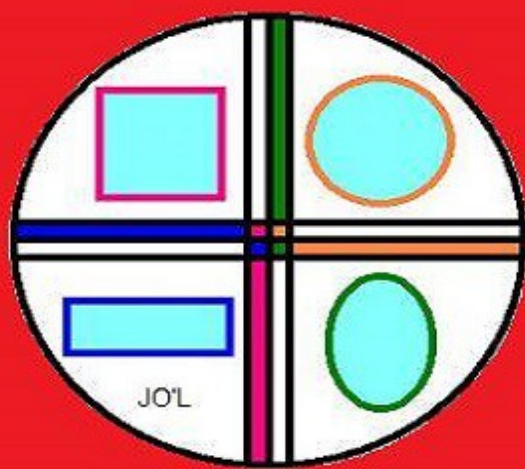


# JUDGEMENTAL AFTERTHOUGHTS

## As Testamentary Evidence Of A Free Genius

JOHN O'LOUGHLIN



# **JUDGEMENTAL AFTERTHOUGHTS**

As Testamentary Evidence of a Free Genius

By

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Of Centretruths Digital Media

CDM Philosophy

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# CONTENTS

## PREFACE

001 – 025

026 – 050

051 – 075

076 – 100

101 – 125

126 – 128

## BIOGRAPHICAL FOOTNOTE

## PREFACE

*Judgemental Afterthoughts* brings to a 'judgemental' head a loose quartet of aphoristic books beginning with *The Free Testament* (2003), and has been subtitled 'As Testamentary Evidence of a Free Genius', since it rather departs from the terminological bounds set by the aforementioned book, not to mention the two intervening ones, *Revelationary Afterthoughts* (2003) and *Revolutionary Afterthoughts* (2003–4), as it explores, in some detail, the use and applicability of common slang and verb-noun expletives from a comprehensively exacting philosophical standpoint, with many interesting and novel conclusions, some of which might well contribute towards undermining the mindless alacrity with which certain commonplace persons go about denigrating others in what can only be described as carnally reductionist terms!

Therefore I have, in a sense, 'judged' such verb-noun expletives from the standpoint of a comprehensive critique, however irrational or reductionist their common usage may be, and, I trust, brought some logical sense to bear on them, thereby removing such words from the pit of vulgar or obscene slang in which they tend, with unthinking people, to languish and fester.

But that is not all I have done in this highly demanding book; for the reader will soon discern that I have a gift for parables and metaphorical irony which should shed some

light on recent history and the contemporary political scene most especially, thereby preparing the ground for progressive, radical change in the decades and, I guess, centuries to come.

Finally, I have returned to one of my favourite subjects, which might be described as the ideological or ontological understanding of literature in respect of its four principal branches, viz. drama, poetry, prose, and philosophy, and have, with the assistance of my customary elemental and axial theories (here brought to a veritable apotheosis!), endeavoured to shed some light on their differences, on both gender and class terms, thereby indicating the path which leads not only to the understanding of literature in a deeper and wider sense but, hopefully, to its eventual overcoming on the most synthetically artificial basis, with especial reference to philosophy of an utmost truth-orientated order which, with me, attains, it would seem, to an all-time peak of metaphysical perfection that should suffice to expose the poetic half-truths and perhaps, indirectly, see off the dramatic lies and prosaic half-lies in the difficult but interesting times ahead.

John O'Loughlin, London 2004 (Revised 2022)

## 001 – 025

001. People swear for a variety of reasons, not least frustration and anger. But also, it has to be said, from malice, from envy, desperation, ignorance, fear, surprise, emptiness, habit, and even a sense of irony or with levity, as when someone is jocularly dismissed as an 'old cunt' or a 'young prick'.
002. More frequent these days, however, is the use of verb-noun combinations of denigratory epithets, as in that 'fuck\*\*\* cunt' and that 'fuck\*\*\* arsehole', or words to that belittling effect. Few if any such descriptions would stand up to logical scrutiny, and probably even fewer of them are used with any degree of accuracy or justification, despite the constant repetition of the same terms of abuse over and over again by persons anxious to convince themselves, if no-one else, that if they only say something enough times it will correspond to reality and prove true.
003. Rarely does life work out so simply, and the most common denigratory expression of them all, viz. 'fuck\*\*\* cunt', used only too often in England and even throughout the British Isles, is probably the least credible or accurate, despite its almost universal standing with a certain class of, in particular, English male.

004. At this juncture I wish to bring my own philosophy back into the frame and, with the assistance of its exacting comprehensiveness in relation to the two inter-class axes which have been characterized, in previous texts, as ascending in church-hegemonic and state-subordinate terms from anti-physics and chemistry to metaphysics and anti-metachemistry, and as descending in state-hegemonic and church-subordinate terms from metachemistry and anti-metaphysics to anti-chemistry and physics, try to come up with denigratory epithets like the above which will fit-in to the overall pattern of axial components and, if not exactly enhance my philosophy, at least prove, once and for all, how shallow and misguided the use of such epithets generally are when used, as is almost invariably the case, by persons of little or no philosophical acumen or insight.
005. For the common man normally uses such denigratory expressions instinctively and impulsively, not with rational forethought, and therefore more usually without rhyme or reason but simply out of pique and frustration or even, no less excusably, sheer habit.
006. Besides the aforementioned 'cunt' and 'prick' there are also, it must be said, two upper-class, or noumenal, epithets which need to be considered, no matter how less frequently employed by certain persons habitually given to swearing, and they are

'jerk' and 'bum', this latter approximately equivalent, I believe, to 'arsehole', not to mention the rather more Americanized 'asshole'.

