

THE HIGH-WAY OF TRUTH



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PREFACE

Following on from *No Man-Oeuvre* (2003), this project, with another punned title, takes a closer look at people's civilization as it bears upon the development of globalization, and distinguishes between national and international forms of 'people's ideology' in a way that seeks to demonstrate that even here a 'gender war' is in operation which pits not only Fascism against Communism and Socialism against Capitalism, but the female forms of Fascism and Socialism against their male counterparts and, conversely, the male forms of Capitalism and Communism against *their* female counterparts, with some interesting implications for the future development of ideology as bearing upon the most logically desirable outcome of such dialectical struggles in relation to the most universally credible form of globalization.

As a corollary of this, one is left in no doubt that the people who count for most within the framework of globalization are more likely to be atheistically opposed to traditional or conventional religion than staunch believers in their deities and even in such flawed notions as the Second Coming, their own entitlement to godliness – and hence religion – being a matter of future judgement, when they are able to come into their religious own in consequence of their willingness to take

their global destiny to its universal conclusion.

John O'Loughlin, London 2003 (Revised 2022)

001 – 025

001. Where there is God the Father as a metaphorical expression of the male reality, in metaphysical sensibility, of psyche preceding and predominating over soma in the near-absolute ratio of most wavicles/least particles, there is also the Son of God (the Father) as a metaphorical expression of the sensibly metaphysical not-self, the lungs, and from out of which there flows the breath of what, in religious terms, we may call the Holy Spirit of Heaven, from which spiritual order of the not-self one must, as God the Father, recoil to the self in self-preservation more profoundly ... as Heaven the Holy Soul, the *per se* manifestation of Heaven which is the redemption – and resurrection – of God the Father, as one's focus shifts from the not-self, both instinctual and spiritual, to the self at its deepest level, a level affiliated to the spinal cord from which one must return, after an eternally blissful moment of self-unity, to the egoistic self of the brainstem and plunge anew, as God the Father, into the relevant and aforementioned not-self, the metaphysically sensible will of the Son of God to breathe.
002. Thus Transcendental Meditation is the discipline, in upper-class male humankind, for the achievement of both God the Father and the Son of God, coupled to the Holy Spirit of Heaven and Heaven the Holy

Soul, the latter being the *raison d'être* of this order of genuine religious devotion; for God has no other business, at this more (relative to most) evolved level of godliness (contrasted to least and less evolved levels of godliness in the metaphysically sensible aspects of both the Cosmos and Nature), but to seek His own redemption in Heaven and thereby justify form in contentment, ego in soul, truth in joy, philosophy in theosophy, ideology in psychology, brainstem in spinal cord.

003. In truth, it could be said that God has no other business at any level of evolution, 'least' in metaphysically sensible Cosmos, 'less' (relative to least) in metaphysically sensible Nature, 'more' (relative to most) in metaphysically sensible Humankind, and, to anticipate the future, 'most' in metaphysically sensible Cyborg, than to strive after His own redemption in Heaven, the existence of metaphysical form only justified on the basis of its transmutation into and identification with metaphysical contentment, since such form is not, as in physics, its own (necessarily false) end, but simply that which must utilize other means, namely those of the not-self in both instinctual and spiritual manifestations of power and glory, will and spirit, in order to achieve its heavenly end in the utmost contentment, which is a sublime order of joy, or bliss.

004. But such contentment will only be truly utmost, I

contend, in relation to the *most* evolved context of metaphysical sensibility, the context I have identified, in anticipating the future, with the Cyborg and thus with the most supreme order of *beingful* universality, an order which surpasses, we may logically infer, the more (relative to most) supreme order of *beingful* universality in metaphysically sensible Humankind, the less (relative to least) supreme order of *beingful* universality in metaphysically sensible Nature, and the least supreme order of *beingful* universality in metaphysically sensible Cosmos.

005. Therefore beyond what I contend to be the sphere of cosmic metaphysical sensibility in the planet Saturn, the sphere of natural metaphysical sensibility in winged seed-pods on trees, the sphere of human metaphysical sensibility in Transcendental Meditation, towards the sphere of cyborg metaphysical sensibility in some synthetically artificial parallel to Transcendental Meditation which effectively 'resurrects the dead', insofar as the kinds of afterlife experience which those who achieve what Aldous Huxley would call 'unitive knowledge' with the soul self, in consequence of a lifelong commitment to Transcendental Meditation, are likely to experience in death could be artificially reproduced or paralleled within the Cyborg, not to mention the more prevalent kinds of (visionary) afterlife experience typifying, in my estimation, those

habituated to a more cerebral tradition of religious observance in which, for instance, prayer was the characteristic mode of self-orientation, in sensibly physical vein, and Man was in his most evolved element within a context more worldly, and therefore corporeal, than otherworldly, i.e. properly heavenly, and therefore ethereal.

