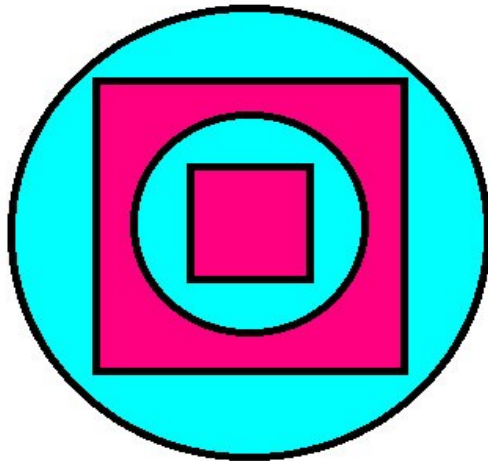


A PERFECT RESOLUTION

A volume of aphoristic philosophy by
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PREFACE

As suggested by the title, this volume of aphoristic philosophy resolves some outstanding problems and anomalies appertaining to the preceding one (*Stairway to Judgement*), including, not least, the relative positions of what have been called pseudo-sin and pseudo-grace on the one hand and pseudo-crime and pseudo-punishment on the other, drawing them closer to their respective primary complements in both state and church, so that a more integrated conclusion has been reached in which the hegemonic gender of either axis, as redefined in the text, conditions the nature of the subordinate attribute in relation to the presiding ideal, and conditions it, moreover, in its *own image*. However, this book does a lot more than correct what might be called the 'heathenistic' aberrations of the previous one; for it also exposes the extent to which criteria appertaining to good and evil, not to mention wisdom and folly, are significantly dependent on the nature of the society of which they are a part, so that at the end of the day it isn't whether this or that is right or wrong, good or bad, but what exactly conditions people to take one view or another that really matters, and this, not surprisingly, is to a large extent dependent on which gender is effectively controlling society and whether or not there has been a 'transvaluation of values' sympathetic to a formal departure from sensuality to sensibility. For what is 'right' in sensuality can become very 'wrong' from the standpoint of sensibility, provided society has officially gravitated to such a standpoint - something, I have argued, which contemporary civilization, characterized as urban proletarian and formatively global, has yet to do, with consequences that would reverse much of what currently passes for 'good' and 'wise', as explained in the ensuing text.

John O'Loughlin, London 2003 (Revised 2008)

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1. Some people think the light 'good' and the dark 'evil' but, in reality, it is not that simple. Good and evil are terms that need to be considered in relation to wisdom and folly, whether in a superior or an inferior, a hegemonic or a subordinate position.
2. For it must be remembered that there are two kinds of light and two kinds of darkness, the outer light of the metachemical 'above' and the inner light of the metaphysical 'above' as far as noumenal, or space/time upper-class, criteria are concerned, and the outer darkness of the chemical 'below' and the inner darkness of the physical 'below' as far as phenomenal, or volume/mass lower-class, criteria are concerned.
3. Therefore we have to distinguish not merely between the light and the dark, but between two kinds of each which are not only antithetical to one other, whether on 'overworldly' or 'underworldly' terms, as it were, but so different as to be mutually irreconcilable.
4. What actually transpires in consequence of this irreconcilability of the alternative modes of light and dark is either an ascending axis from the outer dark to the inner light, or a descending axis from the outer light to the inner dark, the former being characterizable, in church-hegemonic vein, by the folly of sin and the wisdom of grace, the latter characterizable, in state-hegemonic vein, by the evil of crime and the goodness of punishment.
5. Therefore good and evil are no more germane to the light and the dark respectively than, say, folly and wisdom. There is a light which, being sensually outer, is evil and a dark which, being sensibly inner, is good, and such evil and good pertain to the descending axis of state-hegemonic crime and punishment, while, conversely, there is a dark which, being sensually outer, is foolish and a light which, being sensibly inner, is wise, and such folly and wisdom pertain to the ascending axis of church-hegemonic sin and grace.
6. But for every state-hegemonic manifestation of evil and good in crime and punishment, there must be a corresponding church-

subordinate manifestation of pseudo-fohly and pseudo-wisdom whereby one can speak, in properly transvaluated vein, of the pseudo-sinful and pseudo-graceful corollaries of authentic crime and punishment respectively in relation to the descending axis of the outer light to the inner darkness, metachemistry to physics, spatial space to voluminous volume.

