



SHUT DOWN AND OPEN UP

A Biconical Extravaganza

JOHN O'LOUGHLIN

Centretruths Digital Media

SHUT DOWN AND OPEN UP

A Biconical Extravaganza

JOHN O'LOUGHLIN

This edition of *Shut Down and Open Up* first published 2018 and
republished (in a revised format) 2022 by Centretruths Digital
Media

Copyright © 2018, 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: 978-0-244-39756-2

CONTENTS

I

II

APPENDIX I

APPENDIX II

I

Man creates in imitation, it could be argued, of the so-called 'Creator', but surely not as a Christian, still less as what might be termed a Superchristian (Social Theocrat?). Creation is, in a sense, affirmative of life, whereas he who worships death, whether on temporal or on Eternal terms, simply contemplates ... his Self, or Soul, within the effulgence of its *Being*, which being psychic, would correspond not to nothingness (no criticism of Sartre intended) but to what was, in essence, not-thingful or, in other words, non-somatic. The creator of artifice – and therefore things – certainly needs a sufficiency of willpower to proceed with his creation(s), but the Will has absolutely no place in the afterlife experience of death as ... a confrontation with and ultimately absorption into the Soul.

Science may be an expression of the Will, as of willpower, but Religion, when genuine, can only be an impression of the Soul, the contemplation of which, as traditionally acknowledged and abetted by true art, makes for the contentment of perfect self-centredness, as in death.

From umbilical cord to spinal cord – the alpha and omega of birth and death either side of life, which is for humans both birth-stemming (young) and death-orientated (old), whether in terms of the one or the other or, indeed, in terms of a kind of middle-aged balance

between the antipodes of pre- and post-life existence.

The more death-orientated you are, the less likely will you be to take pleasure in receiving birthday cards.

Considered logically, I cannot see why old people should receive birthday cards, whose appeal can only be to the young or to those who are not approaching death.

Mothers may be flattering themselves by giving birthday cards to their children, but for a mother to request a birthday card from her son and/or daughter ... well, that would be rather paradoxical and something that, from past experience, I have always balked at when requested to do so.

Like it or not, you are stuck with your date of birth, your name (both forename(s) and surname), your country of origin, your gender (transgender exceptions notwithstanding) and other such things for virtually the entirety of your life, as though by a *fait accompli* to which you must, willy-nilly, resign yourself without demur.

+ + + +

One is confronted, these days, not only by an urban proletariat of largely working-class tendency, but by a uniconical subproletariat of effectively classless individuals who, not least in the more populous and commercially built-up parts of north London, are often

amongst the most glib-tongued denigratory idiots in existence, whose cynically ill-mannered dispositions leave one feeling utterly contemptuous of both them and the society, or peculiar approach to civilization, which, over the centuries, has seemingly contributed, in no small part, to the existence of such despicable creatures, for whom the term 'guttersnipe' would, I fear, be a palpable understatement, given their propensity to 'snipe' from just about anywhere.

It is sincerely to be hoped that, one day, such pathetic creatures will cease to exist. But, in the meantime, we must simply continue to endure them and their utterly hypocritical pretensions to some kind of gender superiority or superior social or moral insight when, in point of fact, they are so grossly superficial as to be incapable of minding their own business and treating other people – perfect strangers in the street – with even a modicum of respect. Frankly, my contempt for this urban subproletariat is virtually boundless, even though they are likely the products of an approach to civilization which, axially rooted in empiricism, conduces towards the twisted objectivity of their mental superficiality. Not altogether surprisingly, they 'give wings' to the Nietzschean notion that 'man is something that should be overcome', and, so far as I am concerned, the sooner the better!

The only distinctions that need to be made, concerning the uniconical, or those who mainly relate to uniconical criteria, are the largely ethnic-derived ones between the

subnatural-to-subcultural on the one hand, and the subcivil-to-subbarbarous on the other hand, the former in each uniconical context corresponding to what could be called the 'submany' and the latter to the 'subfew' who stand not at the base but at the apex – no matter how deplorably earth-centric – of the said axes.

+ + + +

Justice is not about equality. Far from it! The scales have to be tipped in favour of verity at the expense of falsity if justice – and hence the meeting-out of punishment proportionate to the crime – is to be served.

Hence the well-established symbolism of scales in balance is only the starting point for the subsequent realization of justice.

The scales of justice may be in equilibrium to begin with, but if justice is to be served, they certainly cannot end that way!

The Righteous avoid crime and seek only grace, but we live in a time when, through the prevalence of crime, both actual and fictional, and the greed and vanity behind it, righteousness has become a term of disrepute – rather like the ability to discriminate and thus go against the equalitarian grain of the overly egalitarian, who treat everybody and everything the same, much as if gender and class were immaterial or non-existent and, in any case, an obstacle to progress!

Only the eventual defeat of crime, as of the vanity behind it, will allow for the triumph of grace, as of righteousness. But that can only happen on post-humanist, though not subhumanist, terms within contexts overly disposed to 'man overcoming' on a cyborgistic basis likely more suprahuman than superhuman.

+ + + +

Given that there are four capital cities in the United Kingdom, viz. Belfast, Edinburgh, Cardiff, and London, one might be forgiven for conceiving of a northwest-to-southeast axis between Belfast and London, coupled to a southwest-to-northeast axis between Cardiff and Edinburgh, whether or not anything approaching my own long-established philosophical position, which distinguishes between church-hegemonic/state-subordinate and state-hegemonic/church-subordinate axial alternatives, can be deduced (which I have to say seems rather doubtful in view of the historical Protestant ethnic bias of the United Kingdom).

Although I have developed a philosophy in relation to the four Elements, using multiple quadruplicities in a variety of permutations, I would hesitate to regard either it or myself as 'square', in the denigratory social sense of being overly straight or, for that matter, *ein alter spießler*. On the contrary, I regard such an approach to philosophy as being requisite to a more comprehensively exacting analysis of the constituent parts that make, when considered in perspective, for a credible, logical, rational

assessment of the world, without which one would inevitably fall short of such an assessment in terms of some dualistic or tripartite or other partisan expedience or delusion not unconnected with a given ethnic disposition that regards itself as being in competition with, if not opposition to, other ethnic dispositions.

+ + + +

Sanity, it seems to me, is relative, that is to say a product, to varying extents, of compromise between the outer sanity ('outsanity') of the female and the inner sanity ('insanity') of the male, as soma and psyche 'come together' in a relationship favouring either the one or the other according to circumstances. There is no compulsion on the part of the male, however, to enter into this compromise arrangement, and therefore the more he can remain 'true to himself', as someone given to the inner form (psyche) of sanity, whether in terms of the ego or, most