

LaRouche's India In Universal History: The Essential Poetry of Science

by Richard Welsh

In December 2000, an oceanographic survey team made a startling discovery, 40 meters below the surface of the Gulf of Cambay, off the Arabian Sea coast of India's state of Gujarat. Using the remote imaging technique known as side-scanning sonar, the Indian National Institute of Ocean Technology (NIOT) scientists identified sharply rectangular sub-sea structures resembling house and other building basement-foundations, ranging in size from 5×5 meters to 15×15 meters, and extending about nine kilometers along the two sides of a former river channel. Follow-up dredging and coring a year later, brought up samples of human artifacts and one piece of wood, dated by Carbon-14 analysis in the range of 8,450-9,550 years old (i.e., about 6450-7550 B.C.). From geological evidence of various sorts, it had already been determined that this area of India's continental shelf had been inundated by rising sea levels no later than about 5000 B.C. This was part of the general 6,000-8,000-year glacial melt which terminated the last Ice Age, drowning millions of square miles of comparable areas surrounding all the world's



Underwater exploration of an 8,500-9,500 year old city, lying 40 meters below India's Gulf of Cambay, will revolutionize academic axioms of archaeology and pre-history, along the lines of LaRouche's hypotheses.

continents [SEE Box, page 76].

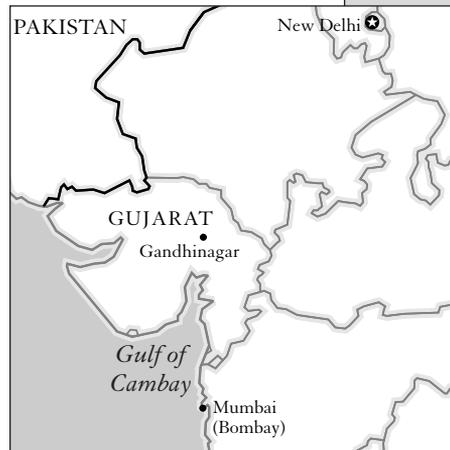
This discovery of human activity at such a depth and date, provides the most recent corroboration of hypotheses developed by Lyndon LaRouche decades earlier. At that time, LaRouche had advanced the conception that the roots of human civilization lay not in the popular image of river-valley peasant villages agglomerating into empires, but rather, in ocean-coastal

settlements, exploiting marine and riverine fisheries, and developing from that a world-girdling civilization based on technological improvements in sailing and adjunct technologies, sustained by scientific discoveries in astronomy (first and foremost) and other sciences. The archaeological evidence of such history would necessarily be under the ocean, in depths of up to 100 meters or more, owing to the sea-level rise; until the necessary efforts were made to seek such remains, other types of evidence would have to suffice. Following a visit to Poona, India in April-May 1982, where LaRouche held extensive discussions with scholars of the Bhandarkar Oriental Research Institute, and others, he brought these studies to a culmination in a series of major works including, most prominently, the book-length *The Toynbee Factor in British Grand Strategy*¹ and *Religion, Science, and Statecraft: New Directions in Indo-European Philology*.²

The issue was not one of finding “more” evidence of early civilization. It was rather, what constitutes a *truthful* concept of civilization at all. Is it a collection of “techniques,” “discoveries,” and “arts,” superimposed on a fundamentally bestial mass of mankind; or, is it a product of man’s labors as an inherently *cognitive being from the very beginning of human history*? In LaRouche’s view, the study of prehistory must necessarily be the search for evidences of cognition, of creative reason, as applied to the scientific-technological development of the human species.

In this crucial hypothesis, LaRouche threw down the gauntlet to virtually the entirety of so-called “knowledge” and “expert opinion” in the domains of archaeology, anthropology, and ancient (and not-so-ancient) history. It was no mere academic dispute: From LaRouche’s standpoint, the purpose of, and necessity for, the study of the past, is to create the future—a better future, for *all* human beings, than had ever been possible in the eons of previous time.

The stakes were just as serious for LaRouche’s enemies. In his 1982 *Toynbee Factor*, written during the hard-pressed struggle for the soul of the Reagan Administration, and hence the security and prosperity of the world, LaRouche identified the issue as follows, by raising the question of why British Secret Intelligence, at a certain point of its history, should have turned to the leadership



of the nominally academic historian Arnold Toynbee:

This brings us to the point on which we and Toynbee work from opposite political directions, his *oligarchical* and ours *republican*.

Every feature of the policy-shaping structure of the British oligarchy, and British Secret Intelligence Service, is based on the oligarchical point of view typified by Toynbee’s approach. Every policy-shaping criterion in the practice of the writer and his immediate associates is determined by the republican outlook and objectives directly opposite to those of Toynbee *et al.* . . .

