

**FREEDOM
AND
DETERMINISM –
The Gender Agenda**

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FREEDOM AND DETERMINISM

The Gender Agenda

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CDM Philosophy

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PREFACE

Building on the structural comprehensiveness achieved in *The Myth of Equality* (2001), this volume of aphoristic philosophy returns us to the concept of the so-called Triadic Beyond, and explains the distinction, hitherto unstressed, between primary and secondary forms of both salvation and damnation, according to denominational predisposition and gender affiliation, within the subdivisions of any given tier.

It also builds upon the dichotomy between nature and psyche in both sensuality and sensibility to explain, in greater detail, why either nature conditions psyche or, more sensibly, psyche conditions nature. Of course, the author openly acknowledges the extent to which gender factors-in to the distinction between free nature and free psyche, but suggests that, through environmental progress, we have the ability to change the relationship of the one to the other in the interests of a more sensible outcome.

Finally, he reaffirms his opposition to religious affiliations based on psychic determinism (binding) and argues in favour of the environmental justification for an ultimate religious manifestation, within the triadic framework alluded to above, of psychic freedom, simultaneously restating the terms and means by which this may officially be brought to pass.

John O'Loughlin, London 2001 (Revised 2022)

CYCLES 1 – 5

Cycle One

01. The reader familiar with my theories of 'Kingdom Come', in which a Triadic Beyond would be served by an administrative aside commensurate with the bearing of 'crimes and/or sins of the world' in the interests of the people's, or of a particular electorate's democratically expressed deliverance from such 'crimes and/or sins of the world' to the 'punishments and/or graces of the otherworldly 'Kingdom' in question via a majority mandate for what has been called religious sovereignty – the reader familiar, I say, with these and related theories would know that denominational affiliation predestined one to a specific tier of the said Beyond on the basis of either rising or falling diagonally according, in a more general sense, to gender, i.e. the elemental correspondence of one's denomination and its predilection, in consequence, for either objective (female) or subjective (male) attitudes to life.
02. In short, entitlement to deliverance from the sensual integrities of either inverted or vertical triangles, the former Protestant and the latter Catholic, the one phenomenal and the other noumenal, hinges upon a desire, democratically expressed, for religious

sovereignty and the concomitant acceptance of an officially upheld sensible alternative in which not female criteria, as at present, but male criteria were uppermost, and therefore of paramount significance in relation to a type of society centred on moral forms of both culture and race on the one hand, that of the noumenal 'above', and civilization and generation on the other hand, that of the phenomenal 'below'.

03. Hence movement towards the sensible alternatives to the sensual present, in which Unchristian structures tend to prevail in all too 'once-born' fashion, requires of the 'chosen peoples', or those whom I have considered worthy of and entitled to such moral alternatives to the largely immoral present (which as the reader may recall applies, in particular, to both Irish and non-Irish Gaels within the wider context of the British Isles), the outcome, wherever the requisite preconditions have been set in place, of a majority mandate for religious sovereignty, and the abandonment of those mundane sovereignties, including the political, which have been broadly classified as pertaining to the sensual realm of 'crimes and/or sins of the world', the very existence of which precludes that sensible alternatives from coming properly and fully to pass, whether in relation to the wisdom of grace or to the goodness of punishment.
04. Until such time as the chosen electorates vote for

religious sovereignty, and in sufficient numbers as to guarantee a majority mandate, they will continue to be dominated and characterized by the evil of crime and the folly of sin, and therefore remain short of the possibility of deliverance from such sensual realities to their sensible counterparts in 'Kingdom Come', where not crime and sin but punishment and grace would be the presiding norms or, at the very least, official ideals to be institutionally underpinned and maintained not only on a basis of generation and civilization, as in the Christian and in particular Catholic past, but also, and more importantly, on a basis, quite unique to the West, of race and culture, as especially germane, so I teach, to the administrative aside and top tier of the Triadic Beyond, and therefore to people of, by and large, Catholic descent.

