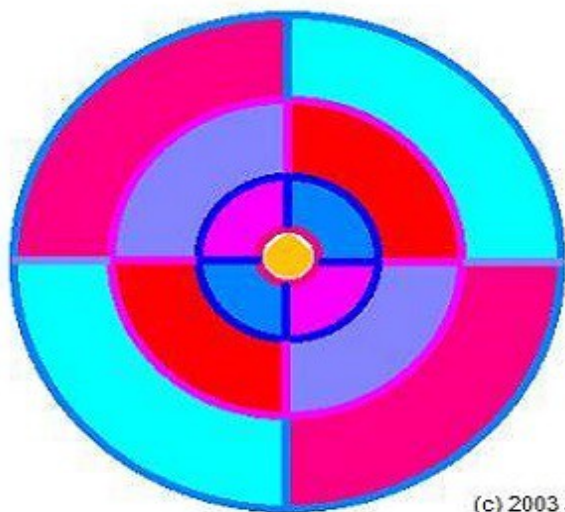


# THE VIRTUOUS CIRCLES

John O'Loughlin



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# THE VIRTUOUS CIRCLES

By

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CDM Philosophy

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# CONTENTS

## PREFACE

001 – 025

026 – 050

051 – 075

076 – 100

101 – 106

## BIOGRAPHICAL FOOTNOTE

## PREFACE

This title in my ever-advancing *oeuvre*, weighing in at opus 97, achieves a more comprehensive understanding and delineation of both the convolitional realities of female hegemonic contexts, regarded as vicious circles, and the involitional realities or, rather, idealities of male hegemonic contexts, regarded as virtuous circles, and therefore as bearing upon the title in terms of a positive alternative to and solution of the problem, from a male standpoint, of the vicious circles which are established whenever somatic freedoms take precedence over their psychic counterparts, as in all heathenistic or, in contemporary parlance, secular societies.

It is also subtler in its understanding of the distinctions between binding and pseudo-freedom as a precondition of genuine freedom, whether for better, in respect of psyche, or for worse, in respect of soma. There is also a certain religiously-orientated terminological comprehensiveness, mirroring the above-mentioned circles, which does maximum justice to the various metaphors which are convenient shorthand for gender and class realities and idealities in both sensuality and sensibility, thereby leaving absolutely no room for doubt as to the significance and status of such metaphorical terms, irrespective as to which stage of life, from cosmic to suprahuman (cyborg), they can be variously applied.

Therefore, with careful study, there should be no doubt

as to the applicability or significance of these definitions, or how to distinguish between them on an underlying descriptive basis. In that respect, this philosophy project achieves a logical definitiveness which it would be difficult if not impossible to improve upon, and may justifiably be regarded as the intellectual culmination-point of my philosophical *oeuvre* to-date.

John O'Loughlin, London 2003 (Revised 2022)

## 001 – 025

001. That which is sensual and characterized by free soma, whether on primary (female) or secondary (male) terms, is of necessity convolitional, since it reflects a devolutionary divergence from the self to the not-self, from psyche to soma, and accordingly attests to either a criminal (female) or a sinful (male) disposition, the former objectively, and therefore directly, diverging from a vacuum in straight-line fashion, the latter subjectively, and therefore indirectly, diverging from a plenum in curved-line fashion.
002. That, by contrast, which is sensible and characterized by free psyche, whether on primary (male) or secondary (female) terms, is of necessity involutional, since it reflects an evolutionary convergence from the not-self to the self, from soma to psyche, and accordingly attests to either a graceful (male) or a punishing (female) disposition, the former subjectively, and therefore directly, converging from a plenum in curved-line fashion, the latter objectively, and therefore indirectly, converging from a vacuum in straight-line fashion.
003. Therefore since convolution is primarily objective it is primarily female and only secondarily male, subjective convolution being a paradoxical approach to free soma which appertains, in male

vein, to the physical and metaphysical Elements of vegetation and air rather than to the chemical and metachemical Elements of water and fire.

004. Likewise since involution is primarily subjective it is primarily male and only secondarily female, objective involution being a paradoxical approach to free psyche which appertains, in female vein, to the chemical and metachemical Elements of water and fire rather than to the physical and metaphysical Elements of vegetation and air.
005. Females are by *nature* convolitional and only involitional on the objectively paradoxical terms of psychic emphasis under sensible pressure of male hegemonies in either physics or metaphysics which has the effect of compelling either a strong approach to knowledge in chemistry or a beautiful approach to truth in metachemistry, so that psyche is approached from a fundamentally objective, rather than properly subjective, standpoint.
006. Males are by nature or, rather, *nurture* involitional and only convolitional on the subjectively paradoxical terms of somatic emphasis under sensual pressure of female hegemonies in either chemistry or metachemistry which has the effect of compelling either an ignorant approach to weakness in physics or an illusory approach to ugliness in metaphysics, so that soma is approached from a fundamentally subjective, rather than properly

objective, standpoint.

