitive beings. Look at the timing of biological clocks for instance; no time is exactly the same for different living beings. Time at the bottom of the sea and time at the North Pole are different for all beings living there.

¹Lyndon LaRouche, [Your Mission Is To Learn To Think Like a Real Human Being \(larouchepub.com\)](http://larouchepub.com), EIR, Vol. 50, No. 40, October 13, 2023, p. 31.

The scientific question of quantum entanglement seems to be a similar case in point, as a special case of *simultaneity of temporal eternity* applied to quantum physical space-time where, in the case of two separated photons, what happens to one can also affect the other, simultaneously, no matter what the distance between them may be. This may sound magical to some, but in the Noosphere of Platonic ideas, the same universal ideas not only coincide with each other, but also affect each other, even though they may be thousands of years apart.

However, nothing in the universe is timeless or untimely, that is, unaffected by a time-frame of some sort; everything is oriented by a time-frame and follows a pattern which is calculated to move in accordance with some harmonically pre-established plan. For example, circadian rhythms are different from chemical clock time sequences, just as creative or cognitive time is different from chronological time. Time reversal, which characterizes our present historical period of paradigm-shift, is a form of human creative time which expresses an axiomatic change in directionality for the totality of human species.² LaRouche summarized this time reversal bounding power of *temporal eternity* in the following manner:

“These scientific ideas must incorporate the efficient role of ‘time reversal.’ ‘Time reversal’ is to be understood, not merely as foreknowledge in its simplest expression; the possibility of the efficiency of such foreknowledge within this universe, must be taken into account as showing us the necessary functional character of the lawful ordering of the physical universe. That man could exist, to command the universe to increase our species' potential relative population-density, with accompanying improvement of the demographic characteristics of households, signifies that the willful aspect of man's efficient relationship to the universe, is an integral potential embedded in the adducible design of the laws of the universe.

“Once we situate science thus, there is no law of universal entropy in this universe. The universe submits to mankind, only when man's command is intrinsically anti-entropic. The law of the universe, in the only way we could know its law, is the law of universal anti-entropy. The principle of anti-entropy, so situated, is the fundamental principle of science.

² See my report on [Time Reversal Lecture Pierre Beaudry 1996 - YouTube](#).

“To grasp the more deeply underlying implications of this, extend the successful self-development of this “Great Experiment” forward and backward in time, without straining toward the non-existent ‘infinity’ which hesychastic fools seek to touch. The boundaries of existence of the universe, are not to be found in some distant past, some distant future, or, far, far away. Man's mind locates the actual boundary, as Nicolaus of Cusa did, in that which bounds hypothesizing the higher hypothesis, which is Plato's notion of the Good, Plato's notion of an efficient agency located within no lesser domain than the simultaneity of eternity.”³

Since Lyndon LaRouche identified *simultaneity of eternity* with the implications of Vernadsky's three types of universal conditions of our universe, non-living, living, and cognitive, I propose to identify that form of *temporal eternity* with a complementary set of four measures which are the Musical Quadratic Lydians, thus forming a well-tempered motor for Vernadsky's three-cell matrix. The reason I chose this additional input is because the three-cell economic matrix that LaRouche chose to study from Vernadsky are harmonically complemented by the four epistemological domains of knowledge identified by Plato as the quadratic intelligible domain of *reason, understanding, belief, and opinion* (*Republic*, Book VI, 511, a-e.), which are four different ways to combine the three conditions of living, non-living, and cognitive.

The question which now arises is: how can LaRouche's application of *simultaneity of temporal eternity* be applied as a Lydian quadrivium to both the domain of physical science and to the domain of artistic composition.

THE PYTHAGOREAN *QUADRIVIUM*

First and foremost, let's make one thing clear: the Pythagorean *quadrivium* has nothing to do with liberal arts, as academics identify it today. The *quadrivium* involves four interdependent Lydian characteristics of the universe as a whole, which are: *pattern, measurement, harmony, and motion*. These characteristics apply to both artistic composition and to scientific physical space-time.

³ Lyndon LaRouche, [Spaceless-Timeless Boundaries in Leibniz](#), EIR, Vol. 23, No. 41. July 2, 1997.

The best early identification of the Pythagorean *quadrivium* I could find comes from the Greek Neoplatonist philosopher, Proclus (412-485 BC), who identified the four Pythagorean characteristics as a *Lydian dynamic principle* underlying the process of generating what Plato considered to be the characteristics of the soul of the universe. Proclus wrote:

“The Pythagoreans considered all mathematical science to be divided into four parts: one half they marked off as concerned with quantity, the other half with magnitude; and each of these they posited as twofold. A quantity can be considered in regard to its character by itself or in its relation to another quantity, magnitudes as either stationary or in motion. Arithmetic studies quantities as such, music the relations between quantities, geometry magnitude at rest, spherics [astronomy] magnitude inherently moving.”⁴

On glance at this definition of the *quadrivium* tells you that the concept is anti-Euclidean and is divisible into four parts by half and by half of that original half again. Such a double circular action relates directly to what Lyndon LaRouche identified as the doubly-connected *dynamis* doctrine of the Pythagoreans in opposition to the Euclidean and Aristotelian doctrine of sense certainty and deductive logic.

