
WHAT SHOULD HAVE BEEN THE FUTURE

Rediscovering the inversion function of the Pythagorean Theorem.
by Pierre Beaudry, 2/14/2016

FOREWORD

There exists in Europe, Africa, and in the Americas, a false underlying assumption which says that, at about two and a half thousand years ago, the ancient Greeks had created a unique culture based on reason and power, and that this not only determined the future course of European history, but, also, what the United States represents today as the best model for the rest of the world. This is the fallacy that created American exceptionalism.

Although such an imperialist idea has all of the trappings of what appears to be the dominant “power of reason” ruling the world today, that assumption is not true. What really happened, instead, was the imposition of an anti-Promethean British-Zeusian oligarchy over Europe, Africa, and the Americas, which is committed to the extinction of humanity.

For example, if Kiev were to break the Minsk accord under the orders of the British, and if Russia were to strike back at Turkey for shooting down another Russian plane, NATO would be officially at war with Russia with an Obama commitment of billions of dollars to back it up. That is the Greek Zeusian heritage.

Because of this false underlying assumption, we must now force a Promethean inversion of this oligarchical process to take place throughout the entire planet by making sure we succeed in implementing, now with the BRICS, what should have been the future a very long time ago.

INTRODUCTION

“The future is the present; the future is the truly active present. The so-called present future is a fraud; that's the idiot who says, "I am practical." Which is sort of like the name of a toy that doesn't function.”

Lyndon LaRouche, transcript of February 9, 2016 NEC meeting.

“WHAT MUST THE FUTURE LOOK LIKE?” This may sound like a silly question to ask, but it is an important state of mind to investigate, because most people don't know what the future should look like for mankind because they are only concerned with their present state of affairs. However, when they come to think of it, most people think that the future is an unknown and indifferent place that is waiting for us to catch up with, somewhere, in galactic space-time, and which is indifferent as to where we are and whether we can get there or not. No, that's not the future that I am looking at, and that's not what the future of mankind is all about. What I am looking at is the changing of the past; that is, the past that should have been.

The future of mankind has been in existence for a very long time, but it has never been realized. That future is the necessary change which needs to take place in your mind by a time reversal inversion of past history; that is, by means of the necessary transformation of what was into what should have been, and what should have been into what has to become. In that sense, the future is best approximated by what Lyn formulated for the *LaRouche Pac Committee* on January 25, 2016:

“The question I think that's important to emphasize is what is the future, what is the proper future of mankind? And what that means is that mankind actually develops a capacity to create a future which mankind in earlier generations has not accomplished. That's the very point of the thing. The meaning of life is to contribute to mankind something that mankind has never yet before known. That's the point. And therefore if we do not develop those capabilities, which mankind in general has never known; the

complement for that is, the fact that there are many people who have not discovered, the reality of what mankind is and what his meaning is. And we're trying to make a correction, between driving the economy of the world, what we call the economy of the world, into a higher level than mankind has ever seen before. And the other side of it is, there are many people, who have not had that experience, who must now be given access to precisely the future of mankind.

“In other words, the point is, it's not what you get. The point is, it's what you give to the future of mankind. And I'm an old man, and I'm an expert on that opinion. I mean, I'm way out of all kinds of measures; there are very few people who have the percentile of survival that I've had so far. I do not know how long that process will continue for me. But I'm out there fighting, not for me. I'm out there fighting to see the wonderful things that I think we ought to be bringing into process right now.

“The anticipation of the future, and the ability to find in oneself the secret of the anticipation of the future, the successful future, that's the issue. That's my issue, and that's the issue of everybody who really understands what this is all about.” (Lyndon LaRouche, [LaRouche Pac Policy Committee In Dialogue](#), Monday, January 25, 2016.)

Our purpose is not to reform the way society worked before, but to change the fact that humanity was never able to manage to discover its future as a whole before. So, the point to emphasize is that mankind has to accomplish what it should have accomplished a long time ago, but was never able to realize, because it was thinking too small and it had the wrong approach to mental powers of limitation.

Humanity has been around for quite a while, but it has been thinking locally for too long and essentially from the vantage point of individual nation states. That's what has to change in the world today. Lyn's question is: ***“Do we have the ability, to make the decision, to force the decision, which pulls man back, into what mankind should have been! With what the best people up to now have done, to contribute what should have been, what should be?”***

1. CHANGING THE PAST INTO WHAT SHOULD HAVE BEEN

“One is not born human, one becomes it.”

Erasmus of Rotterdam

The question is: can we get away from fixating on the nation-state? The “proper future of mankind” is not an idea that is completely new, because individuals have thought of it before. The idea was in Plato’s Republic; it was in Louis XI’s Nation State; it was in Henri IV’s European Republic; in Leibniz’s unity of the East and the West; in Washington and Hamilton’s American Constitution; and it is now in the formation of a community of nations as

represented by the BRICS. What must be realized, therefore, is for mankind to grow up and become a form of Promethean future that has never existed before, because it was always prevented from being realized. It only existed in the minds of a handful of exceptional human beings who conceived of it and who carried the torch of creative knowledge throughout history, a torch that now must be put in the hand of humanity as a whole, if it is to survive. That’s why the question of what the future must look like is important.



Figure A “Prometheus Brings Fire to Mankind” by Heinrich von Füger (1751-1818)

As Helga put it at the National Press Club Forum in Washington on January 26, 2016:

“India has produced many high points: The Gupta period. The Arab world was once in a much better shape during the Abbasid Dynasty when Baghdad was the cultural capital of the world. You had the Italian Renaissance, you had the Andalusian Renaissance. If we revive all of these high points of cultures, I'm absolutely certain that we can create a new Renaissance of human civilization, this time, on a completely different set of axioms than the present world of our decaying trans-Atlantic world.

“And I want to stop here. But I think, if you think about it, we are on the verge of calamity beyond belief. But we can turn it around, if we go to FDR policies, Glass-Steagall, shut down Wall Street, make a new credit system, get production going. And it will be easy.” (Helga Zepp-LaRouche, [*Only a Scientific and Cultural Renaissance Can Stop the Dark Age Now Descending Upon Humanity*](#). EIR, The National Press Club Forum, Washington D. C., January 26, 2016.)

Russian Foreign Minister Sergei Lavrov also remarked on the same day:

"There is no alternative to broad-based cooperation in searching for a way out of crises," Lavrov said.

"... We are ready for the closest and most constructive cooperation with our Western partners, including Europe and the United States, and are open to a progressive development of cooperation with them. But solely and exclusively on an equitable and mutually beneficial basis, with parties refraining from interference in each other's internal affairs and respecting each sides fundamental interests.

"Our Western colleagues sometimes say testily that there will be no `business as usual' with Russia.... We agree with them on this point: indeed, there will be no `business as usual' when they attempted to impose on us

agreements that heeded primarily the interests of either the European Union or the U.S., and sought to persuade us that this would not harm our interests. This story is over. A story is beginning that can only develop on the basis of equality and all other principles of international law." (Sergei Lavrov Addresses the [Two Systems Before the World: Geopolitics or Nations Joining Together To Face Common Challenges.](#)

The time for humanity has come, which is, in reality, a return to Plato, Cusa, and Leibniz, and to put an end to the silly forms of American Exceptionalism. It is time to realize that what should have been is the memory of what has to come. But, what is Humanity?

