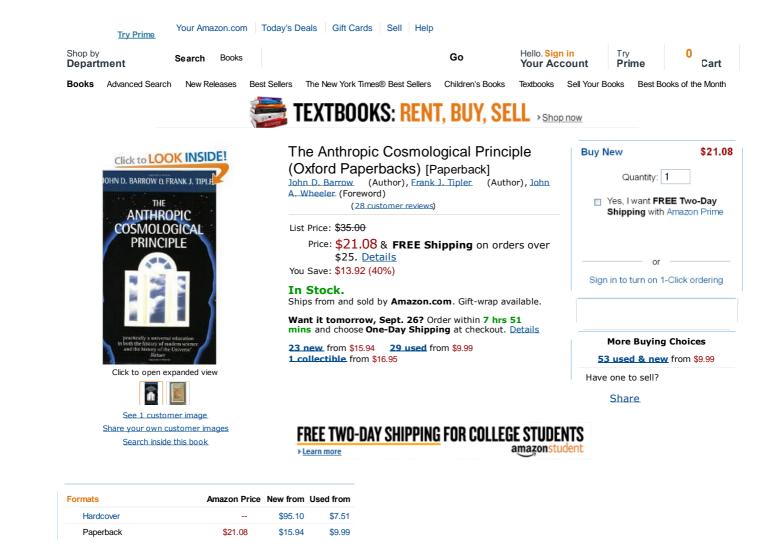
THE ANTHROPIC COSMOLOGICAL PRINCIPLE

JOHN D. BARROW Lecturer, Astronomy Centre, University of Sussex and

FRANK J. TIPLER Professor of Mathematics and Physics, Tulane University, New Orleans With a foreword by John A. Wheeler

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About the Author

John D. Barrow is University Lecturer in Astronomy at the University of Sussex, England. Frank J. Tipler is Professor of Mathematical Physics at Tulane University, New Orleans.

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Series: Oxford Paperbacks
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Publisher: Oxford University Press, USA; 1 edition (August 25, 1988)
Language: English
ISBN-10: 0192821474
ISBN-13: 978-0192821478
Product Dimensions: 1.6 x 5.1 x 7.8 inches
Shipping Weight: 14.4 ounces (View shipping rates and policies)
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Excellent-A profound look past the dogmas of modern physics.

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Two respected physicists take a chance with their professional reputations by presenting a text that is simultaneously lucid, brilliant, mathematically sound, and honest (gasp!). This is a work in both physics and biology. It centers around the "Anthropic Principle"-roughly, that our existence necessarily puts some constraints on the evolution of the universe. Indeed, as Barrow and Tipler elucidate, these restrictions can be signifigant. As someone privileged to study under the latter physicist, I can personally attest to the convinction with which Tipler adheres to his beliefs, in the face of contemporary animadversion. Most importantly though, underlying this whole work are some very important concerns about philosophy of science (although maybe the authors might reel back at the notion of any sort of "philosophy" in their work). Perhaps this is for you, the future reader, to determine. My highest recommendation.

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This Book Should be Famous but Isn't. May 17, 2001

By galloamericanus Format: Paperback

This book is a revolutionary treatise on cosmology and the fate of the human species. It is frankly the most breathtaking book I have ever read, more exhilarating than Penrose's "Road to Reality" or than related efforts by Victor Stengers, John Barrow writing alone, Lee Smolin, or Eric Chaisson. I agree with the reviewer who asserts that this book's breadth of erudition is astounding. While quite technical in parts, other parts are definitely within the grasp of anyone who learned high school science well and is comfortable with algebra. There is much here beyond physics: chemistry, earth science, and biology. The book also contains a superb and lengthy discussion of many fascinating topics in the history and philosophy of science. This discussion remains valuable regardless of the future evolution of our understanding of cosmology. This is the book John Wheeler would have liked to have written but did not.

Among the suprising topics included in this book are:

*A detailed discussion of the large number coincidences of Eddington and Dirac; *An extensive discussion of the handful of dimensionless constants that ground modern physics: fine structure (137), ratio of the rest masses of the proton to that of the electron (1836), the coupling constant for gravitation (at most 10^-39), etc; *An anthropic defense of the Many Worlds interpretation of quantum mechanics against the Copenhagen interpretation;

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The Anthropic Cosmological Principle (Oxford Paperbacks): John D. B... http://www.amazon.com/Anthropic-Cosmological-Principle-Oxford-Pa...