⁴ Proclus. *A Commentary on the First Book of Euclid's Elements*, xii. trans. Glenn Raymond Morrow. Princeton: Princeton University Press, 1992. pp. 29–30. Proclus was the crucial philosopher who was the successor of Plato as head of the Platonic Academy of Athens. See also, [“Proclus or On Happiness” \(Marinus’ Life of Proclus\)](#).



Figure 1. God creating the soul of the universe. Note how God is stepping out of his own domain in order to enter into the new time-frame of the universe. From an anonymous author

TIME REVERSAL AND PLATO'S DOCTRINE OF ANAMNESIS

Time reversal as an axiomatic function of *anamnesis* is the key to the development of mankind as a whole. It takes place in the human mind as an inversion, a motion of final causality which comes from the future and goes backward in order to encompass the totality of the past and thus change the whole of mankind from the present *in the simultaneity of temporal eternity* for the better,

and forever. Such a function of time is what Plato attempted to replicate in the minds of his readers by focussing on what he called “*the moving image of eternity.*” [Plato, *Timaeus*, 37d-4.]

In this context, it is important to investigate how Socrates challenged axioms of chronological time in order for one to understand the divine and eternal time-framework in which the soul was created. In Plato’s *Theaetetus*, Socrates explains why he was compelled to challenge other people’s mental axioms:

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

It is important to note that the very act of correcting an axiomatic assumption in someone else’s mind first appears to be a fearful act as opposed to an act of kindness. “How dare people correct me when I’m wrong?”

In the *Meno* dialogue, Plato attributed the same axiom busting power to the mental condition of reminiscence or *anamnesis*; which is that all true learning is the result of remembering the universal knowledge of the soul as if it were coming from a preestablished harmonic condition of immortality. Why is the question of *anamnesis* so different in the *Meno* as compared to the *Theaetetus*, or is it? This is not really a contradiction because preestablished harmony, as Leibniz also understood it, is always something which needs to be discovered backward, because final causality is always acting from the future back onto the present and the past. Here is what Plato had to say about the doctrine of *anamnesis* in the *Meno*:

⁵ Francis Macdonald Cornford, *PLATO'S THEORY OF KNOWLEDGE*, The *Theaetetus* and the *Sophist* of Plato, New York, Harcourt, Brace and Company, 1935, *Theaetetus*, 151 c-d., translated by F. M. Cornford.

“Socrates: Those who tell it are priests and priestesses of the sort who make it their business to be able to account for the functions which they perform. Pindar speaks of it too, and many another of the poets who are divinely inspired. What they say is this – see whether you think they are speaking the truth. They say that the soul of man is immortal. At one time it comes to an end – that which is called death – and at another is born again, but is never finally exterminated. On these grounds, a man must live all his days as righteously as possible. For those from whom

Persephone receives requital for ancient doom,
In the ninth year she restores again
Their souls to the sun above.
From whom rise noble kings
And the swift in strength and greatest in wisdom,
And for the rest of time
They are called heroes and sanctified by men. [Pindar, fr. 133.]⁶

“Thus, the soul, since it is immortal and has been born many times, and has seen all things, both here and in the other world, has learned everything that is. So, we need not be surprised if it can recall the knowledge of virtue or anything else which, as we see, it once possessed. All nature is akin, and the soul has learned everything, so that when a man has recalled a single piece of knowledge – *learned* it, in ordinary language – there is no reason why he should not find out all the rest, if he keeps a stout heart and does not grow weary of the search, for seeking and learning are in fact nothing but recollecting.”⁷

Why would the soul have nine lives? Plato believes that if we can remember something we do not know, it must be because we must have known it in a previous life. The sense of an immortal truth that every human being is able to conceive in his or her own mind is generally identified with a state of “*déjà vue*”, which gives the impression of having been there before, because the impression is so truthful, vivid, and lasting that it becomes unforgettable. This impression of

⁶ Pindar’s view of the soul, here, is that after the body dies, the soul goes to Hades to be judged. The soul comes back to Earth twice after which time Persephone finally releases it in order to take up the body of a king, a hero, or a sage. [The odes of Pindar, including the principal fragments \(sas.ac.uk\)](http://sas.ac.uk).

