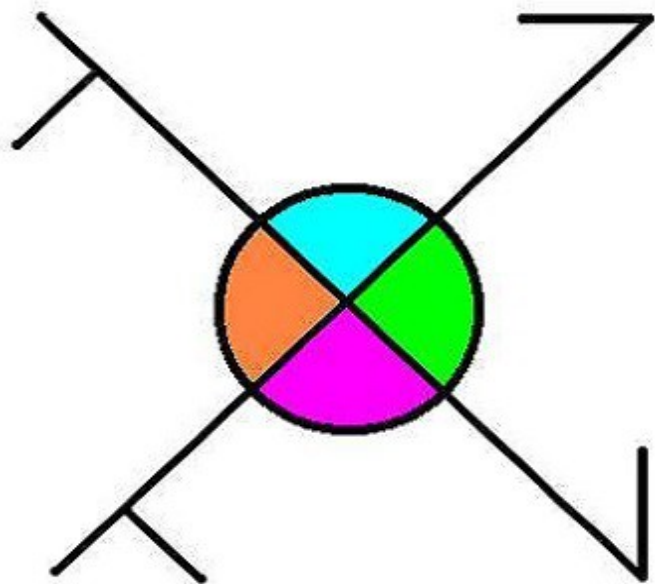


BRINGING THE JUDGEMENT (With Social Transcendentalism)

JOHN O'LOUGHLIN



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(With Social Transcendentalism)

By

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Of Centretruths Digital Media

CDM Philosophy

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PREFACE

This volume of aphoristic philosophy, comprised of twenty-five numerically-recurring aphoristic cycles and an appendix, delves deeper into the distinction between primacy and supremacy, the inorganic and the organic, than any of my previous books, including *Beyond Imagination* (1999), and arrives at conclusions which make it impossible to underestimate the part played by contemporary urban civilization in the destruction, through environmental and technological factors posing as progress, of inner harmony and peace.

Fortunately a solution to the problem has been offered, but it isn't one that is likely to ingratiate those for whom contemporary materialism is an end-in-itself, rather than something to reject in the interests of self-respect. The 'judgement', however, is still to come!

John O'Loughlin, London 2000 (Revised 2022)

CYCLES 1 – 5

Cycle One

01. Whereas the Irish are socially extrovert and culturally introvert, the British – and in particular the English – are socially introvert and culturally extrovert.
02. Hard to escape the impression that the expression 'go to hell' is all too applicable to what one does when one turns on the television.
03. Except for stanza-divisible poetry and aphoristic philosophy, all other literary genres – including free verse and essays – are lower class, i.e. phenomenal.
04. Drama and fiction stand in between poetry and philosophy like water and vegetation (earth) in between fire and air.
05. In such fashion they are akin to strength and knowledge in between beauty and truth.
06. One can divide the day, which, as everyone will know, is composed of twenty-four hours, into four

distinct periods, corresponding to the elements, of six hours, viz. from midnight till six o'clock, the fiery period of beauty; from six o'clock till noon, the watery period of strength; from noon till six o'clock in the evening, the vegetative period of knowledge; and from six o'clock till midnight, the airy period of truth.

07. Since I conceive of fire and water as corresponding, on account of their objectivity, to the female side of life, and of vegetation and air, their subjective counterparts, as corresponding to its male side, it behoves me to consider the first half of the day, viz. from midnight till noon as in some sense female, and the second half of the day, viz. from noon till midnight, as in some sense male, since it is then that not beauty and strength but knowledge and truth are more in their element, or so it seems to me.

Cycle Two

01. What is truth? Such a question has been raised before, and few if any persons have answered it truthfully. Here, to be best of my knowledge, is *my* answer. Truth is metaphysical knowledge, and metaphysical knowledge is knowledge about God and the means whereby God can be redeemed and/or resurrected in relation to what has been called Heaven.

