

Modified last on Tuesday, April 24, 2007

**THE FIRST DISCOVERIES OF MANKIND
AND
THE SINGULARITIES OF THE CELESTIAL
DOME**

by Pierre Beaudry

[This report assembles an initial series of insights and considerations into what can be considered the earliest form of universal discovery of principle that can be traced back to the most ancient civilizations. Its purpose is to root out the errors of British anthropology, and their false assumptions with respect to ancient peoples, and to establish the basis for a common heritage of mankind that can be expressed in a universal language of human cognition.]

INTRODUCTION.....2

1.1HOW BRITISH ANTHROPOLOGISTS CREATE MYTHS.....3

2.1HOW HOMER DISCOVERED THAT THE EARTH WAS A SPHERE?.....3

3.1BRITISH ANTHROPOLOGY AND THE PRIMITIVE SAVAGE.....5

4.1THE ORIGIN OF A SAVAGE CULTURE.....7

5-1 AGRICULTURE AND THE COMPUTING OF TIME.....8

6.1THE THINKING OF THE EXUBERANT MIND.....11

7.1TILAK AND THE ARCTIC HOME OF THE VEDAS.....13

8.1 THE THREE DIVISIONS OF THE YEAR.....13

9.1 THE HIGHER POWERS OF SIMULTANEITY OF ETERNITY.....15

10.1 AN ORIGINAL DISCOVERY OF SIMULTANEITY OF ETERNITY.....16

11.1 HOW DID EARLY HUMANS TELL THE TIME AT THE NORTH POLE?.....17

12.1 THE ZENITH FUNCTION.....20

13.1 ANCIENT WRITINGS RELATIVE TO THE NORTH POLE.....21

1.2- IRANIAN ACCOUNT21

2.2- AKKADIAN-SUMERIAN ACCOUNT22

3.2- INDIAN ACCOUNT22

4.2- JAPANESE ACCOUNT23

5.2- CHINESE ACCOUNT23

6.2- MEXICAN ACCOUNT24

7.2- EGYPTIAN ACCOUNT25

8.2- HEBREW ACCOUNT25

9.2- GREEK ACCOUNTS26

14.1 EARLY MAN AND THE ORIGIN OF LANGUAGE.....28

1.2- THE ORIGIN OF THE WORD CAVE.....31

2.2- THE ORIGIN OF THE WORD LOGOS.....33

15.1 HOW THE MYTH OF THE ARYAN PEOPLE WAS CREATED.....34

16.1 PLATO AND THE PEOPLE THAT SURVIVED A DESTROYED CIVILIZATION.....37

INTRODUCTION

“During the early periods of history, the growth of the human mind was more luxuriant than in later times.” Tilak, The Orion.

The claim made by British anthropology that the original humans required 100,000 years, and more, to develop a capacity to think, and to express, in a language form, the discovery of principle which underlies the motions of the heavenly bodies, is as ridiculous as saying that the original mammal required 100,000 years to discover it's mother's milk. The truth of the matter is that once a human being exists, he does not grow slowly into acquiring the qualities that makes him a human being which is fully different from the animal; he has, all at once, all of the capabilities required to be 100% human, and the ability to act according to his, or her, powers of reason. Once this hypothesis is established, then it requires the following consideration.

An ancient human being, such that one might be identified as HOMO ERECTUS, or the so-called Neanderthal, for example, would have to exhibit 100% capacity of mental powers for making cognitive discoveries of principle. However, the demonstrable physical feature for expressing such mental powers has not yet been taken into consideration by the specialists in the field of paleontology. Or, to put it bluntly, such physical features have not been sought for in the right place. The answer to our question is not to be found in the upper part of the cranium fossil, but rather, in the lower part of the cranium.[See the very powerful presentation made by Paul Gallagher on the subject of APES, MEN, AND COGNITION, given to the Mexican Cadre School, in the Morning Briefing of Saturday, December 11, 1999]

Indeed, the evidence that an ancient human being was able to make a creative discovery of principle requires that it be articulated in some form of cognitive spoken language. In other words, since it is clear

that human speech came into being for the purpose of expressing human cognitive activity, it is imperative that, no matter how far back human beings may have existed in the past, possibly up to 1 million years, they must have exhibited, at the same time, a fully developed well-tempered anatomical language apparatus suited to clearly express the creative capabilities of their minds. In other words, the well-tempered anatomical apparatus of man did not require 100,000 years, or more, to develop. He had it, or he didn't have it.

Thus, if a fossil is to be found bearing some physical resemblance to a human being, but does not command the appropriate anatomical apparatus capable of a well-tempered speech, it is not human. This being the case, then, my question is: why couldn't the anthropologist descendents of HOMO DARWINIUS think of that?

1.1- HOW BRITISH ANTHROPOLOGISTS CREATED MYTHS.

In their stubborn opposition to man being a man different from the animal, the British Oligarchy created irrational myths in order to avoid the intellectual effort of having to explain reality from the standpoint of reason. In his PARADISE FOUND, William F. Warren assembles a good case against this nineteenth century British falsification of science, and shows how the distortions of ancient myths are created by British anthropologists, and the like. [William F. Warren, PARADISE FOUND, Boston, Houghton, Mifflin and Company, 1885.]

First, Warren brought up the case of Mr. Keary, who estimated that in the times when ancient human beings believed in Cyclops, they must have created the myth by which they “ REALLY BELIEVED THAT THE STORMY SKY WAS A BEING AND THE SUN HIS EYE.” [in OUTLINES OF PRIMITIVE BELIEFS, 1882, P.27] In his lazy and warped mind, Keary really imagined that human beings were so slow at discovering their intellectual capabilities that when they dared to look upward, they could only see the trees, incapable, as it were, of gazing at the stars, and inquire about their motions in the heavens above. Keary wrote:

“The power of gazing upward to heaven came to us not all at once, but gradually, through lapse of time. Savages are said scarcely ever to raise their eyes, and their heads are naturally inclined with a downward gaze, so that it must be an effort for them to look at the sky, and the heavenly bodies. Primeval man lived upon roots and berries, or on the lesser animals, or on the vermin, which he gathered from the soil, and so, habit as well as nature kept his eyes fixed upon the ground. We need not therefore wonder if, in their half-glance upward, our forefathers had not leisure to observe that the treetop was NOT REALLY close against the sky. They may well have deemed that the upper branches hid themselves in infinitely remote ethereal regions.” [Keary, OUTLINES OF PRIMITIVE BELIEFS, p.58]

Unless one's aim is to deceive people with respect to the true original discoveries of mankind, there is no reason to attribute any credibility to such perverted and pessimistic view of ancient man, as just been given by Keary. As we will show immediately, below, not only is there no sufficient reason to assume that early humanity did not seek enthusiastically to discover the underlying principle of the starry heavens, but, that there is every reason to believe that, very early on, ancient human beings did discover that the very cyclical movement of the Sun gave them the knowledge of the spherical figure of the Earth.

2.1- HOW HOMER DISCOVERED THAT THE EARTH WAS A SPHERE?

In his HISTORY OF ANCIENT GEOGRAPHY, another luminary of the British school, Mr. Bunbury, projects his own ignorance on Greek history by denying Homer any serious acquaintance which he might have had with astronomy. On the question of how, in the Odyssey, the poet was able to conceive of the return of the Sun, during the night, setting in the West in the evening, and returning to the East, in the morning, Bunbury pompously asserted that during Homer's time, no one even inquired about such phenomenon. "How the sun was carried back to the point from which it was to start afresh on its course, it is probable that no one in his day ever troubled himself to inquire." [Bunbury, HISTORY OF ANCIENT GEOGRAPHY, Vol.I, p.34]

Warren cited several other cases of "medieval ignorance and distortion of ancient thought and language," but, I will only emphasize the most egregious example, that is the myth of the flat earth and the denial that ancient man had acquired knowledge of the spherical form of the Earth. In point of fact, the very question of the visible movement of the Sun around the Earth begs immediately the question of the real shape of the earth. In his MYTHOLOGY [pp.47-50], Keightley asserts that "according to the ideas of the Homeric and Hesiodic ages, the earth was a round, flat disk, around which the river Ocean flowed." It is very instructive to observe that Keightley made up this story himself in order

to explain how the Sun sets in the West and rises again in the East, while going around a flat earth, as opposed to going under it. “If, then, as there is reason to suppose, it was the popular belief that a lofty mountainous ring ran around the edge of the Earth, it was easy for the poet to feign that, upon reaching the western stream of Ocean, Helios himself, his chariot and his horses, were received into a magic cup, or boat, made by Hephaistos, which, aided by the current, conveyed him during the night round the northern part of the earth, where his light was only enjoyed by the happy Hyperboreans, the lofty Rhiphaeans concealing it from the rest of mankind. They must also have supposed that the cup continued its course during the day, compassing the earth every twenty four hours.” It is unbelievable to what extent some people will go to establish a belief as opposed to reason. After having constructed this piece of pure sophistry, Keightley declared that Homer, however, never bothered to explain this, and that the ideas of the poet, on this matter, were quite “vague and fleeting.” How could Homer explain any of this, since not one word of the story is his?

The underlying distortion of this fiction, however, is that it leaves out any possibility of understanding how Helios, the Sun, after going through the Underworld of Tartar, manages to come back, at a precisely chosen hour, and rises again on the Eastern side of the flat disk of the Earth. Why would the sun make a ninety-degree turn at the western horizon, go around the disk, by the north, and make another ninety degree turn to rise again in the East? This is a very difficult trick indeed, much more difficult than a full circular action. No Matter. No efforts are made to explain this, and quite to the contrary, instead of hypothesizing that the Earth is spherical, in which case all of the difficulties would disappear, Keightley preferred choosing to blame Homer of inconsistencies and of ignorance. That is easier than a rational explanation.

J. F. Lauer was of the same belief when he wrote: “Of popular views and conceptions one must not demand consistency or completion. They [poets] go up to a certain point, apprehend only a part, and this only as it appears at first blush; they leave aside all conclusive reflection, and are unconcerned about contradictions since THEY ARE NOT CONSCIOUS OF ANY.” [J. F. Lauer, in ANHANG TO AMEIS’S ODYSSEY, x, 86.]

The obvious problem is that the false assumption that Homer's Earth is flat creates more difficulties than the simple hypothesis of the Earth being round, especially for a navigator. However, a flat earth conception is more appropriate to a people that never leaves home. One of the problems of a flat earth, for example, is that the Ocean, being in the same plane as the earth, seems to have no outer bound, and appears to be extended endlessly. This is a very dangerous assumption to entertain, if you are a navigator. Indeed, what would hold off this Ocean's further shore together? Is it contained, at the other end, or does it flow off into empty space of the heavens? Furthermore, this assumption of the flat earth is coupled with another assumption, which is that early peoples could not have any knowledge of the world as a whole, and could not possibly have traveled far beyond their limited tribal boundaries. One thing, however, is never brought up into question, and that is: "What if an ancient human being had a mind, and knew how to use it?" This is a dangerous question for the British oligarchy to formulate; therefore I shall not imply that they did.

On the other hand, if the earth were assumed to be spherical, and the navigators of Homer's Odyssey were not total imbeciles, but had acquired some knowledge of what the pathway of the sun suggests; that is, the circle of the ecliptic, then such a people must have acquired some understanding of how to travel the Ocean, and especially of how to guide themselves by the stars. They would have noticed that certain stars also rise in the East, and set in the west, depending on where your ship is located on the sea. That being the case, then, all of preceding difficult complications would dissipate. From this vantage point, let us look at some of the assumptions that an ancient navigator, an astronomer, would have to make, with respect to the sea.

First of all, if the Earth were assumed to be spherical, then the Ocean must have another shore at the far end, and the navigators would be confident that by following the western course of the sun and the stars, their destination would not meet the distant fall off in the abyss of nowhere. Secondly, this means that the sun and the stars do not really sink into the Ocean, as they appear to do, or make a ninety degree turn every night to go around a flat disk, but that the Western path must meet the Eastern path somewhere. This hypothetical meeting place is a crucial step towards making a discovery of principle. Indeed, this is how Odysseus, and his companions, by following the pathway of the

Sun, discovered how to solve the riddle of where the East connected with the West: “Where was East and where was West: where did Helios go, behind the Earth, to where he rose again?” [ODYSSEY, X, 189-192.] Here, the discovery is that of the principle by which the West meets the East: a connection which requires to think in terms of simple spherical action; that is, thinking in a non-visible, non-linear way, as opposed to thinking linearly, in terms of flatland perceptions.

Internalizing what must have been going on in the mind of Homer, Warren wrote:

“Nor could anything be more natural than that the poet, conceiving of the world of living men as Homer did, and sending out his thoughts eastward and westward in search of the meeting place of evening and morning, should fix upon the meridian opposite his own, the very place, and only place where his eastward journeying thought and his westward journeying thought would of necessity meet. His eastern hemisphere would naturally extend round eastward until it met the edge of the hemisphere extending round westward. On that farther off meridian, therefore, he made the old sky give place to the new, eve to morn.” [Op. Cit., p. 332]

This is how the nyctemeron cycle was discovered, a crucial discovery of principle underlying the very notion of space-time, which is expressed by the most simple form of self-reflexive spherical action of 24 hours; the least action pathway of the sun that most ancient navigators sometimes lost sight of, when they found themselves in a storm, and god lost. Thus began the Classical Greek doctrine of *{Sphaerics}*.

However, the fictitious embellishments of the ancient myths by British anthropologists have so distorted the stories from their original simplicity and beauty, that the truth of the original fables tend to be considered as mere trifle, while the very corrupted interpretations of their sophistry have been made to appear as the truth itself. Then, my question is: why is it that the anthropologist descendents of HOMO DARWINIUS, could not see that they had devoted their lives to such sophistries?