⁷ Plato, Meno, 81b-d.

truth, however, is very much present and not past; it is as if it belongs to a never ending present, a present that never passes into the past because its timing is meant to be unique and unforgettable. A discovery of principle has precisely that universal characteristic.

Therefore, the significance of such an apparent recollection by *anamnesis* is the ability of the human mind to grasp the gestalt of a higher One of the Many by time reversal from the future, not because the soul has had a vision of it in the past, but rather because the so-called “recollecting process” is taking place in the unforgettable now of the *simultaneity of temporal eternity*, that is, in what LaRouche understood to be where true knowledge resides throughout all time.

Thus, the creative state of mind that LaRouche identified as belonging to “*temporal eternity*” implies that there exists no fundamental difference between breaking with the errors and illusions of the past and the action of the mind which foresees what humanity should become in the future. Both represent a universal duration of *déjà vue* which is simultaneously past, present, and future, as, for instance, *temporal eternity* is truthfully represented in Raphael's *The School of Athens*.



Figure 2. Raphael, The School of Athens.

Here is what LaRouche wrote about *The School of Athens*: “This mural is no mere symbolism, nor an imagined room in Paradise; it is a moment of *déjà vu*! It is a portrait of Raphael's relations to the most intimate acquaintances of his daily mental life; all captured so to share the companionship of a moment in Temporal Eternity.”⁸

The question of *reminiscence in the simultaneity of temporal eternity*, as posed by Raphael in *The School of Athens*, is crucial to rediscover today in its unique Platonic form because his Greek school is a reminder of what the loss of that transfinite breakthrough meant for mankind after the Peloponnesian War, which the Greek people still have not recovered from to the present day. The same obliterating condition is being imposed on the world's populations, today, with the Anglo-American Nazi-NATO war hawks moving to consolidate World War III in the Ukraine-Russia and in South-West Asia.⁹

This awful truth must be registered as a fundamental truth *in the simultaneity of temporal eternity* for all of human history. When the purpose of living becomes a constant fight against fear, as is the case every day in the animal kingdom, the ability to become creative becomes lost and can no longer be restored as the true spirit of sovereignty of the human individual. We must not let this happen to the world's population today.

Here, LaRouche's placement of the voice holds the secret to the Socratic question of giving birth to new ideas and new principles: unless the truthfulness of the Socratic method is restored into the clear voice of a dialogue of nations for the benefit of the other, as in the Peace of Westphalia of 1648, there can never be any peace in the world nor any future in the stars.

The question, therefore, becomes: what is the intelligible form of this mental axiom busting moment of *temporal eternity*? Socrates' answer in the *Theaetetus* becomes very clear when time becomes understood in terms of Cusa's learned

⁸ Lyndon LaRouche, [The Truth About Temporal Eternity \(schillerinstitute.com\)](http://www.schillerinstitute.com), 1994.

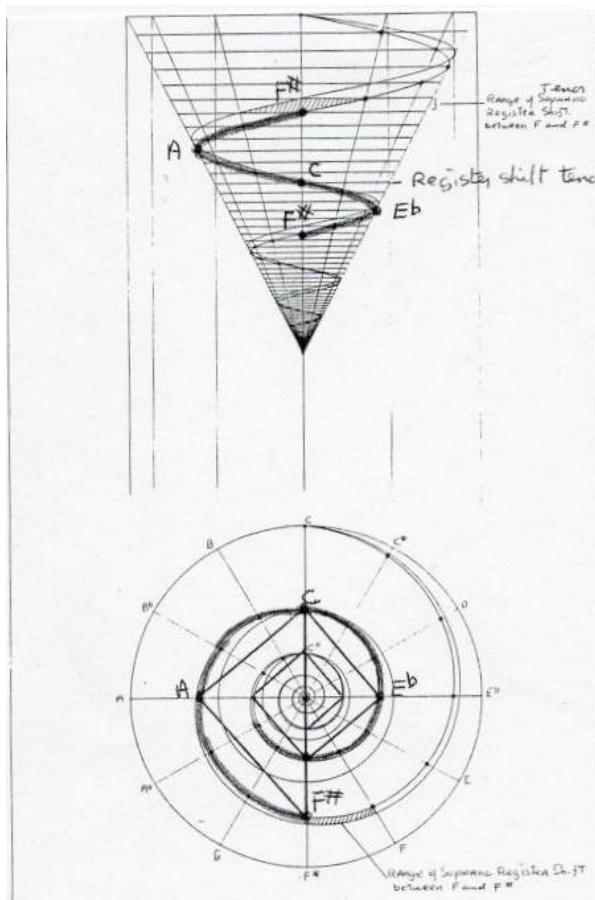
⁹ [The Oasis Plan: A Westphalian Solution to the “Mideast” Crisis](#), Sat 10/14/23.

ignorance; that is, in terms of knowing your own self-effacement in acting for the improvement of mankind.

