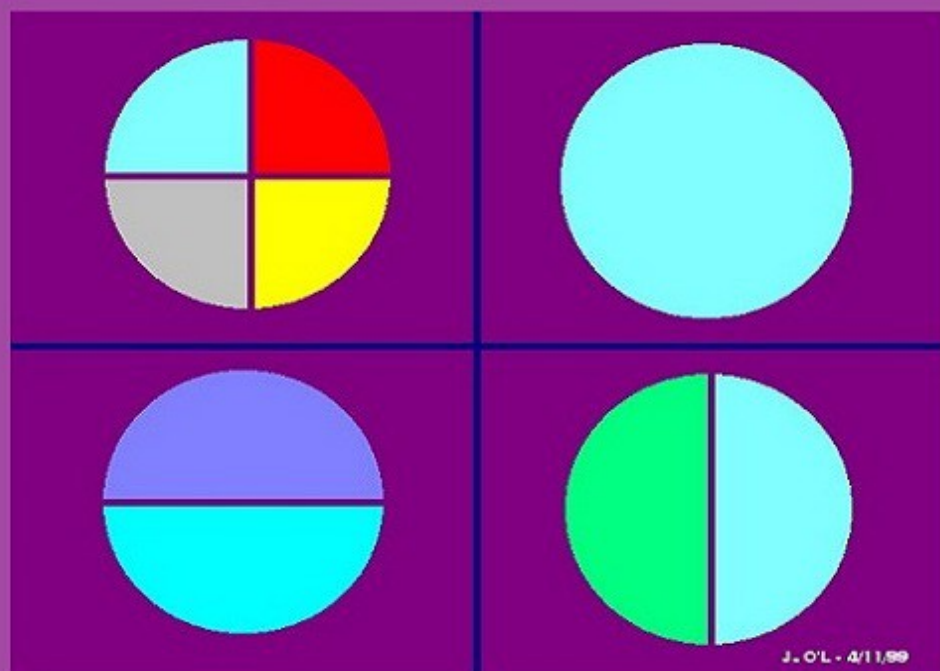


THE OMEGA QUARTET



John O'Loughlin

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By

JOHN O'LOUGHLIN

Of Centretruths Digital Media

CDM Poetry

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PREFACE

The four books of poetry making up this literary quartet were written during 1982–5, at a time when I had rekindled my interest in poetry from a standpoint partial to what I then called ‘collectivized literature’. Such literature was intended to embrace as many genres in one volume or project as one could manage, effectively doing away with the distinctions between different types of books based on genre differentials, and therefore I felt obliged to return to my literary first love, abandoned since the early 1970s, for the purpose of ensuring that my approach to ‘collectivization’ wasn’t just prosaic or philosophic but also, to a degree, poetic.

In retrospect, I found that my general development had tended towards philosophy, and that the poems were less strictly poetic, or discursively descriptive of apparent phenomena, than philosophic in character, with a marked predilection for the essence of things. Also I eventually decided that collectivization right across the genre board, so to speak, wasn’t a particularly good or viable idea, since there was sometimes a conflict of interest and sometimes one genre was pretty much indistinguishable from another in terms of style and content anyway, which slightly invalidated the whole concept.

So I eventually dismantled my liberally collectivized volumes, putting the short prose from each individual volume in with the short prose more generally and the

philosophy from such volumes, irrespective of how many philosophical genres – essays, dialogues, aphorisms, maxims – were involved, in with the philosophy more generally. The poetry, extracted from as many 'collectivized volumes', ended up in four separate books, most of which had originally been written together in any case, and this particular quartet is ample evidence as to the scope and quantity of my poetry during those years.

For anyone who may have expressed an interest in my collected poetry, published under the title *In Disguise*, this additional volume should be avoided, since it doesn't add anything new, and would contain by far the greater percentage of the title in question. But for those who prefer their poetry philosophical and effectively cyclical, divided into a number of books that retain their original numerical order, then this is probably the better option, since it is stylistically and thematically consistent, providing an omega-orientated ideological complement to the philosophical works written at around the same time.

