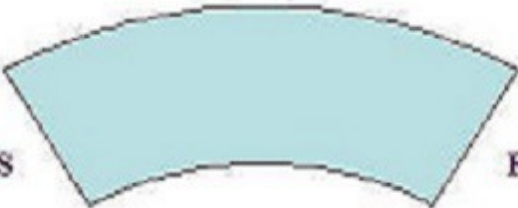


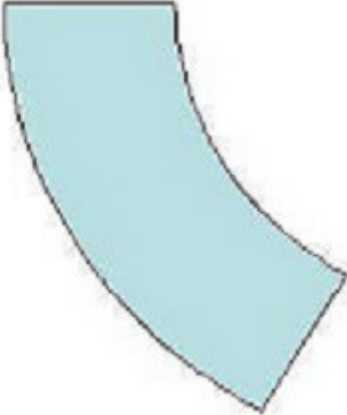
# REVOLUTIONS OF AN IDEOLOGICAL PHILOSOPHER

John O'Loughlin

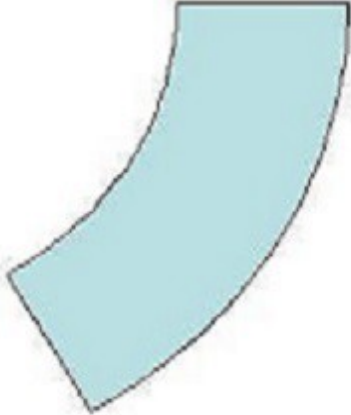


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*Revolutions of an  
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A CDM Publication



# REVOLUTIONS

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By

**John O'Loughlin**

Of Centretruths Digital Media

CDM Philosophy

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# CONTENTS

Preface

Cycles 1 – 10

Cycles 11 – 20

Cycles 21 – 30

Cycles 31 – 32

Biographical Footnote

## Preface

One could regard this 1997 project as conceptually similar to my ***Omeganotes of an Ideological Philosopher*** (1996–7), since it is no less essential and informal in structure, and just as thematically exacting in the extent to which philosophical comprehensiveness is achieved at the expense of partisan or partial perspectives.

But it is also deeper and more radical in its scope, bringing my philosophy to an all-time peak as we progress from cycle to cycle in what is, by any standards, a consummate resolution of the contending elements.

John O'Loughlin, London 1997 (Revised 2022)

# *CYCLES 1 – 10*

## *Cycle One*

01. From the noumenal objectivity of fire to the noumenal subjectivity of air via the phenomenal objectivity of water and the phenomenal subjectivity of vegetation (earth), as from the Extreme Left to the Extreme Right via left- and right-wing options.
02. The Left, whether extreme or moderate, noumenal or phenomenal, are predominantly objective, which is to say, of a female disposition to diverge (through sensuality) or to converge (through sensibility) in barbed, or direct, fashion.
03. The Right, whether moderate or extreme, phenomenal or noumenal, are predominantly subjective, which is to say, of a male disposition to diverge (through sensuality) or to converge (through sensibility) in curved, or indirect, fashion.
04. Objectivity is always immoral, whether in sensuality or sensibility, in relation to vice (if noumenal) or to virtue (if phenomenal).
05. Subjectivity is always moral, whether in sensuality or sensibility, in relation to vice (if phenomenal) or

to virtue (if noumenal).

06. The realm of noumenal objectivity, or vicious immorality, has reference to fire, and is accordingly evil.
07. The realm of phenomenal objectivity, or virtuous immorality, has reference to water, and is accordingly good.
08. The realm of phenomenal subjectivity, or vicious morality, has reference to vegetation, and is accordingly foolish.
09. The realm of noumenal subjectivity, or virtuous morality, has reference to air, and is accordingly wise.
10. To contrast the criminality of evil with the civility/polity of good, the former diabolic and the latter feminine.
11. To contrast the sinfulness of folly with the gracefulness of wisdom, the former masculine and the latter divine.
12. To descend from the evil of noumenal objectivity to the goodness of phenomenal objectivity, as from dress to skirt, diabolic to feminine, fire to water.
13. To ascend from the folly of phenomenal

subjectivity to the wisdom of noumenal  
subjectivity, as from trousers to zippersuit,  
masculine to divine, vegetation to air.