05. For it is Catholics who pertain to the vertical triangularity of time and space, which is a noumenal reality, and Protestants, by contrast, whose position lies firmly within the inverted triangularity of volume and mass, the phenomenal counterpart to the above, where not eyes and ears (together with a certain manifestation of the heart), but tongue and phallus are the presiding organs of not-self sensuality, and where the overall 'once-born' reality strikes me as being rather more heathenistic than paganistic in its lower-class integrity.
06. Be that as it may, movement from sensuality to

sensibility is either diagonally up, within the male contexts of vegetative and airy subjectivity, commensurate with physics and metaphysics, or diagonally down, within the female contexts of watery and fiery objectivity, commensurate with chemistry and metachemistry, so that one climbs diagonally either from mass to volume, phallus to brain, in vegetative subjectivity or from time to space, ears to lungs, in airy subjectivity, but falls diagonally either from volume to mass, tongue to womb, in watery objectivity or from space to time, eyes to heart, in fiery objectivity.

07. One is either saved, in short, as a male from an under-plane position in sensuality to an over-plane position in sensibility, or damned as a female from an over-plane position in sensuality to an under-plane position in sensibility, and this whether in relation to the phenomenal axes of mass and volume or to the noumenal axes of time and space.
08. Therefore one's salvation as a male can be either relative or absolute, phenomenal or noumenal, and one's damnation as a female likewise. One can be either saved from generation to civilization in the relative case or from race to culture in the absolute case, whereas on the other – and female – side of the gender fence one can be either damned from civilization to generation in the relative case or from culture to race in the absolute case.

09. Therefore he who rises from phallus to brain in the vegetative subjectivity of mass–volume, which is physical, does so from generation to civilization and is only saved on relative terms, whereas he who rises from ears to lungs in the airy subjectivity of time–space, which is metaphysical, does so from race to culture and is accordingly saved on absolute terms, the terms of a noumenal as opposed to a phenomenal sensibility.
10. Contrariwise she who falls from tongue to womb in the watery objectivity of volume–mass, which is chemical, does so from civilization to generation and is only damned on relative terms, whereas she who falls from eyes to heart in the fiery objectivity of space–time, which is metachemical, does so from culture to race and is accordingly damned on absolute terms, the terms, once again, of a noumenal as opposed to a phenomenal sensibility.
11. Therefore no less than grace (like sin) can be relative or absolute, manly or godly, so can punishment (like crime) be relative or absolute, womanly or devilish, and the two alternative contexts should never be confounded! For men and gods are no more equal, or equivalent, than women and devils, even though, strictly speaking, both the former options are male and both the latter options female.
12. There is accordingly a predestination of some for phenomenal orders of deliverance and of others for

noumenal orders of deliverance, whether in terms of salvation or damnation, and one might say that the sensuality from which one is being or seeking deliverance in each case is either less or more of the world, or is even underworldly or overworldly, as the phenomenal/noumenal case may be.

13. Clearly those who are entitled to salvation or damnation as Protestants would not, coming from an inverted triangle affiliated to mass and volume, be earmarked for the same tiers of the Triadic Beyond as their Catholic counterparts, whose triangular affiliation (in the decadence of Catholicism) is rather more to time and space, with the former divisible between the sensuality of the Eternal Father, correlating with the ears, and the sensibility of the Sacred Heart of the Risen Christ, correlating with the heart in what I regard as a molecular wavicle – and therefore economic – subdivision of sensible fundamentalism, and the latter (space) having reference to the sensuality of the Risen Virgin, correlating with the eyes.
14. Therefore Protestants are no less predestined for the lower, i.e. bottom and middle, tiers of the Triadic Beyond than Catholics for the higher, i.e. administrative aside and top tier of the Beyond in question. At any rate, this must be generally true, although I don't believe that the majority of Catholic females would necessarily have to resign themselves to an administrative post in 'Kingdom Come' or,

indeed, that such administration should be conducted exclusively and literally by females, even though the status of the administrative aside as a metachemical reality having reference to a specific manifestation (elemental wavicle) of fundamentalist sensibility would indubitably be more suited to females of a certain stamp in view of its female nature.

