

ENDSTATION H H



JOHN O'LOUGHLIN

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PREFACE

I write to explore and, above all, to learn, to speculate, to hypothesize, and then, gradually, to correct and modify as one progresses one's thinking along more advanced lines to what one was thinking about in the first place but had no idea, at the time, of just how wrong or misguided or enslaved by convention such thoughts could be!

Thus is intellectual progress made – as by degrees and with a sense of adventure that what one is embarked upon is akin to an intellectual and spiritual journey into the unknown which it is one's duty, as a thinking writer, to make known, and to do so, moreover, in one's own fashion, no matter how unorthodox or paradoxically original that fashion may happen to be (I make no apology, by the way, for the use of a variety of colloquial expressions that I find expedient or somehow pertinent, and what some may regard as an overuse of brackets is to me just another excuse to indulge the curvilinear at the expense of mere rectilinear norms).

For it is not in one's professional interest to copy others, but to be true to oneself and, hence, to act as a pioneer in the field of original thought who overhauls his delusions and misconceptions, his crass generalizations, the more progress he makes, eventually arriving at particular

conclusions that mark him out as a true intellectual and spiritual leader whose destiny is unique, because no-one else has ever arrived at such a destination before.

Hopefully, this title, for all its intermittent stumblings and misguided presumptions along the way, fulfils that ambition to a greater extent than any of my previous ones, original and thought-provoking as they indubitably were! So be warned! It is not *how* one starts but *where* one finishes that justifies one's having embarked upon such a hazardous adventure in the first place!

John O'Loughlin, London 2021 (Revised 2022)

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More superficial (or further removed from the centre) than the heart/blood vis-à-vis the spinal cord/spinal-cord fluid would be the lungs/breath in the one case (soma) and the eyes/ears in the other case (psyche), as existence precedes essence (according, not altogether surprisingly, to the Existentialists or, at any rate, to those whom we are prepared, for the time being, to play along with) pretty much as energy precedes gravity. For that is the basic distinction between the Will and the Soul, whether in soma or in psyche.

Another way of describing this distinction would be to distinguish between the inner and outer forms of the Will/Soul in terms of the spinal cord/spinal-cord fluid and the eyes/ears in the case of psyche, and, by contrast, the inner and outer forms of the Will/Soul in terms of the heart/blood and lungs/breath in the case of soma, thereby effectively distinguishing what is anterior from what is posterior on both psychic and somatic terms.

Does not what appear to be the larger eyes and smaller ears of women (compared to men) suggest a predominance of Will over Soul by extrapolation from the spinal cord/s-c fluid? It does to me, at any rate!

You can ascend, as from the spinal cord/s-c fluid to the eyes/ears, or descend, as from the heart/blood to the lungs/breath, thereby either ascending in psyche or

descending in soma. That said, the modern age seems, on balance, to prefer the latter to the former.

It must surely be the case that the distinction between ascension (towards spirituality) and descension (towards sensuality), noted not least by Baudelaire in his journals, is effectively one of Church-hegemonic vis-à-vis State-hegemonic axial contrasts, the former largely Catholic and the latter Protestant-derived secularity within the context, ever divided and divisible, of Western civilization.

To ascend, spiritually, from the spinal cord/s-c fluid towards the eyes/ears, and to descend, sensually, from the heart/blood towards the lungs/breath – is that not the underlining distinction between psyche and soma, church and state, whereby the stripping down and pairing back of religious custom stemming from the Protestant Reformation has inexorably led to the breathiness of contemporary sexual promiscuity for want of a religiously-derived moral taboo on sex and other forms of crude sensuality, as upon the somatic descent alluded to above?

With the contemporary secular approach to biconical civilization (coupled to the uniconical degenerations from it), it is the concept of sin, paradoxically, which has become taboo, even to the extent of being shunned by so-called enlightened and liberated persons who, for the most part, are too (somatically) superficial to realize the extents of their ignorance and folly.

Modern civilization, meaning principally Protestant-derived secularity, may have co-opted the outer psyche (of eyes/ears) to preclude the inner psyche (of spinal cord/s-c fluid) from making a religious (Catholic) comeback, but the only result is the sexual freedoms which descend even past heterosexuality into the pro-decadence (bisexuality), decadence (homosexuality), and degeneration from civilized decadence (unisexual) which successively characterize the ongoing promiscuousness of modern/post-modern times.

When the Catholic Church co-opted the inner soma, as it were, of the heart/blood to its own psychic axial bias, the sinful taboo on the outer soma, so to speak, of the lungs/breath, not to mention the even lower forms of soma, was maintained (as to some extent it still is by the Catholic Church), in consequence of which men were encouraged to resist sin and to lead a more gracefully God-respecting existence.

With modern (Protestant-derived) secular civilization, however, this taboo on sex and related sinful matters is far from being the case, and the propensity of 'modern' and, more especially, 'post-modern' people to opt for cremation – economic factors notwithstanding – can only derive, it seems to me, from the effective taboo on the spinal cord/s-c fluid (the posthumous so-called 'tunnel of light') that secular civilization's co-option of the eyes/ears of outer psyche to its own somatic bias implies. The emphasis, consequently, upon descent

rather than ascent is only to be expected.