Humanity is like a plasma process as Tony Peratt understands it. It consists of mentally charged individuals that respond collectively to universal historical principles. The charged individuals are of different nationalities or mixtures of nationalities which, when they are brought to a temperature corresponding to the interior of universal creative ideas, respond to force-free sociomagnetic tendencies rather than push-me-pull-me gravitational forces of collision.

Because of their strong interaction with sociomagnetism, human beings display a complexity of interaction that far exceeds that found in oligarchical society. For this reason, humanity, especially its sociomagnetic properties, are far from being understood. From the 1970's to the 1990's, borrowing the term from Platonic science, Lyndon LaRouche used the word "*humanity*" to describe the collective motions that gave an almost fighting-like behavior to some labor movement regions of the United States with which he was experimenting.

2. SOLVING THE PARADOX OF AMERICAN EXCEPTIONALISM

“America is not the crude stereotype of self-interested empire. The United States has been one of the greatest sources of progress that the world has ever known. We were born out of revolution against an empire. We were founded upon the idea that all are created equal, and we have shed blood and struggled for centuries to give meaning to those words – within our borders, and around the world.” President Barack H. Obama “*New Beginnings*” Speech to the Muslim World, Cairo, 6/4/2009.

What is wrong with the imperialist Cairo statement of Obama in 2009, is that America is not an empire at all and has never been an empire. What Obama is trying to hide from you is that he is a dumb stooge of the British Empire.

The boundaries between an empire and a nation state are completely different than the boundaries between sovereign nation states. The conditions of the former are exclusive and colonialist in character, while the conditions of the latter are all-inclusive and collaborative. The misunderstanding of this difference is the reason why American historians such as Julian Go have committed a fallacy of composition in identifying the United States as an “empire.” They have not understood that American neocons are merely following the dictates of the Queen of England; that is, the American dummy blindly following British oligarchism.

From that standpoint, it is important to understand why the British Empire has located Syria as a geopolitical boundary between the East and the West. This is where the Zeusian showdown between the so-called “American empire” and the Russian federation has been located for the purpose of waging World War III. Consider that all of the post-September 11, 2001 strategic reassessments of empire in Southwest Asia have been based on the regime change of President Bashar al-Assad of Syria, because the fallacy of the boundary condition between empire and

nation state has been based on the British model of empire. The irony is that this is a self-defeating stratagem.

British and American historians chose Syria as the place to launch World War III because of their trust in the false notion of American exceptionalism. For instance, the fallacy of composition as presented by historian Julian Go:

“Exceptionalism presumes that the United States is special and especially benign. It assumes that the United States has a unique and essential character. It assumes that the United States exemplifies the most perfect liberal democracy in the world. It assumes that understanding what the United States does abroad only depends on what happens within the United States. It also assumes that the United States and its people are the sole agents of history – whether for ill or for good.

“Exceptionalism is the North American counterpart of Eurocentrism. It silently structures thought. And it has helped to create and sustain empire. It does this not only by heralding the American Empire as unique, but also by assuming the United States and its people have the privilege of directing history. Any analysis of the American empire must therefore confront exceptionalist thought.” (Julian Go, [PATTERN OF EMPIRE: THE BRITISH AND AMERICAN EMPIRES, 1688 TO THE PRESENT](#), Cambridge University Press, Boston Ma, 2011, p. ix)

This is almost as convincing as Plato's slave boy trying to double the square from the length of its sides. The fallacy, here, is that the exceptional aspect of the United States does not reside in its liberal democratic form, but in the fact that it represents the first republican form of constitutional government in history. And, that is precisely what has to be shared with the rest of the world, in an all-inclusive manner as Xi Jinping has been inviting the United States to do, and has been advocating for his own nation state of China; that is, a win-win policy for the benefit of all of humanity.

3. THE DOUBLING OF THE SQUARE OR HOW TO GO BEYOND LIMITS

“The future ain't what it used to be.”

Yogi Berra, American Philosopher

Why is going back to the Platonic doubling of the square and the Pythagorean Theorem necessary to understand the strategic situation of today? The short answer to this question is because the mind needs to break with the limits of the past and to live in the future, now. And the reason for this particular choice of pedagogical experiment is that the doubling of the square and the Pythagorean Theorem are the two most important geometrical experiments in human history that a young mind can become acquainted with if he wishes to go beyond the limitations of science.

One of the most important benefits of making this experiment is that it makes you understand the fundamental difference between geometry and mathematics. Therefore, the purpose for doubling the square and for discovering the Pythagorean Theorem is not mathematical, but epistemological. In other words, the idea is not to find the square root of two or the third side of a right triangle, but to make an axiomatic change in your mind.

I could never emphasize enough the fact that the power that man has over nature comes from his transcendence over animals, and that this power is the power to change one's own limitations for the purpose of improving on nature, to change the limits of nature, and to make the physical universe a better place to live for all human beings.

The Pythagorean Theorem is a beautiful example that can help you do that, and the doubling of the square is the simplest way to demonstrate it. The constructive proof for the Pythagorean Theorem that we shall reconstruct here for the reader is, in fact, an actual mapping of the creative process of human reason made in the image of God; and is, to my knowledge, the only geometrical case of a completed form of discovery of principle capable of causing an axiomatic change through the self-generating transformation of its own internal boundary conditions.

Our object, here, will be two-fold. First, we aim to show that the purpose of the so-called Pythagorean Theorem is not that of a mathematical exercise; that is to say, its purpose is not to find the third side of a right triangle, as the theorem is unfortunately taught in schools. Its purpose is much nobler and much more profound in that it serves to demonstrate how the creative process of a fundamental discovery occurs in the human mind, by employing the very means of its inner least action workings. Secondly, our aim is also to provoke the joy of such a discovery in the reader's mind by having him experiment the principle of the "Pursuit of Happiness."

Therefore, the crucial aspect of the Pythagorean Theorem that we wish to emphasize lies in the discovery of a means to change the internal boundary limitations of an experiment of knowledge as opposed to the so-called discovery of numbers. For this purpose, I recall how, in the *Meno* dialogue, Plato used a very simple but very cogent heuristic device to demonstrate how a young slave boy was able to make the discovery of doubling the area of a square. This is how the problem of the Pythagorean Theorem is actually introduced by Socrates as a method of developing knowledge by constructing the future. Socrates drew the following **Figure 1** in the sand: a square A, B, C, D whose area is an area of 4 square feet.

Then, Socrates asked the slave boy to determine another figure double the size of this first one, that is, a square with an area of 8 square feet. So, he asked: "The present figure has a side of 2 feet. What will be the side of the double-sized one?" Confident that he knew how to find the size of the length of the eight square-foot square, the slave boy started to think of constructing this second square by doubling the sides of the initial square, which, of course, gave him a square with an area of 16 square feet, that is, 4 times the size of the initial square; What went wrong?

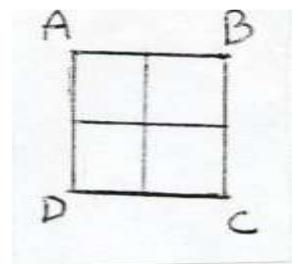


Figure 1.

Now, imagine the state of mind of the slave boy. He is completely shocked. He doesn't understand why the doubling of the side of the initial square doesn't work. How do you go about solving this problem? What other knowledge does he

have besides dividing the side? He can't think of any other knowledge, because he doesn't have any other. How can there be another answer than by doubling the side? The slave boy cannot see how. He is totally convinced that doubling the length of the side is the only way to find the area of the new square. And that's not true.

