

OMEGANOTES OF AN IDEOLOGICAL PHILOSOPHER

John O'Loughlin



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OF AN IDEOLOGICAL PHILOSOPHER

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PREFACE

The winter of 1996–97 saw me begin and eventually bring to a close a work of philosophy which rose above what I had already achieved (see, for instance, *Maximum Omega*) in terms of the extent to which I was able to refine upon and perfect my concept of Truth, bringing to a head my quest for the most exactly comprehensive and logically definitive metaphysical text, a text both more thematically essential and structurally informal than ever before, and one which was to serve as a springboard to still higher achievements in the genre.

Such, at any rate, is how these *Omeganotes of an Ideological Philosopher* – albeit very much a self-taught and non-professorial one for whom philosophy is the logical extension beyond poetry – now strike me, as I cast my mind back over the torturous paths that were to lead to the definitive realization of Truth, and set me free of metaphysical uncertainties.

John O’Loughlin, London 1997 (Revised 2022)

001 – 100

001. From fire to air via water and vegetation (earth), as from materialism to idealism via realism and naturalism, or Hell to Heaven via Purgatory and the Earth, or appearance to essence via quantity and quality.
002. Appearance leads to quantity no less than fire to water, or the Devil to woman, or crime to punishment. Conversely, quality leads to essence no less than vegetation to air, or man to God, or sin to grace.
003. One could distinguish male from female in terms of two coins – the first, or female, coin with things diabolic on the tails side and feminine on the heads side, like fire and water, and the second, or male, coin with things masculine on the tails side and divine on the heads side, like vegetation and air. Such, to use a simple analogy, is the difference, as I conceive it, between female and male.
004. Hence, for me, 'female' is not just relevant to things feminine; it is also germane to things diabolic, i.e. superfeminine in sensuality and subfeminine in sensibility. Likewise, 'male' is not just relevant to things masculine; it is also germane to things divine, i.e. submasculine in sensuality and supermasculine in sensibility.

005. Conceived in the most general terms, males and females are not just masculine or feminine; they are also, to greater or lesser extents (depending on a number of factors, including class, ethnicity, culture) divine or diabolic.
006. Just as there will always be more femininity in females and masculinity in males, so there must always be more diabolism in females and divinity in males. Such it was in the beginning, and such it will continue to be, so long as males and females exist, whether as men and women or, alternatively, as gods and devils.
007. Objectivity, which proceeds in barbed fashion, whether with regard to divergence (external) or convergence (internal), is always female, whereas subjectivity, which proceeds in curved fashion, is usually male.
008. Both fire and water are objective, the former in noumenal terms (as befitting appearance), the latter in phenomenal terms (as befitting quantity). Conversely, both vegetation and air are subjective, the former in phenomenal terms (as befitting quality), the latter in noumenal terms (as befitting essence).
009. The noumenal elements of fire and air have reference to the apparent and essential planes of

Space and Time – the former in terms of Space–Time, the latter in terms of Time–Space.

010. The phenomenal elements of water and vegetation have reference to the quantitative and qualitative planes of Volume and Mass – the former in terms of Volume–Mass, the latter in terms of Mass–Volume.
011. The apparent planes or, rather, plane-bisecting axis of Space–Time, in which the noumenal element of fire has its throne, is spatial with regard to external contexts and repetitive with regard to internal ones, both alike being metachemical.
012. The essential axis of Time–Space, in which the noumenal element of air has its throne, is sequential with regard to external contexts and spaced with regard to internal ones, both alike being metaphysical.
013. The quantitative axis of Volume–Mass, in which the phenomenal element of water has its place, is volumetric with regard to external contexts and massed with regard to internal ones, both alike being chemical.
014. The qualitative axis of Mass–Volume, in which the phenomenal element of vegetation has its place, is massive with regard to external contexts and voluminous with regard to internal ones, both alike being physical.

