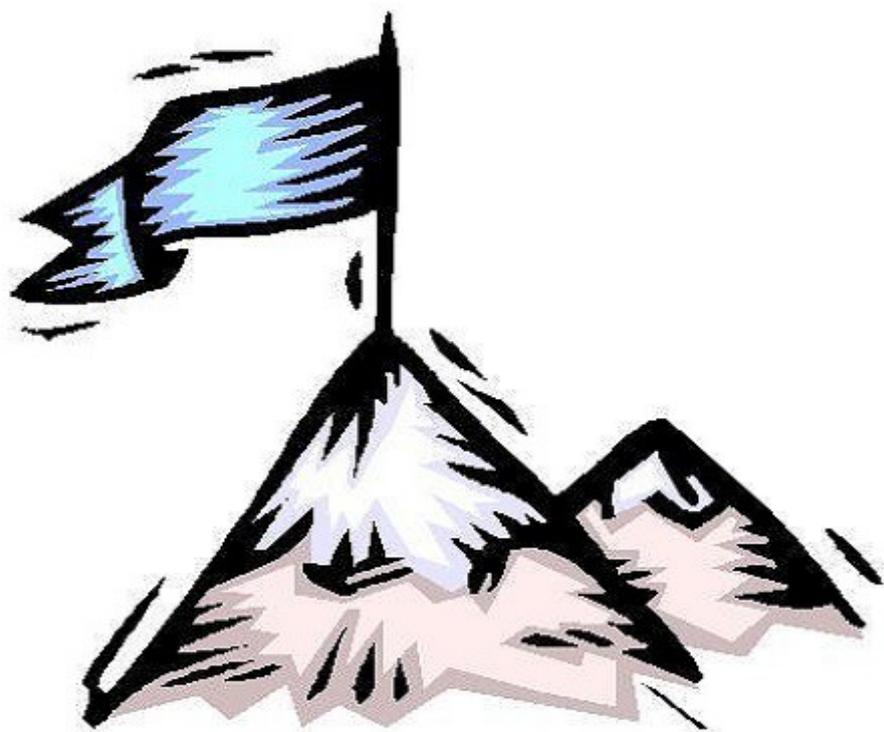


# THE TRIUMPH OF BEING

John O'Loughlin



# THE TRIUMPH OF BEING

Aphoristic Cycles by  
JOHN O'LOUGHLIN  
Of Centretruths Digital Media

CDM Philosophy

This 1999 title first published as an eBook 2012 and republished with  
revisions 2025 by Centretruths Digital Media

Copyright © 2012, 2025 John O'Loughlin

All rights reserved. No part of this eBook may be reproduced in any form  
or by any means without the prior written permission of the  
author/publisher

ISBN: 978-1-4466-6529-9

# CONTENTS

## PREFACE

*The Morality of Being*

*Other types of Morality*

*The Morality of Giving*

*The Morality of Taking*

*The Morality of Doing*

*What I Think*

*Some Clarifications*

*A Biblical Falsehood*

*On the 'Natures' of the Elements*

*Ideological Definitions*

*Some Further Correlations*

*The Subhumanity/Subnature of God*

*Salvation and Redemption*

*Star and 'Cross'*

*From Imagination to Individuation*

*'Up Above' and 'Down Below'*

*Beyond Nietzsche*

*The Triumph of Being*

*Appendix (Random Thoughts)*

**BIOGRAPHICAL FOOTNOTE**

## PREFACE

No sooner had I completed the *Terminological Dictionary of Social Transcendentalism* (1998–9) than a seismic shift occurred in my thinking not only with regard to the subject of morality, about which I had theorized on a somewhat different basis in the past, but also – and more importantly – with regard to such concepts as 'superman', 'supermasculine', 'supernatural', and so on, which, in long-standing deference to Nietzsche, I'd previously taken too much for granted.

Now, with a deeper concept of nature, I was in a position to re-evaluate such terms and effectively displace them from what had been a metaphysical perch, setting-up a new evaluation for that which sensibly appertains to the Divine.

The result, not surprisingly, may come as a shock to those who had supposed me too set in a Nietzschean mould to be able to significantly differ from his way of thinking.

