

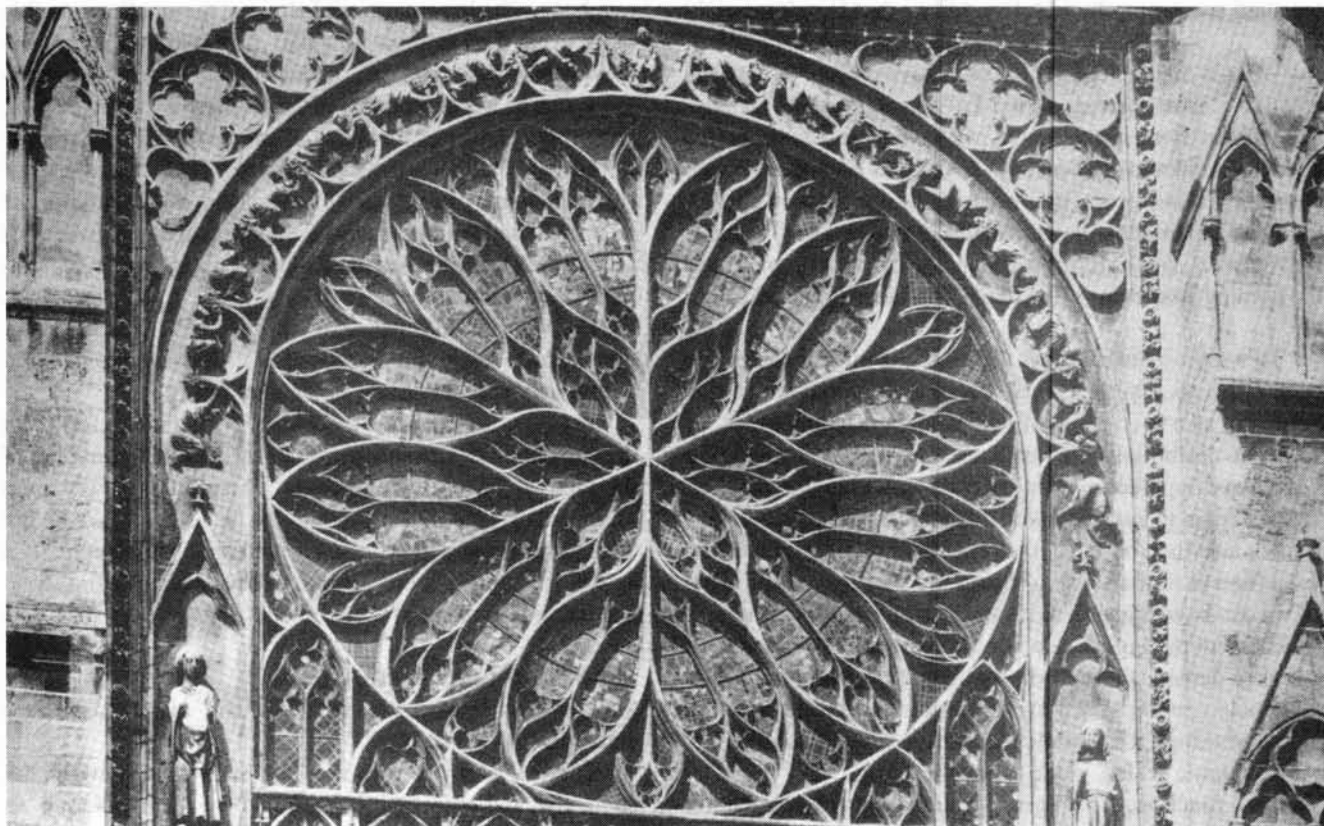
On the subject of unity

We have written and discussed earlier the subject of substance. Let us look at the same matter from a slightly different vantage point. Let us take the issue of unity, the issue which I addressed glancingly in commenting on the *Thaetetus*, the Waterford translation, earlier.¹

Let us take this maximum-minimum relationship. *One* is the individual. Why one? Well, because the individual is sovereign, and that within the individual which is sovereign, that is, creative reason, is potentiality. It is not divided, in any way, beyond the individual. So, it is one.

