

NO MAN-OEUVRE

John O'Loughlin



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On the High-Way of Truth

Philosophical Aphorisms by

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CDM Philosophy

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PREFACE

Conceived on the aphoristic basis of *Ethnic Universality* (2002), its immediate precursor, this pun-like title on 'manoeuvre' lays down the case for godly rights in relation to the development of globalization to its universal summation, and contends, with the aid of comprehensive logical structures which stretch through the Elements (in general terms) from fire and water to vegetation (earth) and air, that since godliness still hasn't attained to its representative airy manifestation there's no reason to regard such godliness as *has* and *does* obtain as the end of the religious road but, rather, to see how religion still has to develop beyond its traditional structures if God, or godkind, is to supersede and, in a sense, supplant man, or mankind, as the logical outcome of historical development and, indeed, of evolution in general.

To that end, it has been part of the duty of *No Man-Oeuvre* to debunk conventional religion, both Western and especially Eastern, in order to demonstrate that all established religions leave something to be desired from the standpoint of true universality in relation to the final development of religion, of soulful totalitarianism, on genuinely global terms.

John O'Loughlin, London 2003 (Revised 2025)

001 – 025

001. It could be said that supreme *being*, affiliated to God as the joyous condition of Heaven, proceeds from its least evolved manifestation in the metaphysically sensible aspect of the Cosmos, viz. the sphere of Saturn, or some such gaseous planet with halo-like rings, to its less (relative to least) evolved manifestation in the sensibly metaphysical aspect of mundane nature, viz. the sphere of winged seed-pods on certain tall trees, and thence, with a subjective inner twist of male hegemony, from its more (relative to most) evolved manifestation in the metaphysically sensible aspect of mankind, viz. the sphere of Transcendental Meditation, and hence of meditators, to its most evolved manifestation in the coming sensibly metaphysical aspect of the Cyborg, when some synthetically artificial equivalent of Transcendental Meditation becomes the blissful vindication of Truth in relation to 'Kingdom Come', and thus to the definitive manifestation of God.
002. For God and Heaven are two sides of the same coin, the coin of selfhood in metaphysical sensibility, whether that selfhood happens to be cosmic, mundane, human, or so sensibly post-human as to be properly cyborgistic, and it's my belief that God and Heaven evolve from their least true/joyful manifestations in the Cosmos to their most true/joyful manifestations in the Cyborg via their less (relative to least) true/joyful manifestations in nature and their more (relative to most) true/joyful manifestations in mankind.
003. There is, in all four elemental contexts of life which broadly parallel fire–water–vegetation–air, much else besides the godly – namely whatever appertains to the Devil, woman, and man, as well, in subordination to each of these, as whatever appertains to Antigod, Antiman, and Antiwoman, as well, of course, as to the Antidevil.
004. Thus there's Devil the Mother in metachemical sensuality in all four elemental contexts, from what could be called the least devolved manifestation of ugliness in the Cosmos to its most devolved manifestation in the Cyborg via its less (relative to least) and more

(relative to most) devolved manifestations in nature and mankind, coupled to which there'll, of course, be correlative manifestations of Hell in which hatred is the clear spiritual and/or emotional complement to the criminal ugliness, in primal *doing*, of Devil the Mother.

005. But there's also the Antison of Antigod in metaphysical sensuality in all four elemental contexts, from what could be called the most counter-evolved or, rather (with somatic emphasis under a female hegemony), least devolved manifestation of illusion in the Cosmos to its most devolved manifestation in the Cyborg via its less (relative to least) and more (relative to most) devolved manifestations in nature and mankind, coupled to which there'll, of course, be correlative manifestations of Antiheaven in which woe is the unholy spiritual and/or emotional complement to the sinful illusoriness, in primal *antidoing*, of the Antison of Antigod.

006. Yet there's also Woman the Mother in chemical sensuality in all four elemental contexts, from what could be called the least devolved manifestation of weakness in nature to its most devolved manifestation in mankind via its less (relative to least) and more (relative to most) devolved manifestations in the Cosmos and the Cyborg, coupled to which there'll, of course, be correlative manifestations of purgatory in which humility, if not humiliation, is the clear spiritual and/or emotional complement to the criminal weakness, in primal *giving*, of Woman the Mother.

007. Then there's also the Antison of Antiman in physical sensuality in all four elemental contexts, from what could be called the most-counter evolved or, rather (with somatic emphasis under a female hegemony), least devolved manifestation of ignorance in nature to its most devolved manifestation in mankind via its more (relative to most) and less (relative to least) devolved manifestations in the Cyborg and the Cosmos, coupled to which there'll, of course, be correlative manifestations of the Antiearth in which pain is the unholy spiritual and/or emotional complement to the sinful ignorance, in primal *antigiving*, of the Antison of Antiman.

