

AT THE CROSSROADS OF AXIAL DIVERGENCE

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CONTENTS

[Preface](#)

[At the Crossroads of Axial Divergence](#)

[Biographical Note](#)

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PREFACE

As suggested by its title, this aphoristic philosophy project continues to explore the distinctions between what have been termed the bureaucratic-theocratic axis of a rising diagonal and the autocratic-democratic axis of a falling diagonal, and does so in such a way that there can be no doubt as to the outcome of each axial progression, whether it be in respect of Social Theocracy or Social Democracy, with eschatological implications which give a contemporary twist to the concept of Judgement and the consequences of what is at stake in any contest between the two axes, the divergent natures of which have been more comprehensively fleshed out here than in the preceding title, *Apocalypso* (2003). But as anyone familiar with that particular project will agree, there can be only one path for the self-respecting Righteous to follow, and such a path leads up and in rather than down and out.

John O'Loughlin, London 2003 (Revised 2012)

AT THE CROSSROADS OF AXIAL DIVERGENCE

01. Moral absolutely are the free in metaphysical ego, for theirs is the truth of God the Father.
02. Saved absolutely are the free in metaphysical soul, for theirs is the joy of Heaven the Holy Soul.
03. Virtuous absolutely are the bound in metaphysical will (antiwill), for theirs is the truthful approach to beauty of the Son of God.
04. Blessed absolutely are the bound in metaphysical spirit (antispirit), for theirs is the joyful approach to love of the Holy Spirit of Heaven.
05. Moral absolutely are the free in antimetachemical ego, for theirs is the beautiful approach to truth of the Antidaughter of the Antidevil.
06. Saved absolutely are the free in antimetachemical soul, for theirs is the loving approach to joy of the Unclear Soul of Antiheaven.
07. Virtuous absolutely are the bound in antimetachemical will (antiwill), for theirs is the beauty of Antidevil the Antimother.
08. Blessed absolutely are the bound in antimetachemical spirit (antispirit), for theirs is the love of Antihell the Unclear Spirit.
09. Thus those who are moral, saved, virtuous, and blessed absolutely are such on metaphysical and antimetachemical terms, the former primary and male, the latter secondary and female, the former hegemonic in spaced space, the latter subordinate in repetitive time.
10. Moral relatively are the free in physical ego, for theirs is the knowledge of Man the Father.
11. Saved relatively are the free in physical soul, for theirs is the pleasure of Earth the Holy Soul.
12. Virtuous relatively are the bound in physical will (antiwill), for theirs is the knowledgeable approach to strength of the Son of Man.
13. Blessed relatively are the bound in physical spirit (antispirit), for theirs is the pleasurable approach to pride of the Holy Spirit of Earth.

14. Moral relatively are the free in antichemical ego, for theirs is the strong approach to knowledge of the Antidaughter of Antiwoman.
15. Saved relatively are the free in antichemical soul, for theirs is the proud approach to pleasure of the Unclear Soul of Antipurgatory.
16. Virtuous relatively are the bound in antichemical will (antiwill), for theirs is the strength of Antiwoman the Antimother.
17. Blessed relatively are the bound in antichemical spirit (antispirit), for theirs is the pride of Antipurgatory the Unclear Spirit.
18. Thus those who are moral, saved, virtuous, and blessed relatively are such on physical and antichemical terms, the former primary and male, the latter secondary and female, the former hegemonic in voluminous volume, the latter subordinate in massed mass.
19. Vicious relatively are the free in chemical will, for theirs is the weakness of Woman the Mother.
20. Cursed relatively are the free in chemical spirit, for theirs is the humility of Purgatory the Clear Spirit.
21. Immoral relatively are the bound in chemical ego (anti-ego), for theirs is the weak approach to ignorance of the Daughter of Woman.
22. Damned relatively are the bound in chemical soul (antisoul), for theirs is the humble approach to pain of the Clear Soul of Purgatory.
23. Vicious relatively are the free in antiphysical will, for theirs is the ignorant approach to weakness of the Antison of Antiman.
24. Cursed relatively are the free in antiphysical spirit, for theirs is the painful approach to humility of the Unholy Spirit of Anti-earth.
25. Immoral relatively are the bound in antiphysical ego (anti-ego), for theirs is the ignorance of Antiman the Antifather.
26. Damned relatively are the bound in antiphysical soul (antisoul), for theirs is the pain of Anti-earth the Unholy Soul.
27. Thus those who are vicious, cursed, immoral, and damned relatively are such on chemical and antiphysical terms, the former primary and female, the latter secondary and male, the former hegemonic in

volumetric volume, the latter subordinate in massive mass.

