

IV. The “Type ‘B’” Personality

The “Type ‘B’” personality is defined, simply, by his or her awareness that sense-perceptions are not, in themselves, the reality of the experience of sensations,

but are in the nature of the general class of “instrument readings.” Thus, just as Kepler’s uniquely original discovery of universal gravitation depended upon recognizing the qualitative distinction of sight of the motion of apparent planetary movements, from the harmonic characteristics of the qualitative differences in movements of the notable objects, all such discoveries of a paradoxical sense of kindred categories of experiences, mark the distinction of reality from what are merely naive instrument readings; this is the case, whether for the human sense-organs as such, or for the use of those instruments which extend the powers of sense-perception into other dimensionalities than those in reach of the given senses as such. That power of discrimination among asymmetrical qualities of sense-experiences, challenges, thus, the specifically human

cognitive powers of the imagination in modes which typify the root form of creativity, as Kepler’s uniquely original discovery of universal gravitation only typifies this achievement. That experience occurs as the discov-

ery of a universal principle as being itself an efficiently acting object, an object which is not in itself merely an experience of sense-perception, but is the paradoxical form of expression of a principle of nature, a paradox which not only “encloses,” ironically, juxtaposed sense-experiences, but subsumes relevant categories of experiences dynamically.

That view of matters is, in essence, the mark of the creative human personality, which is also to be recognized as the imprint of the principle of the “non-other” of Cardinal Nicholas of Cusa’s **De Docta Ignorantia**, as this is also typified by the notion of physical, rather

than merely apparent curves, as in Filippo Brunelleschi’s use of the catenary as an actually efficient physical principle for the construction of the cupola of Florence’s *Santa Maria del Fiore*. This paradox also accounts for the foolish mistake of the Communist Party of Florence’s dangerously blundering intention (during the late 1980s) of its proposal to fill in those open parts of that design built into the cathedral’s cupola by Brunelleschi. That Communist Party’s error was also a form of ignorance typical of non-believers in science, in respect to that principle of Cusa’s **De Docta Ignorantia** which Cusa’s follower Leonardo de Vinci presented as the functional relationship of the physical curves known, respectively, as the catenary and tractrix, something which a foolish and wicked devotee of Paolo Sarpi, Galileo

Galilei, never could understand, and never could have understood, that not so much because he was systemically stupid, as he was motivated by the blinding of his mental powers by his devotion to evil.



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The Renaissance genius Filippo Brunelleschi’s solution to the challenge of constructing the enormous dome on Florence’s Santa Maria del Fiore (completed 1446), exemplifies the creative thinking of the Type ‘B’ personality.

Among the chief sources of difficulties in comprehension of economic processes, is the commonplace tendency of the student, or professional to place himself, as observer, outside the process he or she is examining. It is therefore indispensable, to emphasize the fact that the creative mental powers of the human individual, in that way, are superior, qualitatively, to any process located within the Biosphere or Noösphere. This means that we must always recognize that what we, as people, see the economy doing, must be seen by us in terms of the effect of what we have done, or failed to do, to that economy. We must look at the economy as should the astronaut operating the controls of a spacecraft traveling a relativistic, 1-G constant-acceleration-deceleration flight, from Earth-Moon-orbit, to the Mars-moon-orbit.

In the real world's economy, you are not a Wall Street pool-shark playing the table; the table, in this case, is playing you, with its response to what you are doing, or failing to do, to it. What the economy is doing to us, is nothing different, in the main, than what we have done to it, or have failed to do to it. At the judgment-seat in Hell, it is often the accountant who is hung, again, and again, first, that not so much as repeated reminders of what might have been, formally speaking, his active crimes, as, second, for reason of his stubborn indifference to the effects of the follies of moral omission which he is practicing. "Back to the books, once more, sir; the rope is waiting, for you: Timothy Geithner."

The crucial difference here, is that instead of accepting mere sense-impressions as reality, we must seek out a principle of the type associated with *dynamics*, as Leibniz defined *dynamics* during the 1690s. These principles of dynamics, as defined, then, by Leibniz, will not merely serve us as being in the assumed form of universal physical principles, or, more broadly, *elementary* (universal) principles; these principles will deliver the payment to you for what you have done, or, worse, failed to do.

Experience, otherwise, is then read as subsumed, categorically, under the appropriate selection of such a now-presumed-to-be universal principle; such is the principle of *dynamics*, as it appears in its included role in the prosody of the passage which I have often cited from the concluding paragraph of Shelley's **A Defence of Poetry**. That is also the significance of V.I. Vernadsky's division of the universe known to him, experimentally, as composed of the subsuming quality of in-

terrelationship among the ontologically distinct categories of experience which are identified, respectively, as in the ascending order of relatively universal authority, of the Lithosphere, Biosphere, and Noösphere. The knowable authority of the Creator is then expressed for us as expressed by that still higher universal principle which subsumes the entire universe, categorically.

In a related matter, the distinction of the human individual personality, is that individual's achievement of an immortal identity in personality, although not in the flesh, as distinct from the lower cases within the bounds of the Biosphere, and the still lower, categorical case of the Lithosphere. That is to say, that the existence of the human personality is not confined to that which is subsumed as the mortal body, but, as the history of scientific progress exemplifies this, is a process of a continuing action of discovery which does not end with the death of the participation by the mortal discoverer in the continuing process of discovery; rather, it is implicitly a genetic-like (hereditary), continuing process of development of discovery, in which the work efficiently done so, by still mortal individuals, as by the discovery of universal principles, such as the case of J.S. Bach's system, continues to participate in society even after that person's decease as a mortal creature: a participation which is "located" in the relevant *dynamic* in which that individual has not merely participated, but has enriched, or, participates under its adoption under a new dynamic, later.

By this standard, existentialists and their like, such as Martin Heidegger and Hannah Arendt, are typical of those who die to join the ranks of the perpetually becoming dead; once each among them, such as the former Nazi Martin Heidegger, claimed this for himself, he or she has been "thrown" away, again and again, in perpetuity, as by self-inflicted choice, to become something which had lived as something no better than an idiot-savant whose personality had been fabricated, as if by the intention of Bertrand Russell and his Norbert Wiener and John von Neumann, in California's "Silicon Valley." While such wretched persons seem to live, if only as beasts, as do as the behaviorists associated with the U.S. Presidential administration of Barack Obama, they move, but, nevertheless, they are going no-place, but live as beings which have chosen to die without purpose in the end, to die, so, again, and again, according to the explicitly stated rule of the Obama team's health-care policies, and that



The relationship between scientific method and artistic insight “lies essentially within the domain defined by the Classical artistic imagination, as this is shown for art by the case of the heritage of Johann Sebastian Bach’s development of Classical counterpoint at the only scientific tuning of C=256 cycles.” Bach, in a portrait by J.E. Rentsch the Elder (1715); panel from the Cantoria, relief sculptures by Luca della Robbia (1438), Santa Maria del Fiore, Florence.



of Adolf Hitler, too, as if they were no better than barnyard cattle.

This is not to suggest that Classical artistic impulses are wrong in the same way as those cases of failed specific mathematical formulas associated with the idea of mathematical physics. The experimental results of what is called mathematical physics, must be checked, and counter-checked, reciprocally, with the aid of the impulses of the creative-artistic mind; *it is that mind which persists*. All deductive approximations, are systems of errors in their inherent nature; only a discovery of a universal principle, such as a universal physical principle, is ever true.

Such sometimes kaleidoscopic interactions of the two, is the reality of a competent scientific method, and is also relevant for judging Classical artistic insight. The subsuming relationship between the two, lies essentially within the domain defined by the Classical artistic imagination, as this is shown for art by the case of the heritage of Johann Sebastian Bach’s development of Classical counterpoint at the only scientific tuning of C=256 cycles, a tuning which prevailed among compe-

tent singers until the massively financed influence of the morally and artistically degenerate Congress for Cultural Freedom (CCF) took over, more and more, in the course of the post-World War II period.

I shall show here, that it is those products of the Classical artistic imagination, which must take over, when the formalism of a mathematical science has presumed too much, as the exemplary folly underlying the toleration of what I shall show here as being, actually, a plainly silly, but widely acclaimed “Second Law of Thermodynamics.” It is the products of the Classical artistic imagination, as expressed in the form of either science or poetry, which are the source of the generation of scientific progress as much as valid artistic revolutions; but, it is the test of application of the inspirations of the Classical developed artistic mind, which supplies the proof of any valid revolution in either physical science or Classical artistic creativity.

It is the attempt to separate the one aspect of creativity, physical science, functionally, from the other, which leads to failure; it is insight into the sense of the princi-

ple of humanity expressed in Classical art, which is the key for locating the source of the prevalent wrongness of the merely mathematical outlook. The two functions, which are usually distinguished as “art” and “science,” are distinct, but, nonetheless, functionally interdependent, that under a unifying, subsuming physical principle. The lack of the sense of the unique value of the living human soul, as both Hitler’s and as President Barack Obama’s similarly evil health-care policies presume this, has typified the depravity commonly met in both categories of profession, art and science, especially, during the course of time since President Franklin Roosevelt died.

As Albert Einstein’s relationship to his violin illustrates a principle, it is the creative power of the Classical mode of inherently anti-entropic artistic imagination, which is the indispensable font of all revolutionary progress in the condition and practice of a mankind made in the likeness of the Creator. I shall show here that it is in the lawfulness of Classical artistic composition and its performance, that the true discoveries of physical science reside.

Take the case of even backward trends in economy, or even the case of what is simply technological stagnation, as illustrations of the effect of the forces of destruction which overtake society when this function of artistic creativity were stifled, as by the utterly fraudulent, evil, mass-murderous swindle of the scheme for “cap and trade” today, or, in a relatively milder degree, by the systemically destructive effects of the blight which threatened to destroy science under the Eighteenth-century reign of the British empiricism of the “Isaac Newton” cult.

The Classical artistic imagination to which civilized mankind aspires, inspires man’s reach into a universal reality which is beyond currently prevalent practice during that period of time; but, the test of the reality of that imagination occurs in respect to the resulting increase, or failure, of the physical power of mankind to exist, per capita and per square kilometer of territory on the surface of the planet, which defines that which could be regarded as a validated innovation. It is the outcome of that aspect of both science and Classical art, which is the juncture of Classical artistic standards of beauty, as in the case of Brunelleschi’s construction of the cupola of *Santa Maria del Fiore*, an outcome which is expressed in the increase of a culture’s potential relative population-density. That which unifies science and art in that way, presents us with a rule-of-thumb for defin-

ing the unity of progress and beauty. It is that specific unity which produces, and attests to the beauty and eternal life of the human individual soul, and which underlies the motive-forces of all progress in the human condition.

