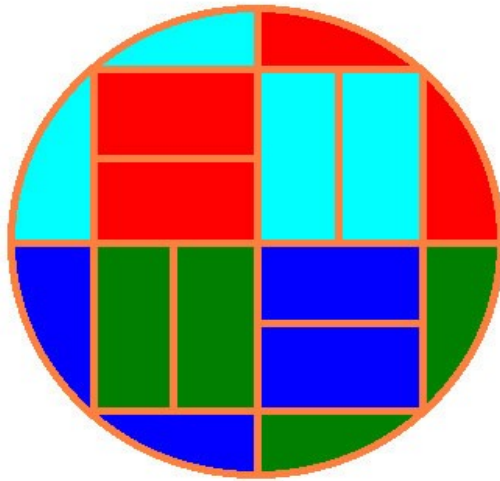


TOWARDS THE SUPERNOMENON

A volume of aphoristic philosophy by
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J. O'L - 10/2/2000

Towards the Supernoumenon published 2008 by
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PREFACE

Carrying on from where *From Materialism to Idealism* (1986) left off, this volume of supernotes, or aphoristic essays and essayistic aphorisms, is more intensely dichotomous, as it introduces to the fourfold structures already established with the above title the concept of devolutionary/evolutionary antitheses in historical evolution, coupling this to an investigation of certain key philosophers, including Schopenhauer, and contrasting his noumenal-phenomenal approach to philosophy with what I have called a superphenomenal-supernoumenal one intended to illustrate the distinction between 'artificial' modernity and 'naturalistic' antiquity, or tradition. In this respect, it could be said to reflect a contrast between philosophy, as traditionally practised by alpha-stemming thinkers like Schopenhauer, and theosophy, in which an evolutionary drive towards the omega of things is more discernible.

John O'Loughlin, London 1987 (Revised 2008)

TOWARDS THE SUPERNOMENON

1. Just as, formerly, right-thinking people opposed slavery and serfdom, so their latter-day counterparts should oppose work. For work is no less evil in relation to the contemporary world than slavery and serfdom were evils in relation to the past. Work divides and degrades people, sets up artificial barriers between them which are no less an obstacle to universal harmony than the natural barriers of race and class which formerly divided them and which, to a certain extent, still do so today. Where man was formerly divided by race and class, he is now divided by profession. Only when work is also consigned to the 'rubbish heap of history' will man be truly free - free *from* division and free *for* unity. Such unity, it need hardly be said, can only be achieved through play, albeit play of the most spiritual order - the order making for universal joy.
2. Decadence is to civilization what cancer is to the flesh: a degeneration which must be eliminated by the scalpel of revolutionary change.
3. It is only when and because men generally symbolize goodness that they look-up to women, as to the Beautiful, from a worldly point-of-view, propagating truth in the guise of children.
4. Why did Christ say: You must become as little children in order to enter the Kingdom of Heaven? Doubtless because children symbolize innocence, since playful, contemplative, trusting, loving, etc. And yet, there are men - saints, artists, priests - who get above goodness and become truth, thereby putting themselves above beauty and, hence, women. From their divine vantage-point, they look down upon both diabolic beauty and worldly goodness alike. Such men are more likely to remain celibate than to become lovers, fathers, and husbands.
5. Better to suffer for Heaven than to seek pleasure in the world.
6. To distinguish between small paving stones as People's democratic and medium-to-large paving stones as bourgeois democratic, with macadamized 'pavements' corresponding to a

People's theocratic equivalence by dint of their construction within the idealistic context of a wavicle continuum. Thus, on the one hand, the particle materialism of paving stones while, on the other hand, the wavicle idealism of macadamized sidewalks, so-named after their Irish inventor, MacAdam.

