

Is the U.S. Congress Dying Before our Eyes? The Baby-Doomers

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The rush by some poorly advised members of the U.S. Senate, from both sides of the aisle, in support of former Vice-President Al Gore's and Newt Gingrich's "Global Warming" hoax, suggests a self-inflicted, early doom now threatening the continued existence of our U.S.A. What has been pouring out of the U.S. Senate, and from the presently woebegotten ranks of would-be Presidential pre-candidates, during the recent weeks, can be fairly described as an outbreak of a form of mass-insanity, comparable to the early Eighteenth-Century John Law-style bubbles, or, earlier, the Flagellants of Europe's Fourteenth-Century "New Dark Age." The current U.S. President is mentally ill, while the Vice-President is purely evil, and, while, seemingly, hordes from the ranks of the Senate, are racing like fabled lemmings, toward the waiting rocks below!

Therefore, sociologists, historians, economists, and ordinary citizens alike, must ask themselves: What actually happened to the minds of that section of the "white-collar" class which was born between the end of the war in 1945 and the shock-effect of the deep post-war recession of 1957–1961? What turned that white-collar class of the post-war generation, into what has become today, largely, something like a mass of maddened lemmings, which has been rushing to the cliffs since the latest extremely inconvenient outburst of malicious lying from babbling Al Gore?

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The essential conclusion to be drawn from observing the political trends in North America, and also western and central Europe, since approximately February 2006, especially since the public uttering of Gore's fraudulent "global warming" swindle, is that that "white-collar" generation of political leaders, as typified by those currently between approximately fifty and sixty-five years of age, is, somewhat like poor, wild-eyed President Bush himself, no longer qualified to lead our republic. Its hopeful alternative would be to see itself as a set of faithful agents of a younger generation's leading moral authority.

It would be a delusion to believe, still today, that the generation between eighteen and thirty-five years should be submissive followers of the generation currently between about fifty and

sixty-five years of age. It is the tempered impulse of the leading strata of the younger generation, which must supply impassioned imperatives to be executed by the functions occupied by the emotionally tired, older generation of relatively exhausted, jaded Sixty-Eighters, the latter generation which still occupies leading positions of formal institutional authority today.

The actually intelligent, morally responsible, and, often, indispensable political figure from the generation currently above fifty years of age, will see the other generation now between eighteen and thirty-five years of age, as the bearers of civilization's future for a span of more than fifty years to come. The leading concern of the honorable and competent political figure of older generations, is preparing the way for a successful choice of destiny by the generation presently between eighteen and thirty-five years of age. Our job, my job and that of all those of the generation born prior to 1957, is, first, to ensure that the young adult generation is adequately prepared for its mission into its future, and is afforded the foundations, laid today, on which to build the fate of our nation and mankind for a century or more to come.

Apparent changes in the leading, respective roles of generations, such as this ongoing, recent shift to the younger adult generation, which came to the surface during the 2004–2007 interval, are familiar to those who actually know earlier phases of human history. The time has often come, when it is the leaders of the younger adult generation, who must supply the energy and direction for society. It is only those from the older generations who understand and accept the reality of this specific kind of recent sociological change in the ongoing political process, as I do, who are competent to shape, or even assess the policies of nations today.

So, therefore, as in notable revolutionary periods of modern European civilization's past history, in both Europe and the Americas, the proper authority for moral and intellectual leadership of nations, often lies, as now, in the hands of the relevant portion of that relatively younger adult generation which actually fights wars, the generation currently between the ages of eighteen through thirty-five years. This has been the case in times of existential crisis of a nation, a civilization, as, again, today.

On this account, history should now remind us, that Benjamin Franklin and George Washington typified the handful of senior figures whose authority depended upon the support they enjoyed from a young-adult generation, which they led, a younger generation typified by the Marquis de Lafayette and Alexander Hamilton, a younger generation which supplied the mass and energy by which the victory of our republic and the founding of its Federal Constitution were won. That was the situation in the Americas then; that is the situation in western and central Europe now.

It will be, similarly, now, only those morally exceptional, morally superior, representatives of the political class between fifty and sixty-five years, notably, who will reject pied piper Gore's fraud, who will respond to the call of the emerging generation of future leaders from the eighteen to thirty-five generation, which will provide us all with the hope on which even the bare survival of our republic depends, absolutely, today.

However, prudent readers would not dare even to suggest that I am making a blanket condemnation of the entire generation born between 1945 and 1956. As the "Sixty-Eighters'" outspoken hatred, against "blue-collar" farmers and trade-unionists then, attests, the year 1968 was a year of class warfare within the generation as a whole, warfare launched by the Phrygian-like terrorist and other fanatics of '68, against the lower eighty percentile of the social-status brackets of all of our citizenry. From the rising political power of those "white-collar" Baby Boomers, society has experienced an oppression of today's relatively oppressed, "blue-collar" and science professionals, who, together, represent a majority of the population, an oppression led by Baby Boomers, which has continued, with always worsening effect, since 1968, to the present day.

Indeed, those Baby Boomers who have joined the ranks of Al Gore's lunatic mob, are drawn chiefly from those of that generation who are of the "white-collar" type which, like some accountants and financial specialists, is sometimes facile with mere mathematical calculations, but they, because they are a generation of Sophists, for which opinion is everything and truth is usually nothing, are also hostile to rigorous forms of actually scientific work.

