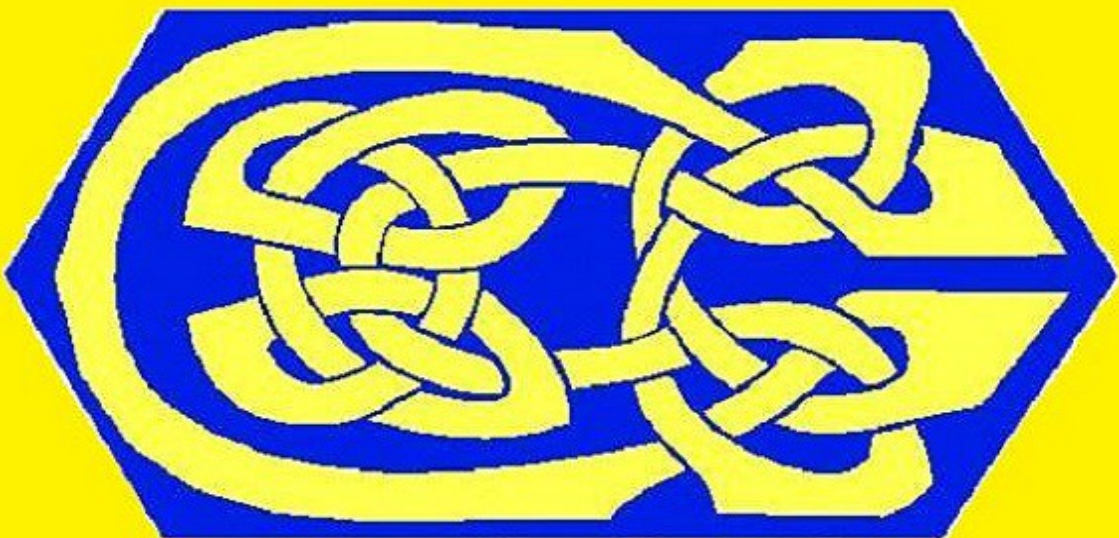


THE CLASSLESS SOLUTION

John O'Loughlin



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CDM Philosophy

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PREFACE

Since it follows on from *Revaluations and Transvaluations* (2004), this book of aphoristic philosophy is bound to restate many of the philosophical positions and contentions already taken. But it does so with even greater certitude and a more exactly comprehensive assessment of the various components of the total picture, which leaves one in no doubt that something philosophically definitive has been achieved, and that any further revaluations or transvaluations are only likely to happen in relation to what is already broadly or essentially true, not contrary to it!

Yet, even then, that would not be entirely the case! For this book still manages to refine upon and even modify certain of the contentions or positions taken by its predecessor, not least in respect of the evaluation of class on a more axially specific basis, which helps, I believe, to clarify the distinctions between noumenal and phenomenal, noble and plebeian, in such fashion that one could never again accept anything less comprehensively exacting for gospel, or fail to understand just how different the two axial positions really are.... As in the case, for example, of their contrary social and moral fates, not least in respect of salvation and damnation, and who or what is saved or damned, counter-damned or counter-saved, and how that should be morally or

socially interpreted.

But I would be understating the achievements of this book if, quite apart from its contribution to our understanding of literature from a more axially comprehensive point-of-view, I were to ignore the original contribution it makes to an understanding of how civilization progresses or regresses on both positive and negative terms in an alternation, stemming from primal action, between reaction and attraction, which takes it through successive stages of devolutionary or evolutionary development on both liberal and totalitarian terms towards the possibility of a culmination that, antithetical to how it began, will signify a sort of omega freedom that contrasts with the alpha freedom as the most positive psychic reaction with the most positive somatic action, having passed through several intermediate phases of reaction and attraction in soma and psyche that both confirm and advance a dualistic alternation between pluralistic and monistic systems.

