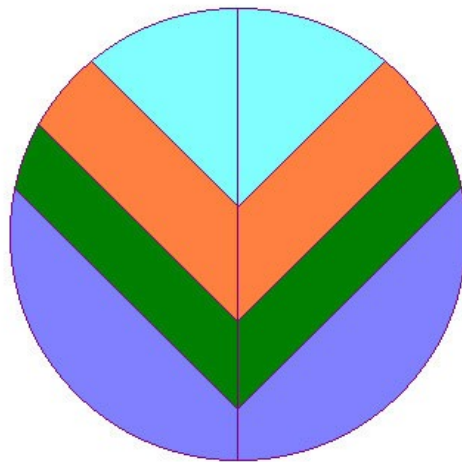


**VERITAS
PHILOSOPHICUS**
Or
Philosophical Verity

A volume of aphoristic philosophy by
JOHN O'LOUGHLIN



J. O'L - July '89

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PREFACE

This volume of aphoristic philosophy derives its Latin-sounding title from the use of 'V' structures in a majority of the diagrams which characterize it and which enabled me to approach Truth from a more systematic and comprehensive standpoint, building on the 'T' structures common to both the *Critique of Post-Dialectical Idealism* (1989-91) and *Philosophical Truth* (1991), until I had amassed a considerable number of diagrammatic quadruplicities of the sort deriving from their 'elemental' or element-conditioned theories. Of real significance here is the modification of perspective which develops from the use of two different types of diagrammatic structure, and it is characteristic of my methodology that the earlier perspective is either corrected or refuted, as we move into a more logically advanced structural mode.

John O'Loughlin, London 1992 (Revised 2008)

VERITAS PHILISOPHICUS

1. To distinguish not only between video tapes as democratically right wing and audio tapes as democratically left wing, but also between singles as autocratically right wing and compact discs as theocratically left wing, with L(ong)P(layer)s democratically centrist, which is to say, corresponding to a liberal middle ground in between conservative (video) and radical (audio) alternatives. Hence while singles are extreme right-wing and compact discs extreme left-wing, albums are centrist, reflecting an inner darkness (phenomenal selfishness) on external (stylus) terms. Singles correspond to television (indeed, are regularly advertised on TV pop shows), whereas compact discs correspond to computers, since germane to an inner, as opposed to an outer, light. Albums, in their centrist liberalism, correspond to record-players and, by implication, midis, whereas video tapes naturally correspond to video-recorders and audio tapes to audio-recorders, the former more often associated with television and the latter with radio.
2. From computer games and trips to meditation, a progression of the inner light from machines to pure spirit via pharmaceuticals ... as it passes from the external realm of computers to the internal realm of meditation via a contemplative middle-ground corresponding, in some small sense, to the Son ... of the 'trinity' of (Holy-Ghost) divine options.
3. Traditionally, the only thing that really distinguishes democratic socialism from totalitarian socialism is its willingness to compromise with bourgeois parties within the broad framework of a bourgeois/proletarian civilization, capitalist on the one hand and socialist on the other. Yet, gradually, bourgeois/proletarian civilization is being replaced by a sort of proletarian absolutism, in which the formerly bourgeois parties ... of the Liberals and the Conservatives ... have transformed themselves into quasi-proletarian parties (still operating, however, under capitalism) which have effectively superseded Labour (at any rate, in its traditional guise) in much the same way that centrists and radicals in Russia have superseded the Soviet Communist Party. Now it is Labour which, less hard-line state socialist than formerly, is a largely social democratic party to the right, in the topsy-turvy

