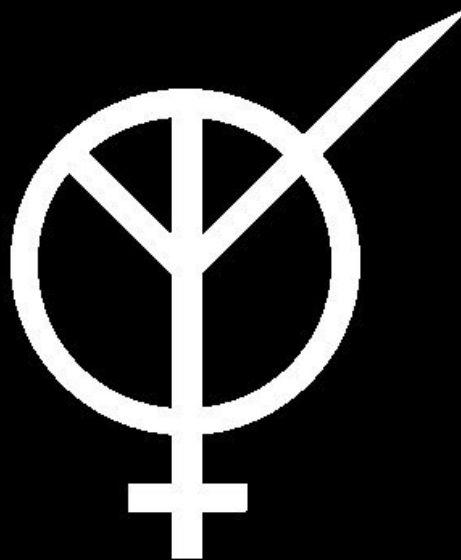


# REVOLUTIONS OF AN IDEOLOGICAL PHILOSOPHER

A volume of aphoristic philosophy by  
JOHN O'LOUGHLIN



Social Transcendentalist emblem.06  
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## PREFACE

One could regard this 1997 project as conceptually similar to my *Omeganotes of an Ideological Philosopher* (1996-7), since it is no less essential and informal in structure, and just as thematically exacting in the extent to which an Element-based philosophical comprehensiveness is achieved at the expense of partisan or partial perspectives, including those favouring dualistic or tripartite structures. But it is also deeper and more radical in its scope, bringing my aphoristic philosophy to an all-time peak as we progress from cycle to cycle in what is, by any standards, a consummate resolution of the contending elements.

John O'Loughlin, London 1997 (Revised 2008)

## CYCLE ONE

1. From the noumenal objectivity of fire to the noumenal subjectivity of air via the phenomenal objectivity of water and the phenomenal subjectivity of vegetation (earth), as from the Extreme Left to the Extreme Right via left- and right-wing options.
2. The Left, whether extreme or moderate, noumenal or phenomenal, are predominantly objective, which is to say, of a female disposition to diverge (through sensuality) or to converge (through sensibility) in barbed, or direct, fashion.
3. The Right, whether moderate or extreme, phenomenal or noumenal, are predominantly subjective, which is to say, of a male disposition to diverge (through sensuality) or to converge (through sensibility) in curved, or indirect, fashion.
4. Objectivity is always immoral, whether in sensuality or sensibility, in relation to vice (if noumenal) or to virtue (if phenomenal).
5. Subjectivity is always moral, whether in sensuality or sensibility, in relation to vice (if phenomenal) or to virtue (if noumenal).
6. The realm of noumenal objectivity, or vicious immorality, has reference to fire, and is accordingly evil.
7. The realm of phenomenal objectivity, or virtuous immorality, has reference to water, and is accordingly good.
8. The realm of phenomenal subjectivity, or vicious morality, has reference to vegetation, and is accordingly foolish.
9. The realm of noumenal subjectivity, or virtuous morality, has reference to air, and is accordingly wise.
10. To contrast the criminality of evil with the civility/polity of good, the former diabolic and the latter feminine.
11. To contrast the sinfulness of folly with the gracefulness of wisdom, the former masculine and the latter divine.

12. To descend from the evil of noumenal objectivity to the goodness of phenomenal objectivity, as from dress to skirt, diabolic to feminine, fire to water.
13. To ascend from the folly of phenomenal subjectivity to the wisdom of noumenal subjectivity, as from trousers to zippersuit, masculine to divine, vegetation to air.
14. In terms of 'right' and 'wrong', the Extreme Left, being viciously immoral, are 'wrong' and the Left alone 'right', since appertaining to that which, being virtuously immoral, exists as a phenomenal descent from noumenal objectivity, as water from fire.
15. In terms of 'right' and 'wrong', the Right, being viciously moral, are 'wrong' and the Extreme Right alone 'right', since appertaining to that which, being virtuously moral, exists as a noumenal ascent from phenomenal subjectivity, as air from vegetation.
16. Thus, paradoxically, it is the Left who are 'right' in relation to the Extreme Left, since they are good (through water) rather than evil (through fire).
17. Conversely, it is the Right who are 'wrong' in relation to the Extreme Right, since they are foolish (through vegetation) rather than wise (through air).
18. To descend from communism to socialism, as from diabolic to feminine, within the female sphere of objectivity.
19. To ascend from capitalism to corporatism, as from masculine to divine, within the male sphere of subjectivity.
20. Wisdom is a superior order of 'rightness' to goodness, because it is noumenally subjective rather than phenomenally objective.
21. Folly is an inferior order of 'wrongness' to evil, because it is phenomenally subjective rather than noumenally objective.
22. To contrast the (elemental-particle) materialism of fire with the (elemental-wave) idealism of air, as one would contrast Hell with Heaven, or the Extreme Left with the Extreme Right.