3.1- BRITISH ANTHROPOLOGY AND THE PRIMITIVE SAVAGE

The reason why British anthropologists consider that ancient man is a primitive savage, is because they assume that the advancements of the human mind, and of human culture, have been made slowly, and progressively, from the animal origin, and has developed linearly to a higher degree of consciousness during hundreds of thousands of years, or more without transcending his animal nature. Since man is considered as “descended from a hairy quadruped, furnished with a tail and pointed ears, probably arboreal in his habits, and an inhabitant of the Old World,” as Darwin writes, how can we not imagine that the authors of the Vedic Hymns, and of the ancient classic texts, such as the Iliad and the Odyssey, or the builders of the Egyptian pyramids, were not simply be a slightly improved version of this specimen of the hairy HOMO DARWINIUS? [Figure 1]

Let us amplify the case with the most outrageous examples. First, British Egyptologist, Gerald Massey, wrote: “It may be said that the dawn of African civilization came full circle in Egypt, but that the earliest glimmer of the light which turned the darkness into day for all the earth first issued from the inner land. The veriest beginning must have been coeval with the creature that first developed a thumb to wield a weapon or to shape an implement for human use, when in the far off past but little difference could have been detected twixt the monkey and the Pigmy race of human aborigines. It is improbable that we shall get back any nearer to a beginning for the human being among the types extant than with those forest dwarfs, of whom a recent traveler says: “They have no records or traditions of the past, no regard for time, not any fetish rites; they do not seek to know the future by occult means, as do their neighbors; in short, they are, to my thinking, the closest link to the original Darwinian anthropoid apes extant. THESE LITTLE FOLK OF THE FOREST ARE STILL UPON THE LOWEST STEP IN THE ASCENT OF MAN. NOT BECAUSE THEY HAVE RETROGRADED, BUT BECAUSE THEY HAVE NEVER GROWN.[emphasis added] So far as is known, the Pygmies have NO VERBAL LANGUAGE OF THEIR OWN, whatsoever words they may have gathered from outsiders. Otherwise, language with them is the same as it was in the beginning, with a few animal sounds and gesture-signs. They have no totems, no signs of tattoo scored upon their bodies, no rites of puberty,

no eating of the parent in honor for the primitive sacrament. Judging from specimens of the Pygmies that have been brought to England from the Ituri Forest, the foundation of the negroid features, the thick lips and large spreading nostrils, was laid in the Pygmean phase of development, but up to the present time the Pygmy has only reached the “peppercorn” stage of hair, and has not yet attained the “kinky” locks of the full-blooded negro.” [Gerald Massey, ANCIENT EGYPT THE LIGHT OF THE WORLD, Black Classic Press, Vol. I, p.249, Baltimore, 1992.]

The point here is that the Pygmy is not an original man at all. The Pygmy culture is a degenerate form of a more advanced African culture, which had developed on the African continent before him. All should easily see the lie of this British concoction. It can be detected in the following paradox of the simplistic Lockean logic of “pleasure and pain,” a sort of Good news/bad news scenario to manipulate people with.

On the one hand, Massey plays on the psychological profile of Africans, and Afro-Americans, by telling them that, fortunately, Africa is the site of the original man, and that Egypt is the source of all civilizations. That’s the good news. On the other hand, and that is the bad news, if you accept this false premise, you must also accept the unfortunate fact that the African features of the “thick lips and large, spreading nostrils” show that black people are nothing else but modern day monkeys. This is the AFROCENTRIC MONKEY TRAP that Prince Phillip and his World Wild Life Fund for Nature have laid out for people to fall into, and they have suckered more than a few, into believing this, including the renowned, and otherwise sincere, Cheikh Anta Diop. The only way to get out of that paradox is to discover that what is “human” about human beings is not determined BIOLOGICALLY, but COGNITIVELY.

The false premise of Massey is based on a double axiomatic assumption: one, that MAN IS CREATED AS AN ANIMAL, and therefore, evolves linearly from a more primitive animal state toward a less primitive animal state, over a long period of time, and two, that MAN IS AN UNSUCCESSFUL ANIMAL. The fallacy of composition, here, is not that apes are in some kind of progression toward becoming human beings, but to the contrary, that human beings are degenerate

apes and that apes are better than humans. There is such a profound hatred of man in that British outlook, that animals are considered more natural, and more valuable, than human beings. There is no doubt, for example, that for Massey, and the same applies to prince Phillip, that his pedigree dog is more valuable than any subject of the British Isles.

On the other hand, if one considers that MAN IS CREATED IN THE IMAGE OF GOD, and progresses non-linearly, from more simple cognitive processes to more complex cognitive processes, then, the creative uniqueness of the human species to develop art, science, and technology in order to increase its relative population density, as Lyndon LaRouche has so often made the case, becomes the fundamental criterium in differentiating man from the lower beasts. For that reason, it is false to admit that your ancestors were the Pygmies, simply because Pygmies seem to be more primitive. The highest degree of backwardness cannot be a proof of the greatest ancestry. If this were the case, then, Prince Phillip would be the winner of the contest.

Furthermore, the Pygmies are not an ancient people. They are like the late aborigines of Australia, who have returned to backwardness from an earlier form of civilized PEOPLE OF THE SEAS, who once colonized Africa and Australia, and possibly from a period reaching as far back as a million years ago. From that standpoint, the history of mankind is a continuous history of colonization of man by man himself. Ancient man is not backward, he is INTELLIGENT, and COGNITIVE, and yes, those PEOPLE OF THE SEAS may also have been black, but, who cares what color they were. The crucial point is that they were God like, not animal like.

Yet, because of the false underlying assumption that man is, at best, just an improved animal, it has been accepted in most of the cultures of the world, that when an early people was able to create a masterful monument in honor of its civilization, it must have been under the superior tyrannical power of a ruler who forced hordes of ignorant slaves to submission and drove them to their tasks, like cattle, under the whip. As a matter of fact, there is nothing further from the truth. Because man, from his very early beginnings, always searched for the most advanced ideas to measure the curvature of the universe, and sought to translate his measurements into technology, he has always found joy and excitement in looking to the heavens and the stars, not to

the trees, where he happily discovered the most elementary principles of physical space-time. Lyndon H. LaRouche Jr. encapsulated such an early human quest for science in the following manner:

“The first known science was the development of solar astronomical calendars. This had achieved the level of rather precise measurements of such long term phenomena as equinoctial cycles long before the Dravidians established the first rudiment of civilization, Sumer, in lower Mesopotamia. In tandem with this development of early astronomy, there was transoceanic navigation based in such astronomy. From such foundations in construction of solar astronomical calendars, ancient Egypt and other locations provided the foundations, upon which ancient Greeks founded what developed into the foundations for the modern European science launched by Cardinal Nicholas of Cusa.”

“It was these foundations which provided us the notion of universal physical principles, principles associated with a notion of measurement itself rooted in the angular measurements of astronomy, as the premise for a notion of measurable regular curvature, and with this the notion of universal laws inherited by physics in general.”
[Lyndon H. LaRouche Jr., **PROMETHEUS IN EUROPE**, EIR, July 23, 1999, Vol. 29. P. 63-64.]

4.1- WHAT IS AT THE ORIGIN OF A SAVAGE CULTURE?

Anyone who is serious about this question will have to ask himself : since all we know about a primitive culture, such as in the case of the Pygmies, is the last chapter of their history, how can we determine if their ancestors were culturally inferior, or superior? How can we get an insight into their antecedents? Obviously, the secrets of the Pygmy language could be extremely useful, but it does not exist. However, even if it did exist, and it probably did, even in some recent past, it could not release what we are looking for. Why?

Since the philological argument for determining origins of a people is inefficient; because, throughout the deep abyss of time immemorial, words have been changed, shifted, dropped out of use,

added to, cut off, mingled with new idioms coming from parallel peoples of different historical pasts, the conditions are such that any knowledge that would be based on the etymology of a language would be simply pedantic, and no true cognitive historical knowledge could be contracted from it.

Now, this does not mean that language is not useful for our purpose. Language does give us traces of the past, as we will witness with the Western Indo-European languages, the Zend of Iran, and the Sanskrit of the Vedas, but, there is a better approach that must be first used to identify the origin of a people of distant age; and that is, to identify the conditions under which such human individuals must have used their minds. Indeed, what do we know of the vicissitudes of a primitive people, who was not at all an original people, but, rather, the last survivors of a previous civilization that has come to a point of extinction, caused by some natural cataclysm, or caused by isolation of in-breeding, by famine, or by disease?

It is clear that all human beings, anywhere on this planet, must exhibit some form of cognitive relationship to his fellow man, and to nature, and that relationship must be reflected in some sort of culturally reasonable behavior. However, when this is not found in a primitive people, or when it is present in some exaggerated form, we must inquire as to why such a cognitive relationship is missing, or has been deformed; unless we are to admit of the spontaneous creation of a species called "SAVAGES." The broader question then becomes: why have this people fallen into barbarity? What has caused that people to stop gazing at the heavens? What has wrenched his gaze to be turned toward the soil, and forced him to become like an anthropoid brute? What has caused the range of his observations, and the breath of his sympathies, to be limited to the daily struggle for existence, and led him to forget his enthusiasm, the divinity in him? What could have caused this degeneration, or corruption from a previously more advanced society, and more reasonable people that fathered him in former stages?

If there is to be any truth concerning the ancient traditions about the many destructions of mankind which have been occasioned by deluges, diseases, or fires; and also, which may have been caused, in many different other ways, by the oligarchical enslavement of human beings during the past, what would be the way to discover the remnants

of such a society, and in what form might the traces of their past have been preserved? More specifically, what would be the telling signs of the current derived behavior of a savage society, and how would we be able to read them, in a manner such that they would reveal the truth about their lost past?

There exists only one sure way to go about this: that is, to develop a cognitive line of evidence from the very light which it throws on the underlying anomalies that are expressed through the lack of reason underneath the exaggerated expressions of their behavior. That is the anomaly that you are looking for; and this is, by the way, how you can discover the erroneous conceptions of British anthropologists, as well. How are anomalies created?

The following case is a very good example of this Platonic method. In his INDIA: WHAT CAN IT TEACH US? London, 1883, British philologist expert, Max Muller, challenges us with a profoundly cognitive question: “Think only of the rules that determine marriage among the lowest of savage tribes. Their complication passes all understanding. All seems chaos of prejudice, superstition, pride, vanity, and stupidity. And yet, we catch a glimpse, here and there, that there was some reason in most of that unreason; we see how sense dwindled away into nonsense, custom into ceremony, and ceremony into force. Why, then, should this surface of savage life represent to us the lowest stratum of human life, the very beginning of civilization, simply because we cannot dig beyond that surface?” This is a question that does not even require an answer, because the answer is already given within its own formulation. And, Warren added to this unassailable question: “A hundred years hence the story that the wise men of the nineteenth century sought to reconstruct the beginnings of human history by the study of the lowest contemporary savages, will be one of the choicest of popular illustrations of the folly of “ANTI-SCIENTIFIC TIMES.” [PARADISE FOUND, P.423] My question is therefore: are you beginning to understand why the anthropologist descendents of HOMO DARWINIUS do not want you to know that early humanity had an advanced astronavigation civilization?

5.1- AGRICULTURE AND THE COMPUTING OF TIME: A Milder Case of Thinking by Gazing Downward.

First consideration: In his book, *{PREHISTORIC ANTIQUITIES OF THE ARYAN PEOPLES}*, the eighteenth century German professor of Comparative Philology, O. Schrader asserts that the ancient Vedas determined their method of computing time by dividing the year into different parts, and that this practice was inspired by the introduction of agriculture. Indeed, depending on what latitude man lives on the planet, the seasons will be different, and the year will yield a calendar that will be divided into two, three, four, five, or as many as six or seven parts, each of which can be related to the time of growth of plant life in a particular region of the world. Based on this assumption, Schrader deduced that it was the birth of agriculture that must have caused ancient man to determine the computation of time. [O. Schrader, *PREHISTORIC ANTIQUITIES OF THE ARYAN PEOPLES*, Charles Griffin and Co. London, 1890.]

Schrader also finds support for this authoritative view in the remark made by J. Grimm (*Geschichte d. D. Spr.*) who states that: "Agriculture peoples are the first to attend to the service of the gods and the computation of time; and it is obvious that he who commits the seed to the bosom of the earth, and hopes for wealth and happiness for himself and his family from its growth and prosperity – he is the first man in the countryside to take a lively interest in the precise computation of time." Indeed, it is obvious, and totally self-evident, that our agriculture ancestors indisputably needed to compute a precise division of the year, and that the monitoring of seasons does require to determine a cyclical period of time for seeding, for growing, for harvesting the crops; and that was measured differently depending on the latitude position, and the climate condition of the country in which they lived.

SECOND CONSIDERATION: Schrader cites India as the example of a location where, in modern times, there exists several divisions of the year: "On Indian soil," he writes, "a steady increase in the number of the seasons may be observed. As SAMA was only

preserved in the sense of “half-year”, or “year”, the term inherited from the primeval period were VASANTA, HEMANTA, CARAD. The division of the year into three parts (TRAYO VA RTAVAH SAMVATSARASYA, Cat. Gr.) in the Vedic period tended, the further behind the old abodes in the Punjab were left, to become a division into five seasons:...The modern Hindus, finally, distinguish: BARAS, the rainy season, July and August; SCHARAD, the depressing, humid seasons after the rains, September and October; HEMANTA, the cool season, November and December; SIRISA, the dewy season, the period of cool mornings and of clouds, January and February; WASANT, spring, March and April; GRISCHMA, the bright, sunny, hot time of the year, May and June (Schlagintweit, INDIEN, ii, 173, note.)...Attempts at dividing the year into six or seven portions are also found amongst the Greeks.”

