

'Mankind, the Only Species That Uses Fire'

The panelists in the LaRouchePAC-TV [Weekly Report](#) on July 25 were Lyndon LaRouche, Jason Ross, and Cody Jones.

Lyndon LaRouche: Today's subject is going to be unique, probably more unique than our two sidekicks here imagine, because there are implications which will unfold through the interaction of what all three of us are going to say. And that interaction is extremely important.

Usually at these events, you have one person makes a presentation, another person makes a presentation, a third person makes a presentation, and then there's a discussion. But the point is, each is making a contribution, essentially independent, even though there's interaction.

In this case, we are going to actually shift the agenda, in the middle, through the interaction, because we are going to step into an area which people usually don't know. And also they don't know the importance of how these subjects interact. You'll be disturbed, probably, for moments in the process, here, but you will be reassured that this is a change which is absolutely necessary, by the nature of the subject we're dealing with.

'Naming' Something Is Not 'Understanding' It

Jason Ross: I am going to talk about how communication works, the similarities between communication, discovery, and a little bit about music.

One aspect of this is what it means to communicate with somebody, and the difference between names and the things that are referred to by names. One of the things that you get

with nominalism, where you become so textual that you forget the distinction between a real event, a real process, a real phenomenon, and then the name that you give to it, is that you can end up using names for things, instead of the actual things themselves. Which means you're never going to learn anything new about them, because you basically think you've already got everything.

Let me give an example of that (that might sound somewhat vague and general): Take, for example, the term "Pythagorean theorem." To many people that might mean a formula, $A^2+B^2=C^2$. To people who have had the opportunity to know where that came from (and actually in school this is probably fairly rare), have gone through why that it is actually true, the term "Pythagorean theorem" no longer refers to a formula, but it refers to the experience you went through when you discovered its truthfulness, when you discovered it as an actual geometrical principle. So you use the name, "Pythagorean theorem," not for the thing that could have been written down, the formula, but rather for that



Left to right: Cody Jones, LaRouchePAC Basement Team; Lyndon LaRouche; Jason Ross, LaRouchePAC Basement Team. "Today's subject is going to be unique," said LaRouche, "probably more unique than our two sidekicks here imagine."

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process of discovery that you went through, for your inner conviction that it's true, for your knowledge of it. And that's something that can't be directly named, although we can share a common name for that process of discovery that we went through, if we shared that process of discovery.

So that's how, even when we use names that seem like they're referring to specific things, we're actually referring, among people who know what they're talking about on these sorts of matters, to the process of thought that gave rise to a concept. And by sharing a process of creating that concept, we now have a new object that we're able to discuss amongst each other, in general; and we give a name to it, but the name refers to that process.

Start with Kepler

Take, for example, what Kepler did with his vicarious hypothesis,¹ which has been treated in more detail than I'm going to right now—I'll just say something quick about it. What Kepler has done, is to make a contradiction between two different aspects of view. You might say it's between the two different measurements of the planet's motion, between its longitude, moving along its ecliptic, and its latitude, above or below the ecliptic.

Basically by adopting a mathematical, sense-perceptual approach to modeling, in order to prove that it was wrong, Kepler created a model for the motion of Mars, and he shows that when you observe Mars moving this way [horizontal hand motion], you end up with one kind of model; and when you observe it moving this way [vertical hand motion], you have to have a different kind of model. That is, almost as if it was a contradiction between sight and sound (as treated in his *Harmony of the Worlds*), here, in *The New Astronomy*, he had a contradiction between the observed longitude positions and observed latitude positions.

The two disagreed with each other, and he insisted, "Hey, you've got to create an understanding of this planet that isn't based on modeling what you see." Because when you start from the apparent, perceived motion of the planet, not even as just perceived by the eyes, but as turned into a model of its actual position, if you try to even understand it in terms of its positions,

1. See <http://science.larouchepac.com/kepler/newastronomy/part2/16/index.html>.

something that could have been seen, you end up failing.

And he uses this to pull his readers into what he's been thinking for years already, which is that you have to have a physical approach to astronomy; that it's not objects moving around points, but a real astrophysics. Kepler was the first astrophysicist.

Now, that use of the vicarious hypothesis by him, really ushered in a changed conception of what science and what knowledge would be. No longer could you model something, and gauge the truth of your understanding by whether observations matched your facts; but instead, you would have find out, what's wrong with an old outlook? In other words, have I discovered anything new? If I have something new, it couldn't cohere with what I used to have. And that's what a discovery is.

This is discussed pretty well in a book coauthored by Einstein called *The Evolution of Physics*, and it's actually a very good overview, because he takes the examples that changed people's concepts of physics. Instead of just giving what end results are—what physicists say today—Einstein goes through the experiments that drove understanding forward; he describes the experiment, and sort of re-performs it for you in the book, so that you are observing the experiment, in Einstein's presence. The unusual aspects of it, are then something he can discuss with you, and you and Einstein share a process of discovery.

That book of his is pretty good at presenting what a real educational curriculum would have to be: What were the origins of the ideas? Why were the physical principles discovered? Why were they necessary? And importantly, what's the basis, what are the contradictions upon which they're based? Because, although we might revisit what we consider to be principles, in light of new evidence, etc., you have to understand, you always have to go back and look at things as a response to a provocation, where the real world did something you didn't expect it to. And your response to that, is to develop new knowledge.