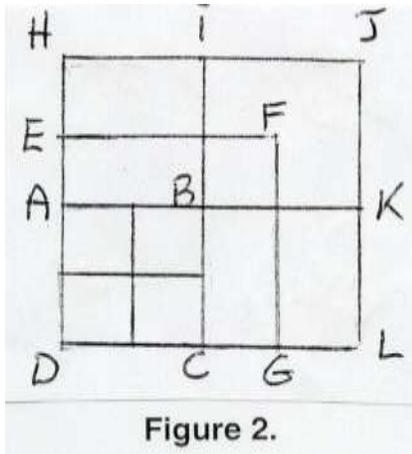


Figure 2.

After a series of questions, Socrates then asks: "Won't the square of 8 be longer than 2 feet but shorter than 4?" Convinced that it is the side of 3, the slave boy continues in this same direction only to discover that the length of the side is still too long, as the sides of square D, E, F, G show in **Figure 2**.

One can easily see that the slave boy is making mistake after mistake, because the next step will be to find a side that is a little less than 3 and a little more than 2, but would still be off from being the right length. In other words, somewhere between 3 and 2, there must be a number that would correspond to the side of the square whose area is 8, but the slave boy would need many more impossibly exhaustive iterations to find it.

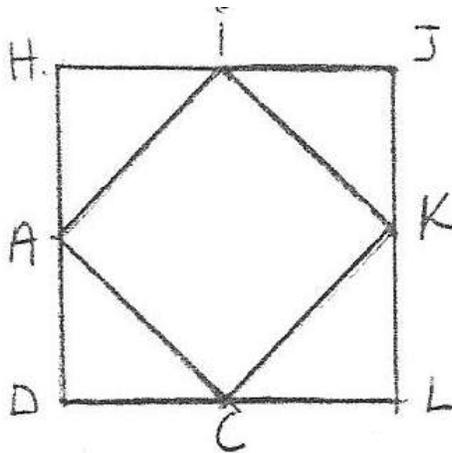


Figure 3

In fact, the limit of this iterative exhaustion process can never be reached even by dividing at infinity. There would always exist a gap, however infinitely small it may be, between the lesser than and the longer than. So, a bounding limit must come from somewhere else. It must come from the proverbial "outside of the box." Then, Socrates transforms **Figure 2** into the following **Figure 3** in the sand.

Like a flash of lightning, it becomes clear to the slave boy that the solution is found not by dividing the linear side of the square but by dividing the surface of the square into triangular halves from the vertices in such a manner that twice the area of the initial square divided through the diagonal

makes him discover the square of 8 that is missing, that is, A, C, K, i. His mind was able to accomplish that leap because he was willing to look for a new degree of freedom that made him *look for what is not there*. In other words, it's like looking at the universe from the far side of the Moon. What are you looking to discover that you cannot possibly see directly? What do you discover when you look at your own mind from such an inversion?

Thus, the slave boy stopped looking for a correction of his old knowledge. Instead, by leaving an empty space in the middle of the larger square of 16, he *discovered what should have been* as a new form of limitation that did not exist before. It is by creating this new form of knowledge of what should have existed before, that the slave boy is able to discover how the sides of the square of 8 are formed by the diagonals of the smaller square of 2. That's how you discover things by going to the backside of the Moon.

Only once you have abandoned the old knowledge of a little lesser than and a little longer than, and make the leap over previous axiomatics of trial and error of the linear domain, can you discover how the solution to the paradox of the One and the Many must be made through the unity of opposites from a higher domain. Thus, the slave boy discovered that the area of the square of 8 is the double of the square of 4 by making a leap from the line to the higher dimensionality of the surface.

This is the most elementary solution of the Pythagorean Theorem, which must have been the way it was originally discovered, *by determining what wasn't there*. The slave boy was able to solve that problem because he posed the problem in terms of boundary limitation of a surface area from a future knowledge that could only exist outside of his past linear knowledge, as a non-yet-existent knowledge. The future already exists in that form; that is, in the form of *what should have been*, but only in a manner that is not yet discovered. It has to exist in that form of non-existence, because it is what is still to come by inversion which determines how the real world will be.

So the slave boy was able to change the entire organization of his mind by rejecting the axiomatics of the Euclidean line and point manifold; that is, by

inverting his power of limitations, by adding a dimensionality to his own boundary conditions from the outside, as Leibniz later did, with the principle of the inversion of tangents.

4. HOW ALGEBRA IS DERIVED FROM THE PYTHAGOREAN THEOREM

How do you go beyond the limit and transform your previous state of existence? That's what the Meno dialogue demonstrates. Next, how do you go beyond mathematics by giving a constructive proof that algebra is derived from constructive geometry? That's what the Pythagorean Theorem demonstrates.

The constructive proof of doubling the square is an excellent starting point for demonstrating two interrelated ideas: one, that algebra is a derivative of synthetic constructive geometry and not the other way around as it is currently taught in the present school system; and two, that the Pythagorean Theorem is a transformation function whose purpose is to demonstrate how the creative mind works.

If you wish to test your math teacher on his assumptions in mathematics, ask him where the well known algebraic formula $(A + B)^2 = A^2 + 2AB + B^2$ comes from? If he doesn't know, tell him that not only you can show him how it is derived from a geometric construction, but that you can also show him that the

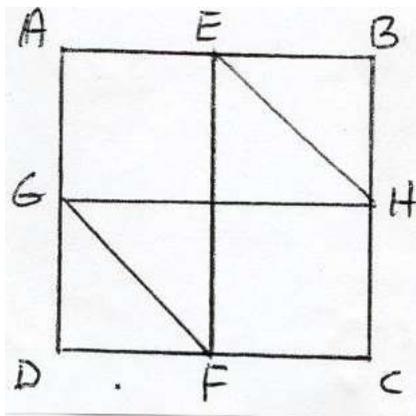


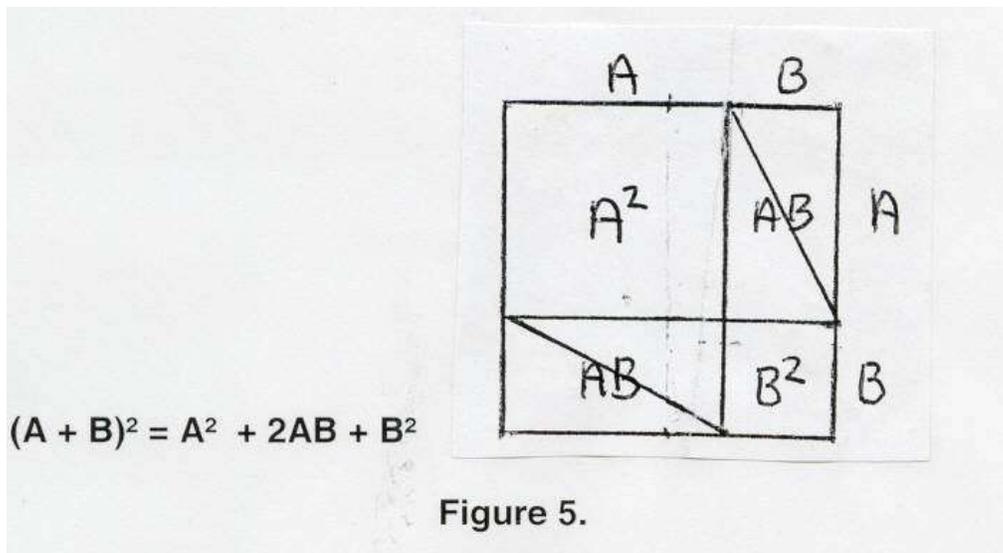
Figure 4.

famous Pythagorean formula of $A^2 + B^2 = C^2$ is geometrically derived from the same construction. This is the way the Pythagorean Theorem should have been taught in schools.

