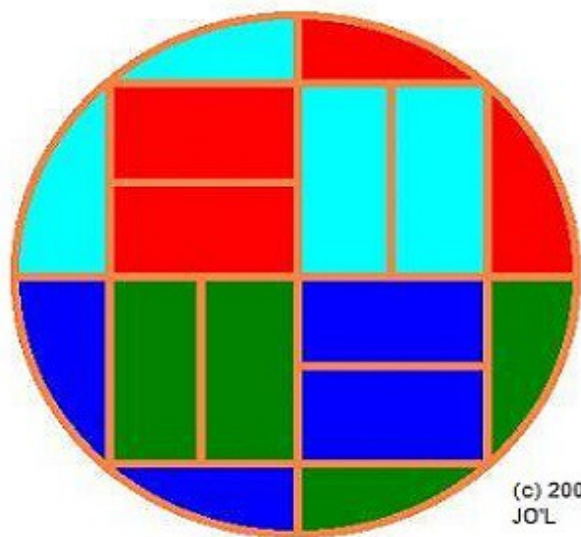


# TOWARDS THE SUPERNOUMENON

John O'Loughlin



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# TOWARDS THE SUPERNOUMENON

By

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CDM Philosophy

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## PREFACE

Carrying on from where *From Materialism to Idealism* (1986) left off, this volume of supernotes, or loosely aphoristic material, is more intensely dichotomous, as it introduces to the fourfold structures already established with the above title the concept of devolutionary/evolutionary antitheses in historical unfolding, coupling this to an investigation of certain key philosophers, including Schopenhauer, and contrasting his noumenal–phenomenal approach to philosophy with what I have called a superphenomenal–supernoumenal one intended to illustrate the distinction between 'artificial' modernity and 'naturalistic' antiquity, or tradition. In this respect, it could be said to reflect a contrast between philosophy, as traditionally practised by alpha-stemming thinkers like Schopenhauer, and theosophy, in which an evolutionary drive towards the omega point of things is more discernible.

John O'Loughlin, London 1987 (Revised 2022)

## 001 – 050

001. Just as, formerly, right-thinking people opposed slavery and serfdom, so their latter-day counterparts should oppose work. For work is no less evil in relation to the contemporary world than slavery and serfdom were evils in relation to the past. Work divides and degrades people, sets up artificial barriers between them which are no less an obstacle to universal harmony than the natural barriers of race and class which formerly divided them and which, to a certain extent, still do so today. Where man was formerly divided by race and class, he is now divided by occupation. Only when work is also consigned to the 'rubbish heap of history' will man be truly free – free *from* division and free *for* unity. Such unity, it need hardly be said, can only be achieved through play, albeit play of the most spiritual order – the order making for universal joy.
002. Decadence is to civilization what cancer is to the flesh: a degeneration which must be eliminated by the scalpel of revolutionary change.
003. It is only when and because men generally symbolize goodness that they look-up to women, as to the Beautiful, from a worldly point-of-view, propagating truth in the guise of children.
004. Why did Christ say: 'You must become as little children in order to enter the Kingdom of Heaven'? Doubtless because children symbolize innocence,

since playful, contemplative, trusting, loving, etc. And yet, there are men – saints, artists, priests – who get above goodness and become truth, thereby putting themselves beyond beauty and, hence, women. From their divine vantage-point, they look down upon both diabolic beauty and worldly goodness alike. Such men are more likely to remain celibate than to become lovers, fathers, and husbands.

005. Better to suffer for Heaven than to seek pleasure in the World.
006. To distinguish between small paving stones as people's democratic and medium-to-large paving stones as bourgeois democratic, with macadamized 'pavements' corresponding to a people's theocratic equivalence by dint of their construction within the idealistic context of a wavicle continuum. Thus, on the one hand, the particle materialism of paving stones, while, on the other hand, the wavicle idealism of macadamized sidewalks, so-named after their Irish inventor, MacAdam.
007. Stereo speakers as worldly in relation to stereo headphones, whether of the larger particle-suggesting variety, more suited to rock, or of the smaller wavicle-suggesting variety, better suited to jazz. Conventional and micro, Communist and Fascist equivalents beyond 'democratic' speakers, as especially suited to classical and pop. Certainly, headphones connote with the head in contrast to the body, with theocracy as opposed to democracy, and

can be distinguished, on the above-mentioned basis of type, as brain from mind, particles from wavicles.

