

THE KINGDOM OF THE SOUL

John O'Loughlin



THE KINGDOM OF THE SOUL

Aphoristic Cycles by
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CDM Philosophy

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PREFACE

With implications that stretch into the author's well-documented concept of 'Kingdom Come', this volume of aphoristic philosophy or, as I prefer to say, aphoristic cycles ... adds one or two fresh ideas to *The Core of the Self* (1998), its immediate rung-like predecessor on the ladder of superphilosophical (theosophical?) ascent, as well as highlighting the extent to which kingdoms, when genuine, are commensurate with one or other extremes of the Self.

The extreme I favour is, of course, alluded to in the title, and it's one that I believe could have wider application than simply to the British Isles, as described in the ensuing text.

John O'Loughlin, London 1998 (Revised 2025)

Sport and Antisport

01. To distinguish objective sport from subjective sport on the basis of bidirectional competition from unidirectional competition, the former arguably female and the latter effectively male.
02. To further distinguish noumenal sport (upper class) from phenomenal sport (lower class) on the basis of individualistic bi- and/or unidirectional competition from collectivistic bi- and/or unidirectional competition, either of which can be objective or subjective.
03. Hence to conceive of bidirectional individualistic competition as noumenally objective and bidirectional collectivistic competition as phenomenally objective in relation to upper- and lower-class manifestations, respectively, of sport of an effectively female character, but to conceive, by contrast, of unidirectional collectivistic competition as phenomenally subjective and unidirectional individualistic competition as noumenally subjective in relation to lower- and upper-class manifestations, respectively, of sport of an effectively male character.
04. Contrasted to sport, of whichever gender and class orientation, I shall posit the concept of antisport, which would likewise be divisible, in general terms, between bidirectional objectivity (female) and unidirectional subjectivity (male) on both a noumenal (upper) and a phenomenal (lower) basis.
05. I hold that whereas sport is generally positive and naturalistic, antisport, by contrast, will generally be negative and artificial, standing closer to inorganic primacy than to organic supremacy, and thus having more of a heathenistic than a Christian connotation.
06. Where, exactly, the 'natural' ends and the 'artificial' takes over ... isn't always easy to decide, but, by and large, antisport will be demonstrably more mechanistic than humanistic, making use of machines and advanced technology to the ends of furthering objective and/or subjective competition.

07. The twentieth century – and the late-twentieth century in particular – was an age of which it could be said that, despite the general prevalence of sport, antisport was more characteristic of what was truly modern or contemporary, being, to all intents and purposes, a reflection of heathenistic primacy on both noumenal and phenomenal planes.
08. In view of the female bias of the modern age, the age *par excellence* of both Britannia and the Statue of Liberty, or Great Britain and the United States, it can come as no surprise that objectivity tends to take precedence, in sporting terms, over subjectivity, and that not only are objective sports generally more popular and pervasive than subjective ones, but that primacy is generally more popular and pervasive than supremacy, making for a situation in which mechanistic negativity is hegemonic over humanistic positivity.
09. Even sport becomes influenced by and to some extent undergoes modification in the direction of antisport, as primacy strengthens its grasp on contemporary Western society at the expense of supremacist traditions, both objective and, especially, subjective.
10. Although much of what was humanistically 'good' would seem to have gone, in typically late twentieth-century fashion, to the mechanistic 'dogs', whether directly or indirectly, it has to be admitted that antisport hasn't and isn't having it 'all its own way', since there are, besides what could be termed paganistic subsport, growing indications of what I shall term Superchristian supersport, as and when the 'artificial' is synthetically transmuted towards a much more interactive context, in which the human element is once again of paramount interest, if on comparatively Superchristian terms.
11. Doubtless, the synthetic transmutation of the 'artificial', be it paganistic or mechanistic, will be of crucial significance to the twenty-first century, in which, hopefully, supersport will gain the ascendancy over antisport, and thus take over from both sport and subsport the role of representing supremacy in the face of primal opposition.
12. In this respect, I don't doubt that the use of certain drugs with which to interact, on the plane of synthetic transmutation, will become both

more widespread and, no less significantly, more accessible, as superhumanist criteria supersede both humanist and subhumanist criteria in the advance of supremacy at primacy's mechanistic expense.