John O'Loughlin, London 1999 (Revised 2025)

## *The Morality of Being*

01. Am I being moral? Or, rather, what's moral *being*? Is it love or pride or pleasure or joy? – Yes, it's each of these qualities or, rather, essences, because they're states of positive *being*, and morality is always positive, never negative!
02. Hence I'm being moral when my *being* is *positive*, whether the *being* in question happens to be metachemical (love), chemical (pride), physical (pleasure), or metaphysical (joy) – that is, whether my *being* is noumenally objective, phenomenally objective, phenomenally subjective, or noumenally subjective, associated, in other words, with fire, water, vegetation (earth), or air.
03. Thus although I'm being moral in all four elemental contexts, provided the nature of my *being* is positive, I'm not being equally moral in them; for there's a considerable difference between metachemical *being* at one end of the elemental spectrum, so to speak, and metaphysical *being* at the other end – all the difference, in fact, between positive manifestations of Hell and Heaven.
04. In point of fact, in terms of a scale of *being* from fourth- to first-rates via third- and second-rates, it will transpire that love is a fourth-rate order of *being*, that pride is third-rate, pleasure second-rate, and joy alone a first-rate order of *being* – nothing short, in truth, than the *being-of-beings*.
05. Thus compared to positive metaphysical *being*, which is the most *beingful* order of *being*, positive physical *being* is more (relative to most) *beingful*, positive chemical *being* less (relative to least) *beingful*, and positive metachemical *being* least *beingful*, the *beingfulness* of a noumenally objective disposition which, with its fiery correlation, smacks of Hell.
06. Thus Hell, like Heaven, can be moral, since morality is ever positive, and love is no less positive (in a manner of speaking) than joy or, for that matter, the intermediate states of pride (chemical) and pleasure

(physical), the former attaching, in religious terms, to what's purgatorial, and the latter to what's earthly, and hence closer to vegetation than water.

07. But if moral *being* can be hellish, purgatorial, earthly, or heavenly, then so can immoral *being*, or the condition of being immoral, except that one will be into *being* negatively in one of four different ways, viz. hatefully, humiliatingly, painfully, or woefully, with hatred corresponding to what's most negative, humiliation to what's more (relative to most) negative, pain to what's less (relative to least) negative, and woe corresponding, in its noumenal subjectivity, to what's least negative, the negativity of a sort of Antiheaven, or negative Heaven, which is no less metaphysical, in its peculiar way, than the joy of Heaven. But, of course, being negative it's immoral, even if of a first-rate order of immoral *being*.
08. Thus metaphysical *being* is first-rate *being*, whether it's positive or negative; for *being* corresponds to the essence of things, and air, the metaphysical element, is the most essential, since neither apparent (like fire), quantitative (like water), nor qualitative (like vegetation). *Being* is essence, and the essence of *being* is soul, which, as we've seen, can be metachemical and fourth-rate, chemical and third-rate, physical and second-rate, or metaphysical and first-rate, corresponding not to love, pride, or pleasure, but to joy, the condition of *being* when it's most essential and therefore associated with air, whether externally in aural relation to the airwaves or internally in respiratory relation to the breath, the former sensual, the latter sensible.
09. Thus not only is *being* most essential when metaphysical, it's most moral when positively metaphysical and, conversely, least immoral when negatively metaphysical, the difference, in short, between joy and woe, Heaven and, for want of a better term, Antiheaven. Either way, the order of *being* is first-rate; for the elemental context in which metaphysical *being* takes place, viz. air (oxygen), is the only element with an essential correspondence to soul, the only element, that is, whose nature is such that *being* can attain to its most essential manifestation in what amounts to the quintessence of soul. Essence begets essence, and the *being* that results from air, being metaphysical, is the *ne plus ultra* of soul, the soulful *per se* in both positive (supreme)

and negative (primal) contexts. Only positive *being*, however, which is rightly to be associated with supremacy, can be moral. For it attaches to the organic, and the organic is no less moral, in whichever element, than the inorganic is immoral, the primal backdrop or source from which everything organic, and hence moral, supremely springs.

10. There's no connection between inorganic primacy and morality; on the contrary, morality is only possible on the basis of or, rather, in positive relation to organic supremacy. It's for this reason that concepts of God(head) rooted in the Cosmos, the source of inorganic primacy, are fundamentally immoral, and hence false or, at any rate, merely negative. Morality begins, by contrast, in the most fundamental manifestation of the organic and culminates in its most transcendental manifestation, as germane to positive metaphysics.