THE QUADRATIC LYDIAN DIVISION OF THE SOUL

Why did Socrates say he knew nothing? The crucial element of the answer to that question is located in the quadratic principle of *geometry, arithmetic, music, and astronomy*, as a quadruple Lydian mode of understanding Plato's composition of the soul.

In the *Republic*, Book VI, from 508e to 511e, Plato presented the four different human noetic aspects of God's universe, as expressed in four forms of knowledge: *reason, understanding, belief, and opinion*. All four can be related respectively to the four **GAMA** investigative forms of *pattern, measurement, harmony, and motion*.



After the creation of the universe, which came after the generation of the soul, the *monad*, God created from this unity the body of a *dyad* of uneven arithmetic and geometric circular extension process, which, when united, causes the universe to become measured by what LaRouche called conical spiral Lydian harmonic intervals. *This quadratic principle works like the properties of a musical spiraling electromagnetic self-focusing laser transformation of the Gaussian arithmetic and geometric mean proportionality.*

Figure 3. The arithmetic and geometric spiral division of two logarithmic musical octaves.

From this double division come the two double Lydian intervals **C-F#** and **A-Eb**. Lyndon LaRouche referred to this higher form of creative dynamics as the laser principle of a bel canto singer who produces a high quality of harmonic resonance causing an axiomatic change in the singer's voice and in the minds of the listeners. As LaRouche stated in a speech delivered on April 13, 1983 in Washington D. C:

“Lasers have a property which is sometimes called “self-focused.” That is, when you take the amplitude of the beam, and the beam hits the targets, you find that the energy of the laser, the work done by the laser is focused on a much smaller area, than the beam would indicate. Now what this means is that lasers have a property, this self-focussing property, is really in better ways described as a property of harmonic resonance: That is, going into the upper range of the visible and non-visible spectrum of electromagnetic radiation, the monochromatic, or laser, coherent laser types of radiation in one precise range will work on molecules. That is, it is absorbed to the scale of molecules, and will be absorbed by molecules. On another scale, another range, the energy is absorbed on the scale of an atom. On another scale of the spectrum, it'll be absorbed by the nucleus. Beyond that, it'll be absorbed by sub-nuclear magnitudes. So the thing is really very simple: It happens that when you get above gamma ray radiation, it behaves very peculiarly. Above that level of the spectrum, we call these things particles, and these particles come in ranges, different qualities of particles. And the better name for a particle is a singularly, or a better name is perhaps a wave-icle, because there really are no particles, in that sense—elementary particles.

“These ratios might be called Keplerian, because they have the same property that Kepler inferred, in his proof of the composition of the Solar System: That is, if we draw the logarithmic spiral that corresponds to the distribution of these wavelengths, frequencies, and draw that spiral in a cone, we'll find that on the 180° or 360° rotation, that these ranges precisely correspond to these self-similar harmonic intervals, just like as a corrected version of Kepler's laws, too.

“So—I don’t think we have the slide here; I thought we would have, but we don’t. Well, I’ll get to that in a minute. I’ll give you an example of this: You can imagine a tenor who is trained in bel canto methods. This tenor, if he has the qualities, can break a glass, but, if he’s trained in bel canto methods, the breath which breaks the glass will not move a candle flame in front of his mouth. It’s a lasing-like effect: As a matter of fact, the bel canto method is based on the laser principle, that’s how it works.

“And that’s how these things work: What we try to do is to tune lasers, or laser-like devices, simply so that as they pass through the medium, that we don’t want them to do anything to, such as the air if it’s a target somewhere in the air, we try to tune them through a window in the medium, where they will not do any work or they will not be absorbed by the medium, but they’re so tuned that when they reach the target, they will do their work on the target.”

How does such an axiomatic change take place? This is the higher hypothesis that Plato established when he devised a similar form of quadratic division taking place in God’s creation of the soul. (Remember Figure 1.) What happens when such an epistemological quadratic principle begins to transform matter into energy, for instance?