world of British politics, of both the Liberal Democrats (formerly Liberals) and the so-called Conservatives (effectively radicals). Now the other two parties, and the Conservatives in particular, are all for expanding the domain of private responsibility in economic matters; though the Liberal Democrats favour an even-handed approach to government, suggestive of a cross between state socialism and private capitalism. However, it was the so-called Conservatives who, with wider share ownership, placed the most burden, economically speaking, upon the British electorate, and who, paradoxically, tended to remain in the vanguard of late-twentieth-century British politics. Not for me to encourage further burdening of the People in this or indeed any other way! But I do know that unless the People *are* burdened with private responsibility in these matters, they can never be saved from them in the name of religious sovereignty thereafter, saved from 'sins of the world' in the interests of spiritual self-realization in the 'Kingdom of Heaven' of a full-blown Social Transcendentalist Centre. Unfortunately, state socialism does not save the People from 'worldly sins'. It simply takes the burden of such sins upon itself and thus functions as an autocratic impediment to private responsibility in regard to them. A people under state socialism are not in a position to fob off 'sins of the world' upon the Second Coming. Rather, they are as children before an all-powerful father who, together with the bureaucratic mother, rules the national family in their name, but with intent to keeping as much power, or economic might, in his hands as possible. Such state power is Antichristic, and until it is replaced by people power there can be no democratic progression towards salvation in and through the Holy Ghost. Not that the British people could be regarded as candidates for spiritual salvation! For as long as they remain subjects of a reigning monarch, the effective Antichrist of an alpha-stemming state, they cannot be regarded as a 'God's people' but, on the contrary, more as a 'Devil's people'. Only the Irish people, with their papal allegiance within the proletarian framework of a soft-line republic, are recognizable to the Second Coming as a 'God's people', and it is to them that the option of religious sovereignty will be put when Social Transcendentalism is in a position to 'set up shop', as it were, and do ideological business in the interests of spiritual salvation. For the papacy is no less a symbol of Christ than the monarchy a symbol of the Antichrist, and it is to those who are of the Church rather than of the State that the Second Coming must appeal when the time comes for him to establish his 'Kingdom of Heaven' on earth. The

Irish are manifestly a people of the Church, and accordingly they must figure prominently in the list of peoples for whom 'salvation from the world', i.e. the State and its burdens thereof, is a moral entitlement. As for the British, they will have much to do before any such moral entitlement, born of an omega orientation, could be inferred - the abolition of the monarchy and the disestablishment of the Church of England not the least of requirements from a messianic standpoint.

4. Sense in which musical instruments are divisible not only with regard to elemental spectra, i.e. earth, water, fire, and air, but into immoral, amoral, and moral distinctions within any given elemental spectrum, be it of the body, the intellect, the soul, or the spirit. Hence where the bottom spectrum of what we may call earth/body instruments is concerned, immoral/amoral/moral distinctions between banjos, guitars, and violins, with reactive implications on the Left, attractive implications on the Right, and both reactive (strumming) and attractive (finger-picking) implications in the Centre. Likewise, where the spectrum of water/intellect instruments is concerned, immoral/amoral/moral distinctions between vibes, pianos, and organs, with reactive implications on the Left, attractive implications on the Right, and both reactive (staccato) and attractive (legato) implications in the Centre. Similarly, where the spectrum of fire/soul instruments is concerned, immoral/amoral/moral distinctions between gongs, drums, and hand percussion, with reactive implications on the Left, attractive implications on the Right, and reactive/attractive implications, as between symbols and drums, sticks and brushes, in the Centre. Finally, where the top spectrum of air/spirit instruments is concerned, immoral/amoral/moral distinctions between flutes, trumpets, and saxophones, with reactive implications on the Left, attractive implications on the Right, and reactive/attractive implications in the Centre ... as befitting a compromise between centrifugal and centripetal extremes, the mouthpiece of the trumpet (as of the trombone and French horn) being somehow amoral in relation to the mouthpiece of the flute on the one hand and of the saxophone on the other. The technique of blowing into a trumpet is less reactive (and centrifugal) than with a flute, but less attractive (and centripetal) than with a saxophone. Hence, to make a table of these divisions, we shall find:-

	IMMORAL	AMORAL	MORAL
Wind:	flutes	trumpets	saxophones
Percussion:	gongs	drums	hand drums
Keyboards:	vibes	pianos	organs
Strings:	banjos	guitars	violins

with other instruments roughly categorizable as falling into one or other of the three ethical categories on whichever elemental spectrum - like, for example, harmonicas in relation to flutes, trombones in relation to trumpets, and clarinets in relation to saxophones. The playing approach to the harmonica is somewhat reactive and centrifugal, in contrast to the playing approach to the clarinet which, like the saxophone, is an instrument around which the player wraps his lips in an attractive centripetal technique of wind production. By and large, the immoral instruments correspond to proton autocracy, the amoral instruments to neutron democracy, and the moral instruments to electron theocracy. The proton alpha is naturalistic, the electron omega supernaturalistic, and the neutron middle ground materialistic on the Left and supermaterialistic (or electronic) on the Right, as when we distinguish, for instance, between acoustic pianos (both grand and upright) on the Left/Centre and electric pianos on the Right, the latter a bound-electron equivalence in relation to the neutron equivalence of acoustic pianos, both negative (grand) and positive (upright), which correspond to conservative and liberal positions vis-à-vis a radical alternative. Hence in regard, for example, to modern baby grands and upright pianos, the electric piano corresponds to a right-wing equivalence bound, in democratic relativity, to both left-wing (grand) and centrist (upright) acoustic pianos of a more state-oriented naturalistic essence. Freedom from such a democratic binding for the electric piano can only entail synthesizer absolutism in free-electron theocracy.