John O'Loughlin, London 2004 (Revised 2022)

001 – 025

001. Just as Devil ... the Mother, hegemonically ascendant over the Anti-Son of Anti-God, is the metachemical enemy of Man ... the Father, whom She indirectly subverts via Anti-Woman the Anti-Mother towards a church-subordinate integrity vis-à-vis the Son of Man, so God ... the Father, hegemonically ascendant over the Anti-Daughter of the Anti-Devil, is the metaphysical enemy of Woman ... the Mother, whom He indirectly subverts via Anti-Man the Anti-Father towards a state-subordinate integrity vis-à-vis the Daughter of Woman.
002. Therefore just as Devil ... the Mother can only have Her way at the expense of Man ... the Father, subordinating him to the Son ... of Man via Anti-Woman the Anti-Mother, so God ... the Father can only have His way at the expense of Woman ... the Mother, subordinating her to the Daughter of Woman via Anti-Man the Anti-Father.
003. In other words, if Devil ... the Mother is to have Her metachemical way in somatic freedom, Man the Father cannot be allowed to have his physical way in untempered psychic freedom, but must have such freedom subordinated to somatic binding of a secondary order via the

bound anti-chemical soma of Anti-Woman the Anti-Mother, whose own psychic freedom, conditioned by the nominally physical hegemony of man over anti-woman, becomes the primary manifestation of psychic freedom within an ecclesiastical context that is ever subordinate to state-hegemonic criteria on both primary and secondary, anti-chemical and physical, terms.

004. Contrariwise, if God ... the Father is to have His metaphysical way in psychic freedom, Woman the Mother cannot be allowed to have her chemical way in untempered somatic freedom, but must have such freedom subordinated to psychic binding of a secondary order via the bound anti-physical psyche of Anti-Man the Anti-Father, whose own somatic freedom, conditioned by the nominally chemical hegemony of woman over anti-man, becomes the primary manifestation of somatic freedom within a political context that is ever subordinate to church-hegemonic criteria on both primary and secondary, anti-physical and chemical, terms.

005. At least this is ideally the case, though in practice what has been described, in previous texts, as the axis diagonally ascending from phenomenal sensuality to noumenal sensibility in church-hegemonic and state-subordinate vein

is rarely if ever completely independent of the axis diagonally descending from noumenal sensuality to phenomenal sensibility in state-hegemonic and church-subordinate vein, least of all these days, when those who correspond to phenomenal sensuality are preyed upon and commercially exploited by a synthetically artificial manifestation of noumenal sensuality financially aided and abetted by phenomenal sensibility in what becomes a conspiracy by the state hegemonic against the remnants of church-hegemonic society that precludes them from achieving salvation and/or counter-damnation from the world of phenomenal sensuality to the omega-orientated overworld of noumenal sensibility, thereby effectively isolating them from God the Father and the Anti-Daughter of the Anti-Devil on the one hand, that of church-hegemonic salvation, and from the Son of God and Anti-Devil the Anti-Mother on the other hand, that of state-subordinate counter-damnation, so that, to all intents and purposes, noumenal sensibility remains 'beyond the pale' and is if not sarcastically derided then cynically ignored from a standpoint rooted in Devil the Mother and the Anti-Son of Anti-God so far as the state-hegemonic aspects, corresponding to metachemical and anti-metaphysical free soma, of noumenal sensuality are concerned, and the Daughter of the Devil and Anti-God the Anti-Father so far as the church-subordinate aspects,

corresponding to metachemical and anti-metaphysical bound psyche, of such sensuality are concerned.

006. Thus those who are traditionally of the diagonally ascending axis find themselves, as Roman Catholics, under secular siege from that which appertains, in both noumenal sensuality and phenomenal sensibility, to the diagonally descending axis that derives its contemporary state-hegemonic freedom and binding from a Protestant tradition which, as we all know, by flying in the face of Catholicism paved the way for state-hegemonic criteria, not least in Britain, where the excommunication of Henry VIII for his want of papal deference and marital fidelity led to the establishment of Anglicanism as the subordinate church corollary of a state-hegemonic reality that set Britain – and England in particular – on course for a crusade not only against Catholics, but against the entire ethos of church-hegemonic criteria in a partnership of free and bound state, royalist and parliamentary opposites, that not only survived a Civil War but went on, once the parliamentarians had secured certain rights and privileges, to forge the greatest Empire the world has ever known, an Empire forged from the cooperation of science and economics in the subjugation and exploitation of natural resources, both human and non-human, to the greater glory – and profit – of Great

Britain.