008. But if we ascribe Communist and Fascist equivalents to stereo headphones, depending on their type, e.g. conventional or micro, then it seems not unreasonable to ascribe an Ecological equivalence to radio headphones, so that we regard them as ideologically situated in between the alternative kinds of stereo headphones, much as trikes can be regarded as being ideologically situated in between Communist motorbikes on the one hand and Fascist scooters on the other ... in a uniquely middle-ground theocratic position, as befitting Ecological equivalents in general. Certainly radio headphones are as distinct, given their individual construction and purpose, from stereo headphones as trikes from motorbikes or scooters, and while they may come in a variety of shapes and sizes, it would seem that an Ecological equivalence is much the most likely and plausible description. Thus whether radio headphones are designed on a uniquely middle-ground basis or in such a way as to suggest a leaning towards either of the flanking extremes, it will suit our ideological purposes if we regard them in the aforementioned light, as a kind of trike-like extrapolation from or extension beyond small streamlined transistors with microlight headphones, which, by contrast, suggest a radical Liberal Democratic equivalence.

009. Concerning stereo headphones, we should

distinguish, I believe, not only between Communist conventionals and Fascist micros, but (to the extent that more radical ideological equivalents can be derived from these) also between Transcendental Socialist and Social Transcendentalist stereo headphones, and on the following basis: namely that while Communist conventionals will be of a chunky construction with ring- or doughnut-like ear pads, Transcendental Socialist conventionals will be of a slender construction with correspondingly more streamlined ear pads, possibly of a centralized foam design; and that while Fascist micros will be very lightweight and all-of-a-piece, Social Transcendentalist micros will be of the collapsible or fold-up variety, with larger centralized ear pads and a stronger overall construction. Such larger micros, together with the smaller conventionals (in relation to Communist headphones) will, I contend, stand to one another as plain scooters to streamlined motorbikes, both of which may be said to form a closer parallel that not only overhauls and transcends the more absolute and wider parallel of Fascist micros and Communist conventionals, but overhauls and transcends radio headphones as well, just as plain scooters and streamlined motorbikes overhaul and transcend trikes, on the basis of a post-superworldly relativity.

010. Clearly ring-padded radio headphones will be of an Ecological status with a bias towards Communist conventionals; streamlined centre-padded radio headphones will be of an Ecological status with a bias towards Fascist micros; streamlined ring-



padded radio headphones will be of a uniquely middle-ground Ecological status. Parallels may be drawn with rock-blues, jazz-blues, and rhythm 'n' blues respectively, not to mention with comparable kinds of trikes.

011. To me, Social Theocracy and Social Transcendentalism are interchangeable terms for the ideology of what is potentially, if not actually at this point in time, a true world religion, a religion capable of genuinely global aspirations. I personally prefer to think of the first term in connection with political equivalents, since it is closer in appearance and sound to Social Democracy, and the second term in connection with religious equivalents, since it better expresses the freedom from alpha-stemming orientations and correlative freedom for omega-aspiring orientations. For, despite my transcendental use of the word, 'theocracy' too easily connotes with quasi-autocratic subservience to alpha-stemming deities, whereas 'transcendentalism' more readily expresses the freedom from such alpha-stemming deities that an omega-aspiring religion necessarily entails. Thus one can conceive of a Social Theocratic Party or Movement, but the actual religious realization of the ideology in question would be better served by the term Social Transcendentalism, which, in any case, is the term I tend to prefer.

012. Public ownership of the land in relation to public ownership of industry – a natural/artificial

distinction which finds a parallel between hand-played percussion on the one hand and drums on the other, as befitting alpha and omega manifestations of de-centralization. Thus primitive Communism and contemporary Communism, each of which is unacceptable from a truly civilized, and therefore centralized, standpoint. Better than public ownership of the means of production, whether natural or artificial, agricultural or industrial, is Centralist trusteeship of those means for the People-become-Holy-Ghost. Otherwise the people can never become Holy Ghost, but will remain enslaved to materialism and be no better than proletarian. A truly free people are free for the spirit. Those who elect, under Messianic auspices, to serve the people in this ultimate freedom must bear the 'sinful' materialisms of the world for them in a Christ-like sacrifice ... in order that they may go free of such 'sins' for all time. But trusteeship is not ownership! Trusteeship is social, not Socialism. Ownership is a dirty concept from a divine standpoint.