5. In regard to autocracy, which absolutely upholds the State, democracy is comparatively anarchic. In fact, anarchism is the essence of democracy, a middle ground between State and Church, Antichrist and Christ, in which the People wrest power (politically, economically, and judicially) from the State and effectively rule themselves until such time as, overburdened by 'sins of the world', they desire salvation from their power in terms of a religious sovereignty such that can only be offered them by the Second Coming, or messianic equivalence thereof, when he considers the moment ripe. Hence democratic anarchy is a

precondition of the 'Kingdom of Heaven' and thus of a full-blown theocracy in which the People are free to realize their spiritual selves in the most complete religion of which it is possible to conceive. Autocracy is the Father, democracy the Son, and theocracy the Holy Ghost of this distinction between all-powerful State, democratic anarchy, and ultimate Church, the 'church' of a truly saved people.

6. There is a sense in which the 'Three in One' is also the 'One in Three' - say, a given song available not only on LP but on video and audio tapes as well, and that both the Father and the Holy Ghost are also divisible into a 'Three in One', as when we distinguish between, say, computer games as the 'father' of the Holy Ghost, LSD trips as the 'son' of the Holy Ghost, and meditation as the 'spirit' of the Holy Ghost, or the Holy Ghost *per se*. Hence even the Holy Ghost has a sort of alpha, middle ground, and omega within itself. As, of course, does the Father, with, say, black-and-white cinema corresponding to the 'father' of the Father (Jehovah), colour cinema corresponding to the 'son' of the Father, and television films to the 'spirit' of the Father, this latter a sort of omega within the overall alpha context of films, in contrast to computer games as a sort of alpha within the overall omega context of trips. Similarly, within the 'Christic' middle ground, a distinction has arisen between video and audio tapes either side of LPs, the former respectively corresponding to the 'father' and 'spirit' of the Son, and the latter alone to the Son *per se*, as germane to a strictly Christic middle-ground. Even the radio, a Mother equivalence, is divisible into a 'Three in One', as between records, radio, and audio tapes, records corresponding, in this context, to the 'son' of the Mother, audio tapes to the 'spirit' of the Mother, and radio itself to the Mother *per se*, on account of its strictly middle-ground standing in between records and tapes, the 'son' and 'spirit', the Mother not having a 'father' or, what amounts to the same, a 'husband'.
7. To distinguish between reactive and attractive one-on-one games, as regarding, for instance, badminton and darts on the top, or air, spectrum; boxing and wrestling on the next, or fire, spectrum; table tennis and snooker on the second-from-bottom, or water, spectrum; and tennis and bowls on the bottom, or earth, spectrum. Badminton is played with rackets and involves the opposing players hitting a shuttlecock (a small cork ball fitted with stabilizing feathers) backwards and forwards across a net, and is

therefore a reactive one-on-one sport. Darts, by contrast, is attractive on account of the fact that the opposing players simply throw their darts at a dartboard in a relatively graceful manner. Hence whereas badminton is negative and firmly competitive, darts is positive and comparatively cooperative, a sort of morally good air game as opposed, like badminton, to a morally bad air game, and therefore the ultimate one-on-one air game and, by implication, attractive type of game, since of the divine (as opposed to diabolic, purgatorial, or worldly) spectrum. If the reactive game has a particle bias, then the attractive game has a wavelike one, is biased towards the electron, as opposed to the proton, and consequently of a comparatively theocratic as opposed to autocratic status. Yet games of this nature, as indeed sport in general, are less autocratic or theocratic than democratic, with left- and right-wing implications ... as well, no doubt, as having a centrist equivalence in between the reactive and attractive alternatives. Sport is neither war (autocratic) nor peace (theocratic) but a sort of playful war (reactive games) or warlike peace (attractive games), as germane, so I contend, to democratic relativity. Hence even boxers are behaving relatively democratically when they attempt to knock each other senseless during the course of a boxing context, the nearest they come to an autocratic bias probably being during punchbag practice in the course of routine training.