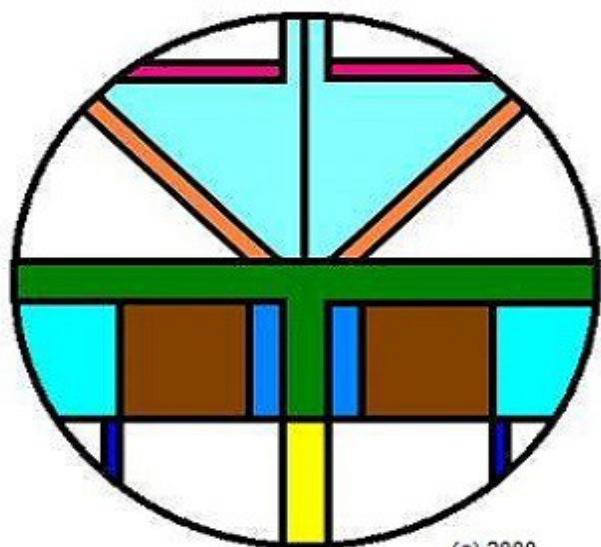


THE RIGHT TO SANITY

John O'Loughlin



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THE RIGHT TO SANITY

By

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CDM Philosophy

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PREFACE

The Right to Sanity is yet another cyclical work of aphoristic purism by me, which goes to the roots of Western insanity and offers both an explanation of and alternative to the dilemma of what I call the paradoxical primacy afflicting modern society which, granting undue prominence to the inorganic, has the effect of twisting moral and other evaluations towards an anti-natural perspective in which ugliness passes for beauty and falsity for truth, to name but two categories.

Also of especial note here is an attack on what the author likes to think of as the delusion of curved space in relation to spatial space, and his solution not only to the nature of space as something divisible between straight and curved, but to the division of time, volume, and mass along similar gender-based, albeit element-conditioned, bipolar lines.

John O'Loughlin, London 2000 (Revised 2022)

Distinguishing between Straight and Curved Elements

01. Life, like the Universe, is divisible between objectivity and subjectivity, divergence (in sensuality) and/or convergence (in sensibility) in either straight lines (objective) or curved lines (subjective), the one hailing from a vacuum in female vein and the other from a plenum in male vein, so that it hangs or, better, balances between the genders, as between gender.
02. Space is only one of four spectrums of existence, the others being time, volume, and mass, and so there has, of necessity, to be a space which is objective, or straight, and a space which is subjective, or curved. Ditto for time, volume, and mass. To limit any one of these planes of existence to just one gender factor, say curved, is to take a one-sided view of them which, no matter how justified it may seem from one's own particular standpoint, must fail to do justice to the spectrum in question. Likewise where the 'straight' interpretation of a given plane is concerned.
03. Therefore it behoves anyone attempting to plot a more comprehensive perspective in the interests of philosophical wholeness and credibility to divide space, time, volume, and mass between objective and subjective, straight and curved, female and male

alternatives, so that each, in general, is conceived as being both straight and curved rather than simply straight or curved.

04. Let us take one spectrum at a time, starting with space, and divide it between the straight, or objective, nature of spatial space and the curved, or subjective, nature of spaced space, the former appertaining to sensuality and the latter to sensibility.
05. Likewise with time, the division there being rather more between the curved, or subjective, nature of sequential time and the straight, or objective, nature of repetitive time, the former appertaining to sensuality and the latter to sensibility.
06. Similarly with volume, whose division is between the straight, or objective, nature of volumetric volume and the curved, or subjective, nature of voluminous volume, the former appertaining to sensuality and the latter to sensibility.
07. Finally the division of mass, the lowest spectrum, will be between the curved, or subjective, nature of massive mass and the straight, or objective, nature of massed mass, the former appertaining to sensuality and the latter to sensibility.
08. Returning to the axial theory which I developed in earlier texts, it is demonstrably the case that a gender

division exists between that which rises diagonally from sensuality to sensibility due to a subjective disposition and that which falls diagonally from sensuality to sensibility due to an objective disposition, the one male and the other female.

09. Hence we can distinguish rising through time and space in time–space subjectivity from falling through space and time in space–time objectivity, with a distinction, in consequence, between the curved nature of time and space in the one case, and the straight nature of space and time in the other case.
10. Hence we can distinguish rising through mass and volume in mass–volume subjectivity from falling through volume and mass in volume–mass objectivity, with a distinction, in consequence, between the curved nature of mass and volume in the one case, and the straight nature of volume and mass in the other case.
11. Therefore in the noumenal, or upper class, contexts of the planes of space and time, time–space subjectivity affords us evidence of a rise from curved time in its sequential mode to curved space in its spaced mode, while space–time objectivity affords us evidence of a fall from straight space in its spatial mode to straight time in its repetitive mode.
12. Likewise in the phenomenal, or lower class, contexts

of the planes of volume and mass, mass–volume subjectivity affords us evidence of a rise from curved mass in its massive mode to curved volume in its voluminous mode, while volume–mass objectivity affords us evidence of a fall from straight volume in its volumetric mode to straight mass in its massed mode.