7. Stereo speakers as worldly in relation to stereo headphones, whether of the larger particle-suggesting variety, more suited to rock, or of the smaller wavicle-suggesting variety, better suited to jazz. Conventional and micro, Communist and Fascist equivalents beyond 'democratic' speakers, as especially suited to classical and pop. Certainly, headphones connote with the head in contrast to the body, with theocracy as opposed to democracy, and can be distinguished, on the above-mentioned basis of type, as brain from mind, particles from wavicles.
8. But if we ascribe Communist and Fascist equivalents to stereo headphones, depending on their type, e.g. conventional or micro, then it seems not unreasonable to ascribe an Ecological equivalence to radio headphones, so that we regard them as ideologically situated in between the alternative kinds of stereo headphones, much as trikes can be regarded as being ideologically situated in between Communist motorbikes on the one hand and Fascist scooters on the other ... in a uniquely middle-ground theocratic position, as befitting Ecological equivalents in general. Certainly radio headphones are as distinct, given their individual construction and purpose, from stereo headphones as trikes from motorbikes or scooters, and while they may come in a variety of shapes and sizes, it would seem that an Ecological equivalence is much the most likely and plausible description. Thus whether radio headphones are designed on a uniquely middle-ground basis or in such a way as to suggest a leaning towards either of the flanking extremes, it will suit our ideological purposes if we regard them in the aforementioned light, as a kind of trike-like extrapolation from or extension beyond small streamlined transistors with microlight headphones, which, by contrast, suggest a radical Liberal Democratic equivalence.
9. Concerning stereo headphones, we should distinguish, I believe, not only between Communist conventionals and Fascist micros, but (to the extent that more radical ideological equivalents can be derived from these) also between Transcendental Socialist and Social Transcendentalist stereo headphones, and on the following

basis: namely that while Communist conventionals will be of a chunky construction with ring- or doughnut-like ear pads, Transcendental Socialist conventionals will be of a slender construction with correspondingly more streamlined ear pads, possibly of a centralized foam design; and that while Fascist micros will be very lightweight and all-of-a-piece, Social Transcendentalist micros will be of the collapsible or fold-up variety, with larger centralized ear pads and a stronger overall construction. Such larger micros, together with the smaller conventionals (in relation to Communist headphones) will, I contend, stand to one another as plain scooters to streamlined motorbikes, both of which may be said to form a closer parallel that not only overhauls and transcends the more absolute and wider parallel of Fascist micros and Communist conventionals, but overhauls and transcends radio headphones as well, just as plain scooters and streamlined motorbikes overhaul and transcend trikes, on the basis of a post-superworldly relativity.

10. Clearly ring-padded radio headphones will be of an Ecological status with a bias towards Communist conventionals; streamlined centre-padded radio headphones will be of an Ecological status with a bias towards Fascist micros; streamlined ring-padded radio headphones will be of a uniquely middle-ground Ecological status. Parallels may be drawn with rock-blues, jazz-blues, and blues-blues respectively, not to mention with comparable kinds of trikes.
11. To me, Social Theocracy and Social Transcendentalism are interchangeable terms for the ideology of what is potentially, if not actually at this point in time, a true world religion, a religion capable of genuinely global aspirations. I personally prefer to think of the first term in connection with political equivalents, since it is closer in appearance and sound to Social Democracy, and the second term in connection with religious equivalents, since it better expresses the freedom from alpha-stemming orientations and correlative freedom for omega-aspiring orientations. For, despite my transcendental use of the word, 'theocracy' too easily connotes with quasi-autocratic subservience to alpha-stemming deities, whereas 'transcendentalism' more readily expresses the freedom that an omega-aspiring religion entails. Thus one can conceive of a Social Theocratic Party or Movement, but the actual religious realization of the ideology in

question would be better served by the term Social Transcendentalism, which, in any case, is the term I tend to prefer.