Our Progress to Mars

At the present time, the most relevant point of reference for making this point clear, is the challenge of preparing the way for the successful establishment of human travel to, and habitation of our most convenient choice of a nearby planet, Mars.

If we know that mankind is the kind of universal being which the author of **Genesis** 1 attests, could we be content to be such shirking cowards as to choose to remain a species confined to Earth, for no longer than an ultimately imperilled human life on Earth remains possible? We now know that escape to a wider realm in our Solar System is reachable, on principle. Could we dare to shirk our duties in service to the Creator on this account, either on Earth, or beyond? Could we consider the great calamities which may menace the continuation of livable conditions for human life on Earth, and sit, squatting and blinking like toads eating flies, here, when we are so clearly, implicitly assigned to a higher mission in this universe, and even for the continued existence of mankind?

Or, do we tremble when we think of such suggestions, because we are not sufficiently assured that such ventures might be possible, or, if possible, fear that they might be an uncomfortable, or expensive experience? Are we like so many of our misguided fellow-beings, passionately devoted to the appearance of being in service to those mortal ends of whose very existence we are in doubt? Is it not the case that, often, as with actual or would-be tyrants, such as the behaviorists of the current Obama Administration, that those who appear to be the most arrogant in telling others what not to do, as the Obama Administration has done until now, are really cowards, and also either predators obsessed with consuming their intended prey, or, seeking to conceal their own fearful doubts concerning even that thought which they pretend to believe the most? Like our current Narcissus-in-residence, President Barack Obama, they do not actually know what it is that they should wish to see themselves pretending to believe.

Friedrich Schiller and Percy Bysshe Shelley are distinct personalities. Schiller was a genius almost beyond our power of belief, in his accomplishments for his

time; but, Shelley was touched by the same principle of genius, with great moments of insight of a kindred quality respecting insight into the essential nature of mankind. The accomplishments of the figure who was, in many respects, the virtual father, or prophet of modern European civilization, Cardinal Nicholas of Cusa, were of a higher importance for all mankind than either of those two who came later; but, the mold of the character of all three was, in certain crucial respects, a quality in which they all participated, *dynamically*.

The subject-matter to which those three and similar cases point, is the fact that the subject-matter of mankind can not be found outside a certain union of the activities associated today with the legacies of such as Nicholas of Cusa, Johannes Kepler, Pierre de Fermat, Gottfried Leibniz, Bernhard Riemann, Albert Einstein, and V.I. Vernadsky, for the extraordinary depth and breadth of their fundamental contributions to a truly universal physical science; but, at the same time, not only for that reason, but for the reason that they embody the great principle of Classical artistic composition's insight into the essential nature of the human individual, as I have already emphasized repeatedly in this report thus far.

The particular point of greatness of Gottfried Leibniz, to which I referred in the closing portion of the preceding chapter, is to be recognized in the deep stroke of genius represented by his discovery of the functional significance of the concept of the *infinitesimal* within a physical science which Leibniz had traced to the discoveries of Johannes Kepler. Leibniz's discovery on that account was a pure expression of the quality of genius specific to the "Type 'B'" personality, a quality of genius lacking in all so-called scientists bred and fed in the relatively bestial, "Type 'A'" traditions of sense-certainty. True genius is not measurable in itself, but only in its effect; it is intrinsic.

Kepler had located the actual substance of the real universe, thus, through that power of imagination which "sees" that reality which has cast the mere shadows known as sense-perceptions. It "sees" the real universe, which exists for human knowledge only in the self-conscious development of those powers of the human individual mind which are reflected in the fact that universal gravitation, as discovered uniquely by Kepler, had already, implicitly, defined gravitation as Albert Einstein was to do, as the effect of a universal physical principle which shows the entirety of the still-in-the-process-of-being-created universe to be finite, but un-

bounded.¹ Whereas, those who plagiarized, wittingly, the mathematical conception of *the mere effect* of gravitation as that had been originally, uniquely, discovered by Kepler, plagiarists such as the swindlers who concocted the dubious existence of Isaac Newton, were simply stubborn unfortunates who did not recognize an actually, quasi-bounding, universal principle of gravitation at all.

Thus, Leibniz's "infinitesimal," which is the reflection of the principle of each universal physical principle, lies outside the mere shadows which reality casts upon the brutish domain of mere sense-perception. This is the outcome of the case that the experience of sense-perception is merely a matter of attention to the perceived realities of any true universal principle's *effect* (*not its actual cause*), the concept of the reality of the infinitesimal, cast upon the mere shadow-world of the sensory domain.

There is nothing properly deemed obscure, or outrageous, in what I have just written here on the subject of gravitation as a quasi-bounding, rather than merely the mathematical construction of that which had been provided, essentially, by Kepler *as a product* of his essential discovery of the principle.²

This distinction which I have just underscored here, is immediately more or less obvious to anyone who examines the proposition of a "Type 'B'" personality closely.

The Type "B" Identity

The Type "A" mentality presumes a simply direct relationship of the sense-perceived phenomena to what is considered by that shallow-minded personality, mistakenly, as to be the actually conceiving mind. Here lies the error of mistaking phenomena for physical realities. In contrast to Type "A," the Type "B" mentality recognizes such phenomena as representing a shadow which has been cast by the "unseen" real object, as we, like the Apostle Paul, might see this "in a mirror darkly." What we experience through the senses, are merely phenomena, shadows cast, as by reflection, as in the instance of sense-perception. At that same point, the Type "B" mind says: "Stop right there! What is that which you

1. E.g., the denunciation of the fraud of the Aristoteleans, respecting Creation, by the friend of the Apostle Peter, Rabbi Philo (Judaeus) of Alexandria.

2. Taking into account that Kepler had left one essential term of the formulation attributed to Newton to be developed by a future scientist.



In contrast to Type 'A,' the Type 'B' mentality recognizes phenomena as perceived by sense perception as mere shadows cast by the unseen real object, as we, like the Apostle Paul, might see this, as, "through a glass darkly." Rembrandt's "The Apostle Paul in Prison" (1627).

claim to know as self-evident; is it something no more than a shadow which reality has, in some way, cast upon your agencies of sense-perception?"

Type "B" rebukes "A." So, the modern followers of William of Ockham are to be rebuked for the evil they have done to humanity generally. "All competent judgment of experience must address the paradoxical fact that what you perceive is the effect of developments upon sense-perception itself, which says nothing about the intrinsic reality to which your powers of sense-perception are reacting." Consider the exemplary case of Kepler's measurement of gravitation, by testing the perception of the organization of the universe by means of the contradiction between the evidence of the telescope and the adducible, harmonic interrelations of the system of principal Solar orbits. As in all competent experimental exploration of matters of physical principle, we must locate expressed physical principles in terms of mutually contradictory phenomena, such that no per-

ceived principle will be mistaken for what is suggested by congruent modes of sense-perception. I do not, personally, promote the dance-form called "The Tango," since I have never learned to dance in any manner myself; but, without a relationship between two separate partners, it were an event which had no noteworthy attraction for the kinds of persons whose tastes I wish to understand.³

In other words, the Type "B" personality considers the evidence from the shadow-world of sense-perceptions as paradoxical, and, then, crafts a mental image of the functional characteristics of the "unseen," real object, rather than the intrinsically false judgment expressed by taking the evidence of sense-perception as being a direct representation of reality. The Type "B" mind has progressed to the state of the ability to locate reality associated with the object, as existing *primarily—ontologically*—in what Leibniz identifies as the categorical *dynamics of the historical situation*, a notion equivalent to the ancient Classical *dynamis*. So, I have pointed out this same principle as being presented in the concluding paragraph of Shelley's **A Defence of Poetry**.

The position of the Descartes whose work Leibniz shows to be foolish, lies in Descartes' fixation upon mere appearance to such a degree that Descartes is, as Leibniz emphasized, blind to even the simplest of evidence of Descartes' own utter incompetence in matters of science.

Thus, the same principle can be witnessed in the role of Classical ambiguity in poetry and drama, or the system of well-tempered polyphony, contrary to accursed "elevated pitches," at the pre-existentialist-Romantic, scientifically critical value of Bachian principles of counterpoint defined at C=256. It is the role of the Classical artistic mode of composition in the use of the evidence of ambiguity for the purposes of conveying conceptions which exist only in the domain of the imagination, rather than as customary styles in literal printed-like statements, which are activities capable of

3. It is not merely to be admitted, but emphasized, that even the science departments of many leading universities have been frequently turned into a special sort of the "blab schools" created to pretend to educate late Nineteenth, and early Twentieth centuries' so-called "Mountain Whites." They undertake no actual responsibility for proving anything except the credulities of their students. For such students, and, often, their professors, everything lies ultimately under the presumption that the effects of the doctrine will be self-evident.

imparting the communication of an actual idea in Classical artistic composition of any kind, as by the suggested eyes portrayed in relevant works of Rembrandt, such as the image of the bust of Homer contemplating the silly, vacuous fop Aristotle.⁴ It is the search for the practicable truth of the imagination, which the practice of a science inspired by the creativity shows, which exists originally only in the domain of the ironies of the disciplined Classical artistic imagination.

It is the practice of a categorical separation of Classical art and physical science into two, mutually exclusive categories of action and experience, which is the root of today's typical fostering of expressed stupidity in practice of those who believe in such fantasies as monetarist dogmas. Consider the following, relevant illustration of this point.

When the Economists Failed To Create

When we trace out the physical-economic evidence since the time of the death of U.S. President Franklin Roosevelt, we see, beginning with the prompt reversal of President Roosevelt's intended post-war policy by his nasty little successor, Harry Truman, that there is an evident pattern of destruction in Truman's intention to destroy the work of President Roosevelt, an intention, by Truman, to fail to use the great productive apparatus which the U.S.A. had been obliged to dedicate to warfare, to its proper function as a post-war productive apparatus of peace-time goals of human progress: "swords into ploughshares." Roosevelt had intended to carry out his post-war policy, by, chiefly, two mutually interdependent policy-actions. First, the elimination of all imperialisms, the British imperialism most notably. Second, the full conversion, and expansion of the vast economic-productive potential of the U.S. war-machine for the liberation of the subject nations from under the boot of British and comparable imperial and colonialist degradations, and for accelerated, science-driven increase of the productive powers of labor by the U.S. labor force.

