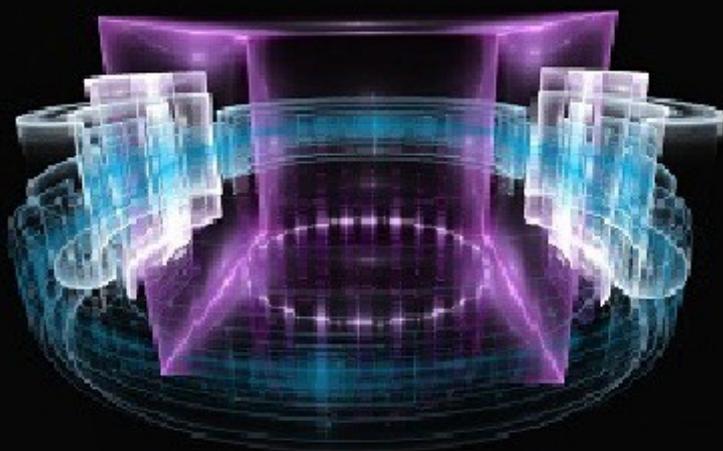


PHILOSOPHICAL RUMINATIONS & THEOSOPHICAL ILLUMINATIONS

John O'Loughlin



**PHILOSOPHICAL RUMINATIONS &
THEOSOPHICAL ILLUMINATIONS**

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CDM Philosophy

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BOOK ONE – PHILOSOPHICAL RUMINATIONS

Preface to PHILOSOPHICAL RUMINATIONS

The slightly ironically titled *Philosophical Ruminations*, written intermittently between 2006–7, chews the philosophic cud in a variety of settings, some metaphysical, others not so metaphysical (as in the opening weblog), but does so with an essayistic flair that owes more, I think, to the blogging medium from which the contents of this volume were derived (my former site at *blogger.com*) than to any conscious intent on my part to be essayistic or discursive. Nonetheless, these 'supernotational' weblogs – habitually defined by me as aphoristic essays and/or essayistic aphorisms – are recognizably a part of my overall literary canon, and I think the reader familiar with my works in general would find ample evidence of fresh cud-chewing of an ideologically-motivated nature to satisfy his hunger for Social Theocratic truth.

John O'Loughlin, London 2007 (Revised 2022)

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Weblogs 1 – 10

GROWING OLD WITH YOUNG MUSICIANS

They say that people outgrow music or, at least, certain musical tastes, and that is doubtless true. For I no longer take much interest in classical or jazz, which used to preoccupy me a great deal more than ever it does at present. I was always keen on rock music, particularly what is called progressive rock, but even that changes and one finds oneself listening to what is called heavy metal and, by contrast, electronica, meaning Tangerine Dream-like stuff which is likely to be synthesizer-based instrumental. Not that one listens to a great deal of it or all that often. There are other things besides music; but, all the same, if I had to describe my predominating tastes at present it would be heavy metal and electronica, and would include such bands as Motorhead, Iron Maiden, Spiritual Beggars, Black Label Society (BLS), Michael Schenker Group (MSG), King Crimson, the aforementioned Tangerine Dream, and – yes – Arch Enemy. I don't know what it is about them, maybe a combination of factors including Michael Amott (also of Spiritual Beggars), but their music and lyrics impress me sufficiently for me to want to rate them as high if not higher than all the rest. And I'm fifty-four, for christ's sake! Anyway, it seems to me that age is not really – thank god! – a problem in regard to taste and that, when push comes to shove, one would rather listen to good

contemporary music, with a 2000+ date, than simply regurgitate the past or, worse, dwell on the past as though nothing else mattered. Certainly it is good to keep the faith with some of one's old favourites, and it sure as hell makes one feel better to be buying and/or listening to someone approximately one's own age who, like Alice Cooper or Ozzy Osbourne or even Deep Purple, is still, to all appearances, 'going strong' and sounding hip. But I couldn't do that exclusively, and I thank my lucky stars, or whatever it is, that I am flexible enough to change with the times and grow new tastebuds with the passing of time.

