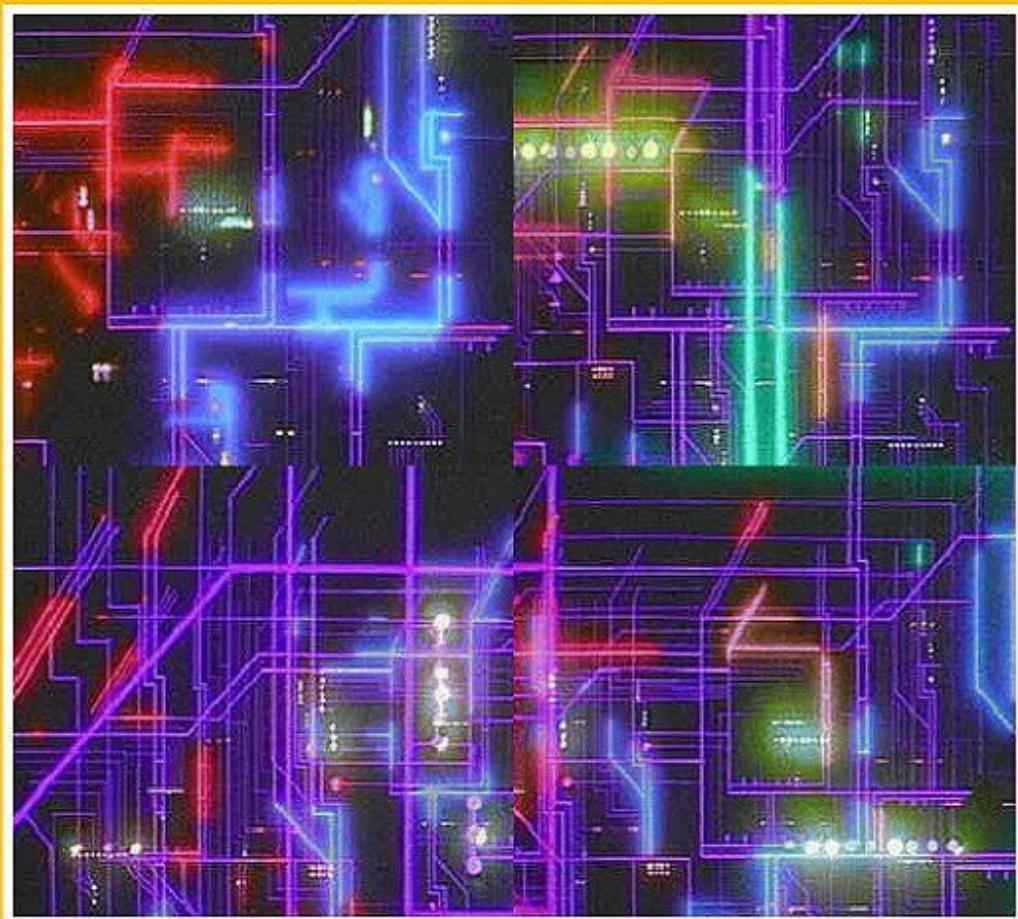


BEYOND TRUTH AND ILLUSION

JOHN O'LOUGHLIN



BEYOND TRUTH AND ILLUSION

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CDM Philosophy

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PREFACE

If I began my philosophical vocation, or commitment to writings of a philosophical order, back with *Between Truth and Illusion* (1977), which was primarily dualistic, then I have elected to conclude or, at any rate, extend it, some thirty years later, with a volume of revised and reformatted weblogs entitled *Beyond Truth and Illusion*, which I have specifically limited to fifty-two titled essays to tie-in with my principal e-mail address at ‘yahoo’. I like to describe this revamp of my latest weblogs as a volume of aphoristic essays, which is to be taken to mean material of an aphoristic character which has titles above rather than at the side. In the latter case, I would have described it as being a volume of essayistic aphorisms, and that, in turn, would have connoted with the way I tended to shape the contents of *Between Truth and Illusion* way back at the start of my philosophical journey.

Therefore it could be said that I have come if not exactly full circle, then to a contrary position from how I began; though I don’t necessarily regard aphoristic essays as being in any way superior to essayistic aphorisms, especially since I have spent the greater part of the past thirty years penning either essays or, when I was philosophically advanced enough, aphorisms, the latter of which constitute for me a kind of *ne plus ultra* of

philosophical presentation more suited to the context of metaphysics and thus, in effect, to both theology and theosophy.

However, the weblog templates and structures that I used in connection with the bulk of this and other recent material tended to encourage titles above and separate from the main text, and therefore I was obliged to revert to an essay-like presentation of ideas that has always seemed to me somewhat regressive when compared to or perhaps I should say contrasted with the late aphoristic works of my pre-weblog writings. Nevertheless, even if that *is* the case, I have done my best to ensure that the subject-matter remains as radical and theoretically cogent as before, and I think I can confidently say that the results often transcend what was achieved more aphoristically in the past, when I was still ploughing through what became *CENTRETRUTHS – Inner Journeys to the Centre of Truth*, the name I gave to my collected writings 1973–2005. So much so, that I can also confidently claim to have reached the goal of my life’s endeavour and to be at the top of my pursuit of truth, a ‘top’ which is effectively beyond truth and illusion, and thus a cause for joyful celebration!

