

OMEGANOTES OF AN IDEOLOGICAL PHILOSOPHER

A volume of aphoristic philosophy by
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PREFACE

The winter of 1996-97 saw me begin and eventually bring to a close a further volume of philosophical writings which rose above what I had already achieved (see, for instance, *Maximum Omega*) in terms of the degree to which I was able to refine upon and perfect my concept of Truth, bringing to a head my quest for the most exactly comprehensive and logically definitive text, a text both more thematically essential and structurally informal than ever before, and one which was to serve as a springboard to still higher achievements. Such, at any rate, is how these *Omeganotes of an Ideological Philosopher* - albeit very much a self-taught and non-professorial one for whom philosophy is the logical extension beyond poetry - now strike me, as I cast my mind back over the torturous paths that were to lead to the definitive realization of Truth and set me free of metaphysical uncertainties.

John O'Loughlin, London 1997 (Revised 2008)

OMEGANOTES OF AN IDEOLOGICAL PHILOSOPHER

01. From fire to air via water and vegetation (earth), as from materialism to idealism via realism and naturalism, or Hell to Heaven via Purgatory and the Earth, or appearance to essence via quantity and quality.
02. Appearance leads to quantity no less than fire to water, or the Devil to woman, or crime to punishment. Conversely, quality leads to essence no less than vegetation to air, or man to God, or sin to grace.
03. One could distinguish male from female in terms of two coins - the first, or female, coin with things diabolic on the tails side and feminine on the heads side, like fire and water, and the second, or male, coin with things masculine on the tails side and divine on the heads side, like vegetation and air. Such, to use a simple analogy, is the difference, as I conceive it, between female and male.
04. Hence, for me, 'female' is not just relevant to things feminine; it is also germane to things diabolic, i.e. superfeminine in sensuality and subfeminine in sensibility. Likewise, 'male' is not just relevant to things masculine; it is also germane to things divine, i.e. submasculine in sensuality and supermasculine in sensibility.
05. Conceived in the most general terms, males and females are not just masculine or feminine; they are also, to greater or lesser extents (depending on a number of factors, including class, ethnicity, culture) divine or diabolic.
06. Just as there will always be more femininity in females and masculinity in males, so there must always be more diabolism in females and divinity in males. Such it was in the beginning, and such it will continue to be, so long as males and females exist, whether as men and women or, alternatively, as gods and devils.
07. Objectivity, which proceeds in barbed fashion, whether with regard to divergence (external) or convergence (internal), is always female, whereas subjectivity, which proceeds in curved fashion, is usually male.

08. Both fire and water are objective, the former in noumenal terms (as befitting appearance), the latter in phenomenal terms (as befitting quantity). Conversely, both vegetation and air are subjective, the former in phenomenal terms (as befitting quality), the latter in noumenal terms (as befitting essence).
09. The noumenal elements of fire and air have reference to the apparent and essential planes of Space and Time - the former in terms of Space-Time, the latter in terms of Time-Space.
10. The phenomenal elements of water and vegetation have reference to the quantitative and qualitative planes of Volume and Mass - the former in terms of Volume-Mass, the latter in terms of Mass-Volume.
11. The apparent planes or, rather, plane-bisecting axis of Space-Time, in which the noumenal element of fire has its throne, is spatial with regard to external contexts and repetitive with regard to internal ones, both alike being metachemical.
12. The essential axis of Time-Space, in which the noumenal element of air has its throne, is sequential with regard to external contexts and spaced with regard to internal ones, both alike being metaphysical.
13. The quantitative axis of Volume-Mass, in which the phenomenal element of water has its place, is volumetric with regard to external contexts and massed with regard to internal ones, both alike being chemical.
14. The qualitative axis of Mass-Volume, in which the phenomenal element of vegetation has its place, is massive with regard to external contexts and voluminous with regard to internal ones, both alike being physical.
15. By 'contexts' I imply an impersonal/personal distinction between particles and wavicles, primary and secondary manifestations of any given element, as with regard to science and religion on the one hand, effectively that of the elemental extremes of subatomic bodies, but with regard to politics and economics on the other hand, effectively that of the molecular intermediaries of subatomic bodies (whether in particle or wavicle modes).