007. Would it be stretching the point too far to contend that, fundamentally, imperialism is always the product of a somatic bias in society which stems from freedom tempered by binding in such fashion that while the means of exploitation are in the hands of representatives of the former attribute, the ends are firmly determined by representatives of the latter one, since it is they who, as parliamentarians or democrats, control the purse strings via taxation.
008. Consequently there can be no question that British imperialism owed much if not everything to a state-hegemonic precondition and even tradition that made the acquisition of material and commercial wealth of paramount importance for a people who had long since ceased to believe in or relate to church-hegemonic criteria, having come, via schismatic rulers such as Henry VIII and, later, charismatic parliamentarians like Oliver Cromwell, to repudiate what are generally termed 'spiritual values' in favour of material gain, and thus effectively to turn against the world-denying position of the Roman Catholic Church from a standpoint rooted in the female domination and subversion of society in what has been described as an axis diagonally descending from noumenal sensuality to phenomenal sensibility, Devil the

Mother and the Anti-Son of Anti-God to Anti-Woman the Anti-Mother and the Son of Man so far as state-hegemonic criteria in primary and secondary manifestations are concerned, the Daughter of the Devil and Anti-God the Anti-Father to the Anti-Daughter of Anti-Woman and Man the Father so far as church-subordinate criteria in primary and secondary manifestations are concerned.

009. How this contrasts with the Catholic Irish reality on the axis diagonally ascending from phenomenal sensuality to noumenal sensibility, as in salvation from Anti-Man the Anti-Father and the Daughter of Woman to God the Father and the Anti-Daughter of the Anti-Devil in primary and secondary manifestations of church-hegemonic criteria, coupled, be it not forgotten, to a counter-damned ascent from the Anti-Son of Anti-Man and Woman the Mother to the Son of God and Anti-Devil the Anti-Mother in primary and secondary manifestations of state-subordinate criteria!
010. Why, the British reality is with effect to damnation from noumenally sensual free soma to phenomenally sensible bound soma in the state-hegemonic context, and with effect to counter-salvation from noumenally sensual bound psyche to phenomenally sensible free psyche in the church-subordinate context, as it

becomes the duty of the free Few to resist damnation into the bound Many no matter how subordinately free the latter may psychically be, since somatic freedom is the ideal from a female standpoint rooted, diabolically, in metachemistry, and bound soma therefore something to resist except insofar as it can be utilized, at the expense of physical males, in partnership with the anti-chemical anti-women to a state-hegemonic end which delivers the benefit of axial consistency in continuity with somatically hegemonic and subversive criteria.

011. Therefore for the sake of worldly stability in the sphere of phenomenal sensibility and to the hegemonic advantage of axial continuity as favouring metachemically free females, bound soma must be tolerated and even, to a limited extent, encouraged; for without it there can be no state-hegemonic consistency and therefore no guarantee of somatic freedom at all which, from a noumenally sensual point of view, is the primary ideal, even if such a fundamentally immoral and criminal ideal is only possible on the basis of female control and domination of society in what amounts to a matriarchy and – irony of ironies! – punishment being no more than the bound somatic counterpart to such freedom which applies, in typically anti-chemical vein, to the anti-feminine females who constitute the subversive aspect of the

phenomenally sensible Many, and who, in sartorial terms, would be more likely to favour a tight-fitting centripetal skirt than a loose-fitting centrifugal dress, unlike their diabolically female counterparts.