### *Other types of Morality*

01. Besides the morality of *being*, there are of course what may be termed the moralities of *taking*, *giving*, and *doing*, this latter equally, if antithetically, noumenal to *being*.
02. None of these alternative kinds of morality is – or ever can be – the principal concern of the philosopher, since the philosopher who's true to his vocation will sooner or later gravitate to *being*, thereby indicating that philosophy may well be the soul of literature as distinct from its ego (fiction), its spirit (drama), or its will (poetry). Thus when the morality of *being* has been accounted for and properly understood, the philosopher's task is effectively over. He may theorize about *taking*, *giving*, or *doing*, but always from the standpoint of one who's centred in *being*, specifically metaphysical *being*, the ultimate and therefore most representative mode of *being*, and preferably of a sensible, or 'reborn', order. For a literature that's centred or, alternatively, rooted in what's less than *being*, one must turn to the novelist, the dramatist, and the poet, whose chief literary preserves are – or should be – *taking*, *giving*, and *doing*, in that order. For while fiction is primarily a discipline of the ego, drama is its spiritual counterpart, and poetry, rather more noumenal than phenomenal, is what lies at the furthest

remove from philosophy as the discipline, *par excellence*, of the will.

03. Thus as we've correlated *being* with soul, soul being the essence of *beingfulness*, so we can correlate *taking* with ego, ego being the quality of taking; *giving* with spirit, spirit being the quantity of *giving*; and *doing* with will, *doing* being the appearance of will. If drama and fiction are respectively feminine and masculine, corresponding to water and vegetation (earth), then poetry and philosophy are their diabolic and divine counterparts, the former with a correspondence to fire and the latter having a no-less noumenal correspondence to air.
04. Of course, just as there is *being* in every element, from fire and water to vegetation and air, so *doing*, *giving*, and *taking* are likewise to be found everywhere, though not to the same extent or on identical terms! Just as *being* is only in its representative manifestation in air, so, conversely, *doing* is only such in relation to fire, while the phenomenal conditions of *giving* and *taking* will have their respective representative manifestations in water and vegetation. Thus no less than the soul *per se* will only be found in the metaphysical context of air, so the will *per se*, its *doing*-oriented antithesis, is only to be found in the metachemical context of fire; the spirit *per se* in the chemical context of water; and the ego *per se* in the physical context of vegetation.
05. Thus, in gender terms, the will and spirit are primarily female attributes, whereas the ego and soul are primarily male – certainly when of a representative nature. It's this insight which enables us to distinguish the objective elements (rooted in a vacuum and tending towards direct [straight line] divergence and/or convergence) of fire and water from the subjective elements (centred in a plenum and tending towards indirect [curved line] divergence and/or convergence) of vegetation and air – the former pair female and the latter pair male. Metachemistry and chemistry stand on one side of the gender fence, pretty much like poetry and drama, no less than physics and metaphysics on its other side, the side wherein prose fiction and philosophy are the principal literary concerns. Thus must *doing* and *giving*, the will and spirit, be set aside, in elemental terms, from *taking* and *being*, the ego and soul.

## *The Morality of Giving*

01. Just as *being* was characterized as hellish, purgatorial, earthly, or heavenly, depending on the kind of *being*, so *giving* can likewise be characterized in such terms; for it's the omega rather than alpha of the Self or, more correctly, Not Self, as that which emanates in selfless fashion from a wilful, or will-based, precondition. Such selflessness is of course commensurate with spirit, and therefore it could be said that spirit shares in common with soul a tendency to be either hellish, purgatorial, earthly, or heavenly, if not strictly in terms of love, pride, pleasure, and joy (at any rate where its positive manifestations are concerned), then certainly in terms of brightness, dimness, heaviness, and lightness.
02. Far from having a metaphysical *per se*, however, *giving* has a chemical one, largely on account of its association with spirit, spirit being most quantitative in water and least quantitative in vegetation, while in between are the noumenal quantities of fiery spirit and airy spirit, the former more (relative to most) quantitative, and the latter less (relative to least) quantitative. Thus we may speak of moral *giving* as ranging positively through the elements, from a first-rate manifestation in water to a fourth-rate manifestation in vegetation via second- and third-rate manifestations in fire and air respectively, as though from the spirituality of dimness, necessarily feminine, to the spirituality of heaviness, its masculine antithesis, via the spiritualities of brightness and lightness, corresponding to diabolic and divine alternatives.
03. As with *being*, however, there's also a negative, or immoral, quadruplicity of *giving* to be reckoned with, and such a quadruplicity is no less inorganic, or inorganically-conditioned, than its positive counterpart was organically-conditioned, being, by contrast, the product of primal modes of the will. But even negative dimness, so to speak, is still, in its watery correlation, the representative manifestation of *giving*, and hence spirit, whose quantitative status is most as distinct from more (relative to most), less (relative to least), or least quantitative. Thus dimness remains the representative manifestation of spirit even when it's negatively conditioned, and such dimness is

