



MEASURING THE FUTURE WITH THE MIND OF GOD

(How Anthony Peratt measured thermonuclear fusion from the galaxy)

by Pierre Beaudry, September 22, 2013



“Mind is that from which comes the limit and measure of all things. In fact, I propose that “mind” [mens] is so called from “measuring” [mensurare].

Nicholas of Cusa, *The Layman: About Mind*

“So, we rely upon categories which are not sense-perception! We acknowledge sense-perception, but when you’re out in space, how can you have sense-perception? You can’t go in that way. So, the problem here is, to recognize, as I do, because it’s only on the basis of sensing the future, and knowing something about the future, that you relate that to your sense-perception! And you judge your sense-perception, whether it is right or wrong, on the basis of those considerations.”

Lyndon LaRouche, *LPAC Webcast*, Sept. 21, 2013

INTRODUCTION

The paradigm shift that we are presently creating for the planet as a whole, does not only represent the future, but also represents a new way for mankind to live in the domain of the mind, which is the domain of intentionality. This is the first time in human history that all of the minds of the planet have been called upon to make that leap into the future, and change their past accordingly. It has never been done before, because it was never necessary that all of mankind grow up, all at once, and get rid of the governing oligarchy. But, now the time has now come for humanity to do it, willingly, and take the greatest step forward in all of human history.

I have been attempting to deal with this question for over a decade, now, and especially by putting the emphasis on the need for mankind to *pay attention to the intention*, in order to change the past. There may not be a future unless we decide to live under a condition that doesn't yet exist and that we will not get to know and understand unless we create it as a new kind of living space in our own minds. If you want to know the future, you must look for what is strange and perplexing to your mind. Then, you must swim in it for a while, because that's where the future starts. This is the question that I will now attempt to steal from the galaxy in the following three sections.

1. ON THE INTENTIONALITY OF THE GALAXY
2. CUSA ON THE MIND OF GOD AND THE HUMAN MIND
3. HOW ANTHONY PERATT MEASURED PLASMA CHANGES IN THE GALAXY

1. ON THE INTENTIONALITY OF THE GALAXY

“The proof that man can change the past lies in interplanetary space.”

Dehors Debonneheure

Since 9/11, 2013, when Vladimir Putin offered President Obama a means of getting out of the war trap that he had put himself into over Syria, every human being on this planet has been forced to come of age, and to reflect seriously about the future of his species; which means that, from now on, entire nations will have to act as individuals, as creative individuals have done for the benefit of future generations in the past. If nature “must must,” as Schiller put it, then, man “must will.” That is how the crisis in Syria, today, has forced mankind to act universally, because the times have turned the situation in favor of the defense of Earth.

This is also the reason why the extraterrestrial imperative is asserting itself, because the necessity of protecting the planet as a whole, from thermonuclear war or from catastrophic asteroids, has now unified mankind around a common purpose for and by mankind as a whole. In a nutshell, this means that we must now begin to live in the future and think galactically if we are to accomplish the next step in human progress. And the only way to build the future, now, is to make sure that man changes his past, because that is what the intention of the future is. In other words, you can't live in the future if you don't change your past.

What you want to look for in the galactic domain is not what you can capture there with your sense perception apparatus, but, rather, what you can find there as an intentionality pertaining to the subject matter of an axiomatic change. What you are looking for is amatterofmind by time reversal, and the irony is that you can't look at the galaxy without being in the future observing its past. It is as though the galaxy were made for that purpose of time reversal, which means that what you are in for really pertains to the epistemological domain of intentionality, and therefore, whatever is discovered there can only be discovered through increases in relative energy-flux density as this process develops in the human mind. In one word, the question is: “What does the galaxy have in mind?”

I begin, here, with the hypothesis of Nicholas of Cusa which says that mind is the measure of everything, because if I were to start from anywhere else, frankly, I would only have to come back and

measure everything I would have otherwise found with the measure of my mind, because it is only with my mind that I can measure anything.