From Magical to Mystical

01. To conceive of the four basic elements as being divisible between the objectivity, in rectilinear (straight) divergence and/or convergence, of fire (noumenal) and water (phenomenal), and the subjectivity, in curvilinear (circular) divergence and/or convergence, of vegetation (phenomenal) and air (noumenal), the first pair female in their vacuous basis and the second pair male in their plenumous basis, the basis of being centred in a plenum (of subjectivity) as against rooted in a vacuum (of objectivity).
02. To distinguish the apparent bias of fire from the essential bias of air in relation to the noumenal elements, the elements of space and time, but the quantitative bias of water from the qualitative bias of vegetation (earth) in relation to the phenomenal elements, the elements of volume and mass.
03. Thus to conceive of the elements as having devolved from appearance to quantity on the objective side of the elemental and/or gender divide, but as having evolved from quality to essence on its subjective side, with essence being antithetical to appearance in relation to the noumenal options, and quality being antithetical to quantity in relation to the phenomenal options.
04. Thus not only do the elements exhibit a devolution from appearance to quantity, as from fire to water, and an evolution, by contrast, from quality to essence, as from vegetation to air, but it seems to me that the noumenal antithesis between fiery appearances and airy essences is of the magical and mystical, while, 'down below', the phenomenal antithesis between watery quantities and vegetative qualities is of the gnostical and classical.
05. Admittedly, it isn't at first easy to see how terms like 'magical',

'gnostical', 'classical', and 'mystical' can be applied to the elements, even though there's a basis, I believe, for such an application, as already discussed. What I've no difficulty with, on the other hand, is ascribing such terms to those art forms which derive, in more devolved and/or evolved fashion, from the basic elements, like art from fire, literature from water, sculpture from vegetation, and music from air, since it seems incontestable to me that the fiery appearances of art are magical, that the watery quantities of literature are gnostical, that the vegetative qualities of sculpture are classical, and that the airy essences of music are mystical.

06. Hence I'd have no hesitation in contrasting the magical appearances of art with the mystical essences of music with regard to the noumenal options, nor any hesitation in contrasting the gnostical quantities of literature with the classical qualities of sculpture with regard to the phenomenal options.
07. In fact, I now happen to believe that art, including painting, is the magical art form *par excellence*; that literature, including drama, is the gnostical art form *par excellence*; that sculpture, including figures, is the classical art form *par excellence*; and that music, including piping, is the mystical art form *par excellence*.
08. But if the Arts range from appearance to essence via quantity and quality, as from fire to air via water and vegetation, then the magical and gnostical art forms, being objective, will be female, while the classical and mystical art forms, being subjective, can only be male, with a further distinction, it seems to me, between the tragic nature of those on the objective side of the gender divide and the comic nature of those on its subjective side – the side, in other words, of sculpture and music.
09. For isn't it generally the case that women are tragic in their objective dispositions towards appearance and quantity, fire and water, but men, by contrast, generally comic in what amounts to a subjective disposition towards quality and essence, vegetation and air.
10. Hence it could broadly be argued that not only are art and literature basically female art forms, but that they're tragic in their magical and

gnostical biases, respectively, towards appearance and quantity, fire and water.

11. Conversely, it could, in broad terms, be argued that not only are sculpture and music essentially male art forms, but that they're comic in their classical and mystical biases, respectively, towards quality and essence, vegetation and air.
12. For, like women, art and literature remain rooted in the particle objectivity of power and glory which, being primary, is tragic, whereas sculpture and music remain centred, like men, in the wavicle subjectivity of form and content(ment) which, being secondary, is comic.

