

A REPORT TO HELGA:

How To Make Sense

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During a meeting held in “The Basement,” to review the aftermath of the contents of the LPAC Weekly Report for yesterday, we discussed the revolutionary implications of certain astonishing recent developments in the Crab Nebula, developments to which I had alluded in my concluding remarks for that occasion. As one outcome of the later basement discussion of that matter today, I now use the vehicle of a report to my Helga Zepp-LaRouche, to bring to relevant Europeans, and others abroad, the implications of our basement discussion of the deeper implications of my concluding remarks in that Weekly Report. This is also intended as an instrument for the guidance of our U.S. “Six.”

What Helga Already Knows:

There are two commonplace, deadly errors in the prevalent commentary on science, still today. The more prominent of these two, *the first, is the widespread teaching of the outrightly fraudulent concoction known as the so-called “Second Law of Thermodynamics,” which came to be emphasized during the course of the*



NASA

A mosaic image of the Crab Nebula taken by the Hubble Space Telescope.

Nineteenth Century and beyond, still today. The second, related case, is the currently popular, but similarly absurd presumption, that human knowledge of reality has been more or less bounded, so far, by a combination

of an axiomatic faith in a presumed capability of human sense-certainty and by the substitution of mere statistics for fact.

The remedy for those currently still widespread, but ultimately deadly errors among even both some actual and many merely nominal scientists, is now a subject of crucial importance for the task of dealing with the extraordinary, actually galactic scale of crisis-developments which have been recently unloosed on humanity generally, as since the advent of both the earthquake at Christchurch in New Zealand and the ensuing case in Japan.¹ We have already entered a continuing phase of such deadly threats to humanity generally.

I begin that treatment of the indicated pair of subject-matters here, with the following handful of those more essential considerations which must be considered in approaching the indicated subject of what should be the properly grave concern for all leading circles of mankind today.

The kernel of this present report of mine, is to be located by reference to certain recent developments observed within our galaxy, developments which now prompt responsible thinkers to consider some hitherto neglected implications of the so-called “Crab Nebula,” as I referred to this subject matter during the concluding interchange between me and Sky Shields during the close of yesterday’s webcast **LPAC Weekly Report**.

I proceed here from that point of reference, with the following approach to treating a relevant, widely accepted, but viciously mistaken form of current popular opinion. I mean the fraudulent opinion met even among a lately increasing ration of the incompetents from among those who have been treated mistakenly as if they were authorities, as in the matter of certain important errors which have been mistakenly touted as representing competent opinion, even that by some govern-



Milo Winter (1936)

*The “scientists” of Laputa in **Gulliver’s Travels**. Above: a project to extract sunbeams from cucumbers. Right: a Laputian gentleman is protected by his Flapper, who strikes a bladder filled with dried peas to warn the Master when he is about to fall into some precipice.*



Milo Winter (1936)

ments, including, most notably, the current President of our own United States.

Such hoaxsters as those, most notably those identifying themselves as “environmentalists,” are promoting not only errant, but mass-murderous forms of hoaxes motivated by such as the World Wildlife Fund (WWF). These are hoaxes which have lately dominated the shaping of the strategic and related policies of the nations of the trans-Atlantic region, in particular.

It appears that such dubious characters as those hoaxsters, in the likeness of characters from Jonathan Swift’s **Gulliver’s Travels** to “Laputa,” are currently dominant in promoting what are clearly mass-murderous, allegedly “scientific” programs, such as those currently perpetrated with the mass-murderous encouragement of that British imperial puppet known as the U.S. Obama administration.

I. Liberalism Versus Science

The most widespread and important of all the controversies within the bounds of the currently known history of a civilization centered on the ancient through

1. It has been demonstrated that the organization of life within our Solar System is governed by measured functions of the reigning galaxy.

modern history of the Mediterranean and trans-Atlantic regions, has been that centered on the warfare, or the like, between two leading intellectual forces in the presently known history of mankind, as in the trans-Atlantic region presently.

I mean the conflict expressed by what is known in historical accounts as *the oligarchical principle*. This was the principle expressed by both the *Iliad*, which emphasizes the oligarchical standpoint, and a viewpoint which was opposed by Aeschylus's *Prometheus Trilogy*, as that Trilogy presents the opposition to the mass-murderous oligarchical principle. That oligarchical principle, is the notion which has underlain the oligarchical Delphi Apollo-Dionysus cult, the same principle which was affirmed as what turned out to have been a short-lived pact struck between the soon-doomed King Philip of Macedon and the Emperor of the already, implicitly self-doomed Persian Empire.

