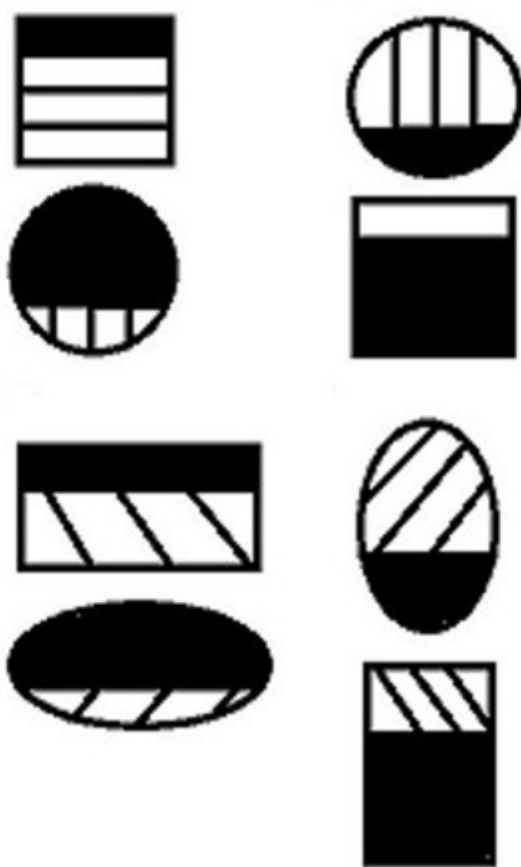


PROPHET OVER PROFIT

A Philosophical Journal



JOHN O'LOUGHLIN

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This edition of *Prophet Over Profit* first published 2016
and republished (in a revised format) 2022 by
Centretruths Digital Media

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ISBN:978-1-326-63566-4

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3 – 15/12/15

3/12/15

Those who don't worship God in the form of death (the Crucifix) tend to worship the Devil in the form of life (the Star).

Just as the Devil advances life through materialism, so God is its repudiation through transcendentalism.

You do not worship God, that paradigm of death, in an empty space, reminiscent of the cosmic void. Only what is behind life can be worshipped, or acknowledged, in an empty space, bereft even of chairs, never mind benches or pews.

One should distinguish what, as chairs or benches, can be moved to one side, say to one or other of the surrounding walls, from the pews that cannot be moved because securely fastened to the floor. At a guess – nothing more! – I would imagine the former to be more Anglican than Roman Catholic and the latter more Roman Catholic than Anglican.

Upright chairs, made of wood and utilizing wicker or some other material in their seats, that can be moved and even stacked against the inner walls of what may well be – and in my experience certainly can be – a

Nonconformist church, will leave a central space to be utilized in contexts, like jumble sales or yoga classes, that have little or nothing to do with religion, not even the pseudo-religion of those who, seated separately on wooden chairs or whatever, effectively identify with competitive individualism.

Competitive individualism may be polar to competitive collectivism, like physics to metachemistry, but it is no less state-hegemonic/church-subordinate in its untransvaluated profanity, or profane exclusivity.

Only cooperative individualism has anything to do with religion, the metaphysical context *par excellence*, as exemplified, on broadly humanistic terms, by the one-on-one of the Catholic confessional traditionally.

Such cooperative individualism is of course polar, on church-hegemonic/state-subordinate terms, to the cooperative collectivism of chemistry, as of the context *par excellence* of feminine spirituality (Marianism) which, together with pseudo-physics, is no less at the base of the church-hegemonic axial spiral than competitive collectivism, with its untransvaluated connotations, is at the base, together with pseudo-metaphysics, of the state-hegemonic axial spiral, a base that, in metachemistry, happens to be at the hegemonic north-west as opposed to hegemonic south-east point of the intercardinal axial compass.

Autocracy disguised as theocracy is the worst form of

religion, one further removed from theocracy *per se* than even democracy disguised as theocracy or plutocracy disguised as theocracy, the other forms of bovaryized religion. For metaphysics is further removed from metaphysics than are even chemistry and physics.

To convert people to one's religious persuasion through threats and violence – what could be further removed from a truly religious attitude?

Whereas barbarism and philistinism pander, on hegemonic female and subordinate pseudo-male gender terms respectively, to life, culture and civility pander, on hegemonic male and subordinate pseudo-female terms respectively, to death, to death, that is, as the psychic retort to the somatic basis of life, like abstraction to concretion, the Church to the State, males to females, gravity to energy, the noumenal to the phenomenal, and so on.

