

# THOUGHTS

*Notable & Quotable*

JOHN O'LOUGHLIN



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## PREFACE

You have to bath and/or shower, if not both; you have to go to the toilet several times a day; you have to wash your hands after having gone to the toilet; you have to clean your teeth, including, besides brushing, flossing and/or rinsing; you have to dress yourself in the mornings and perhaps at other times of the day too; you have to undress yourself before going to bed and, in all likelihood, redress yourself for bed; you have to sleep for several hours every night (presuming you retire at night); you have to consume food and drink several times a day; you have to comb and/or brush your hair (assuming you have any) as many times as is necessary; you have to take regular exercise in order to stay fit or to improve your health; you have to attend to the cooking and/or washing up, making sure that everything used is properly dried or given a chance to dry; you have to change your clothes quite regularly and ensure they have been adequately washed and dried before using them again; you have to fetch provisions from the shops and stash them away prior to use; you have to do such housework as circumstances require, never failing to mop the floor or Hoover the carpet or dust the furniture; you have to turn the heating on to keep warm and the lighting on to banish the shadows; you have to collect and empty the rubbish; you have to buy clothes every so often to feel comfortable and look respectable; you have to regularly shave your facial or (if female) your bodily hair; you have to cut and/or trim your beard (if you happen to have one); you may have to go to the barber or hairdresser quite frequently, presuming you

don't shave your head instead; you may have to wear spectacles or contact lenses in order to correct or enhance your vision; you may have to take tablets or pills or other medicines to ease your aches and pains; you may have to pay rent every week or month in order to keep a roof over your head; you may have to pay gas and electricity bills every so often; you may have to lie in bed in order to recover from an illness; you may have to change the sheets and/or bedding quite regularly and remake your bed; you may have to clip your nails (hands and feet) every week or two in order to prevent them from getting too long; you may have to use earplugs to reduce domestic or other noises; you may have to do all this and so much more of a personal nature that is it any wonder that people are generally selfish? This life obliges one to take care of oneself as a priority and that of course restricts the extent or degree to which one can selflessly transcend the personal self, the body and its multifarious needs, even on a kind of naturalistic basis, which is the basis, after all, that applies to most people, whether male or female, as they strive for some self-transcendence along the lines of sex (males) or offspring (females), so that they are not always thinking of themselves and their own personal welfare but can focus their attention on somebody else, if only for a while and on what is, in effect, a more or less female-orientated basis. Natural transcendence of the personal self also extends into the realms of fundamentalist (cosmic) and pantheist (natural) religion, whereby some power either anterior to or within nature is acknowledged that contrasts with the personal self, even if somehow implicated, through 'Creation', in much of what goes on 'down below', in the

realms of average humanity. But there are also forms of transcendence which are less natural than artificial in character, forms that go beyond man and his human limitations on the planes of deeper religion and/or culture, even as those fortunate enough to cultivate them are still, to varying extents, hamstrung by natural needs and processes which inevitably limit the degree to which they are able, as it were, to universally transcend the personal self through books and paintings and music and other higher forms of art and religious devotion which offer the prospect of something more than a merely natural self-transcendence. It is with the artifice of Art that humans find true greatness and are celebrated for their cultural or religious achievements long after their mortal life has passed. For they are the exceptions to the rule of natural determinism as they strive, no matter how intermittently or imperfectly, for liberation from it and accordingly represent, in their various artificial creations, the possibility and even partial actuality of a libertarian transcendence of the personal self, as determined by nature. Such 'selflessness' is truly universal, and will endure long after nature has taken its toll on the person and on all forms of natural transcendence. Thus it is with such a hope that, not for the first time but assuredly the last, I bring these two previously published books together in one volume, to signify the culmination of a commitment to writings of a philosophical character that began with a dualistic approach to philosophy back in 1977 (*Between Truth and Illusion & The Illusory Truth*) and has since come, as it were, full circle, since, as is commonly said, what goes around tends to come around, if on duly modified terms such that, in this and other late-period thoughts of

mine, ensure the precedence of form by content, of existence by essence, in such fashion that, being somewhat akin to supertruth in superjoy or superego in the supersoul, right-justified concessions to the rectilinearity of most forms of printed matter, including eBooks and paperbacks, are systematically avoided through use of a centred text in due curvilinear deference to essence. And that alone would, even without thematic considerations, constitute something of a literary revolution along the lines of an omega-orientated transvaluation of values designed to favour domes, so to speak, at the expense of pediments, theocracy at the expense of autocracy, religion at the expense of science, males at the expense of females, righteousness at the expense of vanity, gravity at the expense of energy, space at the expense of time, profundity at the expense of superficiality, infinity at the expense of eternity, passivity at the expense of activity, the soul at the expense of the will, and, in a radically artificial sense, the afterlife following death at the expense of the life following birth.

