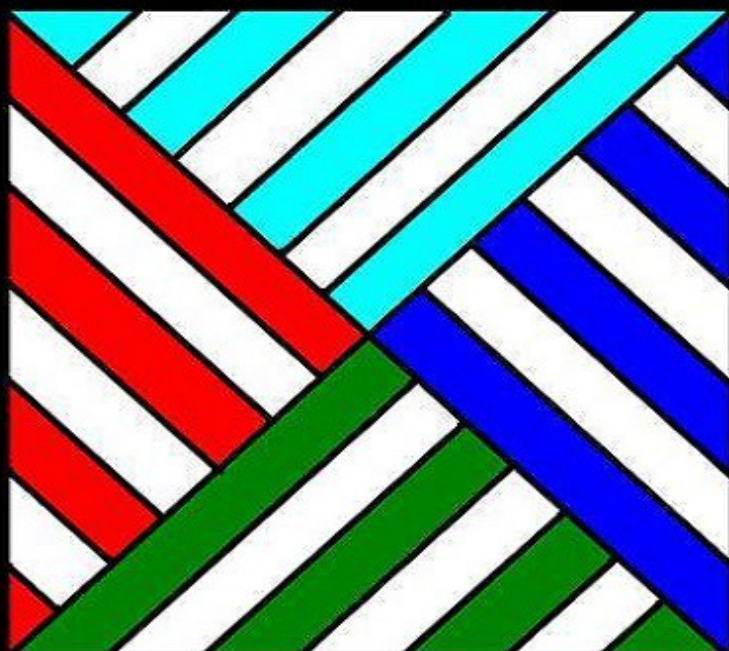


OPUS POSTSCRIPTUM

JOHN O'LOUGHLIN



OPUS POSTSCRIPTUM

By

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Of Centretruths Digital Media

CDM Philosophy

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BOOK ONE

A RE-EXAMINATION OF THE INTERCARDINAL AXES

PREFACE 1

As suggested by the title, this is simply bonus material to my oeuvre-proper which, culminating in *Jesus – A Summing Up!*, dates from the autumn of 2005 and extends into July 2006, and is comprised of material that was drafted in standard word processor and subsequently copied to one of my weblog sites for enlargement or revision, which in turn was fed back into the original drafts.

Less aphoristic and arguably more essayistic in character, as befitting my general approach to weblogs, it is nevertheless highly philosophical in its treatment of a variety of subjects common to the oeuvre proper, and should stand as icing on the cake, so to speak, of my collected writings (1973–2005), published in HTML draft eScroll format on the Internet under the heading *CENTRETRUTHS – Inner Journeys to the Centre of Truth*, the 122 titles of which are also available individually and in various permutations as much-improved eBooks and/or PDF-derived paperbacks.

John O’Loughlin, London 2006 (Revised 2022)

WEBLOGS 1 – 10

POSITIVITY VIS-À-VIS NEGATIVITY IN SENSUALITY AND SENSIBILITY

Anyone who reads my mature aphoristic philosophy, which is to say texts written during the past few years, will know that I distinguish between female and male on the basis of free soma/bound psyche in sensuality and free psyche/bound soma in sensibility, so that the genders are forever at loggerheads as somatic/psychic antitheses in which either soma triumphs over psyche, as with sensuality, or psyche triumphs over soma, as with sensibility. And this happens on both phenomenal and noumenal, corporeal and ethereal, terms, as between the planes of Volume and Mass for physics and chemistry, not to mention anti-chemistry and anti-physics, and the planes of Space and Time for metachemistry and metaphysics, not to mention anti-metaphysics and anti-metachemistry. Hence the genders present us with an axial compass, as it were, which either descends/counter-ascends from metachemistry and anti-metaphysics to physics and anti-chemistry or, conversely, ascends/counter-descends from chemistry and anti-physics to metaphysics and anti-metachemistry, taking the first elemental term in each pairing as hegemonic irrespective of gender and of the modifying effects of inter-axial relativity across the noumenal/phenomenal 'class' divide. The axes are a

good deal more complicated than this, but I have gone into that often enough in my mature philosophical works and need not elaborate on them here. Suffice it to say that if, when free, females are basically about free soma and bound psyche, free body and bound mind, and males, by contrast, about free psyche and bound soma, free mind and bound body, then females will be naturally more disposed to external, or somatic, calmness and males, by contrast, to internal, or psychic, calmness – at least when they are free to be either sensually hegemonic, as in the female case, or sensibly hegemonic, as in the male case. For the converse of such antithetical hegemonies will of course be subservience or subordination to the prevailing gender, be it female or male (as in the case, for example, of anti-physics to chemistry at the south-west point of the axial compass or, indeed, of anti-chemistry to physics at its south-east point), and in those cases we can expect males to demonstrate more external aggression and females more internal aggression, since the converse of male psychic calmness, or passivity, will be male somatic aggression, while the converse of female somatic passivity will be female psychic aggression. Hence while females are generally more externally calm than males, they become, under male hegemonic pressure in sensibility, internally, or psychically, more aggressive, whereas males, though generally more internally calm than females, become, under female hegemonic pressure in sensuality, externally, or somatically, more aggressive. Think of the sexual act. Coitus is generally a context in which the female is