007. For females remain persons for whom soma precedes and predominates over psyche on either the relative or absolute, chemical or metachemical, terms of more (relative to most) particles/less (relative to least) wavicles or most particles/least wavicles even in sensibility, and therefore even under pressure from hegemonic males to emphasize psyche at the expense of soma.
008. Conversely, males remain persons for whom psyche precedes and predominates over soma on either the relative or absolute, physical or metaphysical, terms of more (relative to most) wavicles/less (relative to least) particles or most wavicles/least particles even in sensuality, and therefore even under pressure from hegemonic females to emphasize soma at the expense of psyche.
009. Broadly the distinction between soma and psyche, free soma in female sensual hegemonies and free psyche in male sensible hegemonies, is between state and church, and one can believe that the State, when free, attests to a female hegemony and the Church, when free, to a male one, with corollaries of church subordination to the State in the somatic contexts of sensuality, and state subordination to the Church in the psychic contexts of sensibility.
010. The free state is *naturally* female, and therefore



compulsion tends to be directed at males as persons for whom psyche precedes and predominates over soma and any somatic emphasis on the not-self at the expense of the self, on 'selfless' service, accordingly does not come naturally, so to speak, but may require some degree of natural compulsion.

011. By contrast, the free church is, if you will, *nurturally* male, and therefore compulsion tends to be directed at females as persons for whom soma precedes and predominates over psyche and any psychic emphasis on the self at the expense of the not-self, on 'selfish' devotion, accordingly does not come naturally, so to speak, but may require some degree of 'nurtural' compulsion.

012. The compulsion directed at males from female hegemonies in objectively free soma tends to *oppress* what characterizes the male gender in free psyche and therefore to bind it to foolish acquiescence in the sinfulness of somatic freedom conceived, in relation to physics or metaphysics, as a secondary order of convolution and therefore of viciousness which, whilst it might provide some satisfaction to the not-self, affords little comfort to the self, which is likely to become *depressive* in consequence of having been denied free expression on either intellectual or spiritual terms.

013. By contrast, the compulsion directed at females

from male hegemonies in subjectively free psyche tends to *repress* what characterizes the female gender in free soma and therefore to bind it to modest (goodly) acquiescence in the punishingness of psychic freedom conceived, in relation to chemistry or metachemistry, as a secondary order of involution and therefore of virtuousness which, whilst it might provide some satisfaction to the self, affords little comfort to the not-self, which is likely to become *compressive* in consequence of having been denied free expression on either spiritual or instinctual terms.

014. That which is free is expressive, whether in soma or in psyche, whereas that which is bound is impressive, whether in psyche or in soma, so that we may contrast the primary expressive nature of chemical and metachemical free soma with the primary impressive quasi-nature of chemical and metachemical bound psyche in relation to females, and the secondary expressive nature of physical and metaphysical free soma with the secondary impressive quasi-nature of physical and metaphysical bound psyche in relation to males, the former freedom expressive in crime and the latter freedom expressive in folly.
015. Likewise we may contrast the primary expressive nurture of physical and metaphysical free psyche with the primary impressive quasi-nurture of physical and metaphysical bound soma in relation

to males, and the secondary expressive nurture of chemical and metachemical free psyche with the secondary impressive quasi-nurture of chemical and metachemical bound soma in relation to females, the former freedom expressive in grace and the latter freedom expressive in goodness.

016. Therefore there is a correlation between expression and freedom, whether for better (virtue) or worse (vice), on both primary and secondary terms, and a like-correlation between impression and binding, whether for better (morality) or worse (immorality), on both primary and secondary terms.
017. One could argue that somatic expression, being sensual, is predominantly negative, whereas psychic expression, being sensible, is predominantly positive, though this would more apply to the representatively particle and wavicle alternatives within each context than right across the sensual/sensible board.
018. Likewise, one could argue that psychic impression, being sensual, is predominantly negative, whereas somatic impression, being sensible, is predominantly positive, though this would apply to the particle and wavicle subversions of essentially wavicle and particle alternatives within each context rather than to the nurture of psyche or to the nature of soma as such.

019. For psyche, when free, is much more wavicle centred than particle orientated, whereas soma, when free, is much more particle based than wavicle orientated.
020. The subversion of male psyche in terms of binding, on the other hand, has the effect of rendering such psyche quasi-natural and therefore particle orientated, whether on the instinctual terms of the id conceived as the subversion of soul from the female standpoint of free will, or on the spiritual terms of the superego conceived as the subversion of ego from the female standpoint of free spirit, the former of which will acquiesce in free will as an elemental-particle absolute and the latter of which in free spirit as a molecular-particle relativity, and therefore contrary to the elemental-wavicle and molecular-wavicle orientations of free soul and free ego, respectively, as male realities.
021. By contrast, the subversion of female soma in terms of binding has the effect of rendering such soma quasi-natural, so to speak, and therefore wavicle orientated, whether on the intellectualized instinctual terms of natural will (nat-will) conceived as the subversion of will from the male standpoint of free ego, or on the emotionalized spiritual terms of subnatural spirit (subspirit) conceived as the subversion of spirit from the male standpoint of free soul, the former of which will acquiesce in free ego as a molecular-wavicle

relativity and the latter of which in free soul as an elemental-wavicle absolute, and therefore contrary to the elemental-particle and molecular-particle orientations of free will and free spirit, respectively, as female realities.

022. Granted that female bound psyche will be more directly particle orientated and therefore quasi-natural than its male counterpart, which follows from the outflanking of soul and/or ego by the id and/or superego of that which directly stems from free will and/or spirit in females, it will be less partial to depressive tendencies in consequence of its binding, since the female gender reality of soma preceding and predominating over psyche will leave it readily