

OUR YOUNG EXISTENTIALISTS:

## What Self-Interest?

by Lyndon H. LaRouche, Jr.

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*Some would say: "I admit that I am, so far, like most of the same generation of intellectually active minds among the maturing, younger adults today. Deep somewhere within me, I confess to myself that I am probably, really, something's 'windup toy.' I am a contemporary, young-adult existentialist. I am bright, and can be clever when the strange impulses which inhabit me, and which control me, may permit me to be clever; but those impulses do that in ways which I do not understand. Then, too often, these impulses which are like those of a wind-me-up-toy (which somebody, or something else controls) might permit me to play, or, may act to shut down my will to act. I try to do the things which suggest to me that I have free will, but, in my darkest moments, I know that that belief in my own free will is only another consoling delusion, when these unknown voices permit me to enjoy such a moment or two of pleasure. There are, in short, strange voiceless voices speaking to me, from where I do not know, voices which will cause me to punish myself, if I do not obey them when they silently speak. Will someone please tell me 'why'?"*

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There is a general affliction, which is most clearly evident in the cases of a young-adult generation today. It came to the surface in our United States itself in a new anarchist generation of the post-World War II time. This obsession fastened a grip of such a kind on a large por-

tion of the children born during the immediate post-war generation, and was spread in Europe as the 1950 launching, by such as Professor Sidney Hook et al., under the title of the European **Congress for Cultural Freedom**, a certain kind of grey-tinted sexual congress, which emerged then as a kind of haunting, existentialists' limbo of lost souls, something typified by the existentialist insanity which struck the Germany of the 1920s with samples such as a "fur-lined tea-cup and saucer," an existentialist fad which supplied the influence of an emerging fascism during that decade and beyond.

I am among the eyewitnesses of that process of degeneration.

The present phase of such pestilences of existentialism, erupted in the guise of the post-Kennedy-assassination wave of despair among those now steered in the directions typified by the "68ers." I recall, vividly, out of my own experience, how the existentialist pestilence of the post-war period to date took over the impulses of three generations to date.

I count myself fortunate, that from childhood on, I do not believe easily. As a child during the 1920s, and beyond, I knew that the beliefs for which my parents and others sought to indoctrinate me, were not true, as I adduced from conversations which I heard, or overheard as instruction, or had overheard as remarks of the adult generation. It was not an arbitrary opposition on my part; it was chiefly my awareness of both the inten-



EIRNS/James Rea

*The “pestilence of existentialism” infects some members of the youth generation today with “demonic possession” (above), just as it caused the wave of despair among the ‘68ers (right). The scene is an anti-nuclear demonstration in Berlin, May 28, 2011.*

EIRNS/James Rea

what is often the existentialist sort of emotional and intellectual anguish suffered, even among the brighter souls of our adult youths’ generation today. I know what are the attributable malaises of that generation, as I have experienced them through the course of my life’s work to the present date, as those anxieties have come into playing the role toward which they are expressed in the rather typical anxieties to which the young adult generation has been subject at this present time.

The point which I make here, is therefore a reflection of my insights into the urgent need of freeing the members of that generation, in particular, from the crippling grip of the existentialist fevers of these present times.

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## I. When the Human Soul Is Lost

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Taking the case of some persons from a stratum of the young adult generation of, say, between approximately 25 and 35 years of age, who experience what is felt by them as some ostensibly inexplicable influence gripping their moods, and, therefore, their will to react in a manner which is “objectively,” as one might say, “irrational,” one may, and should sense the presence of a factor which has little in the way of a truly realistic behavior, a behavior which, when expressed in some relatively extreme form, becomes a phenomenon approaching the state of what might appear to be a case of “demonic possession.” In society today, conditions approaching the latter extremes are not really uncommon, and may not be adequately diagnosed unless the manifestation is rather spectacular; thus, do such symptoms, reflect a part of factors which play an influential role in the behavior of even what may be presumed to be “normal” members of society.

The basis for such problematic states of personal and group behavior, does have what may be usefully considered as being a “perfectly rational” explanation, but, this is the case, only if one chooses an actually

tional and unintended forms of habituated lies of the adult generation, as often echoed during those times, up through the present date.