006. Such a context, indubitably Western and Christian, stands under the more godly context of Transcendental Meditation, but rules and typifies the world insofar as we identify such an entity not with the globe in general, least of all in its non-temperate mountainous regions, but with those largely Western and, in particular, West-European parts of the globe which became Christian and made Man the centre of religious attention, an attention in which Christ became the religious focus of self-realization in relation to the ego, and Man 'the measure of all things' on earth, albeit an earth no less capable of being identified, through religion, with Heaven than Man with God, insofar as God was subsumed, through Christ, into Man, and therefore took over from the Johovahesque tradition of Judaic Godhead as the principal focus of religious devotion, the 'Son' effectively eclipsing the 'Father' in what could only be described as a worldly advance, for Christendom, beyond traditions, including the Judaic, rooted in netherworldly deities, such as Jehovah and even Allah, that were fated to continue a sort of pre-

worldly convention owing more to non-temperate Middle Eastern environments, we may confidently assume, than to anything West European in character.

007. But, of course, God subsumed into Man is no god at all in any strictly divine reckoning, which rather requires a basis in metaphysical sensibility, as already described, on either cosmic, natural, human, or cyborg terms such that evolve from least to most via less and more universal orders of supreme *being*, the penultimate level having reference to Transcendental Meditation in relation to humankind, whereof God (the Father) is subject to the upper-class male limitations of human beings and not yet at his most evolved level, unlike Man when, in self-orientated prayerful vein, he comes into his worldly own in those more verdant and temperate parts of the globe traditionally associated with Western civilization and is able to reduce religion, and thus the concept of God, to dimensions appropriate to his environmental reality, effectively eclipsing 'the Creator' of the Judaic Old Testament by 'the Creation' of the Christian New Testament, a creation, in large part, stemming from the genius of St. Paul.
008. For the Roman citizen St. Paul took Christ, or what he knew of Christ from Jewish history under the Roman occupation, and refashioned him as a 'Son of God' for the gentiles, quite contrary to what

Christ had actually been in relation to Judaic tradition, where there was only *one* God, and that Jehovah, and the Messiah was simply one who would combine rabbinical credibility with military prowess as the 'anointed one' sent to deliver Jews from the Romans and rule as the rightful king of Israel, a descendant of David.

009. The actual Christ of Jewish history was rightly perceived as a threat to the status quo by the Romans, not least by their kingly appointee, Herod, whom followers of Christ regarded as a usurper, and was crucified in consequence of his willingness, rightly or wrongly, to identify himself with Messianic destiny as a sort of warrior king, a bringer of judgement and the sword, who would restore Israel to the law of Judaic observance once the Roman occupation had been ended and compromise with Roman law by the Jewish establishment of mainstream Sadducees invalidated.

010. Christ was, in modern terms, a sort of IRA figure vis-à-vis an SDLP-type establishment which regarded peaceful coexistence, and therefore compromise with the Roman imperium, as inevitable as moderate Catholics in Northern Ireland with the British imperium of latter days. Therefore Christ was dangerous, both from a moderate Jewish and a Roman standpoint, and had to be done away with. Tried, he was subsequently

crucified and entombed for safe keeping, a martyr to a lost cause.

011. Yet Christians believe in a Second Coming, and one has to ask: if Christ were literally to come back, which in any case is highly doubtful, given the nature of his fate some two thousand years ago, of what applicability would he be to them, insofar as the historical Christ was a Jewish rebel and revolutionary threat to the Romans who, so we are led to believe, only wanted to restore Palestine to Jewish rule and strict observance of the Judaic Law.