However, for the ancient Vedas, as demonstrated in their original language, the year was strictly divided into two seasons. Schrader notes : “Nearly everywhere in the chronology of the individual peoples a division of the year into two parts can be traced...This finds linguistic expression in the circumstance that the terms for summer, spring, and winter have parallel suffix formations. As in the primeval period *GHI-M and *SEM- existed side by side, so in Zend ZIMA and HAMA correspond to each other (Spiegel, ARISCHE PERIODE, pp.21,23), in Armenian AMARIN and JMERN (Hubschmann, A.St., i. 40), in Teutonic SUM-AR and WINT-AR, in Celtic GAM and SAM, in Indian, VASANTA and HEMANTA. There is absolutely no instance in which one and the same language shows identity of suffixes in the names of THREE seasons of the year. In Slavonic, also, the year is divided into two principle divisions, summer(LETO) and winter (ZIMA); and finally, evident traces of the old state of things are not wanting in Greek...and Latin.” (Cf. Od., vii, 118:...). This observation is quite remarkable, since the Zend-Avesta group of ancient Iranian Indo-European, the Armenian, the Teutonic, the Celtic, and Indian peoples, lived in quite diverse latitudes and required quite different time periods for their agriculture calendar; yet, they all divide the year into two distinct periods of summer and winter.

THIRD CONSIDERATION: Schrader makes a third very interesting derivation, by investigating the different meanings of the roots for the notion of “summer”, by which he shows that in Sanskrit,

SAMA means both “summer”, and “half-year”; in Armenian AMARN, AM means “year” and “summer”; in Old Historical German SUMAR, means “summer.” “Hence,” concludes Schrader, “the conception of summer – the two meanings coexisted in the primeval period – as a term of six months.” [Op. Cit., p.302] If this is the case, then, this situation begs the question: where on earth is there an agriculture period which can last during a period of six months? If Schrader is to be taken seriously in establishing that the ancient Vedas derived their computing of time from the seasonal divisions of agriculture activities, and that the present location of the Vedas, in India, has six agriculture divisions of the year, then, where were the ancient Vedas living when, according to their original language, the year was divided into only two seasons, and how can the agriculture time frame be established in a summer period that lasted six months?

Furthermore, Schrader goes as far as reporting, without any additional comment that : “In the Zend Avesta the story is : Perpetual summer reigned in the AIRYANA-VAEJANH, but AGRA-MAINYUS could not suffer this happiness to endure; therefore he created a counteraction, a great snake and the winter produced by the Devas.” [Schrader, Op. Cit. p.302] What could this mean? What is the time period of that pleasant “perpetual summer”, and how long would the period representing that “great snake” last, just before winter?

The answer to these questions may be more complex than we would wish, and they assuredly cannot be found by simply asserting that the first individuals on earth who computed time, did it according to an agriculture calendar for the simple reason that no crop requires to grow for a period of six months. In other words, an agriculture society would require several plantings during such a lengthy period of time. However, why did such a people not require that their language express such further divisions of the year. How do you solve that anomaly? What is the fallacy here? What is the underlying assumption behind Dr Schrader’s considerations? Indeed, is it reasonable to assume that since agriculture requires precise timing, and its cycles are, for all intent and purposes, seasonal in character, it therefore must be the first form of monitoring time. This is a fallacious reasoning. Railroads also need to run on time: is that a reason to believe that train conductors were the first men to compute time. Indeed, it is quite a considerable jump to associate the origin of the “service of the gods, and the computing of

time” with the beginnings of agriculture, without consideration of any other cyclical course of development that might have engaged ancient man in the measuring of time.

6.1- THE THINKING OF THE EXUBERANT MINDS

“As before, let there be certain regions of the planetary body in which there is a magnetic force of direction along a line tending towards the sun. However, contrary to the previous case, let it be an attribute, not of the nature of the body, but of an animate faculty of the sort that governs the body of the planet from within, that as it is swept along by the sun, it keeps that magnetic axis always directed at the same fixed stars, except to the extent that it turns slowly away over the ages. The result will be a battle between the animate faculty and the magnetic faculty, and the animate will win...On the basis of these presuppositions, the planet’s Mind will be able to intuit and perceive the strength of the angle from the wrestling match between the animate faculty, which is designed to keep the magnetic axis in line, and the magnetic power of directing it towards the sun.”

Johannes Kepler, New Astronomy.

Ancient human beings are exuberant, curious, enthusiastic, tireless in their discoveries, until an evil form of government brutalizes them and reduces them to animal backwardness. Since there exists a natural elevating tendency, in the human mind, and an uncanny ability to inquire about how to determine some sort of proportionality between the cycle of human activity, and the awesome periodicity in the universe as a whole, it will become evident, in the following pages, that the practical time control feature of agrarian necessities could not have

been more conducive to “the service of the gods, and the computation of time” than the awesome experience of the human mind before the apparent eternal cyclical motion of the heavenly bodies. And the very essence of that relationship, as the expression of an elementary expression of Man created in the Image of God, is reflected in the principle of “Mind”, that LaRouche identified as the “fundamental principle of astrophysics” of Kepler. [EIR, December 17, 1999, p. 46] If, therefore, we wish to relive the first discoveries of mankind, in the spirit of Kepler, we must investigate his special kind of relationship, first and foremost, with respect to the singularities of the celestial dome the heavens.

Indeed, it was such a study of the Mind’s relationship to the heavenly bodies that provoked the great Indian thinker Lokamanya Bal Gangadhar Tilak to realize that any investigator who looked into the original home of the Vedas would require to lift his nose from the ground, away from self-evident things, if he wanted to discover how this ancient civilization established a living proportional relationship with the stars, and derived from that action a computation of time. However, the absence of explicit records, the rarity of physical traces, and the antiquity of the situation, are not really handicaps preventing us from making discoveries in such a matter. To the contrary this very lack of physical evidence forces us to look elsewhere, away from the pragmatic and utilitarian necessities of agriculture, for the cognitive principle that we are seeking to find. In point of fact, it is essential to realize, at this stage, that what is required most of all, in such an investigation, is that we be able to examine this idea of COMPUTING OF TIME from the vantage point of our thinking ancestor, but with the Mind of Johannes Kepler.

In other words, the proof we are seeking to establish, here, is not physical, but, conceptual, and epistemological in character, and it must lie within our own ability to reconstruct, and relive, within the ordering principle of a Platonic framework, an ancient conception of Hylozoic Monism; that is, “the Mind of the Sun” and the “Mind of the Earth” from the vantage point of the ordering principle of the universe which offers itself in proportion to the cognitive process of human reason in the image of God. This task, thus, can be accomplished with total rigor and absolute certainty, if, and only if, we are able to assemble the appropriate conditions for such observations to take place with respect

to what our ancient ancestor saw through his patient examination of singularities in the heavenly domain.

In reality, as we will show, the original computation of time required that three different calendars be discovered from three different latitudes on our planet, and that the knowledge of time must have been derived, necessarily, from that study of the angular motions of the stars with respect to man's changing position on earth. In other words, the knowledge of COMPUTING TIME came from the standpoint of a higher hypothesis requiring the discovery of a relationship between man's changing position on earth, and the apparent fixed stars in the universe. This being the case, the first knowledge of time must bring us back to the observations of an ancestor who discovered a way to apportion his own time with respect to the process of change in the universe as a whole.

This ancestor of ours discovered very early on that there were three different ways of measuring the angular changes of the stars, and was able to distinguish very unique characteristics which appeared to revolve in the celestial dome relative to three different positions on the earth. It is from such initial astronomical considerations, and the utilization of such celestial singularities, that the first calendar makers were able to identify the position of their habitat on the planet, determine that the earth was round, and establish three different ways of determining the division of the year. Only secondarily, was such a knowledge derived for the computing of planting, growing, and harvesting agriculture produce. This implies that the first revolution in human cognitive activity was established, not by so called hunters and gatherers, but, by the revolution of an astronomical-ocean going civilization.

From this vantage point, the reader should be aware that the original form of human economics is not HUNTING AND GATHERING, as is has been falsely asserted by British anthropologists. Quite foreign to the human behavior, HUNTING AND GATHERING is the competitive form of animal behavior reflecting the survival of the fittest ideology of DARWIN. Under the worse of conditions, HUNTING AND GATHERING is a savage and uncivilized way of surviving under harsh isolationist environmental condition, and oligarchical rule.

The oligarchical ideology of HUNTING AND GATHERING is also the economic expression of the distorted and perverse religious misconception where man is a miserable wretch who has been chased out of Paradise, and who has to roam the planes for the purpose of atonement. The truth of the matter is that man was chased out of paradise, all right, but by a natural cataclysm —an Ice Age- and subsequently found himself, in a nomadic state, roaming the great Plateau of Pamir, and other such unfriendly half deserted environment, in search of a new home, south of the Polar Circle. It is under such circumstance that the leading families of such a people have decided to remain forcibly in such hostile environment, and reduce their own people into becoming a nomadic horde which began to degenerate into near savage states by reducing themselves to chasing herds of cattle from water hole to water hole. This is another expression of what will later take the Kantian form of Protestantism where man is reduced to being a guilt ridden ‘WORM-MAN’ in the degenerate form of the sinner who must live in the desert in order to atone for his sins. The fascist lives of Tibetan monks are a good example of this inhuman degeneracy.

7.1- TILAK AND THE ARCTIC HOME OF THE VEDAS

In his book on the interpretation of Vedic Texts, and Legends, Tilak refers to the exercise of a higher knowledge with respect to the ancient Vedas; that is : “the North Pole and the Arctic regions possess certain astronomical characteristics which are peculiar to them, and if a reference to them can be discovered in the writings of the Vedas, it follows, in light of modern researches, that the ancestors of the Vedic Rishis must have become acquainted with these characteristics, when they lived in those regions, which was possible only in the inter-glacial times.” [Tilak, THE ARCTIC HOME IN THE VEDAS, Published by Tilak Bros., Poona City, 1956 p.42.] It is therefore not through a linguistic method, but through an astronomical method, that we can assign a chronological limit to the ancient writings of the Vedas, as well as to other ancient writings.

Ancient religious references to such celestial characteristics, found in the Rig-Vedas, and which are also confirmed by the first two Fargards of the Vendidad, the oldest known written historical documentary evidence of the last Glaciation period, can fairly accurately identify that a large colony of human beings were enjoying a very mild climate, and long summers, in the North Pole region of the planet, at the latest, sometimes between 10,000 and 9,000 years B.C.; and that such an Arctic civilization, which was without a doubt, a sea-faring civilization, may have lived in that region as early as 20,000 years BC. It is this earlier form of civilized astronomical and transoceanic culture which gave birth, more or less directly to the language group represented by the Indo-European peoples, and subsequently, to the ancient civilizations of Atlantis, Egypt, Greece, Iran, India, and possibly China.

8.1- THE THREE DIVISIONS OF THE YEAR

Before going into the actual Vedas descriptions of religious/poetic records concerning their ancestral Arctic Home, let us first identify for the reader, some crucial characteristics of the sky under which man is able to identify the essential chronometrical features of the three main locations of the northern hemisphere; that is, 1] the NORTH POLE REGION, 2] the POLAR CIRCLE REGION, and 3] the TEMPERATE OR EQUATORIAL REGION. What should be emphasized at the onset, because it is not obvious at all to the observer living in a temperate location of the planet, such as the United States, or Western Europe, is that the very notion of astronomical space-time is very different for a human being living in these three different areas, and becomes quite unique to the navigator who has acquired the knowledge of all three regions by his ability to travel across the Northern Hemisphere of the globe.

This means that only a navigator/astronomer of ancient times could have secured the knowledge of a true calendar. But, in order to better understand the complexity of the problem of determining a true calendar of the earth, without the need of mathematical instruments, let us look at the main chronometrical characteristics of each of these three regions, taken separately, and which are based exclusively on repeatable, and patient astronomical observations.

- **1- In the REGION OF THE NORTH POLE, people divide the year into two periods: one period of a single long day, which is the duration of a summer of 6 months of continuous sunshine, and a period of one long night of about 6 months, which lasts the entire duration of the winter. The summer season is also preceded, and followed by 2 months of constant dawn, and 2 months of constant sunset. This fact implies that the period of daylight is about 10 months, and the period of complete darkness, only two months. In other words, ONE YEAR CORRESPONDS TO ONE ENTIRE NIGHT AND DAY. Aside from this DAILY YEAR, the most extraordinary singularity of the heavens at the Pole is 1] that the zenith, the axis of the earth, and the Pole Star are in an identical position, and 2] that all of the visible stars in the sky rotate in circular and horizontal planes around that Pole Star axis.**
- **2- In the REGION OF THE ARCTIC CIRCLE, the long day and the long night [summer and winter] will always be shorter than six months, and always longer than 24 hours. For example, instead of dividing the year into a single day and a single night, the peoples of that latitude, living close to the ARCTIC CIRCLE, will divide the year into three distinct periods: one of which is a long day of two months [summer], the second is a period of a long night of two months [winter], and a third period of 8 months of nyctemeron days and nights, each of which will never be longer than 24 hours.**
- **3- In the TEMPERATE AND EQUATORIAL REGIONS, people will divide the year into 12 months of 30 nights and days [nyctemeron], each period not exceeding more than 24 hours each. The longest day of the year [more than 12 hours], will be in the middle of the summer, and the shortest day of the year [less than 12 hours], will be the mid-point of winter. Thus, the solstices can be determined in this third region of the planet. Similarly, the mid-points between these two extremes will represent the spring and the fall equinoxes when only two days, during the entire year, will each have a duration of no more than 12 hours of darkness, and 12 hours of sunlight each. This is the region from which the precession of the equinoxes can be discovered. In this region, the Sun and the stars rotate in oblique circular fashion.**

In summation, it becomes evident that, depending on what region of the globe man is living in, in the northern hemisphere, his written record, reflecting the angular motions of the stars, will express a division of the year which shall reflect one of those three types of very different yearly divisions, and thus, will reveal to him, by simple inspection of the celestial behavior, at which latitude of the globe he is living in, or through which latitude he is traveling across. In other words, this ancient astronomer/navigator is already aware that the earth is round. Similar conditions applies, but in an inverse arrangement, for a man living in the southern hemisphere of our planet.

9.1- AN ORIGINAL DISCOVERY OF SIMULTANEITY OF ETERNITY

Warren describes the splendor of the long Polar dawn, which, for the people living inside of the Polar Circle, would last for a period of no less than about 30 days and no more than about 60 days.

