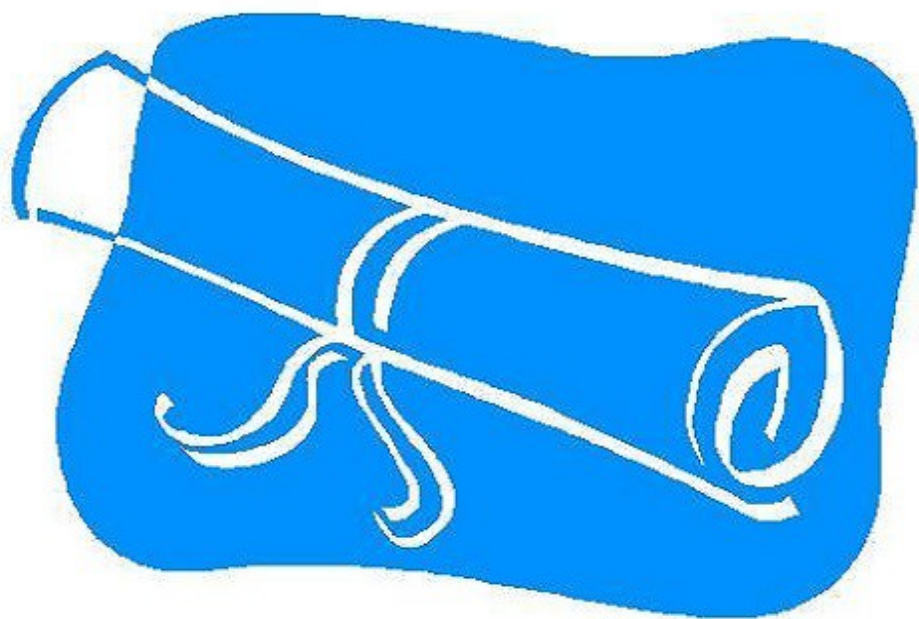


**THE
FREE TESTAMENT**
Of
A Bound Genius

JOHN O'LOUGHLIN



THE FREE TESTAMENT

Of A Bound Genius

By

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CDM Philosophy

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PREFACE

Beginning with doubts about a certain number too often used in religious connections, this title progresses through a development of my own religious theories and numbers towards a conclusion which, whilst not entirely removed from the magical number cited at the beginning, endorses a rather larger figure when once the numbers attaching to my divisions and subdivisions of each axis – descending and ascending, female and male – have been multiplied by four in relation to what has been regarded as the principal stages of both death and life as applying, in my previous books, to Element-conditioned environmental norms, from the cosmos and nature to mankind and cyborgkind, the latter of which is already here, if rather more so on sensual than on sensible terms at present.

Nevertheless this title is about a lot more than numbers, however significant or insignificant one chooses to regard them, being an extension of and refinement upon my recent axial theorizing which, frankly, leaves little or nothing to be desired – at least not in terms of the way and extent to which everything conclusively adds-up in what seems like a definitive comprehensiveness that takes my philosophy-cum-theosophy to an all-time peak, and establishes, if not proves once and for all, my pre-eminence as arguably the foremost metaphysical thinker not only of this age but of virtually any age, a self-taught thinker whose corporeal existence remains bound to his

time even as his largely ethereal thoughts range freely
over the entire compass of devolutionary and
evolutionary actuality or possibility, from the alpha-most
point of Devil the Mother/Hell the Clear Spirit in the
crime of metachemical free soma to the omega-most
point of God the Father/Heaven the Holy Soul in the
grace of metaphysical free psyche.

John O'Loughlin, London 2003 (Revised 2022)

001 – 025

001. People constantly refer, in books, to the number twelve, as though it has a special incontestable significance associated with the divine plan or a universal harmony and scheme of things that can only be mirrored on earth if twelve apostles, or twelve months, or twelve zodiacal signs, or twelve knights, or twelve tribes, or twelve disciples, or twelve pillars or whatever are acknowledged and acted upon. But, despite its incontestable appeal to tradition, I have to confess to having conceived of sixteen divisions or aspects or components of a greater totality which, in my work, has been divided into four groups of four with two such groups to each axis in a dichotomy or antithesis between state-hegemonic criteria and church-hegemonic criteria, with subordinate orders of church and state as the complements to each of the hegemonic positions.
002. The reader may recall that I went about this in the following way. Firstly I acknowledged a descent from materialism and fundamentalism in metachemical sensuality to anti-realism and anti-nonconformism in chemical sensibility (anti-chemistry), as from crime and evil to punishment and goodness, and from anti-idealism and anti-transcendentalism in metaphysical sensuality (anti-metaphysics) to naturalism and humanism in

physical sensibility, as from pseudo-folly and pseudo-sin to pseudo-wisdom and pseudo-grace.

