
III. Lyndon LaRouche: Why Einstein?

LAROUCHE IN DIALOGUE

Einstein's Unique Accomplishment

Lyndon LaRouche in dialogue with the LaRouche PAC "Basement" Science Team on August 7, 2016, edited.

Lyndon LaRouche: What do you have on your mind?

Benjamin Deniston: You can see Jason and me here; Megan Beets and Liona Fan-Chiang are on via audio, so we've got most of the Basement on.

Jason Ross: Among other topics, it sure seems like we ought to talk about Einstein. You've been talking about him a lot. I recently watched again Shawna's video on Einstein from a couple of years back, and one of the things that she stressed is that Einstein, although a unique individual, also represented something of a culture that existed in Germany at that time, the educational system of Humboldt and Schiller.

LaRouche: There's no difference; Einstein is Einstein and he's one unity which works for all reasons. In other words, he is not a specialist. He's a universalist, that's his character. And what we have not done, we have not probed the implications of Einstein completely enough.

If you look carefully at the recent reports since that time, you see the same thing comes up. The problem is that there are not enough speakers to speak for what Einstein represented. But everything implicitly is there. It is not something you have to poke in there. It was in there originally and it's more so than ever before. But most people don't understand it. Don't blame us, don't blame me; blame them, because they don't know what they're talking about. That's the usual prospect.

Ross: Do you have any advice on foci to start with, to get a sense of this universal character of Einstein? How would you suggest we approach this?

LaRouche: Einstein made his own picture, picture



LPAC TV

Lyndon H. LaRouche, Jr. discussing the Einstein standard for the creative process with members of the LaRouche PAC Policy Committee, a week later on Aug. 15, 2016.

of himself. He did it. He did it repeatedly. But you've got to get into everything he does, everything that he has done in written form or an expressed form. That's what he communicates,— and he's very precise on this matter. He makes discoveries, defines the discoveries, and pushes the discoveries. The problem is, when people are trying to interpret Einstein, that's when they make mistakes. Because they don't understand that the principle of the thing,— there's a principle here as such in Einstein, in what he says, and that's what you get. You want the truth? You get the truth. What's the truth? Einstein understood himself.

Krafft Ehrlicke

Deniston: One thing we just started to do here, which doesn't address everything he did, is we started in a group, in a social process, reading through his work on relativity, his *Relativity: the Special and General Theory*, that he presented for a general audience.

LaRouche: But the essential thing, is you've got that in the space program, in the foundations of the space program. All of these kinds of things that converge on the same thing, on the Classical space program. You don't have to interpret something; you have to discover what you have seen.

Deniston: I wrote something for Kesha Rogers some months back, in which I posed a hypothesis of connecting the space program with the work of Kepler through Einstein, because it's . . .

LaRouche: Well, that's fine. That is not only permissible, that is what is demanded.

Deniston: Because it seems to me that what people think about the space program today, is a lot more to do with how do you engineer and implement mankind's ability to get around in space. But before all of that, you had all the actual fundamental discovery of what the Solar system is, and how the Solar system works. And that was really primary, to allow mankind to even have any basis to exist in the Solar system.

LaRouche: The relationships were reciprocal. That is, what you define as the space program, or the principle of the space program, and what you read from the space program, the information, they're mutual. So Einstein, and what Einstein was doing, and the what the founders of the space program were doing, means you have to go back to the space program. What was the space program started on? It was started in Germany. That's where it came from, and the space program then was carried through on the basis of that experience, into the program which was done by Krafft Ehrlicke. And he represented everything to do with it.

Now, and Helga had a thing and I associate myself with it as well, is that on his work, he was in a situation where he was about to die of a disease. He could have lived, if one disease were eliminated, but he couldn't live if he tried to take both of these considerations. And there are people who have been giving pictures on that, who don't know what they're talking about. We have some important names, and on this subject, about Krafft Ehrlicke, they don't know what they're talking about. And books have been written which were incompetent.



Members of the LaRouche PAC "Basement" Science Team in an earlier meeting. Left to right: Jason Ross, Liona Fan-Chiang, Benjamin Deniston, and Megan Beets.