02. Truth can be sensual (and 'once born') or sensible (and 'reborn'), outer or inner, but the best, most definitive truth will be sensible, standing as metaphysical salvation (from sensuality to sensibility). Inner metaphysical truth, as we shall call the sensible variety, centres on the ego that is aware of the importance of the breath – and particularly the out-breath – in enabling it to transcend itself in relation to the soul, specifically the inner metaphysical soul, which is its redemption. Such an ego, the ego, I have argued in the past, of a primary deity – call it 'the Son' for convenience's sake – must needs utilize the will of the relevant not-self, in this case inner metaphysical, in order not only to identify with the breath, self with selflessness, but to be borne out by it in due process of so identifying. Therefore the relevant not-self (to the inner metaphysical context) being the lungs, the ego-self of the primary deity plunges its awareness into the wilful, or will-based, not-self of the lungs – the secondary deity whom, again for convenience's sake, we shall call 'the Father' – and allows this awareness to be transported on the wings, so to speak, of the breath, the secondary heaven of the Holy Spirit. But at some point in its outward-tending transportation the ego-self must recoil from the threat of self-destruction which the selflessness of the Holy Spirit, issuing from the not-self, poses to it, and in such recoil, as from one extreme to another, it achieves a profounder experience of self

than would otherwise have been possible. This profounder experience we call the soul, and in the elemental context in question, that of metaphysical sensibility, it becomes the holy soul of a primary heaven, the redemption – and resurrection – of the primary God, viz. the ego-self.

03. Thus truth teaches us that not only is God someone to be redeemed in something, namely Heaven, but that 'the Son', being primary, can only be redeemed via the secondary God and Heaven of 'the Father' and the 'Holy Spirit'. For without recoil from the outflowing breath which issues from the lungs, there can be no profounder experience of self, as soul, for the ego in question. Such is the logic of inner metaphysical truth, and it is this knowledge which paves the way for religious praxis, as self returns to ego, its fulcrum, and plunges anew into inner metaphysical spirit via the relevant will, thereby sustaining a cyclical procedure for the duration of what can be called transcendental meditation.
04. Thus the man of truth, a philosopher, will know that truth is of no consequence until it is redeemed in joy, and that the redemption of truth in joy is the *raison d'être* of truth, as of philosophy, without which there could be no metaphysical joy. Philosophy theorizes, religion, if true, puts the theory into practice, so that what results is surely God and Heaven, the practical fulfilment or realization of truth and joy. How few religions there are, or have been, which do as much

justice to God and Heaven! Most remain lamentably moored to some primitive concept of God and Heaven which is not even truthful in an outer and sensual sense but merely illusory, having reference to cosmic Creation. They mistake the primal for the supreme, the negative for the positive, the inorganic for the organic, and science for religion, in consequence of which people come to regard religion as something pertaining to the beginning of things rather than to their end or most evolved manifestation! They remain tied to the Cosmos as to the apron strings of a grandmother long after they should have grown up to full independence of such craven servility! Yet full independence can only come through such truth as I have outlined in this text, not via some intermediate avatar, some half-way house, so to speak, who, besides not knowing what truth is, has been all too often identified with a guide to falling in line with the Creator, or Cosmos, rather than as a bridge to some higher, more advanced devotion still to come. Small wonder that intelligent people find little or nothing to console them in the Church that bears the name of Christ!

05. Christianity speaks of the 'Three in One', the three 'Persons' of the Trinity, but really there are only two, since the Holy Spirit is not a God but a state of Heaven, a secondary mode of Heaven which stands to the primary mode, the Holy Soul, as the breath to the soul, metaphysical selflessness to the essence of metaphysical self. Thus the concept of Gods the

Father, the Son, and the Holy Spirit is deeply flawed, as, in a sense, is the identification of the components of the so-called Blessed Trinity with 'Persons'. For, quite apart from the fact that Heaven is not God but the redemption of God, the resurrection of God in the primary context, God is not personal, or of the person, but universal, which is to say, noumenal rather than phenomenal, of space and/or time as opposed to volume and/or mass. Which does not preclude, however, the identification of God, whether in primary or in secondary terms, with a higher kind of man – necessarily upper-class and ... metaphysical. For 'universal' is not synonymous with 'cosmic', as though germane to the Universe. On the contrary, it is that which stands to the cosmic as supremacy to primacy, positivity to negativity, and the organic to the inorganic.

06. Ultimately, God depends on Heaven for his redemption. Without Heaven, God would be pointless. Hence only the Holy Soul (of Heaven) redeems God the Son, viz. the metaphysical ego, just as only the Holy Spirit (of Heaven) redeems God the Father, viz. the metaphysical will. Lungs would be pointless without the breath. Just so, the metaphysical knowledge (truth) of the primary god would be pointless without the metaphysical happiness (joy) of the primary heaven. In fact, metaphysical soul is the resurrection of metaphysical ego, the resurrection, in other words, of 'the Son'.