013. Purely as a matter of general interest, can there be ownership of the land, as of anything else, without prior purchase? Is not ownership dependent upon one's buying what is offered for sale? So can there be true ownership where no purchase was involved, as in primitive communal societies which knew nothing about money and would not have cared for financial transactions had they done so? No, it seems to me that no ownership could have existed in those primitive communities, least of all where

land was concerned. Rather did people, whether as individual clans or tribes, occupy and make use of land for the benefit of the community, as in ancient Ireland. But such occupation was not ownership! One must first buy land before one can be said to own it, and even those who deprived the Irish of the land they were occupying and using were not so much owners as usurpers – certainly until they or their descendants sought to legalize their usurpation through royal or other purchase, which is to say, by first claiming the seized land in the name of the king, or some high feudal lord, and then buying it back from him at whatever price was demanded (doubtless a reasonable one for the vast amount of land involved). So there is a distinct difference between occupying and owning, and once ownership supplants occupation, as with the feudal system, then those who were formerly occupants become serfs, in the pay of the owners. From being free in the community, they become bound to the individual.

014. A modern example of occupying but now owning is afforded by squatters, who take over deserted or derelict property and make use of it for themselves. For to own one must first buy. No ownership can be said to exist where a purchase has not been made. The Irish were once beneath ownership, but hopefully one day they will be beyond it, even in the collective sense advocated by Socialists. Yet while public ownership may be preferable to, because more evolved than, private ownership, it is still ownership, and thus rather more on the diabolic

than the divine side of life. It can only truly exist where the State, acting on behalf of the community, buys out the private owners of their land, industry, or whatever, which is then nationalized. Thus the State, having first bought in the collective interest, owns what it has bought. Yet such ownership can only exist in a Liberal State, or one in which a Socialist administration nationalizes certain industries, having first bought them from private ownership. It cannot be equated with a Communist State, or one where Capitalists are not so much bought out as ... liquidated and/or expropriated. For it cannot be assumed that Capitalists will willingly agree to sell their land, industry, etc., in the general interest. Where Socialism wholly triumphs, then the Capitalists or Feudalists are expropriated, and the result is less ownership than trusteeship by the State for the people (who are usually accorded a capital 'P' because, in the absence of God-building tendencies, regarded as an end-in-themselves), since no purchase was or can be made. Now, obviously, such trusteeship can be called ownership, and ownership of the means of production by the people through the Communist State is the usual description of Socialist policy in states where Socialism is wholly triumphant – a description that owes more than a little to Capitalist precedent and which can be regarded as an extrapolation from it, in accordance with the naturalistic criteria of a so-called people's democracy, which makes no claims to spiritual salvation. Only, however, in a Social Transcendentalist Centre, where the people were

religiously sovereign, would the term 'public ownership' fall into disrepute, as Centralist trusteeship of the means of production became the accepted norm, a norm transcending state ownership in the interests of a totally ownership-free society, as much beyond ownership as early communal societies were beneath it. Clearly, the more industry is nationalized in liberal republics like the Irish one, the less would a Social Transcendentalist Centre be obliged to indulge in the expropriation of private ownership. What was owned by the State in the name of the people (who pay the taxes from which governments draw their purchasing power) would pass to the trusteeship of the Centre. Wavicles superseding particles on a free-electron basis.

015. Transcendental Socialism is one-party Socialism, in which the proletariat own the means of production through the State. Social Transcendentalism would be one-party trusteeship of the means of production for the people through the Centre. Hence whereas the former implies ownership, the latter implies trusteeship.
016. Re-evaluation (in relation to evaluations carried out in, for example, *From Materialism to Idealism*) of different types of people's discs in relation to ideological equivalents: Democratic Socialist long-playing album; pure Socialist large single; Communist small single; Transcendental Socialist compact disc. Thus from the democratically large-scale disc to the theocratically small-scale disc.

017. No-one who is familiar with contemporary modes of motorized transportation will have failed to notice a distinction between cars on the one hand and motorbikes and scooters on the other, which can be inferred to parallel the distinction I have already drawn between the body and the head, as regarding worldly democracy and otherworldly theocracy, the latter divisible into brain and mind, with particular reference (in relation to motorbikes and scooters) to the new brain and the superconscious mind. By which I mean that whereas cars connote, on account of their extensive bodywork, with the body and thus may be ascribed a democratic significance, motorbikes connote, on account of their engine bias, with the brain or, more accurately, the new brain (in the Koestlerian distinction between old and new brains), while scooters connote, on account of their preponderant panelling, with the superconscious, i.e. mind of a post-worldly and hence transcendent order. Consequently a dichotomy, in the first place, between body-orientated cars and head-orientated motorbikes/scooters, with a dichotomy, in the second place, between brain-orientated motorbikes and mind-orientated scooters. World-Devil-God distinctions on democratic and transcendent terms.

