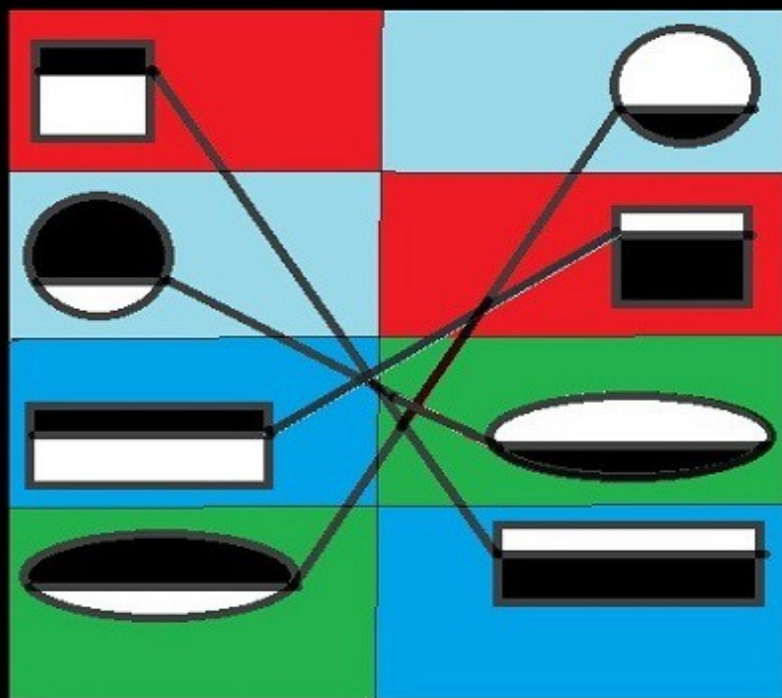




# THE FOURFOLD COMPOSITION OF ELEMENTS AND PSEUDO-ELEMENTS IN AXIAL PERSPECTIVE



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**THE FOURFOLD COMPOSITION OF  
ELEMENTS AND PSEUDO-ELEMENTS IN  
AXIAL PERSPECTIVE**

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## PART ONE

Is life worth living? Yes for the alpha bitches, and no for the pseudo-omega sons-of-bitches; no for the pseudo-alpha daughters-of-bastards, as it were, and yes for the omega bastards – on both noumenal and phenomenal, ethereal and corporeal, upper- and lower-class planes. It's really as simple as that. Life is only worth living for the hegemonic gender, whether in the alpha (female) or in the omega (male), not for the subordinate gender, whether as pseudo-omega (pseudo-male) or as pseudo-alpha (pseudo-female). So there is a sense in which the 'once born' or sensual life of the heathen is worth living from a female point of view, and the 'reborn' or sensible life of the Christian worth living from a male standpoint.

There it is.

The British – and the English in particular – have often been praised, usually by themselves or by people akin to them, for their moderation, exemplified, not least, by parliamentary compromise and a refusal to entertain extremism, whether of the left or the right, but this, I am confident, has a lot to do, over and above historical experience, with the non-gender nature of the English language which, fighting shy of female and male alternatives either side of a neutral (or neuter) middle-ground, tends to condition an almost androgynous perspective which can result in the much-vaunted liberal moderation upon which the British would seem to pride themselves. It is almost inconceivable that the situation

that arose in Germany in the 1920s and '30s, when society was torn asunder by communist (female) and nazi (male) antagonism, could have happened in Britain, where Communists and Fascists would have been more likely, in the long-term, to come to some kind of parliamentary arrangement, comparatively few and far between as their numbers were, whether because of genuine female/male ideological opposition or, more likely, because political extremism, like other forms of extremism, simply wasn't germane to a mindset conditioned, over several generations, by the gender-neutral nature of the English language. The well-documented incapacity of the British – and the English in particular – for ideology or, more accurately, for ideological idealism and transcendentalism, which even Nietzsche was aware of and drew attention to, must owe something if not everything to the want or, if you prefer, absence of gender from the English language, the androgynous relativity of which, deeply atomic in character, precludes a truly male aspiration and orientation towards ideological radicalism from transpiring, in consequence of which the concept of 'fighting the good fight' ... of male idealism against female materialism ... is either non-existent or reinterpreted to suit a more gender neutral disposition partial to parliamentary democracy and, more specifically, to a right-wing orientation favouring private enterprise at the expense of all forms of socialism, including the non-Marxist (republican socialist) variety, as well as to any threat to that parliamentary bias posed by either unrestricted autocracy or papal theocracy,

neither of which would be acceptable to a mindset whose concept of what is 'good' and constitutive, moreover, of 'the good fight' never strays very far from the benefits accruing to private enterprise within a polity, characterizable as parliamentary, more partial to that than to anything else. This, however, is not my concept of 'the good fight', and whilst I am no advocate of papal theocracy, with its claim to infallibility, I most certainly regard such a fight in relation to religion and, most especially, to what I term Social Theocracy (as the means to Social Transcendentalism), to which, as the reader may know, I have dedicated a not-inconsiderable proportion of my writings for several decades past.