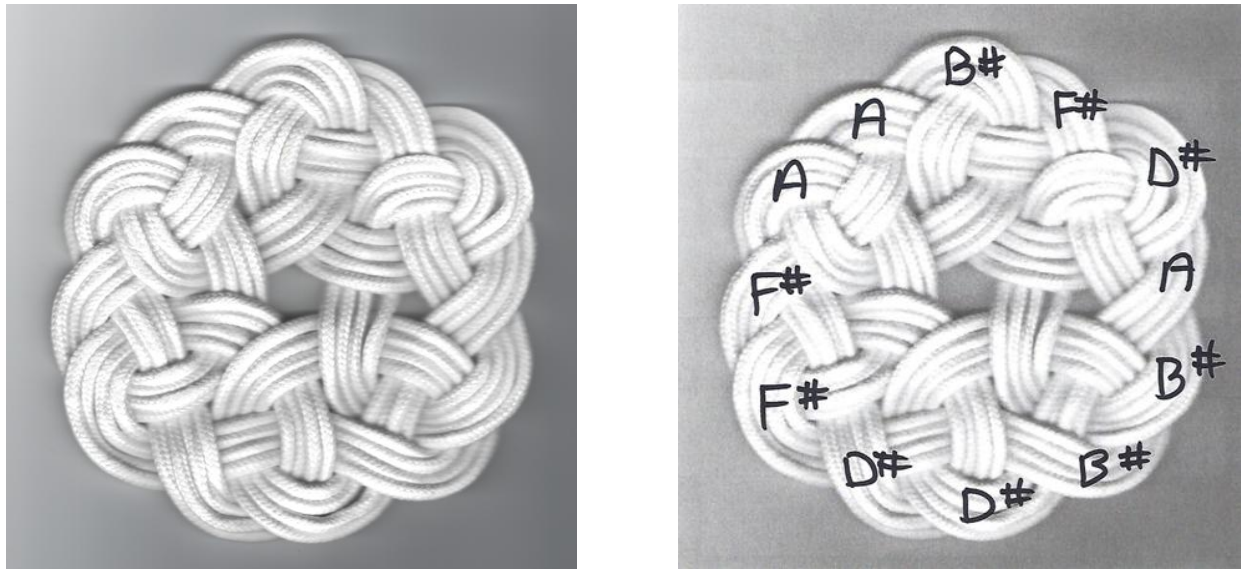


Figure 4. Mirror metaphor of Plato's reminiscence of "the moving image of eternity:" The dynamic nature of becoming between past and future: one step forward to the future, one step back to the past by time reversal.

Note that each step in Figure 4 represents a double Lydian process of change which moves forward and backward, causing the enfolding of a dissonance to be located between two Lydian divisions of the octave, for instance, forward **F#-B#(C)** and enfolded backward **A-D#(Eb)**.

These two enfolding *dyad* dissonances represent not only the Bel Canto voice register shift of a passing tone, but also the axiomatic singularity of the Asteroid Belt in the Solar System; that is, the discontinuous Keplerian-Gaussian step between the inner small-solid planets and outer large-gaseous planets. That step is the axiomatic space-time of change which must take place in the majority of minds from around the world, today, in order to affect a durable paradigm shift towards world peace.

The question this moment poses is: how do you go back from the Many to the One? How does nature go from the opposition *dyad* to the *monad*, when the

dyad is the starting point of divisions from which discord and multiplicity seems to be the order of the day and runs amok?¹⁰

Such a duality of the geometrical and arithmetical *dyad*, however uneven it may appear to be between the *intelligible* and the *perceptible*, may be represented by the far reaching idea of two opposites of conical-spiral action which are the arithmetic mean and geometric mean forming what is known today as the musical Lydian division of the Octave, and which is expressed both by the Keplerian astronomical division of the asteroid belt and by the register shift passing tone of the “*bel canto*” human voice, as indicated by Lyndon LaRouche in [A Manual on the Rudiments of Tuning and Registration
With Extra Features \(larouchepub.com\)](#)

Plato used a similar uneven Lydian division in *Republic*, Book VI, when he divided a single line between the *intelligible* and the *perceptible*. The two work in a similar Lydian dissonant fashion in geometry, arithmetic, music and astronomy.

Here, I call upon the reader to have patience because the next quote from Plato is extensive and cannot be shortened without losing the significance of Plato's discovery of the axiomatic difference between *intelligible* and *perceptible*. Think of this as the domain of the type ‘B’ personality that Lyndon LaRouche identified.¹¹ The effort requires that the reader discover the axiomatic difference between Socrates and Glaucon; that is, the axiomatic difference between the voices of the two completely different domains of understanding and of sense perception. Plato wrote:

“Conceive then, said I, as we were saying, that there are these two entities, and that one of them is sovereign over the intelligible order and region and the other over the world of the eyeball, not to say the sky-ball

¹⁰ See my report on the paradox of the One and the Many:

[52. PLATOS GEOMETRICAL NUMBER FOR SOLVING THE PARADOX OF THE ONE AND THE MANY-1.pdf \(amatterofmind.us\)](#)

¹¹ Lyndon LaRouche, [THE SCIENCE OF PHYSICAL ECONOMY](#), EIR Volume 36, Number 36, September 18, 2009.

[Sun], but let that pass. You surely apprehend the two types, the visible and the intelligible.

“I do.