sexually passive and the male sexually aggressive, and this is consonant with a female hegemony in sensuality in which somatic passivity is triumphant over somatic aggression, or activity. Cheerleaders presiding at or, rather, over a male sporting context of a certain sensually-biased stamp are also indicative of this kind of sensual situation in which comparative female passivity is juxtaposed (hegemonically) with male activity of a somatically aggressive nature. On the other hand, females are likely to become more internally, or psychically, aggressive under male hegemonic pressures in sensibility, since mental calmness in the male excites the female to psychic aggression and often serves to facilitate her maternal interests in respect of offspring. The 'nagging wife' syndrome is significant here, and this is the other side of the matrimonial coin, if I can put it like that, which rather contrasts with coitus and male somatic aggression generally. Females, in sum, are more mentally aggressive in sensibility than males but this, paradoxically, is due to male hegemonic pressure in sync with their gender reality of psyche preceding and preponderating over soma in such fashion than psychic calmness is the norm. Males, on the other hand, are more somatically aggressive in sensuality than females, and this, paradoxically, is due to female hegemonic pressure in sync with *their* gender reality of soma preceding and predominating over psyche in such fashion that somatic calmness is the norm. The psychically aggressive female is no more representative of female gender freedom than is the somatically aggressive male of male gender freedom.

Each alike is at cross-purposes with their respective gender realities, but that is only because of hegemonic pressures stemming from the opposite gender. Verily, life is a gender tug-of-war between class and/or axial manifestations of sensuality and sensibility, soma and psyche.

GENDER CONTRASTS IN SOMA AND PSYCHE

If females are generally more externally, or somatically, calm than males and males, by contrast, more internally, or psychically, calm than females, does this mean that females are generally stronger than males in sensuality and males stronger than females in sensibility? In a manner of speaking I guess it does, because somatic passivity is hegemonic over somatic activity, or aggressiveness, in sensuality, whereas psychic passivity is hegemonic over psychic activity, or aggressiveness, in sensibility, and one could argue that the female is accordingly stronger than the male in the one context and the male stronger than the female in the other. But 'strong' is not a word I would care to use here, because of its antithetical association with 'weak', both of which, to my way of thinking, correspond to female realities in competition with a male antithesis, in corporeal phenomenality, between knowledge and ignorance, weakness chemically hegemonic over the anti-physicality of ignorance, knowledge physically

hegemonic over the anti-chemistry of strength across the phenomenal divide at the south-west and south-east points of our axial compass (see preceding weblog), both of which positions are subject, however, to inter-axial modification in respect of their north-east and north-west points respectively. Therefore rather than arguing in terms of a strong/weak dichotomy between somatically calm females and somatically aggressive males in sensuality or, conversely, between psychically calm males and psychically aggressive females in sensibility, I shall contend that a sort of positive/negative distinction exists between the genders in both sensuality and sensibility, with females more somatically positive than their male counterparts in the one context, but males more psychically positive than their female counterparts in the other case, neither of whom are 'true to themselves' when negative, or aggressive, because obliged to be negative under positive hegemonic pressures appertaining to the hegemonic gender. Hence females and males can only be 'true to themselves' in opposite fashions, and this is why life remains a kind of gender tug-of-war between those whose positivity appertains to somatic calmness and those, by contrast, whose positivity appertains to psychic calmness, the respective *extremes* of calmness only possible *independently* of the opposite sex, whichever sex that may happen to be, since aggressiveness from the subordinate gender in either context takes its toll on the hegemonic gender's positivity, even as that positivity is responsible for conditioning, in no small measure, such negativity as

may somatically or psychically accrue in the opposite gender to its hegemonic sway.

FEMALE ADVANTAGE IN WORLDLY RELATIONS

The fact that females are externally calmer than males and internally more aggressive means that, by and large, they have the sexual advantage over males and maintain it throughout life. For the male is trapped in a kind of vicious circle in which his psychic calm is regularly warred upon by a less psychically calm and altogether more mentally aggressive female at loggerheads with her gender reality of soma preceding and predominating over psyche under male hegemonic pressure in sensibility. Consequently he will incline to revert to somatic aggression in order to avenge himself in some degree on the female and become trapped in a situation the converse of hers, as he struggles with her external calmness at loggerheads with his gender reality of psyche preceding and preponderating over soma under female hegemonic pressure in sensuality. Now obviously there are instances of direct retaliatory somatic aggression, whether sexual or otherwise, to female psychic aggressiveness, but, by and large, one can believe that arguments are not resolved in such brutal fashion and that each gender withdraws into its own position to start afresh, usually with a renewed commitment to coitus on the part of the male in

consequence of a display of female somatic calmness and togetherness. For sex, being sensual, more usually follows from a male response to the female position of somatic calmness, rather than in consequence of anger with female psychic aggression. The male who 'loses his cool' with a female in sensibility is in no position to enjoy sex or to properly satisfy his woman's sexual needs. He is more likely to simply make a violent fool, if not criminal, of himself. But because females generally get the better of males in life, it follows that wisdom as a male preserve is keenly aware of this situation and knows that the only way to defeat it is to remain as independent of females as possible, since no male who has regular relations with females, or even a particular female, can possibly avoid having his psychic calm undermined by a creature whose calmness is somatic and therefore contrary to his. This is what justifies certain enlightened males, like monks and philosophers and great artists, in living independently of females in the interests of enhanced psychic calm, of that calmness which will not be subject to the aggressiveness of females under male hegemonic pressure in sensibility, but be able to maintain itself at