For example: under the growing political influence of the Baby-Boomer generation over the decades, especially since the middle to close of the 1980s, the Baby-Boomer generation in positions of political and related social-economic power, has been engaged, as in the case of virtual thief and President George W. Bush, Jr.'s attempted, Pinochet-like rape of Social Security, in looting the lower eighty percentile of the income-brackets, and the health-care of our population at large, including the lower income-brackets of their own generation. Thus, while the vast, actually unearned money-income of the upper income-brackets, soars into the stratosphere of monetary hyperinflation, and beyond, the physical income of our society overall, even the bare means of existence, per capita and per square kilometer, has been collapsing, while meaningful forms of gainful employment and pensions vanish, all at an accelerating rate.

Overall, the moral and intellectual decadence of the Baby-Boomer generation in positions of their relative power over society, has gone way beyond the morally disgusting, to the mass-murderously awful extremes merely typified by Al Gore's green racist policies of mass-murder against the black population of Africa.

These are times which beg our recollection of the way in which the corrupted elites of Pericles' Sophistry-ridden Athens, transformed their powerful society, from the pinnacle of power, into a state of ruin from which Greece has never recovered its former glory to the present day. If we have benefitted from Classical Greek culture in modern times, as the founding of our republic did, it is only because the mid-Fifteenth-Century Renaissance made this specific revival of the legacy of Plato possible: a revival of which the creation of our constitutional republic was a prime example.

The question today is, whether or not the present Baby-Boomer generation has successfully doomed its own civilization, as Pericles' generation doomed theirs. The question today is: is there a safe way out of the doom which Al Gore's pack of wild-eyed devotees is hanging around the neck of civilization today?

Before turning to answer that question, the present historical fact which immediately confronts civilization world-wide today, consider some essential facts about the way in which the "white-collar" Baby-Boomer classes of Europe and the Americas came into existence.¹

1. Aeschylus, Shelley, & Heine

The best historians, and the greatest tragedians, emphasize the ironies of history; sometimes, as in the case of the worst, such as Al Gore, a leading faction finds itself, as now, confronted with a page from history on which it is writing its own epitaph. Thus, it is reported, that Gore's adolescent classmates referred to their fat-headed companion, picaresque Al, with a knowledgeable smirk, as "Ozymandias."

The essential delusion which presently grips Al Gore himself, and also Gore's current dupes among members of the U.S. Senate, reflects a true, still up-to-date intention of Percy Shelley in writing that famous poem. Gore typifies something from Goya's *Los Caprichos* collection of asses, a creature who imagines that the power which he appears to enjoy, as influence, at this present moment, assures him a durable victory over his rivals; however, to be exact, it is more likely to assure him that quality of consensus which is to be recalled from the heyday of Adolf Hitler.

As Heinrich Heine reminds us, such delusions of power did Belshazzar no good; doom, lawfully, often seizes what appear to be the most powerful empires at, precisely, the historical height of their arrogance, as we, and also our descendants, are all doomed soon, unless we of

¹ "Baby Boomer" is not, intrinsically, an income-bracket; it is, essentially, a state of mind. Typical is the case of the "professional Jacobin" wearing the actual, or spiritual Phrygian Cap of the dionysian fanatic. "Social class" is not essentially a physical state, or mode of economic existence, but, rather, an adopted sense of choice of sociological species. This involves conceptions of social processes which are readily understood from the standpoint of Riemann hyperphysical dynamics, but of which reductionists such as Cartesian and related sociologists have virtually no comprehension.

the U.S.A. and Europe free our civilization, our nations of the evil which Al Gore's fanatical lunatics' cult-worship of "Global Warming" represents as a threat to global civilization today.

In this respect, the fatuous and disgusting Mr. Gore, is merely typical of rabble rallied behind an international financier-oligarchical interest now seeming, to some, to rival the reputation of a Genghis Khan. This predator stratum, as typified by the pathetic Gore, gloats over its Cayman Islands-centered power over entire nations, with no sense of the reality, that should these predators continue to prevail, they will succeed in destroying civilization, including their own, for generations yet to come. In that process, like the "Ozymandias" of Shelley's poem, they will have sent themselves and every fool who admired them, as from the ranks of our U.S. roster of would-be Presidential candidates, and others, into a Hellish oblivion which, if it occurs, they will have richly deserved.

Such is the suitable fate of any tyrant, like the friends of that Al Gore, who shakes his "Klannish" racist's traditional fist at the Creator. Unfortunately, that is the ugly fate awaiting those simpering true believers craven enough to follow those presumed celebrities rallied around the obviously globalized Al Gore of today.

The handwriting is to be seen as it were written on Belshazzar's wall. As a physical economist, I have no need to claim the powers of prophecy to foretell, that with the powers of scientific certainty, that any society which tolerates the victory of Gore's masters and accomplices over my republic, shall be ruined, even destroyed, as if like Sodom and Gomorrah, by nothing other than even its own willful hand. Even if it destroys us, it will be destroyed by its own self. If we suffer, it will be just, because we have failed to reject the evil which, in this case, Gore embodies.

It is not necessary to speak of God's wrath against those who bury their nation's fate in Gore. Fools delude themselves, if they think that the Creator need make any special effort to destroy such among His adversaries as the dupes of the old 1970s cronies Gore, Newt Gingrich, and the Tofflers. The laws of the universe, such as that which Kepler discovered, uniquely, as gravitation, exist; the penalties of those who offend those laws, are waiting to be applied, and, that in good time, when those laws will express themselves virtually automatically. We could lose our present fight to save this nation, this civilization; but, our enemies—my enemies, the forces aligned with Gore and worse—would not survive their presumed, brief political victory, were such a temporary victory actually to occur. The destruction awaiting them is not by my hand; it is automatic, built into the nature of the Creator's organization of our universe. Thus, their promised doom would be a self-inflicted one.