As a matter of fact, the best known records are incompetent, the references to Krafft Ehrlicke.

You know, Helga also had the same kind of knowledge that I shared with her, with Helga, was the same thing. And our conception was the conception of Krafft Ehrlicke; that was the real program. The other program of interpretation, accommodated to things, or interpretations, which are contrary to the reality.

Deniston: Well, to me, it seems like this Einstein focus puts it in a different perspective, because it forces the issue more to how does the human mind act to be able to change . . .

LaRouche: The same thing. You've got to go back to Germany. You've got to back to the experimental program that was done in a remote area of Germany. And that's the only way can find the truth of the matter.

Deniston: You mean the Peenemünde group?

The Far Side of the Moon

LaRouche: Einstein was part of the same thing. The space program, the space program as originally developed in Germany, is also the root of understanding this part of the matter, and it goes to the question of the nature of man. What is the actual nature of the born man, or the born human being?

All these practical things, all these interpretations, all these books and so forth, are just a mistake. You have to go into the essence of what Einstein was. Because Einstein and the space program are one and the same thing. They are different in terms of theme, but they're equal in terms of motivation.

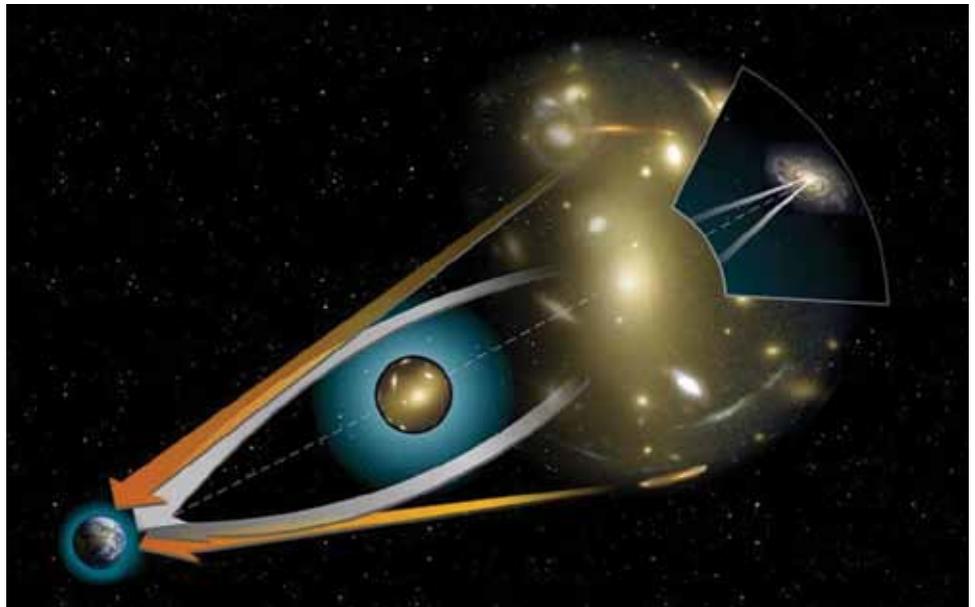
Look,— what we're waiting for is the China space program, China's space exploration. Because that's something which has fixed value for human knowledge as of now. People get evidence, but the principle is not defined, because the test has not been made. And the

test needs to be made in order to solve some of those questions which come up. And as of now, China's work is going to locate it largely in the space program, in getting to the back side of the Moon. What is the back side of the Moon? How does it function? Well, nobody knows. Nobody has yet discovered.

This is a case where an outright space experiment becomes essential. And the same thing with Einstein. Don't try to make a deductive portrait of Einstein, from this program. You have to get in there and prove an experiment, which is what Einstein did. Einstein defined an experiment; all the commentaries about what Einstein's work was, have been wrong, because they didn't do the experiment. Einstein did. And that's the characteristic of his work as a scientist. He perfected the access to nature. But this was based on an experiment, a physical experiment, which was an incomplete perfection; in fact, an imperfect effect is the only thing which is any damned good, right now. The rest of the experiment has not been tested. Everything that Einstein did, has been tested.