Within the scope of the variety of historical reference-points we summarized just before this point, our ability to trace the pattern of oligarchical activities and characteristics of oligarchical world-outlook and behavior poses a profound problem to any serious historian. When and how did oligarchism emerge as a well-defined and very “hard” form of current in human society? Toynbee asks himself the same question, but approaching the subject from the opposing political standpoint, he also asks himself: How did this blasted republicanism come into being, and how do we not only crush it out of existence, but ensure that it never erupts again in the future?

Neither we nor the late Toynbee require immediately an exact answer to such questions, but we must have some general notion of where the answer might lie. The importance of that knowledge is not limited to our curiosity about very early pre-history. That is a fascinating inquiry in its own right, but there is a much more immediate and very practical issue of contemporary political-intelligence at stake in getting approximately the correct answer to the

questions posed. Establishing a *correct approximation* of the answer to the questions provides us reference-points through which to deal with evidence from the long sweep of verifiable history bearing on the conflict. Without such a reference-point certain crucial issues of interpretation of known history can not be resolved.

This can be restated fruitfully thus. Without such reference points, we can not resolve certain questions bearing on the laws of human behavior, questions which bear directly and significantly upon policy-decisions confronting us presently. The late Arnold Toynbee from his vantage-point and we from ours.³

Plato's Atlantis

On one level the story began, for LaRouche, with his earliest adolescent and adult inquiries into human nature, history, and language, both modern and ancient. More immediately, it began in the years 1977-1978, when,

in connection with background researches conducted to aid a new English-language translation of Plato's *Timaeus*, we dug into this matter of the Atlas culture afresh. We sorted through a mass of ludicrous cultish stuff on this area, and isolated the sources of verifiable scientific merit. We published a summary of certain features of this material which we thought would be of interest to a popular readership. The explosion of flatulence from Britain came promptly in response.

What LaRouche refers to here, is his first exposition of the evidence that Plato's account of Atlantis, as laid out in the *Timaeus* and *Critias* dialogues, was no mere myth (even if mythologized by others), but contained within it a kernel of very ancient history, the existence of which was of the "crucial experiment" type of refutation of oligarchic and kindred Romantic views of human history. More broadly, the existence of such a history, would make a singular contribution to the concept of human history in general, as the relationship of the ideas governing cultures with those cultures' ability to sustain and improve the quality of human existence, and, ultimately, the impact of those axiomatic ideas on those cultures' abilities to survive catastrophes, whether natural or (to the point at issue) *of their own making*:

The fact that the British

were virtually in a panic over our references to these connections [the validity of Plato's Atlantis account, and the *Timaeus* as central to the development of modern science—RW] indicated to us that the British viewed such material as having a very practical, if merely implicit relevance for the most crucial strategic-political issues of the present period of developing crisis. This obliged us to recognize the real significance of Toynbee's and related British historiography, and thus to recognize exactly what sort of a vital role that historiography performs in the shaping of British policy-directions today.



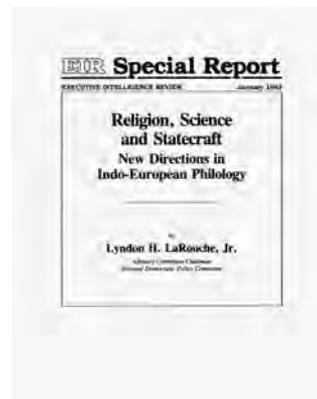
The Granger Collection

Indian scientist and independence leader Bal Gangadhar Tilak (1856-1920).

The primary importance of the Atlantis material, lay in three interrelated conclusions.

First, that civilized levels of culture, on a world scale, had predated, by several millennia at least (and arguably many more), the generally accepted "most ancient" civilizations associated primarily with the world's major river systems: the Nile (Egyptian), Tigris-Euphrates (Mesopotamian cultures from the Sumerian to the Babylonian), Indus (Indus Valley, or "Harappan" culture), and Yellow and Yangtze Rivers (Chinese). The oldest of these, are conventionally dated to the late-Fourth millennium B.C.

Second, that this predecessor culture was based on maritime capabilities in sailing, and associated techno-



Some of the studies authored by LaRouche in the early 1980's, based on considerations of Indian pre-history, science, and poetry.

logical achievements and scientific knowledge in navigational astronomy. The argument, as to why a maritime culture should have been a birthplace of civilization, rather than an enlarged peasant culture, as LaRouche went on to develop it, was based in part on thermodynamic considerations: that only coastal fishing ecologies, at that earlier level of human technological development, could afford the necessary levels of protein and caloric intake, to sustain the requisite densities of population.

The third point of significance in Plato's Atlantis account, is that the collapse of this culture, although culminating in cataclysmic geological events—earthquakes and floods beyond the scope of modern comprehension—first originated in the failure of its people to sustain an identity as creative, generous, and just human beings, sinking instead into pettiness, greed, and violence.