Specifically, today, this planet presently enjoys about six billions and a half living human inhabitants. The continued survival of populations, at even that level, requires a fresh, bold

thrust of technological progress. It requires a turn away from the Malthusian lunacies of the imbecilically babbling liar, eugenics practitioner, and former Golden ADA accomplice Al Gore. It requires a shift to agricultural production of food, not wasteful gas. It requires a return to capital-intensive modes of high technology, and, especially, the immediate proliferation of nuclear-fission and thermonuclear-fusion and related technologies. Without these course-corrections, civilization were doomed, planet-wide; it were, then, a civilization to be reborn afresh, perhaps some generations later, when predatory idiots like Gore and his foolish cronies no longer influence the policy of nations.

If we do not meet that challenge, the policies of Britain's Prime Minister Tony Blair and his accomplice Al Gore, would collapse the potential relative population-density of this planet at a rapid, and accelerating rate, with future population-levels comparable to the end of the Fourteenth-Century New Dark Age, as the most hopeful outcome to be expected. Such were the effects of the Malthusian policies used by Britain's Montagu Norman, *et al.*, to create the Adolf Hitler regime, then; the effects of the revived eugenics policies of the accomplices of Al Gore, would be probably even far worse than those the world would have experienced, had Franklin Roosevelt's leadership not crushed the Hitler regime.

The Twilight of the Gods

Since the time of Homer, the history of what became European civilization, has been a continuing, mortal conflict between two principal forces within globally extended European civilization, still today. The central, determining issue of that approximately three-thousand-year history, has been fairly summed up by the surviving, middle portion of the great dramatist Aeschylus' *Prometheus Trilogiy*. The enemy of God, the palpable Satan, has been the Olympian Zeus and his followers of the Delphi cult tradition, who are identified generically, by competent ancient and modern historians, alike, as "the oligarchical model." That is the model which we know from the outcome of doomed ancient Babylon, as, similarly, from the Roman and Byzantine empires, from the medieval Venetian-Norman ultramontane system, and from those followers of Venice's Paolo Sarpi known today as the Anglo-Dutch Liberal form of anti-American, imperialist monetary system.

The world today, is run, top down, by that existing form of international monetary-financial system which was established, as a replacement for the Franklin Roosevelt, American system, under the wicked U.S. Presidency of Richard Nixon and his complicit successors. The development of the degree of functional physical-economic interdependency among the regions of this planet which has come into existence during the post-1945 world, signifies that whatever force reigns in control of the present world monetary-financial system, that system controls what is best described as a neo-Venetian kind of imperial power, a power

over every niche of the planet made dependent upon the world market presently controlled from centers such as the British Cayman Islands.

The so-called “hedge funds,” which the British empire-in-fact deploys through the covens of modern piracy such as the Cayman Islands, are best seen as an attempted reincarnation of that Lombard League whose bankers, led by the House of Bardi, plunged medieval European civilization as a whole into the genocidal New Dark Age of the Fourteenth Century. The fact that “hedge funds” are not convicted, and imprisoned on sight, these days, is nothing but a clear warning that today’s world is being run, top down, by a concert of lawless financier bandits.

As I have already stressed, the evil reflected in the current role of Prime Minister Tony Blair’s accomplice, Al Gore, is not only a reflection of the same pro-Malthusian argument associated with those eugenics schemes of the pre-1945 decades which brought the London-backed Hitler movement of the 1920s and 1930s to power.

The legacy of such as Blair and Gore, today, is also an echo of the same policy which Aeschylus puts into the mouth of Prometheus’ enemy, the Olympian Zeus. More significantly now, that Gore reflects a policy which is echoed in modern times by Jeremy Bentham’s Thomas Malthus, by the Nazi followers of the Anglo-American eugenics plot of the 1920s and 1930s. As Aeschylus puts the point in the mouth of the Olympian Zeus, the maintenance of the form of imperial tyranny known as “the oligarchical model” of the Delphi cult’s Lycurgan Sparta, of Imperial Rome, of Byzantium, of the medieval ultramontane system, and of the present Anglo-Dutch Liberal system of imperial “free trade” otherwise known as “globalization,” demands the stupefying of the broad mass of the population by such means as chattel slavery. It demands the sundry forms of “zero-technological growth,” such as those of the Malthusian Luddites of Britain’s early Nineteenth Century, or those dupes and allies of London-steered Al Gore today.

The two moral issues involved in defining the relevant policies of Al Gore and his accomplices, as morally degenerate, are rooted in what Aeschylus presents as the evil Olympian Zeus’ ban against man’s knowledgeable use of discovered universal physical principles, such as fire, or, in other words, nuclear-fission power.

Since the essential functional distinction of human beings from apes, is mankind’s practice of the ability, unique to the human individual, of the efficiently knowledgeable use of discovered universal physical principles, it is this functional distinction of the potential of the human individual which supplies the only efficient expression of the difference of man from ape. This is the principle of individual scientific creativity which Academician VI. Vernadsky defines as the principle of the Noösphere.