Deniston: I don't know how you're thinking about it, but what comes to mind to me, is the question of what's unique about mankind? How is it that mankind can fundamentally change his relation to the universe, in a way no animal species can? For example, moving . . .

LaRouche: Mankind is a creator. That is, a creator in the process of becoming a creator. In other words, there's not a difference in this fact, this as opposed to this. But what you get from all good experiment,— which is the kind of experiment that I do, not the kind that most people do, that is the foundation of knowing things. The space program happens to be an experimental program, with all kinds of implications around it, and that is the way you're going to see the unity of what Einstein was doing, on the question of space, and what other people were doing on the question of what happens,— what is space? The problem is that people think they have a grasp of the space program, and they are the ones who make the mistake.



Graphic depiction of the effect of a large galaxy cluster (center) on light rays as they travel to Earth (lower left). Inset shows the path of the light rays without the effect of the large galaxy cluster. Einstein's theory general of relativity predicted the effect of a gravitational field bending light rays. This was first tested during the May 1919 Solar eclipse.

Einstein is absolutely the only person who really captured what this is all about. And he hadn't full captured it.

And there's no difference between that and astronomy. True astronomy is in that. And true astronomy is not something that anybody knows, in a full sense. They don't. We have approximations. You get some people who are more clever, who have better practical insights, and so forth. But what we mean by that, is what we mean about the universe; it is exactly that: Mankind is not a creature inside the universe, as such. Mankind *encloses* the existence of the universe, that's the point. And the development of that enclosing is the progress of mankind.

Practical people are therefore stupid people, inherently.

We can deal with that in all kinds of ways. There are all kinds of aspects of what goes on in the universe, and you find that they all go together. *But!* The problem is that mankind has not yet discovered *how* all these things come together. Because they don't know the name of the thing. It's like Einstein,— Einstein made a discovery which no other person had made, never did. So therefore you can say Einstein was the only competent scientist, but he was not complete!

All the others who were not Einstein, were incompetent relative to Einstein. Because mankind is not something in some worldly universe, you know. Man-

kind is an integral part, the creation process of mankind; there is no real creation of mankind except in that way. In other words, mankind is placed in the universe, as such, in an explicit way. It's the discovery of what we can understand about this process. That's the crucial area. And Einstein went further than anyone, in terms of proof on that account. So relative to Einstein, all his rivals were incompetent; all their opinions were wrong because they were using premises of that type, and those premises aren't useful.

And as I have said several times before, it's the testing of the back side of the Moon, which is the best proof of it. The testing of it is right now the most significant thing for this kind of study. We don't know what the back of the Moon is! We know it's a happening, but we don't know what it is, what its principle is. We know we can get effects based on that, but we don't know what these effects are, as of themselves.

I mean, the proper thing to do, is say the basis of science is the name of Einstein. Because he did make a universal discovery, and no other person has done that.

Direct Insight into the Universe

Deniston: He made a few of them even. The revolution in science across the board from the very small to the very large, all centered around this guy's amazing work. It's really remarkable.

LaRouche: You have to look at it as a unity. What Einstein did was a unity, and the most crucial experiments that he did with respect to space make that clear. So the scientist must find out what the universal aspect is of the process, and test the principle. Because there is a principle, but you have to define what that principle is, and it's very difficult to define that, the way human beings work now.

And Krafft Ehrlicke had a mind that worked the same way. Most of the people who were saying they were followers of Ehrlicke, they were not really so. People like my wife Helga and other people, our people, who were working with him, were of his mind, but some of the others who wrote books on the subject, were not.

But the key thing is when you look at that issue, you find what it leads to,— it leads back to the Einstein principle. The Einstein principle is not something that is measured in numbers, and that sort of thing. It is something which *defines* the meaning of the universe! Or at least an improved appearance of what that is. But you don't discover the principle, that principle, by a mathematical discovery. There is no mathematical discovery which is competent for that purpose. But you

have to make, *create*,— create a solution for itself, and that's what Krafft Ehrlicke did. It was pure irony, when Helga spent time on this—and other people have done work on this—because that does open the gates for understanding things that need to be understood.

