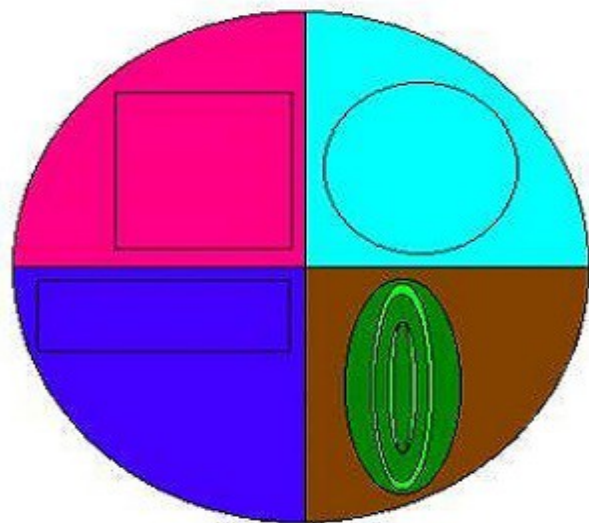


CRITIQUE OF POST-DIALECTICAL IDEALISM

John O'Loughlin



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CRITIQUE OF POST-DIALECTICAL IDEALISM

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CDM Philosophy

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PREFACE

Although not a critique in the strictly analytical sense, the *Critique of Post-Dialectical Idealism* is nonetheless sufficiently methodical and wide-ranging in its comprehensive treatment of a variety of interrelated subjects as to warrant serious consideration as a vehicle for the advancement, on a Social Transcendentalist basis, of post-dialectical idealism (truth) in a world too long torn between the conflicting claims of realism and materialism.

Of especial significance here are the T-like diagrammatic structures which enabled me to flesh-out, in fairly comprehensive vein, the various components of any given subject and to analyse it in relation to my overriding idealistic bias.

Subjects tackled include a theory of the connections between a given mode of attire and the most appropriate approach to sexual intercourse in relation to it, as well, more importantly, as an investigation of the relationships between natural and artificial products or technologies at both 'head' and 'bodily' levels.

John O'Loughlin, London 1991 (Revised 2022)

001 – 050

001. To a person rooted in the old brain, with its dominating proton content, anyone who testifies to a contrary, or new-brain, bias will seem mad; for his view of life will be radically antithetical to the alpha-stemming untransvaluated integrity which accrues to the former. Indeed, so much will the new-brain person differ from his old-brain rival ... that what is truth to the one will seem like nonsense to the other, and *vice versa*. For the electron preponderance of the new brain or, for that matter, of the superconscious mind, will encourage a positive, omega-orientated integrity which has the effect of countering or negating everything the alpha-stemming old-brain person stands for, whether in politics, religion, science, art, society, sex, or whatever. What is good for the old-brain person will be bad to the new-brain one, and, conversely, what is bad for the old-brain person will be good to the new-brain one. There will be a kind of Father/Holy Spirit division between them which renders mutual understanding all but impossible. Either the new-brain person vanquishes his old-brain opponent or the latter will vanquish him. For neither of them can coexist on equal, mutually respectful terms – at least not in an age or society which is tending towards the omega 'Kingdom of

Heaven' on earth. Only in the world (of relative values) can alpha and omega coexist, albeit on relative rather than absolute terms, like the House of Lords with the House of Commons in Britain, where the Tory peers of the one would correspond to 'alpha' and the Labour MPs of the other to 'omega', with Labour peers corresponding to omega-in-the-alpha (like electrons in the old brain), and Tory MPs to alpha-in-the-omega (like protons in the new brain).

002. Because knowledge has to do with memory and retention, we can argue that it is more a factor of the proton side of the atom than of the electron side, since protons retain electrons and thus have an inherently retentive tendency which doubtless applies just as much to the mental universe as to the physical one. Thus knowledge and memory can be regarded as inherently alpha stemming, in contrast, I would argue, to imagination and faith, both of which are more inherently omega orientated on account of their association with the electron side of the atom, the side which, whether found in the old brain or in the new one, reflects such a centripetal orientation. One could therefore say that whereas knowledge and memory are *objective* qualities, imagination and faith are *subjective* qualities, the former conservative and the latter progressive – alpha and omega qualities which coexist, in atomic life, as polar opposites. Memory is recollection of knowledge, of whatever sort, whereas faith is trust

in imagination, particularly the idealistic imagination we associate with the Divine. For just as there can be no memory where there is no knowledge, so it would be impossible to have faith without imagination, since imagination pioneers the way forward, and if we are to follow it we require faith.