The best choice of illustration of the principled character of my reaction, was the seminal quality of influence on me by my adolescent rejection of Euclid’s apriorism, and my consequent inclination to a physical geometry, rather than the effort to derive the ordering of the physical universe from the reductionist’s emptiness of the imaginary and silly belief in the claims advanced for the mere myth of a physical efficiency of mere shadows on a wall.

During my childhood, adolescence, and beyond, the droning chant of the term “popular” haunted the experience of those mere shadows on a wall: I began to hate the very word “popular,” and that hatred was to become one of my advantages in life later on.

The mental and moral weakness of the minds which were more likely to succumb to the temptation of being in accord with “popular opinion,” is the key factor to be considered in the effort to understand the source of

## Riemann's Crucial Insight

From Bernhard Riemann's habilitation dissertation, *On the Hypotheses Which Lie at the Foundations of Geometry*, translated by Henry S. White, in David Eugene Smith, ed., *A Source Book in Mathematics* (New York: Dover Publications, 1959):

It is well known that geometry presupposes not only the concept of space but also the first fundamental notions for constructions in space as given in advance. It gives only nominal definitions for them, while the essential means of determining them appear in the form of axioms. The relation of these presuppositions is left in the dark; one sees neither whether and in how far their connection is necessary, nor *a priori* whether it is possible.

From Euclid to Legendre, to name the most renowned of modern writers on geometry, this darkness has been lifted neither by the mathematicians nor by the philosophers who have labored upon it. The reason of this lay perhaps in the fact that the general concept of multiply extended magnitudes, in which spatial magnitudes are comprehended, has not been elaborated at all. Accordingly I have proposed to myself at first the problem of constructing the concept of a multiply extended magnitude out of general notions of quantity. . . .

[In conclusion:] This path leads out into the domain of another science, into the realm of physics, into which the nature of this present occasion forbids us to penetrate.



exists only “outside” the domain which is defined by deceitfully naive belief in an assumed reality attributed to the systemically deluded notion of an ontologically essential quality of sense-perceptions.

The access to the needed insight into this subject-matter, can be defined in elementary terms of systemically scientific reference, as the relevant proof is to be celebrated from adequate reflections on the concluding section of Bernhard Riemann's 1854 habilitation dissertation, and in the light of the discoveries to this same set of effects associated with the corrective treatment of the notion of non-algebraic (e.g., outside mathematics as such) Abelian functions as the real meaning of the conception of such functions was discovered by both Lejeune Dirichlet and Riemann.

The possibility of a competent representation of the work of Riemann depends, most critically, on the summary presented by Riemann in the third section, as with the resounding conclusion of the dissertation as a whole, his warning that physical science must begin outside

the bounds of mere mathematics.

Clever mathematicians can produce academically plausible explanations of particular parts of Riemann's work; but, the most essential conceptions can not be so treated. The physicist's use of a mathematical illustration, is not only permissible as a part of the pedagogy of introducing Riemann's discovery. However, that notwithstanding, the actually competent understanding of a modern physical science does not lie with the bounds of mathematics as such. The mathematical illustration may be fine, as a temporary measure for calming the reductionist's rage of a mathematician, but, it is not a substitute for the reality which lies outside the bounds of mathematics as such. In this respect, the implications of the closing section of Riemann's habilitation disser-

competent insight into the matter. There is no need to consider such aberrations as the result of actually mysterious influences. A competent, which is to say “anti-Euclidean” standpoint of reference, is sufficient. Aeschylus, Socrates, and Plato understood the problem as expressed explicitly in the topical area of physical science—but, only on the presumption that the idea of “physical,” is properly adduced, and therefore, “demystified,” as follows.

*Atheists not wanted here.* Atheists are among the most superstitious of them all. The proof of that fact is elementary, once we have come to understand the relationship between what is merely sense-certainty, and a higher category, which is to be recognized as reality. As I shall show in the course of this present report, reality

tation, are of crucial importance for physical science today, as the subsequent work of such as Max Planck, Albert Einstein, and Vladimir Vernadsky illustrate that point.

The actual solution for the formal issues which I have just outlined, has come to assume an extremely relevant sort of practical importance for practice, in the relative facility of viewing the legendary five biological sense-perceptive capacities as being merely a virtual “one among many” of those principles of scientific insight which are not only accessible, but provide essential facilities for practice extending far beyond the limits of five senses as such. Indeed, crucial experimental evidence demonstrates that deduction from five senses is a serious, and, as in the case of the outrageous frauds of President Barack Obama on this account, even a grave error with respect to policy-shaping of a survivable mode of behavior of mankind presently.