Jeremy Batterson recently developed a fascinating hypothesis about galactic magnetism, which I would like to bring up and scrutinize more closely, here, because it goes directly to the general practical discussions that the basement team has been addressing with the solar system, especially with respect to the implications of how the galaxy reflects how the mind works. Jeremy's hypothesis is actually very interesting because it poses the question of how to measure galactic motion. On September 11, 2013, Jeremy sent a group of members, including me, the following email message referencing a 1985 report by Charles Stevens:

“Now, consider this idea: If the center of the galaxy is rotating every ten minutes, is the entire magnetic field of the galaxy also doing so? Contemporary theories would say no, but that only the interstellar matter is the carrier of the field. However, I suspect it may. And how would we measure that? How fast would the field be rotating at say a radial distance of 30,000 light years from the center, in such a case? Nearly 200,000 light years every ten minutes, in fact. What? Faster than light? But it is not matter, so what is rotating? Non-matter? My hypothesis has been that the rotation of the galactic field is what is causing what we experience as matter to come into existence, out of the more general space of the universe. What we call matter seems solid to us, because we are made out of it. Moreover, fission, fusion and other atomic processes could be seen as various phases of such a process. No doubt it is far more complex than I lay out here, with some complex structure to the fields which we cannot currently measure.” (Jeremy Batterson E-Mail from September 11, 2013, on *Radiative Collapse to Super Densities: A Review of the Work of B.E. Meierovich*, by Charles B. Stevens, *International Journal of Fusion Energy*, Vol. 3, No. 1, January 1985)

Immediately, I replied back to Jeremy with the following remark:

“That is a fascinating hypothesis, because it reflects how the mind works! Apply the same method of the homopolar generator to a discovery of principle; say the *principle of intentionality*, or the principle of *time reversal*, which is the same thing. What happens when you pay attention to the shaping of that idea?

“You have the same so-called “action-at-a-distance,” which is, then, understood as the *simultaneity of eternity*. And you get constant change, because your action is, in *Imago Dei*, performing change, as Lyn keeps reminding us about forecasting the future.

“Therefore, if you *pay attention to the intention* of the galaxy, you are always actually living in the future and you are always acting universally to change the universe as a whole. One of the best examples of this is Lyn's forecast about Obama in 2009. He knew in advance that the Nero character of Obama would self-destruct, and today, the intention for which Obama was created in the first place is no longer there. What's the next step?

“I love your “crude hypothesis,” because it can only be proven by locating the answer in the mind.” (Pierre Beaudry, E-Mail, September 11, 2013)

In point of fact, if you take the behavior of the homopolar generator which is the primary motor of the galaxy and apply it to an axiomatic discovery of principle, the two domains of the galaxy and of the human mind will reflect an uncanny resemblance in behavior. The reason why such action-at-a distance exists is because things are held together by the galactic electromagnetic fields in a manner that is similar to how universal principles hold your mind together in one piece. And, the reason why most people's minds are scattered all over the place is precisely because they have rejected such principles. I have reported on such matterofmind before in several reports, especially in [FUSION POWER IS NOT DEMOCRATIC](#); [MIND AS THE RECIPROCAL OF THE UNIVERSE](#); [THE PLASMA UNIVERSE IS A MATTER OF MIND](#); and [QUICK, THINK: WHAT'S THE SPEED OF MIND?](#)

The point I wish to make in this report is about the resemblance between the human mind and the mind of God with respect to the galaxy. For example, ask yourself: What are the two principal characteristics to look for in a galactic plasma process of change? 1) When plasma is compressed to a very high degree, its expansion is prevented by the collective action of forces acting on it. 2) When plasma reaches a high enough temperature, it generates a high density of non-linear singularities, and achieves fusion through a non-equilibrium contraction known as a Z-Pinch effect, as Winston Bostick and Anthony Peratt have established in laboratory experiments.

Next, ask yourself: What are the two principle characteristics of a cognitive axiomatic change during a discovery of principle? 1) The mind gets compressed into a high degree of tension whose expansion, and increase in power, is prevented by the collective forces of public opinion acting on it. 2) When the mind discovers a new principle, it is bombarded by a high density of paradoxical singularities which get resolved by inversion through a caustic-like Pinch-effect that creates a higher LaRouche-Riemann manifold of increasing energy-flux density.

In both cases of the plasma and of the mind, the fusion process takes place through an inversion much like the invisible negative curvature presence of a caustic cone of light that comes out the back of a water-filled sphere, when it is struck by direct sunlight from the front side. (See my last report on [HOW TO DELIGHT YOUR MIND WITH KEPLER'S SNOWFLAKE](#))

In a previous report [THE PLASMA UNIVERSE IS A MATTER OF MIND](#), I raised the question as to how fusion was the key to increasing energy-flux density, not because it succeeded in eliminating instabilities, but, on the contrary, because it succeeded in controlling the increasing intensity of such instability. That is where the idea of Thermonuclear Fusion and the idea of the [Peace of Westphalia](#) come together very nicely.

