

BOOK OF BELIEFS - 'The Omegala'

A volume of aphoristic philosophy by
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Book of Beliefs published 2008 by Centretruths Digital Media
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PREFACE

This 1996 project, the title of which owes something to Henry Miller's *Book of Friends* in its informal structure and the subtitle of which is an oblique tribute to anything omega-orientated, is more informally cyclic than *Eternal Life* (1995), its immediate predecessor in my aphoristic canon, but nonetheless remains one of the most comprehensively exacting and demanding of all my works, and also, in the long run, one of the most thematically rewarding.

John O'Loughlin, London 1996 (Revised 2008)

CYCLE ONE

1. There are four wisdoms - the wisdom of the heart, the womb, the brain, and the lungs. Of these four wisdoms, or commitments to sensibility (inner sense), the wisdom of the lungs is the wisest.
2. Conversely, there are four follies - the folly of the eyes, the tongue, the phallus (flesh), and the ears. Of these four follies, or commitments to sensuality (outer sense), the folly of the eyes is the most foolish.
3. Not everyone can be wise or foolish after a given fashion. For certain types of wisdom and folly, being objective, are feminine, whereas other types of wisdom and folly, being subjective, are masculine.
4. Both the wisdom of the heart and of the womb are objective - the former noumenally and the latter phenomenally. Conversely, both the wisdom of the brain and of the lungs are subjective - the former phenomenally and the latter noumenally.
5. Both the folly of the eyes and of the tongue are objective - the former noumenally and the latter phenomenally. Conversely, both the folly of the phallus and of the ears are subjective - the former phenomenally and the latter noumenally.
6. The lungs correspond, like the eyes, to Space, whereas the heart corresponds, like the ears, to Time.
7. The brain corresponds, like the tongue, to Volume, whereas the womb corresponds, like the phallus, to Mass.
8. The Space of sensuality is spatial, whereas the Space of sensibility is spaced.
9. The Time of sensuality is sequential, whereas the Time of sensibility is repetitive.
10. The Volume of sensuality is volumetric, whereas the Volume of sensibility is voluminous.
11. The Mass of sensuality is massive, whereas the Mass of sensibility

is.massed.

CYCLE TWO

1. To contrast the phenomenal planes of Volume and Mass with the noumenal planes of Space and Time - the former planes natural (in an all-encompassing sense) and the latter ones supernatural.
2. Thus there are two natural planes no less than two supernatural ones... in both sensuality and sensibility.
3. The natural planes are divisible between the physicality of Mass and the metaphysicality of Volume, while the supernatural planes are divisible between the chemistry of Time and what might be called the metachemistry of Space.
4. Nature is thus divisible between physical and metaphysical, Mass and Volume, whereas supernature is divisible between chemical and metachemical, Time and Space.
5. To contrast the physical nature of Mass with the metaphysical nature of Volume, further contrasting the chemical supernature of Time with the metachemical supernature of Space.
6. Physical nature can be negative or positive, massive or massed, being realist in the former context but humanist in the latter one.
7. Metaphysical nature can be negative or positive, volumetric or voluminous, being materialist in the former context but nonconformist in the latter one.
8. Chemical supernature can be negative or positive, sequential or repetitive, being naturalist (in a more specific sense) in the former context but fundamentalist in the latter one.
9. Metachemical supernature can be negative or positive, spatial or spaced, being idealist in the former context but transcendentalist in the latter one.
10. Physical nature is subjectively phenomenal in its negative mode and objectively phenomenal in its positive mode, whereas

metaphysical nature is objectively phenomenal in its negative mode and subjectively phenomenal in its positive mode.

11. Chemical supernature is subjectively noumenal in its negative mode and objectively noumenal in its positive mode, whereas metachemical supernature is objectively noumenal in its negative mode and subjectively noumenal in its positive mode.
12. That which is negative is false, contrasting with the genuineness of whatever is positive. The 'false' is everywhere evil and the 'genuine' alone good.
13. Evil is that which, being false, is apparent, extrinsic, divergent, sensual, etc., whereas good is that which, being genuine, is essential, intrinsic, convergent, sensible, etc.
14. Thus nature is both good and evil in physical and metaphysical modes, supernature both good and evil in chemical and metachemical modes.
15. Physical nature is evil in realism and good in humanism - the former affiliated to massive Mass and the latter to massed Mass.
16. Metaphysical nature is evil in materialism and good in nonconformism - the former affiliated to volumetric Volume and the latter to voluminous Volume.
17. Chemical supernature is evil in naturalism and good in fundamentalism - the former affiliated to sequential Time and the latter to repetitive Time.
18. Metachemical supernature is evil in idealism and good in transcendentalism - the former affiliated to spatial Space and the latter to spaced Space.
19. The negativity of evil nature/supernature diverges from a vacuum, whereas the positivity of good nature/supernature converges upon a plenum.

CYCLE THREE

1. To contrast the false metachemistry of idealist supernature with the

genuine metachemistry of transcendentalist supernature, as one would contrast light with air, or illusion with truth.

2. To contrast the false chemistry of naturalist supernature with the genuine chemistry of fundamentalist supernature, as one would contrast fire with blood, or weakness with strength.
3. To contrast the false metaphysics of materialist nature with the genuine metaphysics of nonconformist nature, as one would contrast water with thought, or ignorance with knowledge.
4. To contrast the false physics of realist nature with the genuine physics of humanist nature, as one would contrast earth with offspring, or ugliness with beauty.
5. Just as I have distinguished between the physical and the metaphysical with regard to nature, so we may distinguish between the phenomenal and, for want of a better term, the metaphenomenal on a like basis, conceiving of the phenomenal as equivalent to the physical and of the metaphenomenal as equivalent to the metaphysical.
6. Similarly, just as I have distinguished between the chemical and the metachemical with regard to supernature, so we may distinguish between the noumenal and, for want of a better term, the metanoumenal on a like basis, conceiving of the noumenal as equivalent to the chemical and of the metanoumenal as equivalent to the metachemical.