14. In terms of 'right' and 'wrong', the Extreme Left, being viciously immoral, are 'wrong' and the Left alone 'right', since appertaining to that which, being virtuously immoral, exists as a phenomenal descent from noumenal objectivity, as water from fire.
15. In terms of 'right' and 'wrong', the Right, being viciously moral, are 'wrong' and the Extreme Right alone 'right', since appertaining to that which, being virtuously moral, exists as a noumenal ascent from phenomenal subjectivity, as air from vegetation.
16. Thus, paradoxically, it is the Left who are 'right' in relation to the Extreme Left, since they are good (through water) rather than evil (through fire).
17. Conversely, it is the Right who are 'wrong' in relation to the Extreme Right, since they are foolish (through vegetation) rather than wise (through air).
18. To descend from communism to socialism, as from diabolic to feminine, within the female sphere of objectivity.
19. To ascend from capitalism to corporatism, as from masculine to divine, within the male sphere of subjectivity.

20. Wisdom is a superior order of 'rightness' to goodness, because it is noumenally subjective rather than phenomenally objective.
21. Folly is an inferior order of 'wrongness' to evil, because it is phenomenally subjective rather than noumenally objective.
22. To contrast the (elemental-particle) materialism of fire with the (elemental-wavicle) idealism of air, as one would contrast Hell with Heaven, or the Extreme Left with the Extreme Right.
23. To contrast the (molecular-particle) realism of water with the (molecular-wavicle) naturalism of vegetation, as one would contrast Purgatory with the Earth, or the Moderate Left with the Moderate Right.
24. 'Noumenal' equals 'extreme' in both left-wing (objective) and right-wing (subjective) manifestations.
25. 'Phenomenal' equals 'moderate' in both left-wing (objective) and right-wing (subjective) manifestations.
26. The noumenal is that which is germane to the planes of Space and Time, whether as Space–Time (extreme left) or as Time–Space (extreme right).



27. The phenomenal is that which is germane to the planes of Volume and Mass, whether as Volume–Mass (moderate left) or as Mass–Volume (moderate right).
28. Both Time and Space are upper-class planes by dint of their noumenal significance.
29. Both Volume and Mass are lower-class planes by dint of their phenomenal significance.

## *Cycle Two*

01. To descend from the space–time devility of fire to the volume–mass femininity of water, as from upper-class rule to lower-class governance, the former evil and the latter good.
02. To ascend from the mass–volume masculinity of vegetation to the time–space divinity of air, as from lower-class representation to upper-class leadership, the former foolish and the latter wise.
03. To devolve in personal space–time objectivity from the eyes to the heart, as from metachemical sensuality to sensibility, the former corresponding to the (wavicle-biased) 'fire without' and the latter to the (wavicle-biased) 'fire within'.

04. To devolve in personal volume–mass objectivity from the tongue to the womb, as from chemical sensuality to sensibility, the former corresponding to the (wavicle-biased) 'water without' and the latter to the (wavicle-biased) 'water within'.
05. To evolve in personal mass–volume subjectivity from the phallus to the brain, as from physical sensuality to sensibility, the former corresponding to the (wavicle-biased) 'vegetation without' and the latter to the (wavicle-biased) 'vegetation within'.
06. To evolve in personal time–space subjectivity from the ears to the lungs, as from metaphysical sensuality to sensibility, the former corresponding to the (wavicle-biased) 'air without' and the latter to the (wavicle-biased) 'air within'.
07. To devolve in impersonal space–time objectivity from the stellar galaxy (or, more specifically, the central star of the Galaxy) to Venus, as from metachemical primacy to supremacy, the former corresponding to the (particle-biased) 'fire without' and the latter to the (particle-biased) 'fire within'.
08. To devolve in impersonal volume–mass objectivity from the moon to the oceans, as from chemical primacy to supremacy, the former corresponding to the (particle-biased) 'water without' and the latter to the (particle-biased) 'water within'.