In other words, a Fusion Economy is an economy based on the Principle of the Peace of Westphalia principle, as the only form of physical principle which is capable of increasing the energy-flux density of all nations of the world by means of shedding the instabilities of the oligarchical principle represented by the ruling British-Dutch oligarchy, today, and by implementing economic programs of increase in energy-flux density in water managements and great railroad projects around the planet. In fact, the time has now come to eradicate, once and for all, this *oligarchical principle* as it was set to control mankind since the "so-called" gods of Olympus were created with the fallacy of the Trojan Wars and the manipulation of populations with the Oracle of Apollo at Delphi. Therefore, only an epistemological understanding of a fusion based economy can eliminate such an oligarchical plague,

permanently. The process of fusion to be understood, therefore, is based on the historically specific organizing principle for the *benefit of the other* that Cardinal Gilles Mazarin developed for the purpose of reaching the [Peace of Westphalia](#) in 1648, in which the organizing required the involvement of at least three conflicting forces, fighting over who among the three main forces of the conflict was to benefit in the negotiation for peace and development on the continent of Europe: the French, the Germans, or the Austro-Hungarian Empire?

Take three persons, two of whom, (a) and (b), are opposing and irreconcilable forces, and the third person (c) is a negotiator who must bring peace between the two opposing forces (a) and (b). The reason for the three is for the third person, the negotiator (c), to discover and solve the difference in the dynamics between the other two (a) and (b); as a result of which, he must rise to abandon his own self-interest by means of eliminating the difference between the other two. This is what President Putin just did on the anniversary of 9/11 by intervening between President Obama and the American people over the conflict in Syria. Therefore, the intention is for person (c) to cause a change in person (a) for the benefit of improving the situation of person (b). This is how the fusion process works and there can be no passive observer on the scene, because all three persons involved are participants in the same conflict, and therefore, all three must change through the same solution. This is the reason why I reported earlier:

“In other words, the answer to the question of when we can have commercial thermonuclear fusion will not come until the axiomatic change of a fusion process becomes understood as a replication of the unique power of change that the creative human mind is capable of accomplishing, by unifying humanity behind the same future intention of acting for the benefit of others. It is only from that vantage point that thermonuclear fusion can become feasible, commercially and worldwide. Plasma instabilities are the tickets to a future [Peace of Westphalia](#).” (Pierre Beaudry, [THE PLASMA UNIVERSE IS A MATTER OF MIND](#).)

2. CUSA ON THE MIND OF GOD AND THE HUMAN MIND

“If mind sets the limit for everything, what sets the limit to mind?”

Dehors Debonneheure

In his treatise, *The Layman: About Mind*, Nicholas of Cusa developed one of the most powerful metaphors of the power of the human mind by comparing it, vicariously, with the mind of God; that is to say, by discussing the characteristics of human cognition as acting in the image of God. The dialogue is constructed like a three voice conversation between an ORATOR of classical antiquity, a scholastic PHILOSOPHER representing academic other-directedness, and an unlettered LAYMAN representing a self-made inner-directed wise man. This treatise on mind follows the method of a Socratic dialogue with a special touch of irony in which the roles of the two main characters are inverted: the Aristotelian PHILOSOPHER is in need of instruction, and the Platonic LAYMAN, without book instruction, embodies the qualities of “learned ignorance” that Cusa has identified as the pathway to wisdom.



Figure 1 Nicholas of Cusa, (1401-1464)

The point to emphasize in this work is that Cusa starts with an axiom busting premise whereby the only way to understand mind is by first understanding the mind of God; however, the only way to understand the mind of God is, ironically, by using your own mind. Cusa's underlying assumption, therefore, is that all forms of mental life are derived from the mind of God which can only be understood through learned ignorance by the human mind. He established his axiom busting hypothesis in the first section of the dialogue where the LAYMAN says: "Mind is that from which comes the limit and the measure of all things. In fact, I propose that 'mind' [*mens*] is so-called from 'measuring' [*mensurare*]." (Nicholas of Cusa, *The Layman: About Mind*, Abaris Books, New York, 1979, p. 43.) This definition of mind as the measure of all things takes the PHILOSOPHER by complete surprise, because he never read anywhere that such a definition existed. The PHILOSOPHER was so completely baffled that he feared he might have to become a mathematician in order to understand what the nature of a measuring mind must be:

"PHILOSOPHER: Go on to deal more fully with mind and tell us: if mind is named from measure so that calculating measurements is the basis for the name, what do you mean by mind itself?

