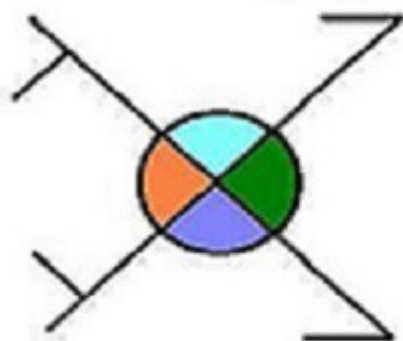


APOCALYPSO

The New Revelation



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APOCALYPSO

The New Revelation

By

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Of Centretruths Digital Music

CDM Philosophy

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PREFACE

This aphoristic philosophy project carries-on with the task begun earlier in my philosophical oeuvre (see *Eschatology or Scatology*) of highlighting the distinctions between Social Theocracy and Social Democracy, though always from a perspective favouring the former, and brings a fresh sense of exactitude to bear on a number of terms which have either been used interchangeably or in a more general way in the past, while simultaneously developing a comprehensively exacting 'take' on what appertains to free psyche and bound soma and what, by contrast, appertains to free soma and bound psyche, so that one need be in no doubt that criteria applicable to the former are largely, if not completely, irrelevant to the latter...

Which is why I have developed a different set of terminological markers for each context, whether in respect of noumenal or phenomenal, upper- or lower-class, criteria, so that there can be no ambiguity or ambivalence as to the sense in which these terms are being applied, and no justification, in consequence, for confusion over their use.

But the 'new revelation' alluded to in the title has to do with more than specific terminological practice, no

matter how comprehensively exacting, since it is a revelation, above all, about eternal life, or the Afterlife, and the means by which it can be enhanced in respect of the more than Christian order of salvation (superchristian?) which is what Social Theocracy is really all about.

John O'Loughlin, London 2003 (Revised 2022)

001 – 025

001. The English only appear radical to themselves; when confronted by the more genuine radicalism of an Irishman, an Arab, an Indian, or what have you, they quickly return to their true colours, which are invariably conservative.
002. The Englishman is not even a bureaucratic conservative fundamentally, or perhaps I should say nonconformistically, so to speak, but the worst possible sort of conservative: an autocrat.
003. Even in left-wing parliamentary democracy, the neo-autocratic beast has raised its ugly head before the extreme left-wing social democracy can get a look in; though when it does, as on extra-parliamentary terms, such a beast is more inclined to 'give and/or take head', in homosexual fellatio, than to 'give and/or take arse' in homosexual sodomy.
004. Of course, the 'arse' cannot be ruled out. But it is just that neo-autocratic tendencies display a marked predilection towards, if not preference for, homosexual fellatio over homosexual sodomy, so that one might speak rather colloquially of a neo-'pus' correction of, and even alternative to,

outright homosexual 'shit'.

005. Of course, homosexual fellatio is what could, in ideological terms, be called rather more secondary 'church' than primary state in respect of Social Democracy, and thus less characteristic of a social democratic bent *per se* than would be masturbation involving homosexual pornography, both of which need to be distinguished from the parliamentary parallels of heterosexual fellatio as secondary to heterosexual pornography.
006. For liberal, or parliamentary, democracy remains broadly heterosexual, if within a markedly male-orientated context, and therefore such pornography or oral sex as might be said to parallel it will likewise be broadly heterosexual, even if containing a homosexual element on the parliamentary Left, which veers towards, though remains apart from, the social democratic radical Left of an outright homosexual orientation in both pornography and fellatio, not to mention sodomy in general.
007. One fancies that female-orientated heterosexual cunnilingus would be autocratically secondary to female masturbation in an outright autocratic context, where the State would necessarily take precedence over the Church, and 'frigging' tendencies accordingly pull rank on 'snogging' ones within a context typified, in metachemically

- sensual vein, by the 'jerk', who will be 'frigging' first and foremost and only 'snogging' on a rather subordinate basis, analogous to religious fundamentalism.
008. In liberal democratic societies, by contrast, it is the 'sodding' tendencies which pull rank on 'fucking' ones, given that one is dealing with a context typified, in physically sensible vein, by the 'prick', who will be 'sodding' first and foremost and only 'fucking' on a subordinate basis, analogous to religious humanism.
009. Terrestrial television would stand to cinema pretty much as neo-autocratic to autocratic, or neo-'frigging' to 'frigging', and thus pretty much within a left-wing parliamentary to social-democratic extreme-left context, where, one fancies, it also enters the realm of cable TV.
010. The democratic extreme Left are paradoxically the distorted mirror image of the autocratic extreme Right, for they are of the resurrection of autocratic tendencies within a broadly social-democratic context, which fights shy of parliamentary decentralizing in favour of a centralized state totalitarianism.
011. In Britain, mention of the word 'left' automatically confers a democratic connotation which is so much taken for granted that no other concept of the Left

is ever mooted.

