

# BOOK OF BELIEFS - 'The Omegala'



**John O'Loughlin**

# **BOOK OF BELIEFS**

'The Omagala'

By

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Of Centretruths Digital Media

CDM Philosophy

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## PREFACE

This 1996 project, the title of which owes something to Henry Miller's *Book of Friends* in its informal structure as well as being an oblique tribute to anything omega-orientated, is more informally cyclic than *Eternal Life – Supernotes from Beyond* (1995), its immediate precursor in my aphoristic canon, but remains, nonetheless, one of the most comprehensively exacting and demanding of all my works of philosophy, and also, in the long run, one of the most thematically rewarding!

John O'Loughlin, London 1996 (Revised 2022)

# 01 – 06

## *Cycle One*

01. There are four wisdoms – the wisdom of the heart, the womb, the brain, and the lungs. Of these four wisdoms, or commitments to sensibility (inner sense), the wisdom of the lungs is the wisest.
02. Conversely, there are four follies – the folly of the eyes, the tongue, the phallus (flesh), and the ears. Of these four follies, or commitments to sensuality (outer sense), the folly of the eyes is the most foolish.
03. Not everyone can be wise or foolish after a given fashion. For certain types of wisdom and folly, being objective, are feminine, whereas other types of wisdom and folly, being subjective, are masculine.
04. Both the wisdom of the heart and of the womb are objective – the former noumenally and the latter phenomenally. Conversely, both the wisdom of the brain and of the lungs are subjective – the former phenomenally and the latter noumenally.
05. Both the folly of the eyes and of the tongue are objective – the former noumenally and the latter

phenomenally. Conversely, both the folly of the phallus and of the ears are subjective – the former phenomenally and the latter noumenally.

06. The lungs correspond, like the eyes, to Space, whereas the heart corresponds, like the ears, to Time.
07. The brain corresponds, like the tongue, to Volume, whereas the womb corresponds, like the phallus, to Mass.
08. The Space of sensuality is spatial, whereas the Space of sensibility is spaced.
09. The Time of sensuality is sequential, whereas the Time of sensibility is repetitive.
10. The Volume of sensuality is volumetric, whereas the Volume of sensibility is voluminous.
11. The Mass of sensuality is massive, whereas the Mass of sensibility is massed.

## *Cycle Two*

01. To contrast the phenomenal planes of Volume and Mass with the noumenal planes of Space and Time – the former planes natural (in an all-encompassing

sense) and the latter ones supernatural.

02. Thus there are two natural planes no less than two supernatural ones ... in both sensuality and sensibility.
03. The natural planes are divisible between the physicality of Mass and the metaphysicality of Volume, while the supernatural planes are divisible between the chemistry of Time and what might be called the metachemistry of Space.
04. Nature is thus divisible between physical and metaphysical, Mass and Volume, whereas supernature is divisible between chemical and metachemical, Time and Space.
05. To contrast the physical nature of Mass with the metaphysical nature of Volume, further contrasting the chemical supernature of Time with the metachemical supernature of Space.
06. Physical nature can be negative or positive, massive or massed, being realist in the former context but humanist in the latter one.
07. Metaphysical nature can be negative or positive, volumetric or voluminous, being materialist in the former context but nonconformist in the latter one.
08. Chemical supernature can be negative or positive,

sequential or repetitive, being naturalist (in a more specific sense) in the former context but fundamentalist in the latter one.

09. Metachemical supernature can be negative or positive, spatial or spaced, being idealist in the former context but transcendentalist in the latter one.
10. Physical nature is subjectively phenomenal in its negative mode and objectively phenomenal in its positive mode, whereas metaphysical nature is objectively phenomenal in its negative mode and subjectively phenomenal in its positive mode.
11. Chemical supernature is subjectively noumenal in its negative mode and objectively noumenal in its positive mode, whereas metachemical supernature is objectively noumenal in its negative mode and subjectively noumenal in its positive mode.
12. That which is negative is false, contrasting with the genuineness of whatever is positive. The 'false' is everywhere evil and the 'genuine' alone good.
13. Evil is that which, being false, is apparent, extrinsic, divergent, sensual, etc., whereas good is that which, being genuine, is essential, intrinsic, convergent, sensible, etc.
14. Thus nature is both good and evil in physical and metaphysical modes, supernature both good and evil



in chemical and metachemical modes.