"LAYMAN: You now know the divine simplicity folds everything up in itself. Mind is an image of this enfolding simplicity. So if you called the divine simplicity infinite mind, it will itself be an exemplar of our mind. If you call God's mind the totality of truth about things, you will call our mind the totality of the assimilation of things, so that it may be a totality of ideas. For in God's mind, conception is the production of things; in our mind, conception is the knowledge of things. If God's mind is absolute being, then his conceiving is the creation of beings; and human conceiving is the assimilation of things.

"What suits the divine mind as infinite truth suits our minds as approximate images of the divine. If all things are in God's mind as in their exact and proper truth, all are in the human mind as in the image or likeness of their proper truth, that is, conceptually: for knowledge takes place by likeness. All things are in God, but there as exemplars of things; all things are in our minds, but here as likenesses of things. Just as God is the absolute being who enfolds all beings, so our mind is the image of that infinite beings which enfolds all images, just as the first portrait of an unknown king is the model of all the other copies which can be painted from it. Knowledge of God, his 'face,' is accessible only in mental reality whose object is truth. It is not further accessible except through mind so that mind may be the image of God and of all God's images following upon the exemplar itself. Insofar as all things share mind, which depends on simple mind, so far also they share God's image: thus mind as such is the image of God, and everything dependent on mind only through mind." (Nicholas of Cusa, *The Layman: About Mind*, Abaris Books, New York, 1979, p. 49.)

As you can see, the LAYMAN's answer had nothing to do with mathematics. On the contrary his answer pertained to the measure of the creative process; that is to say, to the power of increasing energy-flux density. Thus, for God to know is to create the universe. Cusa identified that the ideas of God were the creatures that He created; because for Him, to think is to create. This idea is of great importance, because this is also where to locate the fundamental difference between man and animal.

The connection, here, is that for man, creating is achieved by assimilating of ideas, while for God ideas are creating beings. This is where the incommensurability between man and God is located. Man cannot create creatures; man can only create ideas that will help improve on God's creation. So, the point is to understand that the reason for this incommensurability is that human beings are created for the purpose of future improvement of God's universe. This is why we are made "of matter" and, therefore, we cannot create matter as God does. However, understanding this limitation as a form of learned ignorance is what enables us to understand that our sense perception is faulty and that we can only know the universe as amatterofmind: this is what gives the human mind the ability to forecast and, thus, to live in the future.

What this implies is that if man is capable of acting in the image of God, he must be a creative being; that is to say, he must be capable of creating new knowledge every time he thinks. However, in order to succeed, his mind has to be performatively oriented to the future in the sense that he has to be accomplishing what he does not yet know, as a reflection of God's mind. In other words, for man, thinking and doing are separated if the mind is living in the past, but they are united if the mind is living in the future. And, that is where a new performative principle comes in as the actual power of creating the future, because creative thinking is an act of changing and improving the world, in the image of God. Let me give you an example of this process with the discovery of Anthony Peratt. (See my report: [THE PLASMA UNIVERSE IS A MATTER OF MIND.](#))

3. HOW ANTHONY PERATT MEASURED PLASMA CHANGES IN THE GALAXY

“Since the mind of God is reflected in the processes by means of which galactic plasmas change, it is fitting that when man is able to replicate the same changes with laboratory plasmas, then, what he is creating is in the image of God.”

Dehors Debonneheure

Let's examine the hypothesis that Jeremy posed in the context of galactic plasma and you will understand why creating the future pertains to the domain of intentionality. Jeremy wrote: "Now, consider this idea: If the center of the galaxy is rotating every ten minutes, is the entire magnetic field of the galaxy also doing so?" This is a provocative question because it forces you to decide whether you are going to answer from the vantage point of the mind or from the standpoint of sense perception. If you take the standpoint of sense perception, then you cannot really answer, because sense perception bears no light of truth on the matter; the best it can do is to provide raw data before the evaluating mind. On the other hand, if the question is addressed to the mind, regardless of its perceptors, then an answer might come by

way of the extraordinary discovery that Tony Peratt made in 1986 on the relationship between galactic plasma and laboratory plasma. Let me take you back briefly to Peratt's amazing discovery.

