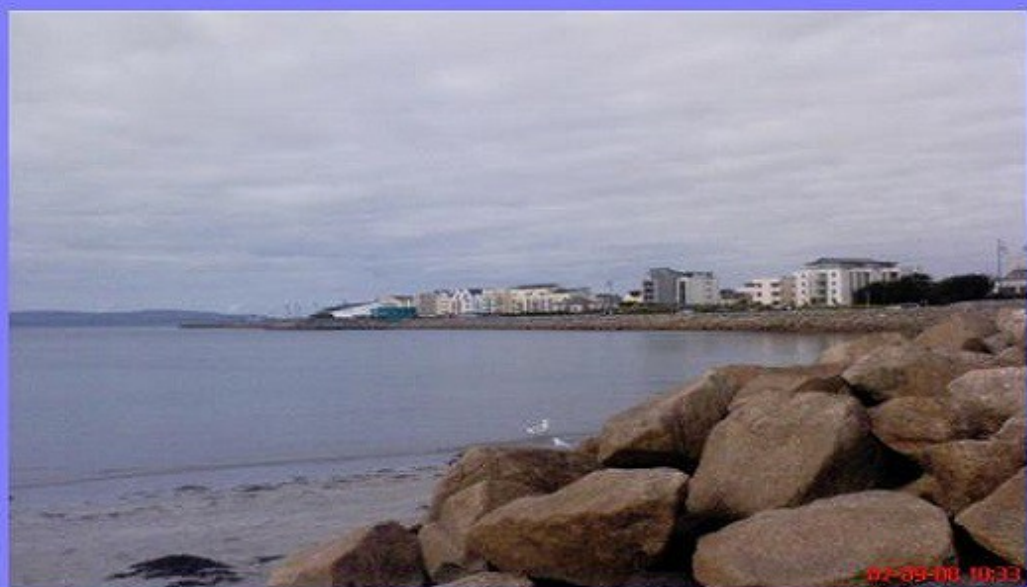


THE QUEST FOR TRUTH



John O'Loughlin

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This edition of *The Quest for Truth* first published 2012
and republished (with revisions) 2022 by Centretruths
Digital Media

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ISBN: 978-1-4466-8797-0

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PREFACE

This project derives from a series of weblogs I published at Helium.com under the alias 'johalin', and subsequently revised and reformatted in the interests of both eScroll (elsewhere) and eBook (as here) publication, the latter of course signifying a commercially-orientated 'printerly' descent from an 'italic-writerly' metaphysical norm.

That said, this collection of revised weblogs both antedates and post-dates material contained in the *The Best of All Possible Worlds*, my previous book, since some of it was written earlier in 2008, although the majority of its contents, or effective aphorisms, were actually written in 2009, with material that seems to extend beyond previous texts or simply, as so often in the past, to correct or modify existing material, sometimes filling in one or two blanks.

All the titles of this project were taken from available options at Helium.com, but I think I am probably unique in saying that I would approach them (the predetermined titles) from what I had already written locally, on my PC, and simply uploaded to the blog host once I had found what appeared to be a suitable title. None of the titles, however, are what I would have chosen myself, which is one of the ways in which this project differs from all of my earlier compilations of revised and reformatted weblogs.

Yet these aphorisms or essays were also 'farmed out' to other blog sites, where I was free to choose a title, and usually the results are more reflective of the contents – never particularly easy to peg down to one heading in any case – than is arguably the case here, with this particular collection of revised weblog material.

Nevertheless, the contents are, for the most part, philosophically cogent and incontrovertibly true, which is to say, logically sustainable. Everything finally adds up, as it should do if one is to rest assured of one's reputation, no matter how circumstantially self-appointed, as a kind of 'philosopher king' and 'godfather', moreover, of Social Theocracy.

John O'Loughlin, London 2009 (Revised 2022)

WEBLOGS 1 – 5

1: THE QUEST FOR TRUTH AND THE MEANING OF LIFE

The quest for truth as the meaning of life is only one of a number of quests or meanings which life vouchsafes its human beings. I personally – or perhaps one should say ‘universally’ – have made the quest for truth and, I believe, achievement of it the meaning or purpose of my existence, thereby enriching my life. But those with a metaphysical bent, who are more likely to be divinely male and classless, are always up against the other types that life throws-up from out the pluralistic chaos and manifoldness of her will.