Lyndon and Helga LaRouche with Professor R.N. Dandekar, at the Bhandakar Institute, in Poona, India, April 1982. It was LaRouche's first visit to India since his World War II military service.

It is precisely the image of human history as driven by that greed and violence, under the mere "vener" of civilization (the image of British imperialism's Thomas Hobbes and today's Straussian neo-conservatives), which characterizes the Toynbee and other conventional representations of history, including, most emphatically, their choices of which civilizations are to be considered "primary," and how those civilizations are to be understood. Thus, the primacy accorded ancient Mesopotamia, the "mother" of ancient empires, which LaRouche had long found suspect—not least for the reason, that a competent model of human progress cannot be reconciled with the

astrological and related cultish practices of that succession of cultures, in which the mass of humanity labored as beasts of burden.

Here LaRouche's work in this area largely rested, for the most part, until one of history's choicer ironies brought him back to India. It had been there, during his World War II military service, that he had first viewed at close hand and with horror, the squalid realities of British "civilizing" colonial rule. Now a world figure, particularly honored for his work to free the Third World from ongoing economic re-colonization, he reported to his scientific collaborators in the Fusion Energy Foundation on his 1982 sojourn to Poona:

We focussed on the work of leading centers of Sanskrit studies in India, centers which have been developed on the foundations of the German school of Classical philology of Humboldt, Bopp, and Boeckh. In this connection, our attention was drawn to two of the books of the Indian patriot-scholar Bal Gangadhar Tilak, Tilak's *Orion* [1893] and *Arctic Home in the Vedas* [1903]. Employing studies of ancient Vedic astronomical calendars conducted chiefly by German astronomers and physicists, including the circles of Carl Gauss, Tilak dated the earliest versions of some Vedic hymns to not later than 4000 B.C., when the relevant equinox was in the constellation of Orion. In the *Arctic Home*, Tilak extended what he had begun in *Orion*, exploring the implications of astonishingly accurate polar long-cycles and related matter in transmitted epic poetry of the Indo-European literature. The question was posed: Could such provably pre-Mesopotamian datings for a rigorous early astronomy supply important parts of the answer to our questions respecting the early roots of scientific thinking?⁴

The answer was a resounding "yes," which LaRouche went on to elaborate over the next year and a half, in the *Toynbee* study and several succeeding works, including three *EIR* Special Reports, a special supplement to *Campaigner* magazine, "The Science of the Human Mind," and an unpublished memorandum, "The Present Scientific Implications of Vedic Calendars from the Standpoint of Kepler and Circles of Gauss."

The Sanskrit that LaRouche references here, is the ancient language of the primary Indian religious works, as well as of the epic poetry, philosophy, and other works of the Classical Indian tradition. It is ancestral to most of the modern languages of northern India, and cousin to the Iranian languages. Knowledge

of Sanskrit was first introduced into Europe in the late Eighteenth century, revolutionizing conceptions of language, history, and culture, as the discovery of America had done to old notions of geography and cosmology. Out of the discovery, in particular, that this far-distant tongue was the close elder cousin to most of the European languages, and every bit the equal of Classical Greek in richness of expression, grew the new science of philology—the history of the development of language as a medium of cognitive communication—starting with intensive exploration of the newly-conceived language family known today as Indo-European. A group of primarily German scholars led in creating the new science, including Franz Bopp, August Boeckh, Wilhelm von Humboldt, and the Grimm brothers. As we shall see in more detail below, LaRouche has drawn particular attention to the vital role played by literate language, in the scientific and creative capabilities of any culture, and in particular, in the early history of human civilization.

The special place India has held in LaRouche’s moral, political, and intellectual history, was strengthened, during this visit, by study of the related approach to history, politics, and the mind, taken by the “patriot-scholar” Bal Gangadhar Tilak. The crucial issue here is *science*, as primary in the historical process of civilization, and, as applied to immediate circumstances, long preceding the arrival on the subcontinent of the ravaging British East India Company. Working for Indian independence some decades prior to Gandhi’s taking up the fight, Tilak focussed his talents on refuting the notion that British (“European”) culture was higher, more civilized, and (traced back through Mesopotamia) more ancient, than Indian. As with any enslaved or colonized people, this was the perhaps the most difficult, and most important task: To force people to overcome their own internalized sense of inferiority to their slavemasters. What Tilak demonstrated was, that among the older hymns of the *Rig Veda*—the oldest of the Sanskrit corpus, lying at the heart of Hindu religious culture—were many that made clear reference to observed astronomical phenomena, whose content displayed evidence of a very ancient, scientifically driven civilization.