Thus, in other words, the prohibition of willful scientific and technological progress, which today's neo-eugenicists demand, is a policy which degrades the victim, mankind, to the functional status of a mere beast, mere cattle. This is the essence, in principle, of the oligarchical model described by Aeschylus' Prometheus Bound. This is the principal of evil in Babylon, in Delphic Lycurgan Sparta, in the Roman Empire, Byzantium, in the ultramontane medieval order, and in Anglo-Dutch Liberalism today. This is the principle of "the oligarchical model." This is the name of the evil carried, like a poisonous pandemic, by Al Gore and his willing dupes of the "Global Warming" swindle today.

This history is the key to understanding the essence of the principle of "brainwashing," as introduced in the U.S.A. and western and continental Europe during 1945–1956 interval, the principle of brainwashing which resulted in the morally deformed white-collar generation known today, as the "Baby Boomers."

"Baby Boomer" is not a genetic trait; it is the infection of the victim with a loathsome cultural disease, a condition of behavioral deformity representing a type closely related, in its mature years, to the "Struldbrugg" from Jonathan Swift's voyage of Gulliver to Laputa. Thus, we have the form of cultural and intellectual decay which is currently tending to overtake those known in their earlier years as "The '68ers" of their young-adult youth.

This type, as represented by the Baby-Boomer syndrome, has ancient precedents, but it has, nonetheless, features which are relatively unique in the history of modern European civilization. In contrast to all preceding generations of European culture in Europe and the Americas, this "Baby-Boomer" type is the first which lacks an organic quality of sense of social functional responsibility for the welfare of preceding and subsequent generations, even within the orbit of their own families. The 2005 anti-Social Security rants of father-hating President George W. Bush, Jr., are typical of the personal moral degeneracy of this type met among victims, such as President Bush, of that "Baby-Boomer" syndrome.

Sometimes, that diagnosis includes a very slippery sort of clinical case.

The common, false presumption has been widely adopted, that the character expressed by the behavior of the human individual, is an expression of that individual, *qua* individual. Such are the commonplace, false presumptions, spilling over into social theory from the more or less radically reductionist outgrowths of a Cartesian form of mechanistic-statistical approach to the subject of individualized human behavior.

To understand the substantive aspect of the moral corruption typically expressed by the Baby-Boomer type, it is essential to recognize two factors, functionally external to the biological human individual as such, which distinguish human social processes, and their effects upon individual human behavior, from behavior among lower forms of life. In brief,

human behavior is not Cartesian, but Riemannian, that in the sense of Riemannian hypergeometrical dynamics.

I explain.

2. The Immortal Human Soul

There are two most crucial considerations, unique to the human species, which are to be taken into account in all matters properly under classification as matters of both human ecology and human behavior. The problematic features of the case of the Baby-Boomer generation, can not be competently treated without taking these two matters into consideration.

The relatively simplest of these two distinctions, is the raw ecological distinction of the human species from all animal species. Contrary to the somewhat less than properly human (functionally) Al Gore, the human species is the only species which can willfully increase its own species' *relative potential population-density*.

The more profound consideration is, that, from among all living creatures, only the human individual has an immortal soul, a soul which is, functionally, the ontologically essential feature of the individual personality. For the physical scientist, the accessible quality of relevant notion of the immortal individual human soul, is associated with those cognitive functions, as typified by the individual cognitive creativity shown in Kepler's uniquely original discovery of the universal physical principle of gravitation, a creativity which is lacking in all beasts.

That second feature, which is crucial for situating the problems specific to the present phase of development of our presently, relatively aged Baby-Boomer generation, is expressed, primarily, as the manner in which functional immortality of the cognitive personality as such (that is, across successive generations) is expressed, for illustration: *in terms of the quality of creativity typified by Johannes Kepler's uniquely original discovery of the universal principle of gravitation*.

The mortal individual dies, and is succeeded by new individuals. Yet, something essential, something typified, ontologically, by a new generation's performance of the compositions of Johann Sebastian Bach, passes from the dead body to a new mortal habitation. Ideas inhabit the behavior of the culturally developed mortal body, but have a quality and persistence, as a personal existence, which defies the death of the mortal body. In general terms, this transmission is a process of human history, which no lower form of life accomplishes.

To sum up the latter point for our purposes here, the crucial consideration, is the increase in the potential relative population-density of mankind as a whole, and, in relative terms, a

particular local culture, as this increase is caused by the quality of cognitive function demonstrated by Kepler's referenced discovery of universal physical principle. This, so illustrated, is the aspect of the human individual, the actually existent soul, whose expression the Olympian Zeus forbids; it is that functional aspect of the human personality, which is the active expression of that which is transmissible through successive generations of society's development.

Thus, the Olympian Zeus of Aeschylus' drama is the true image of Satan, and the rule over mankind by any form of society based on the principle of the oligarchical model, is intrinsically, like the Grand Inquisitor of Dostoevsky's novel, the embodiment of true evil.

The View from Physical Science

On the subject of the place of the existence of the human personality, as distinct from merely animal life, the essential points to be made, since the discoveries of Academician VI. Vernadsky, are the following. Taking those matters of experimentally defined universal physical principle into account, we have the following series of leading points to consider.