15. Physical nature is evil in realism and good in humanism – the former affiliated to massive Mass and the latter to massed Mass.
16. Metaphysical nature is evil in materialism and good in nonconformism – the former affiliated to volumetric Volume and the latter to voluminous Volume.
17. Chemical supernature is evil in naturalism and good in fundamentalism – the former affiliated to sequential Time and the latter to repetitive Time.
18. Metachemical supernature is evil in idealism and good in transcendentalism – the former affiliated to spatial Space and the latter to spaced Space.
19. The negativity of evil nature/supernature diverges from a vacuum, whereas the positivity of good nature/supernature converges upon a plenum.

### *Cycle Three*

01. To contrast the false metachemistry of idealist supernature with the genuine metachemistry of transcendentalist supernature, as one would contrast

light with air, or illusion with truth.

02. To contrast the false chemistry of naturalist supernature with the genuine chemistry of fundamentalist supernature, as one would contrast fire with blood, or weakness with strength.
03. To contrast the false metaphysics of materialist nature with the genuine metaphysics of nonconformist nature, as one would contrast water with thought, or ignorance with knowledge.
04. To contrast the false physics of realist nature with the genuine physics of humanist nature, as one would contrast earth with offspring, or ugliness with beauty.
05. Just as I have distinguished between the physical and the metaphysical with regard to nature, so we may distinguish between the phenomenal and, for want of a better term, the metaphenomenal on a like basis, conceiving of the phenomenal as equivalent to the physical and of the metaphenomenal as equivalent to the metaphysical.
06. Similarly, just as I have distinguished between the chemical and the metachemical with regard to supernature, so we may distinguish between the noumenal and, for want of a better term, the metanoumenal on a like basis, conceiving of the noumenal as equivalent to the chemical and of the metanoumenal as equivalent to the metachemical.

## *Cycle Four*

01. Just as Anglicanism is Protestant humanism compared to the nonconformism of Puritanism and the 'fundamentalism' of Presbyterianism, so Orthodoxy is Catholic humanism compared to the nonconformism of the 'Celtic Church' and the 'transcendentalism' of Roman Catholicism. Thus humanism and nonconformism are germane to both Protestantism and Catholicism, unlike fundamentalism and transcendentalism, which appertain to the Protestant and Catholic extremes.
  
02. One could argue, in contrast to the above, that Pentecostalism is if not Catholic 'transcendentalism' then certainly Protestant 'transcendentalism', bearing in mind its bias towards the Holy Ghost. But, frankly, I don't believe that there is, or ever could be, any such thing as Protestant 'transcendentalism', bearing in mind Protestantism's pseudo-Christian and effectively Heathen basis, and since there is no way that Pentecostalism could be described as Catholic, it must follow that it is a radical manifestation of Protestant nonconformism, whose concept of the Holy Ghost, doubtless deriving from Biblical references to 'tongues of fire', would be more mystical than truly spiritual (even to a Catholic degree).

03. The YMCA, with its inverted triangle, prides itself on being non-denominational in character, but, in reality, it is a Protestant organization whose emblem reflects, in typically British fashion, the tripartite character of Protestant civilization, viz. the Mother at the base of this inverted triangle, with the Son appertaining to the upper right angle and the Father appertaining, by contrast, to the upper left angle of its apex. In such fashion, it can be maintained that Puritanism and Dissenterism stand above Anglicanism, and pretty much like the Conservatives and the Liberals (latterly Liberal Democrats) above Labour, or, for that matter, Rugby Union and Rugby League above Association Football.