What is more important – work or health? Health, of course. No health, no work. What is more important – play or health? Play, of course. No play, no health. There is unquestionably a gender distinction of sorts between work and play, but only in the sense that one conceives of work somatically, or in relation to soma (body), and conceives of play, by contrast, psychically, or in relation to psyche (mind). Then a gender distinction can be said to exist, though one also has to allow for play of a workful nature, so to speak, and for work of a playful nature, the former pseudo-somatic and the latter pseudo-psychic, as if intended for and/or reflective of gender subordinate positions conditioned – as such positions tend to be – by the hegemonic gender's bias, be that bias somatic (and properly workful) or psychic (and properly playful), with female and male gender implications that point to pseudo-male (workful play)

and pseudo-female (playful work) corollaries, including, no doubt, physical sports like football in the one case and mental tasks like bookkeeping or shorthand typing in the other case, as between footballers and secretaries, the great majority of whom, in each case, will be what I have described as pseudo-male and pseudo-female respectively.

Some would argue that both fusion music, or jazz-rock and/or blues-rock, and rock classical are subversive of rock proper, meaning rock 'n' roll-derived subgenres, as it were, like hard rock, soft rock, progressive rock, punk rock, heavy metal, and, to be sure, there may be some truth in such an argument. But the fact remains that, axially considered, jazz-rock is no less axially preferable to jazz than rock classical to so-called classical music from a rock 'n' roll point-of-view, since not really identifiable with the upper and lower polarities of state-hegemonic axial criteria (north-west to south-east poles of the intercardinal axial compass) but, rather, peripheral to the lower pole, in lapsed Catholic/republican socialist vein, of the church-hegemonic axis (south-west to north-east poles of the intercardinal axial compass) whose upper pole can only be some form of superclassicism like electronica. Therefore to have what can be inferred to be the Protestant, or lapsed Protestant, proletariat 'on board', as it were, of a type of music more readily identifiable with a proletariat of Catholic descent, no matter how subversive of the latter the former may appear in each of their effectively antithetical manifestations, is surely preferable to not having them

'on board' at all, but to being confronted, instead, by a jazz/classical polarity which is not so much axially subversive as diametrically inimical to rock 'n' roll. It is to be expected that in the future event of a collapse of state-hegemonic axial criteria (presumably brought about by a radical modification of church-hegemonic axial criteria), the proletariats who have rejected jazz in favour of jazz-rock (fusion) and classical music in favour of rock classical, whom I have theoretically contended to be of Protestant descent, would be more likely to serve justice, or to support the serving of justice, on the prime movers up and down the state-hegemonic axis than would anybody more closely – and therefore axially – aligned with such movers, whether in relation to jazz or to classical or, indeed, to anything else recognizably state hegemonic, and to serve or support the serving of such justice in the interests of their own subsequent middle- and lower-tier amalgamation, as ex-Nonconformists and ex-Anglicans, with the upper-tier ex-Catholics, so to speak, on what would be a 'stepped up', or resurrected, church-hegemonic axis commensurate with 'Kingdom Come' and, more specifically, to what has previously been described, in certain earlier books, as the Triadic Beyond, a largely self-explanatory term for what lies beyond the present structures of society. Such justice, brought to bear on the prime movers of state-hegemonic somatic licence and the profiteering from the financing of said licence by their polar counterparts, would be a precondition of their subsequent entitlement, these ex-Protestants, to church-hegemonic status, whether on the middle tier under the saved (and for females counter-



damned) from rock proper, as presumably for people who had been chiefly instrumental in the production of rock classical, or on the bottom tier, as presumably for people who had been chiefly instrumental in the production of jazz-rock (including blues-rock), whom I would incline to suspect were more Anglican than Nonconformist in what had been their Protestant allegiances, and therefore traditionally closer to mainstream jazz than to mainstream classical. Be that as it may, all this is of course merely speculation about a hypothetical scenario and should not be taken as gospel, even though I believe it corresponds to the overall ethnic reality of how things actually are, or should be logically inferred as being, irrespective of exceptions to the rule or illogical associations on the part of various individuals whose cultural preferences, for one reason or another, do not necessarily follow from an ethnic precondition. One thing I will say for sure is that if any one type of music could be said to have been really subversive of rock 'n' roll, not least in its hard rock and progressive rock permutations, it would surely have been punk rock, which was not merely peripheral to rock proper but, rather, a direct assault on it, as though from persons of a hard-line republican tendency who simply spat on the remaining vestiges of Catholic sensibility or ethnicity in mainstream rock in the interests of a descent into the musical equivalent of socialist anarchy, with an unbridled instrumental and vocal energy that reflected the youthful ardour of a generation at loggerheads with the rock norms of their parents.