Deniston: I was struck that Jason found that Bertrand Russell in 1900 or earlier, had declared that the kind of space revolution that Einstein was later to create, would be impossible and could never happen—right before Einstein actually did it. So that to me was a very good example of the complete idiocy of the mathematical thinking, and the total evil of Russell's idea of no creativity and no discovery. But then it was completely thrown out, shown to be completely idiotic and absurd by Einstein, only a few years later.

LaRouche: The trouble is, it's not quite the same thing. Einstein's discovery was an absolute discovery. What he discovered was in the process,— was *his* ability to make those kinds of discovery. So you can't just substitute things. Because Krafft Ehrlicke had a very strong, accurate insight into this whole mess. Now Ehrlicke did not present that full program; Einstein did. Because Einstein went to the direct characteristic of the universe. Others went to an insight into the meaning of the universe, which is what Krafft Ehrlicke did.

Megan **Beets:** I think the state of mind that you're describing, Lyn, is the state of mind of a musician who's trying to apprehend the principle of a composition, and listening in for the essence of the principle of the composition.

What Is a Human Baby?

LaRouche: I think the word composition is probably a very poor term to apply to what Einstein represented. Because you're trying to synthesize something effectively, or as a way of defining the universe. But the point is, it works in the opposite direction. It does not become a practical expression of some alleged principle; it is the principle *per se*, not a model, or a reference kind of model which is relevant.

It's in Einstein's advanced work, his most advanced work in particular, that his method is something that *no other scientist*, as a scientist, has actually understood. And therefore, any interpretation of Einstein's method tends to lead away from understanding, that is human understanding, that if you accept what Einstein did, actually did, then you understand it.

In other words, trying to interpret Einstein is the wrong way. You have to discover what Einstein did, and then discover what the result of that is.



NASA Solar System Collection

An artist's impression of the Milky Way, our Galaxy, home to our Solar system and billions of others. The Milky Way is one of billions of galaxies in the Universe.

Look, what's the meaning of life? What's the meaning of human life? What's the principle of human life? What's the difference between human life as opposed to other kinds of so-called life? What's the difference? And that's where the problem lies. Einstein went with an absolute picture of the problem. His meaning is not completely perfect, but the conception of the conception is perfect.

In other words, if you avoid trying to interpret things, you eliminate the corruptions which prevent you from understanding what the principle is. Practical people are not scientists; they are amusements.

People should get into this, our people should get into this, just that point. You have to look at the most challenging thoughts of Einstein to understand what this whole business is all about.

This is the same thing,— you're doing a study in the Solar system, the Galactic system, and so forth; all these things are subjects of investigations, they are not truths. Einstein presents a distinction of argument which qualifies as truth; it doesn't mean he knows everything. It means that what he's done, his principle conforms to an idea of truth. And I think that likewise, the back side of the Moon is probably the best example to focus on, to understand what this whole thing all means.

The back side of the Moon! We can know the information that we experience of the Moon, but we have not understood the creation of the process by which this operation itself functions, because you don't know what the back side of the Moon is.

Deniston: Are you referring, in part, to the process

of the creation of the Solar system as a whole?

LaRouche: Not the Solar system—no! The Solar system exists as a phenomenon. But it is only a phenomenon, it is not a principle.

Deniston: So you're looking for what is the underlying principle that created that phenomenon.

LaRouche: And that comes in the ability of mankind to *create*. Systems of creation. And that's what Einstein did, to a certain significant degree.

Look, what's the meaning of the birth of a child, as opposed to the birth of some other

kind of person . . .

Deniston: A Republican.

LaRouche: No! A Republican is a wasted experience.

No, the problem is, you've got to realize that the universe is something which is the primary existence in and of itself. We do know some of the prohibitions as Einstein presented them. We do know some of the qualifications which *disqualify* what the conventional arguments are. We do not know the full circle; Einstein did not know a full solution. What he knew was the fact of a problem, which was beyond what he was able to account for. But he could account for the fact, the *effect* of it. And that's what the important thing is.