There are people who get their purpose from knowledge and are arguably physical and more likely to be male on masculine rather than divine terms; others who get it from strength and are more likely to be chemical and female on feminine as opposed to diabolic (superfeminine) terms; yet others whose *raison d’être* would appear to be the pursuit of beauty from a metachemical disposition the opposite of their chemical counterparts, whom I would describe, despite appearances to the contrary, as diabolical.

Truth is airy, knowledge vegetative, strength watery, and beauty fiery. I say nothing of their respective upended

gender counterparts, who will be more against the corresponding gender virtue, or freedom, in sensuality or sensibility, depending on the case, than strictly of the virtue, whether heathen or Christian, superheathen or Superchristian, that reigns over them.

But the Beautiful and the True are incompatible, as, to a lesser extent, are the Strong and the Knowledgeable. If life were only one thing, say meaning achieved through Truth, it would be a lot different from how it is, and doubtless anyone who seriously entertains the prospect of or hope for ‘Kingdom Come’, as a society governed by godly criteria, would approve of a life governed by Truth. But then not only the Strong, but the Beautiful and the Knowledgeable would have to have been defeated and consigned to the proverbial rubbish heap of history. Some task!

I fear that gender and class rivalry, with conflicting meanings and virtues, will persist in the world for some time yet, and the world will continue, in consequence, to be a place which defies a single meaning because it is by nature heterogeneous and more disposed, if truth be told, to phenomenal virtues like strength and knowledge than to their noumenal counterparts.

Otherworldly virtues like Truth, whose *raison d'être*, as a godly thing, is Joy, its heavenly reward, have always been against ‘the world’, and can only emerge to any appreciable extent at the expense not only of ‘the world’, but of those netherworldly forces, like beauty and love,

which normally prevail over it.

2: THE HUMAN CONDITION

You cannot understand the human condition, torn as it is between gender conflict, without understanding psychology and physiology, and you can't understand psychology without physiology or physiology without psychology, since the two aspects of the totality of factors somatic and psychic 'hang together', though with different ratios, depending on gender and class.

Females, I have long believed, are more physiology than psychology, males, by contrast, more psychology than physiology, since in the one case soma precedes psyche (and literally predominates over it), whereas in the other case, that of males, psyche precedes soma, (and consequently tends to preponderate over it), thereby indicating that the genders are in effect opposites, with correspondingly opposite concepts of the self.

The self for the female is basically somatic, for the male it is essentially psychic. Therein lie the roots of the gender friction and so-called 'war of the sexes'. The self is whatever is free and the female, if left to her own sensuous devices, will opt for somatic freedom and psychic binding, the latter corresponding to the not-self, whether as metachemical bound psyche to metachemical free soma or as chemical bound psyche to chemical free

soma. By contrast, the male, if left to *his* own devices, will more than likely opt for psychic freedom and somatic binding, the latter corresponding to the not-self, whether as physical bound soma to physical free psyche or as metaphysical bound soma to metaphysical free psyche.

Therefore the self for the male is the opposite of what it is for the female, psyche taking precedence over soma as psychology or physiology in one of two class and/or elemental ways: either relatively (two-and-a-half:one-and-a-half) as more (relative to most) psyche to less (relative to least) soma, or absolutely (three:one) as most psyche to least soma, the former corresponding to a conscious/unsensuous (nurtural/unnatural) disposition in physics, the latter to a superconscious/subsensuous (supernurtural/subnatural) disposition in metaphysics.

With the female, on the other hand, soma takes precedence over psyche as physiology over psychology in one of two class and/or elemental ways: either absolutely (three:one) as most soma to least psyche, or relatively (two-and-a-half:one-and-a-half) as more (relative to most) soma to less (relative to least) psyche, the former corresponding to a supersensuous/subconscious (supernatural/subnurtural) disposition in metachemistry, the latter to a sensuous/unconscious (natural/unnurtural) disposition in chemistry.

