



# AXIOM BUSTING OR LOVING CHANGING HOW PEOPLE THINK

By Pierre Beaudry, June 9, 2015



## INTRODUCTION

This report is a potpourri of thoughts that may be useful for anyone who is involved in axiom busting. The seemingly unrelated three sections of the report may seem incongruent at first, but their connection was imposed on me by different timely circumstances which took place last week, quite beyond my expectation and control, and begged the same underlying question: **HOW DO YOU CHANGE THE WAY PEOPLE THINK?**

I have found that the most effective way to change people's way of thinking in society is with an appropriate method of shocking ideas. First, you hit the guy over the head with a two-by-four. That's just to get his attention. Then, you kick his ass in order to uplift him. The reason why this method is successful is because it effectively shakes up someone's belief structure by getting him to realize that everything he believed in, up to that point, was crap; and that, if he wants to be creative, he has to change his axioms and go against the grain of society's principle of going along to get along. However, this two-step method works only on two conditions: the guy has to be willing to accept your intervention, and your intervention has to create truly new inspiring potential for the future.

The greatest obstacle which generally intervenes to prevent creative development of the human mind is caused by sense perception, and most emphatically, by visual sense perception. "How am I doing? Am I going to be accepted, if I say what I know to be the truth?" This is not merely the obstacle of public opinion and recognition standing in the way of the true self; this is also an epistemological fallacy of composition known as curve-fitting. In science and in artistic composition, the tendency for curve-fitting is the most detrimental obstacle to the creative process. Why? Because things are never what they appear to be.

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## 1. WHY CANADA IS STILL A BRITISH COLONY

*“Science is not about how things work; it is about how things change.”*

Dehors Debonneheure

On June 22, 1774, the French population of Canada was swindled into accepting to live under a local control rule created by the British Empire in order to secure their loyalty and make sure they would not join the American Revolution. It worked. Why? Because the population was given candies instead of being told the truth about how to think.

The point to remember about the history of Canada is that it is not a true nation. Canada has always been a British colony, and is still a British colony to this day. Nothing has changed, fundamentally, in Canada, for the last 241 years and the oppression of Canadian minds is still high on the British agenda.

The legislations that were passed did not change the reality of the oppression of the people, only the form and language of their enslavement was made to appear more acceptable. If the motto of Quebec is still “*Je Me Souviens*” (I remember), then, don’t forget that the Quebec Act of June 22, 1774, which the British imposed on the French colony at the time, was aimed at preventing the French population from joining the American Revolution. In fact, the British intention for Canada has always been anti-American. As Lyn once put it: “Canada has always been a subversive territory against the American System.”

The same intention prevails all over Canada, today, except, most people don’t realize it, because people don’t know why they think the way they do. They don’t even ask the question. That’s the primary problem in Canada today. People don’t know what causes them to change, because they don’t investigated their minds to find out the cause of the way they think and how they do it.

Canada never had a purpose all its own. Ever since the Quebec Act of 1774, the British made sure that the French population had their rights, religion, language, and local government, at the exception of their minds. That was the irony of the treasonous Quebec Act. Indeed, what is the freedom of speech and freedom of religion good for if you don’t have a mind to use them? Unless you change that bestial British manipulation of people, you will never make any serious changes in Canada.

## 2. WHY PEOPLE ARE AFRAID TO GO INTO TESLA’S MIND

Nikola Tesla (1856-1943) is generally considered as a revolutionary axiom buster who had been rejected by society not because he was misunderstood but because he was swindled by J. P. Morgan and

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Co. That's the wrong way to look at it. The reason he was rejected was because people feared to look into what had happened to his mind and to their own. So, let's have a quick look.

One peek into Tesla's mind and you discover that all of his experiments were dominated by sense perception. This is probably due to the medical condition of invasive flashes of light that disturbed his thinking processes when he was a child in Lika, Hungary, and which kept disturbing him for the rest of his life. The problem is that Tesla, himself, considered that medical condition to be the basis for his experiments and the principle of his discoveries. As a matter of fact, it was in spite of that condition that he was able, nonetheless, to make important technological inventions; but, because of that very condition, he was never able to make any discovery of principle. The discoveries of Tesla were all visual discoveries. He saw connections in his mind and applied them by curve fitting patterns to physical reality. According to Velimir Abramovic, it was this medical condition that was the basis of "Tesla's Unique Research Method." As Tesla reported:

*"In my boyhood I suffered from a peculiar affliction due to the appearance of images, often accompanied by strong flashes of light, which covered the sight of real objects and interfered with my thought and actions....When a word was spoken to me the image of the object it designated would present itself vividly to my vision and sometimes I was quite unable to distinguish whether what I saw was tangible or not."* (Velimir Abramovic, [TESLA'S METAPHYSICS AND COSMOLOGY.](#))

From the standpoint of clinical epistemology, what Tesla described above is interesting, because it poses an exceptional hypothetical case to Plato's Cave experiment. The Tesla experiment infers that the invasive process of perception could be construed as an inversion of the process of Plato's Cave; that is to say, an experiment that has gone awry and where the light of truth, instead of being outside of the cave, is reflected back into it, as if the source of truth was internal to the cave and a property of perception. The result is such that the invasive light source would be making the dimly lit wall so visibly clear that the shadows of sense perception could not be distinguished from the real things. If that were the case, then, you would have an Aristotelian inversion of Plato's idea of a discovery of principle. In other words, the experiment would demonstrate that a Platonic discovery of principle were impossible without sense perception. And, that cannot be true.

