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Justice Antonin Scalia wrote the Supreme Court decision backing the vulture funds against Argentina. A wise man once said, "I don't care how many law degrees that big monkey has, or on what bench he sits; he is still a monkey."

Why Scalia Is an Aristotelian Idiot

Beets: Okay, this'll be the final question of the evening. In response to the June 16 decision by the U.S. Supreme Court, to uphold the ruling of Federal Court Judge Thomas Griesa, that Argentina *must* pay the vulture funds, even over its dead body, of this decision, which was written by the notorious Justice Antonin Scalia, Lyndon LaRouche noted two things: One, he said immediately, the bail-out and bail-in policy is in full play now, and the attack on Argentina has set this into motion. Now the other thing he said is that Justice Scalia should be denounced for supporting genocide.

An article published on June 27, in *EIR*, on the ruling, entitled, "Will Argentina Be the First To Bolt from the Bankrupt System?" opens as follows: "In a decision written by Aristotelian idiot Justice Antonin Scalia, the United States Supreme Court on June 16 sided with the bloodiest of vulture funds, NML Capital and Aurelius Capital Management, in their effort to use American courts to gain discovery of all Argentine financial movements worldwide, in order to seize that country's assets in payment for defaulted bonds."

Now, from what you laid out earlier, Dennis, about the full implications of the Argentina situation, it is

quite clear that Justice Scalia is an idiot. He's a dangerous idiot: He's a genocidal idiot. But my question to you is: Why is he an *Aristotelian* idiot?

Small: Well, I don't know why he's an Aristotelian—that's something we'd have to ask him or his psychiatrist. But I can tell you why we wrote that in the magazine: because the issue of Aristotelianism is actually central to this whole question that we've been discussing tonight, and to the ruling, and to the future of humanity.

If you have a spare minute or two, you can read Scalia's ruling in this case. It's *pure, nominalist* literalism; it kind of holds up, like Shylock, the piece of paper, and says, "You said you were going to pay. Doesn't matter that they bought a piece of paper, that says it's worth \$1 billion for \$1 million, you got to pay. So what if the profit rate is a thousand percent? That's irrelevant: It says here on the paper, you got to pay."

What it does, is it banishes any concept of the justice system, of justice! It banishes any concept of *intention*. There's no such thing as truth; the only thing that's presented are arguments that would pass a computer's spell-checker. And that's probably what it did, although there may be typographical errors in there, as well; I

haven't checked that out. But this is exactly what Aristotle does.

What Aristotle does, is he banishes from his system the existence of *mind*, and tries to project this onto the actual political results. He says that the only thing which actually exists is sense-perception.

And this has its consequences. Let's take a look at a quote from Aristotle, which is taken from his work *De Anima*, which is—that's sort of a misnomer, just like "Espirito Santo" is a misnomer for the bank, *De Anima* means *On the Soul*, which Aristotle denies exists! So, here he is writing on the soul. Well, you'll see why.

Aristotle says, "Perceptions are always true; it is intellect that introduces errors."

"Things are first separate"—in other words, you look at the pieces, first—"and then conjoined. . . . In all cases falsity occurs in a conjunction. . . . It is intellect that effects the unity."

So, take off your thinking cap, don't try to come up with an *idea* that explains the sense-perceptions around you, limit what you say you know to that which you perceive. And his concept of man reflects exactly this.

In the same document, *De Anima*, Aristotle says we should never ask *why*. Why is the wrong question to ask, because you don't know why. All you know is *that* something happens or doesn't happen, supposedly.

Now, this has certain consequences, if you look at this, in terms of the economy, because what happens to an economy if you banish mind, if you say, simply, the only thing you know is that which you perceive: Well, you have a situation like we have today, where you have no technology, you have no science, you have no advance, you have nothing that's an actual solution to the crisis which we're facing! You simply adhere everything to the nominal monetary value on a piece of paper—regardless of the actual consequences that that will have for the future of the human species.