“Represent them then, as it were, by a line divided into two unequal sections and cut each section again in the same ratio – the section, that is, of the visible and that of the intelligible order – and then as an expression of the ratio of their comparative clearness and obscurity you will have, as one of the sections of the visible world, images. By images, I mean, first, shadows, and then reflections in water and on surfaces of dense, smooth, and bright texture, and everything of that kind, if you apprehend.

“I do.

“As the second section assume that of which this is a likeness or an image, that is, the animals about us and all plants and the whole class of objects made by man.

“I so assume it, he said.

“Would you be willing to say, said I, that the division in respect of reality and truth or the opposite is expressed by the proportion – as is the opinable to the knowable so is the likeness to that of which it is a likeness?

“I certainly would.

“Consider then again the way in which we are to make the division of the intelligible section.

“In what way?

“By the distinction that there is one section of it which the soul is compelled to investigate by treating as images the things imitated in the former division, and by means of assumptions from which it proceeds not up to a first principle but down to a conclusion, while there is another section in which it advances from its assumption to a beginning or principle that transcends assumption, and in which it makes no use of the images

employed by the other section, relying on ideas only and progressing systematically through ideas.

“I don't fully understand what you mean by this, he said.

“Well, I will try again, said I, for you will better understand after this preamble. For I think you are aware that students of geometry and reckoning and such subjects first postulate the odd and the even and the various figures and three kinds of angles and other things akin to these in each branch of science, regard them as known, and, treating them as absolute assumptions, do not deign to render any further account of them to themselves or others, taking it for granted that they are obvious to everybody. They take their start from these, and pursuing the inquiry from this point on consistently, conclude with that for the investigation of which they set out.

“Certainly, he said, I know that.

“And do you also know that they further make use of the visible forms and talk about them, thought they are not thinking of them but of those things of which they are a likeness, pursuing their inquiry for the sake of the square as such and the diagonal as such, and not for the sake of the image of it which they draw? And so in all cases. The very thing which they mold and draw, which have shadows and images of themselves in water, these things they treat in their turn as only images, but what they really seek is to get sight of those realities which can be seen only by the mind.

“True, he said.

“This then is the class that I described as intelligible, it is true, but with the reservation first that the soul is compelled to employ assumptions in the investigation of it, not proceeding to a first principle because of its inability to extricate itself from and rise above its assumptions, and second, that it uses as images or likenesses the very objects that are themselves copied and adumbrated by the class below them, and that in comparison with these latter are esteemed as clear and held in honor.

“I understand, said he, that you are speaking of what falls under geometry and kindred arts.

“Understand then, said I, that by the other section of the intelligible, I mean that which reason itself lays hold of by the power of dialectic, treating its assumptions not as absolute beginnings but literally as hypotheses, underpinnings, footings, and springboards so to speak, to enable it to rise to that which requires no assumptions and is the starting point of all, and after attaining to that again taking hold of the first dependencies from it, so to proceed downward to the conclusion, making no use whatsoever of any object of sense but only of pure ideas moving through ideas to ideas and ending with ideas.

“I understand, he said, not fully, for it is no slight task that you appear to have in mind, but I do understand that you mean to distinguish the aspect of reality and the intelligible, which is contemplated by the power of dialectic, as something truer and more exact than the object of the so-called arts and sciences whose assumptions are arbitrary starting points. And though it is true that those who contemplate them are compelled to use their understanding and not their senses, yet because they do not go back to the beginning in the study of them but start from assumptions you do not think they possess true intelligence about them although the things themselves are intelligibles when apprehended in conjunction with a first principle. And I think you call the mental habit of geometers and their like, mind or understanding and not reason because you regard understanding as something intermediate between opinion and reason.

“Your interpretation is quite sufficient, I said. And now, answering to these four sections, assume these four affections occurring in the soul – *intellection* or *reason* for the highest, *understanding* for the second, *belief* for the third, and for the last, *picture thinking* or *conjecture* – and arrange them in a proportion, considering that they participate in clearness (*σαφηνεία*) and precision in the same degree as their objects partake of truth and reality.

“I understand, he said. I concur and arrange them as you did.”¹²

This quadratic division of the human soul can also be reproduced in the musical form of a double Lydian division of the octave as expressed by the human voice. The quadratic division of the octave in music is the basis for the ordering principle of the Double Lydian transformations of the human voice which is the generative principle that expresses the most profound emotional changes in the human soul by the human singing voice as in the case of Marian Anderson in [They Crucified My Lord](#), and in Brahms' [“Four Serious Songs.”](#)

Think of this unequal balance of the *intelligible* and the *perceptible* as moving in two opposite directions at the same time, where both succeed in attaining their respective objectives within this double motion: one upward (by enfolding) to its first principle and the other downward (by unfolding) to its concluding materialization.¹³ Thus, the Lydian effect illustrates how understanding is to its own principle of reason as perception is to its own image.