7. Likewise for every church-hegemonic manifestation of folly and wisdom in sin and grace, there must be a corresponding state-subordinate manifestation of pseudo-evil and pseudo-good whereby one can speak, in equally transvaluated vein, of the pseudo-criminal and pseudo-punishing corollaries of authentic sin and grace respectively in relation to the ascending axis of the inner darkness to the inner light, chemistry to metaphysics, massive mass to spaced space.
8. Therefore just as evil and good are merely two complementary aspects of the descending axis of crime and punishment, and folly and wisdom two complementary aspects of the ascending axis of sin and grace, neither state-hegemonic societies, like Britain, nor church-hegemonic societies, like Ireland, can exist without subordinate modes of either folly and wisdom or crime and punishment which are affiliated to the same axis as the hegemonic factors and therefore pseudo, or inauthentic, when compared with their hegemonic counterparts in either church or state.
9. The sin and grace, folly and wisdom of the Protestant subordinate church to the authentic crime and punishment, evil and good of the freely hegemonic state can only be inauthentic in its state-compromised objectivity compared with the sin and grace, folly and wisdom of the Catholic hegemonic church.
10. Conversely the crime and punishment, evil and good of the bound subordinate state to the authentic sin and grace, folly and wisdom of the freely hegemonic church can only be inauthentic in its church-compromised subjectivity compared with the crime and punishment, evil and good of the freely hegemonic state.
11. Therefore the diagonals that fall and rise, that can be imagined to criss-cross in the centre of a diagonal field, do not pertain to the same types of society but to opposite types of society - the falling diagonal from crime and pseudo-sin to punishment and pseudo-grace having reference to a state-hegemonic and church-subordinate

type of society, as in Britain, but the rising diagonal from sin and pseudo-crime to grace and pseudo-punishment having reference to a church-hegemonic and state-subordinate type of society, as in Ireland (with particular reference to Eire).

12. Consequently where there is evil 'on high' in the outer light there will be good 'down below' in the inner darkness, as things fall from crime to punishment, but, by a corresponding token, the sin that is 'on high' and the grace that is 'below' will be pseudo-manifestations of folly and wisdom by dint of their paradoxical affiliations to the outer light and the inner darkness respectively.
13. Conversely, where there is folly 'down below' in the outer darkness there will be wisdom 'on high' in the inner light, as things rise from sin to grace, but, by a corresponding token, the crime that is 'below' and the punishment that is 'on high' will be pseudo-manifestations of evil and good by dint of their paradoxical affiliations to the outer darkness and the inner light respectively.
14. What is abundantly evident is that evil and wisdom stand 'on high' in antithetical ways, the metachemical eternality of the outer light and the metaphysical eternality of the inner light, the one closely allied with fire and the other with air, whereas folly and good sit 'below' in antithetical ways, the chemical temporality of the outer darkness and the physical temporality of the inner darkness, the one closely allied with water and the other with vegetation (earth).
15. As the reader may recall from the previous text, the diagonals are never as simple as to fall strictly from metachemistry to physics or to rise strictly from chemistry to metaphysics; for the 'on high' factors largely condition what transpires 'below' in their own respective interests, which entails the subversion of physics by antichemistry (or chemical sensibility) in the interests of metachemistry on the one hand, and the subversion of chemistry by antiphysics (or physical sensuality) in the interests of metaphysics on the other hand, thus ensuring that not physical grace but antichemical punishment gets to complement metachemical crime in the one case, and not chemical crime but antiphysical sin gets to complement metaphysical grace in the other case - a case, in each instance, of 'world overcoming' from the respective standpoints of netherworldly and otherworldly, materialist/fundamentalist and transcendentalist/idealist, perspectives 'above'.