What is the implication in discovering the difference in speed between galactic plasma and laboratory plasma? (**Figure 2**) The time between the three different double galaxies taken from three different parts of the universe; that is, from Fornax A, to 2355 + 490, and to 3C315, is roughly 20 million years between each, adding up to a total of about 60 million years between the three. On the other hand, in a laboratory created plasma, the intervals of time between the three moments of evolution of the same plasma is the interval of a few microseconds. These times are commensurable. However, what does that proportionality tell you about galactic space-time from the standpoint of mind as opposed to sense perception? That is the underlying question behind speed in the galaxy. What you are looking at is not the difference between three sense perception images, but the proportional difference between two incommensurable ideas of creation: that of God and that of man.

Of interest is not the fact that the three moments of the computer simulations have a visual likeness to the three moments of astronomical observations. If you get excited about that, you have fallen into a sense perception trap. The likeness is not between the two sets of visual images, but in the proportionality between their conceptions, which is as Cusa related the polygon to the circle. As Cusa said: "Insofar as all things share mind, which depend on simple mind, so far also they share God's image: thus mind as such is the image of God, and everything else dependent on mind only through mind." (*Ibidem*, p. 51) So, what is significant, here, is the likeness between God's Creation and human creation. Therefore, the whole point about relative speed in the galaxy is to apply the nature of that incommensurable proportionality as the basis for scientific knowledge. That's the starting point of measuring in science.

What this proportionality is telling you is that there is something common between the idea that God created and the idea that man created, and yet there is incommensurability in the physical space-time proportionality between the two creations. The proportion is as between two incommensurable magnitudes, which must be viewed as projected onto the wall of Plato's Cave, that is, as if from two different forms of existence living constantly in the *simultaneity of eternity*. The point to emphasize is that this incommensurability between the two must become self-conscious as the vicarious relationship between a polygon and a circle. In other words, the two different species of plasma, God's plasma creation and the laboratory plasma creation, can only be understood through a Cusa Beryl lens projection which translates a span of millions of years into microseconds via the dynamic of time reversal in the *simultaneity of eternity*. What counts, here, is not the speed or the distance between them, but the proportion, which means that time and space must be conceived of as going through a *simultaneity of eternity* principle whereby man is capable of forecasting the future as God has created in him the power to do.

This is how the domain of galactic creativity can be understood vicariously as amatterofmind, because it is the proportionality of those two similar but incommensurable intentions, God's and man's, which demonstrates the validity of the human mind's measure between them. Such vicarious proportionality representing the curvature of the human mind measuring the universe is what must be reestablished as the basis of science, today, as in a similar plasma physical *simultaneity of eternity*.

Thus, the beauty of the Peratt discovery is that it demonstrates how the object of science, say plasma, is not a simple object of sense perception, but the complex function of how the human mind examines the physical universe as amatterofmind. What Peratt examined, here, is not a thing but the relationship between ideas of things and the impact that such a relationship has on the human mind taking mastery over the universe as if it were under God's will. In other words, Peratt's experimental proportionality is an expression of a coincidence in *simultaneity of eternity*. And, since 99.999 % of all observable matter in the universe is, as Peratt acknowledged, "in a plasma state," his epistemologically advanced modality of scientific observation and simulation is the most appropriate for validating the range of the different domains, from the super-galactic, to the galactic, to the sub-atomic.