John O’Loughlin, London 2007 (Revised 2022)

WEBLOGS 1 – 10

1: CONTRASTING THE NOUMENAL ALPHA OF SUPERSTARS WITH THE NOUMENAL OMEGA OF SUPERCROSSES

To contrast the superheathen supernaturalism of so-called superstars with the Superchristian superartificiality of those who could be regarded as supercrosses in their adherence to the Supercross, as one would contrast the noumenal alpha of metachemical objectivity with the noumenal omega of metaphysical subjectivity or, in simple parlance, the Devil with God (meaning Devil the Mother and/or the Daughter of the Devil with God the Father and/or the Son of God).

2: CONTRASTING THE PHENOMENAL ALPHA OF STARS WITH THE PHENOMENAL OMEGA OF CROSSES

To contrast the heathen naturalism of so-called stars with the Christian artificiality of those who could be regarded as crosses in their adherence to the Cross, as one would contrast the phenomenal alpha of chemical objectivity with the phenomenal omega of physical subjectivity or, in simple parlance, Woman with Man (meaning Woman

the Mother and/or the Daughter of Woman with Man the
Father and/or the Son of Man).

3: CONTRASTING THE NOUMENAL ANTI-OMEGA OF ANTI-SUPERCROSSES WITH THE NOUMENAL ANTI-ALPHA OF ANTI-SUPERSTARS

To contrast the anti-Superchristian anti-superartificiality
of anti-supercrosses with the anti-superheathen anti-
supernaturalism of anti-superstars, as one would contrast
the noumenal anti-omega of anti-metaphysical anti-
subjectivity with the noumenal anti-alpha of anti-
metachemical anti-objectivity or, in simple parlance,
Anti-God with the Anti-Devil (meaning the Anti-Son of
Anti-God and/or Anti-God the Anti-Father with Anti-
Devil the Anti-Mother and/or the Anti-Daughter of the
Anti-Devil).

4: CONTRASTING THE PHENOMENAL ANTI- OMEGA OF ANTI-CROSSES WITH THE PHENOMENAL ANTI-ALPHA OF ANTI-STARs

To contrast the anti-Christian anti-artificiality of anti-
crosses with the anti-heathen anti-naturalism of anti-
stars, as one would contrast the phenomenal anti-omega
of anti-physical anti-subjectivity with the phenomenal
anti-alpha of anti-chemical anti-objectivity or, in simple
parlance, Anti-Man with Anti-Woman (meaning the

Anti-Son of Anti-Man and/or Anti-Man the Anti-Father
with Anti-Woman the Anti-Mother and/or the Anti-
Daughter of Anti-Woman).

5: SUPERSTARS AND ANTI-SUPERCROSSES

To contrast, relative to the north-west point of the
intercardinal axial compass, the superheathen
supernaturalism of superstars with the anti-
Superchristian anti-superartificiality of anti-
supercrosses, as one would contrast the noumenal alpha
of metachemical objectivity with the noumenal anti-
omega of anti-metaphysical anti-subjectivity or, in
simple parlance, the Devil with Anti-God (meaning
Devil the Mother and/or the Daughter of the Devil with
Anti-God the Anti-Father and/or the Anti-Son of Anti-
God).

6: STARS AND ANTI-CROSSES

To contrast, relative to the south-west point of the
intercardinal axial compass, the heathen naturalism of
stars with the anti-Christian anti-artificiality of anti-
crosses, as one would contrast the phenomenal alpha of
chemical objectivity with the phenomenal anti-omega of
anti-physical anti-subjectivity or, in simple parlance,
Woman with Anti-Man (meaning Woman the Mother
and/or the Daughter of Woman with Anti-Man the Anti-
Father and/or the Anti-Son of Anti-Man).

7: CROSSES AND ANTI-STARS

To contrast, relative to the south-east point of the intercardinal axial compass, the Christian artificiality of crosses with the anti-heathen anti-naturalism of anti-stars, as one would contrast the phenomenal omega of physical subjectivity with the phenomenal anti-alpha of anti-chemical anti-objectivity or, in simple parlance, Man with Anti-Woman (meaning Man the Father and/or the Son of Man with Anti-Woman the Anti-Mother and/or the Anti-Daughter of Anti-Woman).

8: SUPERCROSSES AND ANTI-SUPERSTARS

To contrast, relative to the north-east point of the intercardinal axial compass, the Superchristian superartificiality of supercrosses with the anti-superheathen anti-supernaturalism of anti-superstars, as one would contrast the noumenal omega of metaphysical subjectivity with the noumenal anti-alpha of anti-metachemical anti-objectivity or, in simple parlance, God with the Anti-Devil (meaning God the Father and/or the Son of God with Anti-Devil the Anti-Mother and/or the Anti-Daughter of the Anti-Devil).

