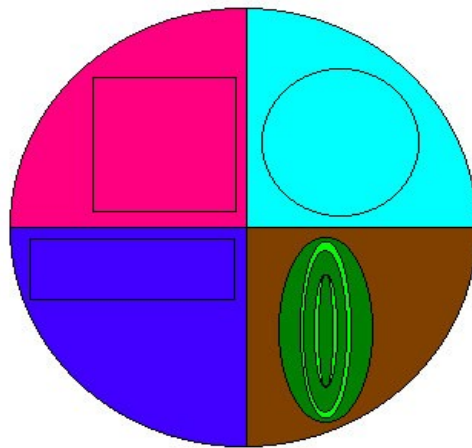


CRITIQUE OF POST-DIALECTICAL IDEALISM

A volume of aphoristic philosophy by
JOHN O'LOUGHLIN



J. O'L - June '99

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PREFACE

Although not a critique in the strictly analytical sense, the so-called *Critique of Post-Dialectical Idealism* is nonetheless sufficiently methodical and wide-ranging in its comprehensive treatment of a variety of interrelated subjects as to warrant serious consideration as a vehicle for the advancement, on a Social Transcendentalist basis, of post-dialectical idealism (truth) in a world too long torn between the conflicting claims of realism and materialism. Of especial significance here are the T-like diagrammatic structures which enabled me to flesh-out, in fairly comprehensive vein, the various components of any given subject and to analyse it in relation to my overriding idealistic bias. Subjects tackled include an arresting theory of the connections between a given mode of attire and the most appropriate approach to sexual intercourse in relation to it, as well as an investigation, more seriously, of the relationships between 'naturalistic' and artificial products or technologies at both 'head' and 'bodily' levels.

John O'Loughlin, London 1991 (Revised 2008)

CRITIQUE OF POST-DIALECTICAL IDEALISM

1. To a person rooted in the old brain, with its dominating proton content, anyone who testifies to a contrary, or new-brain, bias will seem mad; for his view of life will be radically antithetical to the alpha-stemming untransvaluated integrity which accrues to the former. Indeed, so much will the new-brain person differ from his old-brain rival ... that what is truth to the one will seem like nonsense to the other, and *vice versa*. For the electron preponderance of the new brain or, for that matter, of the superconscious mind, will encourage a positive, omega-oriented integrity which has the effect of countering or negating everything the alpha-stemming old-brain person stands for, whether in politics, religion, science, art, society, sex, or whatever. What is good for the old-brain person will be bad to the new-brain one, and, conversely, what is bad for the old-brain person will be good to the new-brain one. There will be a kind of Father/Holy Spirit division between them which renders mutual understanding all but impossible. Either the new-brain person vanquishes his old-brain opponent or the latter will vanquish him. For neither of them can co-exist on equal, mutually respectful terms - at least not in an age or society which is tending towards the omega 'Kingdom of Heaven' on earth. Only in the world (of relative values) can alpha and omega co-exist, albeit on relative rather than absolute terms, like the House of Lords with the House of Commons in Britain, where the Tory peers of the one would correspond to 'alpha' and the Labour MPs of the other to 'omega', with Labour peers corresponding to omega-in-the-alpha (like electrons in the old brain), and Tory MPs to alpha-in-the-omega (like protons in the new brain).
2. Because knowledge has to do with memory and retention, we can argue that it is more a factor of the proton side of the atom than of the electron side, since protons retain electrons and thus have an inherently retentive tendency which doubtless applies just as much to the mental universe as to the physical one. Thus knowledge and memory can be regarded as inherently alpha stemming, in contrast, I would argue, to imagination and faith, both of which are more inherently omega orientated on account of their association with the electron side of the atom, the side

which, whether found in the old brain or in the new one, reflects such a centripetal orientation. One could therefore say that whereas knowledge and memory are *objective* qualities, imagination and faith are subjective qualities, the former conservative and the latter progressive - alpha and omega qualities which co-exist, in atomic life, as polar opposites. Memory is recollection of knowledge, of whatever sort, whereas faith is trust in imagination, particularly the idealistic imagination we associate with the Divine. For just as there can be no memory where there is no knowledge, so it would be impossible to have faith without imagination, since imagination pioneers the way forward, and if we are to follow it we require faith.

3. But there are two kinds of imagination, just as there are two kinds of knowledge (not to mention faith and memory), and we may define them broadly in terms of natural imagination (or faith) and artificial imagination (or superfaith), and whereas the one pertains to the subordinate electron content of the old brain, the other pertains to the preponderant electron content of the new brain, thereby enabling us to speak, once again, of an omega-in-the-alpha/omega division, as between, say, Christianity and Transcendentalism, or Christ and the Second Coming. Natural imagination is weaker than artificial imagination, and if it requires faith then we can certainly maintain that its omega counterpart requires superfaith, as, for example, in regard to the concept of post-human life forms, as developed by me in successive works via a series of imaginative projections. By contrast, however, natural knowledge is stronger than artificial knowledge, or knowledge accruing to the subordinate proton content of the new brain, because it pertains to the dominating proton content of the old brain, like an autocratic monarch vis-à-vis a democratic president, and can thus be identified with alpha as opposed to alpha-in-the-omega. Natural memory is also stronger than artificial memory, at least in people accustomed to an old-brain, alpha-stemming bias, for whom natural knowledge prevails over natural imagination, or knowledge of natural things over natural imaginings. But if imagination and faith are unlikely to get the better of knowledge and memory in the old brain, this is not so of the new brain where, even in a knowledgeable age, imagination will be straining at the leash, so to speak, and preparing itself to gain the ascendancy over knowledge in the interests of universal salvation, achieved through an unequivocally omega-oriented superfaith. Only when idealism gets the better of materialism will