Instead of following President Roosevelt's intentions, London and Truman seized the opportunity provided by President Franklin Roosevelt's untimely death, for both the British authorship of, and the Truman com-

4. I would suggest that you consider the possibility, that when you might think you are studying a portrait produced by Rembrandt, that he, somewhere in the simultaneity of eternity, has been already watching you. Even Philo of Alexandria was probably already watching it all, too.

licity in the launching of an intended preparation for nuclear warfare against the Soviet Union, a perversion which was combined with the re-institution of colonialism where the war-time Roosevelt administration had already acted to cancel it. So, where the British empire and its European continental accomplices restored pre-war British imperialism almost as soon as President Roosevelt was dead, those two anti-Roosevelt actions of what came to be called "The Cold War," dominated the entire world, from the death of Franklin Roosevelt, until a point beyond the termination of the Soviet Union; but, even since 1989-1992, the old habit of foolish Americans' complicity with British imperialism and British imperialism's genocide in Africa and elsewhere, has lingered on as the ever-ready-for-relaunching British imperial intention, as typified by the lingering influence of the evil former British Prime Minister Tony Blair and Blair's Hitler-modelled NICE health-care policy, still today.

Truman, in particular, not only joined his British masters in supporting re-colonization of the British, Dutch, French and other colonial and quasi-colonial systems, but diverted the scientific-productive war-time resources which Roosevelt had intended should have been employed to build up the societies of the newly freed colonials and other victims of British-led imperialism. This was done by diverting those resources which President Roosevelt had intended for post-war construction of a post-imperialist world, to the wasteful service of a mobilization for a war against a Stalin-led Soviet Union, a Soviet Union which had had no intention of launching the warfare which the combination of Churchill and Truman intended, that even before then. Truman and Churchill had officially announced the intention to go to pre-emptive nuclear warfare attacks on the Soviet Union, as Bertrand Russell published this intention in September 1946. So, similarly, today, an avowed British stooge, President Barack Obama, has launched a replay of the ruin of the United States in a long Indo-China war, now, in Afghanistan, today, in his acting in British imperial interest, and that under the British orders which he has obeyed like a virtual slave of the monarchy, waving and rattling his own shackles in pride.

Recall, that the cycle of outrightly shameless U.S. submission to British imperialism began with the aftermath of the assassination of U.S. President John F. Kennedy. Recall that, for both the British and for the Wall Street gang mobilized against Kennedy (as also against France's President Charles de Gaulle), there were two



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There were two crucial features to Britain's determination to ruin the U.S.A.: One was typified by Wall Street's actions against President John F. Kennedy in the matter of the steel industry; the second, was the British determination to push Kennedy into a land-war in Asia, which the President and Generals MacArthur and Eisenhower opposed. Above: Gen. Douglas MacArthur; right: Kennedy and Eisenhower.



National Archives

crucial features in the British policy for bringing about the general ruin of the U.S.A. through bringing down the U.S. economy. One was expressed, typically, as the Wall Street gang's London-inspired actions against Kennedy in the matter of the steel industry; the second, immediately more deadly issue of that time, was the British determination to destroy that U.S. policy which was, supported jointly by Kennedy, and by Generals MacArthur and Eisenhower: *no engagement of the U.S.A. in "new land wars in Asia."* Look at the shamelessness of the way in which the British lured the U.S.A. not only by the ever-contemptible Mr. Blair's launching of the recent long war in Iraq, but an even more insane, Tony Blair-style long-war, by President Barack Obama, in Afghanistan.

Thus, the vast potential for liberation of the planet from those British-imperialist-led conditions which had already caused, among other evils, two World Wars of the post-Bismarck 1890-1945 interval, was diverted, once more, to its use for threatened and actual warfare, such as the U.S. engagement in Indo-China, to prevent the ridding of the world from that lecherous, predatory

grip of British imperial monetarism which dominates the entirety of the world at the present, most calamitous moment in all of the world history of modern economy.

Worst of all, since the time of Truman's Presidency, most of the world has believed in that British global strategic policy concocted for the intended elimination of the United States, of ruining our economy through inherently depraved, Liberal policies and useless, wasting, and long foreign wars. This has been a persisting policy trap into which foolish U.S. Presidencies and the U.S. Congress have often fallen, again and again, especially since the death of President Kennedy, which has, now, brought the world as a whole to the precipice of an oncoming general economic and cultural breakdown of the planet in its entirety.

Thus, most notably, since the assassination of U.S. President John F. Kennedy, an assassination motivated by both that President's opposition to British-dictated de-industrialization of the U.S.A. itself, and, more urgently, by Kennedy's refusal to proceed with London's intention to ruin the U.S.A., by plunging it into a useless land-war in Asia, the British-denoted, monetarist

empire expressing the design by the wicked John Maynard Keynes et al., has controlled the leading dynamic of world history, since then, up to the present moment. That transfer of power, was actually accomplished through interdependent developments, such as that assassination of Kennedy which terrified his successor, President Johnson, into virtual submission, and thus, brought on the resulting self-inflicted downfall, through the Vietnam war, of the U.S.A.'s former role as a leading policy-shaping power in the world, with the eruption of the so-called "68ers."

The dogma, dictated from the imperial London of the evil Prince Philip and his former-Nazi partner Prince Bernhard, both of the pro-genocidal World Wildlife Fund, has been the most notable source of those pro-Satanic doctrines which have induced the currently-in-progress, self-inflicted destruction of the remains of the U.S. economy, a destruction conducted under the nominal direction of a British imperial puppet on London's strings, otherwise known as the Nero-like narcissist, President Barack Obama.

The future of humanity now depends, in the immediate future, on the ability of relevant social and other forces of the United States, in bringing an end to the virtual high treason against both the United States and even the Creator Himself, which the current, pro-satanic, British-crafted, genocidal, Hitler-like health-care policies of the Tony Blair-guided Obama Administration represent. We must now learn our history, while we still have a fast-fleeting moment of opportunity to bring an urgently needed change about.⁵

To bring ourselves to doing what we must do on that account, some rapid learning of a truthful account of our nation's history, is indispensable, contrary to the versions of such wretched organs as the alien ideologies of mass-propaganda instruments such as the **New York Times** and **Washington Post**.

That much just said, now return to those principles of economy on which our republic was founded.

5. The Nazi-like health-care policies of President Obama are a by-product of the work of former British Prime Minister Tony Blair, the man who launched the recent war in Iraq with a shameless lie. However, the origins of the Hitler health-care policies underlying Hitler's practice of genocide, were also explicitly introduced to Hitler Germany from the malthusian population policies of the United Kingdom and Britain's Wall Street agents, and some-time Hitler-lovers, in the United States. In plain fact, the health-care policies of President Obama are identical with those for which we hung Nazi officials in Nuremberg and related post-World War II proceedings.

The Foundations of Creativity

As I have already emphasized, the medium of creativity is essentially the combination of the natural association of Classical poetry with Classical *bel canto* modes of speaking and singing, and with the economic practice of a physical science premised on modern scientific principles developed, chiefly within globally extended European culture, since the work of Brunelleschi and Cusa. The importance of the violin for Albert Einstein as a scientist, illustrates this point, in one way; the lack of genuine creativity among university-trained prospective scientists who have fallen under the post-World War II influence of "popular" anti-Classical, existentialist cacophony in poetry and song, is a compelling illustration of the way that degree of both scientific and related creativity and morals which existed prior to even the death of President Franklin Roosevelt, has vanished from among even most among the university-educated specialists in scientific matters, respecting scientific creativity.

What had happened to bring about this post-Franklin Roosevelt defect in the Twentieth Century European language-cultures, is especially notable under the current reign by the generation of "the 68ers" born since the close of World War II; as, in earlier periods of modern history, such as the post-William Shakespeare period under James I, a similar, downward cultural trend had emerged afresh in English culture with the accession of that James I, and, most remarkably, similarly, in the aftermath of both the succession of William and Mary and the death of Queen Anne, and with a more remarkable depravity known as the Eighteenth Century under Walpole, George I, and their successors. This pattern of increasing depravity following that of the Satanic cults of "The Age of Walpole," is especially notable since that February 1763 Peace of Paris which established the British East India Company as already an empire in its own right, and more so from the 1782 establishment of the British Foreign Office as a nest of the collection of freaks deployed by Lord Shelburne. So, we have the continuing outcomes, today, of the British Empire proper, which was launched under the successive reigns of Shelburne's lackey Jeremy Bentham and Bentham's protégé Lord Palmerston, at the British Foreign Office.

As I have repeatedly cautioned the readers, all globally extended European imperialism, is essentially an expression of the evil called monetarism, as that was

understood and identified by Rosa Luxemburg⁶ and the U.S.A.'s Herbert Feis,⁷ essentially the present-day monetarism of John Maynard Keynes which was brought into the U.S. Government's practice, at the death of President Franklin Roosevelt, by Winston Churchill's captive American performing clown, U.S. President Harry S Truman.

Classical poetry, and its expression in music crafted in the heritage of J.S. Bach, is crucial here. For sundry reasons which need not be elaborated in their full depth here, the subject of creativity prompts us to those leading, internationally influential, modern language cultures associated with creativity in use of language in European civilization generally, which have been Italian *bel canto* and the influence of Italian on German, largely because the principles of *bel canto* musicality have been permitted to exert a stronger hold on the shaping of the inherent prosody of the literate expression of those languages for their serious function as the prosody of Classical artistic languages employed in Classical musical performance, with effects of this shown most clearly in the Classical song of those cultures, even in those circles associated with devotion to a tradition of Classical culture. That is to say, that the literate use of those languages has had the strongest influence on both those artistic and scientific cultures. In the United States, relics of the English Classical usages and German during much of the Twentieth Century, have supplied some significant checks to the moral corruption pouring out of Nineteenth- and Twentieth-Century England, especially the corruption spread since the reign of Queen Victoria and her monstrous son and successor.

This role of language in culture generally, has been crucial since the beginning of what became the U.S.A. French was most significant for science until the effects of the Jacobin Terror, while German was the leading foreign cultural influence in science from the 1820s onward, as the U.S. and Soviet space programs attest, even during the early decades of the immediate post-World War II period.

Against that broadly described background in general, there was the destruction of both Classical poetry and decent music, with the advent of the Truman Administration and beyond, even that retained among our well-educated classes. This took over the direction of

our culture, especially since the eruption of the highly adulterated, existentialist strata among the "68ers" from their childhood and adolescence, a cultural paradigm-shift which has marked the moral and intellectual breakdown of the reigning culture of the U.S.A. itself. The bad effects of California-centered, and related "up-talk," are exceeded only by the presence of the more "smashed" than "broken," brutish cadences of that son-of-a-Nazi Governor, Schwarzenegger, who is only one typical case of those modalities which tend to be the most destructive influence among the relatively more literate strata of the recent adult generations.