9: DEBUNKING SPACE AND TIME

Philosophers speak glibly of space and time, as though they 'hung together' when, in point of fact, space only prevails over anti-time and, conversely, time over anti-space at what transpire to being the north-west and north-east points of the intercardinal axial compass.

They also talk as though space and time was all there was, not realizing that volume and mass also have to be added to space and time if the full complement of axial factors is to be accounted for. Like their noumenal counterparts, however, volume and mass do not 'hang together', but only volume and anti-mass at the south west and mass and anti-volume at the south-east points of the said compass, where they are, of course, axially – and therefore ethnically – incompatible. All this I have shown, and it owes nothing whatsoever to the so-called professional philosophers and their chairs of academic convention.

10: DEBUNKING GOD AND THE DEVIL

Parallel to the above (previous aphorism), one cannot speak of God and the Devil 'hanging together' but only, in space and antitime, of the Devil and Anti-God, meaning, where the respective modes of female-dominated free soma are concerned, Devil the Mother hyped as God and the Anti-Son of Anti-God 'done down' as the Devil, together, where the respective modes of

correlative bound psyche are concerned, with the Daughter of the Devil and Anti-God the Anti-Father. But all that is only germane to the north-west point of the intercardinal axial compass where metachemistry prevails over anti-metaphysics. Across at the north-east point of the said compass one would find God and the Anti-Devil, meaning God the Father (free psyche) and the Son of God (bound soma) coupled to the Anti-Daughter of the Anti-Devil (free psyche) and Anti-Devil the Anti-Mother (bound soma) in what transpires to being a metaphysical hegemony over anti-metachemistry, the axial antithesis, in other words, of everything metachemical and anti-metaphysical.

WEBLOGS 11 – 20

11: DEBUNKING MAN AND WOMAN

Likewise, where the phenomenal positions are concerned, one cannot speak of Man and Woman 'hanging together' but only, in volume and anti-mass, of Woman and Anti-Man, meaning, where the respective modes of female-dominated free soma are concerned, Woman the Mother (often hyped as Mother of God) and the Anti-Son of Anti-Man (often 'done down' from a properly Anti-Christic status as Christ Child) together, where the respective modes of correlative bound psyche are concerned, with the Daughter of Woman and Anti-Man the Anti-Father. But all that is only germane to the south-west point of the intercardinal axial compass where chemistry prevails over anti-physics. Across at the south-east point of the said compass one would find Man and Anti-Woman, meaning Man the Father (free psyche) and the Son of Man (bound soma) coupled to the Anti-Daughter of Anti-Woman (free psyche) and Anti-Woman the Anti-Mother (bound soma) in what transpires to being a physical hegemony over anti-chemistry, a hegemony, however, which, being equivocal, is subject to emphatic subversion in favour of soma in relation to the overall dominance of metachemistry on state-hegemonic/church-subordinate axial terms.

12: TURNING SOMERSAULTS INTELLECTUALLY

Intellect has a tendency to turn somersaults every so often and will continue to do so until a position, a problem, a theory, has been definitively nailed because comprehensively understood. To say that you can never get to the truth in respect of a definitive understanding would be mistaken; it *can* be achieved, but it takes time, and many times you will think you've got there when, in point of fact, you are still in the process of getting there or may even have 'done an intellectual somersault' and gone backwards towards error, assuming it is not one of those more desirable ones that leads you forward towards truth. Be that as it may, my philosophy was built on the premise of evaluating and reevaluating as a methodology of gradually refining upon and gaining a more comprehensive grasp of problems which, by their very nature, defy easy solutions. I think, on balance, I have been vindicated, although I am aware that, these days, I am more concerned with transvaluating than with either evaluating or reevaluating, much as I continue to detest devaluating, its alpha counterpart, as a manifestation of the diabolic. But I continue to reevaluate – that is, to re-evaluate – nonetheless, and have done so again recently, as the following aphorisms will confirm.

13: REVALUATING BROLLIES AND HOODS

Since I have become habituated to reevaluating my philosophical positions or presumptions over the years, I shall not shirk the task before me now, even though I wish I had got it right the last time, when I reversed what I now discover to have been an older and probably truer theory of the relationship between brollies and hoods. A theory, I mean, which, stretching all the way back to *Elemental Spectra* (1988) put brollies in the sensual alpha and hoods in the sensible omega, thereby effectively maintaining a gender-conditioned dichotomy between the centrifugal and the centripetal, or that which, being devolutionary, should be evaluated from the top down and, conversely, that which, being evolutionary, should only be evaluated from the bottom up. Brollies, it seems to me, fall into the former category and hoods, by contrast, into the latter one, since brollies are more often than not de-centralist and hoods an exemplification of centro-complexification. Therefore brollies are alpha-stemming and hoods omega-orientated. That, it seems to me, is incontrovertibly true and should therefore form the basis of any further inquiry into the distinctions between these two methods or manners of furnishing protection against elemental inclemencies.

14: BROLLIES OR HOODS – THAT IS THE QUESTION

Some people are only given to brollies and others only to hoods, while yet others often veer between the two options depending on circumstances or mood.