In reality, however, a discovery of principle requires an axiom busting process in which a high density of singularities and an inversion cause the mind to reject all previous knowledge and all sense perception in a manner such that a Tesla experiment could not take place, because a true discovery of principle must always be an experience of breaking with past conceptions through the recognition of the shadowy lies of previous knowledge which only appear to be true on the dimly lit wall of Plato's Cave. And, they are lies simply because things are never what they appear to be. They reflect something else.

The point to remember is that a principle of discovery is an epistemological axiom busting event which requires being entirely separate from sense perception, and excludes all sense disruption. The discovery is such that no sense perception is able to grasp it, because of its paradoxical nature. For example, Cusa's paradox of squaring the circle creates a singularity such that a circle can never be construed as a polygon with an infinite number of sides, even if the two look so much alike that you could not see the difference. The infinite polygon may appear to be like the circle, but it is a completely

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different species that is incommensurable with the circle. Therefore, Plato's Cave cannot be a Tesla experiment, and Tesla's experiment cannot be a Platonic Cave experiment. What is it, then, from the standpoint of knowledge?

The problem that most people have, including most scientists, is that they believe the truth of their experience to be based on sincere self-evident perceptual effects, generally of a visual form. "I can prove it, because I saw it with my own two eyes." This is an epistemological disease which comes down to us, in the West, from Aristotle and Euclid, and is generally expressed in some form of obstinate pragmatism which believes that all knowledge is based on sense certainty. Such a fallacy of composition ultimately leads to the belief that universal laws can be reduced to mathematical formulas. That, in short, might be why most people are afraid to go into Tesla's mind.

### **3. LOOK MA: NO MATHS, JUST AN INCREASING RATE OF CHANGE OF SINGULARITIES AND INVERSIONS**

Consider the hypothesis where the night projection of the galactic Milky Way from the heavenly sphere is a case of the dimly lit wall of Plato's Cave, and examine David Allen LaPoint's plasma experiments of [The Primer Fields Part I](#), as expressions of visual effects of such platonic projections.

However, don't fixate on the visual effects, as such; because it is the cause of such effects that you are looking for. In other words, the following images must be viewed not as self evident sense perception realities, but as shadows of an unknown reality that is projected from the outside onto the dimly lit wall of your mind, and which remains to be known.

LaPoint's hypothesis begins with a very appropriate light experiment on the nature of the photon. The experiment is the classical anomaly of the Fresnel interferometer with a double slit experiment. Why is this experiment so important? Because, it is totally perplexing. It poses the question of the very nature of light. It poses the paradoxical question: is a photon of light a wave or a particle? As Huygens had originally noted in his [Treatise on Light](#) (1690), the irony is that light has both properties. Light is both a wave and a particle. In other words, a photon is a wavicle.