“First of all, low in the horizon of the night sky a scarcely visible flush of light. At first it only makes a few stars light seem a trifle fainter, but after a little it is seen to be increasing, and to be moving laterally along the yet dark horizon. Twenty four hours later it has made a complete circuit around the observer, and is causing a larger number of stars to pale. Soon the widening light glows with the luster of “Orient pearl.” Onward it moves in its stately rounds, until the pearly whiteness burns into a ruddy rose-light, fringed with purple and gold. Day after day, as we measure days, this splendid panorama circles on, and, according as atmospheric conditions and clouds present more or less favorable conditions of reflection, kindles and fades, kindles and fades, - fades only to kindle next time yet more brightly as the still hidden sun comes nearer and nearer his point of emergence. At length when for two long months such prophetic displays have been filling the whole heavens with these increscent and revolving splendors, the sun begins to emerge from his long retirement, and to display himself once more to human vision. After one or two circuits, during which his dazzling upper limb grows to a full-orbed disk, he clears all hill-tops of the

distant horizon, and for six full months circles around and around the world's great axis in full view, suffering no night to fall upon his favored home-land at the pole. Even when at last he sinks again from view he covers his retreat with a repetition of the deepening and fading splendors which filled his long dawning, as if in these pulses of more and more distant light he were signaling back to the forsaken world the promises and prophesies of an early return.” [Op. Cit., P.69.]

This is not an imaginary dawning on some distant planet of a fictitious solar system. This is the condition of astronomical observation which is powerfully impressed upon the mind of a Arctic observer located at the north-most point on the planet. There, the characteristics of the dawning lights will revolve laterally, like a long circular snake, day after day, as will do the stars at night, spinning around the Pole of the northern Hemisphere, in horizontal circular planes, never rising and never setting for the entire duration of winter.

And, Max Muller, in LECTURES ON THE SCIENCE OF LANGUAGE, Vol. II, captures the Immortal quality of this very special celestial event.

“The dawn, which to us is a merely beautiful sight, was to the early gazers and thinkers the problem of all the problems. It was the unknown land from whence rose every day those bright emblems of divine powers, which left in the mind of man the first impression and intimation of another world, of power above, of order and wisdom. What we simply call the sun-rise, brought before their eyes every day the riddle of all riddles, the riddle of existence. The days of their lives sprang from that dark abyss, which every morning seemed instinct with light and life. And again a new life flashed up every morning before their eyes and the fresh breezes of the dawn reached them like greetings wafted across the golden threshold of the sky from the distant lands beyond the mountains, beyond the clouds, beyond the dawn, beyond the immortal sea which brought us hither. The dawn seemed to them to open golden gates for the sun to pass in triumph and while those gates were open, their eyes and their minds strove in their childish way to pierce beyond the finite world. That silent aspect awakened in the human mind the conception of the Infinite, the Immortal, the Divine, and the names of dawn became naturally the names of higher powers.” [Quoted by Tilak, in ARCTIC HOME IN THE VEDAS, P.223.] And

one might add: the higher powers of participating in the original and unique experiment of SIMULTANEITY OF ETERNITY.

To a human being living in the Arctic Region, the most extraordinary astronomical discovery that could ever be made is the realization that at THE AXIS OF THE EARTH, THE ZENITH, AND THE NORTH STAR ARE IN THE SAME POSITION OF ALIGNMENT. What a curious fascination it must have been to those who discovered what humanity of later ages had never seen, or have not even thought of, that the seat where motion first began, the shrine from whence all of the stars were apparently hurled into circular motion around the center of the universe, was rotating right above their heads at the North Pole. What awe striking and profound significance it must have been for a human being to realize that such regular, and well ordered adjustment of the heavenly dome, such a constant revolution of heavenly bodies, was in alignment with the center of the earth. It is not difficult to imagine how this impression upon their minds must have imparted to them a most enthusiastic exuberance, and a most vivid sense of humility, and of learned ignorance, stemming from the most powerful PARADOX OF THE SIMULTANEITY OF ETERNITY; that is, the most powerful idea that they were living just below, and connected to, the CHANGELESS SEAT OF CHANGE. It is the exuberance of this discovery of principle that caused, in the human mind, the notion that the North Star was related the residence of God.

How enthusiastic and scientifically insightful it must have been to have overhead the constant reminder that you are connected to the unmoving center of the cosmic revolution. Standing at the North Pole, such a human observer could not have failed to notice that any direction away from this point seemed to cause a change in the motions of the celestial behavior, and forced upon him the realization that he was not only standing in alignment with the Heavenly Pole, but that he was also standing at the very center of the axis of the sphere of the heavens; a powerful inducement for him to become infinitely self-reflexive. From that moment on, human beings knew, who they were, because of where they were, in proportion with the universe, secured in the knowledge that they had located the only place on earth where the ZENITH and the AXIS OF THE EARTH are identical with the POLE STAR, and where they are in the central alignment with all of the stars which always revolve in horizontal planes around them, and all in apparent

equal distances from them. Any departure from this very precise point of the North Pole, by only a few miles, would at once confirm the absolute validity of their discovery: THAT THE EARTH IS ROUND, AND IS CONCENTRIC WITH THE HEAVENLY SPHERE. Such was the excitement of what could have been a human being's very first discovery of principle, because the North Pole is the country where all of its people are natural astronomers: the perfect place to invent the wheel.

10.1- HOW DID EARLY HUMANS TELL THE TIME AT THE NORTH POLE?

One of the curious questions that arise from such an extraordinary situation of observing the sky at the North Pole is the following. As the sun takes over a month to rise, and at least a few days before its full disk becomes visible on the horizon line, how can one tell the time during such a long period? You cannot say that the day starts at dawn and ends at sunset, because then you would have, paradoxically, to account for over a month for the sun to become fully visible. How, then can you mark the 24 hours of a single day during such a period of time, only by observing the sky? How can you determine the chronometry of hours, during a dawn or a sunset that can last up to of 60 days? You cannot. At least, you cannot do it by any strict astronomical observation. Can you do it, however, during a summer of 185 days, or a winter of 60 days? Yes you can, and in a most striking way!

When the sun is fully over the horizon at the North Pole, even a child can measure the division of a twenty four hour day by angular measurement of a shadow. You can do this by marking 24 equal divisions of 15 degrees each around a circle, and by projecting the rotating shadow of the sun against a stick planted in its center. In this fashion, when the sun revolves around your head for 6 months, or when the stars rotate during a two month period of complete darkness, without ever rising, or ever setting, you are able to compute time by means of a simple circular sun-dial, or a star-dial. In point of fact, such sun-dials are so easy to construct that, I am convinced, any underwater

expedition at the north Pole, today, would probably result in discovering a multitude of such circular dial artifacts constructed during the antediluvian period.

You might also find that such a construction represents a full cycle divided into 4 periods, 12 periods, or 24 periods. Invariably, however, you will find that the angular measure of a quarter of a circle will correspond to a period of a quarter of a day, six hours, and even that each hour corresponds to 15 degrees, but you will not be able to tell which hour is which? Interesting problem isn't it? The shadows give you a perfect way to determine the full cycle of 24 hours, and its divisions, as units of time, but, you are incapable of determining when the sun rises or sets, or when high noon occurs. Indeed, how do you determine the high noon mark on the circle, when the sun is at the same height all around the horizon for days on end, and only reaches its highest point of $23\frac{1}{2}$ degrees at summer solstice?

This means that you cannot have any astronomical conception of mornings and afternoons at the North Pole! The idea of Noon or Mid-night does not exist, as in our time references. Indeed, at the North Pole, Mid-night occurs six months after Noon. Obviously such a difference of time is meaningless for a person who marks time by nyctemeron days like we do. For the same reason that nyctemeron days do not exist at the North Pole, the idea of Noon, or Mid-night has no astronomical significance in terms of a 24 hour day. In fact the idea of a MID-NIGHT SUN is only a paradox for us, who are living in the lower latitudes. Now I think you are beginning to realize that the conception of astrophysical space-time is very special, at the North Pole.

It is important, furthermore, to investigate the question of the sun-dial at the North Pole, and attempt to determine what astronomical characteristic of the Arctic sky would lead you to identify a single day of 24 hours, as an expression of a unit for measuring time? Indeed, how can you tell time under conditions when neither the stars, nor the sun, rise, or set? Under such circumstances, you can begin to appreciate that, with a little bit of reflection, the first measuring unit of time, in the ARCTIC REGION, cannot derive from the astronomical phenomenon itself, but from the subjective intervention of a thinking human being; that is, by the cognitive realization that the motion of the stars are, in all appearance, circular, and horizontal, and that the most elementary

timing period would have to be cyclical, in the form of a single circular motion around the north Pole. Thus, the first computing of time is discovered with the circular motion of the stars, and the angular measurements expressed by units of division of a circle into degrees. In other words, time begins to be computed with the discovery of an INCOMMENSURABLE PROPORTIONALITY between the angular motion of heavenly bodies and the angular measurements of the circle, between the DAY OF THE GODS and the YEAR OF THE MORTALS.

From this vantage point, the sphere of the heavens is originally represented, in the human mind, in the geometrical form of CIRCULAR ACTION OF ANGULAR MEASUREMENTS of the horizon circle, and it is under such conditions that the calendar of 360 days, corresponding to 360 rotational actions of the horizon circle, will be expressed by 360 angular degrees of the circle. Only at the North Pole can this happen. This might be enough to reconcile man with God, by the fact that his discovery of time stems from his study of a powerful cognitive proportionality between the DAY OF THE GODS [a six month day, and a six month night] and a the DAY OF THE MORTALS [one cycle of 360 degrees]. But, how can one rotation correspond to 24 hours? This is the reason why the first North Pole calendar is in all likelihood a ONE DAY YEAR calendar with 24 hours corresponding to 360 degrees. Nychtemeron hours will be discovered by a navigator who will bring back to the North Pole the confirmation that their original discovery was right.

11.1- THE ZENITH FUNCTION

Tilak shows that if you have an observer standing at the North Pole, his ZENITH would correspond with the NORTH POLE, and his HORIZON would correspond to the EARTHLY, as well as the CELESTIAL EQUATOR. This circumstance is unique on the planet, and can only occur at the poles. As a result, all of the stars in the dome of the celestial sphere QPQ' will revolve around the observer in horizontal planes. [Figure 1. The celestial sphere]

Indeed, for an observer standing at the North Pole, there exists only two directions, north and south. Everything from the Pole to the extremity of the horizon is North, and everything beyond the horizon is south. There does not exist any notion of the cardinal points North, South, East, West. In fact the notion of south is so overwhelming that it is virtually impossible to conceive of East and West, or of the points of the equinoxes. In fact, the notion of the equinoxes can only emerge as the difference between P and Z is made greater, and nyctemeron periods of 24 hours can determine the points of connection of 12 hours of daylight, and 12 hours of night time, within a single day of the whole year. Since there exist no nyctemeron divisions during the long dawn, or during the long dusk, during the long summer, and during the long winter, there cannot be any determination of the equinoxes at the north pole, or near the Polar Circle.

However, when the observer is located under the position of the ZENITH at Z, the entire rotation of the heavens will be changed because the stars will now rotate around POP', and no longer around ZOZ'. The entirety of the celestial sphere will, at once be altered to such a degree that, the stars will no longer appear to revolve in horizontal planes, but in oblique planes. This astounding difference will cause a certain number of stars to be visible all night, as they rotate obliquely around the North Star, while a significant number of other stars will rotate in oblique circles, as they rise and set every night, more or less at the same time. In other words, when the position of Z and P are separated, and that difference becomes more accentuated as Z is moved further south, the horizon of the observer has changed entirely and has become H-H' instead of Q-Q', and the stars will appear to move along the oblique circles AA', HB', QQ', and CC'.

Something very important has taken place in this new situation. The configuration of the sky has changed considerably, and the observer is now able to determine time with the rising and setting of certain stars. In other words, as soon as you leave the continent of the North Pole Region, you are able to identify East and West, and tell the time and navigate by the stars!

12.1- ANCIENT ACCOUNTS RELATIVE TO THE NORTH POLE

The unique situation of an observer situated at the North Pole creates a special acquaintance with the dome of the heavens such that the stars never rise and never set, but always rotate horizontally around the zenith of his observation point which is identical with the axis of the earth. Of course, this situation reveals something quite unique with respect to our ability to discover the original Home of mankind. Warren puts it in the following cognitive way :” This appearance of the heavenly bodies could of course be found nowhere but at the Pole. If, therefore, we could anywhere in the world of ancient tradition find any statement of a belief that at the beginning of the world the movements of the heavenly bodies were different from their present movements, and particularly, if we should be able to find trace of a belief that the primeval motion of the stars was in orbits apparently, horizontal, this would certainly be a most striking, and cogent, and unexpected evidence that human observation of the starry heavens began at the Pole.”

The accounts of an original people coming from the North Pole region is expressed in many an ancient text, and quite often in very disparate regions of the globe. According to Warren, there exist in all major civilizations of Europe, the middle East, Southeast Asia, Asia, Ibero America, many written testimonies which have, one way or another, related to the North Pole as the original location, and the home of their original people. The following are only a few of such ancient accounts.

1.2- IRANIAN ACCOUNTS

According to the second Farguard of the Avesta, there is this most ancient and extraordinary Iranian account in this singular form of dialogue:

”O Maker of the material world, thou Holy One! What lights are there in the Vara which Yima made?”

“Ahura Mazda answered: There are uncreated lights and created lights. There the stars, the moon, and the sun are only ONCE A YEAR seen to rise and set, and A YEAR SEEMS ONLY AS A DAY.”

The ancient Iranians also relate to a CHINVAT BRIDGE between the earth and the heavens, which is located “IN THE MIDDLE OF THE WORLD” at the North Pole, and which is the Eden of the Iranian tradition, the Kvantras: “the central of the seven divisions of the earth, and the one in which men and the good religion were first created.” [Warren, Op. Cit., p. 156]

This demonstrates without any hesitation that this most ancient text is derived from the account of an observer located in the North Polar Region.