Physical Value, Not Finances

So, when you think about the future that way, if you think about human economy this way, the biggest problem with the economy—besides the fact that we've got an oligarchical faction that's trying to run everything—but even among people who are trying to figure out what to do properly, there's no real ability to lean on an understanding of discovery, to lean on an understand-

ing of Mr. LaRouche’s application of energy-flux density, as a measure of real economic progress. To be able to rely on a real intuitive, visceral sense of the difference between physical economy, where progress lies not in a quantitative change, but in the creation of new possibilities for human society; that people don’t have a real ability to lean on that and to trust themselves to understand that. And this lets people get sucked up into *financial* discussions.

Right now, for example, in the Congress and the Senate, many people know that Glass-Steagall is needed, really. But they are fighting with themselves over lines that are in their head, about the “need” for investment banks, or the “need” for these financial instruments. And it comes from this real difficulty people have in being able to say that there’s absolutely *no* value in itself in finance, in money. It has no value in itself.

Value is physical. Value is how does society let people live lives that they know can have a lasting impact on the course of history. That’s real value. So things like the space program, things like NAWAPA [the National Water and Power Alliance], these have a real value for people, physically, and intellectually or emotionally.

There have been articles on this website about the fight over that: on the National Bank, on Jackson’s and Van Buren’s takedown of that, and the real fight over the American System, the idea that, as a nation, we’re going to have a trajectory for growth; that as a nation, we will be sovereign; that the powers of finance, the powers of money, of people who have a lot of money, will not be the primary determinant of where we go as a nation. That we’re a *sovereign* nation, and that we, through our government, can decide, where will we go? We can make this decision as a sovereign nation, not under the thumb of financial interests.

Today, that is the fight that we’re seeing: Will we decide to create a future, and implement it, or will we keep responding to financial crises, and basically doing whatever the banks say? That’s the choice confronting us now, and a real understanding of what it is that lets the human species change itself from generation to generation, at a rate which should be increasing, unlike what we’ve seen over the past few decades. That understanding is really es-



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Wolfgang Köhler (left) with another Gestalt psychologist, Hans Wallach. Köhler maintained that that it is the motion of the mind that is essential in the relationship between mind and matter.

sential, for being able to be totally solid on the course that we need to take right now.

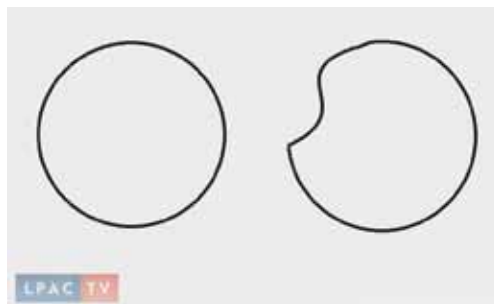
So even though sometimes it may seem abstract, that kind of visceral knowledge can prevent you from getting sucked into finance, and keep you headed in the right direction.

The Motion of the Mind

Cody Jones: I’ll pick up by getting back to where you started, with this idea of names versus processes, or what we might think about as sense-impressions versus mind, or shadows versus substance. And we’ll use an example that’s derived from a writing of Wolfgang Köhler’s, his *Place of Value in a World of Facts*. We’ll start with an image which is not the exact same one he uses, but it gets to the same kind of thing.

You see here (**Figure 1**) two different images. Obviously the one on the left, we recognize as a circle, and

FIGURE 1



the circle has a certain harmony to it; there’s a certain ease in your experience of interacting with the circle. You know what it is; it sits well in the mind.

Now, on the right, you have something which looks kind of like a circle, but there’s a bit of a distortion in it; there’s some kind of ambiguity in it. Is this thing moving towards becoming a

filled-out circle? Was it a circle which is maybe deforming out of being a circle? There's a certain *uneasiness* that's created whenever you see the other image; there's a certain tension created.

And so, what Köhler says is that the mind would experience these two interactions differently, and that would also be seen in the physical *substrate*, in the way the brain reacted to the same kind of experience. And he discussed it in terms of fields, physical fields. (A lot of work has been done since then, on what's actually happening physically in the brain, whenever the mind experiences something, and then how the substrate reacts.) But in general, the way he discussed it, would be that, the one on the left, the circle, would produce a corresponding sort of a steady-state field, an equilibrium condition, where you've got a geometric construct, which itself is in a kind of a state of equilibrium. There's a certain harmony there; there's a certain ease in it. And the substrate would correspondingly reflect that kind of steady-state condition.

Whereas, with the other object, the one which is more ambiguous, the one which creates a certain kind of tension in the mind, because you're not sure where it's going, or what it's getting at—that would produce a corresponding tension, of sorts, in the substrate. You'd have a disequilibrium condition created.

And so, he was looking at this relationship between the mind and motion in the mind, tension versus ease in the mind, and how that corresponded to what was happening in the physical reality, also, of the substrate.