Consider the additional qualities of instruments which are, each in their own way, equally principles of sense-perception provided as experimental principles comparable to those of sense-perception as such. That has a crucial meaning in respect to the manner in which even the very name of physical science has been extended by modern physical science, again and again, as new principles which respond to the challenge presented summarily in Riemann’s concluding section of his habilitation dissertation. It is, as it were, that the soul of mankind, as once attributed widely to five senses, is now enlarged in its essential character, and also continues to be enlarged, by the new, man-synthesized, categorical forms of sense-perception associated with any competent practice of physical science presently.

With that pattern of developments, the relatively foolish, because relatively primitive notion of the human mind, is being superseded, again and again, by the role of the addition of scientific instruments which extend the notions of universalizing principles, with ever-new, added qualities of universal principles of that growing science, presently.

Once the expansion of the sensorium has been extended in this manner, there are no limits to the existence of the individual human soul. All that dies in the temporal aspect, but not the principle of any human mind which partakes of the discovery and extended employment of discovered principles which mark mankind’s immortal role within the universe. It is as if the

soul were immortal, and the body merely the package in which, and by which it is delivered.

### *Accepting the Truth*

It has been the correlated effect of the reductionist’s belief in the five senses as the limits of mankind’s existence, which is “the offending organ” of belief which I have indicated in the opening of this present report. Suddenly, the actual soul of the human individual, and the human species, come into the view by the human mind. With that, the meaning of “human mind” itself has been changed, that in a relatively fundamental way. No more insane ghosts are permitted to play the tricks of a poltergeist upon the minds of men and women.

With the practical acknowledgement of that fact, the evil old graveyard ghosts are compelled to vanish. With that, the true meaning of the immortality of the soul, departs the graveyard.

I explain.

The idea of the “soul” has been long corrupted by what is typified by Philo of Alexandria’s denunciation of the “God is dead” hoax of Aristotle and the modern reductionists. The universe is being expanded constantly, both in extent and in quality. Whatever kinds of living cognitive forms of life comparable to the creative activity of a human being, may exist in the universe, we need not be ashamed of any limitations within the development of those elements of universal noetic principle of mankind. However many varieties of living beings exist within the universe as considered in the large, and whatever the relative span of mankind’s powers, relative to that backdrop, man’s specific characteristics as a species are in accord, in its nature, with everything which is truly creative in the universe. Man is thus distinguished as the Christian Apostle Paul wrote in **I Corinthians**. There is a mystery which can be understood in its nature on this account, whatever the experience of “change” that Apostle has indicated as to be encountered and, thus, discovered. It were sufficient, therefore, that we be content with that. We are part of an implicitly invincible principle of creativity, and our lives, and the meaning of our living, through all the uncertainties that encounters, is part of that, provided we are committed to that wonderful quality of mission in human life.

The human soul, as it is sometimes called, is implicitly immortal in its consequences, for better, or for worse—or worst.





<http://www.larouchepac.com/node/17607>

*LaRouche “Basement Team” scientist Sky Shields joins LPACTV editor Alicia Cerretani for a video presentation on “The Economics of the Noösphere: Evolutionary Potential,” Feb. 25, 2011. On the screen is a fossil of Archaeopteryx, the creature who was falsely claimed by the Darwinians to be the evolutionary “missing link” between dinosaurs and birds.*

## II. The Soul Which Is Not Lost

The cruelest of all crimes, is the form of practice which condemns the meaning of human life to the death of the legendary mortal frame. This is not some “mere” theology. An associate of mine, a still young and promising scientist, has joined me in wrestling against the silly and irrational notion of the ontology of “time” associated, typically, with frauds such as the hoaxster Isaac Newton, and the desperately demonic reductionist, Pierre-Simon Laplace, who defined himself a victim condemned to an eternity in ticking clock-time: click, click, click . . . forever.

It is not un-typical, that the young adults of today, should be inclined to the view, that their chosen way of life ends with their demise. Thus, for a significant part of that roster, there is no truth, but only a preference for a certain niche which they have chosen to occupy, up to the point that their proverbial time runs out. Such is the cruelty essentially implicit in the evil hoax of contemporary existentialism.