003. But there are two kinds of imagination, just as there are two kinds of knowledge (not to mention faith and memory), and we may define them broadly in terms of natural imagination (or faith) and artificial imagination (or superfaith), and whereas the one pertains to the subordinate electron content of the old brain, the other would seem to pertain to the preponderant electron content of the new brain, thereby enabling us to speak, once again, of an omega-in-the-alpha/omega division, as between, say, Christianity and Transcendentalism, or Christ and the Second Coming. Natural imagination is weaker than artificial imagination, and if it requires faith, then we can certainly maintain that its omega counterpart will require superfaith, as, for example, in regard to the concept of post-human life forms, as developed by me in successive books via a series of imaginative projections. By contrast, however, natural knowledge is stronger than artificial knowledge, or knowledge accruing to the subordinate proton content of the new brain, because it pertains to the dominating proton content of the old brain, like an autocratic monarch vis-à-

vis a democratic president, and can thus be identified with alpha as opposed to alpha-in-the-omega. Natural memory is also stronger than artificial memory, at least in people accustomed to an old-brain, alpha-stemming bias, for whom natural knowledge prevails over natural imagination, or knowledge of natural things over natural imaginings. But if imagination and faith are unlikely to get the better of knowledge and memory in the old brain, this is not so of the new brain where, even in a knowledgeable age, imagination will be straining at the leash, so to speak, and preparing itself to gain the ascendancy over knowledge in the interests of universal salvation, achieved through an unequivocally omega-orientated superfaith. Only when idealism gets the better of realism will the 'Kingdom of Heaven' come to pass ... as messianic leaders supersede democratic presidents, and 'Civilization', in the Spenglerian sense of that term, is eclipsed by 'Second Religiousness'. For artificial knowledge is not enough; there must be artificial imagination, before a true transvaluation comes to pass.

004. Thus to recapitulate briefly: knowledge and imagination are alpha and omega antagonists, with monarchs and presidents on the one side, that of a proton bias, and popes and messianic leaders on the other, that of an electron bias, and whereas monarchs, corresponding to naturalism, are alpha, and presidents, corresponding to realism, alpha-in-

the-omega, popes, corresponding to materialism (in the water-derived cultural sense), are omega-in-the-alpha, and messianic leaders, corresponding to idealism, alpha. Just as the monarchical 'Historyless Chaos' was effectively eclipsed by papal 'Culture', so in due course will the presidential 'Civilization' be eclipsed by messianic 'Second Religiousness', as artificial imagination triumphs over artificial knowledge in the name of spiritual salvation. I have customarily used the terms 'natural' and 'artificial', but such terms as 'irrational' and 'rational' would suffice just as well in order to describe the difference between, say, knowledge in the old brain and knowledge in the new one, not to mention old-brain imagination and its new-brain counterpart. For whereas the one is conditioned by centrifugal criteria, whether as alpha or omega-in-the-alpha, the other is conditioned by centripetal criteria, whether as alpha-in-the-omega or omega. Presidents are relatively rational, or constitutional, when compared with autocratic monarchs, whereas popes are relatively irrational, or unconstitutional (infallible), compared to messianic leaders, of which we have not yet seen too many – Lenin and Mao notwithstanding.

005. Of course, the basic alpha/omega dichotomy we are adumbrating is not only between political and religious figures, though they are perhaps the most prominent, but is also between, say, scientists and artists. Now I fancy that whereas knowledge and

imagination are the terms which best characterize the scientist/artist distinction, memory and faith are more characteristic of the political/religious distinction, since politics, or the art of statesmanship, requires memory no less than religion requires faith, and it would be difficult to imagine the one without the other, particularly (with politics) in deeply traditional or conservative societies where, arguably, memory, institutionalized as tradition, plays a greater role than knowledge.