018. Certainly we need not doubt that cars will appeal more to worldly, democratic people than to those of a post-worldly or otherworldly disposition, who will doubtless prefer motorbikes or scooters, as befitting 'heads'. But in a democratic society such

more ideologically-advanced individuals are rather the exception to the rule, as can be confirmed by the preponderance of four-wheel over two-wheel motor vehicles on today's roads. Of course, distinctions between Fascist streamlined scooters and Social Transcendentalist plain scooters do not alter the fact that scooters are essentially mind-orientated, any more than streamlined motorbikes cease to be brain-orientated in relation to plain, or conventional, motorbikes just because they signify a Transcendental Socialist extrapolation from Communist purism. Certainly a latter-day plain scooter will be less idealistic and mind-orientated than a streamlined scooter, but it will still be more a phenomenon of the superconscious than of the new brain. Similarly a latter-day streamlined motorbike will be less materialistic and brain-orientated than a plain motorbike, yet still be more a phenomenon of the new brain than of the superconscious. For scooters are ever scooters, no less than motorbikes remain motorbikes whatever modifications are introduced. They pertain to separate ideological spectra.

019. However, it is my unshakeable conviction that scooters and motorbikes are more relevant to post-worldly intellectuals than ever cars would be, given their inherently bodily construction. Cars for the democratic masses, scooters and motorbikes for the transcendental elites, whether divine or diabolic, fascistic or communistic. For it is incontestable that two-wheeled motor vehicles are as much beyond the World ... of the democratic masses ... as

ponies and horses may be said to have preceded it, with scooters as a kind of antithetical equivalent to ponies and motorbikes as a kind of antithetical equivalent to horses – a difference, in part, of scale and, in part, of design. Certainly ponies are smaller and slower than horses, and the same is generally true of scooters in relation to motorbikes; shorter legs in the case of ponies and smaller wheels in the case of scooters, making for a slower overall performance. Doubtless the type of person who would have preferred a pony to a horse in the pre-worldly age of pagan antiquity will have his antithetical equivalence in the type of person who, in this incipiently post-worldly age of transcendent futurity, prefers a scooter to a motorbike – the difference, in other words, between alpha-stemming idealism (the Father) and omega-orientated idealism (the Holy Ghost). And doubtless, too, the type of person who, in an alpha-stemming age, would have preferred a horse to a pony has his antithetical equivalence in the typical motorcyclist for whom scooters are inadequate or unacceptable, as the case may be.

020. But what of those who come in-between each of the extreme choices? For we can no more ignore the reality of a mid-position in between scooters and motorbikes than in between ponies and horses, and if the former has to do with trikes, then it seems not unreasonable to contend that the latter had to do with donkeys, quadrupeds which were no less distinct from (and slower than) ponies and horses than trikes ... from scooters and motorbikes. Thus



if we are to consider trikes as the antithetical equivalent to donkeys, it will be partly on account of the slow pace at which each mode of transportation moves, neither of them a match for their immediate rivals. Yet just as trikes are rather more a scaling-down of the body than truly correlative with the head, so we may believe that donkeys were less suitable modes of conveyance for 'heads', or head types, prior to the World (of carriages and cars) than for 'bodies', or mass types, in that pre-dualistic context, thereby rating lower in the alpha-stemming estimation of pagans than either ponies or horses. Just as, in the omega-orientated estimation of post-dualistic transcendentalists, trikes rate lower than either scooters or motorbikes, being no less bodily or populist, in relation to these latter modes of conveyance, than donkeys were in relation to the former modes.

021. So from natural modes of conveyance to artificial modes via carriages and cars, which is to say, from alpha-stemming God/Devil dichotomies (excluding the subworldly donkey) to omega-orientated God/Devil dichotomies (excluding the superworldly trike) via the World. Certainly, the head is making a comeback, but on diametrically antithetical terms to its first appearance, when subconscious and old brain were predominant. We may be some way from a society in which scooters and motorbikes, not to mention trikes, are the rule rather than the exception, but if the World is not to last for ever, then such a society must surely arise ... whether

with a bias for scooters over motorbikes, or *vice versa*.

022. Possibility of tanks as the antithetical equivalent of chariots, particularly those of the martial variety. For are not tanks designed both to protect their occupants from enemy fire and enable them to train projectiles on an enemy – the very things which chariots were intended to do, albeit from a relatively naturalistic point-of-view? Tanks may have displaced cavalry in the evolution of warfare, but their role is more akin to that of chariots, which were evidently displaced by cavalry.
023. Evolutionary theory of lettering from autocratic Block Capitals to centralist lower-case writing via theocratic mixed-case writing, democratic mixed-case printing, socialist lower-case printing, and transcendental socialist lower-case italics. Consequently, lettering may be assumed to evolve from a materialistic inception in BLOCK CAPITALS to an idealistic culmination in lower-case writing via