Though the form may vary from age to age, it is only the 'lance of death' that can slay the 'dragon of life', whose principal agent is forever female.

5–6/12/15

For years I wondered why Christmas and Easter were celebrated in a noticeably perfunctory manner in Britain as opposed to, say, Ireland, and (notwithstanding its

secular pretensions) the Republic of Ireland in particular. And then, one day not so long ago, it clicked: Christmas and Easter correspond – do they not – to the hegemonic poles of the church-hegemonic/state-subordinate axis stretching, on these terms, from the chemical south-west to the metaphysical north-east points of what I am inclined to call the 'intercardinal axial compass', which also includes hegemonic north-west and south-east points or, for that matter, poles. Therefore both Christmas and Easter are quintessentially Catholic, with the celebration and acknowledgement of Christ's birth having chemical, or Marian, connotations down at the south-west point of the intercardinal axial compass and, by contrast, the acknowledgement and celebration, in a manner of speaking, of His death (and resurrection) having effectively metaphysical connotations up at the north-east point thereof. Consequently these poles of the Christian religion could only be taken seriously, even in an avowedly secular age of rampant commercialism, from a Catholic standpoint within the aforementioned church-hegemonic/state-subordinate axis, not from Protestant standpoints within an axis hegemonically stretching from the metachemical north-west to the physical south-east points of the intercardinal axial compass, as characterized by the dominance of metachemistry over pseudo-metaphysics and of physics over pseudo-chemistry on what are comparatively state-hegemonic/church-subordinate axial terms. Neither the metachemical north-west nor the physical south-east points of the said compass could be regarded as corresponding to the principal Christian festivals of

Christmas and Easter, in consequence of which the onus of celebration falls on the pseudo-metaphysical pseudo-north-east and the pseudo-chemical pseudo-south-west points thereof, the former subordinate, as noted above, to metachemistry and the latter to physics. Therefore when it is the subordinate positions which correspond, on an inauthentic (pseudo) basis to the aforementioned festivals, it's not difficult to see why the resulting celebrations should tend to be less than sincere, and may even be – as suggested above – somewhat perfunctory in character, and all because the hegemonic positions, which are of course the dominating ones, have little or nothing to do with either the spirit of Christmas or the soul of Easter, chemistry or metaphysics, since contrary to each in their espousal, metachemically and physically, of will and ego. So that, I firmly believe, is why these Christian festivals are less than wholeheartedly celebrated in Great Britain, that predominantly secular society in which anything resembling a religiously sincere approach to either Christmas or Easter is likely to be the Catholic exception to the Protestant rule!

At Christmas, Christians paradoxically celebrate the birth of the harbinger of death, whose subsequent 'Death on the Cross' epitomizes the connection, at Easter, between death and godliness, a connection which few if any other so-called 'world religions' would appear to have made, not least when what is worshipped *as God* is deemed to lie *behind* life, as its principal *cause*.

The 'Death of God' on the Cross was not, contrary to

Nietzsche, the death of God, as of godliness, but rather the first and, so far, only intimation of what godliness actually is – namely, a manifestation of the blessing of death (soul) that is antithetical to the curse of life (will) through the devil of birth, as of the power behind life that knows nothing of and cares not to know anything about the contentment beyond life which has been symbolized by the 'God of Death', whose death (on the Cross) was not in vain but, rather, an intimation of Eternity, especially of that aspect of Eternity which, unlike the Cross and the arguably subsensuous Crucifixion paradigm of metaphysical bound soma, corresponds to the major ratio aspect (3:1) of metaphysics, as epitomized by the phrase 'God in Heaven', which is centred, superconsciously, in free psyche.

* * * *

1.



2.



4.



3.



1. In diagram 1 the pseudo-free soma (pseudo-subsoma) of pseudo-metaphysics, as represented

by the pseudo-absolute pseudo-minor white segment of the subordinate circle, is attracted to the free soma (supersoma) of metachemistry, as represented by the absolute major white segment of the hegemonic square, on an approximately 1:3 ratio basis, while the bound psyche (subpsyche) of metachemistry, as represented by the absolute minor black segment of the hegemonic square, reacts to the pseudo-bound psyche (pseudo-superpsyche) of pseudo-metaphysics, as represented by the pseudo-absolute pseudo-major black segment of the subordinate circle, on an approximately 1:3 ratio basis.

