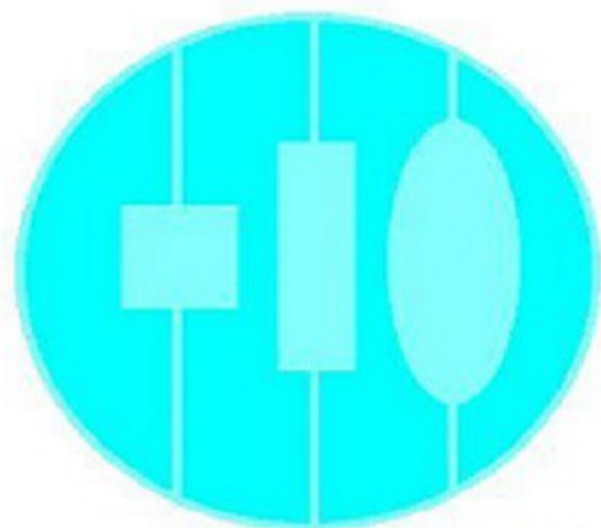


POINT OMEGA POINT - The Omega Standpoint

JOHN O'LOUGHLIN



(c) 2000 JO'L

POINT OMEGA POINT

The Omega Standpoint

By

JOHN O'LOUGHLIN

Of Centretruths Digital Media

CDM Philosophy

This edition of *Point Omega Point* first published 2012
and republished (with revisions) 2022 by
Centretruths Digital Media

Copyright © 2012, 2022 John O'Loughlin

All rights reserved. No part of this eBook may be
reproduced in any form or by any means without
the prior written permission of the author/publisher

ISBN: 978-1-4709-9496-9

CONTENTS

PREFACE

Cycles 1 – 3

Cycles 4 – 6

Cycles 7 – 9

Appendix

BIOGRAPHICAL FOOTNOTE

PREFACE

This volume of aphoristic philosophy (which I personally regard as a sort of indirect way of saying ‘theosophy’, since the contents are more usually metaphysical and concerned, in some way or another, with godliness) directly follows on from *Freedom and Determinism* (2001) not only with a deeper understanding of the distinction between Nature and Civilization, but with greater insight into the division within both Nature *and* Civilization of sensual and sensible alternatives, as well as with a wider interpretation of Nature and Civilization that brings a more exactly comprehensive perspective to bear on each, whilst still adhering to a specific civilized bias, as before

But as well as an enlargement of perspective which allows for a sharp differentiation between the natural and the man-made, or artificial, there is an enhancement of logic that clarifies the issues of salvation and damnation as never before, so that there can be no doubt as to the issues involved and on what basis a sensible alternative to a sensual predominance must be achieved, if it *is* to be achieved.

In this respect the distinction between freedom and binding, so characteristic of various earlier texts, is less symptomatic of the one or the other than of both sensual and sensible contexts, if with vastly different emphases,

as described in some detail in what is, by any accounts, the most lucidly and logically consistent apologetics for an omega-orientated alternative to an alpha-besotted decadence and/or barbarity as could be imagined.

Finally, I have to say that the appendix is virtually as significant as the work itself in terms of the way it brings to a long-overdue head a dichotomy which, until quite recently, I hadn't realized was expressive of a generalization, but which, in rather more than Kantian or Schopenhauerian fashion, I was able to utilize in both concrete and abstract, natural and psychic realms on terms which do it altogether more specific contextual justice – the dichotomy, I mean, between the phenomenal and the noumenal which, at long last, I have decided to bring into line with that elemental comprehensiveness for which, I hope, my philosophy will be remembered in times to-come.

John O'Loughlin, London 2002 (Revised 2022)

CYCLES 1 – 3

Cycle One

01. They say that one man's meat is another's poison, and we all know that there is a strong grain of truth to it. But it could also – and with equal justification – be said that a man's meat is a woman's poison or even that a God's meat is a Devil's poison, or *vice versa*. For what most suits the one gender, whether male or female, is least suitable to the other, whether on the phenomenal planes of mass and volume, which are effectively lower class, or on the noumenal planes of time and space, their upper-class counterparts.
02. This dichotomy between male and female interests is especially noticeable in relation to the division between sensuality and sensibility, with females, whether diabolic in spatial space or feminine in volumetric volume, being hegemonic in sensuality, but males, whether masculine in voluminous volume or divine in spaced space, being hegemonic in sensibility.
03. For until masculine males elect to rise diagonally from the sensuality of mass to the sensibility of volume, as from the massive mass of the phallus to

the voluminous volume of the brain, they will continue to languish under feminine females in the sensuality of volume (volumetric), who will not have been brought low, in diagonal descent, from volumetric volume to massed mass, as from tongue to womb.