Mediating that, are obviously two objects which have no motion, no physical substance per se. The sense experience is static. Obviously both of those images are static: It's a static circle, it's a static quasi-circle. But yet, there's a higher reality, which is a reality of motion, of change. The one creates a sort of steady-state, the

other one creates a kind of tension, a motion in the mind. So the mind, the reality of the mind, experiences motion; the physical substrate also would produce a kind of motion, a kind of tension, even though the sensual experience is very static, has no movement to it.



Leonardo da Vinci's "Mona Lisa" (1505).

This is very much something people might be familiar with, who have experienced the *Mona Lisa*, for example. There's a lot of discussion—despite all the crazy stuff about the mystical symbolism involved in Leonardo da Vinci's work—the real profundity of it, is in the kind of tension in motion that's created, what it does for the mind. So, for example, with the *Mona Lisa*, there's always the question of the smile: Is she moving towards a smile? Is she coming out of a smile? Is it really a smile? Is it a smirk?

Now, obviously, it's a "static" painting. Physically, it's not moving; but, yet, it creates tension, it creates movement in the mind. And so, someone like Leonardo, who has motion in his mind, is figuring out a way to communicate and provoke motion in the mind of another, using something which is, from the standpoint of how you would describe the *Mona*

Lisa mathematically, you would say it's static. But, yet, it came from motion in the mind of Leonardo, and it produces motion in the mind of the viewer.

Similarly, you have an even more profound counterpoint, as we've discussed before, in the image of [Rembrandt's] *Aristotle Contemplating the Bust of Homer*. Again, it's a static image. The mathematical description of it would be something absolutely static. But if you experience the work itself . . . what will jump out to you is this counterpoint that's created. On the one hand, you've got Aristotle, who's depicted as physically alive, but when you see the look on his face, and the sense that's conveyed about him, he's very dead. There's not a whole lot of thought involved. He's there engaging in some sort of phrenology, or something, on Homer's bust, trying to understand where the genius came from. Counterposed to that is the bust of Homer, which is ob-

viously just a piece of stone, but yet, what's conveyed by it, is life, is energy, is movement, is cognition!

And so you have this ironic counterpoint created. You've got the live Aristotle, who's essentially dead in the soul; the stone bust of Homer which is totally alive. That counterpoint creates real movement in the mind. Motion is created. That motion can produce a real effect.

I think it's one of the best ways to get a sense of, "Where do you locate reality?" Because nothing in the mathematics could ever communicate the motion that's generated here. There's nothing in just the physical depiction which gives you the motion. It's purely a motion created in the mind of the creator, conveyed to the mind of the observer. You have the communication of motion, a process set in motion, mediated by something which is static, using a metaphor, irony. Irony and metaphor create motion. That's the substance of the metaphor, the motion of the mind.

Now, just to see where this intersects: This is sort of a higher idea of what Köhler was getting at, when he was looking at these two images, between the more static, harmonious, equilibrium image, and the one which has a certain tension in it, and how that really is the substance of mind.

I'll read an excerpt of a quote from Max Planck, where he gets at a very similar kind of thing; this is from an interview that Planck did, and he's asked a question about aesthetics, about the relationship between science and art. And he says: "The beauty of science arises from the fact that there exists a close connection between truth and beauty. This connection is probably due to the very structure of our minds." That the very structure of the mind is one which is both tuned into the truth of universal principles, and that that truth is also very much intimately connected to what we call "beauty," or what we think about as "aesthetics."



Rembrandt van Rijn's "Aristotle Contemplating the Bust of the Blind Homer" (1653).

In the same vein, you've got, from Bernhard Riemann, in his *Philosophical Fragments*, his discussion on *Geistesmassen*, the formation of "thought-objects"—objects which are generated by a process of discovery. Once a discovery is made, and you have a certain Gestalt, a whole, you can call it an "object," but it's not an object in the sense of a dead thing; it's an object which is an effect of a process of creation.

And so he says: "The form of the developing thought-mass, or the quality of the image which corresponds to its formation, depends upon the relative form of motion, of the matter in which it is shaped, so that a given form of motion of the matter causes a like form of thought-mass shaped within it. And conversely, whatever the form of the thought-mass, it presupposes a like form of motion of the matter in which it is shaped."

And so again, you see this connection, as we discussed before with Köhler and Planck: the relationship between mind and matter; that it's the motion of mind,

which corresponds to a real motion in the *physical* substrate. That despite what the senses tell you, the reality is always in the physical reality; the physical reality is the mind in motion, and that motion corresponds to a real process of change in the physical universe, independent of however it might be described statically, through the mathematics or through some simple sense-impression.

So I just wanted to put that out there, because it's starting to go toward where we need to get, which is that, if we're going to fully come to understand the substance of the universe, and consequently the substance of mankind, we have to understand this relationship between mind and substance, creation and form. And really recognizing, as we've been discussing, that, at the heart of this, at the heart of communicating this, and at the heart of moving mankind, is this principle of irony, of paradox, and of metaphor.

Mastering that is going to be key to doing what you were saying toward the end there, Jason, of really getting across the true physical principles of economy, to give people a sense of the ironies involved, and moving their minds to recognize what the real substance of economy is.