the 'Kingdom of Heaven' come to pass ... as messianic leaders supersede democratic presidents, and 'Civilization', in the Spenglerian sense of that term, is eclipsed by 'Second Religiousness'. For artificial knowledge is not enough; there must be artificial imagination, before a true transvaluation comes to pass.

4. Thus to recapitulate briefly: knowledge and imagination are alpha and omega antagonists, with monarchs and presidents on the one side, that of a proton bias, and popes and messianic leaders on the other, that of an electron bias, and whereas monarchs, corresponding to naturalism, are alpha, and presidents, corresponding to materialism, alpha-in-the-omega, popes, corresponding to realism, are omega-in-the-alpha, and messianic leaders, corresponding to idealism, omega. Just as the monarchical 'Historyless Chaos' was effectively eclipsed by papal 'Culture', so in due course will the presidential 'Civilization' be eclipsed by messianic 'Second Religiousness', as artificial imagination triumphs over artificial knowledge in the name of spiritual salvation. I have customarily used the terms 'natural' and 'artificial', but such terms as 'irrational' and 'rational' would suffice just as well in order to describe the difference between, say, knowledge in the old brain and knowledge in the new one, not to mention old-brain imagination and its new-brain counterpart. For whereas the one is conditioned by centrifugal criteria, whether as alpha or omega-in-the-alpha, the other is conditioned by centripetal criteria, whether as alpha-in-the-omega or omega. Presidents are relatively rational, or constitutional, compared to autocratic monarchs, whereas popes are relatively irrational, or unconstitutional (infallible), compared to messianic leaders, of which we have not yet seen too many - Lenin and Mao notwithstanding.
5. Of course, the basic alpha/omega dichotomy we are adumbrating is not only between political and religious figures, though they are perhaps the most prominent, but is also between, say, scientists and artists. Now I fancy that whereas knowledge and imagination are the terms which best characterize the scientist/artist distinction, memory and faith are more characteristic of the political/religious distinction, since politics, or the art of statesmanship, requires memory no less than religion requires faith, and it would be difficult to imagine the one without the other, particularly (with politics) in deeply traditional or

conservative societies where, arguably, memory, institutionalized as tradition, plays a greater role than knowledge.

6. However that may be, it would seem that whereas science and art deal, through knowledge and imagination respectively, with concrete particulars, politics and religion deal, by contrast, with abstract generalities, of which the State and the Church are the two principal manifestations. Should art become abstract and general, it will be because it has subordinated itself to religious faith and thus functions as religious art. Should science become abstract and general, it will be because it has subordinated itself to political memory and thus functions as political science. Both of these paradoxical tendencies were symptomatic of twentieth-century art and science respectively, and signify a sort of quasi-idealistic redemption of the concrete and particular in the abstract and general.
7. Artificial knowledge may also be regarded in terms of information technology, and doubtless the rise of such technology in the twentieth century was symptomatic of a shift in emphasis from natural to artificial knowledge, as we grow ever-more accustomed, through a new-brain bias, to receiving information artificially ... whether via radio, television, computer, telephone, video, or whatever. But if the modern age is an age when knowledge largely takes the form of information, it is not on that account a religious age but, on the contrary, a profoundly materialistic age commensurate with Spengler's 'Civilization', in which not omega but alpha predominates, whether as knowledge and science or memory and politics. The dawn of a religious age, by contrast, will require that artificial imagination and faith supersede the artificial knowledge and memory so characteristic of the contemporary West, and for this to happen the world will doubtless have to pass through a major transformation the likes of which it has never before witnessed, since omega must struggle for its right to exist and cannot expect alpha to hand that right to it on a plate, so to speak, as though alpha led to omega as a matter of historical course! The sort of artificial imagination I would equate with the highest art will only be possible through recourse to LSD and other such hallucinogenic drugs, and this 'art' will be in the service of a religious faith which embraces, in its omega-oriented intensity, the ultimate abstraction ... of positive pure spirit conceived as the goal of all religious striving.

8. Sense in which messianic leaders correspond to positrons, or positive electrons, vis-à-vis the proletariat, who tend to reflect a more passive electron bias. Such leaders are truly moral, and they contrast with both the immoral bias of 'proton' rulers and the amoral integrity of 'neutron' representatives, or the majority of democratic politicians, of whom prime ministers are the chief exemplars. Rulers can be monarchs or presidents, though a titular as opposed to an executive president will approximate more to the amoral than to the immoral. For an executive president conforms to the category of immoral ruler, albeit in terms of new-brain rationality rather than, like an autocratic monarchy, of old-brain irrationality, and thus on a relative (alpha-in-the-omega) as opposed to an absolute (alpha) basis.