That oligarchical principle, which has been identified sometimes as the reign of the alleged "gods" over the "mere mortals," is the principled source of all of the worst evil brought upon the people of the world as a whole, still today.

Usually, what ancient legends have alleged to have been "gods," have been actually those regimes which have suppressed the human quality of specifically human creativity which the self-described "gods" have essentially denied to the generality of the population. That denial was used for the purpose of upholding the implications of that oligarchical principle. This aspect of the oligarchical doctrine, as typified by the cases of Aristotle and Euclid, as also Paolo Sarpi, the father of the modern Liberalism of Adam Smith and his like, has been the political root of what became the Nineteenth-century cult-doctrine known as the "Second Law of Thermodynamics."

Thus, those so-called "gods," or their would-be likenesses, have expressed the ordering of the division between those two classes, the "gods" and the "mortals," a division which is associated with the dominant role on this planet of the four stages of the Roman Empire, stages represented, in succession, by ancient Rome, Byzantium, the old Venetians' crusaders, and the British empire still today. That original pact, as it was struck on the Isle of Capri, has dominated European civilization since the birth of that empire which was struck on Capri, the pact struck between the future Augustus Caesar and the priests of the cult of Mithra. This pact established a traditional, monetarist form of imperial-

ism which has continued to dominate European civilization, up through the time of the present British imperial tyranny over continental Europe.

That fourth, British phase of the Roman tradition of imperialist tyranny, is typified, for the case of recent decades, as under the financial oligarchical role of the Inter-Alpha Group of banking, and of such among its presently foredoomed "bad bank" complements as the "Euro," "BRIC," and the Wall Street cabals at the present time.

To speak for myself in this contentious matter, I would say that, since I have never had a discussion directly with Queen Elizabeth II, I do not claim to know her actual intellectual abilities, although it is sufficient for my purposes here, that she appears to know the duties of a successor to William of Orange, which is not exactly a quality to be esteemed in my book, nor admired in the history of Ireland. Were I to meet her, I would, of course, behave decently in the spirit of my best conduct, both my own and that of Benjamin Franklin besides. I trust that, that much said, the breadth of my intentions in such a matter, are, thereby, made clear.

To understand those imperialistic arrangements which are now led by the British monarchy's keystone role as the political center of the globally reigning oligarchical system of today, it must be first understood that we are confronted with those oligarchical expressions of systems of government which are the leading manifestations of the wicked, imperial system to which I have already referred, a system which is to be described as follows.

I have divided the following elements of this report into two chapters, as follows.

In the remainder of this present chapter, I shall refer to the summary outcome of the reliable elements of our knowledge to date respecting the general ordering of a succession of categories of which the succession of living forms of life is composed. I shall employ that resource here as a crucial piece of evidence against the fraudulent presumption of those who insist on maintaining their essentially mythical belief in a "universal principle" which is deemed to be in accord with what was defined during the Nineteenth Century as the actually fraudulent "Second Law of Thermodynamics."

In the subsequent chapter, I shall treat the scientific root of that tragic error of that fraudulent presumption common to both Aristotle and the modern followers of Paolo Sarpi, the error of their fraudulent treatment of

the subject of the alleged authority of human sense perception. In this chapter, I focus attention on the pathological implications of the pernicious concoction known as the so-called “Second Law.”

The Work of V.I. Vernadsky

Our knowledge of Earth’s history, is presently limited to as much as can be identified as the manner in which the work of Russian-Ukrainian Academician V.I. Vernadsky assorted the evidence of three, relatively precisely defined categories of existence which are constituted by three phase-spaces which have become known to exist on our planet Earth and somewhat beyond. These three are, respectively, the following.

First, we have the Lithosphere: representing matter not known to be, or to have been “living” processes. Second, there are living processes and their remains, the Biosphere, which is defined by evidence of living processes as living, or having lived. Thirdly, the Noösphere: expressions of processes and effects of *the creative mental powers* known to us as uniquely specific to the human species among living creatures. Each of these three categories is, respectively, systemically anti-entropic in its own way. Indeed, all three, combined, reflect the existence of a common principle of universal creativity which is necessarily to be recognized by us as such, this far in history, as the expression of what is defined as a Creator.

Each of all three of those subsumed categories is known empirically to be characteristically anti-entropic. Indeed, it is relevant to that point, that there are some remarkably stunning, recent exhibitions of the behavior of what is called “The Crab Nebula,” which strongly indicate that the “Crab Nebula” is an expression of the implicitly noëtic self-development of our galaxy, rather than a phenomenon merely contained within some pre-existing bounds of that galaxy as conceived by science earlier. What we can say, now, of this recently identified feature of the Crab Nebula’s role in the galaxy, is that that phenomenon appears, thus, to reflect a higher principle in the universe which expresses, thus, at least a reflection of the principle which subsumes the known quality of the universe generally.