Mankind and the Principle of Fire

LaRouche: The real problem is this, that we come into at this point. We start from a standpoint of using sense-perception, and attempting to interpret sense-perception, as a way of understanding things. At the same time, we're actually looking, not only with our eyes and so forth, but looking with our mind, at something which says, "This is crazy!" That sense-perception and trying to derive knowledge of the universe from sense-perception, is stupidity. We have to cure ourselves of that stupidity.

Now how do you do that?

Well, you always end up describing an object, the mind tends to describe an object. But then, what you do, essentially, is you end up trying to create an equivalence between the human mind and the animal mind. And you work all these things in, and you try to use approximations based on the idea of ordinary mathematics, of deductive method.

But you have to look out. Now, what's the difference between what is seen by an animal, and what is seen by a human being? That's the crucial thing, here. Because if you can not prove that a human being is something different than an animal, you have not solved

the problem. You haven't even begun to crack it—and the time has come to crack it!

Because, what you're looking at, essentially, is you are looking at the human mind, as contrasted with the animal mind. Those are the two objects which you depend upon to *get free* of the ordinary mathematical models, and that's what you must free yourself of, the ordinary mathematical models. Because what you're doing otherwise, is you're trying to equate the mathematical model for an animal's mind, and the mathematical model for a human mind, *and that doesn't gel!*

The difference is, *that mankind discovers physical principles*. Now, these physical principles make man independent of sense-perception! Because now mankind, instead of trying to rely upon sense-perception inside the man, the man is now looking at the *contradiction between man and animal*. And looking at himself, at the difference between himself and an animal.

This is what I've been dealing with; this is exactly why I decided the time had come to get at, in order to break this *bind*. There is not just a scenario out there, there's not just a plate, your object, that's not what's there. What's there, is a difference between the behavior of the animal and the man. The difference is not simply a form of behavior, it's a fundamental difference. The animal responds to nature, to experience, based on a limited apparatus, with no real imagination. That is, the animal may imagine things, but it does not create forms that don't exist outside the animal mind. Only man does that.

We're now in a period, in which the future of mankind depends, in a very practical way, on understanding these questions I just posed. All along, mankind has been distinguished by, what? Mankind is distinguished by *fire: No animal uses fire willfully*. Human beings are distinguished by the use of fire. You have a fiery personality, perhaps, but you use fire anyway!

So, then it goes beyond fire. You find that the difference between man and beast lies in the principle of fire. Now, you're freed of the assumptions, the usual assumptions—you're free of them, once you say that fire, which is now energy-flux density, which is typical of this, that mankind now operates on that basis.

Now, look at the animal mind, look at it geometrically, for example: All you see is the animal behavior. You do not see any creativity whatsoever, beyond animal behavior. You see animals reacting in their behavior, as animals. They don't create fire. Animals shun fire; they're afraid of fire. Mankind depends upon fire.

And we have various kinds of fire, different expressions of fire; they go all the way up.

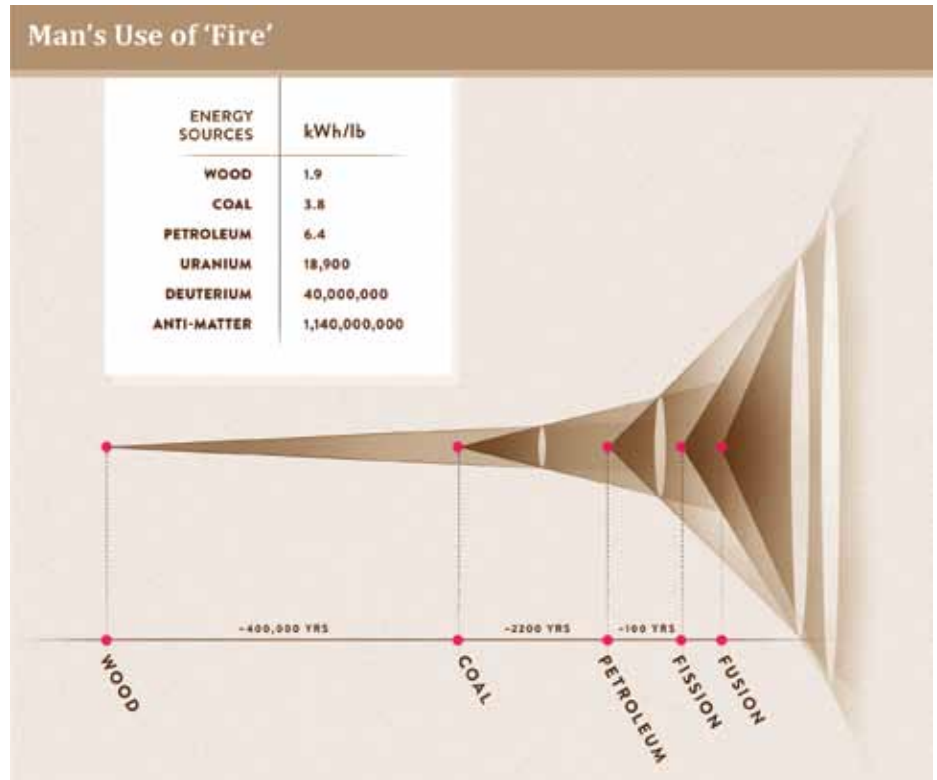
So now you find that where the animal has a predetermined mind, in a sense, based on that animal's characteristics, the human being is freed, if they wish to be; they're freed of the animal instinct. And they start with fire.