007. Likewise, besides the rather overworked 'fucking', used in conjunction, more usually, with 'cunt', there are three other verbal expletives which need to be considered in the interests of a more elementally comprehensive representation of such slang, and they are 'sucking' in respect of the female side of lower-class, or phenomenal, life, and 'frigging' and 'snogging' in respect of their upper-class, or noumenal, counterparts; for things are only 'fucking' in the world of masculine criteria, and although we can anticipate a partiality towards the use of such an expletive on the part of males of a certain temperamental or social bias, it would not be a profound philosopher who was prepared to believe that everything could be explained or, rather, castigated in terms of 'fucking', whether in relation to 'cunts' or to anyone or anything else.

008. Clearly there is more to life than 'fucking', just as there are more people in life than just 'cunts', whatever the over-partial might have to say, and since we have already established the existence not only of 'pricks' but also of 'jerks' and 'bums', it behoves us to allow, no matter how impartially, for the possibility of 'sucking' as well as both 'frigging' and 'snogging', since these terms, together with the rather more prevalent one noted above, have, it



seems to me, a bearing on freedom on one of four elemental bases – the fiery basis of 'frigging\*\*\* jerks', who are somatically free in metachemistry; the watery basis of 'sucking\*\*\* cunts', who are somatically free in chemistry; the vegetative, or earthy, basis of 'fucking\*\*\* pricks', who are psychically free in physics; and the airy basis of 'snogging\*\*\* bums', who are psychically free in metaphysics.

009. Clearly if the 'jerk' is fiery, then his or, more correctly, her freedom, which is noumenally somatic, will be of a 'frigging' order commensurate with metachemical soma; likewise if the 'cunt' is watery, then her freedom, which is phenomenally somatic, will be of a 'sucking' order commensurate with chemical soma; similarly, if the 'prick' is vegetative, then his freedom, which is phenomenally psychic, will be of a 'fucking' order commensurate with physical psyche; finally, if the 'bum' is airy, then his freedom, which is noumenally psychic, will be of a 'snogging' order commensurate with metaphysical psyche.
010. As the reader will see, I am doing my best to bring order to bear on such terms and to give them a basis, no matter how seemingly rational, in some element which is both the source of a verbal tendency correlative with that element and the sort of thing to expect from a person whom one might wish, for whatever reason, to identify with that element, be it fiery, watery, vegetative (earthy), or airy.

011. Well, I am as convinced, as anyone can be, that not only do 'frigging' and 'jerks' go together as manifestations of metachemical sensuality, of noumenal objectivity, but that 'sucking' and 'cunts' go together as manifestations of chemical sensuality, of phenomenal objectivity, as, across the other side of the gender fence, do 'fucking' and 'pricks' as manifestations of physical sensibility, of phenomenal subjectivity, and 'snogging' and 'bums' as manifestations of metaphysical sensibility, of noumenal subjectivity. Therefore we may logically equate the concept of 'frig\*\*\* jerk' with metachemistry, the concept of 'suck\*\*\* cunt' with chemistry, the concept of 'fuck\*\*\* prick' with physics, and the concept of 'snogg\*\*\* bum' with metaphysics.

012. So far so good! What all this does *not* tell us about is the likelihood, logically speaking, of other terms for the anti-metaphysical complement, strictly subordinate, to metachemistry, which may well be 'anti-snogg\*\*\* anti-bum', or about the anti-physical complement, subversively subordinate in respect of an overall metaphysical hegemony, to chemistry, which may well be 'anti-fuck\*\*\* anti-prick', or about the anti-chemical complement, subversively subordinate in respect of an overall metachemical hegemony, to physics, which may well be 'anti-suck\*\*\* anti-cunt', or about the anti-metachemical complement, strictly subordinate, to metaphysics,

which may well be 'anti-frigg\*\*\* anti-jerk'.