The principle is, that a universe comprised of the representations of these three known qualities, represents their subordination by a subsuming principle which encompasses the interdependent existence of them all. That, if confirmed, would represent a truly

universal principle as such, a principle which would subsume the notion of human creativity’s role within a domain of universal creativity.

Moreover, we know that the Solar System itself is merely a subsumed feature of that galaxy, since the imputable, presently known characteristics of the Solar System, and of the evolution of processes within that System, are subsumed, and somewhat typified by the characteristic patterns of change of state within the relationship of the Solar system to its role as a subsumed aspect of that galaxy. We also know, that the existence of living processes on Earth, is dominated by the power exerted in the form of certain characteristic cycles expressed within the bounds of the ongoing development within that galaxy, and, ultimately, more besides.

For us today, the most interesting feature of that arrangement, should be the evidence bearing on both the ordering principle which governs the upwardly ordered (anti-entropic) general form of sequence of the development of life-forms on Earth. This includes consideration of the anti-entropic effect of that evolution, including the willful anti-entropy of mankind as such, on the characteristics of the organization of planet Earth, including the development of the atmosphere and the succession of the ordering of life-forms on Earth.

The most interesting of all, is the emergence of the Noösphere, in which mankind appears as a voluntary form of independent creative force acting on the planet Earth, and, implicitly, not only on the Solar system, but even more, should the human species survive to reach such an implicit goal in the profundity and extent of its role as part of a creative force within the universe.

These features of the process have been extensively documented by my relevant, much younger, but intellectually matured associates, either by the trend of progress implied by their own original work, or, more broadly, the related work they have adopted from the fruitfulness of others. Mankind’s capacity on Earth, our existence, is essentially anti-entropic.

Those facts of experience must be recognized as showing that only moral and intellectual degeneracy by some human societies, has produced systemic exceptions, such as the evils of “environmentalism,” to the rule of that noëtic principle of mankind. At the least, this is manifestly so when people are sane, rather than in some degenerate mode of chosen organization of society, in which the principle of an intrinsically universal expression of a reigning anti-entropic process is denied.

II. The Dumb Belief in Sense-Certainty

When the evidence, such as that indicated by the closing section of Bernhard Riemann's habilitation dissertation, is duly considered, the stultified view of the universe inherent in some blind faith in sense-certainty, condemns those foolish qualities of customary belief which are consistent with notions of a class which Paolo Sarpi and his mimic Adam Smith degrade, still further, into that notion of a universal principle of pleasure and pain which has been made notorious as the persisting doctrine of the British population and its credulous believers.

The crucial fact of this matter must be emphasized: that without what our organization has done, most of which would never have been done but for the exceptional role of a mere handful among our own associates, and without the part played by a relative handful of individuals from behind the scenes of some governments, including within our own U.S.A., the essential political-scientific driver behind our specific contribution to mobilizing for this fight could not have actually occurred. Without my April 2009 warning of the moustache on President Obama's face, even the present bare possibility of rescuing humanity from the presently more than highly likely doom of humanity would not have become possible today.

This fact, and it is a fact which separates the useful from the human failures in high places, is not some mere claim to a clever scientific invention. It is the presently visible hope, and it is still a very faint hope, of rescuing the human species from early, even immediate threats beyond the conception of most of the world's presently reigning governments: threats to the very continued existence of this human species as we have known it. Some future day, if mankind has survived this present menacing situation, more might be understood of how crucial the role of a mere handful within the multitude, even of my tiny organization has been to make possible even the prospect of a rescue of mankind.

The crucial factors to be considered, as the basis for any relevant strategic policy to be understood and competently employed, are centered now on my own particular appreciation of the implications of certain aspects of my understanding of the deep implications of the work of Bernhard Riemann for the founding of a

competent science of physical economy, that, even then, relying on a Riemannian view of the crucial core of the discoveries of Academician V.I. Vernadsky. Without the additional developments crafted by a small team of scientific workers associated with our so-called "basement team," and, most crucially, what has been accomplished through work centered in that team since the Summer of 2010, none of the crucial contributions essential for the presently visible prospect of rescue of civilization would have become possible, still merely possible, not certain, today.

As age commands, I sit, more than standing, at the center of this present reality, representing a conception which is presently indispensable for the security of what we are doing from inside the U.S.A., and held distant, thus, from the work of my precious wife and her teams in Europe, holding the inspiring conception among us, for a chance for the rescue of, hopefully, the present continuation of civilization, if not human life. Such was usually the ultimate role of some individual, or handful of individuals, in the most crucial moments of human existence, as, once again, for me, presently.