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Although this is a very extensive book, covering the Anthropic Cosmological Principle (which in short focuses on the fact that so many aspects of the cosmos and nature are finely tuned to make life possible) in a historical perspective, within cosmology, quantum theory, chemistry and biology, it is definitely not a book for the Layman. It includes a lot of mathematics, which I think should have been included in the references at the end of each chapter. However, when you filter those passages out, and focus on the main points, this book is a must-have and a classic for everyone with an open mind and interest in our place in this universe.

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The Anthropic Cosmological Principle February 18, 2011

By Roman Nies

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This book is a voluminous work on the theory that the universe is made for man. Among cosmologists an interest in a collection of ideas, known as the Anthropic Cosmological Principle has grown over the years. They offer a means of relating human mind and observership directly to the phenomena of a nature with man-fitting constants on a universal scale which is encompassing the world of the atoms and the world of galaxies as well. It reads as if this is what makes the cosmologists mostly occupied.

The expulsion of man from his self-assumed position at the centre of nature owes much to the Copernican principle that we do not occupy a privileged position in the universe. Now this dogma is limited by the Anthropic Cosmological Principle to the effect that our location in the universe is necessarily privileged to the extent of being compatible with our existence as observer. The basic features of the universe including such properties as its shape, size, age and laws of change, must be observed to be of a type that shows the evolution or existence of observers, for if intelligent life did not evolve/exist in an otherwise possible universe it is obvious that no one would be asking the reason for the observed shape, size, age and so forth. The universe, scientist say, must be that large. No astronomer could exist in one that is significantly smaller. The universe needs to be as big as it is in order to give home to just a single carbon-based life form of the kind we are, a highly complex one. One of the most important results of 20th century physics has been the gradual realization of the existence of invariant properties of the natural world and its elementary components which render the gross size and structure of virtually all its constituents quite inevitable. Read more >

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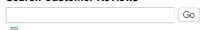
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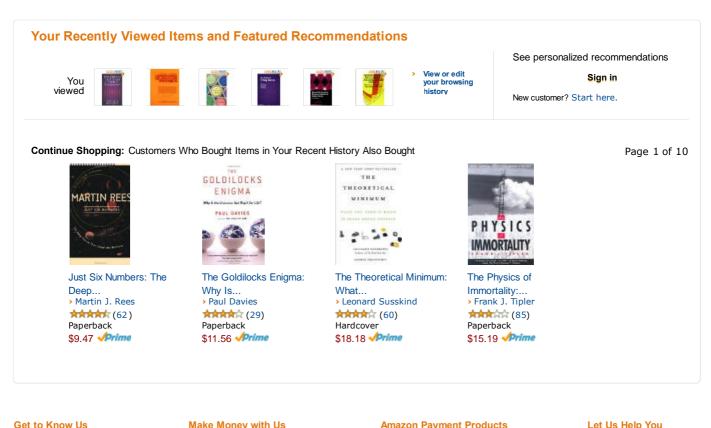
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Frank J. Tipler

From Wikipedia, the free encyclopedia

Frank Jennings Tipler (born February 1, 1947) is a mathematical physicist and cosmologist, holding a joint appointment in the Departments of Mathematics and Physics at Tulane University.^[2] Tipler has authored books and papers on the Omega Point, which he claims is a mechanism for the resurrection of the dead. Some have argued that it is pseudoscience.^[3] Tipler was a fellow of the International Society for Complexity, Information, and Design, a society which advocated intelligent design.^[4]

