

THE TRIUMPH OF BEING

John O'Loughlin



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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 had 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 that way of thinking.

John O'Loughlin, London 1999 (Revised 2022)

The Morality of Being

01. Am I being moral? Or, rather, what is moral *being*? Is it love or pride or pleasure or joy? – Yes, it is each of these qualities or, rather, essences, because they are states of positive *being*, and morality is always positive, never negative!
02. Hence I am being moral when my *being* is *positive*, whether the *being* in question 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 with air.
03. Thus although I am being moral in all four elemental contexts provided the nature of my *being* is positive, I am not being equally moral in them; for there is 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 that which is purgatorial, and the latter to whatever is earthly, and hence closer to vegetation than to 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 that which is most negative, humiliation corresponding to that which is more (relative to most) negative, pain corresponding to that which is less (relative to least) negative, and woe corresponding, in its noumenal

subjectivity, to that which is least negative, the negativity of a sort of Anti-Heaven, or negative Heaven, which is no less metaphysical, in its peculiar way, than the joy of Heaven. But, of course, being negative it is immoral, even if of a first-rate order of immoral *being*.

08. Thus metaphysical *being* is first-rate *being*, whether it is positive or negative; for *being* corresponds to the essence of things, and air, the metaphysical element, is the most essential, *being* neither apparent (like fire), quantitative (like water), nor qualitative (like vegetation). *Being* is essence, and the essence of *being* is soul, which, as we have 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 is 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 is 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, Anti-Heaven. 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 whatever element, than the inorganic is immoral, the primal backdrop or source from which everything organic, and hence moral, supremely springs.

10. There is 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 is for this reason that