04. Thus if the YMCA is non-denominational, it can only be so with regard to the variety of Protestant denominations, not with reference to Roman Catholicism which, by contrast, has nothing to do with inverted or any other kinds of triangles but, on the contrary, relates to a World-denying ethos that, being properly Christian, eschews clashing objectivities (between the Father and the Mother), as both the Christ Child (the actual 'Son' of Catholicism) and the Holy Spirit 'turn their backs' on the Virgin in the interests of subjective deliverance from the World which, being feminine, is objective in the Mother/Virgin. Only in nature is 'the World' subjective; but then nature, in the particular sense I am adumbrating here, is not really the World but, rather, that which stands at a masculine remove from

it in and as the Antichrist.

### *Cycle Five*

01. To contrast the fire of barbarism, both outer (eyes) and inner (blood) with the air of culture, both outer (ears) and inner (lungs), as one would contrast the Devil with God (in both negative and positive modes respectively).
02. To contrast the water of civilization, both outer (tongue) and inner (womb) with the vegetation of nature, both outer (phallus) and inner (brain), as one would contrast woman with man (in both negative and positive modes respectively).
03. To fall from the barbarism of the eyes to the barbarism of the heart, as from idealism to fundamentalism, but to rise from the culture of the ears to the culture of the lungs, as from naturalism to transcendentalism.
04. To fall from the civilization of the tongue to the civilization of the womb, as from materialism to humanism, but to rise from the nature of the phallus to the nature of the brain, as from realism to nonconformism.

05. To descend, along a space–time continuum, from metachemical objectivity to chemical objectivity, but to ascend, along a time–space continuum, from chemical subjectivity to metachemical subjectivity.
06. To descend, along a volume–mass continuum, from metaphysical objectivity to physical objectivity, but to ascend, along a mass–volume continuum, from physical subjectivity to metaphysical subjectivity.
07. The descent from metachemical objectivity to chemical objectivity, as from the eyes to the heart, sight to blood, has reference to the salvation of the soul (from the antisoul) in barbarous sensibility.
08. The ascent from chemical subjectivity to metachemical subjectivity, as from the ears to the lungs, sound to breath, has reference to the salvation of the spirit (from the antispirit) in cultural sensibility.
09. The descent from metaphysical objectivity to physical objectivity, as from the tongue to the womb, taste to conception, has reference to the salvation of the id (from the anti-id) in civilized sensibility.
10. The ascent from physical subjectivity to metaphysical subjectivity, as from the phallus to the brain, sex to prayer, has reference to the salvation of the mind (from the antimind) in natural sensibility.

11. In all four instances of descent or ascent from sensuality to sensibility, salvation is a matter of willpower directed towards a glorious end, the will of the soul to pride, of the spirit to joy, of the id to love, and of the mind to pleasure.
  
12. The will of the soul is centred in strength, the will of the spirit is centred in truth, the will of the id is centred in beauty, and the will of the mind is centred in knowledge. Strength is diabolical, but the will of the soul is barbarous; truth is divine, but the will of truth is cultural; beauty is mundane, but the will of beauty is civilized; knowledge is purgatorial, but the will of knowledge is natural. Barbarism leads to Hell, culture leads to Heaven, civilization leads to the World, and nature leads to Purgatory. The pride of the Father, the joy of the Holy Spirit, the love of the Mother, and the pleasure of the Son.

### *Cycle Six*

01. To descend, along the space–time continuum, from spatial Space to repetitive Time, as from primal doing to supreme doing, but to ascend, along the time–space continuum, from sequential Time to spaced Space, as from primal being to supreme being.

02. To descend, along the volume–mass continuum, from volumetric Volume to massed Mass, as from primal giving to supreme giving, but to ascend, along the mass–volume continuum, from massive Mass to voluminous Volume, as from primal taking to supreme taking.
03. To be saved from the sensual barbarism of primal doing to the sensible barbarism of supreme doing, as from photons to photinos, illusion to strength.
04. To be saved from the sensual culture of primal being to the sensible culture of supreme being, as from protons to protinos, weakness to truth.
05. To be saved from the sensual civilization of primal giving to the sensible civilization of supreme giving, as from electrons to electrinos, ignorance to beauty.
06. To be saved from the sensual nature of primal taking to the sensible nature of supreme taking, as from neutrons to neutrinos, ugliness to knowledge.
07. Salvation along the space–time continuum is from Devil to warrior, idealism to fundamentalism, as ‘the