

# THE END OF EVOLUTION

John O'Loughlin



# **THE END OF EVOLUTION**

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CDM Philosophy

This edition of *The End of Evolution* first published  
2012 and republished (with revisions) 2022 by  
Centretruths Digital Media

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ISBN: 978-1-4466-7524-3

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## PREFACE

This title, whose 'end' is meant to signify 'goal', brings my theorizing to a very absolutist head that refines upon the pluralistic consistency of what had preceded it in relation to the administrative aside to and triadic Beyond of 'Kingdom Come', as described in earlier works.

For the trend of globalization towards what could be called a unitive peak in a more genuine universality, at the expense of both Western and Eastern traditions alike, presages a transcendentalist resolution which cannot but be equally, if not more, absolutist, and thus beyond both humanist/nonconformist relativity and fundamentalist absolutism, to which, in effect, it would be antithetical.

Such, then, is the import of this work of aphoristic philosophy as it develops its revolutionary message for the proletariat and enters into a more complete solidarity with proletarian internationalism than might formerly have been expected from me, even as recently as a few years ago. In this respect, too, it signifies a worthy component in the long struggle for Truth, or metaphysical knowledge, which has characterized my oeuvre, both here and elsewhere over several decades of consistent philosophizing, with the end of a revolutionary transformation of society always in mind.

John O'Loughlin, London 2003 (Revised 2022)

## 001 – 025

001. Just as birth is preceded by a period of foetal life, so death is succeeded by a period of eternal life.
002. If foetal life is pre-eminently characterized by the will to live, then eternal life is pre-eminently characterized by the live soul.
003. Nothing is more essential than the soul, and therefore nothing more misunderstood, since one cannot see it from the outside but only feel it from within.
004. Some identify the soul with the subversion of the spinal cord by the heart, in sensibly metachemical fashion, and accordingly regard it in terms of love, that fourth-rate emotion especially suited to upper-class females.
005. Some identify the soul with the subversion of the spinal cord by the womb, in sensibly chemical fashion, and accordingly regard it in terms of pride, that third-rate emotion especially suited to lower-class females.
006. Some identify the soul with the subversion of the spinal cord by the brain stem, in sensibly physical fashion, and accordingly regard it in terms of pleasure, that second-rate emotion especially suited

to lower-class males.

007. Comparatively few identify the soul with the spinal cord, in sensibly metaphysical fashion, and accordingly regard it in terms of joy, that first-rate emotion especially suited to upper-class males.
008. There are others for whom soul is less loving, proud, pleasurable, or joyful than hateful, humble, painful, or woeful, and these, while not exempt from positive feelings, are usually more sensual than sensible, given to subversions of the spinal cord from the standpoints, variously, of eyes, tongue, phallus, and ears.
009. It is not that the sensibilities are entirely positive or the senses (sensualities) entirely negative, but rather that positivity is inclusive to the former and exclusive of the latter, while negativity is exclusive to the former and inclusive of the latter.
010. Thus the positivity that is inclusive is superior to its exclusive counterpart, while the negativity that is inclusive is inferior to its exclusive counterpart.
011. There is thus more positivity in sensibility than in sensuality and, conversely, more negativity in sensuality than in sensibility.
012. In general terms, one can therefore contend that sensibility is positive and sensuality negative, but in

practical terms it actually cuts both ways, if to dissimilar extents.

013. Slide-playing is no less the exception to the guitar-playing rule (of plucking) than pizzicato (or string plucking) the exception to the violin-playing rule (of bowing), and in neither case does the exceptional technique match the rule of its instrumental counterpart, which is always either more staccato or more legato, as the case may be.
014. The refinements of sensuality, where applicable, may be positive, but they are of an inferior order of positivity – and thus of love, pride, pleasure, or joy – to their sensible counterparts.
015. Conversely, the crudities of sensibility, where applicable, may be negative, but they are of an inferior order of negativity – and thus of hate, humiliation, pain, or woe – to their sensual counterparts.
016. Just as sensual refinement is inferior to sensible refinement, so, conversely, sensible crudity is inferior to sensual crudity. For, in general terms, that which is more negative is of a superior order of negativity to that which is less negative while, conversely, that which is more positive is of a superior order of positivity to that which is less positive.