Take the following square composition of **Figure 4**, which is a variation of **Figure 3** from the *Meno* dialogue of Plato. Imagine the four corners A, B, C, D as being fixed, while the two cross-sections E-F and G-H, and the two diagonals E-H

and G-F, as mobile. You can construct a push-pin model of this with a closed continuous string.

Move the indicated mobile lines left and right or up and down, as you wish, inside of the large square A, B, C, D, so that you can obtain two rectangles of area AB each, and two squares A^2 and B^2 as in **Figure 5**.

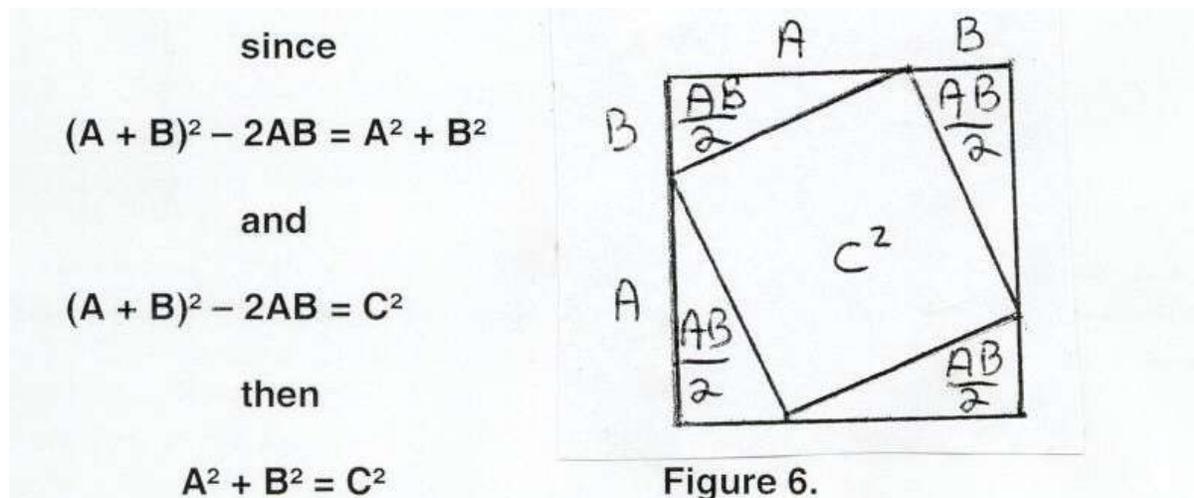


Note that what you are doing is simply changing the configuration of things inside of the same boundary system, as if you were changing axioms inside of your mind.

Since $(A + B)^2$ is the area of the entire square A, B, C, D, you can subtract from it the two internal squares A^2 and B^2 and have as remainders the two rectangles $2AB$, which can be divided into two parts each by means of diagonals. Then, dispose what is left over into a new configuration covering the same area of the larger square $(A + B)^2$ and behold the discovery of the future.

The crux of the Pythagorean Theorem, therefore, is the change in the limiting function of the power of the human mind. Note that the epistemogeometrical limiting power of A^2 and B^2 in **Figure 5** is axiomatically different from their limiting power of C^2 in **Figure 6**. Even though the physical

areas of the two squares of 16 are the same, the epistemological quality of the jump between the two makes them fundamentally different by virtue of an inversion of the internal boundary conditions. The two powers are the inverse of each other. That difference corresponds to the axiomatic function of change inside of your mind. And, therefore, it is the act of recalling what the slave boy discovered by inversion that creates the memory of the Pythagorean discovery.



From the vantage point of your mind, the epistemogeometric limiting power of C^2 in **Figure 6** reflects knowledge coming from the future in the same way that the limiting power of doubling the square in the Meno did; it is that power of limitation coming from the proverbial outside that enables one to reject the axiomatics of the previous modality of previously failed knowledge, as in the case of rejecting the Eudoxus method of exhaustion. This is what makes memory changeable.

From this vantage point, memory is not the practical instrument of recalling details from the past; it is the creative process of changing everything you have known in the past. This is the sort of epistemological discontinuity that mathematicians have a hard time discovering because it has no mathematical existence. This is why Riemann recommended that mathematicians put their trade at the service of physics, instead of dominating it. This is the power of limitation they must recognize the existence of in their own minds if they wish science to have a future.

5. THE IRONY OF THE RASSELAS QUESTION.

The current destabilization of Central and Southwest Asia and of Africa by the British Empire and their neocon American assets, Bush and Obama, is very much like the Eudoxus method of exhaustion that the slave boy was attempting to unravel without success in the doubling of the square.

Not only are the British aiming at reviving the European oligarchical tradition of a Hundred Years War, but also at redefining national borders around the world based on ideologies put forward by neocon historians like Niall Ferguson in his book, *Civilization: The West and the Rest*, and Bernard Lewis in his, *What Went Wrong: The Clash Between Islam and Modernity in the Middle East*.

In fact, what went wrong was that these historians have based their views of history on fallacies of composition according to which the Western World had powers that the rest of the world lacked, most notably, the so-called power of mathematics. As Ferguson put it, the West had knowledge and “killer applications” that the rest of the world did not have. This begs the obvious question that he should have asked before writing his book: “Why didn’t the West share their knowledge with the rest of the world instead of competing with them for cheap labor?” You will find the answer in the competitiveness of mathematicians.

The current state of affairs also begs another question which is: Why is there a difference in Eastern and Western identities, and how do you lift the epistemological barrier between the two? It is necessary to pose these questions of boundary conditions because the time has now come when all of the classical boundaries of nation states are being destroyed, either by floods of refugees in Europe or by Islamic fundamentalism throughout Asia and Africa.

So, what is the European identity? Where do you draw European borders, geographically, culturally, and humanly? How do you double the size of the European mind? The same question is valid for Asia and Africa. Is there an Asian or African identity, and where do you draw their borders geographically, culturally, and humanly? How do you double the size of the Asiatic and African

mind? Similarly, the question holds also for the rest of world. If there is such a thing as a human identity, where and how do you draw boundaries among human beings? How do you double the size of the human mind? This leads us to a very interesting question posed by the English “man of letter,” Samuel Johnson, in his *History of Rasselas*:

“By what means,” said the Prince, “are the Europeans thus powerful? Or why, since they can so easily visit Asia and Africa for trade or conquest, cannot the Asiatics and Africans invade their coast, plant colonies in their ports, and give laws to their natural princes? The same wind that carries them back would bring us thither.”

“They are more powerful, sir, than we,” answered Imlac, “because they are wiser; knowledge will always predominate over ignorance, as man governs the other animals. But why their knowledge is more than ours I know not what reason can be given but the unsearchable will of the Supreme Being.” (Samuel Johnson, [*Rasselas: Prince of Abyssinia*](#), Transcribed from the 1889 Cassell & Company, Chapter XI, p. 49.)

Although Johnson’s *Rasselas* story developed the same theme as Voltaire’s *Candide* and was published during the same year, 1759, the English author took up the Leibnizian approach to the question of happiness for humanity. Like Leibniz, Johnson was hostile to the rising imperialism and colonialism of the British Empire of his day and he began to look for what wasn’t there. The irony, here, is that although the truth of the matter does lie in how you conceive of knowledge, Johnson identified clearly the flaw of the European sort of imperial knowledge by implicitly planting in the reader’s mind the seed to its solution. There is no doubt that the answer to *Rasselas*’ question is to be found in the search for what is not there, that is, in the “unsearchable” mind of God, provided someone is willing to go to the trouble of attempting to look into it, and not be cynical like Voltaire was.