008. Then, too, there's also Man the Father in physical sensibility in all four

elemental contexts, from what could be called the least evolved manifestation of knowledge in nature to its most evolved manifestation in mankind via its less (relative to least) and more (relative to most) evolved manifestations in the Cosmos and the Cyborg, coupled to which there'll, of course, be correlative manifestations of the earth (in the religious sense) in which pleasure is the holy spiritual and/or emotional complement to the graceful knowledge, in supreme *taking*, of Man the Father.

009. But there's also the Antidaughter of Antiwoman in chemical sensibility in all four elemental contexts, from what could be called the most counter-devolved or, rather (with psychic emphasis under a male hegemony), least evolved manifestation of strength in nature to its most evolved manifestation in mankind via its less (relative to least) and more (relative to most) evolved manifestations in the Cosmos and the Cyborg, coupled to which there'll, of course, be correlative manifestations of Antipurgatory in which pride is the unclear spiritual and/or emotional complement to the punishing strength, in supreme *antitaking*, of the Antidaughter of Antiwoman.

010. But then there's also, as we've seen, God the Father in metaphysical sensibility in all four elemental contexts, from what could be called the least evolved manifestation of Truth in the Cosmos to its most evolved manifestation in the Cyborg via its less (relative to least) and more (relative to most) evolved manifestations in nature and mankind, coupled to which there'll, of course, be correlative manifestations of Heaven in which joy is the holy spiritual and/or emotional complement to the graceful truth, in supreme *being*, of God the Father.

011. And, last but hardly least, there's also the Antidaughter of the Antidevil in metachemical sensibility in all four elemental contexts, from what could be called the most counter-devolved or, rather (with psychic emphasis under a male hegemony), least evolved manifestation of Beauty in the Cosmos to its most evolved manifestation in the Cyborg via its less (relative to least) and more (relative to most) evolved manifestations in nature and mankind, coupled to which there'll, of course, be correlative manifestations of Antihell in which love is the unclear spiritual and/or emotional complement to the punishing beauty, in supreme *antibeing*, of the

Antidaughter of the Antidevil.

012. The corollary of Devil the Mother is the Daughter of the Devil, which will be primary bound psyche to primary free soma in metachemical sensuality, and the subordinate corollary of the Antison of Antigod is Antigod the Antifather, which will be secondary bound psyche to secondary free soma in metaphysical sensuality, the consequence of a diabolic female hegemony – in which soma precedes and predominates over psyche on the absolute terms of most particles/least wavicles – being the unholy upending of male gender reality in terms of a somatic emphasis in which the Antison of Antigod takes precedence over Antigod the Antifather which, as bound metaphysical psyche, can only foolishly acquiesce, from the standpoint of falsity, in the illusory sinfulness of free metaphysical soma on the paradoxical terms of a false approach to ugliness.
013. Likewise, the corollary of Woman the Mother is the Daughter of Woman, which will be primary bound psyche to primary free soma in chemical sensuality, and the subordinate corollary of the Antison of Antiman is Antiman the Antifather, which will be secondary bound psyche to secondary free soma in physical sensuality, the consequence of a feminine female hegemony – in which soma precedes and predominates over psyche on the relative terms of more (relative to most) particles/less (relative to least) wavicles – being the unholy upending of male gender reality in terms of a somatic emphasis in which the Antison of Antiman takes precedence over Antiman the Antifather which, as bound physical psyche, can only foolishly acquiesce, from the standpoint of ignorance, in the illusory sinfulness of free physical soma on the paradoxical terms of an ignorant approach to weakness.
014. Contrariwise, the corollary of Man the Father is the Son of Man, which will be primary bound soma to primary free psyche in physical sensibility, and the subordinate corollary of the Antidaughter of Antiwoman is Antiwoman the Antimother, which will be secondary bound soma to secondary free psyche in chemical sensibility, the consequence of a masculine male hegemony – in which psyche precedes and predominates over soma on the relative terms of more (relative to most) wavicles/less (relative to least) particles – being the

unclear upending of female gender reality in terms of a psychic emphasis in which the Antidaughter of Antiwoman takes precedence over Antiwoman the Antimother which, as bound chemical soma, can only modestly acquiesce, from the standpoint of strength, in the punishing grace of free chemical psyche on the paradoxical terms of a strong approach to knowledge.