09. To evolve in impersonal mass–volume subjectivity from the terrestrial earth to Mars, as from physical primacy to supremacy, the former corresponding to the (particle-biased) 'vegetation without' and the latter to the (particle-biased) 'vegetation within'.
10. To evolve in impersonal time–space subjectivity from the Sun to Saturn, as from metaphysical primacy to supremacy, the former corresponding to the (particle-biased) 'air without' and the latter to the (particle-biased) 'air within'.
11. The contexts that are 'without', whether primal or sensual, always correspond to the religious notion of 'once born'.
12. The contexts that are 'within', whether supreme or sensible, always correspond to the religious notion of 'reborn'.
13. One could further distinguish the 'without' from the 'within' on the basis of an untransvaluated vis-à-vis transvaluated dichotomy, reserving these terms for the *impersonal* axes of devolution and evolution, while continuing to apply the religious notions to the *personal* axes of devolution and evolution.
14. An 'axis', as defined by me in relation to either impersonal or personal contexts, bisects two planes: either the noumenal planes of Space and

Time, or the phenomenal planes of Volume and Mass.

15. Hence both space–time metachemistry and time–space metaphysics bisect the planes of Space and Time, the former, in devolutionary terms, within the diabolic parameters of noumenal objectivity, the latter, in evolutionary terms, within the divine parameters of noumenal subjectivity.
16. Hence both volume–mass chemistry and mass–volume physics bisect the planes of Volume and Mass, the former, in devolutionary terms, within the feminine parameters of phenomenal objectivity, the latter, in evolutionary terms, within the masculine parameters of phenomenal subjectivity.
17. An 'axis' is the means by which both objectivity and subjectivity can move from the 'without' to the 'within', whether in relation to impersonal or to personal contexts.
18. The planes that these axes bisect exist one above the other ... from Mass and Volume 'down below' (in the phenomenal) to Time and Space 'up above' (in the noumenal).
19. Each plane, no matter how theoretical it may seem to the unphilosophical mind, is set at a polar remove from itself in relation to antithetical extremes, extremes which, of necessity, do not

meet at the centre.

20. Hence the plane of Space is spatial in relation to the 'without' but spaced in relation to the 'within', the one being noumenally objective and the other noumenally subjective.
21. Hence the plane of Time is sequential in relation to the 'without' but repetitive in relation to the 'within', the one being noumenally subjective and the other noumenally objective.
22. Hence the plane of Volume is volumetric in relation to the 'without' but voluminous in relation to the 'within', the one being phenomenally objective and the other phenomenally subjective.
23. Hence the plane of Mass is massive in relation to the 'without' but massed in relation to the 'within', the one being phenomenally subjective and the other phenomenally objective.
24. Since each antithesis is, to all intents and purposes, mutually exclusive, things devolve or evolve on the basis of the bisecting of two planes by any of several axes, the axes, namely, of space–time metachemistry in noumenal objectivity, of time–space metaphysics in noumenal subjectivity, of volume–mass chemistry in phenomenal objectivity, and of mass–volume physics in phenomenal subjectivity.

## *Cycle Three*

01. The terms 'alpha' and 'omega' don't necessarily correspond to the beginning and end of a plane (though in the cases of Space and Volume they do), but to that which is objective in the one case, namely 'alpha', but subjective in the other case, namely 'omega'.
02. Hence the term 'alpha' should be reserved for the axes of space–time metachemistry and volume–mass chemistry, the former diabolic and the latter feminine.
03. Hence the term 'omega' should be reserved for the axes of mass–volume physics and time–space metaphysics, the former masculine and the latter divine.
04. Since 'alpha' is objective and 'omega' ... subjective, it follows that the one will have reference to that which, being devolutionary, is female, whereas the other will have reference to that which, being evolutionary, is male.
05. Furthermore, 'alpha' will always be immoral in its objectivity, whether affiliated to 'the Behind', in the noumenal axis of space–time metachemistry, or to 'the above', in the phenomenal axis of volume–mass chemistry.