Now, the problem is, that we're in a society which is generally an animal society, in which you have a ruling class, an oligarchy, which rules over people. The people are treated as members of an animal farm! They do not actually think in terms of fire. Fire and its implications are not practical things for them.

Now, in man, we have different qualities of fire: Man discovers these qualities, man actually *creates* these qualities, because they didn't exist in the mind of man, as an animal characteristic, but through human discovery! And therefore, you find the oligarchical system is always making people stupid. And what is taught as psychology, usually, is human stupidity, because in order to be an obedient slave, or just an ordinary klutz, as it's said, you have to be stupid. Therefore, you do not think of *fire*, a *principle of fire*, as being your nature, as distinct from that of a beast.

So, what happens? You now begin to pile on discoveries, which are in the form of fire. They're not all just fire, flame fire, but they're in terms of energy-flux density increases, qualitative increases, and these qualitative increases are not measured simply by quantity; they're measured by quality. In other words, when man starts with fire, man goes, not from fire to more fire, but to things which belong to the same category as fire, but they're not all fire. So therefore, once you get this picture piled on, this is really the human mind. The human mind is fire in all its manifestations. Higher technologies, energy-flux densities, all things that the animal mind has no [idea about]—the animal is just afraid of fire; the animal does not use fire.

FIGURE 2



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Now, once you get into this matter, you find you've got a level on which human behavior is considered, we say, "natural human behavior," and that's fairly simple. But mankind can not survive as simply an animal. Mankind can not survive simply on, even using fire, if they have the guts to do it. But fire typifies something else which is more important: What we're doing now, is we're going to different orders of magnitude of energy-flux density, mankind is. But this is not animal fire, this is human fire!

Sense-Perception Proves Nothing

So, we no longer depend upon sense-perception as such. And once we understand that, we look at human beings, and we say, "Okay, the fact that we learn things, shall we say, discoveries of principle, does that mean we're still the old fire-fearing animal?" No! What happens is, mankind's behavior, the things that were once limited to natural reactions of fire and non-fire by the animal, these things no longer rule.

Because man now has created, in and of himself, discoveries of principles, a plethora of principles which are not combined with the baseline, which is the animal

baseline, but the human mind is not based on going to this baseline and building on it. Because you can't. Because, what happens? Mankind actually creates *new qualities*, which are tantamount, in effect, to the principle of fire. These qualities—by going to thermonuclear fusion, for example—these qualities change, and these qualities exist only *in the mind of man!* The human will creates these processes. Man's use of these processes is a product of the human will; otherwise, they wouldn't exist.

So therefore, we say, now, what's the human mind? The human mind is no longer dependent on sense-perception. Because we are actually generating *new kinds of the equivalent of senses*, that did not exist. And therefore, the human mind, when it's developed *as a human mind*, is of a completely different character than what every psychologist will tell you, is mankind's behavior. And *we believe* in that stupidity! That we're simply an extension of the animal mind; they do not understand

the implications of man's intimate relationship to fire, which is not limited to fire, because all these things we categorize with fire, like higher energy-flux densities, are not fire. But we classify them as fire, because in terms of relationship to human psychology, mankind *uses* fire. *No animal uses fire!*

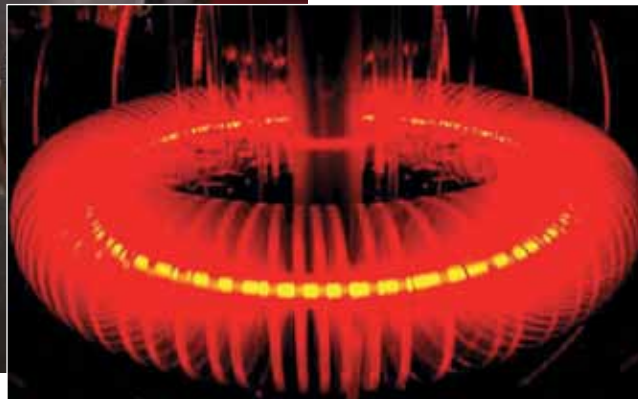
So what does fire mean? Fire means, what we can discover. So instead of looking at animal behavior, instead of looking at human behaviorism, this kind of animal stuff, what you're now looking at is mankind's mind! And mankind's mind is not the animal mind, except in the terms of the oligarchical system.

Why does the British monarchy say we have to reduce the population of the planet, from 7 billion people to 1? They say, "We can no longer afford to sustain mankind. We must, in fact, make mankind stupid, to conform to his bestial self!" That is what the oligarchy demands. Therefore, the contention here, the great contention, which is the great slavery which you have

to fight against, above all enemies, is this: *Sense-perception does not prove a damned thing!* What proves it, is the ability of mankind to create new categories of behavior, which are not given to man as a "natural," animal-like thing.

