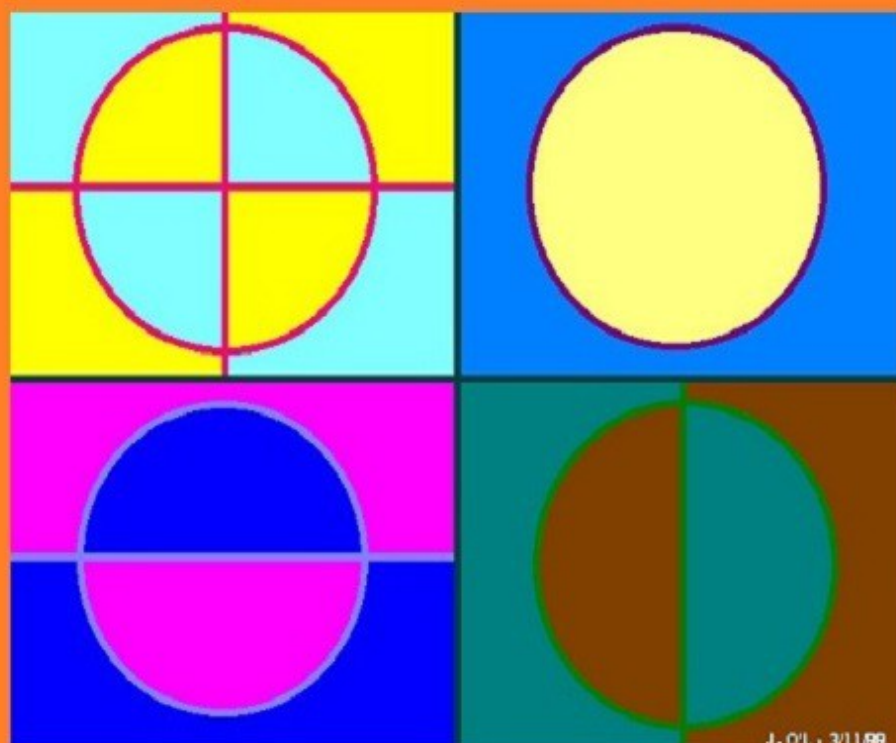


BOLD AND ECLECTIC

John O'Loughlin



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By

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CDM Philosophy

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1 – 25

1: SOME OPENING SALVOS

One evening I decided I had had enough of being a TV-sucking son-of-a-bitch, and that was that. Or was it? I had a second thought and figured that one was more of a son-of-a-bitch with radio and something akin to a quasi-bitch with television – which is worse!

One thing I am not and never shall be is a God-fearing son-of-a-bitch!

I could never accept a female boss – it would make me a son-of-a-bitch. That is the problem with sexual or gender equalitarianism, quite apart from the fact that if you give a woman an inch she is almost bound, sooner or later, to take the proverbial mile – one way or another.

All these God-mongering sons-of-bitches make me sick. They just don't realize how religiously fake they are!

Jews are traditionally amongst the most culpable of God-mongers – virtual inventors of Devil the Mother hyped as God the Father, that is, as the Creator, Jehovah, call it by what name you like.

How can a close-lipped smile, motivated by joy, be

identified with doing or saying anything? Much less singing anything!

Young people are like roses, old people like tulips.

The internet is chock-full of piffling little money-grubbing sites. Truly awful! A page of ... what?

Nothing! Only sordid money-grubbers.

I have never known a computer that hasn't held me back and more or less screwed me around, including the one I am currently using (a Compaq).

2: AN ALTERNATIVE TAKE ON LIFE AND DEATH

Although the concepts of 'life' and 'death' are commonly understood in relation to living and dying, the actual alpha and omega of life are 'birth' and 'death', the former of which precedes life as commonly understood in relation to conscious duration, and the latter of which succeeds it.

There is, however, another way of looking at life and death, and that is to equate them with free and bound, or positive and negative, or bright and dark, or, indeed, virtue and vice, so that they constitute two sides of the same elemental or even pseudo-elemental coin, be it metachemical/pseudo-metaphysical at the north-west point of the intercardinal axial compass,

chemical/pseudo-physical at the south-west,
physical/pseudo-chemical at the south-east, or
metaphysical/pseudo-metachemical at the north-east, the
point polar to what exists at the south-west and
antithetical to the north-west.

Consequently, I also like to think of life and death in this
dichotomous sense as the free and bound sides of the
same elemental/pseudo-elemental coin, whether that
coin happens to be absolute or relative, noumenal or
phenomenal, ethereal or corporeal.