The point, however, is that this investigation has to be done through epistemology and not through religion. Moreover, there might also be some hope of finding a solution to imperialism if man were to stop dominating his fellow-man like an animal. This was Johnson’s way of hinting at the possibility for mankind to

achieve happiness, as the spirit of Leibniz was enshrined in the *Declaration of Independence* under the unalienable Rights of “Life, Liberty, and the pursuit of Happiness.”

6. SOME ANOMALIES OF ASTRONOMICAL INVERSIONS

While the bankrupt Western monetary system is concentrating its destructive activities on the Atlantic side of the planet, the real change in the economic weather system is taking place on the Pacific side of the world.

There is an actual coincidence between a change in the world economic system and a change in the galactic weather cycle known as “[El Nino](#),” or the cycle of the “Baby Jesus” year.

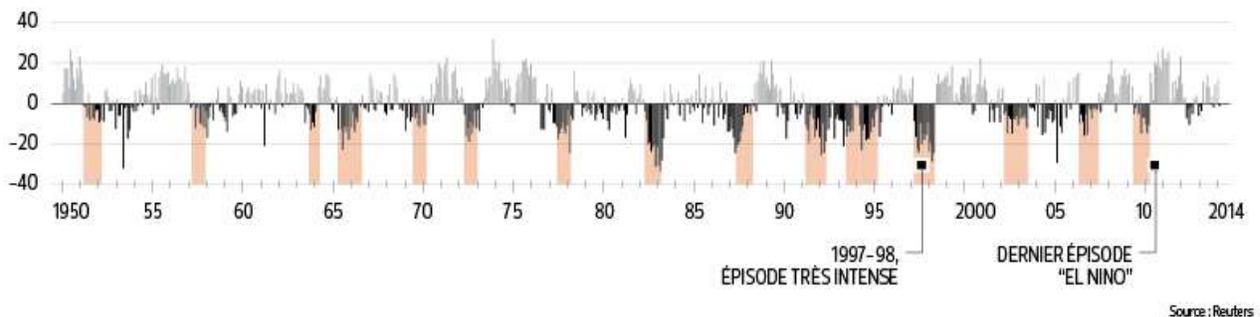


Figure 7 The cycle of “[El Nino](#)” years is indicated in the negative. *Le Figaro*, Sun 1/31/2016.

An “[El Nino](#)” year takes place every 7 years or so when the Pacific Ocean currents changes direction. In 2016, “[El Nino](#)” could become a very disturbing event worldwide at the same time as the world witnesses a change of direction of the world economic system.

As the case of “[El Nino](#)” demonstrates, the so-called normal climate of currents moving from West to East during a so-called normal year are inverted from East to West during an “[El Nino](#)” year. Similarly, the time has come when

the western winds of the bankrupt Atlantic world have begun to change direction around the entire planet as well. Indeed, especially since December 2015, the warm waters and clouds of the Pacific have turned from Asia to the Americas.

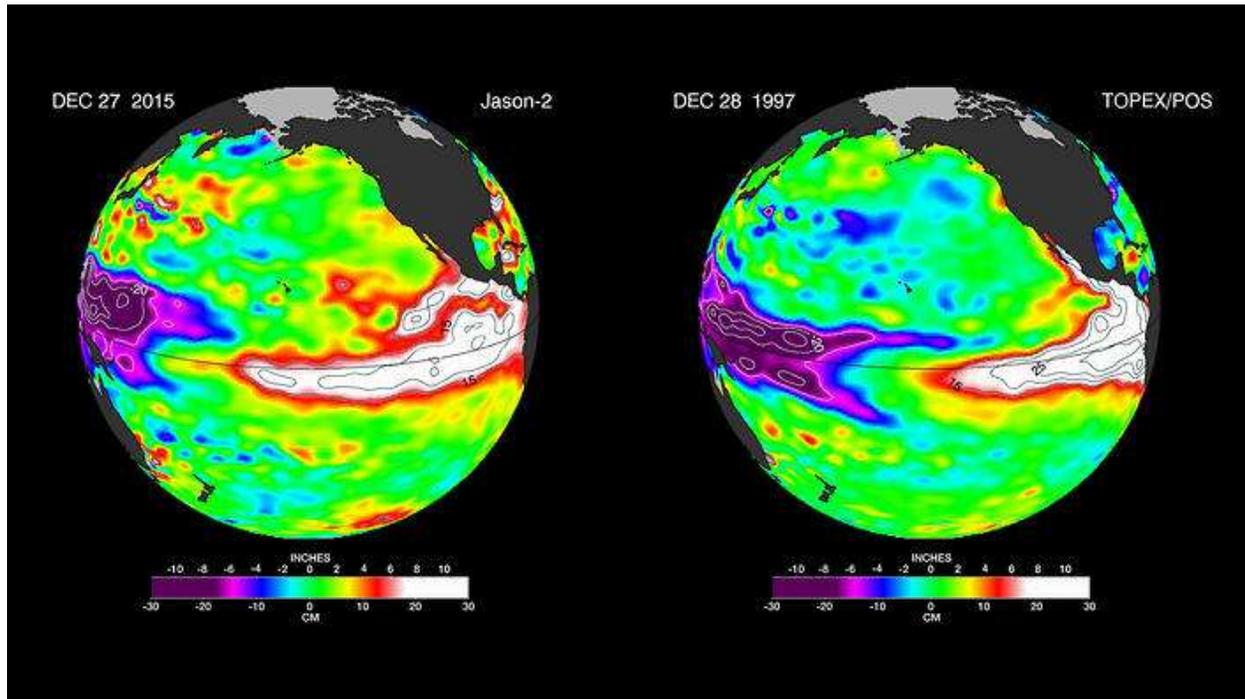


Figure 8 “A comparison between satellite images of the Pacific sea surface shows the classic pattern of a fully developed El Niño. "The images show nearly identical, unusually high sea surface heights along the equator in the central and eastern Pacific: the signature of a big and powerful El Niño. Higher-than-normal sea surface heights are an indication that a thick layer of warm water is present," Alan Buis writes in a [post published on NASA's website.](#)”

A similar pattern of behavior is taking place in atmospheric rivers where narrow filament corridors of concentrated moisture in the atmosphere circulate pole-wise in the two hemispheres of the globe, and carry water from one side of the globe to the other. Atmospheric rivers are spiraling narrow bands of enhanced water vapor produced by ions in the ionosphere under the influence of cosmic

radiation, which play a central role in the generation of water and the distribution the global water transportation cycle around the globe.



Figure 9 Atmospheric river occurring between 9th and 12th of December 2014 stretching over the Pacific Ocean from Hawaii to California. Heavy precipitation is in red. See animations: [ATMOSPHERIC RIVERS](#)

It is the intersection between “[El Nino](#)” and atmospheric rivers which provide for a new approach to climate shaping which is necessary to investigate as a new NAWAPA galactic phenomenon. There is no doubt that the economic crisis requires a galactic solution expressed by a paradigm shift of global planetary nature. However, how does that manifest itself galactically through the “[El Nino](#)” phenomenon and the shaping of atmospheric rivers?