04. And until divine males elect to rise diagonally from the sensuality of time to the sensibility of space, as from the sequential time of the ears to the spaced space of the lungs, they will continue to languish under diabolic females in the sensuality of space (spatial), who will not have been brought low, in diagonal descent, from spatial space to repetitive time, as from eyes to heart.
05. The contexts of a female hegemony, whether in spatial space or volumetric volume, eyes or tongue, are blessed with freedom of the not-self, which is to say, are characterized by free nature, whereas the contexts of a male subservience to that hegemony, whether in sequential time or massive mass, ears or phallus, are cursed with binding of the self, which is to say, are characterized by psychic determinism.
06. The consequence of inherent free nature for females is psychic determinism, whereas the consequence of enforced psychic determinism for males is free nature, and therefore only when the self is bound is the not-self free, whether directly, in consequence of natural freedom, as with females, or indirectly, in

consequence of psychic determinism, as with males.

07. The contexts of a male hegemony, on the other hand, whether in voluminous volume or spaced space, brain or lungs, are blessed or, rather, saved from the curse of psychic determinism to freedom of the self, which is to say, are characterized by free psyche, whereas the contexts of a female subservience to that hegemony, whether in massed mass or repetitive time, womb or heart, are cursed or, rather, damned from the blessing of natural freedom to binding of the not-self, which is to say, are characterized by natural determinism.
08. For freedom is the principal issue for either gender, in whatever class position, and whether freedom is to be conceived of primarily in terms of nature, as with females, or primarily in terms of psyche, as with males, the one tends to preclude the other, since either natural freedom is paramount in sensuality or, following a male resolve, psychic freedom becomes paramount in sensibility, according to whether females or males are hegemonic.
09. For the genders are not equal, and that which is in the best interests of the one gender is detrimental to the wellbeing of the other, is in effect the poison which the vanquished gender must swallow as the victorious gender gorges itself on the meat of its hegemonic triumphalism, be that triumphalism a consequence of free nature in sensuality or of free

psyche in sensibility.

10. Life is, of course, a compromise; for even with the best will in the world one cannot sustain it on the basis of the total triumph of the one gender over the other. But neither can one tolerate a situation in which there is no possibility of salvation for males from sensuality to sensibility on both phenomenal and noumenal levels, and no correlative damnation of females from sensuality to sensibility on those levels, since such a situation, while not entirely excluding sensibility, would be overly heathen if not pagan in character, and therefore of no real benefit to the male gender, who would simply remain cursed by psychic determinism in under-plane subservience to a female hegemony for ever more, and in no position, in consequence, to establish either civilization or culture on a sensible basis.

11. For culture and civilization certainly exist on a sensual basis with a female hegemony, the one beautiful in spatial space and the other strong in volumetric volume, but such manifestations of adherence to space and volume necessarily preclude their sensible counterparts, wherein knowledgeable civilization arises from out the curse, from a masculine standpoint, of knowledgeable generation, or generative knowledge, and true culture arises from out the curse, from a divine standpoint, of true race, or racial truth, as males elect for salvation from sensuality to sensibility and correlatively damn

females from the heathen blessing of civilized strength to the Marian purgatory of generative strength in the feminine context, and from the pagan blessing of cultural beauty to the fundamentalist hell of racial beauty in the diabolic context, that of sensible time as opposed to sensible mass.

12. Therefore the rise, diagonally, of masculine males from generative knowledge in the phallus to civilized knowledge in the brain requires the correlative fall, diagonally, of feminine females from civilized strength in the tongue to generative strength in the womb, and thus the subservience of strength to knowledge, of generation to civilization, of womb to brain, of a primary Mother, the fulcrum of punishment, to a secondary Son.
13. Likewise the rise, diagonally, of divine males from racial truth in the ears to cultural truth in the lungs requires the correlative fall, diagonally, of diabolic females from cultural beauty in the eyes to racial beauty in the heart, and thus the subservience of beauty to truth, of race to culture, of heart to lungs, of a secondary Mother to a primary Son, the fulcrum of grace.
14. For the subservience of generation to civilization in the phenomenal context of mass and volume, and the subservience of race to culture in the noumenal context of time and space are only really beneficial to females, who remain hegemonic in strength and

beauty, while males continue to be deprived of their hegemonic possibilities in knowledge and truth, as befitting the development of civilization and culture on a sensible basis.

15. So long as males remain subservient, in psychic determinism, to free nature, as to cultural beauty and civilized strength, they will not achieve their own freedom on the psychic levels of knowledge and truth, but remain enslaved to the evil manifestations of culture and civilization from the foolish standpoints of racial truth and generative knowledge. They will remain accursed, and in want of salvation!

Cycle Two

01. Males and females are not equal but distinctly unequal in the ways to which they relate to psyche and nature, the self and the not-self, with the free will and spirit in the not-self of the female gender conditioning determinism in the self on the basis of the transmutation of soul into id by will and of ego into superego by spirit, but the free ego and soul in the self of the male gender conditioning determinism in the not-self on the basis of the transmutation of will into mind by ego and of spirit into subspirit by soul.