015. Similarly, the corollary of God the Father is the Son of God, which will be primary bound soma to primary free psyche in metaphysical sensibility, and the subordinate corollary of the Antidaughter of the Antidevil is Antidevil the Antimother, which will be secondary bound soma to secondary free psyche in metachemical sensibility, the consequence of a divine male hegemony – in which psyche precedes and predominates over soma on the absolute terms of most wavicles/least particles – being the unclear upending of female gender reality in terms of a psychic emphasis in which the Antidaughter of the Antidevil takes precedence over Antidevil the Antimother which, as bound metachemical soma, can only modestly acquiesce, from the standpoint of beauty, in the punishing grace of free metachemical psyche on the paradoxical terms of a beautiful approach to truth.
016. Just as the citing of the Son of God in the quasi-supreme *doing* of sensibly metaphysical soma, which, as a corresponding order of the wilful or, rather, instinctual not-self, precludes the possibility of there ever being God the Son, insofar as God can only appertain to the self intellectually (consciously) in terms of the supreme *taking* of sensibly metaphysical psyche, which is truth, so the citing of the Son of Man in the quasi-supreme *doing* of sensibly physical soma, as a corresponding order of the instinctual not-self, precludes the possibility of there ever being Man the Son, insofar as man can only appertain to the self intellectually (consciously) in terms of the supreme *taking* of sensibly physical psyche, which is knowledge.
017. Therefore there's neither God the Son nor Man the Son, but simply the Son of God in the quasi-supreme *doing* of sensibly metaphysical soma and the Son of Man in the quasi-supreme *doing* of sensibly physical soma, the former subordinate, in metaphysically somatic binding, to the free metaphysical psyche of God the Father, the latter subordinate, in physically somatic binding, to the free physical psyche of Man the

Father, both of which orders of father have reference, in the *taking* of their intellectuality, to the male brain stem.

018. Just as the citing of the Holy Spirit of Heaven in the quasi-supreme *giving* of sensibly metaphysical soma, which, as a corresponding order of the spiritual not-self, precludes the possibility of there ever being Heaven the Holy Spirit, insofar as Heaven can only appertain to the self soulfully (subconsciously) in terms of the supreme *being* of sensibly metaphysical psyche, which is joy, so the citing of the Holy Spirit of Earth in the quasi-supreme *giving* of sensibly physical soma, as a corresponding order of the spiritual not-self, precludes the possibility of there ever being Earth the Holy Spirit, insofar as the earth can only appertain to the self soulfully (subconsciously) in terms of the supreme *being* of sensibly physical psyche, which is pleasure.
019. Therefore there's neither Heaven the Holy Spirit nor Earth the Holy Spirit, but simply the Holy Spirit of Heaven in the quasi-supreme *giving* of sensibly metaphysical soma and the Holy Spirit of Earth in the quasi-supreme *giving* of sensibly physical soma, the former subordinate, in metaphysically somatic binding, to the free metaphysical psyche of Heaven the Holy Soul, the latter subordinate, in physically somatic binding, to the free physical psyche of Earth the Holy Soul, both of which orders of soul have reference, in the *being* of their emotionality, to the male spinal cord.
020. Conversely, just as the citing of the Antison of Antigod in the primal *antidoing* of sensually metaphysical soma, which, as a corresponding order of the wilful or, rather, instinctual not-self, precludes the possibility of there ever being Antigod the Antison, insofar as Antigod can only appertain to the self unintellectually (unconsciously) in terms of the quasi-primal *taking* of sensually metaphysical psyche, which is illusion, so the citing of the Antison of Antiman in the primal *antidoing* of sensually physical soma, as a corresponding order of the instinctual not-self, precludes the possibility of there ever being Antiman the Antison, insofar as Antiman can only appertain to the self unintellectually (unconsciously) in terms of the quasi-primal *taking* of sensually physical psyche, which is ignorance.
021. Therefore there's neither Antigod the Antison nor Antiman the

Antison, but simply the Antison of Antigod in the primal *antidoing* of sensually metaphysical soma and the Antison of Antiman in the primal *antidoing* of sensually physical soma, the former insubordinate, in metaphysically somatic freedom, to the bound metaphysical psyche of Antigod the Antifather, the latter insubordinate, in physically somatic freedom, to the bound physical psyche of Antiman the Antifather, both of which orders of Antifather have reference, in the *antitaking* of their antiintellectuality, to the male brain stem.

022. Just as the citing of the Unholy Spirit of Antiheaven in the primal *antigiving* of sensually metaphysical soma, which, as a corresponding order of the antispiritual not-self, precludes the possibility of there ever being Antiheaven the Unholy Spirit, insofar as Antiheaven can only appertain to the self supersoulfully (superconsciously) in terms of the quasi-primal *antibeing* of sensually metaphysical psyche, which is woe, so the citing of the Unholy Spirit of Antiearth in the primal *antigiving* of sensually physical soma, as a corresponding order of the antispiritual not-self, precludes the possibility of there ever being Antiearth the Unholy Spirit, insofar as Antiearth can only appertain to the self supersoulfully (superconsciously) in terms of the quasi-primal *antibeing* of sensually physical psyche, which is pain.

