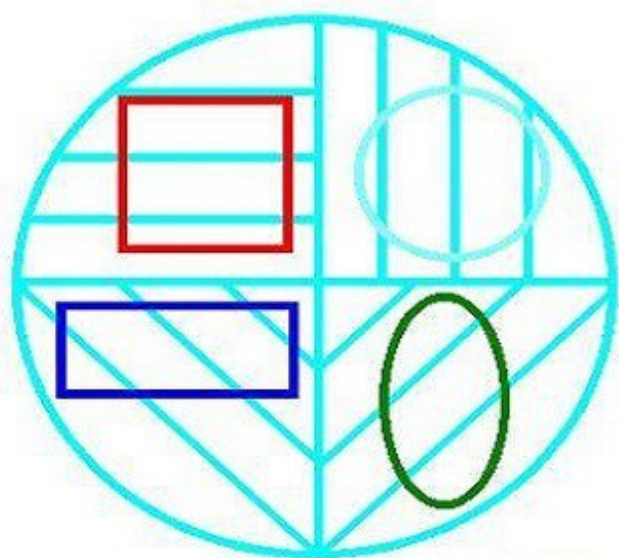


# THE OMEGA POINT OF CULTURAL TRUTH

John O'Loughlin



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# THE OMEGA POINT OF CULTURAL TRUTH

By

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CDM Philosophy

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## PREFACE

The real point of *The Omega Point of Cultural Truth* becomes sufficiently obvious as we proceed ever more comprehensively through the Elements, and their various subdivisions, and discover the actual basis of the distinction between soma (formerly nature) and psyche, and of how they exist, according to gender, on both primal and supreme terms.

In fact, this book tightens-up on so many of the theories and findings which preceded it, as in *Point Omega Point* (2002), that it would be difficult to imagine anything tighter and effectively more definitive in relation to them, since it provides logical evidence for the distinction between profanity and sanctity as applying not merely to men, much less women, but also to gods and devils, as explained in some detail in the ensuing text.

Yet it also drives home the real point of cultural truth, contrasting it not merely with the moral bankruptcy of civilized knowledge, but with the agonizingly annihilating prospect of those secular realities which hang over the contemporary world in self-denying philistinism and are likely to claim ever more victims, as time goes by, unless the alternative I have suggested, and advocated all along, is democratically brought to pass and permitted to develop in the logical unfolding of an evolutionary solution to the problem of Man (as defined

in the text).

For modern man *is* a problem, not a solution, and until his reign is officially consigned to the rubbish bin of world history, it is impossible to see a brighter future for mankind in general, the sort of future outlined in the title which, in transcending man, is but the final player in the game of life.

John O'Loughlin, London 2002 (Revised 2022)

## *Thinking in Fours*

01. I often think in terms of fours, for example in terms of four basic Elements – fire, water, vegetation (earth), and air; in terms of four devotional ideals – beauty, strength, knowledge, and truth; in terms of four emotional ideals – love, pride, pleasure, and joy; in terms of four musical ingredients – rhythm, harmony, melody, and pitch; in terms of four types of literature – poetry, drama, fiction, and philosophy; in terms of four types of human being – devil, woman, man, and god; in terms of four religious conditions and/or places – hell, purgatory, earth, and heaven; in terms of four subatomic elements – photons, electrons, neutrons, and protons; in terms of four major disciplinary categories – science, politics, economics, and religion; in terms of four modes of ideological negativity – materialism, realism, naturalism, and idealism; in terms of four modes of ideological positivity – fundamentalism, nonconformism, humanism, and transcendentalism; in terms of four elemental conditions – metachemistry, chemistry, physics, and metaphysics; in terms of four fine arts – art, sculpture, literature, and music; in terms of four planes of existence – space, time, volume, and mass; in terms of four somatic/psychic faculties – will, spirit, ego, and soul; and so on and so forth.
02. There are, of course, other ways of thinking, and I

also often find myself thinking in terms of one or another of them – for example, gods the Wise Son and the Wise Father, and heavens the Holy Soul and the Holy Spirit; or men the Wise Son and the Wise Father, and earths the Holy Soul and the Holy Spirit; or women the Good Daughter and the Good Mother, and purgatories the Unclear Soul and the Unclear Spirit; or devils the Good Daughter and the Good Mother, and hells the Unclear Soul and the Unclear Spirit; not to mention clear and unholy orders of both soul and spirit, and evil and foolish orders of both ego and will, as germane to females and males in sensuality as opposed to sensibility. Even these ways of thinking can be turned into quadruplicities of sorts, albeit with a dualistic balance and requirement.

