
FOREWORD

A terrifying misalliance plagues mankind in these terminal days of man's latest failed attempt at civilization; a misalliance of unspeakable suicidal force formed by an unholy union between the body of scientific progress and political madness. Call it history's first real doomsday machine, a Frankenstein monster that has brought us to a terminal crisis, wherein we possess the technology to wipe ourselves out as a species but lack the technology to prevent this from happening.

Man cannot muddle his way through this crisis like he has muddled his way through the crises of his past. The awesome powers behind the state, the enervating, leveling, effeminizing effects of false democracy, the universal, socialistic, institution-destroying, incessant underminings by the controlled press and media with its wicked propaganda, the total nihilism and tyranny taught in the state-controlled schools and universities, and the terrible power of the purse wielded by internationally organized criminals with its consequent economic ruination of entire cultures and peoples—all have produced a dysfunctional, ignorant, racially adulterated, philosophically bereft populace wholly incapable of realizing they are total slaves in a world dying of its own entropy and destructionism. Nor are these victims the slightest bit aware that all this has been deliberately created and imposed upon them by an unknown monopoly of ancient origin.

To fight against this ultimate coercion is futile, stupid and wrong. In the brief time remaining a few enlightened entrepreneurs, the first to be educated in the new and revolutionary theory of volition, will either succeed in making it possible for man to inherit the earth instead of the ants, or they won't. Fortunately for us this priceless knowledge now exists for the first time in human history, and is contained in the following pages. To learn it is to acquire the single greatest and most critical integration of knowledge of human reality ever put forth.

Think not that these are casual observations. Politics and false religion have had their day. The long, sad, gloomy chronicling of man has come to an end. Before us

FOREWORD

beckons a new era made possible by a successful, stunning, totally revolutionary application of the philosophy of physics into the domain of human volition; an achievement so potent it not only gives us the power to produce freedom faster than our enemy can destroy our achievements and property, but one that teaches us how to live a life that is not meaningless; a life that swallows up death in victory in a civilized world in which each individual is in full (100%) control over his own property.

He was born Andrew J. Galambos in the great European city of Budapest, Hungary in 1924, June 27 (Year 238, Month 4, Day 8 of the post-Newtonian integration calendar P.I.) and was brought to America by his parents in 1927, February 22 (Year 240, Month 12, Day 1 P.I.) to escape being cannon fodder for the next war. All his life he was an original thinker; from the time he announced at age nine that he wanted to go to the moon; to his days as a rocket scientist when he offered to the boondoggle to entrepreneur a voyage to the moon and back for a profit; to his days as a college professor of physics, astronomy and mathematics when he offered to create a department of astronautics for proprietary ventures into the solar system and beyond; to his founding of The Liberal Institute of Natural Science and Technology (also known as The Free Enterprise Institute), through which many of his revolutionary theories were taught, including the theories of capitalism (V-50) and primary property (V-201), which are the subjects of this first and most basic set of volumes he had intended to write.

To read him is the supreme adventure. Nothing can be more important or more urgent. Every page in these volumes enlightens the mind and quickens the spirit. In one of his memorable lectures Galambos said: "This is not simply a course of instruction that you may compare with basketweaving or German or Spanish or something like that. But you have learned here an entirely new concept of human social organization—a way of living—which will alter every possible aspect of man's future existence."ⁱ And again: "You have just heard in this course something which will alter the rest of human history, or there won't be any. And that's the only alternative that I can anticipate. There will either not be human beings to have a history, or this will alter everything that will ever happen from this point on."ⁱⁱ

Although Galambos never wrote his book on his theories of volitional science, his lectures were recorded on reel-to-reel tapes, which, as it has turned out, is one of the great serendipities of all time, perhaps the greatest. In the final session of his theory of primary property Galambos alluded to this fact when he declared: "In all

i. V-201: Vol. VII, p. 367.

ii. V-201: Vol. VII, p. 367.

due honesty, I do not think the book would have been anywhere near as good as it's going to be with the disclosure as I have done it. This theory which was correctly presented in 1964, but very briefly, was too brief. There are many more things in it now. Not only is the theory deeper, wider; but it is also larger in all directions. It also covers the anticipated objections, to which, of course, an innovator is not easily in tune."ⁱ

Thus the transcripts containing the professor's live oratory transcend in their message-carrying power and psychological finesse anything a writer could produce in the quietude of his study—for the writer does not know his readers and must write in a general way. The text, in other words, is alive. As an orator Galambos could read the play of expression on the faces of his students, and from this advantage could gauge the effectiveness of his delivery and make the necessary adjustments. The result? The transcripts, untouched and unabridged, provide a living text that goes straight to the heart of the reader as well as to his intellect.