2.2- AKKADIAN-SUMERIAN ACCOUNT

It has been established by the 18th century French astronomer Jean Sylvain Bailly, HISTOIRE DE L’ASTRONOMIE ANCIENNE, 4 Volumes, 1775-82, (1789-1791), and TRAITE DE L’ASTRONOMIE INDIENNE ET ORIENTALE, that the AKKADIAN-SUMERIAN, the EGYPTIANS, and the INDIANS had established a common calendar which identified that their ancestors were initially located at the North Pole, sometimes between 6,000 and 12,000 B.C. It has also been recently reported to me, by Paul Gallagher, that according to a collaborator of Bailly, Gabriel Francois Dupuis, the astronomers of these ancient peoples had the same division of the sky, and had established their calendars according to the same stars. Similarly, in his BABYLONE ET LA CHALDEE, Paris, 1875, p.46, Joachim Menard reports that “according to the most ancient traditions, the country of AKKAD is considered to be the center of the earth; that is to say the location for “the summit of a mountain on whose apex is pivoted the heaven of the fixed stars.” In other words, the original Akkad is the circumpolar mother-country after which the Akkadia of the Tigro-Euphrates valley was named.

3.2- INDIAN ACCOUNT

First and foremost, the ancient Rig-Veda report that the motion of the heaven is like that of a wheel, and that the connection between the celestial vault and the earth is in the alignment of a common axis. Rig. Veda X, 89, 4. Indra is said “to separately uphold up by his power heaven and earth as the two wheels of a chariot are held by the axle.” [Tilak, THE ARCTIC HOME IN THE VEDAS, Poona City, 1956, p.60.] And Rig. Veda X, 89, 2, Indra “is turning the widest expanse of stars (varamsi) like the wheels of a chariot.” It is clear that if the writer of this text were to be observing the sky in some temperate or tropical latitude, the stars and the earth could not be described as moving like two wheels perpendicular to a common axle, for the simple reason that the stars would appear to be moving laterally, in half circles, rising in the east and setting in the west. For the Rig-Veda description to be true to observation, the north star, around which all the other stars rotate, would have to be the center of one wheel, which is at the zenith, and the horizon circle of the earth would have to represent the other wheel, whose center is located at the position of the observer, and at a right angle to the axle. Thus, the motion of the celestial hemisphere as witnesses by the writer of the Rig-Veda, could only have taken place in the immediate Circumpolar Region. Furthermore, Rig-Veda 1, 24, 10. Reports that the constellation of Ursa Major (RIKSHAH) is also referred to as being placed in a “high” (UCHAH) altitude, which is only possible near the North Pole. In this connection, Tilak makes the thoughtful remark that the original text does not speak of the stars rising and setting, but of their "appearing" during the night, and of their "disappearing" during the day. [Tilak, Op. Cit., p.61] [Similar accounts from other Ancient Indian writings are too numerous to report, so I will mention only the most relevant for our purpose here.]

The Hindus resort to the same idea as the Iranians when they identify in the Havrita that “A year of the mortals is a day and night of the gods, or regents of the universe, seated around the North Pole: their day is the northern, and their night is the southern course of the sun.” In Manu, I, 67, The text says explicitly: “a year (human) is a day and a night of the gods; thus are the two divided, the northern passage of the sun is the day, and the southern the night.” [Tilak, Op. Cit., p.63]

Elsewhere, in the Surya Siddhanta, it is written :” The gods behold the sun after it is once arisen, for half a year.” And similarly, the INSTITUTES OF VISHNU report: “The northern progress of the sun is a day with the gods. The southern progress of the sun is (with them) a night. A year is (with them) a day and a night.” It is clear that the only location on earth where the sun can be seen non stop during a period of six months, can only be at the poles.

Similarly, according to Frederik Klee, “What is most remarkable in the mythology of the North, is that it tells us that before the actual order of things [before the sons of Bor, that is the gods, had created Midgard], the sun would rise in the South, while nowadays, it rises in the East.” Indeed, it should become obvious to a thoughtful person that anyone who describes the sun as rising, or setting in the South, must actually be observing the phenomenon from the North Pole. [Klee, LE DELUGE, Paris, 1847, p.224]

4.2- JAPANESE ACCOUNT

According to a very ancient Japanese tradition, as reported in their most ancient book KO-JI-KI, the creators and the first inhabitant of our world were a god and a goddess whose names were IZAGAGI and IZAGANI. “In the beginning, standing on the bridge of heaven, they pushed down a spear into the green plain of the sea, and stirred it round and round. When they drew it up, the drops which fell from its end consolidated and became an island. The sun-born pair descended onto the island, and planting a spear, in the ground, point downwards, built a palace around it, taking that for the central roof pillar. The spear became THE AXIS OF THE EARTH, which had been caused to revolve by the stirring round.” [From Sir Edward J. Reed, JAPAN, Vol.I, p.31.] This extraordinary account of the creation of the earth is further confirmed by Emile Burnouf who reports that the ancient SHU KING of Japan had “seen a pearl-adorned turning sphere with its traverse tube of jade, and he determined the whole to a harmonious system around the movements of the Seven Directors.” [E. Burnouf, LA PIQUE CELESTE DE JADE ROUGE, in LA MYTHOLOGIE DES JAPONAIS D’APRES LE KOKU-SI-KYAKU, Paris, 1875, p.6.] This traverse tube is none other than the representation of the axis of the

heavens which rotates around the Seven North Stars of the Celestial Pole during the whole period of precession. In the *Revue des Deux Mondes*, Paris, 1834, Letronne reports that according to Japanese Cosmogony, “The predecessor, or “father”, of our present sun and moon, is represented as beginning his activities in the new-created world by repeatedly performing IN A HORIZONTAL PLANE, a circum-ambulation of the “Island of the Congealed Drop” [i.e. the Island of the North Pole]. Similarly, an ancient Chinese tradition believed that “the first man held the primeval sun and moon, one in each hand.”

5.2- CHINESE ACCOUNT

As Warren stresses in his *PARADISE FOUND*, “the Chinese terrestrial Paradise is described not only as “at the Center of the Earth’s ”, but also as DIRECTLY UNDER Shang-te’s heavenly palace which is declared to be at the North star, and which is sometimes styled “Palace of the Center.” Very probably, the historic designation of “the Middle Kingdom,” was originally a sacred name, commemorative of that primeval middle country...” [Warren, Op. cit. p.244] This is also consistent with the ancient Chinese tradition of burying their dead in alignment with the North Pole; that is, toward the original land from where their ancestors were born, and to which all generations must return, as was also practiced by the AINOS Japanese tradition. [According to Jean Sylvain Bailly, *LETTRES SUR L’ORIGINE DES SCIENCES ET SUR CELLE DES PEUPLES DE L’ASIE*, Paris, 1777, p. 236.]

6.2- MEXICAN ACCOUNT

The ancient Mexican tradition established that their ancestors came from the north and that the cradle of their race was located at the North Pole. There are accounts of the Aztecs which relate to a primeval time when the sun “LAID ON THE HORIZON AND MOVED NOT.” A misapprehension which is nonetheless very close to a deformation of the statement of Anaxagoras, where the sun is barely above the horizon for

a period of 6 months, and similar to the forgetful deformation of YEARLY DAY of the Hopi Indians. [In Dorman, PRIMITIVE SUPERSTITIONS, Philadelphia, 1881, p.330.] According to Warren, the North Pole was the residence of the God TLALOC.

“Thence come the rains and all streams, for TLALOC is the god of waters. The first man Quetzalcoatl, after having ruled as the king of the golden age in Mexico, returned by divine direction to the primeval Paradise in the North (TLAPALLAN), and partook of the draught of immortality. The stupendous terraced pyramid-temple in Cholula was a copy and symbol of the sacred Paradise-Mountain of Aztec tradition, which was described as standing “ In the CENTER of the MIDDLE-COUNTRY”. { Warren, Op. Cit., p. 247]

The idea of a common axis between the center of the earth and the center of the heavenly sphere is one of the most common recurrence for describing the original home of ancient societies. [(IM CENTRUM DES MITTELLANDS) from Luken, TRADITIONEN, P. 75: citing Clavigero, STORIA DEL MESSICO, Tome II, p.13-14.] Even among the Incas of Peru, there exists, in a Central Temple, a pillar located in the center of a circle, and divided by a diameter which is perfectly oriented East to West. [In F. Debry de Thiersant, DE L’ORIGINE DES INDIENS DU NOUVEAUX MONDE ET DE LEUR CIVILISATION, Paris, 1883, p. 125.] There are also many examples, throughout Ibero-America, where the temples and pyramids of the Mayas and the Aztecs are oriented toward the North Star.

7.2- EGYPTIAN ACCOUNT

It has been widely recognized that the Egyptian TA-NUTER, the “land of the gods” was located at the North Pole; that is, where the most elevated point in the north JOINS THE SKY. This relationship to the north is further confirmed by the fact that all of the Egyptian pyramids, without exception, have all of their opening passages on their northern face, and the angular position of their passage ways, especially the grand Gallery of the Great Pyramid, are perfectly oriented toward the North Star. This is extensively confirmed by the Pyramid Texts, which

is an exemplary demonstration of the fact that the pyramids were not tombs but, in point of fact, astronomical observatories.

[add reference to Imhotep...]

8.2- HEBREW ACCOUNT

Although there is, for the ancient Hebrews, no strict localization of the supreme God living in the circumpolar regions of the heavens, nor are there any direct reference, in the Bible, that Earthly Paradise was located at the North Pole, and that Jehovah is omnipresent in the universe [“Do I not fill heaven and earth”], they have nonetheless shared, in some measure, with the cosmological ideas, and the metaphors of these ancient times that THE PRIMEVAL EDEN WAS THE CENTER OF THE EARTH, THE UMBILICUS.

Also, as in the case of all ancient peoples of that age, the Hebrews who traveled North said they were going up, while those traveling South considered they were going down, and that, similarly, the idea of God “living on High” metaphorically referred, to the upper northern region of the heavens. From a similar standpoint, there is a very interesting reference in the Book of Job as to where God is located. In his lamentation, Job declares :”I go ... to the left hand where He doth work, but I cannot behold Him.” During old Testament times, all of the Semitic peoples indicated the East by “before”, the West by “behind”, the South by “right hand”, and the North by “left hand”.

According to SCHENKEL’S BIBEL LEXICON, Leipsic, 1879, Vol. 2, p.49, Dillmann writes: “Like the Hindus, Persians, Greeks, and the Teutons,...the Shemitic tribes spoke of a mountain of their gods in the far North {Is. xiv. 13; Ezc. xxviii. 14}; and even with the Jews, notwithstanding the counteracting influence of the Mosaic creed, traces of such popular belief continued to be visible [Ps. xviii], for example, when the North was being regarded as the sacred quarter.”

9.2- GREEK ACCOUNT

According to Diogenes Laertius, the ancient Greek astronomer Anaxagoras made this remarkable statement :”In the beginning, the stars revolved in a THOLIFORM MANNER.” [THOLIFORM meaning to revolve in a circular vault.] Then, there is the Greek, Anaximenes, who reports of a similar idea when he relates to the original revolution of the sky as the horizontal rotation of a “man’s hat” on his head.

Another remarkable statement by Anaxagoras points to the existence of a report from an observer who could only have been a navigator coming from the North Pole region, and who witnessed a change in the latitude of the Pole Star. Anaxagoras states that :”At first, THE POLE STAR, which is continually visible, ALWAYS APPEARED IN THE ZENITH, but later, it acquired a certain declination.” Warren here remarks, quite accurately, that “Here then, we have as a doctrine of the ancient astronomers the singular notion that, in the beginning of the world, the celestial Pole was in the zenith, and that the revolutions of the stars were around a perpendicular axis...When and under what circumstances was this alleged “declination” of the Pole imagined to have taken place? Was it gradual, or sudden? Did the ancients suppose it to have resulted from a movement in the regular order of nature, or from one in violation thereof? Was it to them a normal and ever on-going change, or was it the record of a natural catastrophe?” [Quoted by William F. Warren, in PARADISE FOUND, P.190-194.] Warren concludes that the only explanation must come from the relocation of mankind during the catastrophe of a deluge during a glacial period.

“Our hypothesis would lead us to expect the latter of the suppositions. The only rational and credible explanation of the declination is to be found in the transfer of the theater of human history from the circumpolar home to some land of lower latitude. Now, if during the prevalence of the Deluge, or later, in consequence of the on-coming of the Ice age, the survivors of the Flood were translocated from their antediluvian home at the Pole to the north slope of the “Plateau of Pamir”, the probable starting-point of historic postdiluvian humanity, the new aspect presented by the heavens in this new latitude would have been precisely as if in the grand world-convulsion the sky itself had become displaced, its polar dome tilted over about one third of the distance from the zenith to the horizon. The astronomical knowledge of those survivors very likely enabled them to understand the true reason of the changed appearance, but their rude descendents, unfavored with

the treasures of antediluvian science, and born only to the savage or nomadic life of their new and inhospitable home, might easily have forgotten the explanation. In time, such children's children might easily have come to embody the strange story handed down from their fathers in strange myths, in which nothing of the original facts remained beyond an obscure account of the mysterious displacement of the sky, supposed to have occurred in a far-off age, in connection with some appalling natural cataclysm or world-disaster." [Warren, Op. Cit., p.194]

There is also an account, in Plato's Timaeus, that a comet may have deviated [parallaxis] from its least action pathway, and hit the earth, causing general fire and flooding that engulfed the Atlantis, at about 9,600 B.C. But that would not be enough to cause a sudden shift in the axis of the planet. As the Egyptian priest identifies the case in the education of Solon, the story of Phaeton is not a myth, but a true story. As Plato reports: "And a very old priest said to him. "O Solon, you Greeks are always children, and there is not one Greek who is an old man." When he heard this, Solon said, "What do you mean by that?" "You all have young souls," said the priest, "because you possess in them not one old belief rooted in ancient tradition, nor any knowledge acquired by age. And the reason is this: there have been and will be many and various destructions of humanity, the greatest ones are caused by fire and water, and other lesser ones by many other causes. Even the story you tell about how Phaeton, the child of the Sun, having harnessed his father's chariot was unable to drive it along his father's pathway, and burned up everything on earth, and himself got killed by a thunderbolt, is but a mythical version of a true event. The truth is that a small deviation [parallaxis] in the [least action] pathway of the heavenly bodies around the earth sometimes results, after long intervals of time, in great destruction by fire." [Timaeus, 22,d.] The notion of "parallaxis" which Plato also uses in Statesman, 269, e. Signifies a small deviation by which the circular motion of a heavenly body is wrenched away from its least action course, and has caused its catastrophic course to be oriented toward the earth. There is another ancient "myth" which establishes that it was the son of Prometheus, Deukalion, whose universal flood extinguished this fire conflagration.