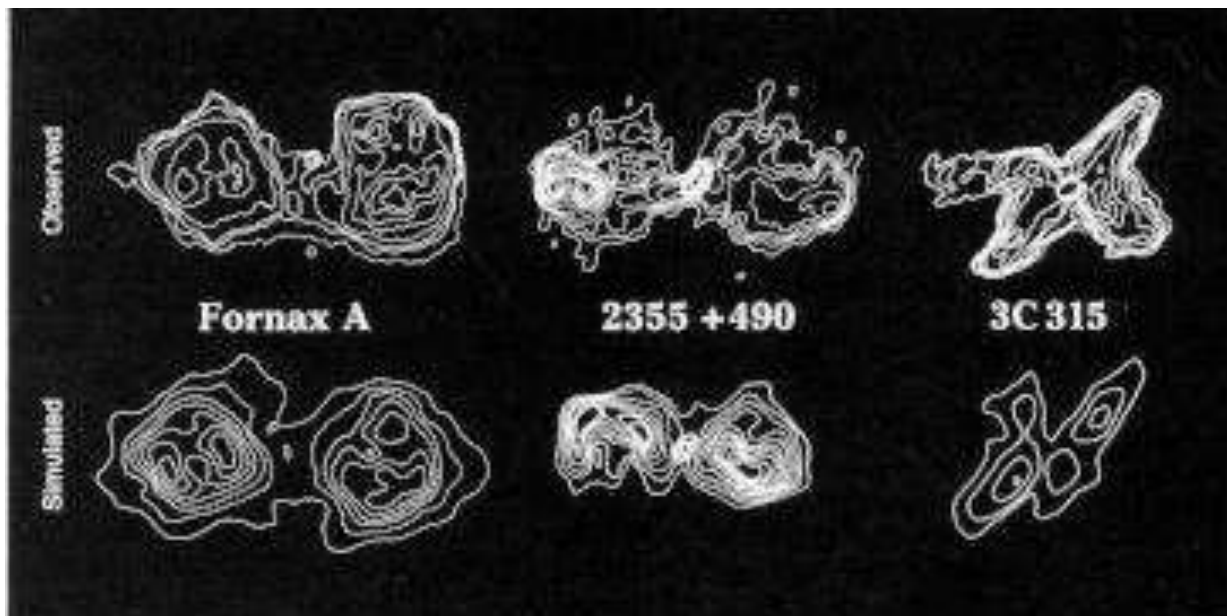


Figure 2 Anthony L. Peratt, [*Double Radio Galaxies, in Plasma Cosmology*](#), Los Alamos National Laboratory, 1986. The galactic plasmas are at the top and the laboratory plasma is at the bottom.

However, there remains an important aspect to resolve across all of these domains with respect to this proportionality. The question was raised by the Swedish father of plasma physics, Hannes Olof Gösta Alfvén, during Winston Bostick's 1986 presentation titled [*Experimental Study of Plasmoids*](#) and relating to the *Possible Hydromagnetic Simulation of Cosmical Phenomena in the Laboratory* at the University of California Radiation Laboratory, Livermore, Ca. Alfvén's question called for the establishment of "a relevant *criterium* for the existence of plasmoids in astrophysics." To which Bostick responded: "The speeds we have are comparable with the astronomical speeds; one can say that we have the same order of magnitude in the speed situation. Concerning the densities we are way out by a factor of 10^{15} ." With this answer, Bostick clearly identified the necessity to reach much higher magnitudes in energy-flux density for laboratory plasma in the future, and was, therefore, forecasting Lyn's measure of *increasing energy-flux density*.

“What is the measure of energy-flux density,” you ask? As Lyn demonstrated, it is the required epistemological measure of scientific and technological progress, which implies that the human mind is able to measure the impact of his new knowledge of changing the universe through changing mankind’s thinking itself. It is, therefore, the proportionality of time reversal composition between the microcosm (laboratory plasma) and the macrocosm (galactic plasma) which has become the new measure of change and which must be rediscovered and applied today. What is changed is the realization that what is required to be included in this new knowledge of the universe, is the inclusion of the unknown. And that is what the curvature of the future is all about: you must include the different forms of exploring by means of the unknown; that is, minimally, by way of learned ignorance.

This means that you must consider that the proportionality of the *simultaneity of eternity* between God’s plasma and manmade plasma, includes three different degrees of ignorance: the first is the unknown that has been deliberately hidden from knowledge and should have been known, the second is what is not yet known and remains to be discovered, and the third is what is unknowable, but which drives the other two. I remind the reader that Cusa’s “*learned ignorance*” is of the third and most important kind, which is what Anthony Peratt specifically reflected in the above stated incommensurability.

And this “learned ignorance” is the most important matterofmind to consider because this is the only way to compare the way God thinks with how man must think from the future. This is the highest and most important form of knowledge because this is also where is located the intention and purpose of human life: this *unknowable knowledge* is the reason why human beings have been created with the power to change the universe through the discovery of unknown means of improving upon it. This is why Peratt’s discovery is so important for discovering how to determine the limits that God has assigned to the intentionality of the human mind, because that is a key to access God’s mind.

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