The most relevant of the characteristic features of Classical poetry, and therefore song and Classical contrapuntal exposition, is expressed in such typical forms as the literate use of *rubato* (*such as comma-cued rubato in written text*), when this is employed as a device of irony in the uttering of poetry and literate prose. It is the model of Classical poetry, as England's William Empson draws attention to this matter in the use of the English language, as in that 1947 edition of his **Seven Types of Ambiguity** which I encountered that same year. It is this function of ambiguity in both the composition and uttering of Classical poetry, and also Classical modes in composing and uttering literate prose, which touches the most crucial aspect of the role of the imagination in invoking the quality of creativity which is echoed by the act of discovery of validatable *hypothesis* in physical science. It is that notion of hypothesis, so expressed, which is the essential, even indispensable contribution of Classical poetry to fundamental scientific progress among scientists enjoying a Classical development of their personal character in respect to matters of artistic composition.

The significance of such practice of prosodic irony is the inherent power of both artistic and scientific creativity, which lend themselves most specifically to the creative expressions of the human mind.

The intelligent citizen demonstrates his morality, especially in most troublesome times, in relying on Classical modes in irony.

The synonym for creativity in science, is the sense of irony conveyed by ambiguity in Classical artistic composition and its performance, as Albert Einstein's violin served his role in science.

That point is illustrated in the matter of performance of the Classical *aria*, in which the performer must seem to have created a new, ironical meaning for a word or two, as needed to convey the special irony of the rele-

6. N.B., Rosa Luxemburg, **The Accumulation of Capital** (1913).

7. Herbert Feis, **Europe, the World's Banker, 1870-1914** (1930).

vant situation. This is more readily illustrated for purposes of discussion of this point by examining the varieties of irony which may be expressed as innuendo by a very slight element of surprise in the relevant utterance, or touch of a passing suggestion of a gesture. There lies the difference between a mass-produced, as if squirted into the mold, plastic statue, and a genuinely original work of Classical artistic composition.

Similarly, use “irony” in place of “ambiguity.” Or, refer again, to Rembrandt’s presentation of what was apparently the scrutiny of Aristotle by the bust of Homer.

In physical science, the escape from the trap of a formal mathematical, or kindred expression, is the introduction of irony, as any really knowledgeable and experienced professor in scientific matters could demonstrate. The role of the university academic as, sometimes, an amateur comedian, has its dark side, but, sometimes, a most pleasing, and also more truthful treatment of the material being presented.

So, quickly, then, in passing:

“To *be*?” [pause, change of voicing], “or,” [pause/*rubato*/ to the measured beat] “*not to be*. . .”

The irony is to be subtle, but to be made powerful by the ensuing, rhythmic parade of ugly consequences, arrayed by Shakespeare. The form is dictated by the content, not the other way around. In such matters, I am certain that the matured Shakespeare committed few errors. He says what he means, which should be said with an understanding of the ironies with which he had intended to say it.

For that Hamlet, the charades are approaching their end. His doom, rooted in not only his personal moral corruption, but that of his entire culture, is clear to him. The end is in sight, and it is a horrid one, as it is to unfold in the modulated remainder of that drama. This must be



Shakespeare, who understood history as an expression of dynamics, wields Classical poetic irony, by composing “an image of a series of wretchedly self-doomed nations, with his Celtic tragedies and his Hamlet.” This portrait was painted from life, by James Brydges, 3rd Duke of Chandos (ca. 1600-1610).

conveyed, or the performance were an intellectual dud. Shakespeare understood history as an expression of dynamics, not soap-opera.

How well that Shakespeare, by contrast with his Hamlet, composes an image of a series of wretchedly self-doomed nations, with his Celtic tragedies and his Hamlet! Why should he do otherwise, but write to warn of worthless causes of self-damned fools, since the time Christopher Marlowe had been murdered by political assassins in a tavern? What has Shakespeare to say, then, to the people of Britain, then, with wretched Bacon still loose, and when his own profession as published author had been cut short in favor of silly writers? How much, thus, was Shakespeare able to tell us of the nature of the fate of England in that time? It was a lot! He did

well on that account, even if this achievement could be known again only after the Germany circles of Abraham Kästner had brought Shakespeare back to life, in English, by way of German, thus rescuing Shakespeare’s immortal works from deadly decadence at English hands, to remind us who think of real history, what it all had meant. Some among us who share English ancestry, remember that, still today.

The principle which is served by reference to that way of thinking characteristic of Classical poetic irony, is the imagination. In the irony of what is competent Classical poetry, as in the struggle with the attempted performance of Classical musical compositions, as in the case of such as Albert Einstein, we experience the standpoint of the Type “B” state of mind. This is, for example, the state of mind of Gottfried Leibniz, in locating the superior implications of the concept of *dynamics* for the treatment of the subject of related bodies interacting within the subsuming, *dynamic* domain. Here, the Leibniz *infinitesimal* is located in the real world, as opposed to the fictitious world which those enemies of Leibniz’s work, those of the Cartesian faction of Abbe Conti and Voltaire, pre-

sented to their dupes, in their embittered fear of the Leibniz infinitesimal.

Mathematics may express an imprint left by scientific insight, after the fact, but the discovery of any principle occurs in that domain of the imagination inhabited by Classical poetry and music. This is the precious moment of creativity which the Classical-poetic powers of the imagination add to the dish served. Here, we meet the rigor which the Classical poetical form, and its musical and poetic expressions, supplies, which is the domain of the real physical universe in which the actuality of the physically efficient infinitesimal lies.

Now, turn to the most efficiently evil of all depraved cultural influences on economy, politics, and Classical culture today, the influence of the belief in the hoax taught as a “Second Law of Thermodynamics.”

Entropy: For Example

So, now turn our eyes to evil, to a crucial matter of physical science, to the widely taught, and also widely believed classroom fraud, which has become known as the doctrine of a “Second Law of Thermodynamics.” *Without understanding that fraud, it were not possible to provide a competent physical-scientific basis for a study of the principles of economy.*

If and when that fraud is examined in the context of the typical, persisting, ontological failures of modern classroom mathematics since the death of Gottfried Leibniz, it can be quickly ascertained on premises which I have already presented up to this point, that the source of this widely held, nonsense-belief in a “second law,” has its principal roots in the type of argument raised against the then-deceased Gottfried Leibniz, an attack raised by the Eighteenth-century cult-group which had been organized under the direction of master-hoaxster Abbe Antonio S. Conti and his accomplice Voltaire, a group which had included those whom I had identified here earlier, as including such followers of that cult as Abraham de Moivre and D’Alembert (“imaginary numbers”), the witting fraudster Leonhard Euler, Euler’s dupe Joseph Lagrange, and their followers among the early Nineteenth-century notables of fraudulent science such as Pierre-Simon Laplace of “three-body problem” uncertainties, and Laplace’s accomplice, the sometime plagiarist of the work of Niels Abel,⁸ Augustin Cauchy.

8. This was the Niels Henrik Abel (1802-1829) who is most noted for his fundamental contribution to modern science as treated by Bernhard Riemann, “Theorie der Abel’schen Functionen,” **Bernhard Riemann’s**

It is essential that, for these purposes, we treat these fallacies as essentially ontological, rather than merely formal in character. Since the practical issues of economy are intrinsically ontological in the final analysis, rather than formal, no competent science of economy could be developed without, first, addressing the ontological issues, rather than merely formal issues, which must be identified as ontological issues intrinsic to the implications of the classifications of *physical* as, respectively, the *Noösphere*, the *Biosphere*, and the *Lithosphere*, in that order of descent from the, functionally, physical superior, to the inferior.

The notable, and still highly relevant issue at conflict in the attack on the work of the then deceased Leibniz by Conti et al., is the matter of the existence of what Leibniz had defined as the “infinitesimal” of the calculus. Clinically, Augustin Cauchy was, and remains a notable, and influential representative of what had begun as London’s repertoire of not actually scientists, but “science dilettantes” of the Royal court, who happened to be also, anti-Kepler, anti-Leibniz fanatics who had no actual position within actual science to lose, and who employed the sophistry of merely formal, *a-priorist* presumptions to uphold that ontologically fraudulent perversion of the Leibniz calculus to which I have referred earlier. Since they were not dependent on actual scientific achievements, they could say pretty much whatever their gossip-circles might choose, such as treating that specialist in black-magic gibberish, Isaac Newton, as being a genius, by reason of that which Newton himself never actually knew.

Hence, the rather typical Twentieth-century secondary and university student being introduced to mathematics, and to what was passed off as an introduction to the calculus in particular, was most frequently a victim of Cauchy’s *ontological* hoax on this account. By-prod-

Gesammelte Mathematische Werke, H. Weber, ed. (1902): (New York: Dover Publications [reprint], 1953), [Werke] pp. 88-144. Abel had delivered his most crucial of these works for circulation through the hands of Cauchy, in Paris, where they, after Abel’s 1829 death, remained in the hands of Cauchy until Cauchy’s own death in 1857. Cauchy had claimed Abel’s discoveries as his own during the 1829-interval, even against the insistence of the fact of Cauchy’s plagiarism by a number of leading European scientists with the competence to demonstrate Cauchy’s fraud. The paper of Abel which Cauchy had denied possessing, turned up amid Cauchy’s mortal remains, neatly catalogued, by the auditors of the deceased Cauchy’s effects. The death of Cauchy completes a certain dirty cycle in the history of science, located between 1767 (the birth of Abraham de Moivre) and death of Cauchy in 1857, in that dirty side of the history of the mathematics associated with physical science.

ucts of that same hoax turned up in a related role in the work of the Rudolf Clausius (1822-1888), Hermann Grassmann (1809-1877), et al., who “fathered” the common Nineteenth-century version of the anti-Gauss, anti-Dirichlet, anti-Riemann, reductionist thermodynamics of Clausius, Grassmann, Kelvin (1824-1907), James Clerk Maxwell (1831-1879), et al.⁹ This in turn, became the launching-point for the radically reductionist “mechanics” of Ernst Mach (1838-1916) and Ludwig Boltzmann (1844-1906), which was superseded by the more savagely radical hoax of Bertrand Russell’s **Principia Mathematica**, and by Russell’s consequently degrading influence during the 1920s Solvay Conferences, and the consequent role of Russell’s brainwashing in producing that particular extreme of corruption of modern science associated with the hoaxsters Professor Norbert Wiener and John von Neumann.

The underlying issue so posed for consideration here, is precisely that of the systemic (physical, rather than mathematical) difference between a mentality organized according to “Type ‘A’” and that of “Type ‘B’,” the same point of crucial difference which I had already set forth here earlier.

