

INSANE BUT NOT MAD



John O'Loughlin



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CDM Philosophy

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Biographical Footnote

PREFACE

All the titles in this collection of revised and reformatted weblogs were originally hosted by a number of blog sites, including, most especially, Wordpress.com, and date from 2011. As usual I have been careful to ensure that the original chronology of weblogs has been, so far as possible, replicated, so that one can proceed through the material with a growing sense of continuity and even thematic enhancement, two crucial advantages of book publication over what may often appear to be the disjunctive if not chronologically unrelated nature of blogging.

Even so, I have usually tended to approach weblogs from a standpoint centred in my metaphysically-orientated philosophy of Social Transcendentalism and intended, so far as possible, to achieve some kind of thematic continuity in spite of the formal limitations of blogging, and I believe that, here as in previous such compilations, I have largely succeeded in producing a body of work that not only adds up, but also seems quite interrelated and even cohesive, partly, I suspect, because few of my weblogs were ever written *in situ* but usually derive from prior notes which I was then able to copy-in and upgrade or 'beef up', preparatory to downloading them to a local file which would subsequently serve as the basis, following revision, for a new eBook and/or paperback.

Hopefully, this book is as good as if not better than each of the previous such texts, and it should go some way to putting the finishing touches to my overall philosophy and prove, moreover, that a man who claims to be insane is not necessarily also mad.

John O'Loughlin, London, 2011 (Revised 2022)

WEBLOGS 1 – 10

THE PHILOSOPHER OF TRUTH

The danger with taking ego too seriously in metaphysics is that it can become detached from the Soul to a degree whereby it ceases to serve (or reflect) Truth and becomes merely knowledgeable, sinking to the level of physics and the ‘forbidden tree of knowledge’, wherein soul is subordinated (as pleasure) to the Ego, which is less philosophical than philological and therefore more disposed to the pleasures of theology than to the joys of theosophy, the joys that come from being at one with the Soul.

The philosopher of Truth will not be ‘king of philosophy’ for long if he abandons metaphysics for physics and descends into the mundane realm of mere knowledge, where not Heaven but Man is if not exactly ‘king’ then at any rate ‘governor’. If the ‘Philosopher King’ is to remain godly or, at least, pro-God, it will be because he defers to the supremacy of the Soul, and hence Heaven, in the construction – always loosely formal – of his philosophy, that truthful (faithful) mirror, so to speak, of the Soul’s inner *Being* (joy).

RELATIONSHIP OF THE GREAT PHILOSOPHICAL WRITER TO THE WORLD

The great writer, artist, philosopher ... who is in the world but not of it – celibate, solitary, non-familial, capable of Messianic insight and – who knows? – resolve. Someone who, in his self-determined aloofness from the world and its social obligations and/or limitations, is really against it, a kind of enemy of the world and, for that very reason, a friend of otherworldly possibilities, of Heaven and godliness (in relation to Heaven) as an approximation to the form of Heaven, to heavenly soul (joy) perceived, as it were, from outside, as proof of its metaphysical existence from a strictly male standpoint – like a close-lipped smile, the godly proof of heavenly *being* (joy) which both precedes and defines it. Impossible to conceive of such a universal condition existing in any but the highest (male) mind, whether now or in the (cyborgistic) future, when metaphysics will attain to perfect universality without hindrance from female or, indeed, any other distractions.

'THINGFUL' DEITIES OF THE COMMON MAN

None of those males who succumb to the beauty of females, who marry and beget children, have a right to speak out against the idols of their church, or indeed to

deride the Creator-equivalent star in back of them; for such images of the deities they worship simply reflect their own limitations as average men. Only a 'philosopher king', aloof from the world like Schopenhauer and Nietzsche, has the right, granted by his celibacy and non-familial solitude, to oppose 'thingful' deities from his vantage point in metaphysical sensibility, even if he knows, in his heart of hearts, that they remain – and will continue to remain until 'Kingdom Come' – relevant to the common woman-orientated man.

Of course, the above would have more reference to Catholics than to Protestants who, at least in the case of Puritans, tend to eschew images or carvings or statues in favour of the 'Word of God', with reference in particular to the New Testament. But even they have never managed to completely dissociate themselves from what exists 'in back' as 'Creator' or 'Father' or 'God', and are thus beholden, even if more via Anglicans, to the root star-like concreteness, so to speak, of Christianity as an extrapolation from Judaism.

THE BARBAROUS PRESSURES ON DECLINING CIVILIZATION

A civilization in decline loses its core values and becomes amorphous, where virtually anything and everything goes, partly in consequence of the sensuous

barbarism which overlaps with and increasingly conditions it, so that it becomes a kind of distorted image of the prevailing ethos – nihilistic and anarchic, secular and feminist, barbarous and philistine, materialist and crudely fundamentalist – to which it is, perforce, subjected, even granted the part played by its own want of religious conviction and declining self-esteem. In that respect, the juxtaposition of decadent bourgeois Western civilization and the vigorous global barbarism which normally wears a proletarian mask makes for precisely that selfsame situation in the modern world, with female ‘priests’, i.e. vicars, ministers, etc., of the protestant churches, falling short of the outright feminism of their secular counterparts in the global sphere, but nonetheless a product, in no small part, of their influence and, more to the point, the constant barbarous pressures afflicting Western civilization from beyond.

THOUGHTS ON MAN AND WOMAN

Women have only a very limited (usually sex-orientated) understanding of men.

Man is man and woman ... a kind of two-legged animal.

A world in the stranglehold of women and kids ...
frightful!

Man could be more than what he is if he weren't held
back by woman.

Strictly speaking, women are the primary sex and men
their secondary dupes.

Life is fundamentally all about reproduction, which is a
female prerogative.

The 'God' that created Adam in His own image couldn't,
surely, have turned around and also created Eve!

Biblical claptrap notwithstanding, women are anterior,
not posterior, to men, as I am sure John Cowper Powys,
who referred to them as that 'older race than men', would
agree.

All men are 'sons of women', not of God, or what they
call God, meaning 'Devil the Mother' hyped as 'God the
Father', as the 'best of a bad job' starting-point of