commensurate with a spiritual antipurgatory, the sort of negative, or primal, purgatory that stands to the purgatorial *per se* of spirit as *antigiving* to *giving*.

04. Thus no less than *being* has a soulfully heavenly *per se*, whether it happens to be positive or negative, so *giving* has a spiritually purgatorial *per se*, the sort of purgatory which owes less to essence than to quantity, and which, certainly on the female side of the gender divide, is manifestly objective, issuing in watery and/or fiery fashion from a chemical and/or metachemical order of the will. In this respect, it's a primary as opposed to secondary order of purgatory; for purgatory is primarily a condition of the spirit.
05. Before I proceed to briefly describe *taking* and *doing*, I should add that the primal modes of spirit are frankly less describable in terms of negative dimness, brightness, lightness, or heaviness ... than in terms of coldness, hotness, thinness, and thickness, which could be regarded as the spiritual counterparts to the negative soulful states of humiliation, hatred, woe, and pain. For it seems to me logically self-evident that the spiritual counterparts to the positive soulful states of pride, love, joy, and pleasure are indeed dimness, brightness, lightness, and heaviness. Hence the primal *giving* of coldness, hotness, thinness, and thickness, as distinct from the supreme *giving* of dimness, brightness, lightness, and heaviness.

### *The Morality of Taking*

01. Unlike *giving* but like *being*, *taking* is of the Self, albeit of the Self conceived egocentrically, and is therefore closely associated with mind, which stands to soul as form to content(ment). *Taking*, as we've seen, is a qualitative condition, and the *taking* of morality, moral *taking*, is most qualitatively aligned with vegetation, the qualitative element *par excellence*, and least qualitatively aligned, by contrast, with water, its quantitative antithesis. The elements of air and fire provide us, however, with second- and third-rate manifestations of *taking*, and hence of egocentric mind, relative to positions intermediate between the qualitative extremes.

02. Thus one can morally *take* in positive relation to either vegetation, in what's called knowledge; to air, in what's called truth; to fire, in what's called beauty; or to water, in what's called strength, as from first- to fourth-rate orders of *taking*. If *giving* has a chemical *per se* in keeping with its quantitative nature, then the representative manifestation of *taking*, by contrast, is physical, with the egocentric knowledge of vegetation. Receding from which is the egocentric truth of airiness, the egocentric beauty of fieriness, and the egocentric strength of wateriness, corresponding to metaphysical, metachemical, and chemical 'bovaryizations' of *taking*.
03. All such rates of moral *taking* naturally presuppose an organic precondition, such that logically adheres to supremacy, and further correspond, in their different elements, to masculine, divine, diabolic, and feminine standings. For *taking* is the alpha as opposed to omega of the Self, and is therefore less of the earth, Heaven, Hell, or purgatory ... than of man, God, the Devil, and woman. Knowledge leads to pleasure no less than truth to joy, or beauty to love, or strength to pride. Before there can be a soul, or emotional response, there must firstly be a mind, an egocentric starting-point – form duly leading (though not directly) to contentment.
04. The same of course applies to negative *taking*, the immoral *taking* of that which, by and large, is inorganically conditioned by primal factors to *take* in relation to negative vegetation, air, fire, and water, wherein one is conscious not of knowledge but ignorance, not of truth but falsity (illusion), not of beauty but ugliness, and not of strength but weakness. It's in such immoral *taking* that the antiman, the Antigod, the Antidevil, and the antiwoman are revealed, as negative modes of physics, metaphysics, metachemistry, and chemistry stake their respective claims to first-, second-, third-, and fourth-rate orders of ...

END OF PREVIEW