John O'Loughlin, London 2023



# **BOOK ONE**

## **NOTABLE THOUGHTS**

## *Notable Thoughts*

1

They speak of Holy Water, but all water that falls, as rain, from the sky is to some extent holy, since uncorrupted by man.

2

The sky has soul.

3

I realized I was no longer young on the day I passed over from Time to Space, regarding repetitive time, or time *per se*, with that disdain one reserves for the various forms of populism.

4

The objectively free, rooted in a particle vacuum, as against the subjectively bound, centred in a wavicle plenum, and this, in each case, whether in soma or in psyche – in the Superwill or the ego in the one axial case, and in the id or the Supersoul in the other axial case, the upper-order antithesis of the Superwill and the Supersoul alone being in

soma and psyche respectively, in contrast to the somewhat paradoxical positioning of their lower-order counterparts, where the subjectivity of the id, which is bound to cooperate with other ids, happens to be in soma, and the objectivity of the ego, which is free to compete with other egos, just happens to exist in psyche.

5

Binding is always to self, whether this happens to appertain to soma paradoxically or to psyche authentically, as to the id or to the Supersoul.

6

Freedom is always from the self to what may be termed the not-self, whether this happens to appertain to soma authentically or to psyche paradoxically, as to the Superwill or to the ego.

7

The Ground of all Being – what is that if not the Supersoul or, in less abstract language, the spinal-cord fluid, for which the spinal cord is akin to a Subwill that serves to moderate the Superwill (of the heart) in order that the Subsoul (of the blood) can defer to the Supersoul, fluid to fluid, in a morally-determined relationship between Church and State

within the broad parameters of Roman Catholicism.

8

A connection between idiots and the id is not always made, though perhaps it should be – at least from the standpoint of the ego, if not necessarily from that of the Supersoul, the essence of which is indirectly polar (on opposite gender and class terms) to the id within a disjunctive (traditional/contemporary, or ecclesiastic/secular) axial framework, given that the ecclesiastic indirect polarity to the Supersoul happens to be the Will (as extrapolated from the Superwill), while the secular indirect polarity to the id happens to be the superego (extrapolated from the ego).

9

The British – and the English in particular – are so accustomed to 'keeping up appearances' that, largely in consequence of their heretical dispositions, they entirely neglect essences, thereby falling back on the quantitative vacuums of ego, which of course 'suck up' to the apparent vacuums of the Will or, more correctly, of the Superwill, the unid concomitant of the ego duly deferring to the Subsoul (as concomitant of the Superwill). For on this axis the particle dominates the wavicle, with consequences alluded to above.

10

It has been said – though not by me – that life is on nobodies side. Wrong. It is on the side of females, and males are simply 'up against it', to be used as a means to a reproductive end, as determined by natural will.

11

The curse of the wandering cursor, which tends to disappear every so often and then reappear where you least expect it. Cursors are just another aspect of the mind-boggling hassles associated with computing, as and when your Packard Bell and/or Dell computers give you hell, as, in my experience, they frequently do!

12

Can one square the notion of the 'end of time' with Eternity? It seems implausible, if not illogical. Surely the triumph of Space over Time would suggest the probability of Infinity? But not, of course, exclusively. For in the pairing of the Saint and (neutralized) Dragon paradigm, one surely has what approximates to Infinity being hegemonic over pseudo-Eternity, or Space over pseudo-Time. More specifically, I would argue for Superspace/Subtime being hegemonic over pseudo-Subspace/pseudo-Supertime, as Supermetaphysics/Submetachemistry over pseudo-

Submetaphysics/pseudo-Supermetachemistry, where such gender pairings are concerned. Hence the end of 'Time' is not only in consequence of the triumph of 'Space', but that very hegemonic triumph makes, by and by, for 'pseudo-Time', which, unlike the repetitive nature of 'Time', would be the sequential corollary of the spatial mode of 'Space'.

*13*

The People adore 'Time' because they are dominated, on their male side, by females, who of course menstruate according to the periodic (monthly) dictates of 'Time', as by the heart. More specifically, as the Supertime/Subspace (3:1) of the heart/blood leading, via extrapolation, to the Time/Unspace ( $2\frac{1}{2}:1\frac{1}{2}$ ) of the monthly discharges of egg-carrying blood from the womb.

*14*

The People, Ionesco tells us, will never demystify themselves. You can see why, particularly when, as Baudelaire reminds us, they make a habit of worshipping fire, as of the roots of 'Time', which is sexually