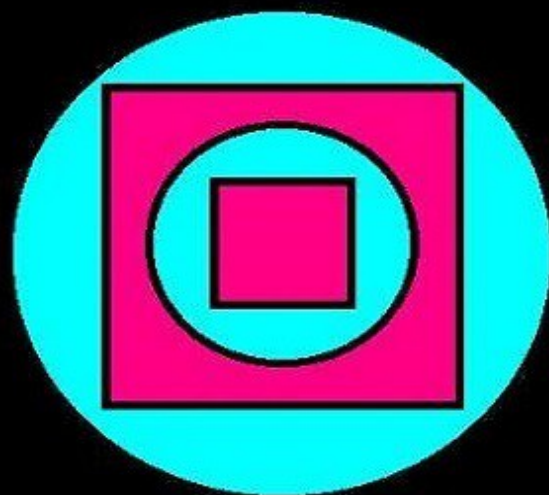


A PERFECT RESOLUTION

John O'Loughlin



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A PERFECT RESOLUTION

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CDM Philosophy

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PREFACE

As suggested by the title, *A Perfect Resolution* resolves some outstanding problems and anomalies appertaining to the preceding work (*Stairway to Judgement*), including, not least, the relative positions of what have been called pseudo-sin and pseudo-grace on the one hand and pseudo-crime and pseudo-punishment on the other, drawing them closer to their respective primary complements in both state and church, so that a more integrated conclusion has been reached in which the hegemonic gender of either axis, as redefined in the text, conditions the nature of the subordinate attribute in relation to the presiding ideal, and conditions it, moreover, in its *own image*.

However, this title does a lot more than correct what might, with hindsight, be called the 'heathenistic' aberrations of the previous one; for it also exposes the extent to which criteria appertaining to good and evil, not to mention wisdom and folly, are significantly dependent on the nature of the society of which they are a part, so that, at the end of the day, it isn't whether this or that is right or wrong, good or bad, but what exactly conditions people to take one view or another that really matters, and this, not surprisingly, is, to a large extent, dependent on which gender is effectively controlling society, and whether or not there has been a 'transvaluation of all values' sympathetic to a formal

departure from sensuality to sensibility.

For what is 'right' in sensuality can become very 'wrong' from the standpoint of sensibility, provided society has officially gravitated to such a standpoint – something, I have argued, which contemporary civilization, characterized as urban proletarian and formatively global within a secular framework, has yet to do, with consequences that would reverse much of what currently passes for 'good' and 'wise', as explained in some detail in the ensuing text.

John O'Loughlin, London 2003 (Revised 2022)

001 – 025

001. Some people think the light 'good' and the dark 'evil' but, in reality, it is not that simple. Good and evil are terms that need to be considered in relation to wisdom and folly, whether in a superior or an inferior, a hegemonic or a subordinate position.
002. For it must be remembered that there are two kinds of light and two kinds of darkness, the outer light of the metachemical 'above' and the inner light of the metaphysical 'above' so far as noumenal, or space/time upper-class, criteria are concerned, and the outer darkness of the chemical 'below' and the inner darkness of the physical 'below' so far as phenomenal, or volume/mass lower-class, criteria are concerned.
003. Therefore we have to distinguish not merely between the light and the dark, but between two kinds of each which are not only antithetical to one other, whether on 'overworldly' or 'underworldly' terms, as it were, but so different as to be mutually irreconcilable.
004. What actually transpires in consequence of this irreconcilability of the alternative modes of light and dark is either an ascending axis from the outer dark to the inner light, or a descending axis from

the outer light to the inner dark, the former being characterizable, in church-hegemonic vein, by the folly of sin and the wisdom of grace, the latter characterizable, in state-hegemonic vein, by the evil of crime and the goodness of punishment.

005. Therefore good and evil are no more germane to the light and the dark respectively than, say, folly and wisdom. There is a light which, being sensually outer, is evil and a dark which, being sensibly inner, is good, and such evil and good pertain to the descending axis of state-hegemonic crime and punishment, while, conversely, there is a dark which, being sensually outer, is foolish and a light which, being sensibly inner, is wise, and such folly and wisdom pertain to the ascending axis of church-hegemonic sin and grace.

006. But for every state-hegemonic manifestation of evil and good in crime and punishment, there must be a corresponding church-subordinate manifestation of pseudo-folly and pseudo-wisdom whereby one can speak, in properly transvaluated vein, of the pseudo-sinful and pseudo-graceful corollaries of authentic crime and punishment respectively in relation to the descending axis of the outer light to the inner darkness, metachemistry to physics, spatial space to voluminous volume.