02. Thus far from the genders sharing a common agenda of either free nature or free psyche, they pull in opposite directions, and it is this tension in sexual polarity which both creates and sustains life, without which it would simply grind to a non-dialectical halt. For were not females conditioned to psychic determinism from a basis in free nature, it is doubtful that mankind would have been able to reproduce itself over the generations. And were not males conditioned to natural determinism from a basis in free psyche, it is inconceivable that they would have grappled with Nature, in the broader sense, to the extent and in the ways they have, and thus developed Civilization as a framework in which both to survive the inclemencies of land and climate and to develop knowledge and truth to ever greater extents.
03. For the sensible advantages of Civilization, in this broader environmental and social sense, ensure that even where deference to beauty and strength is still desired, as must be the case in the breeding of offspring from a marital or equivalent basis, the sensual bedrock of life need not become an end-in-itself, but can be subsumed into and even transmuted by Civilization to an extent whereby, with the freest males, knowledge and truth become their own ends and Man is no longer simply a plaything of sensuous Nature, grovelling before a sensual hegemony in animal-like fashion, but master of his own destiny,

be that destiny physical or metaphysical, manly or godly, or even a compromise between the two.

04. For certainly there are no grounds for supposing that enhanced sensibility is handed to one on a plate, as it were, by those sensual aspects of Nature which more accord with a rural background, or that females willingly go out of their way as creatures, in Wilde's proverbial phrase, of matter over mind, or free nature conditioning psychic determinism, to ensure that a male hegemony is established in sensible contradiction to their own sensual interests, and precisely on the reverse terms of free psyche conditioning natural determinism.
05. The struggle of Civilization against Nature, to speak in conveniently simplistic dialectical terms, is a very real and even uphill one, with nothing guaranteed in the way of enhanced sensibility should the struggle with sensuality come crashing to a halt or be otherwise thwarted by malevolent powers, powers, in other words, which do not have the interests of sensibility at heart, but are beholden to a sensual hegemony.
06. But just as Nature is in reality a two-edged sword which cuts both ways, so, in a manner of speaking, is Civilization, and one can easily settle for a more specific definition of Civilization which allows for either strength or knowledge, depending on the gender affiliation of what, I suppose, in terms of

plane, is a manifestation less of space than of volume, and not at all of either time or mass, the planes lying directly under each of the aforementioned ones.

07. For just as we can differentiate between space, time, volume, and mass on a descending basis, so we should distinguish between culture, race, civilization, and generation in like manner, while allowing for diagonal ascents or descents, according to gender, between both the upper-class planes of time and space and the lower-class planes of volume and mass, in order to account for the way in which gender either rises in salvation on the male side or falls in damnation on the female side, as already described in both this and earlier texts.
08. For the masculine-male rise from mass to volume is no less between generative and civilized forms of knowledge than the feminine-female fall from volume to mass is between civilized and generative forms of strength, while the divine-male rise from time to space is no less between racial and cultural forms of truth than the diabolic-female fall from space to time is between cultural and racial forms of beauty, each gender remaining consistent with its elemental attribute according to class affiliation.
09. Therefore we can no more limit Nature just to sensuality than Civilization to sensibility, even though, on a plane-by-plane basis, we can

distinguish the principal manifestations of Nature in terms of race and generation in relation to time and mass on both a sensual and a sensible basis, while likewise distinguishing the principal manifestations of Civilization in terms of culture and civilization in relation to space and volume on both a sensual and a sensible basis.

10. But while this division between Nature and Civilization is not equivalent to sensuality on the one hand and to sensibility on the other, it nevertheless happens to be incontestably the case that the knowledgeable and true forms of Nature, being male, can be saved, following a diagonal rise, to the knowledgeable and true forms of Civilization, whereas the beautiful and strong forms of Civilization, being female, can only be damned, following a diagonal fall, to the beautiful and strong forms of Nature, which are no less sensible than their civilized counterparts in male salvation.
11. Hence the position of the female forms of Civilization over the male forms of Nature in the sensual contexts is reversed in terms of the male forms of Civilization over the female forms of Nature in the sensible ones, as males become hegemonic in contexts owing more to knowledge and truth than to generation and race.
12. But, in another sense, Civilization is commensurate with the self, the psyche, and Nature with the not-

self, with soma, and therefore the shift from a female-dominated position of Civilization-over-Nature in sensuality to a male-dominated position of Civilization-over-Nature in sensibility is equivalent to the shift from psychic determinism and free nature in the one context to free psyche and natural determinism in the other, as knowledge and truth eclipse beauty and strength in relation to the hegemonic positions we have characterized, in these broad terms, by the generic term Civilization.

13. Therefore the equation of Civilization with the self, and Nature with the not-self is broadly a valid one, even though the female forms of Civilization, being objective, will be secondary to the female forms of Nature, which condition psychic determinism, while the male forms of Civilization, being subjective, will be primary to the male forms of Nature, thereby conditioning natural determinism.
14. Now this is so, with different and even antithetical ratios, of both sensuality and sensibility, except that the hegemonic positions of a given gender in either context will condition, to a large extent, the fates of the subordinate gender, making them less like themselves and more akin to shadow versions of the prevailing gender, and thus to the reign of Civilization over Nature on either a bound (female) or a free (male) basis.

Cycle Three

01. Let us now return to a less complex and paradoxical distinction between Nature and Civilization, conceiving of it in terms of rural and urban distinctions, or, rather, let us go beyond the scope of what came to light in this way in my previous book *Freedom and Determinism*, when we were able to distinguish between the sensuality of the country and the sensibility of the city, the outer and the inner, deeming the one ...