Notwithstanding the theories whereby the change in the declination of the Pole star may have been caused by a sudden and

cataclysmic change in the axis of the earth, the fact remains that the phenomenon is made more sensible and intelligible when one considers the change in position of a human observer on the surface of the earth, rather than to move the entire surface of the planet itself. It is more real to transfer the human horizon from the north Pole to a southern declination, than to transfer the mass of the Himalayas into the mid-western part of the United states in order to cause the shift in the axis of the earth. Even the theory of continental drifts could not have affected such a change in the axis of the planet.

The most extraordinary phenomenon, in all of this, however, is that the Havrita of the Hindu, the Akkad of the Akkadians, the Tanuter of the Egyptians, the Tsze-wei of the Chinese, the Onogorojima of the Japanese, the Kvaniras of the Iranians, the Tlapalan of the Mexicans, etc., are all located under the Pole Star which is situated at their Zenith, thus identifying the congruence between THE AXIS OF THE EARTH and THE AXIS OF THE UNIVERSE, which the Egyptians termed, “the spine of the earth,” what the Greek poets called, “the Pillars of Atlas”, and what Plato identified as “the Spindle of Necessity.”

From that standpoint, all of the early cultures of the world have a common cognitive relationship to astronomy as it relates to the Circumpolar Region the Earth; thus, reflecting a common heritage of mankind, a common distance between the intellectual and moral capabilities of all men, equally created in the Image of God. Such accounts therefore prove that the distance between the cognitive discoveries of those ancient peoples, with respect to the orbs of the heavenly bodies, are proportionately, in the same simultaneity of eternity, as the distance between all of the peoples of the earth today, a proportion which can only be measured by the common universality of the cognitive revolutions in the human mind.

13.1- EARLY MAN AND THE ORIGIN OF LANGUAGE.

Man does not speak as dogs bark! The nature of human speech is not aimed at mimicking the sounds of nature, although there exist many onomatopoeic words in all languages; nor is it aimed at expressing

emotions or pointing at objects, eventhough there are many interjections in all languages. Furthermore, although there are many resemblance between man and beast, the one great distinction between the two is the nature of METAPHOR. METAPHOR IS THE RUBICON THAT ANIMALS CANNOT CROSS.

In the following segment, I shall make an experiment with elements of ancient languages taken partly from some of the findings of Max Muller, and I will reorganize them in order to show how human speech, or verbal action, emerges for the purpose of expressing the power of METAPHOR, as opposed to expressing particular emotions or individual objects. It will be helpful, for that purpose, to use two opposing and irreconcilable views on the question, that of Adam Smith, and that of Godfried Leibniz.

Let us first establish what Adam Smith has to say about the origin of language: “The assignation of particular names to denote particular objects, that is the institution of nouns substantive, would probably be one of the first steps towards the formation of language. Two savages who had never been taught to speak, but had been bred up remote from the societies of men, would naturally begin to form that language by which they would endeavor to make their mutual wants intelligible to each other by uttering certain sounds whenever they meant to denote certain objects. Those objects only which were most familiar to them, and which they had most frequent occasion to mention, would have particular names assigned to them. The particular cave whose covering sheltered them from the weather, the particular tree whose fruit relieved their hunger, the particular fountain whose water allayed their thirst, would first be denominated by the words CAVE, TREE, FOUNTAIN, or by whatever other appellation they might think proper, in that primitive jargon, to mark them. Afterwards, when the more enlarged experience of these savages had led them to observe, and their necessary occasions obliged them to make mention of, other caves, and other trees, and other fountains, they would naturally bestow upon each of those new objects the same name by which they had been accustomed to express the similar object they were first acquainted with. The new objects had none of them any name of its own, but each of them exactly resembled another object which had such an appellation. It was impossible that those savages could behold the new objects without recollecting the old ones, and the name of the old ones, to which the new

bore so close a resemblance. When they had occasion, therefore, to mention, or to point out to each other many of the new objects, they would naturally utter the name of the correspondent old one, of which the idea could not fail, at that instant, to present itself to their memory in the strongest and liveliest manner. And thus those words, which were originally the proper names of individuals, became the common name of a multitude." [Quoted by Max Muller, Op. Cit., p.388]

A second extract, from Godfried Leibniz represents the complete opposite view. "Children, and those who know but little of the language which they attempt to speak, or little of the subject on which they would employ it, make use of general terms, as THING, PLANT, ANIMAL, instead of using proper names, of which they are destitute. And it is certain that all proper or individual names have been originally appellative or general."..."Thus I would make bold to affirm that almost all words have been originally general terms, because it would happen very rarely that man would invent a name, expressly and without a reason, to denote this or that individual. We may, therefore, assert that the names of individual things were names of species, which were given PAR EXCELLENCE, or otherwise, to some individual; as the name GREAT HEAD to him of the whole town who had the largest, or who was the man of the most consideration of the great heads known." [Quoted by Max Muller from Leibniz, NOUVEAUX ESSAIS, Book III, p.297]

Now, let us look at each of those two approaches, and proceed to determine what each one is attempting to tell us. In order to have the best appreciation of each case, the most satisfactory way to approach them seems to be to enter inside the mind of each, Adam Smith, and Godfried Leibniz, and to internalize each of those two methods with the purpose of discovering what underlying assumption makes one, or the other, believe that their method is the true method of creating an original language.

The extract of Smith gives us a very good reading of how the British mind works, with respect to the formation of thought and language. It represents a modern version of the Story by Herodotus about the experiment of King Psammetichus of Egypt. As the story goes, the king took two new born babes, put them in a lonely hut, and had them guarded by a herdsman who fed them with goat's milk, and was

never to speak to them, because they were never to hear any human language whatsoever. The astute Monarch figured that, left to their own device, the children would, in due time, yield the secret of man's original language, and thus, by authenticating the spontaneous voice of nature, they would supply nothing but the true primeval language of their forefathers.

Two years had passed, and not a sound was uttered from the children until, one day, the goatherd came to the hut to give the children their daily portion of goat's milk, and, no sooner had he opened the door, that the two children ran toward him, holding out their little hands, and crying out together "BEKOS"! The herdsman did not pay any attention at first, but when he heard them repeat the same word, day after day, he reported the matter to the King who immediately asked that the children be brought to him.

When the king heard the children say the word, he asked his Greek advisors which language this word belonged to, and he was told that "BEKOS" was the Phrygian word for "BREAD". Impressed by what he heard, and convinced that there was no more reasonable request, on the part of the children, than to ask that their portion of milk be accompanied with bread, King Psammetichus immediately concluded, upon the strength of this evidence, that the test was conclusive, and that, therefore, the Phrygian people were, indeed, the ancestors of mankind, and deserved the palm of antiquity for having initiated the first language of humanity.

However, the Greek historian, Herodotus, who reports, tongue in cheek, on this whole affair, seems to be inclined to think that there may have been more to the story than what he had reported, and he feels the necessity to alert his reader, by adding that "the Greeks often tell foolish stories like this one"; thus, intimating that king Psammetichus might have been fooled, unless he wished for a second opinion, since the Greek philologists, who were known to be favored at his court, might have concluded too quickly in favor of Greek vanity, and acted to humble the pride of the Egyptian king, by weighing the matter in favor of their own Greek ancestry.

Whatever the reason, Herodotus does not choose to pursue the outcome of a second interpretation. However, one might imagine what it

could have revealed. Indeed, one could suppose that the king wished to obtain this second opinion, and demanded that the goatherd be brought before him to give his own interpretation of the experiment. In which case, the herdsman would testify that, according to him, the calling of "BEKOS" by the children did not really come as a surprise to him, that such a spoken utterance needed not come from as far as Phrygia, and that its meaning was not so strange in these parts of Egypt, since what the children kept repeating, was, after all, nothing else but the natural imitation of the sounds that they heard, day in and day out, during more than two years, from the bleating of the goats!

The children were expressing, like parrots do, the simple linear connection between their hunger and the object of their fulfillment, a simple form of repeated similarity. If one examines the Greek word BEKOS, he will find that it has the same root as the word BAKING in English. It would have been extraordinary, indeed, if the children had been able to make the non-linear connections between the required ideas of wheat, oven, fire, mill, plowing, irrigation, Shadoof, Nile River, etc., in order to form the word BAKE. The whole national economy of Egypt would have been required!

The story, however, is useful for our purpose here. First, the emphasis is put on the individuality of the object named, and on the sensual perception that the subject has of that object. The original action of inventing a word on the part of the so-called "savage" seems to proceed from a mind which is empty, a sort of clean tablet on which nothing has yet been written, some sort of TABULA RASA, where the only things that seem to activate his mind are the result of impressions coming from the outside world, when they are captured through his senses, and when they are repeated in similar situations. As Leibniz puts it: "The association [of ideas] of the brutes is merely like that of simple empirics, who claim that what has happened sometimes will happen also in the case where that which strikes them is similar, without being able to judge whether the same reasons hold good. This is why it is so easy for men to entrap brutes and so easy for simple empirics to make mistakes." [Leibniz, SELECTIONS, Ed. Charles Scribner's Sons, N.Y. 1951, p.371] The problem with this Aristotelian view, is that it does not reflect the apprenticeship of human cognition; it rather reflects how animals should be trained to learn a language. Repeat after me... From

that standpoint, the underlying assumption of Adam Smith clearly implies that man is nothing but an animal.

On the other hand, the approach of Leibniz implies that it is the human mental process of creating METAPHORS which first supplies the general ideas, the which are expressed by the cognitive use of GENERAL TERMS. As we shall demonstrate with several examples, these GENERAL TERMS will be generated by what the philologist calls ROOTS, and sometimes even COMPLEX ROOTS. Those PRIMITIVE ROOTS will represent the original material residues that form the fundamental elements of all human speech. From that standpoint, the ROOTS of a language should be considered as the outward sign, the original incarnation, of the human faculty of Reason.

1.2- THE ORIGIN OF THE WORD CAVE

First of all, let us look at the word CAVE that was denominated by the savage of Adam Smith. This is as good an entry point as any other into the subject matter. Let us see, how the term makes its earliest appearance in the most ancient languages of mankind. First of all, the term CAVE is found all across Europe and Asia, in nearly every Indo-European language. How could such a name have arisen in language? In Latin, CAVE is called ANTRUM, CAVEA. The name ANTRUM really means also INTERUM. In Sanskrit, the word ANTR has the meaning of IN BETWEEN, or WITHIN. In French you have ENTRE which means IN BETWEEN, and you have also ANTRE, which means CAVE. So, we have originally ANTRUM meaning what is in between, what is within, or inside of the earth. Also the Sanskrit ANTRA means entrails, and the Greek ENTERON, will signify things that are within. The Latin CAVEA means cavity, but also the verb CAVEO means to protect, to take care of, and to be careful.

From the vantage point of the general ideas of inwardness, within, and in between, the reader can begin to reconstruct the original intention of the formulator of such a word as CAVE, and realize that far from having a particular cave in mind, the ancient poet chose a word which evoked the universal quality of human needs. For example,

the Greek KOILAS represents a cave, a hollow, or a hole, a cavity. Also KOILIA, is the cavity of the stomach where the fetus is developed, the covered area where it is safe and protected. The universal idea of being covered and protected is internalized in the mind of the creator of that word, even before the notion of hole in the ground, can become a particular object perceived by the senses.

As the reader can see, if you internalize the underlying assumption of Adam Smith, it will be difficult to follow this process altogether, simply because, from his standpoint, man can only perceive empirical individual objects, and real universals cannot be formed by the accumulation of such individual perceptions. This process described by Smith may be absolutely correct as far as it is applicable to individual linear perceptions acquired by animals, but it has no place in human cognition.

How can the proof of a discovery be established when there is no evidence of an individual physical reality? This is a real problem for Aristotelians. This is why the principle of reason invoked by Leibniz demands that the apprenticeship of language be apprehended as a complex mental function which requires that man be equipped with a well-tempered form of thinking, and a corresponding physiological vocal apparatus for speech.

This implies that even when you don't have a physical proof of the existence of a well-tempered physiological apparatus, you can discover the proof of its existence in another way. When we are not capable of establishing a definite PHYSICAL PROOF of the process of a historical event that has taken place at a given time, or of some physical existence, it is crucial that we may be able to resort to a proof by SUFFICIENT REASON, and establish how it MIGHT HAVE OCCURRED by a natural complex function of cognition. Thus, eventhough it is impossible to demonstrate by physical means the steps by which diverse discoveries HAVE OCCURRED, if we are able to show, from the natural principle of reason, how certain non-linear configurations are constructable, then, the mind will be even more satisfied by the joyful playfulness of its universal discovery by cognition than by the rock solid proof of any physical evidence.

If Adam Smith had made the distinction between man and the brute, for example, he would also have seen that CAVUS also meant KOILOS, hollow, in Greek, and that originally the conception was the same, which meant similarly, CAVE, a CAVITY, a HOLLOW, a VAULT, and thus, the VAULT OF THE HEAVENS from which was derived the modern Latin COELUM, heaven, or in French CIEL, which is the vault covering, and protecting the earth. Would it not be fascinating if someone were able to make a cognitive connection between the motions of the heavenly bodies and the beautiful cave paintings of the Cro-Magnon, in Dordogne France?