What is the effect that you think you're reporting on? It's not an object. It's what is the most universal kind of implication. You don't want to use any practical—*avoid* all practical assumptions about the nature of mankind. And that's the problem that we get.

Yeah, Bertrand Russell, that's trash. There's no good, there's nothing in it. It's degeneration.

But what Einstein did was come into an understanding, step by step, which led him to this understanding of what the meaning of the universe was. And that's where his program and functions became clear. *We can be clear about that kind of thing: We do not know what lies behind it.* The back side of the Moon, the experimental treatment of the study of the back side of the Moon, that's the kind of thing, as a beginning.

And also, what about babies? What are babies? First

of all, they are uniquely human. No living creature is tantamount to . . . [interruption]

Deniston: Jason and Megan had an experience with some babies recently.

LaRouche: [laughs]

Ross: Little angels, yep! Little angels: These kids that we were working with up in New York City.

You May Not Get the Answer

LaRouche: Which kids?

Ross: About 30 of 'em from about 10 to 14 years old. I'm not sure what to say about it. It was definitely an experience, seeing what kids are like these days.

Deniston: Megan and Jason were in New York, teaching in an educational program, and I got reports from them. I think it was interesting as maybe a clinical example of what's happened to education today, because they got a very good insight, it sounds like, of the state of minds of this younger generation, and it reminded me of your emphasis, for a while, on the degeneration of education. I think this was a useful case study to present to people as an insight into why we need to shift the educational program, if we're going to have a functioning generation in the future.

LaRouche: What I would think on this point, is that it's extremely important to get the Einstein view—you know, it's extremely important. Because without that you cannot really get a clear basis for understanding what this involves. So it's better to say what we know about mankind and human life, the existence of human life, and what *don't* we know. And Einstein concentrated on exactly that, by his scientific definitions, experimental definitions; what he achieved is unique. Nobody has done anything like that, in that way. It was his work alone.

And the reason is, that the people in general *are not* thinking. They're not thinking. They're trying to find some theory about some object, or potential object, as being the source of understanding what this is all about. That does not work. What did work is Einstein's ability to approximate, and define, what was wrong in the existing opinion. What you want to come back to, is the denial of that kind of opinion,— that works. And it gives you a question, a bigger question to deal with as the next step.

That is, what Einstein said on this matter is the best thing we have available. So you don't have anything to work on, from among contemporary people, to get the answer to that question. Because they say you've got to

find *a* substance, or *a* something, which you then adopt and you screw it down and so on, and you finally get the answer. But that does not work. Because what you're saying is: I'm going to define something on one side, and at the same time, I'm going to say,— well, nobody knows what this is.

That's where the problem comes up.

Einstein understood this by understanding the need to *deny* what is called "physical science" today. There's a higher level that has to be applied.

And the best thing is to just go to Einstein's own definitions of this question, his most advanced ones. That will give you a clue. It will torment you sufficiently to get an inkling of a clue.

Deniston: His collected works, that's recently come out, right?

Ross: It's still in process.

LaRouche: What?

Deniston: I think there have been some recent releases and translations of some of Einstein's collected works, that haven't been available until recently. There might be some good material in there.

LaRouche: But you've got to find where the fundamental problem is. You won't necessarily get the answer. Because he's laid down various theories in terms of theoretical material, on this kind of question. But otherwise, he pointed to things which were not defined. But his work is the most valid that exists.

Deniston: It sounds like we have quite a task before us.

We Can't Know It Yet

LaRouche: Not really! Not really. It's actually removing a belief.

The problem here is the belief which people have. That's where the problem lies. And the continuation of Einstein's work in developing the universe, that's what the problem is. I go at it a different way. I go at it on the basis of the human mind.

Because the question is, what is the purpose of a human being? What is the purpose of the existence of a human being? What is unique about a human being? What's the definition of that uniqueness? That's where you lose the track.