003. Such a descent, amounting to a distinction between hegemonic somatic opposites and subordinate psychic opposites which pitted the metachemical and/or anti-metaphysical Few against the anti-chemical and/or physical Many, was described as equivalent, were it to transpire, to damnation from the high ideal of somatic freedom to the low ordeal of somatic binding, and was considered overwhelmingly state hegemonic by dint of its being characterized by a female domination of society in which objective criteria, stemming from a vacuum, took precedence over anything subjective, and the male was accordingly outflanked and rendered subordinate, whether directly, as in anti-metaphysics under metachemistry, or indirectly, via the influence of metachemistry on the anti-chemical subversion of physics from 'below' in the overall interests not only, more immediately, of punishment and goodness but, from a hegemonic standpoint, of crime and evil.
004. So much for the descending axis of state-hegemonic and church-subordinate criteria, in which soma takes precedence over psyche and freedom and unfreedom are accordingly interpreted, from a female standpoint, in somatic terms, as primarily germane to crime and

punishment, or materialism and anti-realism, with the fundamentalist and anti-nonconformist corollaries to these of evil and goodness, the bound psyche and free psyche accompanying the free soma and bound soma of the female hegemonic and subversive positions being of comparatively lesser importance in the overall relationship between soma and psyche whether in terms of the controlling gender, as here, or with respect to the subordinate and subverted gender, whose emphasis on soma at the expense of psyche results in pseudo-folly and pseudo-wisdom, anti-idealism and naturalism, taking paradoxical precedence over pseudo-sin and pseudo-grace, anti-transcendentalism and humanism, with respect, by and large, to church-subordinate criteria.

005. When we turn, by contrast, to the church-hegemonic and state-subordinate axis of the rising diagonal, it will be recalled that I acknowledged an ascent from anti-humanism and anti-naturalism in physical sensuality (anti-physics) to transcendentalism and idealism in metaphysical sensibility, as from sin and folly to grace and wisdom, and from nonconformism and realism in chemical sensuality to anti-fundamentalism and anti-materialism in metachemical sensibility (anti-metachemistry), as from pseudo-evil and pseudo-crime to pseudo-goodness and pseudo-punishment.

006. Such an ascent, amounting to a distinction between

hegemonic psychic opposites and subordinate somatic opposites which contrasts the anti-physical and/or chemical Many with the metaphysical and/or anti-metachemical Few, was described as equivalent, were it to transpire, to salvation from the low ordeal of psychic binding to the high ideal of psychic freedom, and was considered overwhelmingly church hegemonic by dint of its being characterized by a male domination of society in which subjective criteria, stemming from a plenum, took precedence over anything objective, and the female was accordingly outflanked or, more correctly, inlanked, and rendered subordinate, whether directly, as in anti-metachemistry under metaphysics, or indirectly, via the influence of metaphysics on the anti-physical subversion of chemistry from 'below' in the overall interests not simply of sin and folly but, more importantly, of grace and wisdom.

007. So much for the ascending axis of church-hegemonic and state-subordinate criteria, in which psyche takes precedence over soma and unfreedom and freedom are accordingly interpreted, from a male standpoint, in psychic terms, as primarily germane to sin and grace, anti-humanism and transcendentalism, with the anti-naturalist and idealist corollaries to these of folly and wisdom, the free somatic and bound somatic factors accompanying the bound psyche and free psyche of the male subversive and hegemonic positions,

being of comparatively lesser importance in the overall relationship between psyche and soma whether in terms of the controlling gender, as here, or with respect to the subverted and subordinate gender, whose emphasis on psyche at the expense of soma results in pseudo-evil and pseudo-goodness, nonconformism and anti-fundamentalism, taking paradoxical precedence over pseudo-crime and pseudo-punishment, realism and anti-materialism, with respect, by and large, to state-subordinate criteria.