European civilization, and its science, are traced chiefly from ancient Egypt, through the emergence of European civilization as Classical Greek civilization's developments since approximately 700 B.C. The scientific foundations of European civilization are traced, thus, from fragmentary records dating from the lifetimes of such as Thales and Heraclitus, but emerge as a systemic form of known scientific discoveries of principle, since the work of the Pythagoreans, a development which overlaps the work of the circles of Socrates and Plato. Progress in this science continued through approximately 200 B.C., concluding with the virtual coincidence of the deaths of Eratosthenes and Archimedes with the rise of imperial Rome beginning the close of the Second Punic War.

Modern European science was established, as modern science, in a systematic form, by the work of Cardinal Nicholas of Cusa, but assumes the modern form of a systematic body of comprehensive, truly universal physical science, with the principal work of Johannes Kepler. As Albert Einstein fairly summed the matter up, as during the 1950s, competent modern European physical science assumes a comprehensive, systematic form with the principal astrophysical discoveries of Kepler, a systematic form which assumed its present form of development with the leading discoveries of Bernhard Riemann.

The actual achievements of modern European science are centered in the fundamental contributions of Kepler, as Kepler's work reflects directly the method of *De Docta Ignorantia* of the founder of systematic, anti-Euclidean, modern science, Cardinal Nicholas of Cusa, and such notable explicit followers of Cusa as discoverer Christopher Columbus, the

“polymathic” Leonardo da Vinci, and, most emphatically, the founder of modern astrophysics, Kepler.

The principal source of the difficulty in providing a generally accepted academic definition of the principles of modern science today, is traced chiefly to the extremely influential role of the Venetian Paolo Sarpi in his founding of the irrationalist dogmas of the form of indifferentism associated with modern empiricism and its positivist outgrowths, dogmas which have been relatively hegemonic in the usual textbooks, or the like, of today’s classrooms.

Rigorous scientific method, in opposition to empiricism and similar forms of modernist irrationalism, is located in the strictly anti-Euclidean physical geometry associated with, most notably, the ancient Pythagoreans and Plato, Cusa, Kepler, Fermat, Leibniz, and the system of Riemannian dynamics associated with physical hypergeometries.

The cardinal issues of method associated with the absolute, functional, physical-scientific distinction of the human individual from each and all of the varieties of beasts, are concentrated for physical science, essentially, in that work of Kepler, Leibniz, and Riemann which leads directly into the leading discoveries of Academician V.I. Vernadsky. That is the topical area in which any competent treatment of the subject of human nature, such as human immortality, as distinct from animal nature, must be addressed. That is the crucial feature of this present chapter of this report as a whole.

The essential issues so situated are expressed, chiefly, in terms of solutions for a nested set of apparent ontological paradoxes:

a.) The fallacy of sense-certainty:

The childish mind presumes, wrongly, that the objects portrayed for us as images of sense-perceptions, are the actual constituents of the physical universe of our experience (e.g., the illusion called “sense-certainty”).

Science, as noted since the ancient Pythagoreans, rejects that naive, wrong notion of “sense-certainty.” We may accept the notion, conditionally, that sense-perceptions are probably testable as actual reflections of experience, but are, otherwise, essentially shadows cast by real experience, rather than being reality itself.

Since no later than the Pythagoreans, science has repeatedly warned us, that we can not trust either vision or hearing by itself. *The intelligent use of the senses rejects similar reliance on either vision or hearing, and seeks truth, as Kepler did, in the ironical conflict of mere vision as such with harmonics as such.* We must correlate the more or less simultaneous experience of both

vision and hearing, as the most typical single, inseparable experience of that which has stimulated our sense-perceptual experience.

The work of the Pythagoreans, as on harmonics (e.g., the “comma”), typifies this. The essential role of harmonics in Kepler’s discovery of the physical organization of the Solar System, is, thus, the presently continuing foundation of modern astrophysics.

Hence, the root of much of the vicious error which permeates both vision and hearing as such, respectively, today, is a product of the misinformed attempt to treat the two senses as cognitively independent of one another, whereas it is only the paradoxical effect of combining the two senses as ironically one, which leads the thinker to a sense of true reason respecting the unity of experience as a whole.

The extension of such notions of harmonics to the domain of atomic and sub-atomic microphysics, leads us, from the domain of astrophysics, in the relatively very large, to treat the putative “objects” of this domain, as harmonically ordered, rather than axiomatically discrete.

b.) The notion of the universe:

The correct notion of the composition of our universe, is derived essentially from astrophysics, rather than astronomy. This matter was settled, beyond reasonable doubt, with the two successive, qualitative phases of Kepler’s discovery of the *ontologically infinitesimal* expression of gravitation, as associated with the Sun-Earth-Mars relationship.

This was the basis for Kepler’s specification of the need to develop a differential calculus of the infinitesimal to “future mathematicians,” as that task was accomplished, with unique originality, by Gottfried Leibniz circa 1676. The implications of this first phase of that discovery by Kepler, became clear with the treatment of the organization of the Solar System as a matter of the quality of harmonics in the macro-domain, also reflected as the harmonics of the “periodic table” in the micro-domain.

These considerations, traced from insight into the nonexistence of the conjectured *equant*, define the universe, implicitly, as essentially *anti-entropic*, a universe in which a so-called “second law of thermodynamics” exists only as a neurotic fantasy suited for the entertainment of children in delusory states. Our universe is a self-developing (i.e., *anti-entropic*) universe.

The consequent view of the universe, is the rejection of the pathetic opinion expressed as belief in a Euclidean or Cartesian mechanistic-statistical causality, a rejection chosen in favor of the systems of physical dynamics (physical hypergeometries) which Einstein recognized as Keplerian and Riemannian.