SEA SURFACE TEMPERATURE ANOMALY FOR 2015

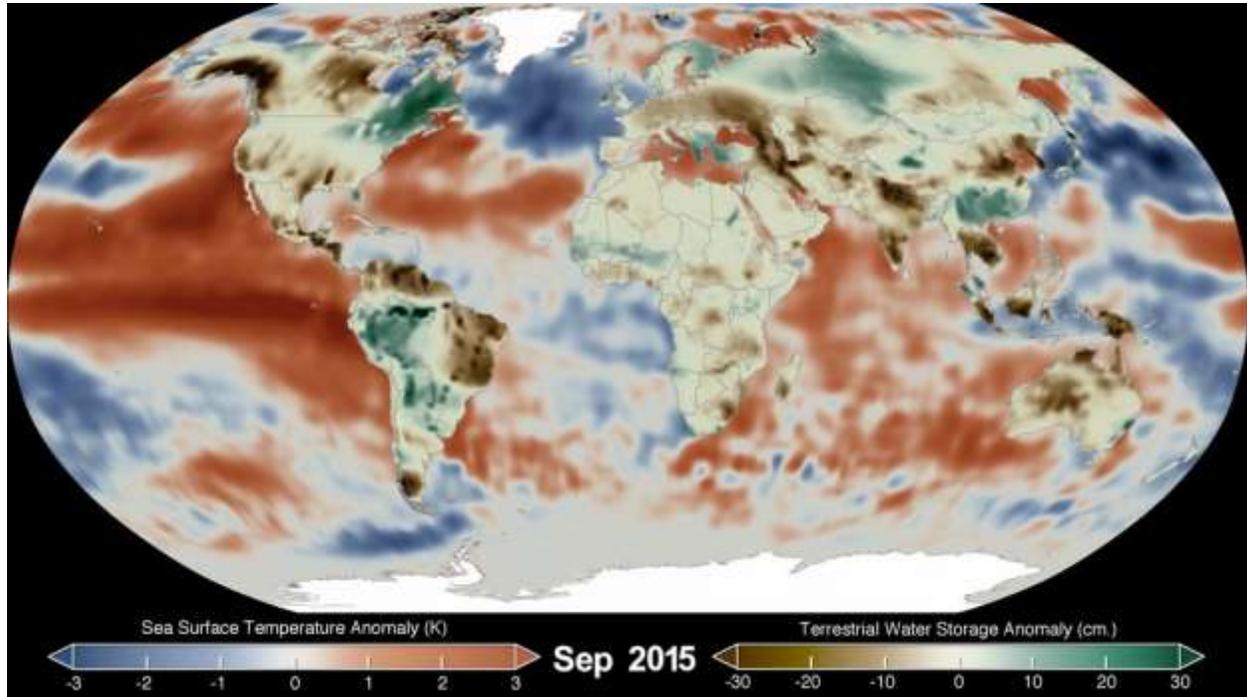


Figure 10

“Animation showing Sea Surface Temperature Anomaly (SSTA) and Terrestrial Water Storage Anomaly (TWSA) data from 2002 to 2015 simultaneously. For SSTA data, blues indicate temperatures lower than normal and reds are areas warmer than normal. With this data we can see the comings and goings of El Niño and La Niña across the years. For the TWSA data, browns indicate areas with less ground water than normal and greens are areas with more ground water than normal, which correlates to droughts and floods in these various regions. Furthermore, terrestrial areas that show significant amounts of low water storage are much more sensitive to wildfires.” ([NASA Scientific Visualization Studio](#))

Another anomaly that would be useful to investigate is the astronomical event of the inversion of the Sun’s magnetic field starting on January 1, 1997, and ending 16 years later in December 2013.

7. THE ANOMALY OF THE SUN'S INVERSION

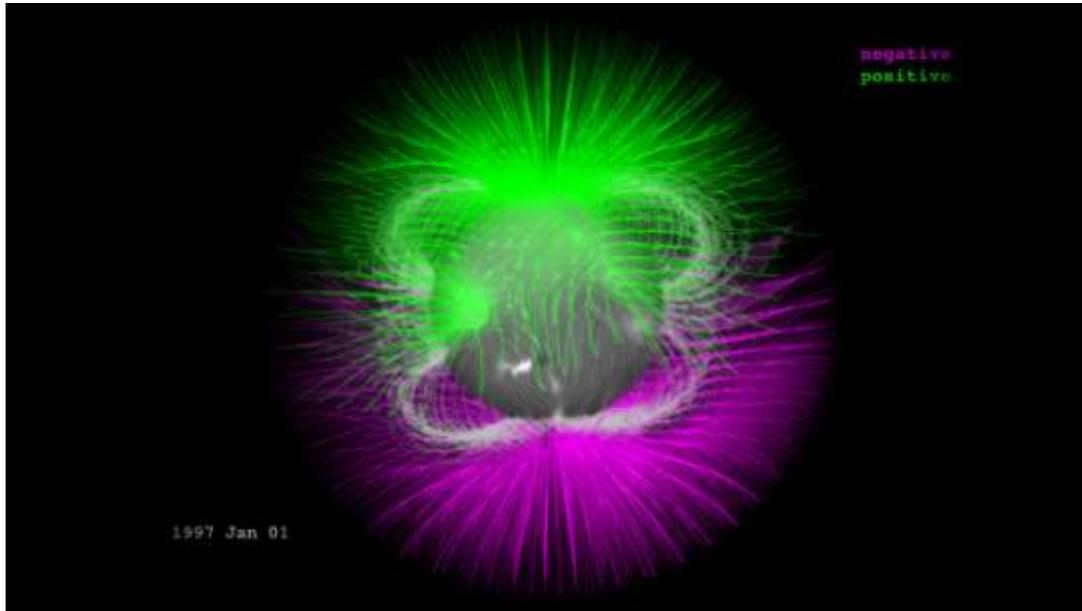


Figure 11 January 1997: A new cycle begins with positive polarity (green) on top and negative polarity (red) at the bottom.

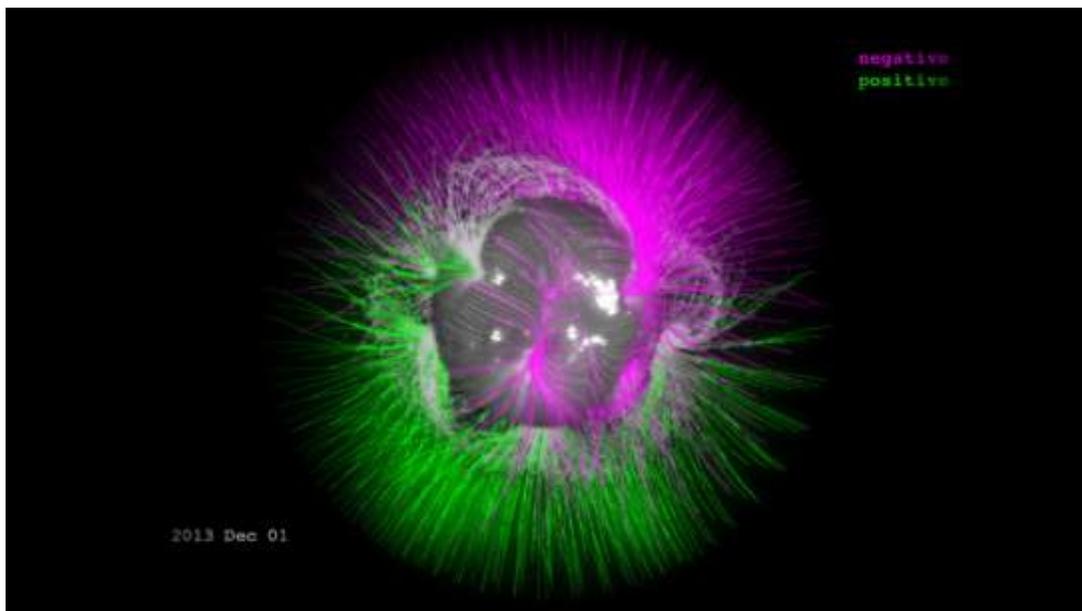


Figure 12 December 2013: The reversal of polarity is almost complete, with negative polarity on top and positive polarity on the bottom.