06. By contrast, 'omega' will always be moral in its subjectivity, whether affiliated to 'the below', in the phenomenal axis of mass–volume physics, or to 'the Beyond', in the noumenal axis of time–space metaphysics.
07. 'The Behind' contrasts with 'the Beyond' as space–time metachemistry with time–space metaphysics.
08. 'The Above' contrasts with 'the below' as volume–mass chemistry with mass–volume physics.
09. The devolutionary progression of noumenal objectivity from Space to Time within the 'metachemical Behind' ... is commensurate with the substitution of supreme and/or sensible materialism for primal and/or sensual materialism.
10. The devolutionary progression of phenomenal objectivity from Volume to Mass within the 'chemical above' ... is commensurate with the substitution of supreme and/or sensible realism for primal and/or sensual realism.
11. The evolutionary progression of phenomenal subjectivity from Mass to Volume within the 'physical below' ... is commensurate with the substitution of supreme and/or sensible naturalism for primal and/or sensual naturalism.

12. The evolutionary progression of noumenal subjectivity from Time to Space within the 'metaphysical Beyond' ... is commensurate with the substitution of supreme and/or sensible idealism for primal and/or sensual idealism.
13. To contrast the materialism of the 'metachemical Behind' with the idealism of the 'metaphysical Beyond', as one would contrast fire with air.
14. To contrast the realism of the 'chemical above' with the naturalism of the 'physical below', as one would contrast water with vegetation.
15. We can substitute the (noumenal) terms 'Hell' for 'the Behind' and 'Heaven' for 'the Beyond', since Hell is a context of metachemical materialism within space–time objectivity, whereas Heaven is a context of metaphysical idealism within time–space subjectivity.
16. Likewise, we can substitute the (phenomenal) terms 'purgatory' for 'the above' and 'the earth' for 'the below', since purgatory is a context of chemical realism within volume–mass objectivity, whereas the earth is a context of physical naturalism within mass–volume subjectivity.
17. To contrast the devility of space–time objectivity with the divinity of time–space subjectivity, the former evil and the latter wise.



18. To contrast the femininity of volume–mass objectivity with the masculinity of mass–volume subjectivity, the former good and the latter foolish.
19. One can be beyond good and evil in one of two ways – either relatively or absolutely, the former foolish and the latter wise.
20. The relative way of being beyond good and evil implies a masculine commitment to sin in mass–volume subjectivity, and is commensurate with vegetation.
21. The absolute way of being beyond good and evil implies a divine commitment to grace in time–space subjectivity, and is commensurate with air.
22. The 'fool', lacking wisdom, remains beholden to good and evil, which, being objective, constrains his masculine subjectivity to a subordinate role.
23. Both good and evil, being female alternatives, appertain to immorality, the former virtuously in 'the above' and the latter viciously in 'the Behind'.
24. Both folly and wisdom, being male alternatives, appertain to morality, the former viciously in 'the below' and the latter virtuously in 'the Beyond'.
25. The virtuous immorality of 'the above' pulls a sort

of confidence trick on the vicious morality of 'the below', constraining it to the service of goodness in its struggle with evil, viz. the feminine resolve to justly punish the criminality of the diabolic.

26. Sin is therefore subordinated to punishment and crime, which, together, preclude the attainment of grace through repentance. For to achieve grace one must renounce sin, thereby 'turning one's back' on punishment and crime.
27. Only that man who has renounced sin is truly beyond good and evil, for he has ceased to be a fool and become wise.

### *Cycle Four*

01. True wisdom has reference not to prayer, that religious mode of cogitation, but to meditation, and is thus elementally commensurate with being into air through the lungs, rather than into vegetation (earth) through the brain.
02. Meditation is as distinct from breathing ... as cogitation (including prayer) from thinking.
03. Like breathing, thinking happens naturally and, as it were, spontaneously, without recourse to conscious effort and/or control.

04. Anyone can think, but only the clever man can cogitate, thinking logically and rationally about something over a protracted period of time.
05. Anyone can breathe, but only the wise man, effectively a superman, can meditate.
06. There is nothing higher or better than meditation, and once one has achieved a spiritual knowledge of the desirability of meditating ... and meditates, one ceases to be foolish and becomes wise, ascending beyond man to superman, beyond vegetation to air, beyond sin to grace.
07. Even prayer is foolish to the extent that it involves a religious mode of cogitation, and thus reflects a cerebral allegiance to the intellect/word in what is nothing more than a 'reborn' form of vegetation.
08. Prayer may not, in view of its religious nature, be sinful, but it can never amount to anything more than a mode of pseudo-grace, in which universality is