These astronomical references were not mere mythology, of the sort more familiar in the West from Greek sources, such as the placing into the sky of variously fortunate or unfortunate mortals, as recompense for evils suffered on earth, or legends of the personified constellations, and the like—although these are represented in the *Vedas* as well. Rather, the references in

question were, in the case of Tilak’s *Orion*, to the position of the rising sun, on the dawn of the Spring equinox (first day of Spring), with respect to specific constellations in the sky behind it, at the moment before those stars were lost to sight in the brightening sky. Which segment of the sphere of stars provides the backdrop for this seasonal event, shifts slowly, in an approximately 23,000 year cycle known as the Precession of the Equinoxes, and is the definition (in part) of those twelve constellations known to Western astronomy as the signs of the Zodiac.

Further, the Vedic references revealed a knowledge of that Precession itself, and by specification of where that equinoctial sunrise was then occurring (in a star cluster near the constellation Orion), provided an objectively-anchored “date-stamp” of a time not later than 4000 B.C. But, to this day, conventional textbook datings lyingly place the *Rig Veda* at not earlier than 1500 B.C.

So, here we have three things of great interest:

First, the ancestors of Indian civilization, wherever they might have been at the time, had begun composing the core works of their culture at least a millennium before the beginning of the “standard” river-civilizations.

Second, and more important, those compositions included rigorously scientific knowledge: *astronomy*, when even millennia later, Babylonian so-called astronomy, supposedly among the world’s oldest, was already rife with *astrology*.

And, lastly, that this knowledge has been preserved, for millennia, by oral traditions passed down for perhaps hundreds of generations. What does that bespeak of the language, and the *poetic powers* it contained for such longevity?

Of course, the antiquity of a culture can be used to frivolous or wicked purposes, as well as good. Such is the classic form of “my people’s” (or, “my family’s”) bloodline, “my people’s turf”—the feudalist evil that LaRouche commonly refers to as the “blood and soil” mentality dominating oligarchical cultures. Thus, Mussolini claimed, in comic-opera fashion, to resurrect the glories of ancient Rome; thus, far worse, Adolf Hitler’s myth of “Aryan” regeneration. The reverse use of mythologized antiquities is a prime tool of imperial powers, applied to their colonized subject: *You* do not have any cultural or historical depth.

As LaRouche wrote, to ensure that no such weak-minded approach would appropriate Tilak’s crucial insights:

The spawning of the Nazi Party by the Gnostic Thule Society of Bavaria, has given such an unpleasant taste to the name of “Ultima Thule,” that it were easier, for vari-

ously frightened or despicable men, to neglect or to deprecate the line of continuing scientific inquiry fostered by the work of Bal Gangadhar Tilak. Yet, the stunning degree of relative accuracy of the Vedic long-cycle solar astronomical calendars, and the fact that elements of these calendars have been securely dated, by their internal evidence, to prior to 4000 B.C., is perhaps the only known, scientifically reliable means we have, to unlock the mystery of the earliest roots of civilization.

It can not be considered accidental, that Tilak's principal writings bearing upon this matter, his *Orion* and his *Arctic Home in the Vedas*, coincide with the most critical period of his efforts to give the Indian nationalist cause a truly independent basis. The heritage exemplified by the transmission of these ancient astronomical calendars, is demonstrably the "innermost soul" of the culture of India: to discover that innermost soul, and to cleanse it of dross contrary to its pure nature, is to discover India, to discover what India must become.⁵

Thus, in the astronomical content of the ancient *Rig Veda*, we have a rare and precious testament to the scientific basis of early human civilization, as well as a starting point for, as LaRouche put it, the awakening of the "sleeping giant," buried in the Sanskrit tradition, of India's unrealized potential.

Ideology of Empire

Returning to the British Empire (and others), whose influences have yet to be eradicated from both India and the world at large: Just what is that contrary view of pre-history, of the origins of civilization, and of the implied nature of man, that LaRouche has attacked so often, over so long a time?

In brief, it is that the long sweep of human pre-history has been characterized by a gradual, often environmentally determined, accretion of small improvements, of slow growths of population and technological capacities, from a "primitive" level of "hunting and gathering" (supposedly equivalent to so-called 'primitive' societies today), through the development of small farming villages made possible by the development of agriculture in the course of the so-called "neolithic revolution" (c. 10,000-5000 B.C.), the expansion of these into larger towns, and in ecologically favored areas, thence into the first empires—in the river civilizations mentioned above. This is the standard meat of "Archaeology 101." One variation on the theme, from early in the Twentieth century, introduced the notion of "hydraulic" culture or civilization, to describe the top-down control of the populations, organized around the tasks of controlling the distribution of the river's water supply for irrigated farming.