28. Vicious absolutely are the free in metachemical will, for theirs is the ugliness of Devil the Mother.
29. Cursed absolutely are the free in metachemical spirit, for theirs is the hatred of Hell the Clear Spirit.
30. Immoral absolutely are the bound in metachemical ego (anti-ego), for theirs is the ugly approach to illusion of the Daughter of the Devil.
31. Damned absolutely are the bound in metachemical soul (antisoul), for theirs is the hateful approach to woe of the Clear Soul of Hell.
32. Vicious absolutely are the free in antimetaphysical will, for theirs is the illusory approach to ugliness of the Antison of Antigod.
33. Cursed absolutely are the free in antimetaphysical spirit, for theirs is the woeful approach to hatred of the Unholy Spirit of Antiheaven.
34. Immoral absolutely are the bound in antimetaphysical ego (anti-ego), for theirs is the illusion of Antigod the Antifather.
35. Damned absolutely are the bound in antimetaphysical soul (antisoul), for theirs is the woe of Antiheaven the Unholy Soul.
36. Thus those who are vicious, cursed, immoral, and damned absolutely are such on metachemical and antimetaphysical terms, the former primary and female, the latter secondary and male, the former hegemonic in spatial space, the latter subordinate in sequential time.
37. The vicious and cursed in free soma contrast with the moral and saved in free psyche, as free will and spirit contrast with free ego and soul, and this whether in respect of metachemistry and chemistry in sensuality, or physics and metaphysics in sensibility.
38. The only difference, other than class, between metachemistry and chemistry is that whereas the one is principally characterized by the viciousness of free will, the other is principally characterized by the cursedness of free spirit, neither of which is friendly towards free soul or ego.
39. The only difference, other than class, between physics and metaphysics is that whereas the one is principally characterized by the morality of free ego, the other is principally characterized by the

salvation of free soul, neither of which is friendly towards free spirit or will.

40. Just as free will is the gender enemy of free soul, so free soul is the gender enemy of free will; for if will is to have its free way, then soul must be bound, just as will must be bound if soul is to freely prevail.
41. Just as free spirit is the gender enemy of free ego, so free ego is the gender enemy of free spirit; for if spirit is to have its free way, then ego must be bound, just as spirit must be bound if ego is to freely prevail.
42. Will and soul are effectively upper-class, or noumenal, actualities, as germane to metachemistry and metaphysics.
43. Spirit and ego are effectively lower-class, or phenomenal, actualities, as germane to chemistry and physics.
44. Thus metachemical doing and metaphysical being, the *per se* manifestations of doing and being, are as opposite as vicious free soma in the metachemical will of Devil the Mother and saved free psyche in the metaphysical soul of Heaven the Holy Soul - as opposite as noumenal actualities can get.
45. Thus chemical giving and physical taking, the *per se* manifestations of giving and taking, are as opposite as cursed free soma in the chemical spirit of Purgatory the Clear Spirit and moral free psyche in the physical ego of Man the Father - as opposite as phenomenal actualities can get.
46. No less than metachemical doing excludes, on a class and/or elemental basis, chemical giving (though not metachemical giving), so chemical giving excludes metachemical doing (though not chemical doing) on such a basis.
47. No less than physical taking excludes, on a class and/or elemental basis, metaphysical being (though not physical being), so metaphysical being excludes physical taking (though not metaphysical taking) on such a basis.
48. Therefore the metachemical and the chemical remain as distinct, on the female side of life, as the diabolic and the feminine, devils and women, or, as one could say in colloquial parlance, 'jerks' and 'cunts', the former of which are principally characterized, in 'frigging' vein, by doing, the latter, in 'fucking' vein, by giving.

49. Therefore the physical and the metaphysical remain as distinct, on the male side of life, as the masculine and the divine, men and gods, or, as one could say in colloquial parlance, 'pricks' and 'bums', the former of which are principally characterized, in 'sodding' vein, by taking, the latter, in 'snogging' vein, by being.
50. Speaking elementally, or in terms of the principal Elements, it is evident that the fieriness of 'jerks' has to be contrasted, in 'pus'-like vein, with the 'gaseous' airiness of 'bums', while, down below, the wateriness of 'cunts' has to be contrasted, in 'piss'-like vein, with the 'shitty' vegetativeness (earthiness) of 'pricks'.
51. I have already drawn attention, in an earlier text, to the axial distinctions between autocracy-democracy and bureaucracy-theocracy, in which a falling diagonal from 'frig*** jerks' to 'sodd*** pricks' was contrasted with a rising diagonal from 'fuck*** cunts' to 'snogg*** bums', as though from 'puss' to 'shit' in the one case, and from 'piss' to 'gas' in the other case.
52. Such terms, although avowedly crude (though not specifically obscene), were instrumental in underlining the underlying differences between societies in which the State takes precedence over the Church to ones in which, by contrast, the Church takes precedence over the State, so that it was possible to reach a better understanding of why, in British/Irish dichotomous vein, state hegemonic societies were less desirable than church hegemonic ones, in view of the association of the former with ...