012. The Christ Whom the Church honours, on the other hand, was and continues to be a figment of Paul's imagination, a sort of fiction who speaks for the Gentiles and stands apart from Judaism as the New Testament from the Old, moving from the sphere of Jewish prophet to that of worldly deity who is there to be worshipped on terms which set him apart from 'the Creator' as one who stands for Man and the effective triumph of Man at the expense of what formerly – and in certain traditions still – passed for God; though anyone familiar with previous texts in my oeuvre would know that I have scant faith in such a deity literally being God, and that the want of genuine godliness, in metaphysical sensibility, in contexts which owe more to metachemical sensuality or, in the Moslem case, sensibility, is no argument against a want of genuine godliness in the world when once Christianity came to pass but,

ironically, a sort of precondition of it and reason why Man has been able to erect his earthly throne at the expense of deities that owe more, in typically Mid-Eastern fiery vein, to the Devil, whether as Devil the Mother or Anti-Devil the Anti-Mother, neither of which, incidentally, would have anything to do with Satan, a manifestation, in cosmic sensuality, of the Anti-Son of Anti-God coupled, in insubordinate vein, to the foolish acquiescence (in sin) of Anti-God the Anti-Father, as described in previous texts.

013. If Christ is, at best, a sort of half-truth relative to the worldly gentiles, then Jehovah, his alleged 'father', is effectively a whole lie, the lie of cosmic 'First Mover' which grants undue religious prominence, though not necessarily at the expense of environmental conditioning, to the stellar aspect of the Cosmos that has been identified, in monotheistic vein, with God, as though in some pseudo-universal extrapolation from the older Eastern traditions of polytheism rooted, Hindu-like, in cosmic polyversality.
014. But, in truth, the part played by what is genuinely universal in the Cosmos is considerably less than the part played, in stellar fashion, by metachemical polyversality, even when such an entity has been reduced, in Judaic vein, to a monotheistic standing that owes more to some central stellar body in the Galaxy than to stellar bodies in general, and from

which there allegedly 'fell', in solar-like extrapolation, the 'Fallen Angel' that, as Lucifer, was destined to play an equivalent one-off role in relation to monotheism that Jehovah played, albeit as 'fall guy for slag' and thus as 'Devil'.

015. But as I think I have adequately shown, the Anti-Son of Anti-God is no more the Devil than Devil the Mother is God. All Judaism succeeded in doing was to place undue emphasis on cosmic sensuality at the expense of cosmic sensibility, at the expense of planets in the Solar System like Saturn and Venus, and in upholding, in typically heathenistic vein, the hegemony of the female side of life at the expense of its male side, so that metachemistry takes precedence, in spatial space, over the sequential time of metaphysics, with an effective taboo being placed on metaphysics such that precludes, short of an almost Nietzschean transvaluation of values in relation to the respective roles of 'First Mover' and 'Fallen Angel', the possibility of male salvation from sensuality to sensibility, as though in counter-Cupidian vein from the Anti-Son of Anti-God to God the Father or, in literal cosmic terms, from the Sun to Saturn, but, rather, locks everything in to a perpendicular triangle in which the male position is 'fall guy' to both the sensual metachemistry of Jehovah and the sensible metachemistry of Allah, if more so, in the spatial nature of the former, from the standpoint of the sensually female hegemony of Jehovah – in

reality no God at all but Devil the Mother at its least devolved, or cosmic, manifestation.

016. When one considers the criminal nature of the religious backdrop, in the Old Testament, to the Christianity of the New Testament, it is small wonder that the 'Son of God' (as of Jehovah) is something of a half-lie or, at best, a half-truth, given that one cannot possibly have Truth in a worldly context which, quite apart from its own relativistic limitations as conditioned, in no small part, by environmental factors that owe more to temperate nature, in European fashion, than ever they do to climates and topographies like that of the Middle East, remains beholden to and, in some sense, rooted in the Lie of cosmic 'First Mover' as God.
017. No, Truth, even in cosmic terms (where, as stated, it would be least evolved), requires a different type of environmental precondition on Earth than either the West or the Middle East were inclined to offer, a precondition, I mean, in which a mountainous coolness and windiness, as in Tibet and much of the Far East, makes a people more susceptible to properly metaphysical values and estimations; makes them, in short, take a more sensible view of religion that, so far as humankind is concerned, can only culminate in Transcendental Meditation as an airy parallel, in the breath, to the sorts of airy or windy environmental realities most characterizing

their lands.

018. Thus one acquires, step by step, a sort of Buddhist alternative to anything overly sensual in character, whether on a polytheistic basis like Hinduism or on a monotheistic basis like Judaism, against which