What can be said of a man coming along the street in pleated trousers? All sorts of stupid things, of course, but more insightfully and even obviously: that he would not appear to be somebody who has been down on his hands and knees hammering or drilling or plastering or scrubbing or whatever. There is a good chance that he may even be a gentleman, nurturally if not naturally averse to any kind of manual labour. Which would indicate that he was less working class than middle class, would it not?

Generally speaking, 'the bad' die young ... of unnatural causes, and 'the good' die old ... of natural causes. And this contrary to the 'accepted wisdom' ... of fools.

My books have always emphasized content over form, for they are essentially books of ideas that strive toward contentment, or psychic self-satisfaction, through truth, the subjectivistic 'objective', as it were, of philosophy. If I feel I have 'got it right', or accurately described and/or defined something, be it ever so intangible and requiring whatever modifications of existing terminology, I am happy, that is to say, intellectually and morally content. But such contentment only comes in relation to the type of books I write, and would not be true of writers whose 'objectives' were less subjective.

When I was a youth, back in the late 1960s, guys with short cropped hair (and Doc Martin boots, turned-up denims, braces, etc.) were normally regarded as skinheads. Now, in the second decade of the twenty-first

century, guys with short cropped hair wouldn't 'cut it' as skinheads (except perhaps in the conventional or traditional sense) because many guys choose to shave their head (in addition to their face and possibly even body hair), and such shaven heads, strange to say, are not regarded as the mark of skinheads, since distinct from the culture that sprang up in the late 'sixties and was the antithesis to the long-haired culture of 'freaks' or 'hippies', and a kind of counterpart to that between mods and rockers of the mid-sixties which had automotive motivations in the distinction between scooters and motorbikes, a factor less relevant to the skinhead phenomenon, with its closer association with football hooliganism, neo-nazism, and a general yobbism that, in some respects, presaged the punks of the late '70s. But even if a contemporary shaven head is literally more 'skinhead'-like in the physical sense than were most of the so-called skinheads of the late '60s, with their closely-cropped hair, it is still a distinct category and even culture in its own right, and should not be confounded with either cropped hair or baldness, since whereas the former is traditionally the preserve of the so-called skinheads, even if less culturally identifiable with them these days than before, the latter is due to hair loss, usually though not invariably through the process of ageing, and a guy who shaves his head, whilst he may look bald to others, is not necessarily somebody suffering from hair-loss but may well be – and in the more youthful instances almost certainly is – somebody given to an overzealous attitude to shaving which may well reflect a masculine or even macho contempt for hair and,

especially in the case of long hair, for the effeminacy or cultural irrelevance, going back to the late '60s, often associated with it. Obviously, the commercial availability, these days, of home shaving kits, complete with clippers, trimmers, scissors, and all the rest of it, has contributed enormously to the trend for shaven heads, as has the ready availability of well-lined hoods on zipper jackets of one type or another, and I can see no reason why this should not continue to be the case well into the future, since inventions cannot be undone, and once they come into common usage the trend is set on an irreversible course that will appeal to those for whom hair is either a nuisance or an anachronistic irrelevance having a variety, depending on the style, of undesirable connotations, if not both.

You cannot have all predators and no prey or all prey and no predators, for then the predators would be no more predatory than the prey ... prey, or objects for predation.

Likewise you cannot have all advantaged and no disadvantaged or all disadvantaged and no advantaged, for then the advantaged would be no more advantaged than the disadvantaged ... disadvantaged. You always have a combination of both, with more disadvantaged than advantaged, more prey than predators. Otherwise there can be neither. Such is the distinction between 'the Few' and 'the Many' – the predatory or advantaged upper class and the preyed-upon or disadvantaged lower class, the latter necessarily being far more numerous, as masses, than the former, as elites. The masses are not morally superior to the elites. On the contrary, it is the

elites who hold the high ground, both literally and metaphorically. Such moral superiority as does exist is rather more between one type of elite and another or one type of mass and another, with the sensibility of inner values counting for more than the sensuality of outer ones in the moral estimation of those who hold to some form of sensibility under what normally transpires to being a male hegemony, whether ethereal or corporeal, noumenal or phenomenal, theocratic or plutocratic, metaphysical or physical.

They say the exception proves the rule, but it is also the case that the rule necessitates the exception, like the artist, philosopher, seer, etc. Otherwise what a boring and predictable state-of-affairs! Don't trust triangles! The triangular, in whatever walk of life, is in a pact with the Devil, that is, with all aspects of metachemistry, including