If I am using these anomalies of climate change and inversion processes, it is not for the purpose of promoting the genocidal Global Warming greenie ideology, although one has to be well aware that NASA has been taken over by the green movement. I am using these anomalies for the purpose of bringing your attention to the general patterns between epistemological conditions of change in the individual human mind and those taking place in the Galaxy; that is, in our [plasma universe](#) as American Plasma Physicist, Tony Peratt, understands it.

This doesn't mean that galactic climate change determines the way people think; it means that both macro and micro domains of plasma physics and of epistemology have analogous axiomatic signatures that have to be investigated. And this is the reason why some of the visual anomalies of recent animation programs, such as the Potential Field Source Surface (PFSS) model, are useful to take into account; notable is the following NASA report:



[Scientific Visualization Studio](#) See: www.nasa.gov/sunearth

The Sun's Magnetic Field

on December 5, 2013

“During the course of the approximately 11 year sunspot cycle, the magnetic field of the Sun reverses. The last time this happened was around the year 2000.

“Using magnetograms from the SOHO/MDI and SDO/HMI instruments, it is possible to examine possible configurations of the magnetic field above the photosphere. These magnetic configurations are important in understanding potential conditions of severe space weather.

“The magnetic field in this animation is constructed using the Potential Field Source Surface (PFSS) model. The PFSS model is one of the simplest yet realistic models we can explore. Using the solar magnetograms as the 'source surface' of the field, it builds the field structure from the

photosphere out to about two solar radii (an altitude of 1 solar radius). These visuals were generated using the SolarSoft package.

“In this visualization, the white magnetic field lines are considered 'closed'. They move up, and then return to the solar surface. The green and violet lines represent field lines that are considered 'open'. Green represents positive magnetic polarity, and violet represents negative polarity. These field lines do not [visibly P. B.] connect back to the Sun but with more distant magnetic fields in space. These field lines act as easy 'roads' for the high-speed solar wind.” ([*The Sun's Magnetic Field*](#))

What the NASA simulation seems to imply, here, by the expression “easy roads” is the existence of least action pathways within the solar wind geometry of the plasma, such as cosmic Birkeland currents. Indeed, this least action pathway is the best way to look at the galactic impact on Earth weather through the solar anomalies of the Sun's inversion cycles.

8. THE MUSICAL [HELIOSEISMOLOGY](#) OF THE SUN

Look at the Sun as a musical instrument whose interior is like a great celestial Stradivarius singing with ion acoustic waves like a soul singing solfège. This is the way one of the founders of this science, Professor Roger K. Ulrich, posed the problem. The Sun sings. The interior of the Sun is like a resonance cavity which reflects three types of oscillation modalities; the p modes (pressure), the g modes (gravity), and the f modes (fundamental). According to Professor John Harvey:

“While a number of different types of waves propagate through the Sun, the main ones of interest to helioseismologists are ion acoustic waves. These are sound waves, analogous to the sound waves that travel through rock or water on the Earth. However, the plasma in the Sun is not necessarily a collisional medium, that is, unlike the sound waves in rock or

water the ion acoustic wave energy in plasma does not travel by collisions between ions. Instead, the electromagnetic fields of these charged particles interact with each other to pass on the wave energy, even though the particles themselves may be too far apart to actually collide with each other. In any case, by analyzing the frequency content and spatial distribution of the solar surface oscillations caused by these sound waves, a wealth of information can be resolved about the star's interior, including profiles of sound speed, temperature, and density, elemental and isotopic abundances, interior mixing, and interior rotation and flows.” (Harvey, John, "[Helioseismology](#)", Physics Today, Vol. 48, No. 10, Oct. 1995.)

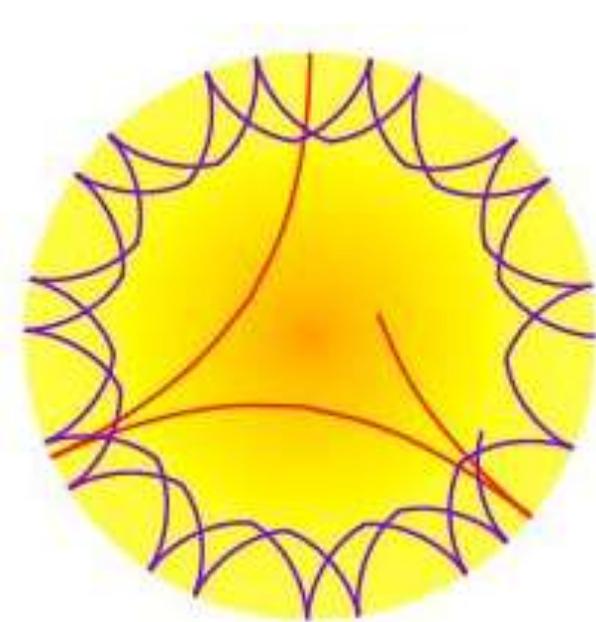
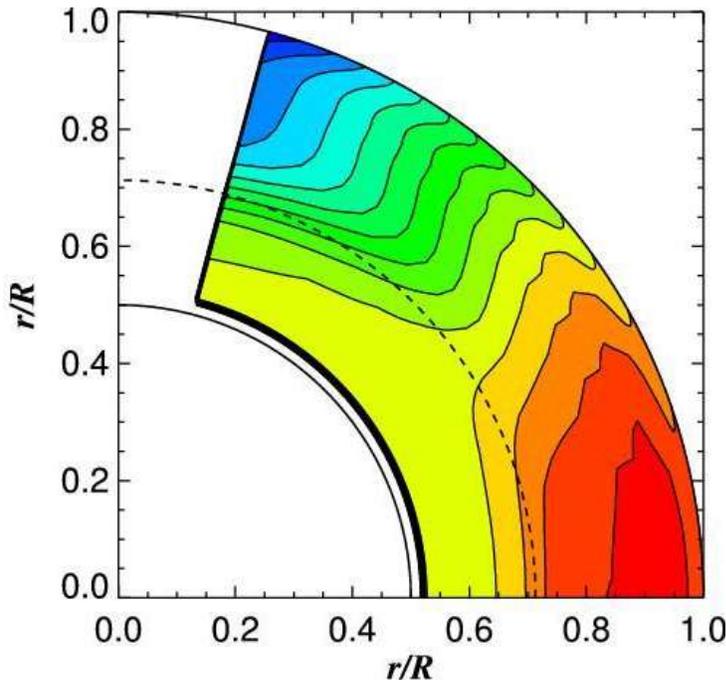


Figure 13 “Following a sound wave on its way from the surface, the wave is directed first almost vertically towards the solar center. As the sound speed increases, the wave path is more and more bended, and the waves miss the center of the Sun. Therefore, the path of a wave through the solar interior depends particularly on the course of the sound speed in the solar interior. The point of the close encounter

with the solar center is called turning point of the modulus. Having passed the turning point the wave migrates back outwards until it reaches the surface again. There the wave is reflected as by a mirror turning its orientation back towards the center. These kinds of sound waves are the origin for standing waves that are generated if inwards and outwards migrating waves are superimposed. In the Sun we have to speak of standing waves in a three-dimensional sense.”