12. Public ownership of the land in relation to public ownership of industry - a natural/artificial distinction which finds a parallel between hand-played percussion on the one hand and drums on the other, as befitting alpha and omega manifestations of decentralization. Thus primitive Communism and contemporary Communism, each of which is unacceptable from a truly civilized, and therefore centralized, standpoint. Better than public ownership of the means of production, whether natural or artificial, agricultural or industrial, is Centrist trusteeship of those means for the People-become-Holy-Ghost. Otherwise the People can never become Holy Ghost, but will remain enslaved to materialism and be no better than proletarian. A truly free people are free for the spirit. Those who elect, under Messianic auspices, to serve the People in this ultimate freedom must bear the 'sinful' materialisms of the world for them in a Christ-like sacrifice ... in order that they may go free of such 'sins' for all time. But trusteeship is not ownership! Trusteeship is social, not Socialism. Ownership is a dirty concept from a divine standpoint.
13. Purely as a matter of general interest, can there be ownership of the land, as of anything else, without prior purchase? Is not ownership dependent upon one's buying what is offered for sale? So can there be true ownership where no purchase was involved, as in primitive communal societies which knew nothing about money and would not have cared for financial transactions had they done so? No, it seems to me that no ownership could have existed in those primitive communities, least of all where land was concerned. Rather did people, whether as individual clans or tribes, occupy and make use of land for the benefit of the community, as in ancient Ireland. But such occupation was not ownership! One must first buy land before one can be said to own it, and even those who deprived the Irish of the land they were occupying and using were not so much owners as usurpers - certainly until they or their descendants sought to legalize their usurpation through royal or other purchase, which is to say, by first claiming the seized land in the name of the king or some high feudal lord and then buying it back from him at whatever price was demanded (doubtless a reasonable one for the vast amount of land involved). So there is a distinct difference between occupying and owning, and once ownership supplants occupation,

as with the feudal system, then those who were formerly occupants become serfs, in the pay of the owners. From being free in the community, they become bound to the individual.

14. A modern example of occupying but now owning is afforded by squatters, who take over deserted or derelict property and make use of it for themselves. For to own one must first buy. No ownership can be said to exist where a purchase has not been made. The Irish were once beneath ownership, but hopefully one day they will be beyond it, even in the collective sense advocated by Socialists. Yet while public ownership may be preferable to, because more evolved than, private ownership, it is still ownership, and thus rather more on the diabolic than the divine side of life. It can only truly exist where the State, acting on behalf of the community, buys out the private owners of their land, industry, or whatever, which is then nationalized. Thus the State, having first bought in the collective interest, owns what it has bought. Yet such ownership can only exist in a Liberal State, or one in which a Socialist administration nationalizes certain industries, having first bought them from private ownership. It cannot be equated with a Communist State, or one where Capitalists are not so much bought out as ... liquidated and/or expropriated. For it cannot be assumed that Capitalists will willingly agree to sell their land, industry, etc., in the general interest. Where Socialism wholly triumphs, then the Capitalists or Feudalists are expropriated, and the result is less ownership than trusteeship by the State for the People, since no purchase was or can be made. Now, obviously, such trusteeship can be called ownership, and ownership of the means of production by the People through the Communist State is the usual description of Socialist policy in states where Socialism is wholly triumphant - a description that owes more than a little to Capitalist precedent and which can be regarded as an extrapolation from it, in accordance with the naturalistic criteria of a People's democracy, which makes no claims to spiritual salvation. Only, however, in a Social Transcendentalist Centre, where the People were religiously sovereign, would the term 'public ownership' fall into disrepute, as Centrist trusteeship of the means of production became the accepted norm, a norm transcending state ownership in the interests of a totally free society, as much beyond ownership as early communal societies were beneath it. Clearly, the more industry is nationalized in liberal republics like the Irish one, the less would a Social Transcendentalist Centre be obliged to indulge

in the expropriation of private ownership. What was owned by the State in the name of the People (who pay the taxes from which governments draw their purchasing power) would pass to the trusteeship of the Centre. Wavicles superseding particles on a free-electron basis.

15. Transcendental Socialism is one-party Socialism, in which the proletariat own the means of production through the State. Social Transcendentalism is one-party trusteeship of the means of production for the People through the Centre. Hence whereas the former implies ownership, the latter implies trusteeship.