012. But, of course, the Left in Britain, particularly in England, are merely democratic Left. They are not theocratic Left, and the concept of such a Left would be completely alien to the British, and likely to be dismissed as aberrant and subversive of genuine left-wing values.
013. Which is a sad testimony of the extent to which England is democratic and therefore only capable of conceiving of the Left in relation to democracy. And precisely as that which is contrary to the Right, which is more than likely to be autocratic or pro- and/or pseudo-autocratic.
014. Strange irony that the extreme Left of a social democratic persuasion assume a neo-autocratic character in the context of state totalitarianism, with its centralizing tendencies guaranteed to resurrect, within male-orientated terms, all that most typified autocratic authoritarianism.
015. The left-wing Englishman can be so democratic that even bureaucratic and theocratic affiliations seem autocratic to him, and something to dismiss as right wing and reactionary.
016. Little does he realize the extent to which affiliation with an autocratic–democratic axis, falling from the one to the other, as from Hell in the sky to hell on

earth, has blinded him to the reality of the bureaucratic–theocratic axis typifying countries like Eire, in which there is a rise from heaven in the water, so to speak, to Heaven in the sky, and where a clean break with bureaucratic conservatism would be no-less radically left-wing, in its own context, than a clean break with autocratic conservatism in respect of social democracy.

017. Such a clean break with bureaucratic conservatism I call Social Theocracy, and it stands to Social Democracy, the extra-parliamentary mode of democracy, as the Second Coming to the Antichrist, or Heaven in the sky to hell on earth, or the saving of souls to the savouring of 'arseholes', or, in simple elemental terms, air to earth, and, in colloquial parlance, 'gas' to 'shit'.
018. How the two peoples diverge! The English down to the lowest depths of earthly equalitarianism, the Irish up towards the highest heights of heavenly elitism, as between salvation and damnation, heaven and hell.
019. Celts, more generally, will have to know where they are at and take a stand on it, not sit on the 'British' fence between English Protestant and Irish Catholic extremes as though it didn't matter. For, in truth, nothing matters more!
020. On the basis one would argue that there can't be any

practice, or praxis, without theory, it could be maintained that there can't be any gnosis without knowledge.

021. Which in metaphysical terms would be equivalent to saying that there can't be any theosophy without theology, any 'love' of God without 'knowledge' of God, as to what constitutes God.
022. Likewise, in physical terms, such a contention would be equivalent to saying that there can't be any philosophy without philology, any 'love' of knowledge without 'knowledge' of language, as to what constitutes logic.
023. Thus I argue for a parallel between theology and theosophy on the one hand, that of metaphysics, and for a like-parallel between philology and philosophy on the other hand, that of physics.
024. In both cases, theology and philology are the theory that leads to or makes possible a theosophical or philosophical praxis, depending whether one is metaphysical or physical, heavenly or earthy, upper- or lower-class male, highlander or lowlander, which is to say, divine or masculine, godly or manly.
025. Love of, or concern with, God must rank higher than love of, or concern with, human knowledge, and therefore one can safely maintain that the

theosophist, or theosopher, is as superior, in male terms, to the philosopher as the theologian to the philologist, or philologist, since he represents the higher discipline, which has intimate associations with metaphysics rather than mere physics.

026 – 050

026. Frankly, metaphysics in connection with philosophy is something of a hype; for if you are genuinely metaphysical you will be a theosophist or, as I prefer to say, theosopher, whose 'love' of God leads to Heaven no less surely than 'love' of human knowledge, as of man, keeps one pegged to the earth in consequence of one's want of divine prospects and besottedness with what the Bible calls 'the forbidden tree of knowledge', and with good reason!
027. But how could the theosopher not be a theologian, or someone concerned with knowledge of God, so that such divine knowledge can bear theosophical fruit in respect of heavenly redemption, the sort of joyful praxis that stems from a truthful theory.
028. Likewise, how could the philosopher not be a philologist, or someone concerned with knowledge

of man, so that such human knowledge can bear philosophical fruit in respect of earthly redemption, the sort of pleasurable praxis that stems from a knowledgeable theory.

029. There will be societies who, overly earthly and lower-class, will prefer to hype philology and philosophy in consequence of a want of theology and theosophy; for they have put man on the throne of life and, to the extent that they acknowledge religion at all, have allowed man to pass muster as God, and knowledge to be hyped as truth, with a consequence that what passes for Heaven is really only the earth.
030. Such human-all-too-human societies and peoples make a heaven out of the earth, and therefore reduce life to the parameters of earthly criteria, content that they have done their duty and achieved all that is necessary when once they have sufficiently 'got on in the world' to have created a sort of earthly paradise for themselves from which anything more genuinely heavenly, or paradisaical, is rigorously excluded, as a subversive threat to the earthly *status quo*.
031. For they will not hear it said, these apologists of the earthly paradise, that they are merely worldly and have reduced everything, including God and Heaven, to the parameters of man and the earth, allowing philology to eclipse theology and, as a

practical reward for that, philosophy to eclipse theosophy.

032. And when they are unequivocally so, these earthly apologists, they will not even speak of God in terms of man or Heaven in terms of the earth, much less theology in terms of philology or theosophy in terms of philosophy, but will eschew all mention of God and Heaven, theology and theosophy, in favour of secular values appertaining to man and the earth alone, so that only philology and philosophy will be countenanced by them, and these will be encouraged to develop along their own necessarily physical lines independently of metaphysics, which will simply be excluded as irrelevant or even fanciful.
033. One might say that these unequivocally manly and earthly souls are of the democratic Left, whether in liberal terms or, beyond parliament, in the social democratic terms of the extreme Left, for whom such philological and philosophical absolutism will, however, be complicated by neo-autocratic tendencies symptomatic of state totalitarianism and