03. I am, as you will have guessed, a thinker, a philosopher, albeit very much self-taught and therefore self-respecting, and therefore I make it my business, my concern, to think logically and comprehensively, and even doggedly and boldly, not to say cautiously and sceptically, about a large variety of issues and contexts, some of which are more philosophical than others, but all of which, whether strictly metaphysical or not, contribute to the overall perspective in which this fits here and that fits there, and without a prior knowledge of the status of this as against the status of that, no certain or, at any rate, sustainable estimation of both relative and absolute values, premised upon a sense of what

belongs where and why, would be possible.

04. So much for introductions! The thing I would now like to emphasize is a new way of looking at history or, rather, at a totality, if you will, of possible or actual circumstances which, whether or not strictly historical, would owe quite a lot to this tendency of mine to think in terms of four, as, for example, in terms of four ages or, better, conditions of life. After all, others, including the great John Bunyan, have done likewise, if with a different perspective and from a different standpoint. There are, for example, with Spengler four ages or phases of life – what he called 'Historyless Chaos', 'Culture', 'Civilization', and 'Second Religiousness'. This is not the place to discuss his theories of history, but my own latent theorizing would owe something to such a fourfold classification, though I flatter myself to say little or nothing to Spengler!
05. I shall start by laying my cards on the table, so to speak, and then proceed to discuss each one of them in some detail thereafter, striving, as far as possible, to justify my position, and making some effort, in the process, to analyse and define each of the major categories in the game. These, in more or less the following order, are Cosmos, Nature, Man, and Cyborg.
06. In other words, I am going to elaborate upon a theory of life which embraces four main categories



of existence, each with its own characteristics and integrities, some of which overlap with others, but all of which add up, if my theories are credible, to a new way of conceiving of both the Universe, as it were, and Man's place in it.

07. Therefore, to repeat, things are conceived of as proceeding, in very broad terms, from the Cosmos to the Cyborg via Nature and Man, as though, in general terms, from fire to air via water and vegetation or, alternatively, from *doing* to *being* via *giving* and *taking*.
08. Now in order to proceed any further we shall need to ask: What is the Cosmos? And what is Nature? And what is Man? And what is the Cyborg? – I shall attempt an answer for each category, not definitive of course or even necessarily standard, but such that will lend support to our theory of a sort of chronological progression from alpha to omega via 'the world', and thereby clarify the distinctions between the four main components of life as we are conceiving of it. For life does not begin with Man, and neither, I contend, should it end with him, even if he happens to be a pretty significant player in the overall game.

## *What is the Cosmos?*

01. We all know that the Cosmos is largely comprised of starry bodies, together with such planets and/or moons as may circle, in Solar System-like vein, around certain of them, as in the case of our sun. Starry bodies in space, together with their satellites and a whole lot of debris which has built up over the millennia, constitute our general concept of the Cosmos.
  
02. Some have contended that the Universe, to give it its alternative name, is meaningless, since devoid of God in the conventional or traditional sense of Creator, like Jehovah, and that we accordingly live in a meaningless Universe, since we, too, are part of the overall picture. I won't go into the Existentialist pros and cons – mostly cons – of this argument, because it is not relevant to our text. But I will contend that if the Universe was truly meaningless it would not be the sort of place in which one could live but, rather, closer to what it probably was like before galaxies and solar systems and such-like cosmic units were formed out of the cooling of smaller stars and the gradual coming to pass, in contrast one fancies to the everywhichway chaos of primal cosmic matter, of magnetic reciprocities and tensions such that, together with other factors, eventually led to the development of galaxies and related orders which, in the manner of our solar

system, display a variety of orbital patterns, whether in relation to space itself (allegedly curved, if Einstein and such physicists are to be believed) or, more probably, in consequence of the various bodies attracting and repelling one another in a kaleidoscope-like array of interdependent movements that owe more to basic gravitational forces in relation to different volumes and masses than to any 'cultural' interpretation of orbits as such which, while intellectually attractive, doesn't really do all that much justice to the rather more primitivistic relationships characterizing such primal bodies as stars at various stages of cosmic devolution.

03. Now it seems unlikely that galaxies and solar systems were ready-formed, as it were, out of the so-called Big Bang at the roots of the Universe – always rather suspiciously suggestive of a secular parallel to monotheism – but, rather, that they took an immense time to come into being, more time than we could reasonably comprehend, and that wherever they *did* form, which may not have been everywhere, the Cosmos ceased to be meaningless, or anarchic, and became meaningful, and ordered – even, in some limited sense, civilized. For we should not confine civilization just to Man, even though he may be the paragon of it, but should allow for something equivalent to civilization, even if on a much lesser or