017. Therefore it cannot be said that sensible negativity is superior to its sensual counterpart just because it is comparatively less negative; on the contrary, it is negatively inferior to its sensual counterpart.
018. Similarly, sensual positivity is positively inferior to its sensible counterpart, and therefore a lesser order of positivity that could never be regarded in superior terms.
019. In general terms, negativity devolves from superior to inferior as it passes from sensuality to sensibility, whereas positivity evolves from inferior to superior as it passes from sensuality to sensibility, gender complications and Elemental differentials notwithstanding.
020. Any context, whether of sensuality or sensibility, can be broken down into four basic subatomic categories, which we may designate as elemental particle, molecular particle, molecular wavicle, and elemental wavicle, the first and fourth absolute, the second and third relative, since intermediate between the extreme categories.
021. It is my belief that elemental particles corresponds to the category of will *par excellence*, whether in its *per se* manifestation (metachemical) or in 'bovaryized' manifestations (chemical, physical, and metaphysical).



022. Likewise I believe that molecular particles correspond to the category of spirit *par excellence*, whether in its *per se* manifestation (chemical) or in 'bovaryized' manifestations (metachemical, metaphysical, and physical).
023. Similarly, I hold that molecular wavicles correspond to the category of ego *par excellence*, whether in its *per se* manifestation (physical) or in 'bovaryized' manifestations (metaphysical, metachemical, and chemical).
024. Finally, I contend that elemental wavicles correspond to the category of soul *par excellence*, whether in its *per se* manifestation (metaphysical) or in 'bovaryized' manifestations (physical, chemical, and metachemical).
025. Irrespective of Element, it can be maintained that, in sensuality, crudity, and therefore superior negativity, accrues to the categories of elemental particles and molecular particles, whereas refinement, and therefore inferior positivity, accrues to the categories of molecular wavicles and elemental wavicles.

## 026 – 050

026. Likewise, it can be maintained that, in sensibility, crudity, and therefore inferior negativity, accrues to the categories of elemental particles and molecular particles, whereas refinement, and therefore superior positivity, accrues to the categories of molecular wavicles and elemental wavicles.
027. The use of verbal expletives, while morally deplorable, is applicable to the particle categories but quite inapplicable to the wavicle ones, insofar as such expletives accord with the will and/or spirit in both sensuality and sensibility.
028. There is not just one category of verbal expletives, nor even two, but four categories corresponding to the planes of space, time, volume, and mass, which therefore range from the upper-class context of space/time to the lower-class context of volume/mass, whether in terms of the elemental and molecular particle axial categories of space–time, of time–space, of volume–mass, or of mass–volume, the first and third axes female and falling diagonally between contiguous class planes, the second and fourth axes male and rising diagonally between contiguous class planes, as from sensuality to sensibility in either case.
029. These four categories of verbal expletives can be

characterized in terms of 'snogging' for the plane of space, whether in relation to 'jerks' in spatial space (female) or to 'bums' in spaced space (male); 'frigging' for the plane of time, whether in relation to 'bums' in sequential time (male) or to 'jerks' in repetitive time (female); 'sodding' for the plane of volume, whether in relation to 'cunts' in volumetric volume (female) or to 'pricks' in voluminous volume (male); and 'fucking' for the plane of mass, whether in relation to 'pricks' in massive mass (male) or to 'cunts' in massed mass (female).

030. We may thus distinguish between the 'snogg\*\*\* jerks' of spatial space and the 'friggg\*\*\* jerks' of repetitive time in relation to the particle negativity of space–time metachemistry, the falling axis – as, in human terms, from eyes to heart – of fire *par excellence*.
031. We may thus distinguish between the 'friggg\*\*\* bums' of sequential time and the 'snogg\*\*\* bums' of spaced space in relation to the particle negativity of time–space metaphysics, the rising axis – as, in human terms, from ears to lungs – of air *par excellence*.
032. We may thus distinguish between the 'sodd\*\*\* cunts' of volumetric volume and the 'fuck\*\*\* cunts' of massed mass in relation to the particle negativity of volume–mass chemistry, the falling axis – as, in human terms, from tongue to womb – of water *par*

*excellence.*

033. We may thus distinguish between the 'fuck\*\*\* pricks' of massive mass and the 'sodd\*\*\* pricks' of voluminous volume in relation to the particle negativity of mass–volume physics, the rising axis – as, in human terms, from phallus to brain – of vegetation (earth) *par excellence*.
034. When such verbal expletives are coupled with denigratory nouns, as in the above examples, it is evident that one has a sexually-conditioned gender differential between female 'jerks' and 'cunts' in relation to fire and water, metachemistry and chemistry, on the one hand, and male 'pricks' and 'bums' in relation to vegetation and air, physics and metaphysics, on the other hand, with due class and/or Elemental differentiation.
035. Doubtless the denigratory nouns can be applied right across the category board, as it were, from elemental particle to elemental wavicle via molecular particle and molecular wavicle, since one is recognizably one thing or another irrespective of whether in particle or wavicle mode, but it would be quite