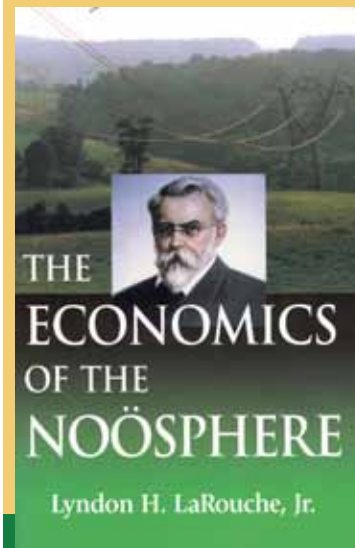
This is a *Green paradise*! This is exactly what the Greenies want to do. Everything is banished that could actually save the situation: because without an advance in thermonuclear fusion, without applying technology *massively* on a global scale, we're going to end up with what the British Empire wants, which is genocide of 6 out of 7 billion people on this planet. And that is why Mr. LaRouche referred to Scalia and his decision as genocidalist.

Now, also look at the question of the consequences of this view, in the area of law. Because, what this

means, is that there's no such thing as an actual concept of justice, of the *good to be sought*, that man has a moral purpose. Man is not guided by anything moral or purposeful or intentional about bettering the human condition, the common good, the general welfare, and so on. Not at all! Man is guided, Aristotle tells us, by hedonism, by the law of the jungle, by pleasure and pain. By the idea that "might makes right," by the idea that Cheney and Obama have presented, quite clearly, of the Unitary Executive: "I decided it, it's right. You don't like it? Let it rip! Bring it on!" These are the signing statements of Obama: He's violating the Constitution, like I said, "up and down State Street"! And that comes from exactly this concept of law. This is what you would see, and do see in Scalia's Court.

Now, look at what Aristotle has to say about this, on this question of justice and morality. This is from *The Nicomachean Ethics*:

"The whole subject of moral virtue and of statecraft is bound up with the question of pleasures and pains; for if a man employs these well, he will be good, if badly, bad. . . . We have now sufficiently shown that moral virtue consists in observance of a mean . . . of



The scientific concepts of biogeochemist Vladimir Vernadsky—the initiator of the idea of the Biosphere—whose concept of the "Noosphere," has been cited and further developed by Lyndon LaRouche.

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holding a middle position between two vices. . . . As it is hard to hit the exact mean, we ought to choose the lesser of the two evils.”

So, if you ever wondered where that obnoxious and offensive phrase comes from, “choosing the lesser of two evils”—sort of like voting for one of two candidates in an election, who *both* are getting a paycheck from Paul Singer of NML Capital—you can thank Aristotle. That’s where it came from.

And, what is Aristotle’s concept of man? Again, the *Nicomachean Ethics*:

“To argue that man is superior to the other animals is beside the point; for there are other things more divine in the universe even than man.”

Well, clearly, if you define man as being nothing but a basically complicated computer, that receives computer messages and sense-certainty, but there’s no actual thinking, no reason, no creativity, therefore, no morality—if that *were* man, then it would in fact be the case that man is not the superior thing in the universe. But Aristotle is wrong, obviously.

This is what mathematics actually is, because if this is what the reality is, and this is what truth is, as described by Aristotle, merely sense-perception, then you can perfectly describe the categories of sense-perception and everything that you perceive under a mathematical formula, because there’s nothing outside that mathematical representation as such. There’s nothing additional added to it, there’s no intellectual activity. No intuition, as Nicholas of Cusa later refers to it.

So anything outside of mathematics is considered to be “metaphysics”—i.e., it’s not real, it’s made up. So anyone who *thinks* in a mathematical fashion, strictly mathematical or Aristotelian fashion, is, in fact, thinking in a way where the concept of man *is going to conclude in genocide*. That’s a simple fact of the matter; whether mathematicians like it or not, that’s the truth of the matter.