Of course, there are more than four elemental positions

at stake when it comes to axial polarities of either a state-hegemonic/church-subordinate or a church-hegemonic/state-subordinate order, since the hegemonic triumph or prevalence of the one gender presupposes and necessitates the upending and subordination of the other, whether as anti-metaphysics under metachemistry at the north-west point of the intercardinal axial compass (state-hegemonically polar to the south-east point of it), as anti-physics under chemistry at the south-west point of the said compass (church-hegemonically polar to the north-east point of it), as anti-chemistry under physics at the south-east point of the said compass (state-hegemonically polar to the north-west point of it), or as anti-metachemistry under metaphysics at the north-east point of the intercardinal axial compass (church-hegemonically polar to the south-west point of it).

But even the ‘anti-positions’ under the hegemonic ones, whether noumenally unequivocal or phenomenally equivocal, absolute or relative, reflect ratios of soma to psyche or of psyche to soma, depending on the upended gender, corresponding to their class and/or elemental positions, and are therefore distinct from the controlling gender a plane above them in each class and/or elemental instance.

Anti-metaphysics is not a context, like metachemistry, of a supersensuous/subconscious integrity but, rather, one which, under female hegemonic pressure, will be anti-subsensuous and anti-superconscious, thereby allowing a paradoxical deference to

supersensuousness/subconsciousness to obtain from within a position that would never be capable of such an integrity itself.

Conversely anti-metachemistry, across the noumenal axial divide, is not a context, like metaphysics, of a superconscious/subsensuous integrity but, rather, one which, under male hegemonic pressure, will be anti-subconscious and anti-supersensuous, thereby allowing a paradoxical deference to superconsciousness/subsensuousness to obtain from a position that would never be capable of such an integrity itself.

And what applies to the noumenal positions applies no less to their phenomenal counterparts, anti-physics not being a context, like chemistry, of a sensuous/unconscious integrity but, rather, one which, under female hegemonic pressure, will be anti-sensuous and anti-conscious, thereby allowing a paradoxical deference to sensuousness/unconsciousness to obtain from a position that would never be capable of such an integrity itself.

Conversely anti-chemistry, across the phenomenal axial divide, is not a context, like physics, of a conscious/unsensuous integrity but, rather, one which, under male hegemonic pressure, will be anti-unconscious and anti-sensuous, thereby allowing a paradoxical deference to consciousness/unsensuousness to obtain from a position that would never be capable of

such an integrity itself.

But, of course, subversion of the equivocally hegemonic positions by their upended subordinate counterparts at the behest of the axially polar unequivocally hegemonic positions results in a switch of emphasis from soma to psyche in the chemical/anti-physical case and from psyche to soma in the physical/anti-chemical case, in order that either church-hegemonic/state-subordinate criteria stemming from a degree of metaphysics over anti-metachemistry or, by contrast, state-hegemonic/church-subordinate criteria stemming from a degree of metachemistry over anti-metaphysics can be axially established and duly maintained, to the advantage of axial stability and continuity.

For the Catholic south-west point of the intercardinal axial compass is no more heathenistic in somatic emphasis than the Puritan south-east point of it is overly Christianistic, so to speak, in psychic emphasis. Free psyche to bound psyche in the one axial case, free soma to bound soma in the other, would seem to be the guarantors of either church-hegemonic or state-hegemonic criteria, for both genders.

But that is another subject and one I have said much about in the past and could say a lot more about in the present, were I not minded of the principal topic of this article, which is of the ratios between psyche and soma or soma and psyche, according to gender and class. We do not understand female psychology unless we are

aware of the physiology which conditions it, making for subconsciousness in relation to supersensuousness in metachemistry and for unconsciousness in relation to sensuousness in chemistry. Likewise, we shall not understand male physiology unless we are aware of the psychology which conditions it, making for unsensuousness in relation to consciousness in physics and for subsensuousness in relation to superconsciousness in metaphysics.

Needless to say, both these class positions are incompatible, since you cannot, as a male, be conscious/unsensuous and superconscious/subsensuous at the same time, any more than females could transcend their class distinctions and be both supersensuous/subconscious and sensuous/unconscious at the same time. But, then, compatibility is not an issue from an axial standpoint, which ensures that either anti-chemistry is polar to metachemistry and physics polar to