The issue so located within the spectrum of current beliefs is, in its effect, a very deep-rooted cultural pessimism, which may temporarily relish being relatively young and still living, but which has no homeland in its future. Behind the smiling “company manners” facade, there exists a deep despair; such a despair can be merely postponed, not actually overcome. The effect is the temptation to deny reality through aid of

pleasant experiences, for as often, and as long as they last. What is missing, is often missing because it has been lost in the disquieting effects of an undeniable cultural decay of our republic’s culture, lost for many among us with the assassination of President John F. Kennedy, and the onset of the war which his assassination—and that of his brother, the Presidential pre-candidate—was effected to bring on.

The teachers and professors who were schooled in the art of avoiding the true lesson of those assassinations, taught their pupils accordingly. So, a deep, thus inherited pessimism, enmeshes the otherwise promising young adult of today.

Therefore, take the devil by his nose!

The scientific principles of such correction are a very large subject in their own right; but, a few more modest comments should be sufficient for this specific occasion.

There exists a certain authority of necessity, such as the existential importance, for all sane mankind today, of accelerated reliance on the precedence urgently required now for nuclear fission, thermonuclear fusion, and matter-antimatter functions needed not only to increase, but accelerate the physical-economic progress of mankind, per-capita, as a whole.

The universe progresses inevitably. The continued existence, and the usefulness of our human species depends now upon our society’s “measuring up” to that standard. The opponents of such progress must,

indeed, be virtually the children of Satan. For, unless that is policy, the human species were threatened with rather early extinction, as is suggested by the currently changing position of the Solar System with our galaxy.

Let us, nonetheless, presume that that sort of now threatened human extinction were not fulfilled. The failure to adopt the measures which I have indicated, would lead to an equivalent sort of deadly effect for the human species. I refer to what is notorious, at least among competent historians, as “the oligarchical principle” treated as the evil of the Olympian cult of the Delphi temple.

The so-called “oligarchical principle,” as typified in the succession of forms of the original Roman Empire, Byzantium, the Venetians’ use of the “crusader puppetry,” and the New Venetian Party’s founding, under William of Orange, of what became the British (or, “brutish”) empire, is the essential model of global depravity within civilization still today.

Bertrand Russell was a leading British proponent of a policy and practice of regularly repeated mass-death actions effected by a ruling British oligarchy. Russell’s scheme for a genocide far vaster than Adolf Hitler’s, was perpetuated by the Anglo-Dutch duo of the World Wildlife Fund’s Prince Philip and Prince Bernhard. Now, the British monarchy is leading an international scheme for global genocide far more savage than any serious such plot in history ever before. The current President of the United States is passionately committed to actions which could not have any different effect.

That recurring scheme for genocide, is rooted in what the dramas of Aeschylus had presented as the practice of what has been called “the oligarchical principle,” the same current policy of the present British monarchy, and long the practice of Britain, formerly in India, and still currently against the populations of Africa.

That tendency for a policy of genocide against humanity generally, today, is the natural outcome of the so-called “oligarchical principle.” That is the policy of keeping the underclass of each society dumb and not-too-pregnant. The avowed, long-standing policy of the oligarchical principle has been that keeping the people dumb is the way to maintain the oligarchy’s control over them, as in the rape of the United States by bail-out policies launched and continued by George W. Bush, Jr. and Barack Obama, who have functioned

as British puppets in bringing down the people and economy of the United States now.

The point is, that if the general population is not kept relatively dumb, and if technological progress, such as that of nuclear power, were not aborted, the oligarchy would soon lose control over the virtual peasantry of “the lower classes.”

Every genocide known in Mediterranean-centered civilization has been an expression of the oligarchical principle, the principle which must now be destroyed as if it were a raging disease now threatening the human species’ continued existence.

Against the background of those and related considerations, we must identify and uproot, from within our own ranks, that sort of induced pessimism which denies the right of posterity to enjoy the progress of the future, as a sacred obligation of the present generations.

Such is the practical expression of the crisis which still tends to envelop even among the best currents of American young citizens today.

LPAC VIDEO

## TO BE OR NOT TO BE: A GALACTIC QUESTION



If we recognize that to man is granted a higher identity, above the simple perceptions of our mere mortal coil, an identity consistent with the greatest achievements of Classical arts and science, then we must locate our mission not in what is, but in what must become.

<http://larouhepac.com/galactic-question>