16. Besides the elements of fire, air, water, and vegetation, there are also, of course, subatomic elements such as photons, protons, neutrons, and electrons, as well, in my estimation, as what I call 'elementinos', or photinos, protinos, neutrinos, and electrinos, which have reference, in my work, to internal contexts, or those contexts, in other words, in which supreme and sensible manifestations of impersonal/personal 'rebirth' tend to prevail over whatever, in comparatively 'once born' fashion, is primal and sensual, whether with regard to primary (particle) or secondary (wavicle) options.
17. Just as fire and water are primary elements by dint of their particle basis in appearance and quantity respectively, so I maintain that vegetation and air are secondary elements by dint of their wavicle basis or, rather, centre in quality and essence respectively.
18. Likewise I happen to believe that females, corresponding to feminine and diabolic manifestations of mankind, are primary, while males, corresponding to masculine and divine manifestations of mankind, are secondary, given their qualitative and essential biases. Women, for instance, are not, on that account, the 'second sex', although they will be reduced to a subordinate status whenever or wherever Christian-type criteria, necessarily favouring males (and men in particular), supplant the more standard 'Heathen' criteria which tend to characterize average sexual and social relationships.
19. The essence of Christianity or, rather, of any Christian-type ideology which is anxious to provide a solution (salvation) to the moral problem (for men) of the World and its (inevitably) Heathen criteria, is the offering of an alternative world or, more correctly, lifestyle ... in which (in particular) men are freed from that chief characteristic of Heathen norms, viz. female dominion, and thus encouraged to cultivate, within a 'reborn' context, subjective values more germane, in any case, to what is properly male. The Christian is one who has abandoned wife (if married), daughter, sister, mother, grandmother, aunt, girlfriend - in short, females in general - in order to follow the path of Christ, which is effectively that of the Cross. For Christianity is nothing if not a solution, for males, to the problem of female domination, and that is why it is profoundly un-Christian for the mouthpieces of Christ, viz. His ministers, to be anything but male.

20. Of course, the Church, in any or all of its various denominations, is not and never has been truly Christian, in the sense of advocating the separation of males from females to the extent of barring mixed congregations. The Church panders to the World even as, in theory if rarely in practice, it offers hope to men of a better world in Christ. When such a 'better world' is not conveniently relegated to the grave, it is all too often identified with economic betterment and ... family values - the very things which Christ would have and, in fact, did regard as an obstacle to salvation!
21. Economics can be a stepping stone to religion, as sins to grace, or masculine to divine, but it should not be turned into an end-in-itself, else that which is properly pertinent to religion will be 'beyond the pale', and any possibility of Heaven through God accordingly be ruled out. Unfortunately this is in fact the case where, in particular, Protestant countries are concerned, whose churches are, for the most part, such in name only, not in substance! For unless one accepts the reality of airy idealism in its relationship to grace, there is no true religious dimension but only the shameful alternative of Heathen dominion, the dominion of economics by politics and science, as of masculinity by femininity and devility, vegetation by water and fire. If Catholicism leaves something to be desired from a truly religious standpoint, it is at least broadly Christian and not, like the Protestant churches, heathenistically pseudo-Christian. It may be compromised by the World, but it is much less *of* the World.
22. Philosophically considered, the World is, for me, a combination of feminine and masculine factors, of water and vegetation, Purgatory and the Earth (or oceanic and terrestrial aspects of the planet). It is an amoral compromise between phenomenal manifestations of objectivity and subjectivity, evil and good, and therefore something that falls short of moral perfection. Its amorality results from the combination, through compromise, of relatively immoral (feminine) and relatively moral (masculine) elements. Absolutely immoral (diabolic) and absolutely moral (divine) elements are respectively behind and beyond it.
23. That which combines diabolic and divine factors, fire and air, Hell and Heaven, I call Limbo. Like the World below, Limbo is also an amoral compromise, albeit between noumenal manifestations of objectivity and subjectivity, evil and good, and therefore it, too,

falls short of moral perfection. However, the Devil and God do not compromise so easily or readily as woman and man, feminine and masculine, given their comparatively absolutist standings in relation to the noumenal planes of Time and Space, and so it often transpires that, scorning each other, they elect to rule or to lead, as the case may be, women and men.

24. Whether the Devil rules women and men or whether God leads men and women ... will depend upon the relationship of women to men 'down below' in the phenomenal realms of Volume and Mass. When men are dominated by women, as in the Heathen context of the World, then the Devil will rule them, since She is a higher and anterior type of femaleness, corresponding to the noumenal planes of Space-Time (with particular reference, in sensuality, to spatial space). When, on the other hand, men are not dominated by women because they have elected to turn their back on women in due Christian fashion (abandoning wives, sisters, mothers, etc.), then God will lead them, since He is a higher and posterior type of maleness, corresponding to the noumenal planes of Time-Space (with particular reference, in sensibility, to spaced space).
25. Thus it can be maintained that so long as worldly compromise between feminine and masculine elements is the mean, the Devil will rule society, whereas the deliverance of men from such worldly compromise through Christ, or some Christ-equivalent Messiah who signifies the overcoming of the World, effectively results in the otherworldly leadership of society by God.
26. However, both the Devil and God have a vested interest in either ruling the World (as in the Devil's case) or leading mankind beyond it (as in God's case), since neither is at ease in the compromise of Limbo, which stands to them as the World to men and women. In fact, it is their absolutist inability to tolerate each other's company which drives them, the objective and subjective extremes of life, to seek either dominion over or deliverance of the World (from itself) and its feminine/masculine relativity.
27. Of course, the above is a slightly facetious account of a more complex relationship, although fire and air, for instance, are no less real, on their own exalted planes of existence, than water and vegetation 'down below', in what are comparatively phenomenal planes of worldly mundaneness. Fire is effectively the first, or