DISTINGUISHING 'OLOGY' FROM 'OSOPHY' IN KNOWLEDGE AND TRUTH

I've often thought that philosophy is a hyped term which is generally used to describe a love of truth when, in point of fact, it is only a love of knowledge, which is something of a (physical) shortfall from the metaphysical nature (sic) of truth. Besides, if philosophy is a love of knowledge, then surely philology would be a more suitable term for the pursuit of knowledge, something analogous to theology having to do with the pursuit of truth and not the love of truth, which I should imagine would be theosophical in character, using that term, like the aforementioned one, in a wholly novel and more metaphysically pertinent way than is usually the case. Thus theology would stand to theosophy as

philology to philosophy – as an egoistic alternative to anything psychoistic, and therefore having more to do with truth than joy, not to mention, where philology and philosophy are concerned, with knowledge than pleasure. Yet even the expression 'love of' is problematic in this context, love being irrelevant to both metaphysics and physics. Rather, could it be said that there is pleasure in knowledge and joy in truth; though knowledge can also lead to pleasure and truth to joy, which, if experienced for their own sake, would transcend both a 'love of knowledge' and a 'love of truth', being arguably more than either philosophical or theosophical. For ego and soul are both aspects of psyche, the difference between the two (male) contexts normally being that soul tends to revolve around ego in the case of physics and ego around soul in the case of metaphysics, where theology should lead beyond theosophy, or a 'love of truth' and, hence, God, to something approximating a heavenly redemption of ego in pure soul, which would truly be the joyful transcendence of both theology *and* theosophy.

THE REAL TRUTH ABOUT *BEING*

As a self-taught philosopher, or serious thinker, I have long maintained that *being*, metaphysical *being*, is inconceivable without the assistance, in anti-metachemistry, of *anti-doing*, its female or, more correctly, anti-female corollary. For unless *doing* is

'brought low', as from metachemistry to anti-metachemistry, space to anti-space, there can be no 'rising up' of *being*, as from anti-metaphysics to metaphysics, anti-time to time, and hence the repudiation of what can be called *anti-being* under *doing*. *Being* requires *anti-doing* no less, across the axial divide, than *doing*, its metachemical antithesis, the anti-metaphysical corollary of *anti-being*, since neither can be unequivocally hegemonic unless their respective gender complements are upended and effectively subordinated to their control. Now what applies unequivocally on the noumenal planes of space/anti-time and time/anti-space applies to an equivocal degree, with due axial subversion having to be borne in mind, on the phenomenal planes of volume/anti-mass and mass/anti-volume, where the equivocal hegemony of physical *taking* requires the upended subordination of anti-chemical *anti-giving*, its 'anti-female' complement, in relative contrast to the subordination of anti-physical *anti-taking* under an equivocally hegemonic chemical *giving*. For unless *giving* is 'brought low', as from chemistry to anti-chemistry, volume to anti-volume, there can be no 'rising up' of *taking*, as from anti-physics to physics, anti-mass to mass, and hence the repudiation of what has been called *anti-taking* under *giving*. But this is not universally established or encouraged, since these phenomenal positions are also subject, as intimated above, to axial interplay with their sensual or sensible (depending on the axis) noumenal counterparts, and this is what paradoxically precludes a simple switch from phenomenal sensuality/anti-sensibility to phenomenal

sensibility/anti-sensuality on the part of those who, under Catholic guidance traditionally, would more relate to the possibility of some degree of *being* and/or *anti-doing* as the solution to their lowly predicament in *giving* and/or *anti-taking* than a straightforward switch, across the axial divide, from that to *taking* and/or *anti-giving*, as the gender case may be. For the Catholic Church, relative to Western civilization, is the 'one true church', the one that offers a degree of *being* and/or *anti-doing* to those who have not 'sold out', usually via some degree of puritanical rejection of Anglicanism, to *taking* and/or *anti-giving*, but such a Church, being Western, is still a far cry from global universality, which transcends both the West and the East alike, and therefore its 'take' on *being* and/or *anti-doing* is less than what could be and, hopefully, will be independently of such a church when once the