006. However that may be, it would seem that whereas science and art deal, through knowledge and imagination respectively, with concrete particulars, politics and religion deal, by contrast, with abstract generalities, of which the State and the Church are the two principal manifestations. Should art become abstract and general, it will be because it has subordinated itself to religious faith and thus functions as religious art. Should science become abstract and general, it will be because it has subordinated itself to political memory and thus functions as political science. Both of these paradoxical tendencies were symptomatic of twentieth-century art and science respectively, and signify a sort of quasi-idealistic redemption of the concrete and particular in the abstract and general.

007. Artificial knowledge may also be regarded in terms of information technology, and doubtless the rise of such technology in the twentieth century was

symptomatic of a shift in emphasis from natural to artificial knowledge, as we grow ever more accustomed, through a new-brain bias, to receiving information artificially ... whether via radio, television, computer, telephone, video, or whatever. But if the modern age is an age when knowledge largely takes the form of information, it is not on that account a religious age but, on the contrary, a profoundly realistic age commensurate with Spengler's 'Civilization', in which not omega but alpha predominates, whether as knowledge and science or memory and politics. The dawn of a religious age, by contrast, will require that artificial imagination and faith supersede the artificial knowledge and memory so characteristic of the contemporary West, and for this to happen the world will doubtless have to pass through a major transformation the likes of which it has never before witnessed, since omega must struggle for its right to exist and cannot expect alpha to hand that right to it on a plate, so to speak, as though alpha led to omega as a matter of historical course! The sort of artificial imagination I would equate with the highest art will only be possible through recourse to LSD and other such hallucinogenic drugs, and this 'art' will be in the service of a religious faith which embraces, in its omega-orientated intensity, the ultimate abstraction ... of positive pure spirit conceived as the goal of all religious striving.

008. Sense in which messianic leaders correspond to

positrons, or positive electrons, vis-à-vis the proletariat, who tend to reflect a more passive electron bias. Such leaders are truly moral, and they contrast with both the immoral bias of 'proton' rulers and the amoral integrity of 'neutron' representatives, or the majority of democratic politicians, of whom prime ministers are the chief exemplars. Rulers can be monarchs or presidents, though a titular as opposed to an executive president will approximate more to the amoral than to the immoral. For an executive president conforms to the category of immoral ruler, albeit in terms of new-brain rationality rather than, like an autocratic monarchy, of old-brain irrationality, and thus on a relative (alpha-in-the-omega) as opposed to an absolute (alpha) basis.

009. To my way of thinking, guitars and pianos are alike bodily instruments, the only difference being that whereas guitars are omega, either absolutely in the case of advanced electric guitars or relatively in the case of acoustic guitars, pianos are alpha, whether relatively in the case of uprights or absolutely in the case of grands. Thus we can distinguish acoustic guitars from electric guitars in terms of omega-in-the-alpha and omega, reserving for pianos a distinction between alpha-in-the-omega in the case of uprights and alpha in the case of grands. For the alpha, remember, is centrifugal, whereas the omega is centripetal. The one is broadly horizontal and the other vertical. Consequently grand pianos and

acoustic guitars may be regarded as forming an alpha/omega-in-the-alpha antithesis, as between naturalism and realism, whilst upright pianos and electric guitars may likewise be regarded as forming an alpha-in-the-omega/omega antithesis, as between materialism and idealism. The acoustic guitar is no-less compromised by the centrifugal nature of the alpha, with its horizontally-biased divergent tendencies, than the upright piano by the centripetal nature of the omega, with its vertically-biased convergent tendencies. Acoustic guitars are relatively moral in relation to electric guitars, which are absolutely moral. Upright pianos are relatively immoral in relation to grand pianos (including baby grands), which are absolutely immoral. There is all the difference in the world, which is to say as much difference as in the case of a full-sized umbrella and a waist-length hooded zipper, between grand pianos at one end of the instrumental scale and electric guitars at its other end. In fact, being absolute, such instruments tend to be mutually exclusive, in contrast to acoustic guitars and upright pianos, which approximate to a worldly and, in particular, bourgeois middle-ground compromise. For there is contiguity between alpha-in-the-omega and omega-in-the-alpha, but no contiguity between alpha and omega!