The closest perceptible image of this dissonant balance I can find is best expressed rigorously by Beethoven in his Piano Sonata opus 27, No. 2, First Movement, measures 35-36.

¹² Plato, *Republic*, Book VI, 509 d, e – 511 e, translated by Paul Shorey.

¹³ See Nicholas of Cusa, *The Vision of God*.



Figure 5. Forward and backward Beethoven double Lydians, Piano Sonata Opus 27, No. 2, measures 35-36

Thus, in the emotional domain of an axiomatic change of artistic composition, the human mind is dominated by the clarity (*σαφηνεία*) of a similar quadratic back and forth division into four minor thirds over several octaves with the intention of bringing out the appropriate emotional proportionality and congruence among the four Platonic degrees of knowledge involving *reason, understanding, belief, and opinion*. (Figure 5.)

I have not found, anywhere in science, where this emotional expression can be conveyed with such clarity as it is in classical music and in negro spirituals; however, LaRouche gave an example of how such a Lydian effect might take place in the domain of laser technology:

“In the future, to give some idea of what we’re headed for, we take some of these particle-beam devices, if we can accelerate this electromagnetic radiation, which we call particles at that point, or singularities; if we can accelerate that sufficiently, a workman so to speak, a skilled workman, at a bench, can routinely and so to speak in mass

production, transmute matter! If we can achieve energy flux-densities which were based on concentrating the entire energy of a beam, at a point within a matter of a fraction of Angstrom units, the impact of this technology on production will be far greater than the impact—and that within a few years—than the impact of the development of the heat-powered machine, of the development of chemistry, or the general use of electricity. This'll be the greatest industrial revolution in all of history, and there's no aspect of production, there's no definition of natural resources, there is nothing that is known today, and accepted today, that will remain the same within 20 years from now. This is the greatest scientific revolution in history.”¹⁴

DISCOVERY OF THE PRINCIPLE OF TEMPORAL ETERNITY AS REMINISCENCE (ANAMNESIS) OF THE GOOD

LaRouche's most important economic concept for understanding the timing of his discovery of principle of relative potential population-density is the concept of *temporal eternity*, which is the equivalent of Plato's timing of the “Good,” of Cantor's “Transfinite,” and of Vernadsky's “Noosphere.” LaRouche wrote:

“This poses, as Cantor emphasizes, the equivalence of what Plato identifies as the ‘Good’ to what Cantor designates as his ‘Absolute.’ This Becoming, or generalized transfinite, corresponds to the highest possible ontological significance of physical space-time, as does Cantor's generalized transfinite. This, generalized, corresponds to what this writer chooses to identify, descriptively, as ‘Temporal Eternity.’ That descriptive term, Temporal Eternity, is required to distinguish a transfinite notion of ‘eternity’ from the ‘timeless absolute’ of the Good. That Good, or Absolute, is defined by hypothesizing the generalized ‘hypothesis of the higher hypothesis.’ The resulting conception can be nothing but the bounding of Temporal Eternity by an intelligent, timeless Absolute which is efficiently coincident at each

¹⁴ Lyndon LaRouche, Speech delivered in Washington D.C. on April 13, 1983.

moment, in each place, with all moments and places of all Temporal Eternity: The Absolute One, the Good.”¹⁵

According to Plato, the soul of the universe is able to ascribe this form of the Good to the destiny of mankind by giving it the power of integrating new scientific discoveries of the Noosphere within a very special characteristic of time that he termed “*a moving image of eternity*,” which is in a simultaneous relationship with the universe as a whole; that is, with what Lyndon LaRouche identified as *temporal eternity*. Plato wrote:

“When the father and creator saw the creature which he had made moving and living, the created image of the eternal god, he rejoiced, and in his joy determined to make the copy still more like the original, and as this was an eternal living being, he sought to make the universe eternal, so far as might be. Now the nature of the ideal being was everlasting, but to bestow this attribute in its fullness upon a [particular] creature was impossible. Wherefore he resolved to have *a moving image of eternity* (emphasis added), and when he set in order the heaven, he made this image eternal but moving according to number, while eternity itself rests in unity, and this image [is what] we call time.”¹⁶

With the idea of epistemological *temporal eternity* of time as “constant becoming”, there is no relativity of time¹⁷; real human time corresponds to what Lyndon LaRouche called “*temporal eternity*”, which is the same as Plato’s “*moving image of eternity*.” The physical space-time form of *temporal eternity* can also be called reminiscence or the memory of universal providence (*πρόνοιάς*) because time is both forecasting and *anamnesis* at the same time, both forward and backward in its motion. This is why for Plato the soul is space-time moving itself in *temporal eternity*.

¹⁵ Lyndon LaRouche, [THE TRUTH ABOUT TEMPORAL ETERNITY](#), Fidelio, Volume 3, No. 2, September 1994, p. 16.