07. Christianity is a religion of the people, a religion that would seem to be expressly designed for the lower classes, who can have just so much religion, according to what the Church allows, but no more! It is as if, being lower class, the people don't need genuine religion, since it would be largely irrelevant to them. What interest can the people possibly have in religious truth, the truth-of-truths, when their lives revolve, for the most part, around strength and knowledge?
08. Only a certain type of higher man, a godly subman, who is deeper (and higher) than the people, will have any interest in metaphysical truth. Such a man will tend to be 'his own man', self-possessed and, to a large extent, self-motivated. He will not be accustomed to obeying others, to having a boss to tell him what to do, and consequently he can take the concept and, indeed, actuality (within certain devotional circumstances) of 'God within the self' seriously.
09. When, on the contrary, one is comparatively selfless, dependent on external authority, then it stands to reason that the nature of one's lifestyle, necessarily working class, will determine to a greater or lesser extent one's susceptibility to 'external gods', to gods corresponding, in no small degree, to the managers or governors who rule over one. This suffices to explain the people's susceptibility to state religion.

Cycle Three

01. The ego exists in all four elemental contexts, where it is commensurate with form and thus knowledge. That ego which is metachemical will have knowledge of the Devil, which is beauty.
02. That ego which is chemical will have knowledge of woman, which is strength.
03. That ego which is physical will have knowledge of man, which is knowledge *per se*.
04. That ego which is metaphysical will have knowledge of God, which is truth.
05. Contrary to the above, that ego which is negatively metachemical will have ignorance of the Devil, which is ugliness.
06. That ego which is negatively chemical will have ignorance of woman, which is weakness.
07. That ego which is negatively physical will have ignorance of man, which is ignorance *per se*.
08. That ego which is negatively metaphysical will have ignorance of God, which is falsity (illusion).

09. Alternatively, one could differentiate between the ignorance of the Anti-Devil, anti-woman, anti-man, and the Anti-God, and the knowledge of the Devil, woman, man, and God.
10. It is important to understand that God and the Devil (or the Anti-God and the Anti-Devil) are higher types of persons, upper-class persons, and not completely distinct from mankind. For mankind are divisible between the lower-class commonality of men and women, and the upper-class nobility of devils and gods.
11. Just so, the generality of people are divisible between strength and knowledge (and/or weakness and ignorance), while a smaller number of persons, corresponding to an elite, are divisible between beauty and truth (and/or ugliness and falsity).
12. Generally speaking, beauty and strength are female attributes, knowledge and truth male ones, since the female side of life, rooted in a vacuum, is ever objective, whereas its male side, centred in a plenum, is ever subjective, and therefore the division in question is between appearance and quantity on the one hand, and quality and essence on the other hand.
13. The female side of life, being objective, is primary, like fire and water, whereas the male side of it, being subjective, is secondary, like vegetation (earth) and

air.

14. That which is objective diverges (in sensuality) and/or converges (in sensibility) on a direct, or straight-line, basis.
15. That which is subjective diverges (in sensuality) and/or converges (in sensibility) on an indirect, or curved-line, basis.
16. The female side of life, being primary, is more aggressive than its male side, just as fire and water are more aggressive than vegetation and air.
17. An aggressive country or people will have a female bias, in which heathenistic criteria, properly appertaining to sensuality, will be paramount.
18. An unaggressive country or people will have a male bias, in which Christian or Christian-type criteria, properly appertaining to sensibility, will be paramount.

Cycle Four

01. Theory of smoking loosely based on the elements, viz. the noumenal objectivity of pipe smoking as that mode of smoking which most correlates with fire; the phenomenal objectivity of roll-up smoking as

that mode of smoking which most correlates with water; the phenomenal subjectivity of cigarette smoking as that mode of smoking which most correlates with vegetation; the noumenal subjectivity of cigar smoking as that mode of smoking which most correlates with air.

02. Hence a distinction between a female approach to smoking, in which a certain objective looseness is demonstrable, and a male approach to smoking in which, by contrast, subjective binding is chiefly characteristic. Pipes and roll-ups vis-à-vis cigarettes and cigars.
03. It may also be possible to distinguish, comparatively speaking, between sensuality and sensibility in every elemental context, with, say, straight pipes and drop-bowl pipes characterizing what may be called the metachemical approach to smoking; plain roll-ups and 'joints' typifying the chemical approach to smoking; untipped cigarettes and filter cigarettes characterizing the physical approach to smoking; squat cigars and thin cigars typifying the