John O'Loughlin, London 2007 (Revised 2022)

STRESSING THE ESSENTIAL

THE TRINITY

The Trinity isn't blessed,
As traditionally believed;
The first part is cursed,
And pertains to the Devil.

The second part is a mixture
Of the Devil and God,
Since Christ isn't pure
But both cursed and blessed,

Who, as the 'Three in One',
Is a man, like us.
But the third, which has still to come,
Will be the blessed outcome of the others.

EVOLUTION

What began in the fire
Must conclude with the light.
What arose in the daytime
Must decline with the night.

The advent of man

Had its roots in the apes,
Who preceded the pagans
As a vine precedes grapes.

Yet man isn't static
But proceeds to evolve,
And from pagan to Christian
Shows greater resolve.

Now the Christian has passed
The transcendent has begun,
And man stands a stage closer
To the Nietzschean superman.

The Superman is post-human
And towards him man will tend.
But his future successor
Is by no means the end.

For from there to the Superbeing
Is the stage on the threshold
Of eventual transcendence
And escape from the flesh-hold.

Then globes of pure spirit
Will expand into space,
Leaving planets behind them
With never a trace.

And expansion will lead
To the merging of separateness.

Where once they were many,
They will end-up in oneness.

NO GOD

Even if more advanced civilizations
Than the Earth's had attained to transcendence
And thereby established
Spiritual Globes in the Universe,
Those globes of pure spirit wouldn't be God,
Any more than planets are the Devil,
But only what precedes God.

Even if every civilization but man's
Had attained to transcendence,
The resulting globes of pure spirit
In the Universe still wouldn't be God,
Irrespective of whether they had all merged
Into one another and formed an indivisible whole.
The absence of man's contribution
And its eventual expansion
Towards the larger globe of pure spirit
Would preclude the formation
Of Ultimate Oneness, which is the Omega Absolute,
In complete contrast
To the separate, manifold nature
Of the Alpha Absolute(s), or stars.

Only with the eventual establishment

Of the Omega Absolute would God
Actually exist as Ultimate Oneness,
Whereas, in the meantime, He would be
In the process of formation,
Like a foetus in the womb,
Struggling to be born.

Just as one should never confound planets
With the Alpha Absolute(s),
So one should never imagine
That God is established, following transcendence.
The Spiritual Globes which emerge
From superbeings, in various parts of the Universe,
Would be but the final stage
On the road to Ultimate Oneness,
Expanding towards one another in response
To the mutual attraction of *being*.

THE LEADERS

The leaders aren't themselves led
But supervise the evolutionary progress
Of the people. They don't live
Like the people, but in their own separate
And rather conservative worlds.
They understand evolution
But don't actively participate in it,
Since directors rather than directed.

They don't personally enter the 'promised land',
For such is not their fate.
They make personal sacrifices
On behalf of the people,
Standing aside while the latter move ahead.
Their main task is to ensure that the people
Are set on course for the Transcendental Beyond,
Never to deviate from it.

They aren't *of* the people
And therefore they're not *with* the people.
They must always remain separate,
Opposed to whatever regressive tendencies
The people may display.
They are the guardians of evolutionary progress,
Who serve the people's best interests.
They lead the people towards salvation
But can never be saved themselves.

THE PEOPLE

The people are often hard-working,
But sometimes lazy,
Often spiritual but sometimes sensual.
They are the crude clay from which
The highest humanity can be formed,
The crucible in which
A new human type can be forged,
Superior to anything that preceded it.

They often live in the city
But sometimes in the country,
Are often artificial but sometimes natural.
They are more paradoxical
Than might at first appear,
For they show an aptitude for the artificial
Without desiring to suppress
What naturalness they possess.

They often bless but sometimes curse,
Often praise but sometimes swear.
Their choice of language
Is offensive to cultivated ears,
Since it betrays a contempt for sex
Which, in living closer to nature,
The older classes tend to reject.

They often live close together
But sometimes far apart,
Are often quiet but sometimes noisy.
They signify a closer approximation