(<https://www.spaceinn.eu/project/science/helioseismology/>)

The method of inverted sound speed can be used to determine the central temperature of the Sun and the depth of convection zones. Since the Sun is a gas ball and not a solid body like the Earth, it is easy to understand how the rotation



could be different at different latitudes of the Sun. The reason for this difference, however, is not well understood. For example, a rotation at the equator takes about 25 days, while a rotation near the pole needs 30 days. The zones of acceleration or deceleration of the plasma seem to migrate during the 11 year Sunspot cycles which tend to move regularly toward the equator of the Sun. As the report indicated:

Figure 14 “The rotation rate is almost constant on all latitudes from the surface down to a depth marked by the dotted circle. In this region there are only minor variations in the differential rotation. The dotted circle marks the lower boundary of the convection zone. There, energy is transported by gas motions. The whole convection zone therefore rotates very similar as the surface. The transition to a constant rotation rate at the bottom of the convection zone seems to be very sharp. The details and reason for this transition are still topics of current research.”

[\(https://www.spaceinn.eu/project/science/helioseismology/\)](https://www.spaceinn.eu/project/science/helioseismology/)

My question is: “If the Sun is tuned at the natural $G = 384$ Hz, is the dissonant difference with the accepted concert tuning pitch at $A = 440$ sufficient to falsify the way people think?”

CONCLUSION: WHAT ABOUT EINSTEIN'S GRAVITATIONAL WAVES

On February 11, 2016, a group of American astronomers announced that a gravitational wave had been detected by two giant Laser Interferometer Gravitational Wave Observatory (Ligo) in Hanford Washington and in Livingston Louisiana, inferring that the noisy chirps they heard came from the faint ripples of a fusion process taking place between two dying stars. The news reconfirmed that Einstein was right and that Newton was wrong.

The news came only two months after the European Space Agency had launched the satellite Lisa Pathfinder on December 3, 2015, which has the mission to capture such gravitational waves beyond the noisy atmosphere of the Earth, and bring mankind a little closer to being able to study the musical footprints of God in the massive fusion processes inside our Galaxy and beyond. This to me raised the question: "What sort of revolution will it be when mankind is able to hear the music of the stars at the solfège tuning of G-384?"

When Einstein wrote about gravitational waves, a little over a hundred years ago, his intention was not only to replace the obsolete Newtonian view of the Universe; that is, replace the view of the Universe based on sense certainty with a view of the Universe based on the development of the musical tuning of the human mind in outer space. His intention was also to bring the human mind to discover how human creativity was the wave disturbance that caused the most significant changes in the curvature of physical-space-time. Isn't that the future that should have been? As Lyn put it:

"So the question of creativity means that the whole system, of the Solar System and beyond, is essentially dominated by these events, the same events which are the events which are characterized *by* the system, as a whole. It's there! The question is, what do you want to do? You want to create people who are creative. You want to be able to create babies, which are themselves creative in an original way. And you see that: Einstein was, for example, a good example of this thing. If you take what we know

of his history, that human creativity is a unique matter, it is what really should dominate and control the history of mankind." (Lyndon LaRouche, [In These Days of Fateful Decision.](#))

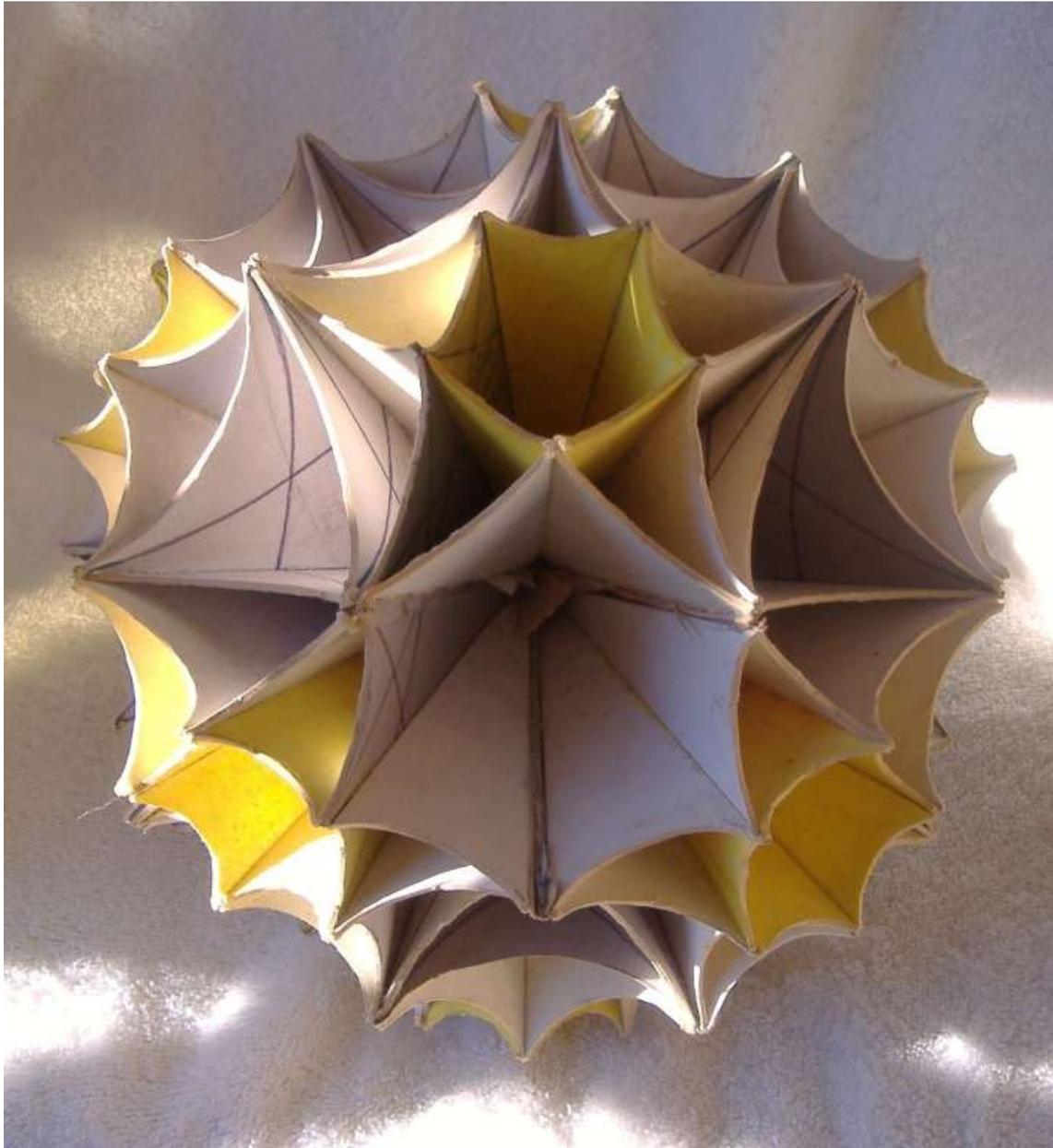


Figure 15 The geometric solfège of the Sun.

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