The dates of births and deaths of these referenced figures of the Eighteenth and Nineteenth centuries, are notable for reasons located within the indispensable role of the ontological principle of *dynamics*, as defined by Leibniz during the 1690s, in the political histories of cultures and science. The interconnected history of the politics of science and artistic cultures since Solon, Thales, the Pythagoreans, and Plato, to the present day, has a common theme and thread of conflict throughout. Intervals within the history of culture in general, and scientific opinion, in particular, are dominated by a subsuming notion of a principle, corresponding to the function of a *dynamic*, or, the equivalent, a hegemonic cultural assumption underlying the consequent distinctions between generally accepted

9. Take for example, the case of Riemann’s zeta function [**Ueber die Anzahl der Primzahlen unter einer gegebenen Grösse (Werke** pp. 145-156)]. The modern history of this subject dates to Pierre de Fermat, passes through Euler, and turns up in a restatement of the case by Lejeune Dirichlet, and the best solution to date, that of Riemann. My attention to this matter is limited here to a class of problems typified by the case of David Hilbert’s efforts to defend the most devastating of the formal fallacies of a positivist geometry in the footsteps of Euclid: the attempt to define a theory from the assumption of the eternal completeness of an arbitrarily concocted *a-priori* principle. For example one attack on Riemann was based on the gossip, even by a highly reputable physicist, that his treatment did not prescribe a “final” prime number.

and generally non-accepted opinions. The effect of such habits is equivalent to the effect of a widely influential *a-priori* presumption. Compare my remarks on the concluding paragraph of Percy Shelley’s **A Defence of Poetry**.

That theme is the reign of the maritime imperialist form of Mediterranean and broader cultural domination by that form of monetarism, from the defeat of the Persian Empire’s attempt to subjugate the Mediterranean littoral and to crush Egypt in favor of Tyre, to the present day of the hegemony of the British empire sprung from the Venetian roots of the capture of the monarchy of England’s Henry VIII by Cardinal Pole, Thomas Cromwell, et al.

However, to understand the unfolding of the successive phases of that millennial process of see-sawed development, up to the present day, we must distinguish roughly datable periods of change in the conscious opinion of itself, by each among a set of conflicted, *formally dynamic* patterns in culture. Generally, most of the notable factions and their leading figures of a certain span of time, are dangled, as if they were puppets on ideological strings, from the specific dynamic which subsumes and controls its subjects *ontologically*.

There are also marked periods, of rarer cases in which an individual, since as Brunelleschi, or, more notably, Nicholas of Cusa, Kepler, Leibniz, Benjamin Franklin, Abraham Lincoln, or Franklin Roosevelt, shapes the specific quality of the dynamic of his, or her time. The distinguishable, apparent clusters of leading individual opinion, in, for example, mathematics, science, and artistic cultural trends, must be considered in light of the specific kind and period of *dynamics* by which they are subsumed. For just this reason, the trio of Bernhard Riemann, Albert Einstein, and V.I. Vernadsky are still representative of the leading kernel of scientific thought of the entire era of the followers of Cusa, Kepler, and Leibniz, from the Fifteenth-century Renaissance to the present day. What often appears to be the kaleidoscopic shifts within that framework must be approached in the specific manner, the standpoint of dynamics, as I have indicated here.

The core of the issue here, today, in that connection, is the following. Back to the matter of “Type ‘B’.”

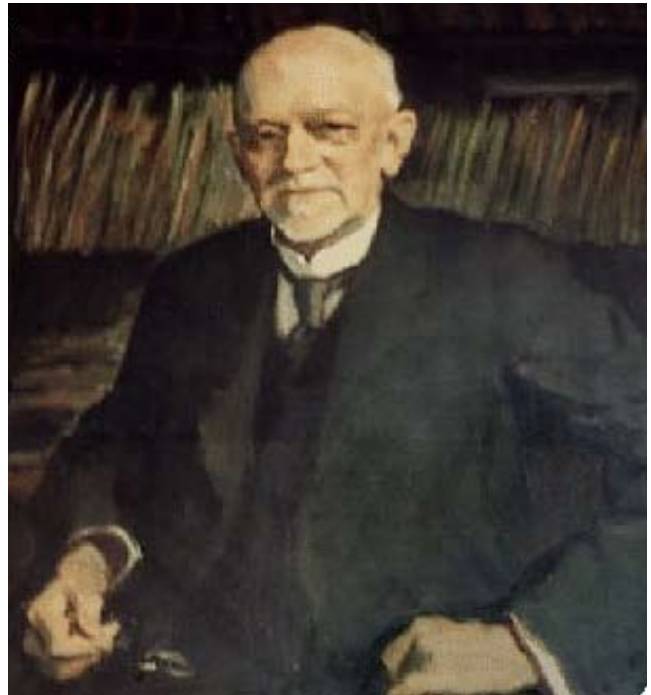
To illustrate the crucial point, simply recognize that the “Type ‘A’” reaction to the same real event as to “Type ‘B’,” juxtaposes the shadow (sense-perceptual Type “A”) in opposition to the contrasting reality (phys-

ical Type “B”). The most convenient approach to showing the difference lies in what de Moivre and D’Alembert identified as the subject which they named the “imaginary.” It is de Moivre’s view which is merely imaginary. The “life” of the event is located in what de Moivre misjudges as the “imaginary.” *This, de Moivre’s folly is what Clausius and Grassmann would mistake, approximately a century later, for the reality of the ongoing real process. Here lies the systemic root of the intrinsic incompetence of “The Second Law.”*

So, the foolishness of Clausius, Grassmann, Kelvin, et al., was not a form of nonsense original to them. It was the same foolishness which accounts for the failure of Brunelleschi’s rivals to secure the construction of the cupola of *Santa Maria del Fiore*. It was, in that case, the incompetence of the Aristoteleans exposed by the achievements in practice of not only Brunelleschi, but of Cusa’s followers Leonardo da Vinci and Kepler, against the incompetence of Galileo later, and the contrasting achievement of the followers of Kepler, such as Leibniz, Riemann, Einstein and Vernadsky.

Most simply stated, the organization of the universe, as the relevant evidence shows this to us today, is an evolutionary impulse which carries processes from a relatively lower, to higher state of organization, as from the abiotic, through the living, and into the human-cognitive. The progress from marsupials to mammals, to human living beings with their associated cognitive powers, is no more than typical. In methods in mathematics corresponding to representation of such lower to higher forms of evolution, the ontological significance of the combination of the Leibniz infinitesimal and dynamics is primary.

The contrary view, that of the disgusting, so-called “Second Law,” is not a derivative of physical science, but of social prejudices which are thoroughly documented as corresponding in origin to specifically, morally deranged social doctrines consistent with the image of Aeschylus’ Olympian Zeus, a doctrine known to the ancient Greek of Aristotle’s time as “the oligarchical principle” of the imperialist doctrine of that time. This has been the prevalent social-political doctrine from such parts of history as ancient Babylon, or, the kindred depravities of all European imperial systems from the time of the monetarist policies expressed in the Peloponnesian War through the British monarchy of Elizabeth and Philip today. This oligarchical principle is the dogma associated with the persecution of Prometheus by the Olympian Zeus in Aeschylus’ **Prometheus**



“The Hilbert Paradox”: Prof. David Hilbert is to be admired for booting out of his Göttingen program, Bertrand Russell’s ideological lackeys, Norbert Wiener and John von Neumann; but, in his famous “Sixth Problem,” “the otherwise rigorous Hilbert’s argument as a positivist, formal mathematician, is a systemic failure in physics.”

Bound, as by frankly Satanic British imperial figures, especially Fabians, such as the most evil men of the Twentieth Century: Bertrand Russell, and the more imaginative H.G. Wells.

Entropy & a Hilbert Paradox in Economy

At this point, that said, now turn your attention to certain implications, which are relevant to our subject here, of what is readily identified for us here as “The Hilbert Paradox.”

Start with a reference to the incompetence for which both of that pair of Bertrand Russell’s ideological lackeys, Professor Norbert Wiener and John von Neumann, were booted out of Professor David Hilbert’s Göttingen program, separately, in different intervals of lapsed time. They were ejected, by Hilbert, both for treating what Hilbert had identified in his celebrated address to the A.D. 1900 Paris conference of mathematicians, for reason of their utmost incompetence, and, in von Neumann’s case, also moral failings. Among the twenty-three, named *Problems* listed in Hilbert’s 1900 Paris

address, the most important for our consideration here, remains, to the present day, the Sixth on that list, treating the subject of the role of mathematical formalism in the treatment of the axioms of physics: I refer to that as “the fallacy of presumed *a-priori* completeness.” This Sixth Problem has persisted as his most significant failure to date.

This was a case in which the nature of the problem had already been essentially resolved by Riemann’s work, as it had been already situated, with proper, full competence, by Riemann, as Riemann did, so very neatly, in the concluding sentence of his 1854 habilitation dissertation, on “the department of physics.” That is the Riemann argument, on the subject of “the mathematical treatment of the axioms of physics,” which takes us most quickly to the center of the formal problems of development of a competent method for treatment of the subject of a science of economy today.

Here, on this Sixth Problem, the otherwise rigorous Hilbert’s argument as a positivist, formal mathematician, is a systemic failure in physics, and, therefore, also economics, for reasons I shall indicate now. For our purposes, in treating that topic here, I turn your attention to, chiefly, what I have selected as the issue on which Hilbert’s entire approach breaks down for, in particular, the matter of a conception of the principles of a competent theory of physical economy.¹⁰

The source of that failure by Hilbert lies in his resistance to breaking with the effect of certain wrongful, ancient doctrines, wrongs systemically akin to those of Aristotle’s treatment of the most elementary assumptions of formal-scientific belief, a set of failed assumptions which has persisted, together with many of their anciently associated effects among beliefs, up through the present time.

Hilbert’s program was, otherwise, bold, and, in parts, brilliant; but it had that central, systemic flaw which I have emphasized as its failing here: a tendency toward a mechanistic view of the universe, which is a typical consequence of any belief in an abstractly formal, reductionist mathematics: *in other words, its submission to the underlying axiomatic presumption of what I have identified as the fallacies inherent in a submission to a goal of conformity with the parameter of the “Type ‘A’” mind.* That weakness in Hilbert’s method becomes clearly the source of a serious error of a type relevant to that subject-matter of physical economy

10. Professor David Hilbert, **Mathematical Problems** (Paris, 1900).

under consideration in my report here; it is in the case of the Sixth Problem which he lists, and its *included references to those mechanistic positivists, such as Ernst Mach and Ludwig Boltzmann, whose rank of, briefly, currently leading authority preceded the absurd extremes of Bertrand Russell’s centrally underlying presumptions in the Principia Mathematica.*

I shall now explain those connections. For this purpose, I employ a reference to a proximate beginning of the history of that subject-matter, in what is called today the ancient Classical Greek civilization. For my purpose here, I concentrate on the effects of the Peloponnesian War, and on the consequences of the subsequent death of the Plato who is the key figure among his peers of his time, such as Archytas, in considering the ancient foundations for competence in modern science.