Contending Elemental Ratios

01. Since there are four basic elements, it's inconceivable that life could exist without recourse to all of these elements, even if the ratio of one element to another differs according to the kind of life, or society, which is in existence at any given time.
02. I happen to believe that the most evolved society can only be achieved and maintained on the basis of most air and more (relative to most) vegetation, coupled to least fire and less (relative to least) water.
03. Hence the most evolved society will be that in which there's least Devil, less woman, more man, and most God, whilst a more (relative to most) evolved society can only be one in which there's least woman, less Devil, more God, and most man.
04. Conversely, the least devolved society will be that in which there's most Devil, more woman, less man, and least God, whilst a less (relative to least) devolved society can only be one in which there's most woman, more Devil, less God, and least man.
05. I call the most evolved society metaphysical and the more (relative to most) evolved society physical, the former being transcendentalist and

the latter humanist.

06. Conversely, I call the least devolved society metachemical and the less (relative to least) devolved society chemical, the former being fundamentalist and the latter nonconformist.
07. Metaphysical societies tend to be primarily religious and physical societies primarily economic, since the former are centred in God, while the latter are centred in man.
08. Metachemical societies tend to be primarily scientific and chemical societies primarily political, since the former are rooted in the Devil, while the latter are rooted in woman.
09. Metaphysical societies tend to stress the Soul in relation to *being* (emotional contentment), while physical societies tend to stress the Ego in relation to *taking* (intellectual form).
10. Metachemical societies tend to stress the Will in relation to *doing* (sensational power), while chemical societies tend to stress the Spirit in relation to *giving* (emanational glory).
11. Joy is the mode of soulful contentment which follows from a metaphysical association with airy essences (mystical), while knowledge is the mode of egocentric form which follows from a physical association with vegetative qualities (classical).
12. Beauty is the mode of wilful power which follows from a metachemical association with fiery appearances (magical), while pride is the mode of spiritual glory which follows from a chemical association with watery quantities (gnostical).
13. Just as joy is the representative manifestation of the Soul, and hence of *beingful* contentment (grace), so knowledge is the representative manifestation of the Ego, and hence of *taking* form (sin).
14. Just as beauty is the representative manifestation of the Will, and hence of *doingful* power (crime), so pride is the representative manifestation of the Spirit, and hence of *giving* glory (punishment).

15. One could contrast, in all societies, the power of the military with the contentment of the folk (proletariat), while further contrasting the glory of the police with the form of the business community (bourgeoisie).
16. The people being a combination of business community (bourgeoisie) and folk (proletariat), it follows that the term 'people' has especial relevance to both the physical and metaphysical aspects of life in relation to form and contentment.
17. By contrast to the people, the military and police have especial relevance to both the metachemical and chemical aspects of life in relation to power and glory.
18. The most evolved society, being metaphysical, will have least military, less (relative to least) police, more (relative to most) bourgeoisie, and most proletariat, thereby ascending from least power to most contentment via less glory and more form.
19. The more (relative to most) evolved society, being physical, will have least police, less (relative to least) military, more (relative to most) proletariat, and most bourgeoisie, thereby ascending from least glory to most form via less power and more contentment.
20. The least devolved society, being metachemical, will have most military, more (relative to most) police, less (relative to least) bourgeoisie, and least proletariat, thereby descending from most power to least contentment via more glory and less form.
21. The less (relative to least) devolved society, being chemical, will have most police, more (relative to most) military, less (relative to least) proletariat, and least bourgeoisie, thereby descending from most glory to least form via more power and less contentment.
22. Devolved societies, whether metachemical or chemical, will always have, in addition to least and less, more and most devolved elements to contend with, while, conversely, evolved societies, whether physical or metaphysical, will always have, in addition to more and most, least and less evolved elements with which to contend, both of which are as

shadows to the prevailing bias.