Now, it turns out that when you try to describe the world in strictly mathematical or Aristotelian terms, you run into uncountable paradoxes, because lo and behold, a mathematical system can’t actually explain itself.

For example, this is a famous one: I would like you to tell me if the following sentence that I’m about to utter is true or false. Ready? Here’s the sentence:

“This sentence is false.”

Well, from the standpoint of mathematics, it’s an utter paradox. From the standpoint of reality, it simply



Cardinal Nicholas of Cusa (1401-64): “Mind is not of the nature of changeable things which it grasps by sense perception, but of unchangeable things which it discovers in itself.”

means that a mathematical system cannot comment on itself from outside the system. It’s incapable of reflecting a process of actual change. And this little paradox, of which there are a million that could be cited, points to what the actual, underlying issue is here.

Cusa on the Human Mind

Now, compare this issue to that presented by Nicholas of Cusa, who says that mind is a substantial form of power, and therefore it is called the soul.

Cusa commented on Aristotle, as well. In one of his writings, called *The Not Other*, he asks himself, what did Aristotle discover? He says, well, to confess, honestly, I do not know.

Cusa, the great Renaissance genius, who was the founder of modern science, and who, incidentally, has everything to do with the founding of the United States, also said the following: “Aristotle says that to understand is an accident. . . . [But] something is present to mental intuition [to reason], which was not present to sense. . . . Mind is a living measure which achieves its

own capacity by measuring other things.... Mind is not of the nature of changeable things which it grasps by sense perception, but of unchangeable things which it discovers in itself.”

This is from Cusa’s *The Layman: On Mind*.

And he concludes:

“Mind is a living substance. . . . Its function in this body is to give it life and because of this it is called soul. Mind is a substantial form of power.”

Now, what is your concept of economics, and of man, and of the universe, and of the Creator, if your view is that mind is a substantial form of power? Well, you will then provide a solution to this crisis, *based* on that substantial form of power, which is the actual scientific and technological advances which are *necessary* to wipe out the British Empire, and the disaster that’s going on today.

This is very much the same idea that was presented, on the Russian side, by Vladimir Vernadsky. He addresses exactly the same issue, where he says, thought is not a form of energy; how, then, can it change material processes?

So, with that, I return to the opening question, which is, U.S.-Russian relations and what LaRouche said about that. Which is, that a Russia guided by Vernadsky’s thinking and his philosophy, with a United States *returning* to being a paragon of the kind of thinking reflected in Nicholas of Cusa, is *exactly* the sort of relationship among sovereign nations which is required to get this world out of the mess that it’s in.

Aristotle is going to have to go, and the equivalents of Aristotle that some of the Russians cherish; we must return to Cusa and Vernadsky, and these ideas. And I would like to conclude my remarks with a quote, from one of the greatest statesmen of the United States:

“Our knowledge of physical nature, such as it is, consists entirely of inferential corrections of the testimony of the senses. . . . When we sit down to astronomical calculation, we discover the truth, the triumph of inference over the senses. . . . Intellect not residing in matter, but molding and controlling it. What is that intellect, and where is it? Everywhere in its effects; nowhere perceptible to the sense. . . . That it modifies and governs the physical world is apparent both to my senses and my reason.”



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President John Quincy Adams, painting by George Peter Alexander Healy. In the spirit of Cusa, he wrote, “When we sit down to astronomical calculation, we discover the truth, the triumph of inference over the senses.”

Now, that is a statement that was written in 1817, two days before John Quincy Adams returned to the United States to become Secretary of State, after a meeting he had with Jeremy Bentham, who is an Aristotelian if ever there was one. This is John Quincy Adams! This is the man who wrote the Monroe Doctrine.

This is the basis for the United States returning to being a paragon, as Mr. LaRouche was saying from the outset, for creating an entirely different world based on what man *actually* is.

Ogden: Well, I want to thank Dennis very much; I want to thank Diane Sare also, for joining us tonight, and Megan Beets. Thank you all very much for watching. This is a conclusion to our webcast tonight. Good night.