There is an infinite life and death in metachemistry and a
pseudo-eternal pseudo-life and pseudo-death in pseudo-
metaphysics at the north-west point of the intercardinal
axial compass, the former representative of a 3:1 ratio
(absolute) of free soma (beauty and love) to bound
psyche (ugliness and hate); the latter significant of a 1:3
ratio (absolute) of free soma or, rather, pseudo-free soma
(pseudo-joy and pseudo-truth) to pseudo-bound psyche
(pseudo-woe and pseudo-illusion).

Conversely, there is an eternal life and death in
metaphysics and a pseudo-infinite pseudo-life and
pseudo-death in pseudo-metachemistry at the north-east
point of the intercardinal axial compass, the former
significant of a 3:1 ratio (absolute) of free psyche (joy
and truth) to bound soma (woe and illusion); the latter
representative of a 1:3 ratio (absolute) of pseudo-free
psyche (pseudo-beauty and pseudo-love) to pseudo-
bound soma (pseudo-ugliness and pseudo-hate).

Likewise, there is a finite life and death in chemistry and a pseudo-temporal pseudo-life and pseudo-death in pseudo-physics at the south-west point of the intercardinal axial compass, the former representative of a $2\frac{1}{2}:1\frac{1}{2}$ ratio (relative) of free soma (pride and strength) to bound psyche (humiliation and weakness); the latter significant of a $1\frac{1}{2}:2\frac{1}{2}$ ratio (relative) of pseudo-free soma (pseudo-knowledge and pseudo-pleasure) to pseudo-bound psyche (pseudo-ignorance and pseudo-pain).

Finally, if conversely, there is a temporal life and death in physics and a pseudo-finite pseudo-life and pseudo-death in pseudo-chemistry at the south-east point of the intercardinal axial compass, the former significant of a $2\frac{1}{2}:1\frac{1}{2}$ ratio (relative) of free psyche (knowledge and pleasure) to bound soma (ignorance and pain); the latter representative of a $1\frac{1}{2}:2\frac{1}{2}$ ratio (relative) of pseudo-free psyche (pseudo-pride and pseudo-strength) to pseudo-bound soma (pseudo-humiliation and pseudo-weakness).

The metaphysical/pseudo-metachemical point of the intercardinal axial compass that I favour is therefore constitutive, in general terms, of a contrast between the Eternal Life in relation to the *preponderating* aspect of the element of metaphysics (psyche) and, a plane down, the pseudo-Infinite pseudo-death of the *predominating* aspect of the pseudo-element of pseudo-metachemistry (soma) – call this a contrast between Heaven and pseudo-Hell or, better, the pseudo-Devil, since whereas

the fulcrum of metaphysics is Soul (and hence Heaven), the fulcrum of pseudo-metachemistry, by contrast, is pseudo-bound Will (and hence the pseudo-Devil), given the gender differentials which, here as elsewhere, preclude a straightforward – and oversimplified – parallelism of terminological usage.

3: THE LOGICAL VIEW OF SAINTS

Despite what I may have written in that revised/reformatted weblog ‘Saints of the British Isles’ (see *The Centre of Truth*), I don’t actually accept the fourfold placement of a saint at each hegemonic point of the intercardinal axial compass since, quite apart from logical objections, common sense alone should suggest that there are only two hegemonic points at which saints can reasonably exist – namely the south-east and the north-east in relation to physics and metaphysics, with the former pseudo-righteous (and hence pseudo-saintly) but the latter alone genuinely righteous (and hence genuinely saintly), bearing in mind the phenomenal/noumenal, corporeal/ethereal distinction between these two male elements on what are, in practical terms, two opposing axes, with contrasting emphases between state and church and, indeed, soma and psyche.

So, of course, saints, whether pseudo (physical) or genuine (metaphysical) can only exist at the south-east and

north-east hegemonic points of our intercardinal axial compass, and not right across the axial board, so to speak, in any of the hegemonic elements. Two of them, viz. metachemistry and chemistry, are characterized by whores (genuine and pseudo respectively), and whores exist in conjunction, hegemonically, with demons (whether pseudo in pseudo-metaphysics or genuine in pseudo-physics), who are axially polar to the saints, both types of which exist in hegemonic conjunction with angels (whether pseudo in pseudo-metachemistry or genuine in pseudo-chemistry), so that, in general terms, saints and angels are no-less correlative than whores and demons, the only difference being that saints are genuine in metaphysics and angels in pseudo-chemistry, whereas whores are genuine in metachemistry and demons in pseudo-physics, as noted above.

