

# THE CENTRE OF TRUTH



**John O'Loughlin**

# **THE CENTRE OF TRUTH**

By

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Of Centretruths Digital Media

CDM Philosophy

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## PREFACE

All the items – call them essayistic aphorisms – in this collection of revised and reformatted weblogs were originally hosted at Anoox.com in blog format and succeed my other collections of weblogs both in date of composition (2009) and theoretical development, so that they might be regarded as the most advanced and conclusive project of its kind.

In some instances, a fair amount of revision, including the incorporation of some additional material, has taken place, and I am confident that this collection will bear out the claim to be revised and reformatted to an extent that warrants serious consideration as a book in itself, complete with a logically consistent structure and thematic bias that is nothing less than consummately metaphysical, or at any rate centred, truthfully, in the advancement of metaphysics at the expense of whatever is either contrary to or beneath metaphysics.

In that respect, this is as definitive a statement of truth as one is likely to get from me, and I am confident that the title, *The Centre of Truth*, will resolve my long struggle, over several decades, to advance the cause of truth in relation to the centre through a succession of ‘centred-truths’, about which I have written below (see ‘Concerning Centretruths’).

John O’Loughlin, London 2009 (Revised 2022)



# ***WEBLOGS 1 – 10***

## 1: CONCERNING CENTRETRUTHS

Centretruths is the name of my domain, but it is also the name I give to a vast collection of philosophical writings by me which are what I would call 'true to the centre' and aimed, chronologically, at 'the centre of truth', which, as people may or may not know, is a godly order of ego associated with metaphysics and thus with the airy element *par excellence* and, the way I figure it, subatomically with photons rather than, say, protons, electrons, or neutrons.

Thus it is about light, but not the light that is 'freaked out' by heat, as in the case of sunlight, but the light that is internal and self-perpetuating and, in any ultimate sense, heavenly in its joyful beatitude.

Metaphysics is also the element that is more about Heaven than about God, more about soul, one could say, than ego, and therefore it is only definitive and truly itself when it exists in a kind of least ego (or god) to most soul (or heaven) ratio, something, I have argued in certain of my books, which it has not done hitherto but will only do, if it is to do so at all, in the future, when metaphysics 'comes out' in its true colours and proclaims its entitlement to lead life beyond not only previous levels or manifestations of metaphysics, but every other

elemental alternative to itself as well, the anti-metachemical-cum-pseudo-metachemical corollary of itself duly excepted.

I look forward to such a 'coming out' of metaphysics, and have done my best, in a succession of philosophical works, to make that possible.

## 2: SOCIAL THEOCRATIC PLURALISM

Social Theocratic pluralism is inextricably linked to my concept of the Triadic Beyond, suitable, with due gender segregation, to what should be, following a majority mandate for religious sovereignty out of the paradoxical utilization of the democratic process in certain countries with, like Ireland, a church-hegemonic tradition, peoples of ex-Catholic (top tier), ex-Puritan (middle tier), and ex-Anglican (bottom tier) descent, with further provisions for peoples of ex-Buddhist (top tier), ex-Moslem (middle tier), and ex-Judaic and/or Hindu (bottom tier) descent. Thus everybody would have his/her place in this Triadic Beyond of the Social Theocratic Centre, which stood for the overcoming of ethnic pluralism in an ethnic universality (Social Theocratic and/or Transcendentalist) which was inherently pluralistic.

The institutional edifice (of the Social Theocratic Centre) would be constructed on a towering curvilinear

basis with a centripetal structure, reminiscent (though not identical to) the curvilinear towers of early-Christian Celtic tradition. Thus at the top, a metaphysical/pseudo-metachemical tier subdivisible between supermasculine and pseudo-superfeminine gender elements; in the middle, a physical/pseudo-chemical tier subdivisible between masculine and pseudo-feminine gender elements deferential (unlike their state-hegemonic axial predecessors of before) to metaphysics and pseudo-metachemistry; and at the bottom, a chemical/pseudo-physical tier subdivisible between feminine and pseudo-masculine gender elements deferential (unlike their metachemical/pseudo-metaphysical counterparts of before) to physics and pseudo-chemistry, with the long-term possibility for both bottom- and middle-tier peoples of further progress towards metaphysics/pseudo-metachemistry as evolutionary and counter-devolutionary pressures make for enhanced centro-complexification in the interests of a totalitarian – but still gender divisible – consummation earmarked for space-centre apotheosis.