¹⁶ Plato, *Timaeus*, 37c-d.

¹⁷ Ernest Shapiro,

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The Sun which gives us the time of night and day, has always been the only one, among the six other visible moving bodies of the heaven, to be the instrument for measuring space-time in the universe; however, it would be wrong to consider that the Sun is only the means of accounting for time and space. The Sun is also the principle for determining the Good. As Plato wrote in *Republic* [508 b10-c2,] “This, then, you must understand what I meant by the offspring of the Good which the Good begot to stand in a proportion with itself. As the Good is in the intelligible region to reason and the objects of reason, so is this [Sun] in the visible world to vision and the objects of vision.”¹⁸ For this reason Plato considered time as being created “in the image of God”; that is, the causal process of ordering the four infinite characteristics of *pattern, number, harmony, and motion*; that is, the Good.

WHERE CAN WE TAKE THIS HIGHER HYPOTHESIS TO NEXT?

In conclusion, I call upon the reader to pause and reflect with me on the four constructible, measurable, musical, and astronomical Lydians with the four characteristics of **GAMA** in mind, which Plato presented in their intelligible forms as *pattern, number, harmony, and motion*. However, such forms should not to be brought together for the purpose of contemplation or within any form of perception. The question is what is the real historical significance of bringing together these four dissonant but intelligible Lydian terms together at this time in history with *temporal eternity*? The purpose is to bring peace, security, and development to the world as a whole. As Prometheus replied to Chorus on the cure against the revenge of the Furies: “I placed in them blind hopes.”¹⁹

Those “blind hopes” are located in Plato’s idea of the *moving image of eternity* and in LaRouche’s *simultaneity of temporal eternity* which should be further reevaluated, especially through the memorizing power of reminiscence (*anamnesis*), because the objective is to measure the degree of quality of historical improvement after more than two thousand years of history’s increase in

¹⁸ Plato *Republic*, VI, 508b-c. Translated from the French by Pierre Beaudry.

¹⁹ Aeschylus II, *Prometheus Bound*, Translated by David Greene, The University of Chicago Press, Chicago, 1956.

mankind's relative potential population-density. LaRouche identified the reason for this objective as follows:

“The truth of Temporal Eternity is mastering the hypothesizing of the higher hypothesis, as the efficiency of that quality of change is measured for us, as better or poorer, in terms typified by the physical economist's notion of per-capita, per-household, and per-square-kilometer values for not-entropic improvement of relative potential population-density. The same principle of universally intelligible natural law can be expressed approximately in many ways, as has been the case down through the ages. It is expressed most precisely in terms of physical economy viewed as what has been described here.”²⁰

This truth may be the reason why the timing of *temporal eternity* tends to stimulate the imagination into connecting discoveries of principle throughout universal history. This might also be the reason why we should celebrate Friedrich Schiller's birthday, which is coming up in a few days on November 10, and take that opportunity to consecrate at the same time this unique form of timing with his unique quality of insights on universal history. As Schiller stated in his masterful piece on the subject:

“The philosophical mind cannot dwell on the material of world history long, until a new impulse striving for harmony becomes active in him, one which irresistibly stimulates him to assimilate everything around him into his rational nature, and to raise every phenomenon he sees to its highest recognizable effect, to *thought*. The more often, and the more successfully he thus repeats this attempt to connect the past to the present, the more he is inspired to connect that, as *means* and *intent*, which he sees to be interlocked as *cause* and *effect*. One phenomenon after the other begins to shed blind caprice, lawless freedom, and to add itself as a well-fitting link to an harmonious whole (which, admittedly, exists only in his imagination). Soon he finds it difficult to persuade himself, that the succession of

²⁰ Lyndon LaRouche, [THE TRUTH ABOUT TEMPORAL ETERNITY](#), Fidelio, Vol. 3, No. 2, September 1994, p. 23.

phenomena, which achieved so much regularity and the quality of being intended in his imagination, does not have these qualities in reality; he finds it difficult to surrender that to the blind rule of necessity, which had begun to take on such vivid form under the borrowed light of the understanding. He thus takes this harmony from out of himself, and plants it outside of himself into the order of things, i.e., he brings a reasonable purpose into the course of the world, and a teleological principle into *world history*. With this principle he wanders once more through world history, and holds it up, testing it against each phenomenon which this grand theater presents him. He sees it *confirmed* by a thousand concurring facts, and disproved by just as many others; but as long as important links are missing in the course of changes in the world, as long as destiny withholds the final explanations about so many events, he declares this question to be undecided, and that opinion will triumph, which is able to offer the greater satisfaction to the mind, and to the heart, the greater bliss.”²¹

FIN

²¹ [Schiller Universal History \(schillerinstitute.org\)](http://schillerinstitute.org)