most basic and primitive element, and air the last and most evolved element, so that air, arising from vegetation, is in no small degree oblivious of the existence of fire (except, however, when it is accidentally or wilfully burnt). Thus, contrary to Biblical teachings, the Devil, corresponding to fire, is first and God, with His airy correlations, decidedly last - in other words, that which, in elemental terms, is the ultimate Creation rather than the root Creator. We proceed from the Devil and/or Hell to God and/or Heaven, not *vice versa*, and this is so even in relation to the external contexts of impersonal and personal deities, viz. stellar plane preceding solar plane in the one context, and eyes preceding ears in the other context. Unfortunately, had theology grasped this fact, the world, and the West in particular, would not have made the barbarous mistake of taking the Devil for God and God for the Devil, with very different historical consequences for all concerned!

28. It seems to me that there is a correlation, in very general terms, between the four elements and the main racial groupings on this planet, viz. red, white, black, and yellow, with fire correlating with the red race, water with the white race, vegetation (earth) with the black race, and air (gas) with the yellow race. At any rate, I would argue, in general terms, for such a correlation, which finds cultural confirmation, it seems to me, in the extents to which the different elements, variously transmuted, figure in the ethnic traditions of each of the races - fire figuring very prominently in the red man's culture (as in smoking pipes, funeral pyres, cosmic worship, etc.); water figuring very prominently in the white man's culture (as in baptism, alcoholic drinking, writing, etc.); vegetation figuring very prominently in the black man's culture (as in eating, sex, dancing, etc.); air figuring very prominently in the yellow man's culture (as in sniffing and/or snorting, meditating, horse riding, etc.).
29. Basing racial generalizations on the elements, which isn't as crazy as it might at first appear, does not encourage one to acquiesce in the theory that the human race began in Africa, in the black man, and slowly evolved from there to include red, white, and yellow alternatives to him, alternatives which are no less traditionally indigenous, in global terms, to the West, the North, and the East than he, the black man, is indigenous to the South. On the contrary, an elementally-inspired concept of man in relation to the four main races would suggest that only the yellow race evolved

from black ancestry, as air from vegetation (earth), whereas the white race, somewhat antithetical to the black, would be more likely to have evolved or, rather, devolved from the red man, the Indian, as water from fire. In fact, I am so convinced of the plausibility of this theory ... that I have no difficulty in regarding the red man as the oldest and most primal race, just as fire is the most primal element, and the yellow man, by contrast, as the youngest and most evolved race, just as air is the most evolved element. In between, in phenomenal as opposed to noumenal fashion, would appear to lie the white and black races - the former corresponding to water and the latter to vegetation, the one broadly feminine and the other no less broadly masculine. Which is to say, that whereas the white race is more objective than subjective, the black race, by contrast, is more subjective than objective, given, like vegetation, to 'taking' whatever objectivity falls, in rain-like fashion, upon it.

30. Of course, when one starts thinking in gender terms, then 'feminine' and 'masculine' become only two aspects or manifestations of what is more comprehensively female or male, manifestations corresponding, in watery or vegetative fashion, to the phenomenal planes of volume and mass. Behind and beyond these phenomenal attributes are the noumenal attributes of diabolic and divine, corresponding to fire and air, and it is here, it seems to me, that we are less inclined to think in terms of black and white but more inclined, by contrast, to think in terms of red and yellow, whether with regard to external or internal contexts; whether, that is to say, with reference to superfeminine-to-subfeminine in the one case, that of fire, or submasculine-to-supermasculine in the other case, that of air. Fire falls through Space-Time and air rises through Time-Space, while, down below in the phenomenal planes, water falls through Volume-Mass and vegetation rises through Mass-Volume. Hence not only the possibility, indeed probability, of a devolutionary progression from fire to water, red to white on the one hand, but of an evolutionary progression from vegetation to air, black to yellow on the other hand, the former reflective of diabolic and feminine manifestations of objectivity, the latter, by contrast, no less reflective of masculine and divine manifestations of subjectivity.