Academician V.I. Vernadsky demonstrated that the distinction of living from non-living processes is located in such dynamics (*the Biosphere*). He also demonstrated that such dynamics also distinguish human mental behavior, as action on the universe, from animal behavior (the Noösphere). Vernadsky's discoveries, thus, defined the limits achieved by Twentieth-Century science on this account.

c.) *We therefore see the universe as a whole as:*

composed of the interdependency of three distinct, ordered phase-spaces: pre-Biotic, Biosphere, and Noösphere. We consider the universe as a whole as an expression of the requirements implied by the existence of the functionally ordered interaction among the three phase-spaces.

d.) *Kepler & Bach:*

The most significant obstacle to actual knowledge of universal physical principles, is the relative demerit of the victim of empiricist and related reductionist dogmas, by the separation of the topics of physical science from the topics of Classical artistic composition. The needed connection between the two, is located in best approximation in the Classical contrapuntal system of composition of the implicitly "Pythagorean" Kepler follower J.S. Bach and his faithful and competent followers of Bach's integrated universe, such as Haydn, Mozart, and Beethoven. Vocal counterpoint, so defined, is the essence of true physical science, as the legacy of Kepler shows.

The required integration of physical experiment and (Florentine *bel canto*) harmonics, as by Bach, is the unification of shadow (mathematics as such) and substance (ontological expressions of passion, movement). A successfully performed Classical musical composition, begins and ends with moments of silence, with beginning and close linked by nothing but principled development. The result must be a unity of effect, in which the unifying idea of an all-embracing concept of development defines the indivisible, integral identity of the performance of the composition as a whole.

This implicitly Pythagorean conception of the domain, is made clear, if we start from Kepler's treatment of the harmonic composition of the Solar System, and apply this to all principled notions of physical scientific subject-matters, including the so-called "periodic table."

It is the comparable notion of harmonically ordered development of societies as physical economies, which is required to bring the human individual to terms with the functional composition of the society within which that individual acts. The social process so defined, is, precisely, *Riemannian*.

Human Immortality

Universal gravitation, as originally, and uniquely discovered by Johannes Kepler, for example, encloses the universe, rather than being a measurement of localities between choices of points within that universe. Thus, as Einstein makes the point, gravitation, like any other universal physical principle, defines the universe as *finite, but without external bounds*. The quality of “finiteness” is illustrated by the fact that gravitation acts efficiently wherever the universe might be, a universe which does not exist where gravitation does not; but, that that finite universe is self-bounded by such universal principles reigning within it, rather than some externally imposed limitation, or other existence.

Here, physical science, on the one side, and, on the other side, Euclidean geometry and modern empiricism, part company, absolutely. This point was made thoroughly clear by Bernhard Riemann’s work, but it was already embedded, implicitly, in the method of Kepler’s discoveries.

Gravitation as so defined by Kepler, and, then, by Riemann, is also a prototype of all of a competent physical science’s notion of each and every valid universal physical principle. The most significant outgrowth of the work of Kepler and Riemann on this account, is the manner in which Riemann develops the implications, already known from the work of the Pythagoreans, Plato, Kepler, and Leibniz, of that universal, anti-Euclidean, anti-Cartesian principle of scientific method known to modern usage as *dynamics*.

The most significant illustration of this point found in the contributions of Twentieth-Century science, is found in Academician V.I. Vernadsky’s explicitly Riemannian definition of the respective principles of the Biosphere and Noosphere.

Implicitly, therefore, in Riemann’s work, no Euclidean or kindred general assumptions are permitted.

This is stated frankly by Riemann in his 1854 habilitation dissertation, but is made clear in his subsequent treatment of the notion of Leibnizian *Analysis Situs* which Carl F. Gauss had briefly identified as *physical hypergeometries*. In physical hypergeometries, no putatively “self-evident” definitions, axioms, and postulates, such as those of Euclid or Descartes, are tolerated. No general assumptions are permitted, except what crucial-experimental method defines as a universal physical principle, such as Kepler’s discovery of universal, harmonically ordered gravitation. This was already the implicit standpoint of the Pythagoreans, Plato, Nicholas of Cusa, Kepler, and Fermat, as Archytas’ construction of the doubling of the cube implicitly points to this principle in a crucial way.²

² Gauss’s 1799 doctoral dissertation, refuting the fanatically vicious errors of de Moivre, D’Alembert, Euler, Lagrange, *et al.*, as also, implicitly, Cauchy, must be regarded as implicit in the Pythagorean Archytas’ historically crucial construction. Implicitly, Gauss’s 1799 work echoes Leibniz’s catenary-cued universal

In Riemann's work, the only dimensions permitted are physical universalities, as defined by means of crucial (i.e., *unique*) experiments. The universe, so composed, therefore defines a hypergeometry so conceived, a *physical hypergeometry*, rather than a quasi-Euclidean one.

For the purposes of the central subject of this present report, the two most relevant universal principles contributed, specifically, by Twentieth-Century science, were introduced by Vernadsky as, in the first instance, the universal physical principle of life (the *Biosphere*), and, in the second instance, the universal physical principle of human individual reason (the *Noösphere*).

Riemann's work, from his 1854 habilitation dissertation, on, carries the most fundamental of the underlying implications of Kepler's discoveries, and of Leibniz's notions of *Analysis Situs* and dynamics, to a certain degree of completion.