010. Doubtless we should also speak of amoral instrumental equivalents in between the immoral and moral ones, and especially in regard to the

artificial alpha/omega spectrum which stretches from upright pianos to electric guitars, since we are more familiar, these days, with the artificial than with the natural, and can readily identify middle-ground positions between uprights on the one hand and electric guitars on the other – positions, I mean, in relation to, say, electric pianos and semi-electric guitars, both of which types of instrument have 'androgynous' characteristics, if I may use such an ambiguous term, which distinguish them from the immoral and moral extremes. For if electric pianos are less centrifugal than acoustic guitars, then semi-electric guitars are less centripetal than electric guitars, the most advanced of which have nothing centrifugal, or ring-like, about them at all.

011. Because the Y-like emblem [An inverted CND sign, to which (in certain later texts) I subsequently suggested the addition of feminine and masculine symbols.] of Social Transcendentalism will be enclosed by a curvilinear band, significant of a theocratically centripetal morality, it is fitting that the emblem be displayed on a curvilinear plaque rather than on a rectilinear flag, since flags are fundamentally worldly phenomena which, as a rule, have a nationalist significance, whereas the emblem in question would be designed to convey a supranational significance appropriate to its theocratic essence. To have this emblem on a flag would amount to a contradiction in terms, since it is a refutation of nationalism and indicates an omega 'head' integrity

above and beyond all rectilinear 'bodily' norms. Thus if the ultimate emblem were to be displayed on curvilinear plastic plaques mounted on aluminium poles, it would be beyond flags and allegiances thereof – indeed, as far beyond flags as Heaven is above and beyond the world, since the omega 'Kingdom of Heaven' could not be symbolized in rectilinear form. Therefore the ideology of 'Kingdom Come' would not be interested in adding yet another flag to the vast number of flags which already exist in the world, but would require that, wherever it obtained, flags be superseded by these curvilinear plaques in indication that the head had triumphed over the body and the 'Kingdom' in question accordingly come to pass.

012. One must be careful to distinguish an alpha curvilinear approach to writing from an omega curvilinear approach to it, since whereas the former tends to be centrifugal and apparent, the latter will be centripetal and essential. By which I mean that whereas alpha 'head' writings tend to reflect a technical cycling from book to book or part to part and chapter to chapter within each book, as in the case of the most academic philosophy, Sartre's *Critique of Dialectical Reason* not excepted, omega 'head' writings will reflect a thematic cycling from subject to subject within the confines of a *single* book, thereby cycling centripetally rather than centrifugally, as with alpha 'head' writings. It is

effectively the difference between a ring and a badge, between protons and electrons, divergence and convergence, and the one mode of cycling necessarily excludes the other, since they are as far apart as alpha and omega. By contrast, worldly, or 'bodily', writings tend to proceed, as with the novel, in a rectilinear fashion ... from A to Z, or in successive chapters from a beginning to an end, with neither apparent (centrifugal) nor essential (centripetal) cycling very much in evidence. Where, however, there *are* divisions of a novel into separate books or parts, each of which begins afresh at a first chapter, as in *The Lord of the Rings* by Tolkien or both *Man of Nazareth* and *A Clockwork Orange* by Anthony Burgess, we are dealing, I believe, with decadent 'bodily' writings – writings which are neo-alpha without being genuinely 'of the head', like most traditional philosophy. (In this respect they correspond to a sort of Mosleyite order of Fascism). On the other hand, a thematic cycling within the novel context would amount to a 'bodily' intimation of omega-orientated philosophy – the ultimate 'head' writings which, eschewing apparent divisions, concentrate the reader's attention on essential cycles in the interests of a post-worldly theocratic integrity. For unless a work cycles thematically, it will not be curvilinear and centripetal but either rectilinear and neutral or – assuming a division into several books, parts, chapters, etc., – curvilinear and centrifugal, like a fascist or neo-pagan reaction to transcendental

communist liberation.