15. That said, however, there are other factors which could determine the exact composition of the administrative aside, including the role and status of, for instance, Jehovah Witnesses, about whom more anon, and the requirement of a fairly broad-based and representative body that, also drawn from certain Protestant traditions, would warrant general support and win the confidence of people from both of the mainstream Christian traditions.

16. Thus we come, by degrees, to the composition – projected in anticipation – of the Triadic Beyond, with the predestined entitlement of Anglicans to rise diagonally from the phallic base of the inverted triangularity of so-called Protestant solidarity to the cerebral middle tier of the Beyond in question, as from mass to volume, in what would amount to a relative salvation, and for their Nonconformist counterparts to fall diagonally – as, incidentally, Baptists do when they elect to have themselves baptized in what always seemed to this writer to be a womb-like trough heralding and signifying a sort of proto-Marian damnation – from the forked tongue

apex of the inverted triangle to the womb-like bottom tier, as from volume to mass, in what would amount to a relative damnation.

17. Similarly, there would be a predestined entitlement of Catholics, or the majority of Catholics, to rise diagonally from that lower corner of the perpendicular triangle corresponding to the ears, and hence the Eternal Father, to the top tier of the Triadic Beyond, as from time to space, in what would amount to an absolute salvation, and for both hard-line adherents of the Risen Virgin, corresponding to the eyes, and the majority of Jehovah Witnesses to fall diagonally from the eye-based apex of the triangle in question to a manifestation of the heart lying just beyond that applicable to the Sacred Heart of the Risen Christ in what should be an unequivocally religious subdivision of sensible fundamentalism appropriate to the administrative aside to the Triadic Beyond, and therefore to fall as from space to time, in what would effectively amount to an absolute damnation.

Cycle Two

01. I have long maintained that the Triadic Beyond would not just be a three-tier structure of religious

praxis, or devotion, but also subdivisible on each tier on a three-way basis, so as to permit of sexual segregation between males and females on the one hand, and to enable males to be divided, relative to a subjective bent, between intellectual and emotional, or soulful, approaches to their particular elemental take, depending on the tier, to the practice of religious sovereignty under what has been called the ideological philosophy of Social Transcendentalism, the religious basis, in short, of 'Kingdom Come'.

02. Thus not only would there be a chemical subdivision, appropriate to females, on each tier of the Triadic Beyond but also physical and metaphysical subdivisions appropriate, by contrast, to males, and this irrespective of whether in relation to the nonconformist, humanist, or transcendentalist forms of Social Transcendentalism that, broadly, would characterize each of the tiers as one ascended from the wateriness of mass to the airiness of space via the vegetativeness of volume within sensible parameters. The only factor excluded from the Triadic Beyond, and thus from religious praxis at any level, would be the fieriness of time, which, being outside of Eternity, would pertain to the administrative aside as an expression of metachemical sensibility specifically earmarked, as a mode of progressive fundamentalism, to the service of the Beyond in question.

03. Now we have argued that for 'Kingdom Come' to

actually come to pass on this basis – quite apart from the wider political implications of a Gaelic federation of, for instance, Ireland, Scotland, Wales, and the Isle of Man, or something to that effect – there would have to be a majority mandate for religious sovereignty and an end, in consequence, to the criminal and sinful sovereignties – and freedoms – of the democratic present.

04. For the outcome of such a majority mandate by the relevant electorate or electorates would be the overcoming of the world and the institutional establishment, in its place, of those aspects of the otherworldly 'Kingdom' which we have identified with the Triadic Beyond and its administrative aside, where not crime and sin but grace and punishment would be the prevailing norms, if not permanently throughout society initially, then certainly within the framework of Social Transcendentalism's institutionally upheld commitment to specific religious devotions. For ideals are all very well in theory, but in practice you have to allow for human weaknesses and limitations, including a