With the growth of towns into cities in these societies, ultimately, so the story goes, came such innovations as bronze-working (replacing copper, which had itself replaced stone as a primary cutting medium around 5000 B.C.); wheeled vehicles; and writing. And thus, as in the title of one famous book to that effect, "history begins at Sumer." Sumer was the first literate culture of the Mesopotamian region, existing as a cluster of city-states centered on head of the Persian Gulf and lower Tigris-Euphrates complex, with outposts to the north and outward into the Gulf, and in well-documented contact with the contemporary cities of the Indus Valley across the Arabian Sea, the so-called "Harappan" civilization. Its language, extinct by the First millennium B.C., was completely unrelated to the Semitic languages of the peoples from the north and west who conquered, and ultimately replaced, them—the Akkadians, Assyrians, and Babylonians.

Reflecting on his visit to India, where he discussed all this material in depth with the world's leading Sanskrit scholars, LaRouche harkened back to some of his earliest approaches to the subjects of language and ancient history. "I must confess," he wrote,

an orientation to historical philology prompted during childhood by my environment of Bible-thumping evangelical Quakerism, a Scottish-American grandfather, the Reverend George Weir of Ohio, who was variously directly and indirectly responsible for starting an enduring interest in Mesopotamian archaeology. This interest led me, during the 1950's, to what I considered more or less conclusive proof that the original language of Sumer must have been interconnected with the pre-Vedic languages of the dark-skinned populations of India. Much of my own work in economics was premised earlier in efforts to reconstruct images of the rise and fall of Mesopotamian civilizations. In the course of that, it appeared to be almost conclusively established, to me, that the Semitic conquerors' application of syllabic values to Sumerian cuneiform [clay-incised pictographs and "alphabetic" symbols—RW] must aid us in treating the earlier Sumerian word-names for the cuneiform symbols, which Sumerian I presently suspect to be linked to proto-Dravidian languages of India intersecting the Harappa culture of the Fourth and Third millennia B.C.⁶

Like many ancient civilizations, or other cultures, the Sumerian had been "lost" to modern scholars for millennia. At the time Europe was just discovering Sanskrit in the Eighteenth century, the Bible was the only source of knowledge of ancient worlds, and that most limited indeed. In the course of the Nineteenth century, Europeans' conceptions of the depth of historic time

were increasingly stretched, as records of the Assyrian and Babylonian states emerged and were translated, for the Mesopotamian region. For Egypt, of course, the French and English seizure of the “Rosetta Stone” has become proverbial for a “key to everything” sort of discovery. (The “Rosetta Stone” bears an ancient inscription in multiple languages, enabling knowledge of Greek to begin the process of translating the juxtaposed ancient Egyptian hieroglyphics that had hitherto proven impenetrable.)

Discovery of a Mesopotamian civilization older than the Babylonian—the Sumerian—did not occur until the end of the Nineteenth century, and that of the ancient Indus cities, not until the 1920’s. The Indus script, surviving only in short fragments, remains undeciphered to this day, with much wrangling over what the language may have been. (The predominant view, shared by LaRouche in these writings, is that it was probably a Dravidian language, its cousins now restricted to the more southerly parts of India.) And yet, although the constant discovery of still-older layers of civilized human life has been the archaeological rule, rather than the exception, it has been decided, in the service of the British Empire’s Toynbee’s ideological requirements, that beyond Sumer, there is no more—just a long, dark stone age, stretching back, dimly, for hundreds of thousands of years. Just as Bible-dependent historians of previous generations could not conceive of a history prior to 4004 B.C., so anything pre-Sumerian is inconceivable to “politically correct” academia now.

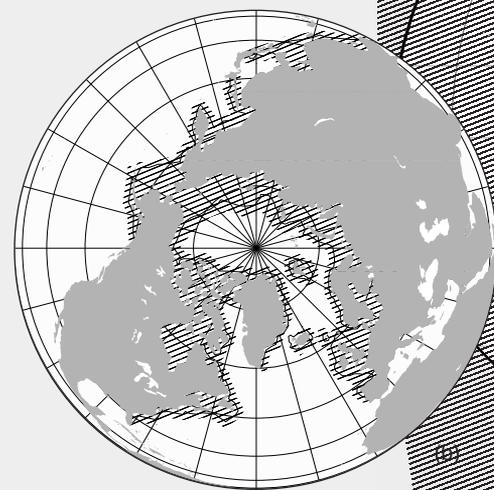
This is not a simple matter of digging deeper into the dirt. The problem is, that since the melting of the continental glaciers of the last Ice Age, which occurred as recently as about 10,000 to about 4000 B.C., areas of human habitation, all around the world, equivalent in total size to a small continent, have been inundated by rising sea levels, to depths of up to 300 feet [SEE Box]. So, if LaRouche is right, that civilization began not in the river valleys themselves, but along oceanic coasts and the mouths of the major rivers feeding them, then the evidence will not come easily. But tantalizing bits there are, and this is the importance of recent discoveries such as in the Gulf of Cambay.