The outcome to be adduced from my reference to those supra-historical considerations, takes the following, included form of expression for the purposes of urgently needed practice.

If we do not succeed in freeing the government of some leading nations from the depravity of stubborn, blind faith in what is termed "sense-certainty," the chances for the continued existence of civilization on this planet, even the likelihood of the existence of the human species here, is no better than an extremely fragile prospect.

Thus, I say the following, in warning against the worm-like infestation with a presently reigning, virtually species-suicidal disease called "liberalism," especially British imperial liberalism.

The Gut of the Issue

That delusory belief of the empiricists and their likeness generally, is the greatest single source of the moral failure of those varieties of European cultures, and their governments, which have accepted notions of sense-certainty of the type commonly attributed to Lord Shelburne's lackey Adam Smith.

The needed analytic dissection of the typically British, dull-witted notions of "common sense," must proceed in the following manner.

The depraved dogma of Paolo Sarpi's "Artful Dodger," and Lord Shelburne's lackey, Adam Smith, is summarized in Smith's own 1759 **Theory of Moral Sentiments**. What Smith writes there, is what is reflected in the typical brutishness of the common "Brit"—*et tu Brutish?* The more sanitary treatment of Smith's brutish phenomenon, is that summarized conclusively in the closing argument embodied in the third section of Bernhard Riemann's 1854 habilitation dissertation. In that latter location, Riemann recapitulates the general argument contained within the first three paragraphs of that same dissertation. This time, in that third section, he attacks the fallacies of sense-certainty from a higher, comprehensive vantage-point, and also attacks the common tendency for foolishness among the mathematicians.

This higher vantage-point,² includes, first, the consideration of the intrinsic absurdity of the ontological conception of line and space typified by Euclid. Secondly, that our powers of sense-perception and related powers of conception, are bounded by the powers for perception of the very large and the very small. Thirdly, that the notion of space is to be derived, not from mathematics, but from the subject of practice of experimental physical science itself, as I have done for a conception of a science of physical economy.

Consider that just-stated fact, as being at the core of the law of the universe, insofar as we must consider ourselves accountable for the practical implications of this fact.

For example, the characteristic of the physical space-time of economic space, does not correlate with the notion of an abstract, abstractly economic, statistical space-time, but, rather, with the great evolutionary principle expressed in physical terms by the sense of history internal to the actuality of physical space-time. If the universe is not to die of old age, it must fulfill the requirement of passing from a relatively lower state of what had been anti-entropy, formerly, to a superseding, higher form, presently. The required increase of the relative energy-flux density of human action per capita and per square kilometer of cross-section, typifies the standard required to produce the equivalent of no less than a constant rate of potential for the human species and its environments, per capita and per square-kilometer of cross-section of that action.

2. "III. Anwendung auf den Raum [Application to Space]" in the subsections of that closing section 1.,2., and 3.

It was respect for the importance of this distinction of a physical-economic space-time of human existence from a so-called "zero-growth" model, which prompted me to scrap the continued toleration for the notion of "infrastructure," and replace that with the notion of "platforms," platforms whose characteristic lies in the raising of the general level of anti-entropy relative to previously existing, general states of a physical economy, or a defined region of such an economy. Hence, the crucial role of "Promethean Fire."

The Folly of Sense-Certainty

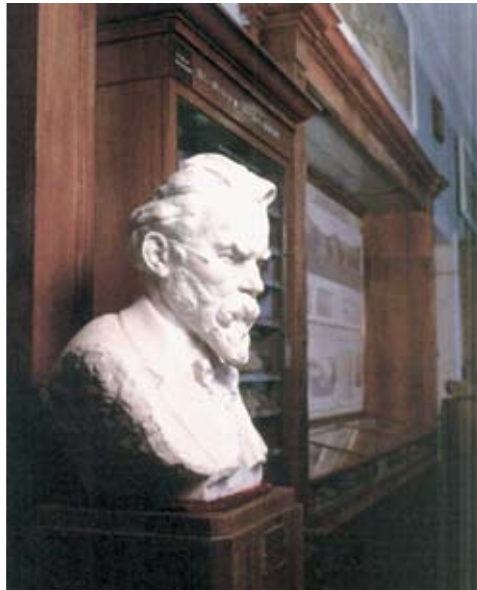
The hope of mankind, and our distinction from all other living species presently known to us on Earth, lies in our potential ability to enjoy the most elegant pleasures of contempt for the virtually masturbatory excitements of faith in sense-certainty. This means, in practice, the recognition that the human senses are merely instruments used to guide the members of our unique species through the hazardous pathways of a sometimes more elegant form of experience of the pleasures and pains of a merely animal life. The essence of mankind, that which distinguishes the special potential of mankind mentioned in such locations as the celebrated **Genesis 1**, lies in what is fairly distinguished as a "power of reason" which exists only above and beyond mere sense-experience as such; it dwells in that aspect, as unique to the human individual, as the expression of a certain, precious sense of immortality of the adequately matured human mind which exists in a higher form than the mortal creature.