23. To devolve from least to most via less and more degrees of metachemistry and/or chemistry, as from science to religion via politics and economics.
24. To evolve from least to most via less and more degrees of physics and/or metaphysics, as from science to religion via politics and economics.
25. Hence whereas science is least devolved in the objective elements of metachemistry and chemistry, fire and water, it will be least evolved in the subjective elements of physics and metaphysics, vegetation and air.
26. Hence whereas politics is less (relative to least) devolved in the objective elements of metachemistry and chemistry, it will be less (relative to least) evolved in the subjective elements of physics and metaphysics.
27. Hence whereas economics is more (relative to most) devolved in the objective elements of metachemistry and chemistry, it will be more (relative to most) evolved in the subjective elements of physics and metaphysics.
28. Hence whereas religion is most devolved in the objective elements of metachemistry and chemistry, it will be most evolved in the subjective elements of physics and metaphysics.

State Objectivity vis-à-vis Church Subjectivity

01. Broadly, the State is most and/or more germane to itself in the objective contexts of metachemistry and chemistry, where it reflects a bias towards either the military (noumenal) or the police (phenomenal).
02. Conversely, the Church is more and/or most germane to itself in the subjective contexts of physics and metaphysics, where it reflects a bias towards either the business community (phenomenal) or the folk

(noumenal).

03. In general terms, it therefore follows that whereas the State is broadly identifiable with the non-people bodies of the military and police, the Church, by contrast, can be identified with the people, both in terms of the business community (bourgeoisie) and the folk (proletariat), the one tending to exist at the other's expense according to the type of society, whether non-people or people, in existence at any given time.
04. Hence in a metachemical society, which is broadly identifiable with barbarism, the military tends to exist at the expense of the police (more prone to militarism and/or secrecy), whereas in a chemical society, by contrast, the police tend to exist at the expense of the military (more prone to the police and/or accountability), thereby upholding civilized values.
05. Conversely, in a physical society, which is broadly identifiable with nature, the business community tends to exist at the expense of the folk (more prone to commercialization and/or proletarianization), whereas in a metaphysical society, by contrast, the folk tend to exist at the expense of the business community (more prone to demonization and/or bourgeoisification), thereby upholding cultural values.
06. For just as barbarity is synonymous with power, and hence militarism, so civility, the attribute *par excellence* of civilization, is synonymous with glory, and hence the police – the former evil and the latter good.
07. And just as nature is synonymous with form, and hence the business community, so culture is synonymous with contentment, and hence the folk – the former foolish and the latter wise.
08. Hence 'evil societies' differ from 'good societies' only in terms of their dissimilar approaches to the State, the former noumenal and individualistic, but the latter phenomenal and collectivistic.
09. Hence 'foolish societies' differ from 'wise societies' only in terms of their dissimilar approaches to the Church, the former phenomenal and collectivistic, but the latter noumenal and individualistic.

10. Not only are metachemical societies evil in their barbarous subscription to power at the expense of glory, they're criminal and cruel in the noumenal objectivity of their (ruling) individualism.
11. Not only are chemical societies good in their civilized subscription to glory at the expense of power, they're punishing and adroit (clever) in the phenomenal objectivity of their (governing) collectivism.
12. Not only are physical societies foolish in their natural subscription to form at the expense of contentment, they're sinful and grave (stupid) in the phenomenal subjectivity of their (representing) collectivism.
13. Not only are metaphysical societies wise in their cultural subscription to contentment at the expense of form, they're graceful and kind in the noumenal subjectivity of their (leading) individualism.
14. The 'good state' only exists at the expense of the 'evil state' due to the devolution of power to the collective, who democratically use it to further glory.
15. The 'foolish church' only exists at the expense of the 'wise church' due to the counter-evolutionary reduction of contentment to the collective, who plutocratically use it to further form.
16. Whereas devolution from evil to good is morally or, more correctly, immorally desirable in the case of the State, counter-evolution from ...

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