Dealing with this matter in historically formal terms, the passage from the deaths of two great scientific geniuses of that time, Archytas¹¹ and Plato, to the corrupting influence by the reformed, Delphic Sophistry of Aristotle, marks the conclusion of an historical interval, a concluding moment defined as being a systemically tragic break in the intellectual life of what we commonly refer to as Classical Greek civilization, a faulty tradition which remains today one of the most crucial tragedies in the history of European civilization as a whole.

Certain implications of that past time may be best approached today, from the specific standpoint of the physical economist, as I do here.

This remark by me is not intended to imply that there were no great achievements in European culture during the several centuries after the death of Plato, prior to the establishment of the Roman Empire. Rather, my remark must be seen in the light of what Leibniz was to identify, about 2,045 years after the death of Plato, as *dynamics*, the modern echo of the ancient Classical notion of *dynamis* of Plato’s time. So, I have identified the historical significance of modern *dynamics* in cultures, in my discussion of the implications of Percy Bysshe Shelley’s **A Defence of Poetry**, above.

The issue of this break, which was marked by the judicial murder of Socrates and the subsequent death of Plato, was the issue typified by what Aeschylus, the great tragedian of that preceding period of Classical

11. Cf. Eratosthenes on Archytas’ uniquely original discovery of the construction of the doubling of the cube.

Greek history, had identified, most emphatically, with recurring references to both the great folly which had been both the subsuming tragedy of the entire span of the Trojan War, earlier, with the image of the Satanic figure of the Olympian Zeus, and, to that ancient, and evil, Asian adversary of European maritime and related civilization, an evil embodied within Greece itself in the form of the ancient Apollo-Dionysus cult of Delphi.¹²

Presuming consideration of what I have published on the relevance of that subject-matter at an earlier point in this presentation, the crucial issue for us in this location, today, is the following.

First, the entirety of the history of what has become the globally extended form of specifically European civilization, since the period leading immediately from the interval between the defeat of the Persian Empire's failed maritime ambitions, and, also, since the Peloponnesian War, has been the reign over what has become, since, globally extended European maritime (e.g., Mediterranean maritime) culture as a whole, by that maritime system's combined adoption, and superseding of a previously existing, inland-based form of imperial system known as the Asian model of monetarism dating, for example, in modern knowledge, from evidence of the nature of the decline and fall of the physical economy of Sumer.

A mythical "god," called "money," is created, under whose reign all peoples are made subjects, a power placed above each and all the real power which a people of a particular national or comparable culture might have chosen for themselves. In short, "globalization," "world government," "a new Tower of Babel," like that being attempted under the flag of the liberally perjured, and babbling Tony Blair et al., presently.

This sophistry-ridden form of the European maritime habit since that time, has promoted the superstition known today, variously, as the form of sodomy of "free trade," or "empire," the implied belief that there is only one true god, implicitly the notorious "Satan," the nature of which is expressed as the reign of a system of money and monetarist practices over nations. All true empires in a now globally extended form of European civilization's history, have been essentially mari-

time-cultural forms of what have been, historically, a maritime culture's species of monetary systems, centered originally in the Mediterranean, but, gradually shifting to the Atlantic, and, thence, to reign, through monetarism, over the world as a whole, that still at the present moment. That monetarist system, is the same one which is presently disintegrating, a system which could disintegrate into a condition of terminal systemic bankruptcy, almost completely, by its own recent and presently continuing efforts of the British imperial influence, as early as, or earlier than the close of the present calendar year: *a general breakdown-crisis of all of the world's nations and peoples considered in their entirety.*

That is the contingency against which I continue to act, as I do here, to attempt to prevent it from coming upon us.

Our task, which I present for adoption here, must be our choice of working to establish, quickly, a form of a fixed-exchange-rate system (a credit system in Alexander Hamilton's sense of the U.S. Federal Constitution) among respectively sovereign governments from among a set of selected leading and associated nation-states, a credit-system crafted and maintained to conform to a physical-economic standard, rather than a monetarist system, which will create that which replaces the reign of those diseases represented by all presently pre-existing forms of monetarist systems, by eradicating, and replacing them entirely through acting upon the fact of the systemic bankruptcy of the entire monetary systems of the world presently, that most clearly since July-September 2007. This systemic reform must be conducted through the actions on behalf of common interest, as common interest is to be expressed by a particular set of the world's, respectively, perfectly sovereign nation-state republics.

This reform, the junking of the present world monetary systems, in favor of a network of sovereign national credit-systems, simply carries to its already implicit goals, the notion of a credit-system as specified by Benjamin Franklin, Alexander Hamilton, and the related specifications within the U.S. Federal Constitution, rather than an intrinsically monetarist system.

This urgently needed, immediate reform expresses the implied goal of the true patriots of Europe since the time of Plato's implied declaration of war against the cult of Delphi. What must be eliminated is what has been classed as, chiefly, a monetarist pestilence, such as the legacy of the cult of the monetarist power of Delphi,

12. During the course of the Seventh Century B.C., a maritime alliance against Tyre had been arranged, by Egypt, with Egypt's Mediterranean maritime allies, the Ionians and Etruscans, the latter already an iron-working culture of that time, associated with a notable center on the Island of Elba, a culture related to the Hittites.

which reigned through and beyond the lifetime of that Delphic high priest and, therefore, chief liar, Plutarch, as this practice was extended beyond the time of the old Roman Empire, later as, briefly, under the Julian the Apostate who served as the suggested model for selecting pagan religions recommended to Lord Shelburne by Edward Gibbon. The pagan tradition of pantheism in the imperial Rome of Augustus, Tiberius, et al., persisted, and thence, was echoed in the reign of the feudal and modern expressions of Venetian-centered, monetarist usury, and, in effect, under the presently hegemonic reach of the monetarist system centered on the British empire, still today.

To that end, the U.S.A.'s history has enjoyed the authority of having been developed in a constitutional form unique to itself, as an alternative to the oligarchical forms of monetary imperialism which had reigned still in Europe, as they do there still today. Unfortunately, the disease of an oligarchism-polluted Europe, pursued some of those Europeans who, unlike the representatives of the British East India Company from 1763 onward, had been moved by the contrary intention of creating a new, oligarchism-freed nation in the Americas. The enemy of our United States has remained as a European oligarchy, chiefly a nominally British one, in the image of Lord Shelburne's British East India Company, which has repeatedly attempted to gobble us up, as under this most unfortunate recent reign of a virtual would-be Emperor Nero, a British imperial puppet, a classical Narcissus, a new, mass-murderous, likeness of the would-be Emperor Nero, called President Barack Obama. For that, it is the British monarchy, as under its Hitler-tainted Edward VIII, not that virtually hypnotized "zombie," the intellectually impaired Barack Obama, which is the chief culprit of record in this affair.

When considered in that historic context, the root of the failure of Hilbert, is, as I shall show here, that error then reflected, most clearly, in his brief treatment of what he adopted, in A.D. 1900, as what he identified as his "Sixth Problem," as a reflection of an infection of modern mathematics practice with that European oligarchical corruption of scientific practice, including the promotion of the kind of policy-thinking which has dominated most of the leading currents in the post-Franklin Roosevelt U.S.A.

I certainly do not blame Hilbert for all that; but, I do emphasize, that it is the failure, respecting his Sixth Problem, by a Hilbert, for whom I have serious respect

otherwise, which is what I am addressing in this immediate part of the present chapter.

He fell, in this instance, into that mechanistic trap represented by the type of science-degenerates typified by the mechanistic cult associated with Ernst Mach, Ludwig Boltzmann, et al., which had prepared the way for an even much worse pollution than their own, for exactly that same ultimate, abysmal, superceding scientific decadence of Bertrand Russell's **Principia Mathematica**, the exact same decadence which has dominated the post-Franklin Roosevelt world, up to the presently ongoing general breakdown-crisis of global civilization as a whole.

To be fair to Hilbert, Russell's piece echoed a specific decadence which Hilbert himself later came to abhor, at least in part, after brief associations with those wretched products of the Bertrand Russell school of the **Principia Mathematica**, Norbert Wiener and John von Neumann. Hilbert himself quickly found this pair, in each case, rightly, too disgusting for his taste for him to continue to endure.¹³ However, this included an embarrassment, as caused by von Neumann, which Hilbert had helped to set for himself by his own clinging to defense of the *a-priori* fraud of the Aristotelean abomination which is the same Euclidean *a-priori* presumptions implicit in the work of the mechanistic positivists Mach and Boltzmann.

This kind of paradox, of an important scientist, such as Hilbert, who has occasionally fallen into some of the varieties of intellectual cesspools represented by such reductionists as the devotees of that silly witch-doctor Isaac Newton, or, later, the positivist cults, or, as in the case of the broken spirit of a tortured, once brilliant Georg Cantor, illustrates such cases. That problem is not uncommon, still today, among some leading scientists with whom I have had past occasion to cooperate; it is relatively commonplace. In respect to Hilbert's confusion of the systemically corrupt Euclidean or similar geometries with physical science, it has tended to impel the victims of such persuasion, to treat such follies as those as being presumed to be included even in the mathematical wellspring of science, as Hilbert's own program implies this tendency. This has had specific kinds of radiated consequences, in science instruc-

13. There was also a certain relevant scandal associated with the activities of von Neumann in the area of the work of the circles of Hilbert and Richard Courant, but that bears on the behavior of von Neumann, not Hilbert or Courant. I found no connection of this specific activity of von Neumann then to the earlier role of Wiener there.

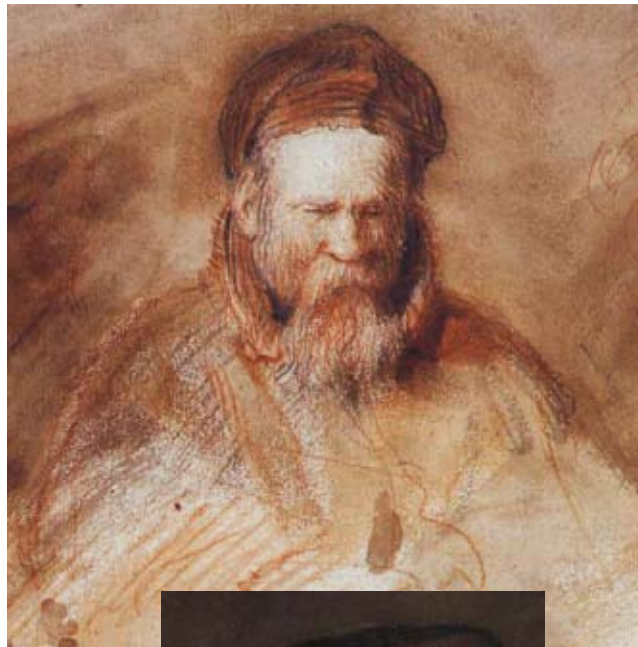
tion generally. Hilbert has been no exception to the list of victims with a certain element of complicity of their own.

