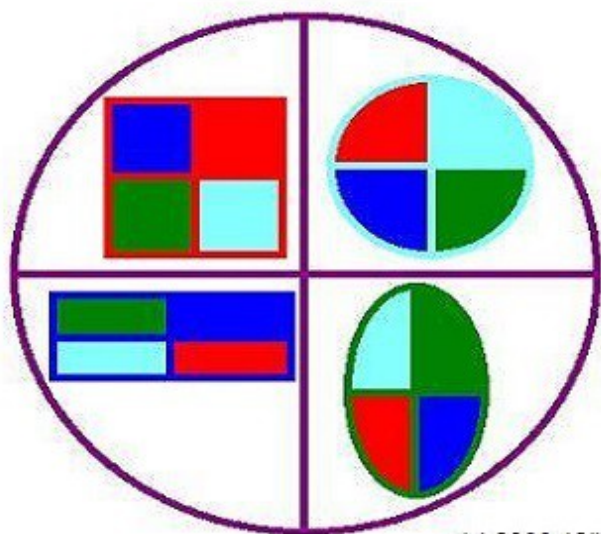


REVELATIONARY AFTERTHOUGHTS

Of A Bound Genius

JOHN O'LOUGHLIN



(c) 2000 JO'L

REVELATIONARY AFTERTHOUGHTS

Of A Bound Genius

By

JOHN O'LOUGHLIN

Of Centretruths Digital Media

CDM Philosophy

This edition of *Revelationary Afterthoughts* 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: 978-1-4466-8104-6

CONTENTS

PREFACE

001 – 025

026 – 050

051 – 075

076 – 100

101 – 125

126 – 134

BIOGRAPHICAL FOOTNOTE

PREFACE

Stemming, in large measure, from *The Free Testament* (2003), this aphoristic philosophy project restates in greater detail many of the principal contentions of my recent philosophical work, and arrives at some new conclusions which render it all the more logically unassailable and entitled to be regarded as the criterion by which not only contemporary morality, but the distinction between morality and immorality, the light and the dark, should be judged, even if this does mean that some or many of one's treasured illusions should ultimately be discarded, in order that the light of truth may shine through in as unimpeded and unequivocal a fashion as possible.

Frankly I had no idea, when I tentatively began this title, that it would blossom into what is unquestionably the most eloquent and comprehensively exacting presentation of my philosophy so far, a presentation that has the right to be called revelatory [‘revelatory’ would be technically more correct but less apposite in this context which, quite apart from that, leads on, in the ensuing title, to *Revolutionary Afterthoughts* – author’s note.], in that much of what it reveals is so compellingly cogent as to be positively divine, the divine revelations of a thinker who knows the difference between God and the Devil, but doesn’t make the reductionist mistake of conceiving of history, much less life, as a struggle between Good and Evil or, more correctly, between Crime and Punishment,

when all the philosophical evidence points to the conclusion that punishment is merely the relative counterpart of Crime and no more than a just retort, forwards 'down below', to something which is not merely antithetical, in its vainglorious pursuit of power, to anything godly (and not punishing), but the principal obstacle, backwards 'up above', to the salvation of the sinful to that which, gracefully transcending the world, is as far removed from an engagement in any such struggle as it is possible to imagine. Yet it is not, on that account, indifferent to the plight of the meek!

John O'Loughlin, London 2003 (Revised 2022)

001 – 025

001. Some time ago, in relation to the noumenal objectivity (objectivism) of metachemistry, I conceived of the concrete ethereal, as though in respect of a photon-based elemental-particle equation especially germane to free will, and in contrast to this posited, in relation to the noumenal subjectivity (subjectivism) of metaphysics, the abstract ethereal, as though in respect of a proton-centred elemental-wavicle equation especially germane to free soul, so that one had a noumenal antithesis between the one and the other – alpha and omega of the overworld.

002. Likewise in relation to the phenomenal objectivity of chemistry, I conceived of the concrete corporeal, as though in respect of an electron-based molecular-particle equation especially germane to free spirit, and in contrast to this posited, in relation to the phenomenal subjectivity of physics, the abstract corporeal, as though in respect of a neutron-centred molecular-wavicle equation especially germane to free ego, so that one had a phenomenal antithesis between the one and the other – alpha and omega of the world.

003. Obviously, it was no longer possible for me, from that point on, to distinguish the noumenal absolutism of space/time from the phenomenal

relativity of volume/mass in terms of abstract and concrete. For such terms had now become synonymous with wavicles and particles, 'wavicular' and 'particular'. That which was noumenal, and effectively upper class, could be concrete or abstract, 'particular' or 'wavicular', but it would be so in relation to the ethereal, that is, to the noumenal spheres of metachemistry on the one hand and of metaphysics on the other, or, in simple elemental language, of fire and air, the vacuous objectivity of the one contrasting with the plenumous subjectivity of the other.

004. Similarly that which was phenomenal, and effectively lower class, could also be concrete or abstract, of a particle orientation or of a wavicle orientation, but it would have to be so in relation to the corporeal, that is, to the phenomenal spheres of chemistry on the one hand and of physics on the other, or, in simple elemental language, of water and vegetation (earth), the vacuous objectivity of the one contrasting with the plenumous subjectivity of the other.