Even so, the issue is not antiquity *per se*, but the role of human cognition, or creative reason. LaRouche’s task in life—if one can simply characterize it—has been to establish the rule of reason in human affairs. Now, in that effort, would it not be useful, to be able to demonstrate that all the successes of human civilized history have come from reason, and most failures from its abandonment? But, how are we to demonstrate the *immaterial* quality of human reason in the process?

Poetry and Classical Education

Just as LaRouche had already committed decades of thought and study to pre- and ancient history, before taking up the subject of Vedic astronomy, so had he done

Prehistoric Man’s Maritime Culture



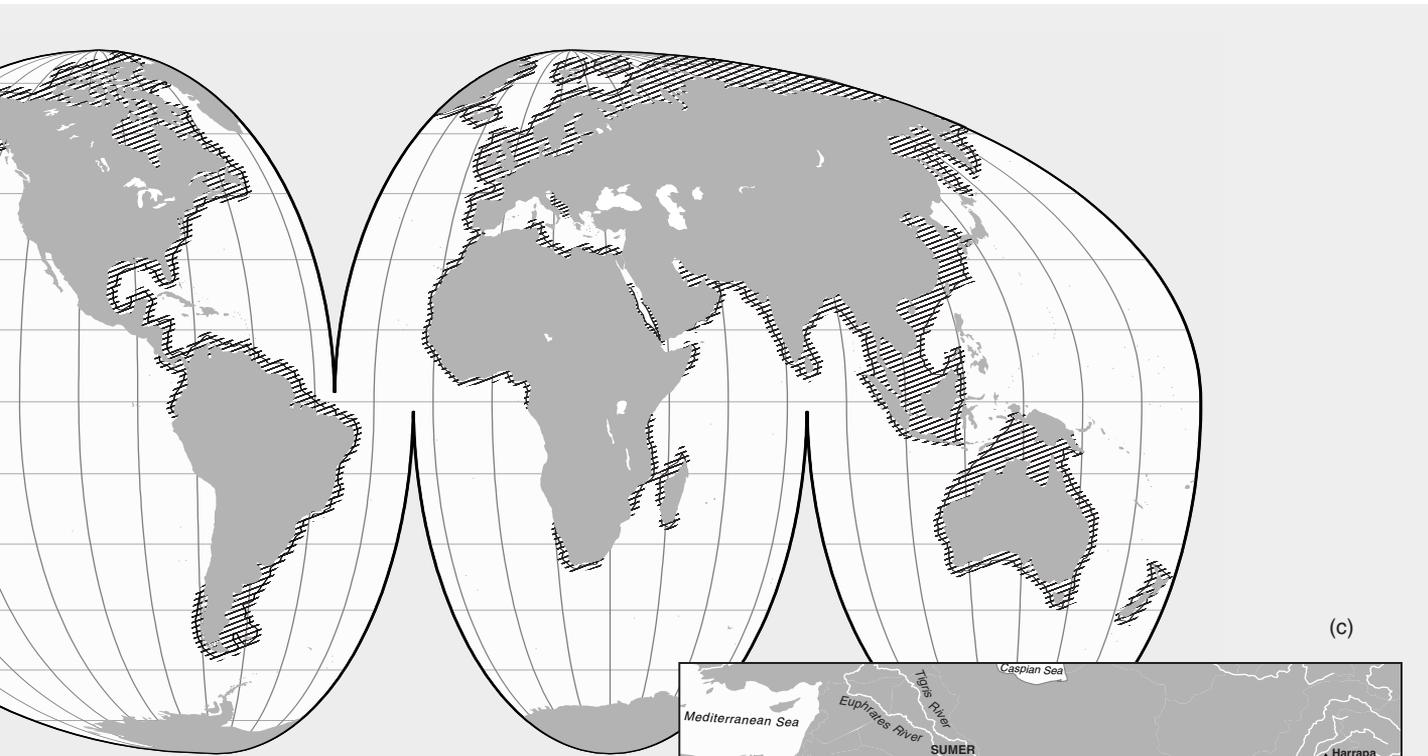
During the last glacial maximum 20,000 years ago, sea levels had fallen by as much as 350 feet, exposing extensive portions of the continental shelves, especially where these have broad, shallow slopes, as in the Arctic and the archipelagoes of Southeast Asia. Beginning about 14,000 years ago, as the glaciers began to retreat, sea levels began to rise, a process which accelerated c. 10,000-9,000 B.C., reaching a conclusion in the 6,000-5,000 B.C. period, at which point today’s coastlines were established. This entire process, therefore, took place when human habitation of various parts of the world was well established—habitation of which we have only fragmentary knowledge today.

One reason our knowledge of this period is so limited, is because much of the archaeological record is buried beneath the sea, on once-exposed continental shelves (since the most reasonable hypothesis for the early development of human prehistoric society, would be as an ocean-going maritime culture, located near the mouths of rivers, and based upon an economy whose foodstuffs derived largely from fishing and gathering shellfish).