And what you're dealing with in the actual genius of these people, like Planck and Köhler, and Köhler's conception of mind, and Planck's agreement with that con-

Mankind uses fire, but no animal does. The conception of "fire" goes beyond the literal, to include power sources of higher and higher energy-flux density. In the center is a shipboard steam engine; on the bottom right is a fusion torus.



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ception, after very serious discussion, is the opening gesture which is sort of killed and suppressed now—it was the opening gesture for really understanding the difference between man and beast.

And the fact that we believe in *sense-perception*, and think that sense-perception controls man, is *man becoming a slave*, man becoming virtually stupid.

The time has come, and what we've been doing, is essentially, to get the hell out of that! Get free of it! We don't need sense-perception; *we don't rely on sense-perception as a standard of truth!* It is not truth! If you sit there with that all your life, you're just going to die and rot, as a species among everything else. Mankind has to go out and take *into* the universe; we have to *deal* with the problems of the galaxy! Mankind *can* approach that, and we *have* to approach that. There are many steps we have to go through, in order to develop man's ability to work within controlling a Solar System, and, as you have warned, dealing with the prospects of mankind when we can no longer *live* in a Solar System when the Sun gets too hot, or blows up on us.

So therefore, mankind's destiny must be in his future, not in his present; and this is actually built into mankind. Only mankind can do that; only mankind can think creatively.

But most of our people are stupid people; not stupid because they intend to be stupid, but because they accept a standard of sense-perception as truth. And they call that "being practical." A practical man is a stupid man; a practical man is a man who is not qualified to survive as a species. We're using up our survival potential as this kind of dope.

And this is the crucial breakthrough, to get free of this slavery to sense-perception. Animals live on sense-perception; human beings do not, if they're really human, unless they are animalized, and reduced to a stupid state. The complex we have, is we *do* have a biologically determined set of parameters of behavior; but when we limit ourselves, to say that everything is confined to that, that is where the factor of real stupidity and destruction comes in.

What mankind has been able to do, by discovering universal physical principles, and understanding the *principle* of universal physical principles, which is what Köhler did: Köhler said, the mind can not be divided into parts. And that's what Planck accepted. *And that is the truth!* That got killed, in a sense, by what happened after World War I, in which Bertrand Russell

and company came in, and went in the other direction. Take the case of Russell's man on the question of life—

Jones: Oparin.

LaRouche: Yes. This was evil! And this was an evil created by Bertrand Russell. Everything that happened in the 1920s in terms of these sets—again, stupidity! And the point is, as long as you think that mankind can be defined in terms of products of sense-perception, you are no longer really human. You are just trying to be human, and not making it.

And the time has come, when mankind could not survive, without coming now, quickly, to a recognition that sense-perception is junk. That we do have sense-perception, but we do not *derive* what man is from sense-perception. What mankind actually is, is this being which is capable of discovering categories which lie *outside* sense-perception. And as long as we try to interpret things as sense-perception, as long as we delimit ourselves to truth as being standardized by sense-perception, *we're damned fools*, and we're going to get no place.

Take Over the Solar System!

We are going to have to actually take over this Solar System. It's obvious. We've come into a breaking point, and the development of thermonuclear fusion, as a practiced instrument, means exactly what Riemann was dealing with, in his famous third section of his habilitation dissertation: that we do not know from sense-perception what's out there. And the point is, how do we discover what is *really* out there, *not* in terms of sense-perception, but in terms of the human experimental capability to develop means by which we can measure what is real, and not go by sense-perception to define the standard for reality.

And I think the time has come that we can do it, that we can actually take head-on this issue of sense-perception, and realize that mankind has a *large* characteristic, potentially. And some people have it; but we have people who are talented and skilled, who go neurotic and go crazy, because they're struggling to do just this. They're struggling to reach out, to go to higher levels, to deeper understanding, and they keep coming back with sense-perception. Some jerk comes in and says, "Well, that doesn't accord with sense-perception." Well, that's *precisely* what a human being is, one who does *not* accord with sense-perception, which for a human being is a prison ship.



NASA/JPL-Caltech

Artist's conception of NASA's Mars Scientific Laboratory spacecraft approaching Mars. The Curiosity rover is inside the aeroshell. "We are going to have to actually take over this Solar System," said LaRouche. "It's obvious."

What mankind is looking for, is the development of mankind as a species, *of which there is no like*. That power exists within us. We have to work to realize it, and develop it. But therefore, when you talk about the human mind, you have to talk about a *shrinking part* which is sense-perception; relatively shrinking, less and less relatively important. Still essential: You don't want to put your hands on a hot stove! We should have learned that a long time ago. But you have to go ahead and you have to make discoveries, on the basis that you have to ask questions: "We got a galaxy up there, you know that? That galaxy is dangerous, it can kill us. What're we going to do about it?"

And it's those kinds of questions, where you reach *beyond*. It's the difference between the stupid person, who is practical—the practical person is the stupid person; they're rendered stupid by the fact that they believe in these sense-perceptions. Everything is sense-perception. But everything that is science, has been done *in defiance of sense-perception!* And the problem is, that we have a society which is an oligarchical society; it's the oligarchical principle in society which has always dictated, "Stick to sense-perception. Don't try to change sense-perception. Don't try to invent new devices."