At the same time, this disorientation by them, presents an issue of crucial importance in the field of my leading expertise, a science of physical economy: hence my emphasis on the effects of the ideology which Hilbert's disorientation contributes to the field of political-economy.

Consider the relevant case of the Aristotelean version of a "God is dead" dogma regurgitated, later, by Friedrich Nietzsche, which had been spread, earlier, in the time leading into the Roman imperial crucifixion of Jesus Christ, a dogma premised on the *a-priorism* of Aristotle's devotee Euclid. Aristotle's "god," as Philo of Alexandria denounced Aristotle theologically on this account, expresses, implicitly, the same pathetic streak otherwise known to legend as the Olympian Zeus of Aeschylus' **Prometheus Bound**. The ban on "fire" which was attributed to that Zeus, should have warned such fellows as even Ernst Mach, of a bad smell in the Aristotelean root of Mach's own, as also Russell's more radical variant on Paolo Sarpi's adopted cult of Ockhamite logical positivism.¹⁴ Euclidean and kindred geometries are the true, pro-satanic quality of religious belief of the worshippers of the Delphic cult. It could not be otherwise; each person's religion is, ultimately, in practice, what he or she believes to be the principle of the continuing organization of the universe, and, therefore, also the law of his or her society. Thus, do empires create their implicit "state religions," such as monetarism, in their own chosen, pantheonic image. That is the actual identity of the god which the true believer in each image worships in the ultimately miserable practice of his, or her own life.

To treat this interim topic, this case of Hilbert's work, for its essential role in this report as a whole, the

14. The worshipper should have recognized positivism's sulfurous theological implications. For useful suggestions consult Dante Alighieri's **Inferno**.



The Jewish philosopher Philo of Alexandria (20 B.C.-50 A.D.) denounced Aristotle's "god," as having the same characteristics of the Olympian Zeus of Aeschylus' Prometheus Bound, who attempted to deny man the use of fire, i.e., science. Above left: Philo; below left: Aristotle from Rembrandt's "Aristotle Contemplating a Bust of Homer" (1653).



following two leading points are to be summarized here.

First: Despite the relevant, preceding developments in modern physical science, Hilbert's treatment of those mathematical problems which he identified in his 1900 address, is flawed by the way in which it is perme-

ated by *a-prioristic* presumptions which were the same, hereditarily systemic errors modeled upon that which had been expressed as the Aristotelean/Euclidean perversions mustered earlier against the competent, ancient Greek, Egypt-rooted mathematical-physical science of the Pythagoreans and Plato. The latter competence is typified by the work of Archytas on the required method for the duplication of the cube, and the related later work of Archytas' avowed admirer Eratosthenes; it is typified as the reflection of that true science of *Sphaerics* still to the present day. The flaw of Hilbert respecting his Sixth Problem, is, essentially, an expression of the fallacy of Euclidean *a-priorism*, an *a-priorism* which is typical of what I have emphasized here as being a *Delphic* expression of a "Type 'A'" mentality.

Second: is that that element of *a-priorism* in Hil-

bert's presentation of his Sixth Problem, leads, "hereditarily," to a crucial second, systemic blunder against both science and mankind, the perpetuation of that same error in the practice of science, still today: the fraud known as "the Second Law of Thermodynamics." Those who crafted that hoax known as "the Second Law of Thermodynamics," derived their fraudulent argument, *ultimately*, entirely from the concept which Aeschylus attributed to the earlier decree of his play's character of the Olympian Zeus, a concept for which Philo of Alexandria, the associate of the Christian Apostle Peter, had denounced Aristotelean influences on certain Jewish rabbis who had been corrupted by Aristotelean paganism: *zero scientific growth*.¹⁵

The crucial false presumption, which entered the field of science through the corrupting influence of Aristotle expressed in the form of Euclidean geometry, was that implicitly embedded, *a-priori* error, in Hilbert's statement of his Sixth Problem.

The problem which enmeshed Hilbert on that account, is a fallacious presumption, by him, as by others, which I have stereotyped as the fallacy of *a-priori completeness*. By presuming that the *a-priori* presumptions of Euclid are "self-evidently" universal authorities of *sense-perception* in their assigned role as premises for judgments, Hilbert confuses problems which are more or less real ones, with others which are essentially products of his own, arbitrary, errors of presumption. In other words, he, first, incorporates the most essential of the presumptions of an *a-priorism* of the type of Euclid, and of Aristotle before Euclid, as a premise of scientific work in the field of mathematics. The case of the Sixth of his problems of mathematical treatment of physics, is most clearly typical of the latter case.

By that, I mean the arbitrarily *a-prioristic* pre-

15. As a beloved Jewish rabbi said, implicitly echoing Philo, God does not send the Messiah on a railway time-table schedule. I find nothing strange in the physical-scientific profundity of a well-educated Apostle Paul's **I Corinthians 13** use of what is translated as "through a glass darkly." Here we encounter, not some simple-minded mysticism, but the Apostle's standpoint in a "Type 'B'" personality, an intellectual quality not strange to the most literate Jews of the Greek cultural tradition of that time. Jews were hated for precisely such reasons by the Emperor Tiberius whose son-in-law carried out the Roman crucifixion of Jesus, a type of execution which had to be authorized by the Emperor, as through the authority of Pontius Pilate as the "son-in-law" of that Tiberius strolling the cliffside walks on the Isle of Capri sacred to the Roman branch of the cult of Mithra, at that time. Sometimes, it is not the more ancient cultures which had generated strange myths; sometimes, strange myths, such as axiomatic belief in Euclid, are created to conceal the embarrassing evidence of an unwanted, but truthful scientific fact.

sumption, that the mathematics of physical science must be assumed to be a kind of filling-out of what had been the fullness of what is the synthetic presumption of the existence of an *a-prioristically* mathematical space defined by a merely *a-priori* geometry such as that of Euclid. All this has transpired since the beginning of the last century, all done as if Hilbert had not noticed the wonderfully ironical, concluding sentence of Bernhard Riemann's 1854 habilitation dissertation: "*This leads us into the domain of another science, the field of physics, which the character of today's proceedings [mathematics] prohibits us from entering.*"¹⁶

So, Hilbert, like so many other leading representatives of his profession, then and now, had fallen into the trap of "Type 'A'" thinking on this account; but, there is more to the matter than merely that. The issue is, essentially, the effects of today's presently persisting, evil presumption attributed to the Olympian Zeus of **Prometheus Bound**: that the "fire" of action which defines physical space-time ontologically, must be denied to exist, as the brainwashed dupes of Prince Philip's genocidal World Wildlife Fund, have agreed. *In reality, it is physical chemistry known, as by Academician V.I. Vernadsky, through our experience of the way in which creative practice of the human intellect defines both the continued existence of mankind, and mankind's increased power as a species in that role, which, as I shall show, soon, here defines space, rather than the other way around.*

This is, indeed, the underlying principle of any competent approach to the subject of national economies: it is the dependency of mankind's continued existence (i.e., "ecologically") on the development of those creative powers of the human individual mind whose existence defines the absolute separation of mankind from beasts. It is the Noösphere which defines the boundaries of the existence of the Biosphere on Earth, and the Biosphere which, in turn, bounds the relevant kinds of changes in the process of positive direction of development of the Lithosphere.

Within the outlined area of the topic as just defined above, it is the role of human individual creativity, as absent in all known lower forms of life, which defines the positive options respecting the conditions of human

16. "Es führt dies hinüber in das Gebiet einer andern Wissenschaft, in das Gebiet der Physik, welches wohl die Natur der heutigen Veranlassung nicht zu betreten erlaubt". **Werke**, p.286.

existence, and of the fate of the human species on Earth itself, as it will be in man's habitation of other planets of our Solar system in some future time. What is crucial in defining the preconditions and development of life on Earth now, is the role of that human creativity which is not merely ignored, but banned under the legendary Olympian Zeus, and by the half-witted "Luddites" also known as the so-called "green ecologists" of the world today.

This point is made clearer by the fact that we have now before us the practicable challenge of using our ability to develop the kind of economy on the Moon, which will enable us to meet the challenge of Man's colonization of Mars, as a feasible goal for us to accomplish, beginning now, within the span of the present century—provided we now reverse the present, London-guided trend for a very early plunge into a prolonged, global new dark age of all humanity. With these prospects still before us, we have reached the border where we must consider the matter of those preconditions for flight from Earth-orbit to Mars-orbit within a lapsed time of days through the relativistic space-time of nuclear-powered constant acceleration-deceleration. There are hosts of problems yet to be solved on this account, but with foreseeable benefits which are within the future range of specifically human creativity appropriately mobilized.

Once the human species is upgraded in practice in such ways, from man on Earth, to man within the Solar system, the day-to-day meaning of "physical-space-time" is changed *in practice* for mankind forever. This quality of change does not change the nature of the universe, but simply brings us that much closer to the experience of knowing mankind's role as *that already existing as an attainable objective within this universe*, within as little as five, or slightly more decades ahead.¹⁷

Against that background, the currently crucial issue

17. "Henceforth, space by itself and time by itself, are doomed to fade away into mere shadows, and only a kind of union of the two will preserve an independent reality." Hermann Minkowski on "special relativity"—A.D. 1907. (In his **Raum und Zeit**.) Some decades past, in the early 1980s, I suggested to the mathematician Dr. Jonathan Tennenbaum then associated with me, that he craft a presentation which would show the profitably interesting shortcomings of Minkowski's mistaken choice of the kind of space-time to be adduced. Nonetheless, I found Minkowski's lecture stunning when I first read it in 1941, and its style still burns in my memory sixty-eight years later, despite the elementary, but delightfully forgivable mistake in Minkowski's choice of geometry, the fact which I pointed out to Tennenbaum a score years past.

in that case, when considered within the context of Hilbert's argument, is that the mathematics to which he makes reference does not permit the factor of actually relativistic human creativity to be taken into account. Indeed, without Albert Einstein's contributions to general relativity, we would lack the degree of clear foresight into the physical principles which have enabled us to foresee the challenge rather clearly.