* * * *

In reality, there can be no equality between men and women, simply because they are different creatures whose traditional – and civilized integrity – tends, in any case, to favour women, not men. Nowadays, however, the advocacy of gender equality is either a mark of civilized decadence (homosexual) or subcivilized degeneration, uniconically, from biconical civilization (unisexual), and accordingly something that should be resisted by anyone/anybody who considers himself/herself to any extent civilized (heterosexual), not least of all when confronted by the pro-decadence (bisexual) of those who, likely with loose tie and/or a top button or two open on their shirt in the male case, want it both ways according, necessarily, to gender, albeit still falling short of the slippery slope of outright 'he/he' and 'she/she' decadence that would presumably recoil from the thingful 'it/it' degeneration of the subcivilized.

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Just as the eyes (as psychic outer will) are an expression of psychic inner will (of the spinal cord), so the ears (as psychic outer soul) are an impression of psychic inner soul (of the spinal-cord fluid).

And just as the lungs (as somatic outer will) are an expression of somatic inner will (of the heart), so the

breath (as somatic outer soul) is an impression of
somatic inner soul (of the blood).

* * * *

Women are Will over Soul, or Light over Heat, and that's
what makes them dangerous to anyone who, like men,
happen to be the other way around.

Only in a secular age, like the modern or contemporary
one, could women become as commercially and
professionally prominent as they are today.

They may strive, these women, towards gender equality
with men, but that is only in terms of equal opportunity
in the workplace, as and when they compete with men in
what, traditionally, has been a male preserve. In reality,
however, women have always had the upper hand over
men when it comes to mating and so-called family
values, since, for them, men are merely a means to a
reproductive end, as Schopenhauer correctly observed.

With stronger wills and weaker souls, women are
manifestly unsuited to religious leadership. Which is
doubtless one of the main reasons why the Catholic
Church has refused to ordain women to the priesthood,
given their 'scientific' bias towards soma. Only the
heretical pseudo-churches have ordained women,
thereby confirming their axial contrariness to anything
genuinely religious and respectful, in consequence, of
inner psyche.

With its secular disregard for religion (albeit heretical precondition of its contemporary secularity), the promiscuous society of the lower-order present is dominated by somatic will, not only in terms of the heart, but also in respect of the lungs, which are therefore not subject to religious proscription or, indeed, to any scruples of conscience concerning 'sin', but only to the secular prosecution of contraception, which allows those who identify, in democratic and/or plutocratic vein, with modernity and/or post-modernity, to freely copulate (in virtually any orifice) in the manner, one might say, of animals, who have no concept of sin or concomitant guilt and desire, in consequence, to repent. These secular people are effectively two-legged animals, scarcely worthy of the name 'human beings' for whom, presumably, a sense of *being* (and hence soul) must surely obtain.

With its rejection of the Catholic Confessional, the Protestant churches paved the way for the secular rejection of sin and, indeed, of all genuine religious feelings concerning the health of the Soul, meaning principally the inner psychic soul (of the spinal-cord fluid), which secular modernity rejects, with all-too-depressingly wilful consequences!

Concepts like the 'sacred heart' and 'holy blood' only make sense – and then on a limited basis – in relation to religion, as and when the inner somatic will/soul (of the heart/blood) have been co-opted by both the inner

psychic will/soul (of the spinal cord/s-c fluid) and the outer psychic will/soul (of the eyes/ears), thereby rendering them subject to religious control. Independently of such control, as by the Catholic Church which renders them akin to a 'neutralized dragon' under the 'saintly heel', they are anything but 'sacred' or 'holy', but simply exist as the inner somatic will/soul which, no matter to what extent they are 'rebranded' for pseudo-religious credibility, inevitably lead down, under false pretences, to the outer will/soul (of the lungs/breath), as, inevitably, in a further descent to the sexual organs which, because the outer psychic will/soul (of the eyes/ears) are now perforce co-opted by the inner somatic will/soul (of the heart/blood) do not exist under religious proscription, as they still did when the inner somatic will/soul (of the heart/blood) had been co-opted, prior to heresy, by both psychic modes of will/soul (as described above), but for want of the inner psychic will/soul (of the spinal cord/s-c fluid) being permitted or now being possible, go free, by and by, of any sinful associations in what becomes the all-too-contemporary secular amorality favoured by the female-dominated prevalence of lower-order criteria in society at large.

Man, in such circumstances, has fallen from being a sinner who, in the grace-loving arms of the Catholic Church, repents of his sin ... to being a secular two-legged animal who is proud to be free of religious taboos because of his ostensibly 'enlightened' and 'superstition'-rejecting lower-order disposition, a disposition which amorally 'fights shy' of both Immoral and Moral

unequivocally subversive conditioning influences from the antithetical upper-order (autocratic and theocratic) antagonists in what amounts to an equivocally worldly descent from both the Devil and God, Hell and Heaven, in the name of his democratic and/or plutocratic interests.

Needless to say, we are now entering a realm in which, despite persistent pretensions to the contrary, the Will/Soul in its various upper-order-derived gender and class permutations has been eclipsed by opposite lower-order-derived gender and class permutations of the id/ego, with corresponding shifts of emphasis from, for instance, the outer psychic will/soul (of the eyes/ears) to the inner somatic id/ego (of the brain/mind) vis-à-vis the outer somatic id/ego (of the secularized penis/sperm) on