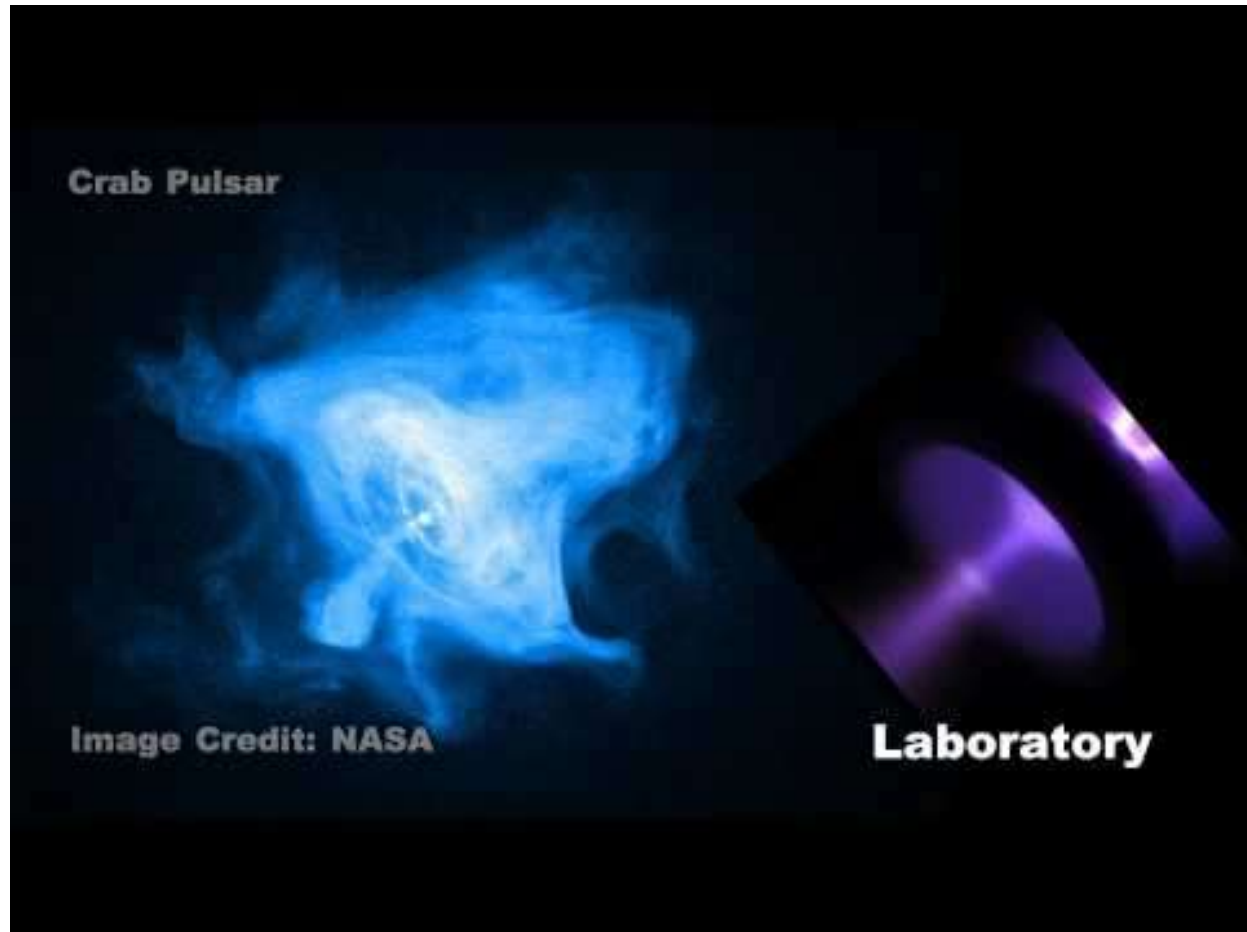


Figure 1 [Primer Fields Part 2](#), David LaPoint.

LaPoint's experiment is a very interesting axiom busting model from that standpoint, because it poses a similar paradox by implying the potential generation of increases in energy-flux-density through a high density of singularities within an inversion of the entire magnetic field twisting on itself. His double-torus model generates laboratory plasmas through the inversion of a north-south magnetic field (red for the north and blue for the south See **Figure 2**.)

However, the same sense perception fallacy as with Tesla permeates the experiments of LaPoint and, therefore, as a result, there are no investigations of the axiomatic conditions of creativity and of the human mind, and no discussion of a new discovery of principle. On the other hand, the beauty is that LaPoint's model can be applied to any case of electromagnetic radiation as well as to any discovery of principle. Indeed, LaPoint's model is a laboratory replication of the non visible process of generating galaxies, but, unfortunately, he gives utterly no indication of understanding the epistemological significance of his own discovery.



**Figure 2** Double toroidal geometry generating a Laboratory Sun inside of a gas-filled chamber. The pinch effect between the two magnetic toruses causes the confined plasma to rotate and creates streamers that are ejected with a powerful thrust through the holes of the two bowl-shaped magnets. [David Allen LaPoint, The Primer Fields, Part I.](#)

Note the Pinch Effect between the two toruses. That is where things get to be interesting; because it is in the region of that blind spot between the two toruses that axiomatic changes take place in the forming of stars in a Galaxy. And, this is an area of investigation that LaPoint does not pursue. See my report: [THE PLASMA UNIVERSE IS A MATTER OF MIND](#) (With Winston Bostick and Anthony Peratt on the Pinch Effect.) What is most fascinating with this geometric construction is that you don't need mathematics to understand this approach to science, because mathematics cannot handle non-linear singularities and inversions or increases in the rate of change.

What is required, here, is an epistemological kind of geometry which accounts not only for the increase in the rate of physical change in the Galaxy, but which comes primarily from increases in the rate of change in the human mind through axiom busting. For example, the only way to increase the rate of rainfall on Earth is by increasing the rate of change in the human mind. Unless the latter is done first, it won't work. These two increases don't have to be similar; they simply need to be proportional. The point is not that Galaxy and mind look alike, but that they both change, proportionately, by increasing energy-flux-density, because they are based on the same principle of incommensurable proportionality, which fundamentally comes from mind.

## CONCLUSION

**Think** of the idea of a high density of singularities not as an overwhelming series of visual distortions of the creative process, but as a moment of great dissonance that liberates your mind like the hammering shocks in Schubert's 9<sup>th</sup> Symphony as played by Furtwangler.

**Think** of such dissonances as reflecting the hammering of Jesus on the cross. However, don't think of them as painful effects of neurotic distortions, but as great opportunities for change, that is, as in the hammering of your personality for the benefit of others. And lastly.

**Think** of each hammering shock as a wrong that has been done to someone while no one lifted a finger to help him when he was in need. **Think** of how many times you have missed a chance to intervene to tell the truth and left the scene in silence because you didn't want to get into trouble. Then, get ready to go through the tight-pinch of change by inversion and with total joy. That's the joy of axiom busting.

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