Once we have eradicated the influence of the perverse restatements of Pythagorean and related discoveries by the Sophist ideologue Euclid from geometry, we have returned, in principle, to the concept of physical geometry which permeates the accumulated achievements of the Pythagoreans, Plato, *et al.* We have reached a point, on the subject of the nature of physical space-time, beyond that at which Hermann Minkowski's celebrated announcement failed, as Lobachevsky had, earlier, to recognize the implications of Minkowski's own avowed intention. Once we have cast all Sophistical, aprioristic assumptions from geometry, we are left with a purely physical geometry (and a purely physical system of economy). With Riemann's 1854 habilitation dissertation, science is thereafter permitted to employ only crucially-experimentally defined universal physical principles. These principles, like Kepler's discovery of an harmonical system of universal gravitation, then bound the experimental mathematical-physical domain *internally*, eliminating all toleration for aprioristic assumptions such as those of the Euclidean scheme fraudulently concocted by Claudius Ptolemy, or of the modern empiricists and positivists such as Descartes. This recasting of modern physical science, by Riemann, locates reality exclusively within the bounds of a purely physical geometry, in which proven universal physical principles, as typified by Kepler's discovery of a harmonically ordered system of universal gravitation, bound all events within the universe. The outcome of this is a system of dynamics of the type of a Riemannian physical hypergeometry.

physical principle of least action. Gauss makes the clearly implied, formal connection of this argument to the complex domain, only in his later restatement of fundamental principle of algebra. It is important for students to note that Gauss's scientific work is haunted by the political support for Lagrange's position by Napoleon Bonaparte, to such a degree that, after that, Gauss refuses to discuss his discoveries of the principles of physical geometry, discoveries rooted in Abraham Kästner's principle of anti-Euclidean geometry, to the close of his life. It is Riemann's 1854 habilitation dissertation which first makes explicit the principles which Gauss refuses to discuss publicly.

That taken into account, the fact, as *Genesis* 1:26–31 implies, is that man and woman are made in the likeness of the Creator, to conduct the work in this likeness assigned by the Creator. Now, since Riemann, and since the revolutionary view of the universe established by Vernadsky's principles of Biosphere and Noösphere, we have access to a certain view of the universe, which could not have been securely proffered at an earlier time. We have a clear, physical sense of what we might describe as *the substantiality of human immortality*, and, consequently, of the mission to which that immortality is assigned.

When we have adopted Vernadsky's evidence as to matters of principle, the principles of the Biosphere and Noosphere are universal physical principles like Kepler's discovery of universal gravitation. As gravitation self-bounds the universe in general, so life and the specifically human individual's intellect also bound the universe.

The result of reflection on that Riemannian quality of bounding, which Vernadsky's work has clarified, is the following.

Vernadsky's proof of the existence of life as such, his proof of the existence of the Biosphere, was premised (as in his 1935–36 statements on this case) on the evidence that, whereas the materials of non-living and living processes express a physical-chemical domain common to them both, the difference between a living and non-living process reflects a universal principle of life. Comparably, the independence of the willful creative powers of the individual mind, as expressed by man's discovery of universal physical principles, defines a universal principle of human creativity specific to the living human individual. It is not the Biosphere which defines life, but, rather, the universal physical principle of life defines the Biosphere. It is not the Noösphere which defines mankind, but, rather, it is the sovereign creativity of the individual human personality which defines the Noösphere.

Like Kepler's harmonically ordered universal gravitation, it is not the matter, as in detail, so ordered, which defines astrophysics, but, rather, the universal physical principle of astrophysics which defines the ordering of the universe as a whole. It is a higher principle than this, human reason as a universal physical principle, which defines our universe as not only a living universe, but a universe defined by a universal principle of creation, a quality of principle which the human individual expresses as his or her likeness to the Creator who is the living, thinking author of the continuing creation of the universe as a whole.

3. The Immortality of the Soul

The immediate purpose which what has been written here so far was intended to serve, is the needed remedy for the lack of a human soul in the life of a typical Baby Boomer.

My intention here, on that account, is the same which governed the mind and hand of Plato in his dialogues, the same expressed by that great genius of modern European civilization, Moses Mendelssohn. The purpose of Hitler's efforts to exterminate Moses Mendelssohn's work, and the work to similar effort by the existentialists to exterminate the Jew within Moses Mendelssohn, are ultimately the same crime in effect.

There was Moses. There was Moses Maimonides, and, then, there was Moses Mendelssohn. Somewhere between, we encounter a living presence of Philo of Alexandria, the associate of the Christian Apostle Peter. Jesus Christ was born as a Jew, and so were Jesus's principal Apostles. Plato was implicitly a Christian, which should not astonish us if we have any sense of how the universe has been actually composed. To understand these matters better, there was, and remains, the Cardinal Nicholas of Cusa who launched the creation of the modern physical science of Leonardo da Vinci and Johannes Kepler, and of such explicit followers of Kepler as Gottfried Leibniz and Bernhard Riemann. There is Raphael Sanzio's "The School of Athens," which I have seen in the Vatican Museum, a portrait of the simultaneity of eternity, where souls from different times interact as immortals.

What, then, is the opinion which is the alternative to that notion of a functional simultaneity of eternity? What about our Baby Boomers? Do they have souls, and where, if they exist, do those souls repose? Did the Nazi Martin Heidegger actually throw his soul away, as he claimed to have done?