What must be emphasized here is that the difference between man and animal must be locatable in the original formation of language and art. But, how do you discover this? The only way to discover this is not by looking at the object of individual perception, it is by looking at language with the scrutiny of your THIRD EYE; that is, with the mental eye which looks through the relationship between our perceptions and their universal qualities relative to the requirement of human development. Then, through that relationship, general ideas become self-conscious; which is not only expressing a step above the brute, but which expresses through the power of reason, the reality of a different species, in a different world.

2.2- THE ORIGIN OF THE WORD LOGOS

Let us take another example, from that non-linear perspective, and discover, this time, the generation of terms from the point of reference of Plato's HIGHER HYPOTHESIS; that is, how can self-consciousness be expressed in the genesis of language?

Take the word NAME, and examine its original emergence in different ancient languages. In Sanskrit, the word for NAME is NAMAN, in Latin, NOMEN, and in Gothic, NAMO. Both NAMAN and NAME are derived from the root GNA, which means to know, and originally meant: that by which we know something. Thus, at the very formative origin of the Indo-European languages, the verbal action of NAMING cannot be separated from the action of THINKING; and therefore NAMING cannot have any meaningful existence outside of the

thinking process that produces it. NAMING OF A THING means the MAKING OF A THING KNOWABLE; and only man is capable of that cognitive power which is totally different from the perception of the brute.

Now, let us reflect on the previous steps. What name would you give to this higher reflection? The Greeks called it LOGOS; the well tempered unity of thinking and speech. Thus, LOGOS is the fundamental connection between naming and thinking, and the two cannot be separated: it is as though thinking was a way of naming something in silence, while naming is thinking something by means of speech. The demonstration of how this works can be made exceedingly clear in the following way.

Take the original Greek meanings of the word LOGOS. This word, LOGOS, does not only mean language, but also means reason. In other words, again, the human SPEECH is not separable from the THINKING process that produces it. This is how the Greeks discovered the way to generate ideas (EIDOS), the general forms of things in the mind, what Leibniz called SPECIES.

It was to identify the divine Spark of Creativity that Saint John used the metaphor of LOGOS as an expression of the incarnation of God in the creation of the Universe: “In the beginning was the LOGOS, and the LOGOS was with God, the LOGOS was God.” [John, Chap. I, 1.] Thus, by virtue of being created in the image of God, the first poet of the Greek language created LOGOS as the incarnate of the spirit of God, as the first metaphor which carried, within itself, the seed of growth of everything else, of all that is created by human reason which can be classified in universal knowledge. From that initial seed crystal, all of the Indo-European peoples generated the sciences which they called Cosmo-LOGY, Geo-LOGY, Bio-LOGY, etc., and even its own study of Philo-LOGY, and Epistemo-LOGY.

Furthermore, it was not only known to early man that LANGUAGE and REASON were the two distinguishing characteristics of human beings, but those very features of human identity were also explicitly denied to the animals. In other words, the unity of speech and reason in LOGOS also had the purpose of excluding all animals from that process, and that is the reason why the Greeks used the word

ALOGOS as the proper name for brute; that is, to signify that the animal is incapable of **SPEECH** and of **REASON**. Indeed, the privative **A** before the word **LOGOS** signifies: all that is instinctive and irrational, as opposed to what is intelligible and reasonable.

However, it is not with disdain toward animals that the ancient poet did this, but out of love and equanimity; because with reason also comes responsibility, and that which acts by instinct cannot be made reasonable, and cannot act with responsibility. This is why it were better to express our understanding, and loving appreciation of those animals who attempt to imitate human language, out of affection and deference for us, rather than to falsely attribute to them a wrong faculty, unfit for their nature, and whose responsibilities would only make them miserable. As an example of how an affectionate cat may learn to speak, I might cite my own cat Figaro, who greets me every night, when I get home, with an almost perfect **ALLO**: and he **KNOWS** what he is doing also!

Although the ape can make use of his hands, manipulate some primitive tools, walk upright, and be taught some rudiments of language, all of which giving the impression that he is some sort of **HUMAN SAVAGE**; the truth of the matter is that this is only made credible by a number of human beings, who are themselves half bestial, and who are merely making external comparisons, the results of which are abusive for both animals and humans. It is fortunate, however, for both human intelligence, and for the blissful ignorance of animals, that God separated, into two different species, the reasonable and the instinctual. Thus, in the very process of originating his ancient language, the first poet of Greece saw fit to identify, in a most appropriate way, that the word **LOGOS** needed to establish that fundamental difference between man and animal.

14.1- HOW THE MYTH OF THE ARYAN PEOPLE WAS CREATED.

What is the meaning of the root **AR**? **AR** is the source of the word **ARYA**, which means **TO PLOW**. The Greek and Latin equivalents are **AR-OTOS**, fieldwork, and **AR-ATRUM**, plow. To plow is also expressed in Lithuanian by **AR-TI**, in Ukrainian by **ORA-TI**, in Gothic

by AR-JAN, and in English, the expression is to EAR the land. As we shall see, Max Muller does not ignore that the radical AR has all of those meanings, but he will use this root to create an abominable fraud.

On the other hand, Sanskrit will derive from AR the meaning of rudder, in English we find OAR as an instrument to plow the sea. The Greek will also use AR for ERETES, a rower, in Latin RAMUS, in Old Irish RAM, and in French RAME means oar. Thus plowing and rowing have similar origins, probably because these were the instruments that characterized an agriculture and sea-going people. Also there exists an interesting mixture of the two meanings in the case where the Sanskrit word PLAVA does not mean plow, but means ship, and the Greek term PLEO means to navigate. No matter how one looks at the comparative philology of those terms, they both invariably point to an agriculture and sea-going people.

However, Muller will insist on deriving another meaning of the word ARYA, which he fabricates out of thin air, and which will be made to represent the NATIONAL NAME OF THE WHITE RACE. This is where the fraud of the Aryan Race ideology came from. While giving lip service to the Leibniz PRINCIPLE OF REASON, and to the Christian principle of MAN DIFFERENT FROM THE ANIMAL, Max Muller, whom we have referenced and quoted above, was perpetrating one of the greatest frauds in recent history, a fraud for the benefit of the imperial interests of the British Crown. The discovery of this fraud will reveal how he used the SCIENCE OF LANGUAGE to perpetrate his deed. The reader should know that Max Muller has been the initiator of the Myth of the Aryan race, a most pervert fabrication created by THE Scottish freemasonry of British Intelligence, and which is still undermining the cultures of India and of America to this day.

This is not simply a naive and insipid interpretation of a word, as shown by the case of the sheep sound of BEKOS interpreted to mean bread; this is a deliberate attack against the sovereignty of India as a nation state and a typical divide and conquer tactic devised by the British oligarchy, and the British East India Company.

According to Dinesh Agrawal, DEMISE OF ARIAN INVASION THEORY, Internet, 2000. "Max Muller in fact had been paid by the

East India Company to further its colonial aims, and others like Lassen and Weber were ardent German nationalists, with hardly any authority or knowledge on India, only motivated by the superiority of German race/nationalism through white Aryan race theory. And as everybody knows, this eventually ended up in the most calamitous event of 20th century: the World War II.” The same Agrawal reports that it was Max Muller, in 1853, who introduced the word “Arya” into European languages to identify a “racial and linguistic group” of white agriculture-nomadic people which had reportedly invaded and destroyed the Ancient Hindu civilization. He quotes Max Muller as refuting “his own theory”: “I have declared again and again,” writes Muller, “that if I say Aryas, I mean neither blood nor bones, nor hair, nor skull; I mean simply those who speak an Aryan language...to me an ethnologist who speaks of Aryan race, Aryan blood, Aryan eyes and hair, is as great a sinner as a linguist who speaks of a dolicocephalic dictionary or a brachycephalic grammar.” [Max Muller, BIOGRAPHIES OF WORDS AND THE HOME OF THE ARYAS, 1888. P.120.]

However, in other locations, Muller will not hesitate to expound his racial views. For example this idea of a One World domination: “In continual struggle with each other and with Semitic and Turanian races, these Aryan nations have become the rulers of history, and it seems to be their mission to link all parts of the world together by the chains of civilization, commerce, and religion. In other word, they represent the Aryan man in his historical character.” [Max Muller, A HISTORY OF ANCIENT SANSKRIT LITERATURE, New Delhi, 1993, p.8] Isn’t that what Hitler was planning to do? I wonder if George Bush’s “million points of light” could shed any light on this?

Though an intelligent philologist, Muller, owing to his defective racial prejudice, will deliberately distort facts about the name of Aryas that he finds in the Rig-Vedas, and will use his knowledge of ancient languages to distract his reader with smoke and mirrors, and create a fraud of monumental proportion.

However, just as you can discover the workings of the PRINCIPLE OF SUFFICIENT REASON in the formation of ancient language, just as well, you can also discover how ancient language can be distorted, and be put to use for an evil purpose. In The following

lines I shall demonstrate how Max Muller blurred the comparative philological connections between different Indo-European languages by arbitrarily transferring phonetic similarities into blood and soil axiomatic assumptions. Muller writes:

“ARYA is a Sanskrit word, and in the later Sanskrit it means NOBLE, OF A GOOD FAMILY. It was, however, originally a national name, and we see the traces of it as late as the Law-book of the Manavas, where India is still called ARYA-AVARTA, the abode of the ARYAS. In the old Sanskrit, in the hymns of the Veda, arya occurs frequently as a national name and as a name of honor, comprising the worshippers of the gods of the Brahmans, as opposed to their enemies, who are called in the Veda DASYUS. Thus one of the gods, INDRA, who, in some respects, answers to the Greek ZEUS, is invoked in the following words (Rig-veda, i. 57, 8): “Know thou the Aryas, O Indra, and they who are Dasyus; punish the lawless, and deliver them unto thy servant! Be thou the mighty helper of the worshippers, and I will praise all these, thy deeds, at the festivals.” [Op.Cit., p.246-47]

First of all, the statement of Muller is strictly constructed to emphasize, and for no apparent reason, the national identity of the name of ARYAS. He repeats “NATIONAL NAME” twice as if to emphasize that this meaning of the word is frequent in the Rig-Vedas, but the only trace that he can account for, can only be found once, in a late edition of the ARYA-AVARTA, and does not even imply the notion of a national character. Why such an emphasis, and why is there no account of this “NATIONAL NAME” in the original texts of the Rig-Veda, or elsewhere? The evidence provided by Muller is so thin that no serious philologist would risk his judgement on so poor evidence, unless he were driven by some ulterior motive.

Secondly, Muller also implies that the ARYAS and the DASYUS were of different nationalities, yet, nothing in the Rig-Veda quotation suggests that this is the case. These were, in fact, two tribes belonging to the same people. These omissions, however, have alarming implications and carry with them very grave consequences. Indeed the creation of this myth has had the cultural effect of dividing India between Aryans and Dravidians, a division which has been politically initiated and exploited by British colonialism since its inception, and has provided the ground for the creation of the Nazi ideology, which still haunts the

streets of America today, in the form of the cult of white supremacists and the Ku Klux Klan.

After insisting several times more that ARYAS is a “NATIONAL NAME”, and, again, without any proofs, whatsoever, Muller then must find evidence that the Aryans went westward. Muller then constructs the avenues by which the so-called Arias found their way to Germany. So, short of providing the required information from the language source of India, where only one source was found in the ARYA-AVARTA, Muller finds one reference, in the ZEND-AVESTA of the Zoroastrians of Iran, then a reference in Herodotus who identifies the Medians as ARII [VII.62], next an inscription from Eudemos, a student of Aristotle, who speaks of the “Magi and the whole Aryan race”, which smells of a forgery, then in Armenia and Albania, where ARI is stretched to mean Iranian, and finally “in the eastern part of Germany, near the Vistula, with a German tribe called ARII [refuted by Grimm]. And as in Persia we found many proper names [names not provided] in which ARYA formed an important ingredient, so we find again in German history names such as ARIOVISTUS.” {Op. Cit., p.254} This is all that Muller has to build his case of the ARYAN race myth. At that rate, why not also include the Greek ARIANE, daughter of King Minos, who provided Thesee with the thread that helped him escape from the Labyrinth; or even add the barbarian ARIUS who introduced the heresy of the non-divinity of Christ during Gallo-Romain times?

This is the theory which claims that the Indian tradition of an Aryan invasion of Northern India. However, Dinesh Agrawal says that “nowhere in any of the ancient Indian scriptures, or epics, or Puranas, etc., is there any mention of this A.I.T.(Aryan Invasion Theory)”...” There is no evidence in any of the literature which indicate any Aryan-Dravidian, or North-South divide, they were never culturally hostile to each other”...”Nowhere either, in the religious scriptures or by tradition the word Arya denotes a race or language. To impose such a meaning on this epithet is an absolute intellectual dishonesty, deliberate falsification of the facts, and deceptive-scholarship.” Case closed.

15.1- THE TRUTH ABOUT A PEOPLE THAT SURVIVED A DESTROYED CIVILIZATION.

In his dialogue on LAWS, Book III, Plato develops very important insights into the issue of what appears to be a primitive society of man. After initiating a conversation about the origin of laws and of legislative institutions in society, Plato addresses the question of the survivors of civilizations that have been destroyed in the past. He makes the point that one can discover the derived nature of a savage society through the act of remembering what has been lost from the previous civilization, in its art and science implements; that it is from such a LACK OF MEMORY that primitive society can emerge in a barbarian depopulated form.

This does not imply that the discoveries of rude stone implements buried in the soil is a proof of the savage origin of its former inhabitants; it is only through the EXPLICIT LOST OF INTELLIGENCE, in the use of such implements, that man can, after many vicissitudes, relapse into savagery: the which is then caused more by a corruption of their ability to discover, than by the hostile and primitive condition of their environment. In other words, FROM THE VERY BEGINNING, MAN IS MAN BECAUSE HE IS A DISCOVERER. THUS, A SAVAGE SOCIETY WILL REAPPEAR EACH TIME, IN THE BARBARIC FORM OF APPARENT PRIMITIVE LIFE, WHENEVER IT HAS LOST THE MEMORY OF ITS PAST DISCOVERIES.