13. Hence a subjective rise, whether noumenal or phenomenal, is from one type of curved existence to another, as germane to a male disposition, whereas an objective fall, whether noumenal or phenomenal, is from one type of straight existence to another, as germane to a female disposition.
14. Since that which rises from sensuality to sensibility in either phenomenal or noumenal contexts is germane to a male experience, it follows that a rise on the one side of life will condition a fall on the other; for the female will not automatically elect to fall diagonally from sensuality to sensibility within the objective parameters of her noumenal/phenomenal options unless the male first elects to rise diagonally from sensuality to sensibility within the subjective parameters of his noumenal/phenomenal options, given the hegemonic advantages that accrue to female sensuality.
15. Rises within both time–space subjectivity and mass–volume subjectivity have been identified with alternative forms of salvation, the former upper class

and metaphysical, the latter lower class and physical. Conversely, falls within both space–time objectivity and volume–mass objectivity have been identified with alternative forms of damnation, the former upper class and metachemical, the latter lower class and chemical.

16. Thus we have noumenal distinctions between the straight nature of metachemical space and time and the curved nature of metaphysical time and space, which contrast, on an upper class/lower class basis, with the phenomenal distinctions between the straight nature of chemical volume and mass and the curved nature of physical mass and volume.

Understanding the Planes of Existence

01. Considered spatially, space is not curved but straight or, more precisely, that which, like light, proceeds from a vacuum in spatial space will tend in a straight line rather than a curve. Therefore it will continue indefinitely in a given direction.
02. The notion that a body will return to its starting point if it persists long enough makes no sense in relation to spatial space, since, by definition, such space is infinite in extent and has neither beginning

nor end. Only bodies in space have a beginning or an end, and if they persist long enough in a given direction due to an objective disposition they will continue indefinitely in that direction space without spatial end.

03. Spatial space is the ideal medium for things to proceed in a straight rather than curved fashion and, as a metachemical manifestation of noumenal objectivity, light does indeed proceed in such a fashion, in contrast to sound which, as a metaphysical manifestation of noumenal subjectivity, tends to proceed in a curved fashion, as in relation to sequential time.
04. Of course, strictly speaking space is only definable as space in relation to metachemical and/or metaphysical factors which act upon it or within it from either a noumenally objective or a noumenally subjective standpoint, thereby creating space. Take away these factors and there would be only nothingness, which is neither spatial nor spaced because not definable in terms of space.
05. Likewise time is only straight or curved in relation to metachemical and/or metaphysical factors which act upon or within it from either a noumenally subjective or a noumenally objective standpoint, thereby creating time.
06. Ditto for volume and mass, whose straightness or

curvature is definable in relation to chemical and/or physical factors acting upon or within them from either a phenomenally objective or a phenomenally subjective standpoint, thereby creating volume and mass.

07. Hence space, time, volume, and mass are not definable in relation to nothing but to a something which acts upon or within them on either an objective (if female) or a subjective (if male) basis, thereby creating and maintaining the distinctions of straightness and curvature which are characteristic of these planes.
08. For fundamentally space, time, volume, and mass are no more and no less than planes of existence which are definable in relation to metachemical, metaphysical, chemical, and physical properties of either an objective or a subjective disposition. Take away these properties and there would be no space, time, volume, or mass, but only nothingness.
09. Hence it takes something to create or maintain space, time, volume, and mass, and this applies as much to the upper-class planes, as it were, of space and time as to the lower-class planes of volume and mass.
10. That 'something' is generally called an element, and the elements range from fire and air in the noumenal contexts of space–time objectivity and time–space

subjectivity to water and vegetation (earth) in the phenomenal contexts of volume–mass objectivity and mass–volume subjectivity.

11. Thus it is fire which creates notions of straightness in space–time objectivity and air (gas) which creates notions of curvature in time–space subjectivity, space and time only being intelligible as abstract entities of a spatial–repetitive or a sequential–spaced disposition in relation to fire and air, which are their substantial preconditions.
12. Likewise it is water which creates notions of straightness in volume–mass objectivity and vegetation which creates notions of curvature in mass–volume subjectivity, volume and mass only