Do those Boomers who claim to be Christians, for example, actually have souls, whether in or out of churches? Do they perhaps pass, like dead Autumn leaves in Winter? Have they in some fashion repudiated their potential human immortality, to die, perhaps, as worms do? Of what Earthly use will their past existence have become, as better than dead Autumn leaves, when they cease to breathe? What possible Earthly use could an Al Gore who has virtually denied a humanity to which he is avowedly hostile, have for future generations, for example—except as a grim lesson in the futility of what appears to have been, so far, a failed human life? What were worth remembering of such persons who seem to have repudiated the existence of their own souls?

Granted, among Baby Boomers whom I have known, there are many sub-types. However, after such reflections, as we shift the focus from the individual who happens to be a professing Baby Boomer, to the Baby Boomer as a generation, rather than an individual, is that generation a dead leaf, or worse, perhaps a leaf of poison ivy?

Actual human creativity, as expressed by the work of Bach, Haydn, Mozart, and Beethoven, for example, stands in contrast to the sodomic racket of what are often frankly pro-satanic forms of popular entertainments of today. What will be remembered of the Baby-Boomer generation, strictly defined, when it is gone? Take the Baby Boomer type at its typical worst,

as the followers of Bertolt Brecht, Martin Heidegger, Theodor Adorno, and Hannah Arendt, for example. Take the followers of such children of the Satanic Bertrand Russell as Professor Norbert Wiener and John von Neumann, who have effectively denied the existence, in themselves, of anything resembling a commitment to the future of a principle of humanity which sets the person apart from the beasts, or even from the pseudo-lives of wind-up toys.

We who are, in principle, the children of Prometheus, have a sense of our mortal lives as rooted in the achievements and hopes of those who have preceded us, and what we hope we have helped to bring forth in our successors. If we succeed in expressing that commitment, we are immortal; if not, if we are as the Baby-Boomer culture of today presents itself, we were but dead leaves.

The essential thing here, is the development, within ourselves, of those qualities which are the expression of human creativity as I have indicated such qualities, once again, in these pages.

The existential problem we must address, is the fact that most of the Baby-Boomer generation have no actual grip on a functional sense of immortality, but, at best, only some wretched cant (or, should we say Kant), some babble without substance. They lack even the meager sense that life, which they often confuse with money, must be spent wisely for the sake of its future outcome.

They lack a sense of what Cotton Mather described, as the commitment to do good, as I have pointed to the nature of good here.

The Soul Which Lives

The living being expresses the effect of a principle of life, a universal physical principle, in its action upon materials which are not intrinsically living otherwise. Life is not simply an organization of non-living materials; it is a principle, like universal gravitation, which, as a principle, organizes material not otherwise living into a form of process which is living. Comparably, there is no manifestation of creativity in the behavior of living creatures other than humanity. It is the principle of creativity which activates the creative mental powers of man within what were otherwise a merely dumb form of life.

It is not only the living process as such which distinguishes man from beast. It is the human creative power of cognition, acting upon relevant types of living processes, which serves as the medium for human creativity within, and upon the universe we inhabit. What distinguishes the successful specimen of human existence from the mere beasts, is not the mere appropriateness of the living biological medium; the living process is merely the

medium which, to the best of our present understanding, is indispensable for the action which expresses that creativity which separates the human individual from the beasts.

However, the effect which serves as the objective test of actual human creativity, is an anti-entropic quality of change in the universe which occurs only as the effect induced by human creativity.

Thus, as the principle of life transforms non-living material into processes which are of a higher physical order in organization than any non-living process, so the principle of human cognition transforms the universe, from a relatively lower, to a higher state of organization of the universe itself.

The notion of entropy, as introduced as a schematic idea by the hoaxsters Clausius, Grassmann, and Kelvin, among others, is an assertion of a universal principle of non-creativity, the assertion that the universe is running down, entropically. In fact, the opposite is true, as Kepler's demonstration of the non-existence of the *equant* attests.

To sum up the core of the immediate argument to be made at this juncture, the function of mankind in the universe is expressed in the form of raising the state of organization of the universe to a higher order than before: *anti-entropy*. It is our efficient intervention in the universe we inhabit, to that effect, which expresses that role of man and woman in the universe to which **Genesis** 1 implicitly points. It is that role, which is our proper sense of immortality.

The contrary view, as expressed by Al Gore, among others, like Friedrich Nietzsche before him, is explicitly Satanic, as the image of the Olympian Zeus is explicitly Satanic. It is the Dionysiac image which should be familiar to us from the case of Adolf Hitler's Nazis and the Baby-Boomer 68ers, such as Al Gore, still today.

The commitment to progress as the essential, immortal mission of the mortally incarnate human being, is the essence of humanity, of the human morality which Al Gore and his kind not only lack, but which they abhor and seek to destroy. That is that within them, which is intrinsically evil. A society which embraces their ideology, such as that of Adolf Hitler, also, is intrinsically evil, and will be destroyed, sooner or later, by its own persuasion.

As the laws of the universe are the Creator's intention, So we are, morally, and otherwise, that which is expressed by our efficient intentions. The Baby Boomer lacks a positive intention, and, for lack of that, has emerged as the great destructive, immoral force which the Boomers have come to represent, as my own generation began to die out, during the course of the 1980s. The hope of a future for mankind, therefore, rests with the willingness of the current adult youth generation to assume the leadership over society, and the willingness of

the Boomers to give up their opposing commitment to the destruction of civilization, which burst into the open in 1968.