007. Likewise for every church-hegemonic manifestation of folly and wisdom in sin and grace,

there must be a corresponding state-subordinate manifestation of pseudo-evil and pseudo-good whereby one can speak, in equally transvaluated vein, of the pseudo-criminal and pseudo-punishing corollaries of authentic sin and grace respectively in relation to the ascending axis of the inner darkness to the inner light, chemistry to metaphysics, massive mass to spaced space.

008. Therefore just as evil and good are merely two complementary aspects of the descending axis of crime and punishment, and folly and wisdom two complementary aspects of the ascending axis of sin and grace, neither state-hegemonic societies, like Britain, nor church-hegemonic societies, like Ireland, can exist without subordinate modes of either folly and wisdom or crime and punishment which are affiliated to the same axis as the hegemonic factors and therefore pseudo, or inauthentic, when compared with their hegemonic counterparts in either church or state.

009. The sin and grace, folly and wisdom of the Protestant subordinate church to the authentic crime and punishment, evil and good of the freely hegemonic state can only be inauthentic in its state-compromised objectivity compared with the sin and grace, folly and wisdom of the Catholic hegemonic church.

010. Conversely the crime and punishment, evil and

good of the bound subordinate state to the authentic sin and grace, folly and wisdom of the freely hegemonic church can only be inauthentic in its church-compromised subjectivity compared with the crime and punishment, evil and good of the freely hegemonic state.

011. Therefore the diagonals that fall and rise, that can be imagined to criss-cross in the centre of a diagonal field, do not pertain to the same types of society but to opposite types of society – the falling diagonal from crime and pseudo-sin to punishment and pseudo-grace having reference to a state-hegemonic and church-subordinate type of society, as in Britain, but the rising diagonal from sin and pseudo-crime to grace and pseudo-punishment having reference to a church-hegemonic and state-subordinate type of society, as in Ireland (with particular reference to the Republic).
012. Consequently where there is evil 'up above' in the outer light there will be good 'down below' in the inner darkness, as things fall from crime to punishment, but, by a corresponding token, the sin that is 'above' and the grace that is 'below' will be pseudo-manifestations of folly and wisdom by dint of their paradoxical affiliations to the outer light and the inner darkness respectively.
013. Conversely, where there is folly 'down below' in the outer darkness there will be wisdom 'up above' in

the inner light, as things rise from sin to grace, but, by a corresponding token, the crime that is 'below' and the punishment that is 'above' will be pseudo-manifestations of evil and good by dint of their paradoxical affiliations to the outer darkness and the inner light respectively.

014. What is abundantly evident is that evil and wisdom stand 'above' in antithetical ways, the metachemical eternity of the outer light and the metaphysical eternity of the inner light, the one closely allied with fire and the other with air, whereas folly and good sit 'below' in antithetical ways, the chemical temporality of the outer darkness and the physical temporality of the inner darkness, the one closely allied with water and the other with vegetation (earth).

015. As the reader may recall from the previous text, the diagonals are never as simple as to fall strictly from metachemistry to physics or to rise strictly from chemistry to metaphysics; for the 'above' factors largely condition what transpires 'below' in their own respective interests, which entails the subversion of physics by anti-chemistry (or chemical sensibility) in the interests of metachemistry on the one hand, and the subversion of chemistry by anti-physics (or physical sensuality) in the interests of metaphysics on the other hand, thus ensuring that not physical grace but anti-chemical punishment gets to complement

metachemical crime in the one case, and not chemical crime but anti-physical sin gets to complement metaphysical grace in the other case – a case, in each instance, of 'world overcoming' from the respective standpoints of nether-worldly and other-worldly, materialist/fundamentalist and transcendentalist/idealist, perspectives 'above'.

016. For physical sensibility, if left to itself, would, being male, be more church- than state-orientated if not countered and effectively subverted from marginally 'below' by what, in chemical sensibility (anti-chemistry) is no less female (if in lower-class terms) than the metachemical control 'above' and therefore just as partial to a state-hegemonic, or Not Self-orientated, objective predilection which, putting soma above psyche, ensures that not relative wisdom but relative good gets to be the punishing complement to the absolute evil of crime ranged metachemically 'above' ... back up the descending diagonal of what one might, from a superficial analysis, take to be an autocratic–democratic axis but which is really only characterizable in terms of crime and punishment *because* its democratic aspect, corresponding to the physical, has been significantly subverted by plutocracy at autocracy's criminal behest.