Maps: (a) *Coastlines of the continents today*, showing the 200-foot depth line of the continental shelf. Hatching indi-

with regard to the role of language, and, in particular, poetry. This was the second, indispensable, element to which he was able to put Tilak's discoveries to use: It was only by means of the *Vedas'* poetic quality, that thousands of verses could be passed down, virtually unchanged,

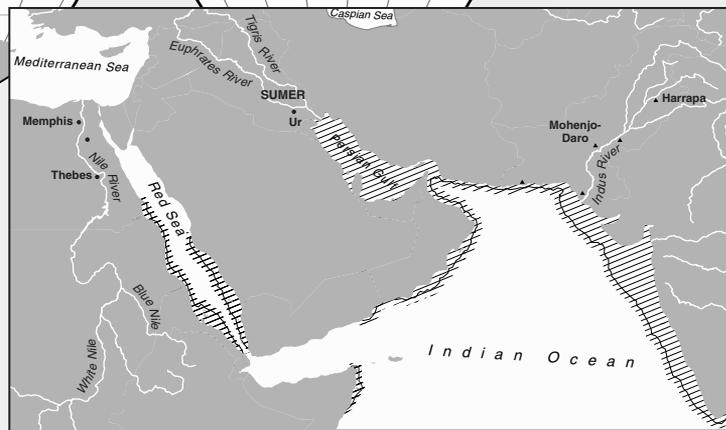
over thousands of years. But equally important, the reverse: the ability to *make* scientific discoveries, itself depends on a poetic imagination; and for a society at large to preserve and advance itself, such imagination must be made general property of society. "Poetry," he



icates the approximate 350-foot depth exposed during the glacial maximum.

(b) *Arctic region.* One of the most dramatic aspects of lowered sea levels during the glacial maximum, was the extensive area of exposed continental shelf in the Arctic region, including the 1,000-mile-wide Bering Land-Bridge. This was certainly the primary pathway of early man's settlement of the Americas, and has significance for B.G. Tilak's hypothesis of the "Arctic Home in the Vedas." (The northern shelf of Siberia was not covered by glaciers, owing to its extreme aridity.)

(c) *Indian Ocean littoral.* A crucial area for the study of man's recent prehistory is the Indian Ocean littoral, from the western coast of India, to the regions of the Persian Gulf and Horn of Africa—an area which encompasses the seemingly diverse Egyptian, Mesopotamian, and Dravidian (Indus) civilizations of the Fourth and Third millennia B.C. From the standpoint of an ocean-going maritime culture, the existence of this area as an earlier, tightly integrated region of trade and cultural development incorporating the Indus, Tigris-Euphrates, and Nile River basins—especially given the



potential of semi-annual monsoon navigation—points a direction for significant breakthroughs in our knowledge of the early origins of civilization, along the lines outlined by LaRouche in the early 1980's. The development of Mesopotamian Sumerian out of the Dravidian language group, as well as the extensive exposed coastal regions—including, for example, the entire Persian Gulf and western coast of India—are indicative of the sorts of evidence available for further study. Similar directions exist for tracing the impact of Dravidian culture, travelling by way of the Indian Ocean, on the development of Southeast Asia.

—Ken Kronberg

had entitled an incisive article of 1978, “Must Begin To Supersede Mathematics in Physics”⁷:

In first approximation, preconscious thought [the location of the creative process—RW] is unutterable, as distinct from conscious thought. One can identify a nameless preconscious thought in communication only indirectly, by listing sufficient of its diverse, logically unconnected, conscious predicates to suggest to the mind of a reader or listener that only the preconscious conception corresponding to that logically ambiguous array of conscious predicates is intended.

That principle is the essence of poetry. Poetry is not properly symbology, or any sort of ambiguity that uses one literal form of expression to indicate merely another literal form of expression. The ambiguity intrinsic to true poetry identifies the function of poetry as that of definitely indicating the preconscious conception that corresponds to such a logically inexplicable array of communicable terms.⁸

LaRouche would fully develop this concept in his historic “Metaphor” series, beginning with the 1992 “On the Subject of Metaphor.”⁹ With respect to scientific discovery, he continued:

The activity of science is both the constant production of new preconscious conceptions, and the *naming* of these newly created abstractions in such a way, that deductive forms of analysis and ordering of predicated experimental and related practice can incorporate these new notions, to the effect of establishing a logical consistency within the body of scientific practice so transformed. In this crucial, determining aspect of scientific work, we are confronted with two principal sorts of problems. *The first class of problems* is that of educating the scientist (and prospective scientist) to be able to marshal his creative-mental potentialities to effect a high rate of fruitful discovery. . . .