013. Fascist autocracy, liberal democracy, communist theocracy. Father, Son, and Holy Ghost of ideological distinctions, with pre-atomic (proton), atomic (proton & electron and/or neutron), and post-atomic (electron) implications, as pertaining to alpha, the world, and omega. Liberal democracy sits on a neutron fence in between the proton reaction of fascist autocracy and the electron attraction of communist theocracy – a worldly middle ground in between alpha and omega extremes.
014. Cycle books, parts, chapters, etc. (in an apparent, or centrifugal, manner) and there will be a fascist implication of neo-alpha criteria. Cycle subject-matter (in an essential, or centripetal, manner) and there will be a communist implication of omega-orientated criteria. Do neither and you have the world ... with its rectilinear, or 'bodily', indifference to curvilinear, or 'head', alternatives.
015. In relation to the internal trip ... of LSD, the external trip ... of space exploration is like a return to the alpha, a return to the Creator rather than an advancement towards the Holy Spirit, and can therefore be regarded in a negative, or immoral, light – a light, so I believe, rather more fascist than communist, insofar as stars (including planets) are the alpha roots of the Universe as opposed to its

hypothetical future culmination in positive pure spirit. To trip in the internal sense is to approach the omega; the opposite of what it means to trip externally ... through the medium of space exploration. This is not to say that Communists have no business in space, but that the stars can never be the goal of evolving humanity. Its goal, on the contrary, is salvation from the flesh. And one of the ways of achieving such a salvation is through internal trips.

016. The whole point about a skyline in architecture is that it symbolizes an alpha-stemming centrifugal state-of-affairs, which, whilst acceptable for a given period of time within an open-society context, can only be judged unacceptable, and hence as something to avoid, from a closed-society standpoint ... where not the horizontal but the vertical is what architects would wish to emphasize, in conformity with the centripetal bias of such a standpoint – one suitable to an omega-orientated age, in which skylines were taboo. Obviously, to avoid a skyline one must design buildings in such a way that they tower up at different heights from those in the immediate vicinity, like different-sized penises, and thereby refrain from creating a horizontal and, hence, centrifugal impression. An alpha-stemming person, whether male or female, will doubtless find such architectural arrangements unattractive, if not downright repugnant. But for anyone with an omega-orientated disposition, there

could be no other arrangements, if the vertical is to receive due emphasis and be respected as an integral principle in itself, independently of others and with a view to the advancement of a centripetally-biased state-of-(architectural)-affairs.

017. The being of philosophy is subjective being, not existence, or objective being, but the being of spiritual enlightenment. Objective being, by contrast, corresponds to the given and is a field of reality more congenial to science. In fact, objective being proclaims its physicality and has nothing metaphysical about it. It stands to subjective being as materialism to idealism, and could only be made the subject of philosophical inquiry by a bogus or degenerate philosopher like Sartre, who was really a playwright and thus a man more disposed to the given than to being. It may be that Existentialism was more a French revolt against German metaphysics, including Jaspers, than a symptom of Western decadence or a brazen attempt to accommodate philosophy to a materialistic age or, in Sartre's case, society. Probably it was a combination of all three. Yet if philosophy is not to languish beneath the shadow of French Existentialism, it must proclaim itself afresh as the one true intellectual light which shines in the name of subjective being and the future salvation of humanity from the world, including the world of physical existence, or objective being. For philosophy should not dilute itself with either

dramatic or scientific concerns, but must proceed on its self-appointed course towards total enlightenment.

018. As stupid for literature to become poetic as for philosophy to become dramatic, that is to say, for subjective doing (the becoming) to seek an accommodation with objective doing ('doing' as I have hitherto defined it, as, for example, in *Elemental Spectra*, my previous book). Either the literature in question is decadent or it's really no literature at all but poetry in disguise – a sort of poetic prose which seeks to mystify rather than to entertain or, more correctly, to entertain *through* mystification. Subjective doing should go its own way as alpha-in-the-omega and leave poetry to those for whom the objective doing of alpha is the creative norm, that is to say, to poets-proper. Literature does not enhance itself through poetry but only through philosophy, where, paradoxically, it seeks to entertain through enlightenment, as with Aldous Huxley.