005. Hence the concrete and the abstract were opposites on both noumenal *and* phenomenal planes, and in no sense could it be argued that there was a parallel between abstraction and the noumenal and concretion and the phenomenal, as though the former were simply higher than the latter, higher, that is, in terms of appertaining, plane-wise, to

space and/or time as opposed to volume and/or mass.

006. Nor, conversely, could it be argued that there was such a parallel between abstraction and the ethereal and concretion and the corporeal, as though the ethereal was invariably abstract and the corporeal concrete. A parallel there certainly was between the ethereal and the noumenal on the one hand and between the corporeal and the phenomenal on the other hand, but the ethereal, as with the noumenal, could be concrete or abstract, the corporeal, as with the phenomenal, likewise.
007. Now we argued that both the ethereal and the corporeal were concrete when associated, in metachemistry, with the elemental particles of photons and, in chemistry, with the molecular particles of electrons, both of which carried a negative charge and were based, in consequence, in vacuous objectivity, and pretty much as female elements – as female, in effect, as fire and water.
008. Conversely we argued that both the corporeal and the ethereal were abstract when associated, in physics, with the molecular wavicles of neutrons or, more correctly for sensibility, neutrinos and, in metaphysics, with the elemental wavicles of protons or, more correctly, protinos, both of which carried if not a positive charge then a neutral charge in the one and a positive charge in the other which

were based or, rather, centred in plenumous subjectivity, and pretty much as male elements or, more correctly in relation to sensibility, elementinos – as male, in effect, as vegetation and air.

009. For it should not be forgotten that we conceived a distinction, amounting to an antithesis, between elements and elementinos, the sensually free and the sensibly free, while still allowing for bound elements in relation to the one context and for bound elementinos in relation to the other, the former of which would appertain to subordinate males and the latter to their female counterparts.
010. Be that as it may, a free element was more likely, we argued, to be a photon in metachemistry or an electron in chemistry than a neutron in physics or a proton in metaphysics, whilst a free elementino, by contrast, was more likely to be a neutrino in physics or a protino in metaphysics than an electrino in chemistry or a photino in metachemistry.
011. In fact, we distinguished the free from the bound in terms of metachemistry and anti-metachemistry in respect of photons and photinos, chemistry and anti-chemistry in respect of electrons and electrinos, and, conversely, the bound from the free in terms of anti-physics and physics in respect of neutrons and neutrinos, anti-metaphysics and metaphysics in respect of protons and protinos – the sensual always an element, the sensible an

elementino.

012. Therefore in sensuality metachemistry would be freely hegemonic over anti-metaphysics in the noumenal sphere of space and time, the former spatial and the latter sequential, while chemistry would be freely hegemonic over anti-physics in the phenomenal sphere of volume and mass, the former volumetric and the latter massive.
013. Considered subatomically, the photon would reign over the proton in the noumenal sphere of the concrete ethereal, where the elemental particle was free, whilst in the phenomenal sphere of the concrete corporeal, where the molecular particle was free, the electron would reign over the neutron – at least if no other factors (about which the reader may already have learnt in connection with some preceding texts) are taken into account.
014. Conversely, in sensibility physics would be freely hegemonic over anti-chemistry in the phenomenal sphere of volume and mass, the former voluminous and the latter massed, while metaphysics would be freely hegemonic over anti-metachemistry in the noumenal sphere of space and time, the former spaced and the latter repetitive.
015. Considered subatomically, the neutrino would reign over the electrino – at least if no other factors (about which the reader may already have learnt in

connection with some preceding texts) are taken into account – in the phenomenal sphere of the abstract corporeal, where the molecular wavicle was free, whilst in the noumenal sphere of the abstract ethereal, where the elemental wavicle was free, the protino would reign over the photino.

016. Such a straightforward dominance of the one gender over the other, whether female over male in the sensual spheres of the concrete ethereal and corporeal, or male over female in the sensible spheres of the abstract corporeal and ethereal is what tends to characterize each of these class or element/elementino positions, but things are very rarely so straightforward; for, as we have seen from previous texts (alluded to above) the lower-class, or phenomenal, positions of chemistry over anti-physics in sensuality and of physics over anti-chemistry in sensibility tend to be overcome and conditioned from contrary upper-class, or noumenal, points of view in the interests of a more authentic concept of freedom – and hence civilization – than could accrue to either chemistry at the expense of anti-physics or physics at the expense of anti-chemistry, each of which are merely relative and therefore temporal shortfalls from the absolute manifestations of freedom which accord, in civilized vein, with a certain eternality and, hence, stability and continuity, whether in respect of soma or psyche, the dark or the light, crime or grace, metachemistry or metaphysics,

kindness to the Not Self or kindness to the Self,
eternal death or eternal life.

017. Hence the anti-chemical subversion and effective overthrow of physical freedom at the behest of metachemical freedom diagonally backwards 'up above', as the bound energies of phenomenal sensibility are turned to combating or restricting the noumenally free energies of a metachemistry which has anti-metaphysics under its sensual hegemonic control and is able to determine the nature of freedom, contrary to male interests, in respect of soma.

018. Hence, too, the anti-physical subversion and effective overthrow of chemical freedom at the behest of metaphysical freedom diagonally forwards 'up above', as the bound energies of phenomenal sensuality are turned to aspiring towards the noumenally free energies of a