Mankind's nature—this is the whole difference between mankind and the ape—just this: Most people do not rise much above the ape level. And they don't *know*

that they *could* rise above the ape level. They have no conception of what that means: They're practical, they try to deduce everything. And when you limit yourself to sense-perception's reality, you are actually reducing yourself to the likeness of a beast, rather than a creative human being. And mankind is now approaching, as we see with thermonuclear fusion, and matter-antimatter reactions, which are well known now—this enters into, as Riemann was pointing out, a domain which the human mind has not heretofore understood.

We have now entered that domain. And we should stick there.

And I think once we understand that the human mind includes a number of principles which are not *outside* the human mind, as such; but what we call the human mind, is simply a little niche down there, a shrinking niche of the whole human potential. And on the basis of this one characteristic, which no animal has, we can discover what we call our "universal physical principles." And it's the acquiring of those physical principles, which distinguishes mankind from the beast. These are the same principles on which mankind depends as a species, *if mankind as a species is going to continue to exist*. Because we're going into, what? At the best, thermonuclear fusion, matter-antimatter reactions? They're sluggish, we've got to get beyond that! Just think, with the size of the Solar System, even matter-antimatter is really kind of a sluggish thing for us and our fancy! And I'm sure that we'll discover ways of overcoming that.

But it's the intention of the *direction* of getting there, the commitment to get there. Okay. So the Sun is going to blow up, so what? Mankind will be able to deal with that threat—and be mankind. But it will be a *changed* mankind, in which more capabilities have been added and added and added. . . .

We're going to find, that as we go to thermonuclear fusion, which can be done within the next coming

generation, and the target will be, trips from Moon to Mars, for whatever reason we go there, but we're going to have to go there. Right now, we have this question of Defense of Earth,² as a concept. This idea of Defense of Earth is a step in the direction of a new discovery. Then mankind will no longer think of themselves as being some Earthling, as such; but mankind, even if mankind doesn't go there, physically, mankind will be controlling devices which go there. And the Defense of Earth is a simple conception, which demonstrates that.

When you go to the Defense of Earth, even if you're not going there, but if you're controlling the situation of Earth from Mars orbit, then, you are going to think you are part of the population, that Mars orbit is your territory. It's your habitat. And therefore, when we think in this creative way, as you see the case of these two guys, Planck and Köhler, and Einstein included, these geniuses are geniuses because they didn't believe in sense-perception! They didn't believe in being practical. Which for them is being stupid.

What drives them, what drives the creative mind, is the sense that if he just sticks to being normal, he's stupid. We don't *want* to be stupid! We're not going to submit to being stupid. We are going on to the next discovery; and we're going to identify ourselves, not with the discovery, *but the process of continuing the process of discovery*.

And I declare that, today, I'm convinced we now have enough knowledge, tucked into us, that we can take that *as a policy*, and push everything from henceforth on the basis of that policy.

Because, when I wrote this article³ the day before yesterday, and yesterday, that's exactly what I decided to do, was to put forth a thesis which would actually cover this objective. Because the time for mankind has come, to realize *this* objective, and to kick some butt which will uplift people above sense-perception. The kick that makes you human, that lifts you above sense-perception. And leave sense-perception to senseless people who need it.

2. A reference to the Russian proposal for international cooperation for the Strategic Defense of Earth (SDE), including from asteroid and similar impacts and from ICBMs. See video at <http://larouchepac.com/node/20616>.

3. "Music & Biology: The Human Mind: Two Views," *EIR*, Aug. 3, 2012. http://www.larouchepub.com/eiw/public/2012/2012_30-39/2012-30/pdf/57-65_3930.pdf.

A Political Problem

Jones: Yes, that does get right at the heart of everything we're confronting with our operations in Washington, D.C., right now, around the fight for Glass-Steagall, a credit system, NAWAPA. Because with the monetarist system, you've had, through the shaping of the culture of the last 40 years, and things like behaviorist economics, all of this has been to convince people that you are just an animal; once you accept that idea that, like an animal, all you have to do is move and think according to various impulses, the pleasure/pain principle. Then it becomes, "How do I get pleasure, how do I avoid pain?" Well, that all becomes, it's a question of money: more money, more pleasure; less money, more pain.

And once you get people trapped in that kind of a situation, now, by controlling the money system, and determining what has value, and what should be desired, and what's fashionable and all these kinds of things, you're effectively controlling the whole population, as an animal population. And they lose total connection to what were the principles that even created the possibility to—whatever, have a cell phone, have a computer, have electricity. They just become these objects that you access with money, or are denied access to because of lack of money.

And so, you take on the condition, like any point in the evolutionary process: Though evolution has been governed, almost bound, by a principle of creative development, at any one moment, none of the elements of the biosphere, none of the animals of the biosphere, are aware of what that principle of creativity is. They just operate according to the system as it exists, and they're sort of in that pleasure/pain struggle for existence relative to that system.

Likewise, that's what's happened to man. We've gotten this far, because a very small number of people have been creative and have been able to communicate those ideas, through industry, through technology, so man has advanced up to the current level. But, for the most part, all the people in that system are operating relative to the system, as animals, with no real knowledge of how it ever even got there.