023. Therefore there's neither Antiheaven the Unholy Spirit nor Antiearth the Unholy Spirit, but simply the Unholy Spirit of Antiheaven in the primal *antigiving* of sensually metaphysical soma and the Unholy Spirit of Antiearth in the primal *antigiving* of sensually physical soma, the former insubordinate, in metaphysically somatic freedom, to the bound metaphysical psyche of Antiheaven the Unholy Soul, the latter insubordinate, in physically somatic freedom, to the bound physical psyche of Antiearth the Unholy Soul, both of which orders of unholy soul have reference, in the *antibeing* of their antiemotionality, to the male spinal cord.

024. Correlatively, just as the citing of Devil the Mother in the primal *doing* of sensually metachemical soma, which, as a corresponding order of the wilful or, rather, instinctual not-self, precludes the possibility of there ever being Devil the Daughter, insofar as the Devil can only appertain to the not-self instinctually (unnaturally) in terms of the primal *doing* of sensually metachemical soma, which is

ugliness, so the citing of Woman the Mother in the primal *doing* of sensually chemical soma, as a corresponding order of the instinctual not-self, precludes the possibility of there ever being Woman the Daughter, insofar as woman can only appertain to the not-self instinctually (unnaturally) in terms of the primal *doing* of sensually chemical soma, which is weakness.

025. Therefore there's neither Devil the Daughter nor Woman the Daughter, but simply the Daughter of the Devil in the quasi-primal *taking* of sensually metachemical psyche and the Daughter of Woman in the quasi-primal *taking* of sensually chemical psyche, the former subordinate, in metachemically psychic binding, to the free metachemical soma of Devil the Mother, the latter subordinate, in chemically psychic binding, to the free chemical soma of Woman the Mother, both of which orders of mother have reference, in the *doing* of their instinctuality, to the female not-self.

026 – 050

026. Correlatively, just as the citing of Hell the Clear Spirit in the primal *giving* of sensually metachemical soma, which, as a corresponding order of the spiritual not-self, precludes the possibility of there ever being Hell the Clear Soul, insofar as Hell can only appertain to the not-self spiritually (unnaturally) in terms of the primal *giving* of sensually metachemical soma, which is hatred, so the citing of Purgatory the Clear Spirit in the primal *giving* of sensually chemical soma, as a corresponding order of the spiritual not-self, precludes the possibility of there ever being Purgatory the Clear Soul, insofar as purgatory can only appertain to the not-self spiritually (unnaturally) in terms of the primal *giving* of sensually chemical soma, which is humility.

027. Therefore there's neither Hell the Clear Soul nor Purgatory the Clear Soul, but simply the Clear Soul of Hell in the quasi-primal *being* of sensually metachemical psyche and the Clear Soul of Purgatory in the quasi-primal *being* of sensually chemical psyche, the former subordinate, in metachemically psychic binding, to the free

metachemical soma of Hell the Clear Spirit, the latter subordinate, in chemically psychic binding, to the free chemical soma of Purgatory the Clear Spirit, both of which orders of spirit have reference, in the *giving* of their spirituality, to the female not-self.

028. Conversely, just as the citing of the Antidaughter of the Antidevil in the supreme *antitaking* of sensibly metachemical psyche, which, as a corresponding order of the intellectual (conscious) self, precludes the possibility of there ever being Antidevil the Antidaughter, insofar as the Antidevil can only appertain to the not-self instinctively (naturally) in terms of the quasi-supreme *antidoing* of sensibly metachemical soma, which is beauty, so the citing of the Antidaughter of Antiwoman in the supreme *antitaking* of sensibly chemical psyche, as a corresponding order of the intellectual (conscious) self, precludes the possibility of there ever being Antidaughter the Antiwoman, insofar as Antiwoman can only a[p]ertain to the not-self instinctively (naturally) in terms of the quasi-supreme *antidoing* of sensibly chemical soma, which is strength.
029. Therefore there's neither Antidevil the Antidaughter nor Antiwoman the Antidaughter, but simply the Antidaughter of the Antidevil in the supreme *antitaking* of sensibly metachemical psyche and the Antidaughter of Antiwoman in the supreme *antitaking* of sensibly chemical psyche, the former insubordinate, in metachemically psychic freedom, to the bound metachemical soma of Antidevil the Antimother, the latter insubordinate, in chemically psychic freedom, to the bound chemical soma of Antiwoman the Antimother, both of which orders of Antimother have reference, in the *antidoing* of their antiinstinctuality, to the female not-self.
030. Just as the citing of Antihell the Unclear Spirit in the quasi-supreme *antigiving* of sensibly metachemical soma, which, as a corresponding order of the antispiritual not-self, precludes the possibility of there ever being Antihell the Unclear Soul, insofar as Antihell can only appertain to the not-self antispiritually (antiunnaturally) in terms of ...