019. The objective doing (action) of my walking across the room. The objective being (existence) of my sitting still in a chair. The subjective doing of my thought processes. The subjective being of my consciousness. Alpha/omega-in-the-alpha/alpha-in-the-omega/omega. I act, I exist, I think, I am.

020. A Protestant can have no true sense of the Second

Coming because, in adhering to a neutron mode of Christianity, he will only relate to a middle-ground 'bodily' Christ who, unlike the Catholic Christ, does not oscillate between proton and electron extremes, or alpha and omega, but remains stable in a specifically worldly fashion. Such a man can only oppose or belittle the concept of a Second Coming, which corresponds to an electron bias, because true morality is beyond the sphere of his amoral neutron allegiance, being intelligible only within an oscillatory framework (though solely with regard to the electron omega as opposed to the proton alpha). Having a moral dimension, the Catholic will relate to the prospect of an electron absolute, a Second Coming who, in his unequivocally transcendental integrity, will correspond to the post-Resurrectional Christ rather than to a Christ who is both alpha and omega by turns within the necessarily relative and ambiguous context of (dualistic) Christianity.

021. Like Protestantism, liberal democracy sits on a neutron fence in between the proton reactions of fascist autocracy and the electron attractions of communist theocracy – a worldly middle ground in between alpha and omega extremes.

022. If one is to distinguish between objective being, subjective being, and being-in-itself, as Jaspers does, then one should also distinguish between objective doing, subjective doing, and, for want of a better term, doing-outside-itself, since otherwise

one may give the impression that being-in-itself comes between objective being and subjective being as a sort of neutron middle ground corresponding to basic consciousness, when, in point of fact, objective being and subjective being do not form an antithesis on the basis of an alpha/omega distinction but are parallel omega postulates – the one as omega-in-the-alpha and the other as omega *per se*. Thus if being-in-itself comes in-between anything at all, it will be in between subjective doing on the one hand and subjective being on the other, as a positive amoral postulate in between immoral and moral extremes. Likewise doing-outside-itself can be regarded as a negative amoral postulate in between objective doing and objective being, which is to say, immoral alpha and a (relatively) moral omega-in-the-alpha, however we choose to identify this doing-outside-itself: presumably as intestinal action or possibly even the processes of digestion. Thus an omega-orientated mode of amorality in the case of being-in-itself, an alpha-stemming mode of amorality in the case of doing-outside-itself. The subjective conditioning a centripetal and, hence, being-orientated tendency; the objective, by contrast, conditioning a centrifugal and, hence, doing-orientated one – as germane to moral and immoral attributes.

023. Certainly I have no hesitation in equating doing with protons and being with electrons, though the

distinction between objective and subjective, which is centrifugal and centripetal respectively, would seem to entail an additional consideration ... of particle and wavicle options which, taken in conjunction with doing and being, will allow for a further distinction between, say, the proton-particle bias of objective doing and the proton-wavicle bias of subjective doing on the one hand, and the electron-particle bias of objective being and the electron-wavicle bias of subjective being on the other, with doing-outside-itself and being-in-itself corresponding to particle-neutron and to wavicle-neutron middle grounds vis-à-vis the objective and subjective polarities respectively. If consciousness corresponds, in its positive neutrality, to being-in-itself, then thought must correspond to subjective doing and feelings, by contrast, to subjective being. If instinctive action corresponds, in its negative neutrality, to doing-outside-itself, then calculated action must correspond to objective doing, and existence, by contrast, to objective being.

024. Yet one must, of course, distinguish between the alpha and omega, or negative and positive, poles of each mode of doing and being, whether objective or subjective. There is a positive objective doing no less than a negative objective doing, a positive subjective doing no less than a negative subjective doing, and so on ... with regard to each category of doing and being. Feelings can be negative or positive, thoughts likewise, and we can no more

subsume all feelings under an electron-wavicle bias than ... all thoughts under a proton-wavicle one, even if the majority of thoughts and feelings *can* be so subsumed or, at any rate, those which are most characteristic of a true subjective doing or being, as the case may be.

025. Rather than saying, with Descartes: 'I think, therefore I am', we should say: 'I am, therefore I think', since without subjective being, there could be no subjective doing. Likewise we should not say, *à la* Descartes: 'I act, therefore I exist', but,