Let us take the universe as a whole. It is sovereign. Its existence is not divisible. Therefore, its existence is also an indivisible one.

1. Lyndon LaRouche, Jr., *In Defense of Common Sense*, Schiller Institute: Washington, D.C., 1989, pp. iii-v.



The great Rose Window of the western facade of the Cathedral of Amiens (14th century), France. These multicolored yet perfectly circular stained-glass roses expressed the idea of the relationship between the universe as a whole, as a unity, and the individual creative reason, as a unity, which is the essence of scientific knowledge.

In both cases, the *One*² refers to substantiality, or, to the quality of existence we associate with substantiality: efficient existence. (I'll make an observation on this efficient existence and problematic feature of literal interpretation later on.)

So, both are one. They're equal in that sense. Equal, why?

Equal because the ordering of the universe, for reasons we have given earlier, is coherent, consistent with creative reason as a potentiality, as the potentiality of the individual. And, the future order of the universe, in the sense of past, present, and future, is also equal to the present, in respect to the fact, that if we measure the *present* substantiality of the universe as *One*, with emphasis on the word *present*, as *potentiality*, it contains past and future, as well as present.

We can speak of the unity of the individual in respect to the potentiality of creative reason, in a somewhat similar vein, with certain qualifications. The individual is not really self-subsisting, the individual person, in this respect, *except* as the individual is in an efficient, unmediated relationship to the universe as a whole. But, in respect to the universe as a whole, the individual, in that relationship, does, in the present, reflect as potentiality, past and future, in the way we have indicated earlier.

Now, the interesting thing is the content of this *One*. And we shall see promptly why I'm doing what I'm doing right now.

What is the content of *One*? Creative reason. What does creative reason correspond to? Let us reference *In Defense of Common Sense*. In this case, we have the successive deductive theorem-lattices, *A, B, C, D, E*, and so forth. Creative reason occurs, or is reflected in, the *efficient* character of the apparent mathematical discontinuities both separating *A* from *B*, and so forth, and also provoking, or prompting, the coming into being of *B* out of the catastrophe affecting *A*.

This representation, just identified, is not adequate. We have to go to a higher level, because we have to see this not really as a succession of independent discontinuities, or apparent discontinuities; we must see this as a *recurring function* of apparent discontinuity. And it is in that *function* that we begin to approximate creative reason.

We also then observe, that this function may be more or less efficient in the sense of being more or less dense. That is, we can have higher and lower rates of scientific progress, which, with the higher rate, would be measured in terms of a higher density of such discontinuities of the type we're referencing per lapse of time, or per unit of universal action (the same thing). This would mean that we would have different isochronic scales, in the following sense.

Let a function, which gives us a certain rate of scientific progress, or scientific revolutions, as *A, B, C, D, E*, and so

forth, represent a pathway of scientific revolution; let that be represented by an isochronic scaling. No problem.

Now, let us have a higher rate of scientific progress. That would be a slightly different isochronic scaling.

Just a note to bear in mind, as we think about these things, to make sure we're thinking rigorously about where we are at all times when we do these kinds of excursions; otherwise, we drift off into detours which become wild fantasies.

So, therefore, the notion of a variability in the rate of scientific progress, comes as close to the elaboration of creative reason as we can conceptualize it, from this approach. And the highest notion we can approach, is the notion of a unity of that kind of variability of function, or functional variability.

So, that highest notion is that which corresponds, as an articulate notion, to the notion of efficient, existent, substantiality. This is true for the mind of the individual monad, the person; it is also true for the substantiality of the universe as a whole.

So, the number *One*, as a cardinal number, stands for that function.

To restate what we have just said: It is the accepted standard of classroom practice of mathematical physics, to start with the number *One* as a cardinal number (once we have defined it as a cardinal number), and to associate cardinal numbers with elementarities of physics: the smallest possible parts. And, then to show how pair-wise relations and multiples of pair-wise relations, or multipliers of pair-wise relations, can be left to account for the universe as a whole. And, thus, the search amid the flurry of quarks for colorful stories.