Thus, the great follower of the great Bernhard Riemann, who had been the follower of many of his likenesses as a discoverer, V.I. Vernadsky, provided modern science with a much deeper, and richer apprehension of the capacity and role of mankind within our universe. It is an apprehension which continues to grow in extent, and in depth of insight in the hands of their associates and followers presently.

The capacity of the actual individual human mind, to grasp such conceptions with a certain accuracy and appropriateness, depends upon the individual's development of a conception of the human individual's mental capacities which lies as if outside the relatively bestial pleasures and pains of belief in a certainty of the experience limited to sense-perception: outside what is otherwise to be recognized as typically British ideology for today.

All that I have just argued, was already fully im-

plicit, even almost stated, in Bernhard Riemann's celebrated 1854 habilitation dissertation. His collaboration with his one-time leader Lejeune Dirichlet, was a true expression of pure scientific, artistic, and moral genius. Riemann's habilitation dissertation was a stage on which the sublime notions of pure human creativity danced. It is precisely here, in that view of the work of Riemann, and, consequently, the work of Vernadsky, that it marches forward still today. This is a crucial key to the hopeful future of mankind and mankind's special powers of creativity.



Bust of V.I. Vernadsky by Z.M. Villensky, Moscow State University.

Beyond Deduction

The concluding argument of Bernhard Riemann's habilitation dissertation, is that to practice science, we must depart the realm of mathematics for the realm of physics. This is not merely a Parthian Shot of Riemann's dissertation; it is the essence of all competent forms of modern science. Truth exists only outside that department of so-called "deductive" mathematics in which bestiality reigns; creativity dwells in that which is not the mere shadows which habit imposes upon sense-perception, but, rather, in the department of the creative human imagination which is to be known as metaphor.

What could be more absurd than the notion that lines are generated, *a-priori*, from dots, and the universe by the lines which are presumed to be the root of solid objects? Or, that science can be contained within the bounds of a mere mathematical description of nature? It were equally silly, or even worse, to presume that space could be extended mathematically except by specific qualities of physical action. It is physical experiment within the domain of the previously unknown, and, even that which was not previously existent, which is what Riemann intends as "the domain of physics." It is the generation of states of physical space-time which were not known earlier to exist, which is the true essence of physical science, including any competent expression of a science of economy: a science of physical economy, a physical economy of science.

The crucial point here, is that human creativity is not limited to discovery of physical states not known

earlier; creativity is the generation of physical states which did not exist earlier, as recent behavior of the Crab Nebula has reminded us with a certain emphatic forcefulness.

In Riemann's habilitation dissertation, the latter point is made with a specific forcefulness, by emphasis on the ontology of that which is presented to us as a physical quality of extended space. One compares that notion as such, with the notion of the extension of lesser states of power into nuclear fission, thence to thermonuclear fusion, and thence to matter-antimatter reactions. Creation is essentially the *ontologically ongoing* creation of new

physical states of existence in the universe generally, and, most certainly, within our sometimes very nasty home galaxy. Nothing real exists merely *a-priori*. In this time of galactic crisis, there is no safe place for silly ideas of the sort which were once tolerated, for reason of simple ignorance, prior to the work of such as Riemann and Academician V.I. Vernadsky. The heathen, oligarchical notions of such depraved creatures as Aristotle, or the sodomic themes of Paolo Sarpi, have no properly tolerable place in the intellectual life of our universe today.

The particular point of emphasis which is to be attributed to the consequences of such considerations, is that the created states of human practice, which have been brought into existence through human, or comparable principles of universal creativity are already efficiently physical states of being within the universe, that together with the creative action by which those physical states have been, and will be generated.

In short: the nature of the creative mind of the human individual is, itself, an existing physical force in the universe, even prior to the existence of the newly manifest physical state. This is the systemic implication of the work of Bernhard Riemann, as extended by the still ongoing pioneering explorations of the implications of the work of V.I. Vernadsky.

It is only in the domain of such conceptions as these, that an imperilled mankind of today could foresee its future.