### 3: SAINTS OF THE BRITISH ISLES

Since I customarily think in terms of what I call the intercardinal axial compass stretching, on church-hegemonic/state-subordinate terms, from south-west to north-east and, on state-hegemonic/church-subordinate terms, from north-west to south-east, I am inclined to

place a British Isles saint at each point of this compass, rather than to treat them all as identical (as one would suppose saints should be treated) and therefore positioned at the north-east point, where metaphysics rules supreme over pseudo-metachemistry.

For it seems to me that the only saint fully commensurate with this position (composed, as noted, of two elements) would be St George, although not in relation to English Anglicanism but, rather, to the Catholic tradition that preceded the Reformation and subsequent schismatic activities of those deriving from Henry VIII's apostasy. But if St George with his foot on a prone or neutralized dragon, akin to pseudo-metachemistry under metaphysics, is the ideal candidate for the north-east point of our intercardinal axial compass, and this irrespective of England's departure from that position several centuries ago in favour of state-hegemonic/church-subordinate criteria rooted, metachemically, at the north-west point of the said compass, then it would seem feasible to position St Patrick, the vanquisher of snakes, at the south-west, in typically mass Irish Catholic vein (snakes don't fly, unlike dragons), and allow Saints David and Andrew, the national saints of Wales and Scotland respectively, to stand at the north-west and south-east poles of what would be the state-hegemonic/church-subordinate axis, as though in a kind of metachemical-to-physical polarity suggestive of a distinction between fire and earth rather than, say, water and air, a distinction that, politically, would have autocratic-to-democratic implications and,

religiously, Methodist-to-Puritan ones; though, in point of fact, I don't see that axis in terms of such a religious polarity but, rather, in relation to an Anglican-to-Puritan one such that would have more applicability to England than to either Wales or Scotland, even granted the Puritan or Protestant traditions of these latter countries.

Nevertheless that, ironically, is how I view the various saints of the British Isles, not all in one basket, as one would expect, but with one truly saintly individual, the metaphysical St George with his foot on a pseudo-metachemical dragon, and three 'bovaryized' saints – namely the watery or chemical/pseudo-physical St Patrick, the fiery or metachemical/pseudo-metaphysical St David, and the earthy or physical/pseudo-chemical St Andrew, all of whom one would expect to symbolize their respective countries in a way that distinguished them from the English saint.

#### 4: EXAMINING RESURRECTIONS

Resurrection of the 'Son of God' (sic) from the 'pseudo-Son-of-pseudo-Man'; Counter-Resurrection of the 'Son of Man' from the 'pseudo-Son-of-pseudo-God'. Therefore a free-somatic pseudo-physical precondition of bound-somatic metaphysics (both happen to be primary as opposed to secondary state subordinate) is paralleled by a free-somatic pseudo-metaphysical precondition of bound-somatic physics (both happen to

be secondary state hegemonic). Logically – and ecclesiastically – all this leaves so much to be desired ... that it is a mystery how anyone could ever have taken either outcome seriously – least of all from a religious standpoint!

Resurrection of 'God the Father' (!) from 'pseudo-Man-the-pseudo-Father'; Counter-Resurrection of 'Man of Father' from 'pseudo-God-the-pseudo-Father'. Therefore a bound-psycho pseudo-metaphysical precondition of free-psycho metaphysics (both happen to be primary as opposed to secondary church hegemonic) is paralleled by a bound-psycho pseudo-metaphysical precondition of free-psycho physics (both happen to be secondary church subordinate). And these are the aspects of their respective elements and/or pseudo-elements that are never mentioned, much less considered, by apologists of Christianity – namely the church aspects, whether hegemonic (catholic) or subordinate (protestant), notwithstanding the omission of the female elements and/or pseudo-elements from such a resurrectional and/or counter-resurrectional scenario.

Were the Christian civilization more than merely an extrapolation from a kind of Middle East anchor Judaically in back of itself, there would be no place for resurrectional theories at all. But precisely because it is – or was – merely extrapolative, as 'Son' from so-called 'Father' (in reality Devil the Mother hyped as God the Father, the 'best of a bad job' starting-point of civilization), you end-up with a paradoxical logic that

actually defies logic because that which is postulated as arising, in resurrection, is merely the somatic aspect of a