013. So now we are beginning to see how much more complex and manifold such denigratory epithets can logically be inferred to be if we take into account the full-gamut of elemental options on both a sensual and a sensible basis, whether in relation to male or female, upper- or lower-class, free or bound options in both psyche and soma.
014. For if 'frigging' is to be equated with metachemically somatic freedom for 'jerks', then it behoves us to bear in mind not only the possibility of 'anti-snogging' having special applicability to their anti-metaphysical subordinate complements, whom we have described as 'anti-bums', but to consider the actual somatic/psychic distinction which exists for both 'jerks' and 'anti-bums' alike, a distinction between free soma and bound psyche in which metachemical free soma is primary and anti-metaphysical free soma secondary, while metachemical bound psyche is subordinate on primary terms to metachemical free soma and anti-metaphysical bound psyche subordinate on secondary terms to anti-metaphysical free soma.
015. Therefore not just, as one might at first have thought, a distinction in noumenal sensuality between 'frigging\*\*\* jerks' and 'anti-snogging\*\*\* anti-bums', the metachemically free somatic and the anti-metaphysically bound psychic, in accordance with

female/male gender actuality, but secondary free soma in the case of the anti-metaphysical and primary bound psyche in the case of the metachemical, which rather compels us to consider the addition of such slang terms as 'frigging\*\*\* anti-bums' and 'anti-snogging\*\*\* jerks', and thus to distinguish between 'jerks' in the 'frigging' mode of metachemical free soma and in the 'anti-snogging' mode of metachemical bound psyche, the latter subordinate to the former, while simultaneously having to distinguish, where the strictly gender subordinate are concerned, between 'anti-bums' in the 'frigging' mode of anti-metaphysical free soma and in the 'anti-snogging' mode of anti-metaphysical bound psyche, the latter effectively rendered subordinate to the former under female hegemonic metachemical pressure towards free soma.

016. Clearly, the distinction between 'jerks' in the 'frigging' mode and their 'anti-snogging' counterparts would be between metachemical free soma and bound psyche, the former state hegemonic in relation to materialism, the latter church subordinate in relation to fundamentalism, whereas the distinction between 'anti-bums' in the 'frigging' mode and their 'anti-snogging' counterparts would be between anti-metaphysical free soma and bound psyche, the former state hegemonic in relation to anti-idealism, the latter church subordinate in relation to anti-transcendentalism, with materialism and anti-idealism equivalent, for 'frigging\*\*\* jerks' and

'frigg\*\*\* anti-bums', to primary and secondary manifestations of noumenally sensual state-hegemonic criteria, and fundamentalism and anti-transcendentalism equivalent, for 'anti-snogg\*\*\* jerks' and 'anti-snogg\*\*\* anti-bums', to primary and secondary manifestations of noumenally sensual church-subordinate criteria, whether the same or different people are estimated in relation to the metachemical and anti-metaphysical modes of state and church.

017. Likewise, if 'sucking' is to be equated with chemically somatic freedom for 'cunts', then it behoves us to bear in mind not only the possibility of 'anti-fucking' having special applicability to their anti-physical subordinate complements, whom we have described as 'anti-pricks', but to consider the actual somatic/psychic distinction which exists for both 'cunts' and 'anti-pricks' alike, a distinction between free soma and bound psyche in which, thanks to the anti-physical subversion of the chemical at the behest of an overall metaphysical hegemony, anti-physical bound psyche is primary and chemical bound psyche secondary, whilst anti-physical free soma is subordinate on primary terms to anti-physical bound psyche and chemical free soma subordinate on secondary terms to chemical bound psyche.
018. Therefore not just, as one might at first have thought, a distinction in phenomenal sensuality

between 'anti-fuck\*\*\* anti-pricks' and 'suck\*\*\* cunts', the anti-physically bound psychic and the chemically free somatic, in accordance with male/female gender actuality, but primary free soma in the case of the anti-physical and secondary bound psyche in the case of the chemical, which rather compels us to consider the addition of such slang terms as 'suck\*\*\* anti-pricks' and 'anti-fucking\*\*\* cunts', and thus to distinguish between 'anti-pricks' in the 'anti-fucking' mode of anti-physical bound psyche and in the 'sucking' mode of anti-physical free soma, the latter subordinate to the former, while simultaneously having to distinguish, where the subverted hegemonic are concerned, between 'cunts' in the 'anti-fucking' mode of chemical bound psyche and in the 'sucking' mode of chemical free soma, the latter effectively rendered subordinate to the former under a metaphysically-inspired male anti-physical subversive predilection towards bound psyche.

019. Clearly the distinction between 'anti-pricks' in the 'anti-fucking' mode and their 'sucking' counterparts would be between anti-physical bound psyche and free soma, the former church hegemonic in relation to anti-humanism, the latter state subordinate in relation to anti-naturalism, whereas the distinction between 'cunts' in the 'anti-fucking' mode and their 'sucking' counterparts would be between chemical bound psyche and free soma, the former church hegemonic in relation to nonconformism, the latter state subordinate in relation to realism, with anti-

humanism and nonconformism equivalent, for 'anti-fuck\*\*\* anti-pricks' and 'anti-fuck\*\*\* cunts', to primary and secondary manifestations of phenomenally sensual church-hegemonic criteria, and anti-naturalism and realism equivalent, for 'suck\*\*\* anti-pricks' and 'suck\*\*\* cunts', to primary and secondary manifestations of phenomenally sensual state-subordinate criteria, whether the same or different people are estimated in relation to the anti-physical and chemical modes of church and state.

020. Contrariwise, if 'fucking' is to be equated with physically psychic freedom for 'pricks', then it behoves us to bear in mind not only the possibility of 'anti-sucking' having special applicability to their anti-chemical subordinate complements, whom we have described as 'anti-cunts', but to consider the actual psychic/somatic distinction which exists for