And therefore, you have to go another Einstein step, as Einstein himself would have intended,— to go the next step, to find a next step, which corrects the error of what he's doing already. In other words, he comes up with an estimate, he presents an estimate as a principle,

gives an example. A good example, a very good one. But then, he doesn't have the final answer.

What he leads to, is toward a final answer, but it's not delivered. Because mankind has not made that experiment. Einstein has made an experiment which defines the basis for the request for the experiment. That didn't happen. Everything of Einstein's work as far as I know, is excellent. But it did not complete the questions.

Ross: It sounds like a direction to move in. I'm not totally clear on everything, but I feel I've got a sense of how to move forward.

LaRouche: Well, there is no such solution as would be defined, and that's what the problem is. The problem can be found by the negations, in terms of what Einstein himself did. That works. But you have to keep doing the experiments. You cannot get a close experiment; you have to keep making discoveries. There is no predetermined final answer in this. There is a principle of answer, which I know; but that's not the kind of thing we're talking about here.

But Einstein of course is valid, as being the best approximation of what mankind has been able to discover in this direction. That's all. That's all you've got. It's all I've got, but I got a little bit more on this question, because of my own work. I know what the problem is, and my answer has been that the back side of the Moon is the current question for mankind to answer. Then you can get an improved answer, that way.

Deniston: Do you mean that once we start to get some instrumentation there, the new picture that will be presented to us?

LaRouche: There is no mathematical theory! There is no mathematical principle *per se*, which can have any dealing with this. And that's what Einstein understood. In other words, you cannot make a deductive solution, or anything like a deductive solution in those terms.

Deniston: From what I know about the question, it seems the far side of the Moon is going to be presenting things that we can't forecast now, because it's completely new territory. So it is going to be something that is actually new; new insights into things that we couldn't even,— all of astronomy has been characterized by such surprises.

LaRouche: To me it's perfectly obvious why we can't do that. Why we cannot know the dark side of the Moon; I know why we can't. That's the point. And the only way to do it, is to get out there. So therefore, you're going into it, of not some fixed principle. You're looking at experimental science! And Einstein actually operated on the basis of his version of physical science!

His way, not their way! And that's the difference.

So the point is, you have to say, "What is the next experiment?" And the teasing out of Einstein, trying to tease out Einstein, is a mistake! Because the whole thing involves something which is missing, and the missing thing is called, "Go and take the back side of the Moon!"

Now, how do you do that? Do you look at it from this kind of thing, or that kind? No! What you come to know is something you *cannot* know, unless you *go* to the back side of the Moon, which is unknowable at present. Mankind's progress has always been the question of getting to know something that is unknowable. And that's what Einstein did. And that's what we face right now.

So we have to continue the process of discovery, and leave it at that. And what you have is, that Einstein presented the concept of what was apparently unknown, and that was his physical principle. He laid out a physical principle which was an unknowable, and he was right, as far as anybody has known so far.

I think we should call for the second part, behind the Moon, the sunless Moon, because that will tell you what the stresses are, essentially, in trying to understand what is doing this. Now, if you want to get a discovery, you've got to do that.

You know, you had some experience with that kind of thing, with your work about the system, your deepest work on the system.

Deniston: The Galaxy work.

LaRouche: Yes, the Galactic principle; well, the only thing you could do, is to just say, "let's look at the Galactic principle, apply what we know about the Galactic principle, and then find out what it is that we can't yet know, as a knowable thing." And therefore you experiment,— as Einstein did.

Deniston: Yes.

LaRouche: Our problem, in general, has been that Bertrand Russell is all over the place. And those traces of Bertrand Russell get in the way of understanding what the discoveries of Einstein were. And he was never presented, fully. He was presented in a certain way, of getting to this idea of what is unknown; and what can you know from an unknown; what you can know about an unknown,— and that he did.

But the problem is, I think most of the people who studied some of Einstein's work, have not grasped what they themselves had come to know! It lies with the nature,— what is the nature of the human body? What is the nature of the human existence? As of itself? And that answer has not been formally presented.