012. Of course, one mustn't forget that the axis diagonally descending from noumenal sensuality to phenomenal sensibility is not just female in character, even if its metachemically hegemonic and anti-chemically subversive aspects happen to correspond, whether literally or effectively, to what constitutes its primary state-hegemonic and church-subordinate manifestations, primary state hegemonic in respect of the damnable descent from crime to punishment, free soma to bound soma, primary church subordinate in respect of the counter-salvational descent from evil to good, bound psyche to free psyche.
013. For along with its metachemical and anti-chemical components go the anti-metaphysical and physical components which, whether strictly subordinate or nominally hegemonic, happen to correspond to what constitutes its secondary state-hegemonic and church-subordinate manifestations, secondary state hegemonic in respect of the damnable descent from pseudo-folly to pseudo-wisdom, free soma to bound soma, secondary church subordinate in respect of the counter-salvational descent from pseudo-

sin to pseudo-grace, bound psyche to free psyche.

014. In fact, so much is the diagonally descending axis state hegemonic that I have not aped the phrase applied to the diagonally ascending one in respect of 'Catholic Irish' reality, but simply stuck to the phrase 'British reality' as though to emphasize the extent to which, in a state-hegemonic society, it is difficult if not impossible to describe such an axis in religious terms, especially since those terms, applying to Protestantism on both Anglican and Puritan class levels, are manifestly church subordinate and therefore symptomatic of a sort of shadow Christianity vis-à-vis Catholicism.
015. But the Catholic Irish reality, in complete contrast, is with effect to salvation from phenomenally sensual bound psyche to noumenally sensible free psyche in the church-hegemonic context and with effect to counter-damnation from phenomenally sensual free soma to noumenally sensible bound soma in the state-subordinate context, as it becomes the duty of the bound Many to embrace salvation via the free Few no matter how subordinately bound the latter may somatically be, since psychic freedom is the ideal from a male standpoint centred, divinely, in metaphysics, and bound psyche therefore something to reject except insofar as it

can be utilized, at the expense of chemical females, in partnership with the anti-physical anti-men to a church-hegemonic end which delivers the benefit of axial consistency in continuity with psychically hegemonic and subversive criteria.

016. Therefore for the sake of worldly stability in the sphere of phenomenal sensuality and to the hegemonic advantage of axial continuity as favouring metaphysically free males, bound psyche must be tolerated and even, to a limited extent, encouraged; for without it there can be no church-hegemonic consistency and therefore no guarantee of psychic freedom at all which, from a noumenally sensible point of view, is the primary ideal, even if such a profoundly moral and graceful ideal is only possible on the basis of male control and domination of society in what amounts to a patriarchy and – irony of ironies! – sin, or sinfulness, is no more than the bound psychic counterpart to such freedom which applies, in typically anti-physical vein, to the anti-masculine males who constitute the subversive aspect of the phenomenally sensual Many, and who, in sartorial terms, would be more likely to favour loose-fitting centrifugal pants or trousers, like bell bottoms or flares or turned-up jeans, than tight-fitting centripetal one-piece suits, i.e. zippersuits and/or velcrosuits, unlike their divine male counterparts

(if one may be permitted to anticipate a fully metaphysical future).

017. Of course, one mustn't forget that the axis diagonally ascending from phenomenal sensuality to noumenal sensibility is not just male in character, even if its metaphysically hegemonic and anti-physically subversive aspects happen to correspond, whether literally or effectively, to what constitutes its primary church-hegemonic and state-subordinate manifestations, primary church hegemonic in respect of the salvational ascent from sin to grace, bound psyche to free psyche, primary state subordinate in respect of the counter-damnable ascent from folly to wisdom, free soma to bound soma.
018. For along with its metaphysical and anti-physical components go the anti-metachemical and chemical components which, whether strictly subordinate or nominally hegemonic, happen to correspond to what constitutes its secondary church-hegemonic and state-subordinate manifestations, secondary church hegemonic in respect of the salvational ascent from pseudo-evil to pseudo-good, bound psyche to free psyche, secondary state subordinate in