And now that's reaching a point, where, like with any animal system, once you put the brakes on the creative process, things become entropic: You start consuming your fixed base of resources; you get diminishing rates of return on your technology, and the thing really starts to implode, as we're now seeing it.

It's the Only Chance Mankind Has

LaRouche: Well, I've come to recognize that I am now self-qualified, to commit myself to exactly what I've said today. It's something I've known for a long time, but the idea of imposing it as a policy on society, in an active form, with all the implications of what I'm doing clear in my own mind, and this is the only chance that mankind has, is to free ourselves from these old habits and go into the new.

And what we have out there, is, we have, very rarely, individuals who have survived enough in this process of degradation, to be able to imagine this, and also, at the same time, use their imagination to *create* some things of this type. We have to now *encourage them, to see themselves* in the manner that I have portrayed them, today. And if mankind *sees himself*, or at least some people *see themselves* in this role, and understand what scientific creativity *is*, what artistic creativity *is*, freedom from all this crap—we can fight to save humanity. And we can anticipate with confidence, that mankind will be able to go through things like the steps of thermonuclear fusion, matter-antimatter processes, and beyond; that mankind *can solve these problems*, and look at these challenges, not simply as terrible things that threaten us, but as challenges we must meet.

And the time has come, to shift everything to that level, because nothing else is going to do a *darned* bit of good.

Ross: We have to be seeking new kinds of fires, and the situation today would be like if you looked back to around the time of the introduction of the steam engine, and tried to imagine that mankind had just stayed using horses. It seems crazy. Why would you do that? Why wouldn't you move forward and do these other things?

LaRouche: They wanted more horses' asses!

Ross: But today, it's the exact same kind of thing, where people say, "Well, there's all these problems we could solve, but, you know, I just don't really ... we don't really need to." Or "There's not any money for it." Or there's just no actual intention to make that what the human species is about, that that's the point of life.

LaRouche: That's exactly the pitiful thing: Can you imagine mankind condemning the human species to death, which is what they're doing, by enforcing that kind of policy? What the Queen of England is propos-

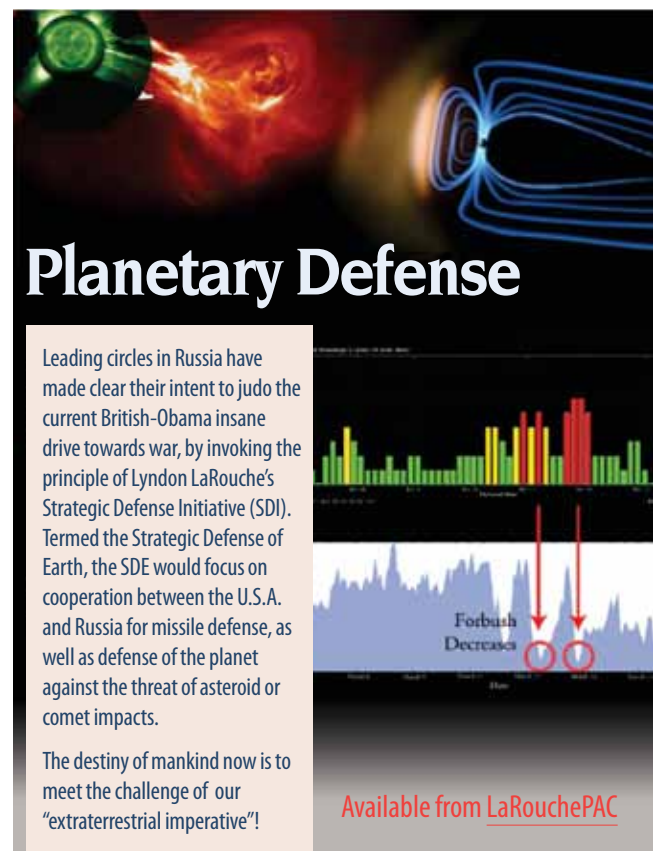
ing is the death of the human species. And she and her crowd are guilty of exactly that intention.

They may not see the implications; they may not *wish* to see the implications, but that's exactly what they're saying.

And the time has come, that we've got to break through on this thing. We can no longer tolerate submitting to this crap. Mankind has to understand what mankind *is*. And understand, on that basis, what man *can be*. And what I've just presented is simply a summary of that point. It's very clear. We all know the facts. It's getting the guts to put the facts forward, and basing oneself on them, and pushing other people to accept those realities.

And thermonuclear fusion, matter-antimatter are things which demonstrate that, if mankind can, as we know, deal with thermonuclear fusion, which is already settled—a settled question in terms of its capability—then why should mankind kiss butt? Mankind is a superior species, and has a superior destiny in the universe. Let's get at it!

Have some fun!



Planetary Defense

Leading circles in Russia have made clear their intent to judo the current British-Obama insane drive towards war, by invoking the principle of Lyndon LaRouche's Strategic Defense Initiative (SDI). Termed the Strategic Defense of Earth, the SDE would focus on cooperation between the U.S.A. and Russia for missile defense, as well as defense of the planet against the threat of asteroid or comet impacts.

The destiny of mankind now is to meet the challenge of our "extraterrestrial imperative"!

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