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Biography

Frank Jennings Tipler		
Born	February 1, 1947	
	Andalusia, Alabama ^[1]	
Nationality	American	
Education	PhD (Physics)	
Alma mater	Massachusetts Institute of Technology;	
	University of Maryland, College Park	
Occupation	Mathematical physicist	
Employer	Tulane University	
Known for	Omega Point Theory	
Religion	Christianity	
Website		

http://math.tulane.edu/~tipler/

Tipler is the son of Frank Jennings Tipler Jr., a lawyer, and Anne Tipler, a homemaker.^[1] From 1965 through 1969, Tipler attended the Massachusetts Institute of Technology, where he completed a bachelor of science degree in physics.^[2] In 1976 he completed his PhD with the University of Maryland.^[5] Tipler was next hired in a series of postdoctoral researcher positions in physics at three universities, with the final one being at the University of Texas, working under John Archibald Wheeler, Abraham Taub, Rainer Sachs, and Dennis Sciama.^[2] Tipler became an Associate Professor in mathematical physics in 1981, and a full Professor in 1987 at Tulane University, where he has been a faculty member ever since.^[2]

The Omega Point cosmology

The *Omega Point* is a term Tipler uses to describe a cosmological state in the distant proper-time future of the universe that he maintains is required by the known physical laws. According to this cosmology, it is required for the known laws of physics to be mutually consistent that intelligent life take over all matter in the universe and eventually force its collapse. During that collapse, the computational capacity of the universe diverges to infinity and environments emulated with that computational capacity last for an infinite duration as the universe attains a solitary-point cosmological singularity. This singularity is Tipler's Omega Point.^[6] With computational resources diverging to infinity, Tipler states that a society far in the future would be able to resurrect the dead by emulating all alternate universes of our universe from its start at the Big Bang.^[7] Tipler identifies the Omega Point with a god, since, in his view, the Omega Point has all the properties claimed for gods by most of the traditional religions.^{[7][8]}

Tipler's argument that the Omega Point cosmology is required by the known physical laws is a more recent development that arose after the publication of his 1994 book *The Physics of Immortality*. In that book (and in papers he had published up to that time), Tipler had offered the Omega Point cosmology as a hypothesis, while still claiming to confine the analysis to the known laws of physics.^[9]

Tipler defined the "final anthropic principle" (FAP) along with co-author physicist John D. Barrow in their 1986 book *The Anthropic Cosmological Principle* as a generalization of the anthropic principle thus:

Intelligent information-processing must come into existence in the Universe, and, once it comes into existence, will never die out.^[10]

Critics of the final anthropic principle say its arguments violate the Copernican principle, that it incorrectly applies the laws of probability, and that it is really a theology or metaphysics principle made to sound plausible to laypeople by using the esoteric language of physics. Martin Gardner dubbed FAP the "completely ridiculous anthropic principle" (CRAP).^[11] Oxford-based philosopher Nick Bostrom writes that the final anthropic principle has no claim on any special methodological status, it is "pure speculation", despite attempts to elevate it by calling it a "principle".^[12] Philosopher Rem B. Edwards called it "futuristic, pseudoscientific eschatology" that is "highly conjectural, unverified, and improbable".^[13]

Physicist David Deutsch incorporates Tipler's Omega Point cosmology as a central feature of the fourth strand of his "four strands" concept of fundamental reality and defends the physics of the Omega Point cosmology,^[14] although he is highly critical of Tipler's theological conclusions^[15] and what Deutsch states are exaggerated claims that have caused other scientists and philosophers to reject his theory out of hand.^[16] Researcher Anders Sandberg pointed out that he believes the Omega Point Theory has many flaws, including missing proofs.^[17]

Tipler's Omega Point theories have received criticism by physicists and skeptics.^{[18][19][20]} George Ellis, writing in the journal *Nature*, described Tipler's book on the Omega Point as "a masterpiece of pseudoscience ... the product of a fertile and creative imagination unhampered by the normal constraints of scientific and philosophical discipline",^[3] and Michael Shermer devoted a chapter of *Why People Believe Weird Things* to enumerating what he thought to be flaws in Tipler's thesis.^[21] Physicist Sean M. Carroll thought Tipler's early work was constructive but that now he has become a "crackpot".^[22]

Selected writings

Books

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See also

- Tipler cylinder
- Ultimate fate of the universe

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External links

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- Faculty page for Frank J. Tipler (http://www.math.tulane.edu/faculty/tipler.html)
- Personal website for Frank J. Tipler (http://129.81.170.14/~tipler/)

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