015. By 'contexts' I imply an impersonal/personal distinction between particles and wavicles, primary and secondary manifestations of any given element, as with regard to science and religion on the one hand, effectively that of the elemental extremes of subatomic bodies, but with regard to politics and economics on the other hand, effectively that of the molecular intermediaries of subatomic bodies (whether in particle or wavicle modes).
016. Besides the elements of fire, air, water, and vegetation, there are also, of course, subatomic elements such as photons, protons, neutrons, and electrons, as well, in my estimation, as what I call 'elementinos', or photinos, protinos, neutrinos, and electrinos, which have reference, in my work, to internal contexts, or those contexts, in other words, in which supreme and sensible manifestations of impersonal/personal 'rebirth' tend to prevail over whatever, in comparatively 'once born' fashion, is primal and sensual, whether with regard to primary (particle) or secondary (wavicle) options.
017. Just as fire and water are primary elements by dint of their particle basis in appearance and quantity respectively, so I maintain that vegetation and air are secondary elements by dint of their wavicle basis or, rather, centre in quality and essence respectively.

018. Likewise I happen to believe that females, corresponding to feminine and diabolic manifestations of mankind, are primary, while males, corresponding to masculine and divine manifestations of mankind, are secondary, given their qualitative and essential biases. Women, for instance, are not, on that account, the 'second sex', although they will be reduced to a subordinate status whenever or wherever Christian-type criteria, necessarily favouring males (and men in particular), supplant the more standard 'Heathen' criteria which tend to characterize average sexual and social relationships.
019. The essence of Christianity or, rather, of any Christian-type ideology which is anxious to provide a solution (salvation) to the moral problem (for men) of the World and its (inevitably) Heathen criteria, is the offering of an alternative world or, more correctly, lifestyle ... in which (in particular) men are freed from that chief characteristic of Heathen norms, viz. female dominion, and thus encouraged to cultivate, within a 'reborn' context, subjective values more germane, in any case, to what is properly male. The Christian is one who has abandoned wife (if married), daughter, sister, mother, grandmother, aunt, girlfriend – in short, females in general – in order to follow the path of Christ, which is effectively that of the Cross. For Christianity is nothing if not a solution, for males, to the problem of female domination, and that is

why it is profoundly Unchristian for the mouthpieces of Christ, viz. His ministers, to be anything but male.

020. Of course, the Church, in any or all of its various denominations, is not and never has been truly Christian, in the sense of advocating the separation of males from females to the extent of barring mixed congregations. The Church panders to the World even as, in theory if rarely in practice, it offers hope to men of a better world in Christ. When such a 'better world' is not conveniently relegated to the grave, it is all too often identified with economic betterment and ... family values – the very things which Christ would have and, in fact, did regard as an obstacle to salvation!
021. Economics can be a stepping stone to religion, as sins to grace, or masculine to divine, but it should not be turned into an end-in-itself, else that which is properly pertinent to religion will be 'beyond the pale', and any possibility of Heaven through God accordingly be ruled out. Unfortunately this is in fact the case where, in particular, Protestant countries are concerned, whose churches are, for the most part, such in name only, not in substance! For unless one accepts the reality of airy idealism in its relationship to grace, there is no true religious dimension but only the shameful alternative of Heathen dominion, the dominion of economics by politics and science, as of masculinity by femininity

and devility, vegetation by water and fire. If Catholicism leaves something to be desired from a truly religious standpoint, it is at least broadly Christian and not, like the Protestant churches, heathenistically pseudo-Christian. It may be compromised by the World, but it is much less *of* the World.

022. Philosophically considered, the World is, for me, a combination of feminine and masculine factors, of water and vegetation, Purgatory and the Earth (or oceanic and terrestrial aspects of the planet). It is an amoral compromise between phenomenal manifestations of objectivity and subjectivity, evil and good, and therefore something that falls short of moral perfection. Its amorality results from the combination, through compromise, of relatively immoral (feminine) and relatively moral (masculine) elements. Absolutely immoral (diabolic) and absolutely moral (divine) elements are respectively behind and beyond it.

023. That which combines diabolic and divine factors, fire and air, Hell and Heaven, I call Limbo. Like the World below, Limbo is also an amoral compromise, albeit between noumenal manifestations of objectivity and subjectivity, evil and good, and therefore it, too, falls short of