With respect to the first class of problems, the principles of Neoplatonic poetry are the exemplar of the developed means for making the person willfully conscious of his or her preconscious creative processes.

All this would remain empty good wishes, however, if it were not embedded in the education of a society’s youth—another subject that has preoccupied LaRouche for decades, and which was further enriched by his exploration of the deeper implications of the Indian *Vedas*. A “leap in scientific potentials of populations,” he wrote at that time,

could be assuredly effected through readily definable revisions in primary and secondary education. In broad principle, we concur with the outline of educational policy given by Wilhelm von Humboldt. Classical literature plus a grounding in science must be the whole of primary and secondary education. . . .

What we have done is to divide the total subject-span of

primary and secondary education into two general areas: the language of vision (geometry, science, plastic arts) and the language of hearing (poetry, Classical literature, history, music, and philology). We elaborate this program by beginning with geometry as the organizing-center for giving coherence to the entire effort, and treating music and poetry as the “Rosetta Stone” intersecting geometry and thus linking poetry, classical drama, and history to science.¹⁰

Some years earlier, in his seminal “The Secrets Known Only to the Inner Elites,” LaRouche had written:

History, in both its narrowest and broadest meanings, is the history of the human species. Consequently, it is the history of the distinguishing characteristics of the human species, the history of reason, and of the consequences of actions taken according to or contrary to reason by individuals and societies. The advances in ecological population-potential, which determine whether or not the species shall continue to exist, determine successive advances (secularly, for the species as a whole) in successive forms of culture.¹¹

With his assimilation and development of the Vedic-astronomical work, LaRouche was able to provide a wonderfully specific, uniquely verifiable test case:

The ebb and flow of civilization on the subcontinent of Asia, reflected in the course of the oldest of our living literate forms of language, Sanskrit, is among the most precious empirical sources to be included for perfecting a universal body of knowledge subsuming the interdependency of religion, science, and statecraft.¹²

For India, as he wrote in 1985,

[t]hat the preservation [of ancient scientific knowledge in the *Rig Veda*] occurred, is good, is excellent, is almost a miracle. Plainly, history warns us, this is not sufficient. The principle must be given new vigor, and a broader social basis. . . .

The awakening of that giant, affords the nation of India a special purpose, a special destiny among the nations of the world, a purpose appropriate to the circumstances of so populous a nation, a purpose coherent with the precious cultural heritage embedded within the Vedic tradition.¹³

And conversely, in a warning that would be well directed at modern American culture, from the bestialized Cheney-Bush White House on down:

The most effective way in which to destroy nations and entire cultures is to introduce degenerate forms of language-usage and associated culture. The most enduring contributions to growth and strength of a nation is the improvement of the power of language in use together with the accompanying enrichment of the moral content of the language-associated popular culture.¹⁴

LaRouche offered this conjoined warning and promise, in concluding a study of some six or more millennia of Indian history—a history, like that of all mankind, characterized by both soul-uplifting progress, and stinking decay. We must now take up and further that study of universal history—this history

of human cognition—so as to overcome once and for all time, those failures of culture which, far from the natural condition of mankind, are mere lapses from what is truly and universally human. We must achieve the object of that study, which is the creation of humanity's future.

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3. LaRouche, *Toynbee*, *op. cit.*
4. Lyndon H. LaRouche, Jr., "The Present Scientific Implications of Vedic Calendars from the Standpoint of Kepler and Circles of Gauss," Fusion Energy Foundation, Jan. 29, 1984, pp. 4-5.
5. Lyndon H. LaRouche, Jr., "The Implications of Tilak's Theses for the Scientific Potential of India Today," Jan. 9, 1984 (unpublished memorandum), p. 1.
6. LaRouche, *Religion, Science, and Statecraft*, *op. cit.*, p. ii.
7. Lyndon H. LaRouche, Jr., "Poetry Must Begin To Supersede

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8. *Ibid.*, p. 13.
9. Lyndon H. LaRouche, Jr., "Metaphor" series: "On the Subject of Metaphor," *Fidelio*, Fall 1992 (Vol. I, No. 3); "Mozart's 1782-1786 Revolution in Music," *Fidelio*, Winter 1992 (Vol. I, No. 4); "On the Subject of God," *Fidelio*, Spring 1993 (Vol. II, No. 1); "History as Science: America 2000," *Fidelio*, Fall 1993 (Vol. II, No. 3).
10. LaRouche, *Religion, Science, and Statecraft*, *op. cit.*, p. 18.
11. Lyndon H. LaRouche, Jr., "The Secrets Known Only to the Inner Elites," *The Campaigner*, May-June 1978 (Vol. 11, Nos. 3-4).
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13. LaRouche, "Tilak's Theses," *op. cit.*, conclusion.
14. LaRouche, *Religion, Science, and Statecraft*, *op. cit.*, p. 5.

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