017. Likewise chemical sensuality, if left to itself, would, being female, be more state- than church-orientated if not countered and effectively

subverted from marginally 'below' by what, in physical sensuality (anti-physics) is no less male (if in lower-class terms) than the metaphysical control 'above' and therefore just as partial to a church-hegemonic, or self-orientated, subjective predilection which, putting psyche above soma, ensures that not relative evil but relative folly gets to be the sinful complement to the absolute wisdom of grace ranged metaphysically 'above' ... further up the ascending diagonal of what one might, from a superficial analysis, take to be a bureaucratic–theocratic axis but which is really only characterizable in terms of sin and grace *because* its bureaucratic aspect, corresponding to the chemical, has been significantly subverted by meritocracy at theocracy's graceful behest.

018. The above section of this text could be construed as being in some sense Christian, though I regard it as embracing an altogether more elevated order of 'rebirth' ... from sensuality to sensibility which portends 'Kingdom Come' in that its commitment to the inner light would correspond to Social Theocracy and be less humanistic, or germane to mankind, than cyborgistic, so to speak, and therefore germane to what could be said to overhaul mankind, in almost Nietzschean terms, with a view to bringing to pass not merely a penultimate but an ultimate stage of metaphysical sensibility, commensurate with transcendentalism *per se*.

019. For if the transcendentalized humanism of Roman Catholic theocracy is short of the humanized transcendentalism of Buddhism, the way verbal absolution for penitential contrition must necessarily fall short of Transcendental Meditation in the graceful stakes that divide the lowlander criteria of the West from the highlander criteria of the East, then what lies beyond both, in the interests of a fully global and universal civilization, can only be of a non-human order of transcendentalism, necessarily cyborg in character, which corresponds to a definitive stage of metaphysical sensibility which not only leaves mankind's various approaches to transcendentalism (where applicable) behind, but also whatever precedes such approaches in the metaphysical sensibility of both the Cosmos and nature, neither of which would have much to commend them vis-à-vis even what mankind has achieved in that respect when free to be metaphysically sensible, never mind what the coming Godkind of a cyborgized 'humanity' (in reality derived from and pertaining to what are currently a post-human urban proletariat) would seem to be destined to achieve with the dawn of 'Kingdom Come', in the event of a majority mandate for religious sovereignty in countries where such a paradoxical election would, by dint of long-standing religious traditions, be possible and even feasible.

020. No, I am anything but an apologist for Christianity,

in the context of Western tradition, still less an advocate of an Eastern take-over of the West, as though that and that alone could guarantee or result in genuine universality! What I am, as the reader will have learnt by now, is a Social Theocrat, and therefore a champion of a new order of transcendentalism which leaves both Christian and Buddhist, not to mention natural and cosmic, manifestations of metaphysical sensibility behind ... as it stretches beyond man into his godlike successor, whom I have called Cyborg, to distinguish Him from the Nietzschean Superman as one might distinguish enhanced soul from enhanced spirit, and therefore a higher order of passivity from a more intense activity.

021. Be that as it may, there will be those who, in typically contemporary vein, whether with a Nietzschean or a New World bias, would disregard my negative 'take' on the outer light as misguided or somehow reflective of Christian traditions more symptomatic of the Old World than of the New. In fact, there would be many such people, not least in the North American manifestation of the New World, and they, being heathenistic barbarians compared with their European ancestors, would have us believe that the outer light is 'good' and the inner darkness 'evil', whether or not they had anything to say for the inner light and the outer darkness ... as one presumes their Latin counterparts in the southern hemisphere of the New

World would, though scarcely on terms, I wager,
that would confirm the one as 'wise' and the other
as 'foolish'!

022. On the contrary, just as the outer light must appear 'good' to its advocates and practitioners, more often of the northern hemisphere of the Americas than down south, so the outer darkness must appear if not 'good' then, in the alternative terminology of what derives from a Catholic tradition, at least 'wise' to advocates and practitioners of sexual liberation, whether of a Reichian, a Lawrentian persuasion or otherwise, who would qualify, in general terms, as the Latin parallel to the Anglo-Saxon 'ideal' up north which one can classify in relation to the so-called 'American Dream', not least in respect of filmic culture and various forms of light shows or light-wielding media, including pornography.
023. Frankly I am not the greatest authority on the southern forms of New World barbarism and Heathenism, but I do know from film clips and the like that the New World is broadly *au fait* with sensuality, whether metachemical or chemical, anti-metaphysical (sensually metaphysical) or anti-physical (sensually physical), and like all young civilizations has not yet matured towards or into a fully sensible 'take' on life such that would necessitate a transvaluation of all (heathen) values – hardly Nietzschean in character! – in the interests

primarily of the inner light.

