

## Kepler on Aristotle

*Johannes Kepler refuted Aristotle's geocentric cosmology, and charged that Aristotle held science back for nearly two millennia, until the advent of Copernicus, by rejecting the Pythagorean idea that the Earth moves in an orbit around the Sun. Here is an excerpt. Kepler's full document was published in 21st Century Science & Technology, Winter 2001-02.*



*Johannes Kepler (1571-1630)*

I am as little satisfied with Aristotle, when he thinks it is sufficient to have asked why the Earth remains at the center of the world, and to answer, that nature assigned this position to it. For it is entirely uncertain, and not conceded by me, that the Earth is in the middle of the world; and were it so, it would be so indeed on account of nature, but in the same way that all things are on account of nature. But one is not satisfied to know that things are according to nature, but one asks why they are that way and not some other way, and what means nature used to bring this about. . . .

*For example: Contrary to mechanistic presumptions, Johannes Kepler's uniquely original discovery of an efficient universal principle of Solar gravitation, in his **The Harmonies of the World**, remains, in fact, today, a prime example of what Gottfried Leibniz defined, during the 1690s, as a principle of physical dynamics. The categorical point of distinction of human society from animal ecologies, is a comparable case. The same harmonic quality of systems, is the subject of the physical science of such as Bernhard Riemann, V.I. Vernadsky, and Albert Einstein.*

*The great fault of all recently prevalent assumptions governing the economic thought of professional economists and related circles, whether among the academics, or the opinion of the street gambler, lies in the influ-*

*ence of the axiomatic presumptions of the practice of usury, assumptions which were summed up by Adam Smith, not in his virulently anti-American tract of 1776, his **Wealth of Nations**, but his earlier apology for the mystical irrationality of philosophical liberalism, an apology given in what should have been considered today as his more thorough promotion of the Ockhamite Liberalism of Paolo Sarpi, as in Smith's 1759 **Theory of the Moral Sentiments**. The exclusion of the possibility of a physical-dynamic (e.g., Leibnizian, Riemannian) basis for economic value, rather than a monetarist one, is the great error of academic and Las Vegas gambler alike, an error which must be now suddenly expelled from the practice of economy by governments, if civilization is to survive this present crisis.*

*Therefore, if civilizations wish to survive the presently onrushing, global economic breakdown-crisis, they must change their ways accordingly, shifting to the legacy of the physical science of Nicholas of Cusa, Leonardo da Vinci, Johannes Kepler, Pierre de Fermat, and Gottfried Leibniz, away from popular sentiments such as those prescribed by Paolo Sarpi follower Adam Smith's **Theory***

*of the Moral Sentiments*. It is that Liberalism of the dupes of Paolo Sarpi, which also made a dupe of not only Karl Marx, but many of Marx's followers, among many other types of cases of the same radically reductionist madness.

*The distinction of the subject of this present report, is its attention to, and explanation of the fact, that that which is expressed in the manner in which the living human individual, who is mistakenly seen as merely biological, is actually shown to be the embodiment of something which is subsumed by the superior efficiency of a higher principle. That principle is one which must appear to our biologists, not as a principle of biology as they have usually defined it heretofore, but, as what must tend to appear to most literate observers as an*