Obviously, that approach is absurd, because elementarity, in the terms of unity as we have just defined unity for the individual and the universe and the relationship between the two, is the most complex of all number notations, or geometrical number notations.

So, we start with the most complex of all number notations, which defines the significance of simple counting numbers associated with things in the long run.

The idea of equality of one to one, and so forth, all depends upon the determination of the *One* by a function of the type we have just referenced. Therein lies a very great secret, so to speak, which should not be a secret. (We do not wish to spread any gnosticism around here.) It is not really a secret; it is only a secret from those who blind themselves. But that is the nature of the problem.

A point of clarification

There is one particular point, which I wish to make very clear, and has two aspects.

The first is my reference to the distinction between the subjective and objective. It is clear, I think, that there is no strictly necessary distinction between subjective and objective knowledge, as in, for example, science. There is not an objective worldview which might be seen by some other

2. See Plato, *Parmenides*, *passim*.

being, as distinct from the scientific worldview of the physical universe which we are able to construct by virtue of the special features, including limitations, of our mental perceptual apparatus. Rather, on the level of creative reasoning, the representation of the laws of the universe in the language of creative reasoning, and the actual laws of the physical universe are one and the same—both in fact, and as to form.

Now, essentially, this bears directly upon the role of the monad: the fact that in the mental image of scientific knowledge of the universe, the monad is crucial. That is, the relationship between the universe as a whole, as a unity, and the individual creative reason as a unity, in direct, unmediated relationship to the universe as a whole, is the essence of scientific knowledge, is the essence of an *efficient* relationship between creative reason and the universe as a whole. For that reason, there could be no discrepancy as to form between the laws of the universe, and a correctly devised representation in terms of creative reason's construction of a picture, shall we say, of the laws of the universe.

There can be a discrepancy only to the degree that there is imperfection in the application of reason.

So, the subjective element arises as a discrepancy *only* to the degree that this imperfection exists. There is no *inherent* discrepancy, but only the discrepancy of relative imperfection.

That is the essential point to be stressed. This bears upon the fact, which is the crucial fact of all physical geometry, or all economic science (the two terms being really the same), that the increase in technology, which is the increase of the per capita power of existence of the human species or of a society, is caused by the generation of scientific progress by a purely subjective agency (apparently): creative reason.

Thus, the spiritual action, a creative-reason action of discovery, is the efficient cause of a physical result, the increase in productivity, for example, as one aspect of that physical result.

These two things permeate the entirety of Project A: the complementarity between this ostensibly anomalous relationship between the spiritual, i.e., creative reason, and the physical result of creative reason as the cause, and the (in principle) exact correspondence between what we might think is the subjective view of science, and objective reality, which we're representing by science.

The only time that we can speak of, significantly, a principled discrepancy between reason's picture of the universe and the actual universe, is in, for example, a deductive method, or inductive method.

Amusingly, and usefully, Newton points this out in stating that the imposition of his mathematics (in this case, a linear, i.e., deductive mathematics) upon the physical evidence, leads apparently necessarily to an image of the universe which is in part false to fact, the running-down-clock image of the universe, the Second Law of Thermodynamics universe. In that case, there is a principal discrepancy between science and reality, such that we call science in this case the *subjective*, and the reality which it fails to represent, the *objective*.

In contrast, from the standpoint of creative reason, when that is employed rather than the deductive/inductive mode, then that discrepancy-in-principle vanishes, though a discrepancy may exist in terms of the margin of error. That is the point which permeates the Project A undertaking.

I thought I would restate it in this form, in case I do not make the point clear. Or, at least by contrasting what I say here with what is said in the text as delivered, so far, perhaps the comparison of the two will force to the reader's attention the nature of the issues involved. If the reader finds the thing a bit confusing at first glance, that is not exactly the reader's fault; this is a profound matter, and the correct answer to the implicit questions goes far afield from what is generally considered, although wrongly, the accepted classroom view of the subject.