As to the distinction between St George and St Patrick, the former would seem to be metaphysical and the latter merely physical, since the one has his foot, metaphorically speaking, on a neutralized dragon (a pseudo-metachemical pseudo-dragon) and the other on a neutralized snake (a pseudo-chemical pseudo-snake), as though to keep them down or in their inferior place – assuming snakes were not altogether banished (from Ireland) in a general cull.

Whatever the case, snakes, lacking wings, don't fly, whereas dragons do (or were alleged to), given their reliance on wings. Therefore since dragons are a higher (flying) species of life than snakes, it seems only logical

to regard St George as a higher (or genuine) species of saint than St Patrick, whose association with snakes is, to say the least, less exalted.

But if St George, being metaphysical, is the genuine saint, and St Patrick, his physical counterpart, the pseudo-saint, then it should be possible to logically infer that the neutralized dragon (pseudo-dragon) corresponds to the pseudo-angel and the neutralized snake (pseudo-snake) to the genuine angel – much as one may naturally balk at such a correlation in view of their apparent incompatibility.

But that is merely a consequence of a conventionally-conditioned false concept of angels which, like the false concept of saints, has traditionally characterized Western and, indeed, much Eastern thinking and religion, to the detriment of logic. Such falsehood was rooted in mystical fancy often deriving from myth and tended to either overlook or confound gender – something I would regard as the equivalent of a cardinal sin.

Saints, in short, are righteously hegemonic males, angels their justly subordinate pseudo-female counterparts.

By contrast, whores are vainly hegemonic females, demons their meekly subordinate pseudo-male counterparts.

All this derives from logic, not mysticism.

4: THE AUTOCRACY OF WAR VIS-À-VIS THE THEOCRACY OF PEACE

With alpha-stemming life, war is the rule and peace the exception – the exception of an escape, through some degree of theocracy, from gender friction in monastery-like vein.

Men and women are permanently at war because they are opposites, and nothing men do to reject or hide this fact from themselves through so-called folk wisdom and other subterfuges playing up to the delusion of male supremacy will make any difference.

The only way to peace – to Paradise Regained, as it were, with ‘Kingdom Come’ – is for males to transcend gender friction through hegemonic dominance over females and, hence, their absolute subjection through neutralization, as in the paradigm of St George and the (neutralized) dragon – what, in the past (and above), I have called a pseudo-dragon, equivalent to the ‘lion’ that has been obliged to ‘lie down’ with the ‘lamb’ in the other well-known Biblical metaphor. Only that can guarantee males a return to ‘Edenic’ self-respect in relation to psychic peace through being at one with their true, or deeper, self – the Soul.

5: SINGING VIS-À-VIS HUMMING

The metaphysical approach to vocals is, of course, humming, at least at the human level of mankind, whereas synthesized humming, whereby the voice is ‘put through’ a synthesizer, would surely equate with a cyborgistic equivalence, bearing in mind the significance of synthesizers to global universality and, hence, to cyborgkind.

Singing, on the other hand, stems from female dominance, whether in terms of metachemistry over pseudo-metaphysics (noumenal) or chemistry over pseudo-physics (phenomenal), and inevitably suggests a kind of objective and/or pseudo-subjective outpouring of the voice in overly expressive or pseudo-impressive terms.

Unlike hummers, singers open their mouths in what appears to be an extrovert, though in the male or, rather, pseudo-male case may actually be pseudo-introvert, outpouring of melodic ideas tempered by emotion.

Since singing is a kind of water-dominated vocal activity (as described in earlier texts) especially germane to the chemical/pseudo-physical south-west point of the intercardinal axial compass, it is not – and cannot be – metaphysical (like humming, or interiorized non-verbal vocalizing), but these days in particular is much more a pop/rock phenomenon which also has the commercial

benefit of providing a narrative tag with which to ‘bait’ potential or actual customers, as in the purchase of CDs.

Singing can, however, approximate to a progressive rock status as and when the verbal vocals are synthesized, or put through a synthetic device for purposes of enhanced artificiality and a comparatively more progressive production. Such synthesized vocals will still fall short, however, of what I have elsewhere (see earlier texts) termed regressive electronica which, ironically, would be less likely to utilize a synthesizer in this regard, if only because it represents a descent from a synthetic purism while remaining