024. Frankly, the New World has not yet arrived at respect for the inner light, least of all on the synthetically artificial terms that would be commensurate, in social theocratic vein, with a sort of post-contemporary Superchristian dispensation that was no mere repeat of Christian – meaning, principally, Catholic – tradition but the logical extension *beyond* the heathenistic post-modernism and post-humanism of contemporary civilization as something not only overwhelmingly influenced and even conditioned by the New World, but urban proletarian in character.
025. Contemporary post-human civilization, whether in its proving ground or wherever exported abroad, including, not least, the so-called Old World of European culture, has still not crossed the threshold from sensuality to sensibility, alpha to omega, the 'once born' to the 'reborn', nor, short of an acceptance of the Messianic revelations and teachings of he who effectively corresponds to a Second Coming in his advocacy of religious sovereignty as the principal characteristic of 'Kingdom Come', can one reasonably expect it to have done so.

026 – 050

026. It is, by and large, still governed by sensuality, by the 'American Dream', by sexual freedom, by feminism, socialism, unbridled capitalism, consumerism – in short, by all those heathenistic norms of contemporary civilization which, even though Western civilization drags-on in decadent and even degenerate guises in the background, so to speak, of mainstream 'popular' culture, are avowedly barbarous and indicative of the survival of the most ruthless or strongest or most opportunistic or crassest or boldest or shallowest or wickedest, as the case may be.
027. In short, the struggles and battles of will which our film-star heroes act out on film are a paradigm of contemporary civilization in all its greed and frenzy, its bloodlust and materialistic destructiveness in the interests of what its proponents would have us believe to be the Self, but which is really more often than not what I have in the past called the Not Self, meaning that which is more somatic than psychic, more bodily than mental, and conditioned, in consequence, not by hegemonic male criteria but by hegemonic female criteria at both noumenal (spatial space over sequential time) and phenomenal (volumetric

volume over massive mass), class or cultural levels, as germane to the prevalence of sensuality in society at large.

028. Therefore in typically once-born, female, heathenistic vein, the outer light is conceived as 'good' and the outer darkness as 'wise', or something to that paradoxical effect, because in such formative and largely juvenile societies, societies that, being comparatively new, have yet to mature into anything properly or fully adult, sensuality takes precedence over sensibility to such an extent that one can be 'innocent' about sensual matters and disinclined to uphold psychological or other stratagems that would undermine them from a necessarily sensible point of view.
029. For, in fact, being kind to the metachemical Not Self in spatial space must appear 'good' when sensibility is insufficiently developed that there is no cause to disparage it as evil from the contrary position of being cruel to the Not Self that one would, in mature societies, identify with punishment, not least in respect to the punishment of crime, or the fact of one's being kind or possibly over-kind to the metachemical Not Self, not to mention the chemical Not Self, being readily identifiable, in transvaluated guise, as a crime and not merely a further example of hedonistic self-indulgence, which is what it must remain so long as contrary criteria are not officially up and running in

the interests not so much of punishment as of grace, the inner light, and more especially with regard to metaphysics than physics, so that wisdom holds the key to the justification of goodness not merely for its own sake, but in order that the grace of wisdom may flourish at the expense of the crime of evil.

030. Needless to say, that can only happen in a society or civilization that is mature enough to want the grace of wisdom to flourish at the expense of the crime of evil, a society akin to that which flourished in Europe in the main ages of Christianity, albeit only, by and large, to a limited extent, in which not only was transcendentalism, and thus grace, compromised by Roman Catholic lowlander-type criteria which held it back from anything Eastern and fully meditative in character, but that, too, was compromised and eventually undermined, with the Reformation, by humanistic criteria having more to do with relative grace in physical knowledge than with absolute grace (no matter how bureaucratically compromised) in metaphysical truth, the sort of truth that not only transcends knowledge, as the feeling of soul transcends the understanding of intellect, but ensures that heavenly criteria take precedence over the world, with particular reference to earthly pleasures and the struggle for security to indulge them.

031. In a society, on the other hand, which is not mature enough to be partial to sensible 'rebirth', it logically

stands to reason that what exists in the sensual status quo in relation to the outer light and the outer dark will be treated on their own merits as, in effect, 'good' or 'wise', so that a certain complacency before the twin objectivities of the Cosmos and nature will typify societies in which being kind to the Not Self, whether in metachemical or chemical hegemonic terms, is hedonistically sufficient unto itself and neither criminal nor sinful but at worst only self-indulgent to a degree that may entail some form of