23. To contrast the (molecular-particle) realism of water with the (molecular-wavicle) naturalism of vegetation, as one would contrast Purgatory with the Earth, or the Moderate Left with the Moderate Right.
24. 'Noumenal' equals 'extreme' in both left-wing (objective) and right-wing (subjective) manifestations.
25. 'Phenomenal' equals 'moderate' in both left-wing (objective) and right-wing (subjective) manifestations.
26. The noumenal is that which is germane to the planes of Space and Time, whether as Space-Time (extreme left) or as Time-Space (extreme right).
27. The phenomenal is that which is germane to the planes of Volume and Mass, whether as Volume-Mass (moderate left) or as Mass-Volume (moderate right).
28. Both Time and Space are upper-class planes by dint of their noumenal significance.
29. Both Volume and Mass are lower-class planes by dint of their phenomenal significance.

## CYCLE TWO

1. To descend from the space-time devility of fire to the volume-mass femininity of water, as from upper-class rule to lower-class governance, the former evil and the latter good.
2. To ascend from the mass-volume masculinity of vegetation to the time-space divinity of air, as from lower-class representation to upper-class leadership, the former foolish and the latter wise.
3. To devolve in personal space-time objectivity from the eyes to the heart, as from metachemical sensuality to sensibility, the former corresponding to the (wavicle-biased) 'fire without' and the latter to the (wavicle-biased) 'fire within'.
4. To devolve in personal volume-mass objectivity from the tongue to the womb, as from chemical sensuality to sensibility, the former

corresponding to the (wavicle-biased) 'water without' and the latter to the (wavicle-biased) 'water within'.

5. To evolve in personal mass-volume subjectivity from the phallus to the brain, as from physical sensuality to sensibility, the former corresponding to the (wavicle-biased) 'vegetation without' and the latter to the (wavicle-biased) 'vegetation within'.
6. To evolve in personal time-space subjectivity from the ears to the lungs, as from metaphysical sensuality to sensibility, the former corresponding to the (wavicle-biased) 'air without' and the latter to the (wavicle-biased) 'air within'.
7. To devolve in impersonal space-time objectivity from the stellar galaxy (or, more specifically, the central star of the Galaxy) to Venus, as from metachemical primacy to supremacy, the former corresponding to the (particle-biased) 'fire without' and the latter to the (particle-biased) 'fire within'.
8. To devolve in impersonal volume-mass objectivity from the moon to the oceans, as from chemical primacy to supremacy, the former corresponding to the (particle-biased) 'water without' and the latter to the (particle-biased) 'water within'.
9. To evolve in impersonal mass-volume subjectivity from the terrestrial earth to Mars, as from physical primacy to supremacy, the former corresponding to the (particle-biased) 'vegetation without' and the latter to the (particle-biased) 'vegetation within'.
10. To evolve in impersonal time-space subjectivity from the Sun to Saturn, as from metaphysical primacy to supremacy, the former corresponding to the (particle-biased) 'air without' and the latter to the (particle-biased) 'air within'.
11. The contexts that are 'without', whether primal or sensual, always correspond to the religious notion of 'once born'.
12. The contexts that are 'within', whether supreme or sensible, always correspond to the religious notion of 'reborn'.
13. One could further distinguish the 'without' from the 'within' on the basis of an untransvaluated vis-à-vis transvaluated dichotomy, reserving these terms for the *impersonal* axes of devolution and

evolution, while continuing to apply the religious notions to the *personal* axes of devolution and evolution.

14. An 'axis', as defined by me in relation to either impersonal or personal contexts, bisects two planes: either the noumenal planes of Space and Time, or the phenomenal planes of Volume and Mass.
15. Hence both space-time metachemistry and time-space metaphysics bisect the planes of Space and Time, the former, in devolutionary terms, within the diabolic parameters of noumenal objectivity, the latter, in evolutionary terms, within the divine parameters of noumenal subjectivity.
16. Hence both volume-mass chemistry and mass-volume physics bisect the planes of Volume and Mass, the former, in devolutionary terms, within the feminine parameters of phenomenal objectivity, the latter, in evolutionary terms, within the masculine parameters of phenomenal subjectivity.
17. An 'axis' is the means by which both objectivity and subjectivity can move from the 'without' to the 'within', whether in relation to impersonal or to personal contexts.
18. The planes that these axes bisect exist one above the other ... from Mass and Volume 'down below' (in the phenomenal) to Time and Space 'up above' (in the noumenal).
19. Each plane, no matter how theoretical it may seem to the unphilosophical mind, is set at a polar remove from itself in relation to antithetical extremes, extremes which, of necessity, do not meet at the centre.
20. Hence the plane of Space is spatial in relation to the 'without' but spaced in relation to the 'within', the one being noumenally objective and the other noumenally subjective.
21. Hence the plane of Time is sequential in relation to the 'without' but repetitive in relation to the 'within', the one being noumenally subjective and the other noumenally objective.
22. Hence the plane of Volume is volumetric in relation to the 'without' but voluminous in relation to the 'within', the one being phenomenally objective and the other phenomenally subjective.

23. Hence the plane of Mass is massive in relation to the 'without' but massed in relation to the 'within', the one being phenomenally subjective and the other phenomenally objective.
24. Since each antithesis is, to all intents and purposes, mutually exclusive, things devolve or evolve on the basis of the bisecting of two planes by any of several axes, the axes, namely, of space-time metachemistry in noumenal objectivity, of time-space metaphysics in noumenal subjectivity, of volume-mass chemistry in phenomenal objectivity, and of mass-volume physics in phenomenal subjectivity.