But much more than Galambos' oratory was captured in these transcripts. There was the atmosphere of the lectures themselves, now recreated in bracketed text: his interactions with the audience, the sounds of country music coming from a cocktail lounge next door, ice tinkling in his glass as he drank, his chuckles and laughter, his shufflings of notes, an occasional burst of applause from his audience, and, on one occasion, a request that his wife come to the podium from the back of the room to say something about himself which brought laughter from the audience. In one session there are the sounds of a noisy Teamsters meeting nearby, in others the professor's imitations of yokels, politicians and car salesmen, the raising of his voice when angry, the time he huffed and puffed when mimicking a hostile critic he'd nonplussed during a public lecture. There are his mockings of mobs and masses and bureaucrats, when he clapped his hands or pounded his podium, his hilarious enactment of the fictional mad scientist; his parroting of blowhards and self-righteous hypocrites, and during one lecture the repeated roaring of jet airplanes taking off from a commercial airport near the hotel lecture hall that he had rented, and so on. Aside from these bracketed interpolations, we have scanned in photos of the leaflets he used, his placards, and well over a thousand slides. All these things and more have been made a living part of the text.

So what was edited? Only his slips of tongue, sometimes an unfinished sentence, occasionally those moments when he was thinking out loud while unscrambling a train of thought or a confusion of dates or numbers, or when he made a false

i. V-201: Vol. VIII, p. 116.

FOREWORD

start or ventured a tentative sentence that he verbally erased for another. Other than this, everything was kept just as it was. So much so that even on those few occasions when he caught himself making a false start or was erasing something he'd just uttered, he sometimes said things that were too important not to keep, however fragmented or awkward the statement. Even his beliefs in falsely reported history and protracted wartime propaganda were kept just as he said them since these were beliefs that had motivated him to create his theories.

It has now been thirty-two years since Professor Galambos announced that he was ready to begin authoring the book of his theories of volitional science. In 1977, six years after he made that historic announcement, he finished this task, more unwittingly than wittingly, I believe, as it was in the form of his recorded lectures; but it was that intuitive recognition, I am also convinced, that prevented him from writing, as he says, his own written version, a work which could never have matched what he had just achieved. Another fifteen years would pass before my friendship, durability and other essential characteristics would mature to the point where he felt confident enough to appoint me to be his literary executor, and still another five years before the terms of his trust, following his death on April 10 of 1997, would devolve upon me and inspire the historic course of innovations I would make to fulfill those duties in the form and style the professor had intuitively anticipated.

And so, for the first time in history, a definitive and universal theory of human volition now exists in book form which explains our own behavior and our own events and puts them in a logical picture; a feat, as I say, never before accomplished, or, to quote the professor, even imagined "in all the millennia since man has had a recorded history and even before that, too."ⁱ In fact, the significance of the knowledge contained in *Sic Itur Ad Astra* is so stupendous, so monumental in every way, it almost defies belief, even for those who were in Galambos' market and knew the professor firsthand. In his great course V-201 Galambos said, "I wonder how many of you realize that this is the difference between your survival as a species and your extinction as a species? I wonder how many of you have even the slightest sensitivity to that?"ⁱⁱ

Go where you will in any field of human accomplishment, explore the lives of its greatest innovators, exhaust the frontiers of what they knew—from the moment you begin your investigations to the moment when you draw past the furthestmost of these luminaries and find yourself all alone, you will always see before you one solitary stellar-like object, undimmed and constant: the inexhaustible radiance of

i. V-201: Vol. VIII, p. 13.

ii. V-201: Vol. I, p. 176.

Galambos. That luminosity, never before attained in human history, permeates every page of these revolutionary volumes and completely justifies the Latin title of this greatest of all books. Galambos learned its meaning in childhood from his Father, and loved to quote it when concluding V-201. Translated from the Latin it means: "This is the way to the stars."

Now it is time to get back to work. I would like to live long enough to publish the professor's theories of subvolition (primary psychology), stabilized durable growth, physics (the basis of all knowledge), a book of selected lectures from his open-end courses, and various selected topics by individual presentation. I know how good they are. There are, of course, many other courses Galambos gave and things he did and said; were every one of them to be written, I suppose, to quote an ancient authority, the world itself could not contain the books that would be written.

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FOREWORD