In contrast to that, in respect to Hilbert's credulous view of the work of the positivists Mach and Boltzmann,¹⁸ we have lived, ironically, during much of the just closed remainder of the Twentieth Century, since the end of the 1920s, and also since the eve of the realization of that great revolutionary work in the direction of Albert Einstein's presentation of general relativity in physical space-time. Since Einstein's rise to prominence in modern science, with the rise of atomic, nuclear, and thermonuclear technologies of very high energy-flux density now more or less in hand, and the prospect for matter-antimatter methods on the more or less distant horizon, it is silly to permit ourselves to be misled into muddling one's way through the relics of ancient and medieval notions of *a-priori* space, time, and matter, a muddling which was already an absurd enterprise by about the time a youthful Carl F. Gauss had "mysteriously" defined the orbit of Ceres. That was a key point of reference in science, a time when a Gauss who had solved the physical science mystery of the asteroid Ceres, has been treated, still today, as being merely a mathematician.

Hilbert—In Conclusion

The symptoms of all of the actualized and implied failures in the argument of Hilbert and others of the just recently past century, are to be traced, systemically, as hereditarily, to the Aristotelean *a-priorism* of a Euclidean geometry which had fallen into the utter degeneracy typified by the most evil man of that century, avowed British (aka "brutish") imperialist Bertrand Russell.

The first thing to be said in accounting for Hilbert's failure in the matter just referenced, is that, clearly, Hilbert had never assimilated the systemic implications of the principal discoveries by Bernhard Riemann, nota-

18. Ludwig Boltzmann hanged himself, on September 5, 1906, while a guest at the Thurn and Taxis family property at Duino, known in that time for being a strange place. The setting of this death has a relevance in the history of modern science referenced here, but involves an account which must be put to one side for reporting on another day.

bly the matters of the “bookends” of the opening two paragraphs and closing sentence of Riemann’s habilitation dissertation. Obviously, Hilbert never wished to assimilate those notions of general relativity which were already expressed, implicitly, in the opening and closing of that Riemann dissertation. Even more obvious, is the evidence that much of what he did understand in some matters, is to be identified, clinically, as exposing the roots of his stubbornly *a-prioristic* refusal to attempt to understand, in other instances, which is my criticism of him here.¹⁹

Had one “harbored doubts” respecting what I have just said about Hilbert’s failing on that account, the conclusive evidence is, that that systemic failure on his part, is consistent with Hilbert’s softness on the systematic fallacies of certain positivists, such as the cited cases of Mach and Boltzmann; similarly, he shows no insight, in that 1900 location, into the actual subject of general relativity, despite his association with Hermann Minkowski during that time, that simply because he has not freed himself from the systemic Aristotelianism of Euclidean geometry.²⁰ He is obviously clever, competent, and also frequently very stimulating in other ways, but only within the bounds of certain mathematician’s “book-ends.” The important thing about him, is, that foibles and all, he can not be seri-

19. This is also illustrated by that systemic weakness in the otherwise often brilliant work of Georg Cantor, shown in his craven submission to his most devout adversary, Bertrand Russell, a submission which drove Cantor insane in the end. Familiarity with Cantor’s work points to the factor of the influence of Weierstrass on Cantor’s avoidance of Riemann.

20. Just as past physical-capital and comparable improvements are contributions from the past to the present, so capital improvements with significantly prolonged “lives” are essential contributions to both current productivity and to the current welfare of society now. The relation of the accumulation and depletion of what are efficiently of such a character as active factors of benefit delivered to the present from the past, or to, or from the future, points our attention to the physical meaning of *time* as such, and, at the same time, points out the importance of this notion of *physical time*, rather than mere clock time, for all phenomena. Thus, the unrepaired ongoing depletion which has been accumulated, as in the role of an unpaid bill on the account of lack of necessary capital improvements, warns us that the apparent level of current population fails to take into account the fact that British-led international economic policies have dropped the potential relative population-density of the Earth’s population far below sustainable levels. Only an immediate unleashing of an increase of capital-intensity in the productive powers of labor per capita and per square kilometer, could prevent the presently onrushing threat of a new dark age for all humanity. In short, cancel the British empire and the international monetarism it represents, or else. In short: “Dear Larry Summers, in our kindly goodbyes to your role in government, we must caution you: you will not be missed much.”

ously ignored by those among us who enjoy being forced to think.²¹

I must add certain autobiographical qualifications to that, at this point, qualifications of great importance for understanding the concept of a science of physical economy.

Such are the elements of that specific power of insight which was provoked within me by my disbelief in many of the standard opinions, including what were taught to me as scientific verities at various times, and in sundry settings. These considerations forced my attention to the matter of the implicitly axiomatic roots of the differences between the way in which I thought, unlike others, on many subjects, including my attention to the frequent, systemic, populist implications of the “comfortable old shoes” impact of popular modes of thinking on the person with scientific training, as their susceptibility to drift into Euclidean modes illustrates this tendency.

My youthful contempt for Euclidean *a-priorism* gave me certain advantages on this account. This gave me a significant margin of advantage in several fields of specialties, especially what has been repeatedly demonstrated, heretofore, as my own, relatively unique competence in economic forecasting. I reference my own achievements in the respect that they are the fruit of a distinctly principled advantage over the failed, reductionist methods of those drowning in the swamp of statistical abacadabra. My presently stunning successes, globally, on this account, have to be credited to the way in which my attention tended to be focussed on *dynamics*, even before I had full consciousness of even the name of *dynamics*, rather than immediately stated, implicitly Cartesian, ontological formalities of a given situation. All of my relatively unique, important successes in economic forecasting over approximately five decades, have been, principally, the fruit of such *dynamic* considerations.

The point to be emphasized is, that the key to actually understanding what people think, lies in the domain of *dynamics*, where the view of a subject has been shifted from the mechanical (e.g., “logical”/“deductive”) aspect

21. It is important to emphasize, especially for non-professional readerships at this point, that virtually none of the important theorems and related aspects of what was presented as Euclidean Geometry were originally produced by Euclid himself. Rather, Euclidean geometry was a doctrine superimposed on a variety of contributions of earlier authors. It is the dogma of systemic *a-priorism* superimposed in the name of Euclid which is the fault addressed here.

of thought, to the power of the imagination used to identify the *dynamic* principle which subsumes any competent form of so-called “way of thinking” about a subject-matter. The identification of “the way of thinking” itself, must be the primary subject for consideration, as my emphasis on the subject of “Type ‘B’” illustrates this point. As in the case of Hilbert’s Sixth Problem, it is not Hilbert’s argument, but Hilbert’s way of thinking, when viewed, itself, as an object, which is the standpoint to be adopted by any competent observer/critic.

How does Hilbert think; what is the species of his kind of thinking? What are the dynamics of his method of thinking? What universe do his judgments inhabit—dynamically?

The rule for successful long-range economic forecasting is, as I shall emphasize in the most crucial, concluding chapter of this report, that the future already exists, but is changeable. Take the relatively simplest kind of illustration of what that means.

Aeschylus’ presentation of the figure of Prometheus as the hero of mankind, against mankind’s cruel oppressor, the evil Olympian Zeus, points directly, to anyone broadly familiar with the modern impact of what is termed “Classical Greek scientific culture,” to an opposing force in the known history of human practice, at that time: that man is capable of creating discoveries, and employing them, by means of man’s power to create, as **Genesis 1** implies this assignment to man and woman, as distinct from the beasts. That Zeus is a Satanic figure, who seeks to defy the Creator by preventing the execution of the mission which the Creator, in **Genesis 1**, has assigned to mankind. Zeus degrades the minds and morals of people by means of denying that assigned obligation. The essence of the best in Classical Greek culture, is, in fact the alliance with the Creator and His principle, against the evil Delphic twins, Apollo and Dionysus. Indeed, experi-



Only those who are victims of their own, habituated, slave-like mentalities—the mentality of the willing slave—“who, in stark contrast to the heroic Frederick Douglass, preferred to await comforting descent of manna from the hand of the benevolent slave-master,” actually believe in a policy of “zero growth.”

ence with contemporary history’s effects of practice emphasizes the lesson to be learned on this account.

Thus, the *a-priori* presumptions of Euclidean geometry express exactly such a Delphic intention. A Delphic intention known as the policy of those, such as the Aristotle who is the credibly presumed inspiration of Euclid, who adhere to the attempted alliance of King Philip of Macedon and the Persian Empire, a common empirium of two parts, land-based and maritime, premised upon what the Aristotelean has adopted as the same so-called “oligarchical principle” which has been the intention of a trans-national system of imperial, oligarchical rule in Aristotle’s

time, as later. This was the doctrine of practice of the Roman Empire, of Byzantium, and of all medieval and modern oligarchical political-economic systems.

That doctrine was never an expression of nature, which is defined by a general principle of continuing, upward creation in all domains of existence: the Lithosphere (and what it typifies), the Biosphere, and the Noösphere. Only among the people of stupefied cultures, those who are victims of their own, habituated, slave-like mentalities, the mentality of the willing slave, who, in stark contrast to the heroic Frederick Douglass, the slave who preferred to await comforting descent of *manna* from the hand of the benevolent slave-master, is a policy of “zero growth” actually believed. The *a-priori* aspects of **Euclid’s Elements** are nothing other than an example of this.

The principled quality of the systemic error in Hilbert’s definition of his Sixth Problem, is an expression of that oligarchical principle inherent in the *a-priori* presumptions of **Euclid’s Elements**. This error by Hilbert, as by others, presumes a universe based upon an *a-prioristically fixed* system, whose presumably “fixed” nature presumes that the system’s fullest elaboration is bounded, as if externally, as if in infinite per-

petuity, by the underlying presumptions which have been expressed under the cloak of those *a-prioristic* presumptions. Such is the error which has ensured the eternal defeat of Hilbert's efforts to master the Sixth Problem.

That is the same error employed by Clausius, Grassmann, and Kelvin, for their fraudulent concoction now expressed by the puling whine known as "the second law of thermodynamics."

The fatuous presumption that a "second law of thermodynamics" were serious scientific business, has arisen from the practice of an alleged "mathematical science" spread within a large part of Eighteenth-century mathematics, exactly as I identified the related problem here, earlier in this present report, The blunder of attempting to define scientific principle from the vantage-point of a Type "A" personality, by presuming that degree of "sense-certainty," and thus excluding Type "B" realities, presumes that physical principles lie within the domain of mere phenomena, in what are

the mere sense-perceptual shadows of reality, rather than in the principles of action which are knowable only from the standpoint of reference of a Type "B" mentality.

So, the duped adherents of the notion of a "second law," are only expressing their relevant ignorance of actual physical principles as principles. They see the phenomena associated with the effect of the principles, but see only the shadows, thus, of the actual principles themselves. This slave's-like blindness to reality of the universe, has been the basis in assumptions for the acceptance of the a-prioristic presumptions of Euclidean geometry, which suffers that intellectually fatal error simply because the definition of an a-priori geometry, as opposed to an experimental form of physical geometry, allows the dull-witted to believe, religiously, in a "second law."

Thus, respecting the Sixth Problem, Hilbert's quest was ill-fated, and hopeless, on this account, from the start.