PLATO'S DIALOGUE: LAWS III

“ATHENIAN: So enough on that question; but, now, what were the origins of constitutions? I wonder if the easiest and best way may not be this?

CLINIAS: Which way?

ATHENIAN: The same way that we usually use when we seek to examine the progressive way in which a city develops in virtue, or degenerates in vice.

CLINIAS: And that way is?

ATHENIAN: In my opinion, it is by embracing in one glance the infinite lapse of time, and by examining the changes that have occurred during that entire period.

CLINIAS: Please explain yourself.

ATHENIAN: Well, since men have lived in cities for a very long time, do you think you can represent the duration of that time?

CLINIAS: Assuredly, this is not going to be easy.

ATHENIAN: But, you must admit that it has been an extremely long and incommensurable period of time?

CLINIAS: There is no doubt about that.

ATHENIAN: And you will surely grant that thousands and thousands of cities have come into being during that time, and no less a number have ceased to exist? Moreover, every form of constitution has repeatedly appeared, in one form or other. Sometimes a small city has grown larger, and a larger grown smaller; sometimes the best city has become worse, and the worse became better.

CLINIAS: Undoubtedly.

ATHENIAN: Thus, we have to discover the cause of such variations; and in it, we may possibly find the key to the primary origin of constitutions, and of their modifications.

CLINIAS: A happy thought. We must endeavor to do our best, you in expounding your thoughts on the subject, and my friend and I, by keeping pace with you.

ATHENIAN: Then what view do you both take of the ancient legends? Have they any truth behind them?

CLINIAS: Which legends might you mean?

ATHENIAN: Those which tell of repeated destructions of mankind by floods, pestilence, and from various other causes, which leave only a handful of survivors.

CLINIAS: Oh, that kind of story must be perfectly credible to any man.”

Plato, here, reasserts the hypothesis that he had developed in the {Timaeus}, whereby mankind had suffered many near-extinctions, in past times, caused either by natural catastrophes, or caused by man himself. The history of mankind is filled with such man-made disasters, and that is the reason why so many peoples in the world have myths and legends that tell of their ancestors having been destroyed. These stories are not myths; they are true stories. In fact, the entire history of mankind is riddled with such repeated near-destructions caused primarily by oligarchical control and deliberate reduction of human population. This is the reason why the relative population density of the planet has not significantly increased until after the Italian Renaissance in the 15th century, and the institution of the first sovereign nation state created by Louis XI of France.

Witness the so-called myth of the Greek goddess of justice, THEMIS, and of her son PROMETHEUS. In Greek mythology, there is a tradition illustrated by the tragedy of Aeschylus, PROMETHEUS BOUND, which tells the story of how PROMETHEUS defied the gods of Olympus, by bringing to man the principle of discovery in arts and science. Because such gift to man had the effect of giving him freedom, and increasing his relative population density, the ruling families condemned PROMETHEUS to be chained to a rock, and be exposed to all men as the eternal victim of the oligarchy. This is not a myth, this is a true story. This is exactly the historical reality of repeated cases of human courage, represented by real individuals who were driven by

love of justice, AGAPE, and who were, in repeated ways, destroyed by oligarchies who wanted to control and reduce population growth throughout history. This is also the true story of Jeanne d'Arc of France.

Moreover, in order to further deviate from the normal course of human growth, the oligarchs of Olympus, transformed THEMIS, the goddess of Justice, into the first “Malthusian” Goddess of reduction of population, and attributed to her the idea of launching the Trojan War, with the explicit purpose of reducing the excess of Greek population. The principle of THEMIS-JUSTICE will be further subverted by replacing it with the DEVIANT DELPHIC PRINCIPLE, known as the Delphic Oracle. In fact, the Olympian oligarchy twisted and deviated the well ordered function of THEMIS into becoming the inventor of the rule of law, and the inventor of oracles, and turned her into the protector of the Cult of Apollo, and made her the patron of the Pythie Oracle at Delphi.

In Egypt, similarly, the principle of MAAT has been subverted by the identification of the goddess of Justice, MAAT, with the death cult of ISIS. This point of Ancient mythology is therefore very important because it reflects the constant attempts by an oligarchy to deviate from the course of the force free pathway of reason throughout history. The question is: Are we going to indefinitely repeat the same mistakes of decimating mankind, again and again, or is mankind finally going to learn from these repeated destruction? Thus, the historical significance of this Platonic dialogue is precisely to afford mankind the ability to internalize the state of mind of humanity at a time immediately following such a catastrophe, and to make the political decision to change this state of affairs.

“ATHENIAN: Very well, let us suppose one of those various exterminations that which did the Flood once affect.

CLINIAS: And what is the point you would have us observe about it?

ATHENIAN: That the few who then escaped the general destruction must all have been mountain shepherds, mere scanty embers of humanity left unextinguished among their high peaks.

CLINIAS: Why, obviously.

ATHENIAN: And of course, men like these, were bound to be unfamiliar with the crafts at large and, above all, with the tricks of city dwellers for overreaching and outdistancing one another, and the rest of their devices for mutual infliction of mischief.

CLINIAS: The probabilities are certainly on that side.

ATHENIAN: Now may we assume that, at such a time, there is a total destruction of the cities situated in the lowlands, and on the seacoast?

CLINIAS: We may, no doubt.

ATHENIAN: And we may add that all implements are lost, and that any discoveries of principle due to the science of statesmen, or other specialists, all vanish at such a time? For to be sure, my dear sir, if such inventions could persist permanently in their present excellence, how could there ever be the rediscovery of anything?"

We are now at the very heart of the matter: Plato establishes the survival of mankind on the basis of the necessity of reliving lost discoveries of principle that were initially made in ante-deluvian times. The issue is not so much how many times humanity had to reinvent elementary forms of technology, or how many times they had been destroyed in the past, or even which types of technologies had been lost. The issue is that what characterizes humanity is its capability of reconstructing lost discoveries of principle by reliving how they had been discovered in the past. Such is the key for the continual survival of humanity. When this condition is lacking in a people, then a barbarian society has emerged.

“CLINIAS: As much as to say that we must take the men of those ages to have known nothing of these matters for untold tens of thousands of years. It is only some thousand or two thousand years since they were revealed, partly by Dedalus, partly by Orpheus, partly by Palamedes, music by Marsyas and Olympus, the lyre by Amphion, and various other discoveries by numerous other persons – a mere business, so to say, of yesterday and of the day before.

ATHENIAN: It is delicate on your part, CLINIAS, to omit your connection, who was in strict fact a man of yesterday.

CLINIAS: You refer to Epimenedes, I presume?

ATHENIAN: To no other. You know, my friend, his invention left them all in the lurch. True. Hesiod had long before had a glimmer of it in theory, but the practical achievement belonged to the other, by your Cretan story.

CLINIAS: It did, indeed.

ATHENIAN: Then, I suppose one may say that the state of mankind, at the time of the calamity was this. There was frightful and widespread depopulation, but a vast territory of unoccupied land; most of the animals had perished, but there were a few herds of cattle, and perhaps a surviving stock of goats, and these provided those who grazed them with a sustenance which would be scanty enough in the first instance.

CLINIAS: No doubt.

ATHENIAN: But as for a city, a constitution, a legislation – the themes of our present conversations – can we imagine that, to put it broadly, the faintest recollection of them was preserved?

CLINIAS: Why, surely not.”

The point that Plato is making is that the survivors of a global catastrophe, and most certainly, the children of their children, will not carry with them any living memories of the valued principles of the previous higher levels of culture that they came from, for in their newly found home, such principles and institutions will no longer appear to be practical with respect to their new way of life.

A similar situation of DARK AGE CONDITION has begun to prevail currently, in America, since the early 1970's, where the principle established for the preservation of the "GENERAL WELFARE" of the people, and its MANIFEST DESTINY, which once prevailed as the center-piece of policy in previous governments, and in the constitutional law of the United States, no longer appears to be pertinent for the ruling portion of the population. The majority of the people are then manipulated into forgetting, even what was good for them, and that forgetfulness may even last longer than one would want to imagine, unless it is turned around very early on. Entire nations have been reduced, in the past, to extreme misery and depopulation, sometimes due to a natural catastrophe, but, more often than none, because of such ruling Malthusian policies imposed by oligarchical control of deliberate population reduction, and deliberate distortion, and obfuscation, of those nations' principles of discovery.

"ATHENIAN: Now, isn't this the condition which has given rise to the whole complex of our actual life, with its cities and constitutions, its sciences, its laws, its manifold of moral evil, and equally its manifold of moral goodness?

CLINIAS: I do not quite follow you.

ATHENIAN: Why, my good sir, can we suppose that the men of that day, unacquainted, as they were, alike with the numerous blessings and

the numerous curses of city life, would be mature either in moral virtue or in vice?

CLINIAS: Well demanded. We appreciate your point.

ATHENIAN: Thus, is it not by progress of time, and by the multiplication of the species that life has come to be as we actually find it?

CLINIAS: Exactly.

ATHENIAN: And that, I presume, not all at once, but little by little in the course of an immense period of time.

CLINIAS: Nothing can be more likely.

ATHENIAN: Indeed, they were still haunted, I should presume, by a terror of coming down from the highlands to the plains.

CLINIAS: Naturally.

ATHENIAN: Thus, though the sight of another's face must have been welcome indeed, in those days, when men's numbers were so few, all conveyances for travel by land or water must have been pretty universally abolished, must they not, with the loss of the arts? So, social intercourse, I conceive, was not easily feasible. For iron, copper, and metallic deposits in general had been so obliterated by the inundation that it was a problem to get them clear again, and they had little opportunity of cutting timber. For what few tools might have survived, among their mountains, must soon have been used up and disappeared, and they would not be in a condition to replace them until the art of mining reappeared among them.

CLINIAS: Of course not.

ATHENIAN: And how many generations must we suppose to pass before that would happen?

CLINIAS: A very considerable number, beyond all doubt.

ATHENIAN: Consequently all arts which require iron, copper, and similar materials had then been lost for this period, or even longer.

CLINIAS: Naturally.

ATHENIAN: And therefore, both civil conflict and war had equally disappeared all through this period, for more reasons than one.

CLINIAS: And what were those reasons?

ATHENIAN: For one thing, men's loneliness made them sociable and friendly; for another, there could be no quarreling over the means of subsistence. Except perhaps in some instances, at the very first, they were not stinted for flocks and herds, the principle support of life in that age; in fact, there was no shortage of milk or meat, and besides, they could supply themselves with plenty of excellent viands by hunting. Again, they were quite well off for clothes, bedding, shelter, or vessels, culinary and other. Iron, as you know, is wholly superfluous for the arts of the potter and the weaver, and these two crafts have, by divine appointment, been empowered to supply all our wants, that our species may still be enabled to germinate and increase when it falls into such straits.

Thus, they were not extremely poor, for the reason I have assigned, and so were not set at variance by the stress of penury; rich they could never become, in the absence of gold and silver, which was then their case. Now, a society in which neither riches nor poverty is a member, regularly produces sterling characters, as it has no place for violence and wrong, nor yet for rivalry and envy. Thus, they were good men, partly for this reason, and partly for their proverbial simplicity; they were so simple that when they heard things called fair or foul, they obediently took the statement for infallible truths. No one was sufficiently subtle to suspect deception, as men do today; what they were told about God or man, they believed to be true, and lived by it. Thus they came to be just the kind of men you and I have been describing.

CLINIAS: I agree with the statement, for one, and so does my friend here.

ATHENIAN: Then, I take it we may say that the many generations of men who led such lives were bound, by comparison with the age before the deluge, or with our own, to be rude and ignorant in the various arts, particularly in those of warfare, as practice today by land or water, and again within the city, under the names of litigation and party faction, with their manifold artful contrivances for the infliction of mutual injury and wrong, by word and by deed; they were simpler and manlier, and by consequence more self-controlled and more righteous generally. The reason of this has already been explained.

CLINIAS: Just so.

We will end this Platonic dialogue here, because, the crucial point has been made clear enough with respect to the **CIVILIZING MISSION** that awaits the American people today. What should become evident, especially in this last section of the dialogue, is that the apparently **SIMPLE AND NAIVE MAN** described by Plato is not a reflection on the idyllic innocence of an ideal original man, but rather a reflection on a degenerate form of a previously civilized individual who has lost his cultural past, and his capacity for cognition.

Plato forces the mind to resolve the paradox between the **HAPPY UNCIVILIZED SAVAGE** and the **TROUBLED CIVILIZED MAN**. In such an opposition, he brings you to discover the inherent misery that consumes a **HUMANITY** that has forgotten that it is **CREATED IN THE IMAGE OF GOD**, and is left to its own isolated ethnic, and folkloric devices. Such a man, who might still survive today in different forms, lives in an apparent state of natural grace, only because, by some divine chance, during the near obliteration of his species, a few individuals have been spared total oblivion.

Such is the situation found in three of the most remote locations of three continents of our planet today: **TERRA DEL FUEGO** in Ibero America; **CAPE OF GOOD HOPE**, in South Africa; and **TASMANIA**, in Australia, where the Fuegians, the Bushmen, and the Tasmanians represent three of the less developed peoples of the planet. However, this

remnant of ancient history need not be considered as a natural situation, or even a passing phase of mankind's process of maturation. Mankind must now reach maturity of reason. Not a single generation of mankind should be sacrificed to this process of backwardness, ever again; and the Fuegians, the Bushmen, and the Tasmanians should be elevated to the status of real universal human beings as soon as possible.

The point to be stressed, again, is that the calamity that has long plagued mankind in the remote past; that is, the return of man to the apparent BLESSED IGNORANCE of the GOOD SAVAGE [with an average diseased life-span of 25 years of age], and the widespread depopulation of the human species that accompanies this sorry state of affairs, need not be reproduced again in the 21st century A.D. Indeed, the multiplication of the species has always depended, as it still depends, today, upon the ability of man to relive discoveries of principles of the past, and to transmit them to the future generations. My question is: Why have the anthropologist descendents of HOMO DARWINIUS not been able to discover the truth of such a MANIFEST DESTINY?

FIN