

puter model of thinking. For his computer model, Minsky needs a myriad of little, expert agents of the mind, each of which does its work like a screw in a clockwork of the mind, and without any suspicion of having insight into any overall context and coherence. Allegedly—and *this is what actually ought to be called “magical”*—the little agents are nevertheless supposed to generate an overall coherence. Myriad pieces of information are supposed to be added up to “knowledge.” That is the credo of the information society, which may people call the “knowledge society” for that reason. Now, we have the Internet, this heap of information—and it is rather clear that we can only find something there, if we have an idea of what we are looking for.

The human mind does, after all, function on the basis of ideas—human thinking does, and not only that, but also human perception. In contrast to a camera or a tape-recorder, the human mind see and hears only things of which it has an idea, and this is something which the mind somehow expects. That is why it is so important for the scientist to keep his eyes open for unexpected anomalies, for phenomena which are *not* explainable with the available theories. Otherwise, the scientist could never discover anything new. A paradox results from the contradiction between these “unexplained” phenomena and existing theories, an interesting scientific problem of the kind that “went around in the back of the mind” of Poincaré and Penrose.

The solution to the paradox comes with a new idea, often in the form of a flash of insight, a brainstorm, when a chain of pre-conscious thought processes suddenly come together. The new idea by no means arises out of nothing, but its emergence is a *singularity!* Such singularities are, as LaRouche emphasizes, the decisive character-

istic of all non-linear processes. These include evolution as well as creative human thinking. Nicolaus of Cusa and Leibniz took account of this, but their adversaries, who dominate scientific ideology down to our own time, insist on *linearizing* the representation of all processes, subdividing everything into common elements, so that they can be calculated or generated by a computer model. That is something we should indeed do, say Leibniz and LaRouche, but, for all the *many* elements, we must not let what is more important fall by the wayside: the *one*, the singular, unifying idea, which makes it possible to think and to feel the most complicated coherence, hardly expressible in words, in a single moment!

It is out of the source of this flash of insight that the other ideas flow, so that the original idea can be articulated—not like the electronic transfer of information, but with certain hints, words, metaphors, and the like, which are sufficient to allow the idea to emerge in the minds of others as well.

This, which the AI cult fights against and denies, is the object of art, and ought to be the main aim of education. LaRouche recommends the re-living of the most important scientific discoveries, and the reconceptualization of the ideas and *Motivführung* in compositions of Classical music or poetry.²⁵ This training can begin with the discovery of the “idea” in a short poem or fable.

In his *Abhandlung über die Fabel (Discussion of the Fable)*, Gotthold Lessing—who, in contrast to Minsky, did not fear that a growing number of geniuses would have negative social effects—wrote:

Why is there such a lack in all sciences and arts of discoveries and self-thinking minds? The question is best answered

The Donkeys

The donkeys complained to Zeus that human beings treated them cruelly. Our strong backs, they said, carry their burdens, under which they and any weaker animal would be crushed. And yet they want to drive us with merciless blows, to move at a speed which would make it impossible for us to carry our burdens—if Nature herself had not made it impossible for us to move so fast. So prohibit them, Zeus, from being so cruel, if it is possible to forbid human beings from doing other cruel things. We want to serve them because it seems you have created us for that purpose; but we do not want to be beaten without cause.

My creatures, Zeus replied to their spokesman, the request is not unjust; but I see no possibility of persuading human beings that your natural slowness is not laziness. And as long as they believe that it is, you will be beaten.—But I shall think up a way to lighten your fate: From now on you will be blessed with insensitivity; your skin will be hardened against the blows, and it will tire the arm of the driver.

Zeus, cried the donkeys, you are ever wise and merciful!—They went joyously from his throne as if it were the throne of universal love.

—Gotthold Ephraim Lessing,
version of Aesop's Fable 112