2. In diagram 2 the pseudo-free soma (pseudo-soma) of pseudo-physics, as represented by the pseudo-relative pseudo-minor white segment of the subordinate oval, is attracted to the free soma (soma proper) of chemistry, as represented by the relative major white segment of the hegemonic rectangle, on an approximately $1\frac{1}{2}:2\frac{1}{2}$ ratio basis, while the bound psyche (unpsyche) of chemistry, as represented by the relative minor black segment of the hegemonic rectangle, reacts to the pseudo-bound psyche (pseudo-psyche) of pseudo-physics, as represented by the pseudo-relative pseudo-major black segment of the subordinate oval, on an approximately $1\frac{1}{2}:2\frac{1}{2}$ ratio basis.
3. In diagram 3 the pseudo-free psyche (pseudo-unpsyche) of pseudo-chemistry, as represented by the pseudo-relative pseudo-minor white segment of the subordinate rectangle, is attracted to the free

psyche (psyche proper) of physics, as represented by the relative major white segment of the hegemonic oval, on an approximately $1\frac{1}{2}:2\frac{1}{2}$ ratio basis, while the bound soma (unsoma) of physics, as represented by the relative minor black segment of the hegemonic oval, reacts to the pseudo-bound soma (pseudo-soma) of pseudo-chemistry, as represented by the pseudo-relative pseudo-major black segment of the subordinate rectangle, on an approximately $1\frac{1}{2}:2\frac{1}{2}$ ratio basis.

4. In diagram 4 the pseudo-free psyche (pseudo-subpsyche) of pseudo-metachemistry, as represented by the pseudo-absolute pseudo-minor white segment of the subordinate square, is attracted to the free psyche (superpsyche) of metaphysics, as represented by the absolute major white segment of the hegemonic circle, on an approximately 1:3 ratio basis, while the bound soma (subsoma) of metaphysics, as represented by the absolute minor black segment of the hegemonic circle, reacts to the pseudo-bound soma (pseudo-supersoma) of pseudo-metachemistry, as represented by the pseudo-absolute pseudo-major black segment of the subordinate square, on an approximately 1:3 ratio basis.

As illustrated by the above diagrams, horizontal and vertical directionalities are either hegemonically absolute or, in the case of the subordinate pseudo-gender positions, pseudo-absolute, whereas the diagonal directionalities, whether tending leftwards from a right-

sided fulcrum or rightwards from a left-sided fulcrum, are either hegemonically relative or, again in the case of the subordinate positions, pseudo-relative. Additionally, angularity can also be viewed as being indicative of gender, as in the contrasting cases of female horizontality (objective) and male verticality (subjective) – at least in relation to what could be described as either major (hegemonic) or pseudo-major (subordinate) ratio alternatives. In the cases of the diagonal types of directionality, on the other hand, we have to distinguish between what, in chemistry is relatively objective and in pseudo-chemistry pseudo-relatively pseudo-objective on such major and/or pseudo-major ratio terms and, by contrast, what in physics is relatively subjective and in pseudo-physics pseudo-relatively pseudo-subjective on such terms, even if the relative and/or pseudo-relative positions tend to angle, like their absolute and/or pseudo-absolute counterparts, in opposite directions according to both gender and class within the overall framework of axial polarities that are either state-hegemonic/church-subordinate, stretching from the north-west/pseudo-north-east to the south-east/pseudo-south-west, as from metachemistry/pseudo-metaphysics to physics/pseudo-chemistry or, alternatively, church-hegemonic/state-subordinate, stretching from the south-west/pseudo-south-east to the north-east/pseudo-north-west, as from chemistry/pseudo-physics to metaphysics/pseudo-metachemistry.

10/12/15

When one uses terms like Devil, Woman, Man, and God, as I often do and have certainly done so in the past, even in comparatively recent writings, one gets the kind of pattern which distinguishes Devil and Hell 'absolutely above' from Woman and Purgatory 'relatively below' on the overall female side of the gender fence, and, by contrast, Man and Earth 'relatively below' from God and Heaven 'absolutely above' on the overall male side of it.

1. More specifically, I have tended to distinguish between Devil the Mother/Hell the Clear Spirit in metachemical free soma, and the Daughter of the Devil/the Clear Soul of Hell in metachemical bound psyche, 'mother' preceding and absolutely predominating over 'daughter' as soma (3) over psyche (1).
2. Likewise I have distinguished, in the past, between Woman the Mother/Purgatory the Clear Spirit in chemical free soma, and the Daughter of