008. Therefore, taking each axial quadruplicity separately, starting with metachemistry and anti-metaphysics, one may contrast materialism/fundamentalism and anti-idealism/anti-transcendentalism with anti-realism/anti-nonconformism and naturalism/humanism in respect of anti-chemistry and physics, while simultaneously contrasting, in anti-physics and chemistry, anti-humanism/anti-naturalism and nonconformism/realism with transcendentalism/idealism and anti-fundamentalism/anti-materialism in respect of metaphysics and anti-metachemistry.
009. Not twelve but sixteen components overall – eight to each axis, four to each overall pole or antithetical position, two of which will be male (whether hegemonic or subordinate) and two female (whether subordinate or hegemonic).

010. Hence we may contrast the materialism/fundamentalism of state-hegemonic metachemistry with the anti-idealism/anti-transcendentalism of church-subordinate anti-metaphysics, and both of these with the anti-realism/anti-nonconformism of state-hegemonic anti-chemistry and the naturalism/humanism of church-subordinate physics in regard to the descending axis primarily from crime and evil to punishment and goodness, and secondarily from pseudo-folly and pseudo-sin to pseudo-wisdom and pseudo-grace.
011. Contrariwise, we may contrast the anti-humanism/anti-naturalism of church-hegemonic anti-physics with the nonconformism/realism of state-subordinate chemistry, and both of these with the transcendentalism/idealism of church-hegemonic metaphysics and the anti-fundamentalism/anti-materialism of state-subordinate anti-metachemistry in regard to the ascending axis primarily from sin and folly to grace and wisdom and secondarily from pseudo-evil and pseudo-crime to pseudo-goodness and pseudo-punishment.
012. In similar terms, taking the high components of the descending axis first, one may contrast the ugliness and hate of materialism, which is evil, with the ugly approach to illusion and the hateful approach to

woe of fundamentalism, which is criminal, and both of these, more immediately, with the illusion and woe of anti-transcendentalism, which is pseudo-sinful, and the illusory approach to ugliness and woeful approach to hate of anti-idealism, which is pseudo-foolish.

013. Likewise, in relation to the low components of the descending axis, one may contrast the strength and pride of anti-realism, which is good, with the strong approach to knowledge and proud approach to pleasure of anti-nonconformism, which is punishing, and both of these, more immediately, with the knowledge and pleasure of humanism, which is pseudo-graceful, and the knowledgeable approach to strength and pleasurable approach to pride of naturalism, which is pseudo-wise.
014. In contrary vein, taking the low components of the ascending axis first, one may contrast the ignorance and pain of anti-humanism, which is sinful, with the ignorant approach to weakness and painful approach to humiliation of anti-naturalism, which is foolish, and both of these, more immediately, with the weakness and humiliation of realism, which is pseudo-evil, and the weak approach to ignorance and humiliated approach to pain of nonconformism, which is pseudo-criminal.
015. Similarly, in relation to the high components of the ascending axis, one may contrast the truth and joy

of transcendentalism, which is graceful, with the truthful approach to beauty and joyful approach to love of idealism, which is wise, and both of these, more immediately, with the beauty and love of anti-materialism, which is pseudo-good, and the beautiful approach to truth and loving approach to joy of anti-fundamentalism, which is pseudo-punishing.

016. Again, taking the high components of the descending axis first, one may contrast the ugliness of Devil the Mother and hate of Hell the Clear Spirit which, in materialism, are criminal with the ugly approach to illusion of the Daughter of the Devil and the hateful approach to woe of the Clear Soul of Hell which, in fundamentalism, are evil, and both of these, more immediately, with the illusion of Anti-God the Anti-Father and woe of Anti-Heaven the Unholy Soul which, in anti-transcendentalism, are pseudo-sinful and the illusory approach to ugliness of the Anti-Son of Anti-God and woeful approach to hatred of the Unholy Spirit of Anti-Heaven which, in anti-idealism, are pseudo-foolish.

017. Likewise, in relation to the low components of the descending axis, one may contrast the strength of Anti-Woman the Anti-Mother and pride of Anti-Purgatory the Unclear Spirit which, in anti-realism, are punishing with the strong approach to knowledge of the Anti-Daughter of Anti-Woman

and proud approach to pleasure of the Unclear Soul of Anti-Purgatory which, in anti-nonconformism, are good, and both of these, more immediately, with the knowledge of Man the Father and pleasure of Earth the Holy Soul which, in humanism, are pseudo-graceful and the knowledgeable approach to strength of the Son of Man and pleasurable approach to pride of the Holy Spirit of Earth which, in naturalism, are pseudo-wise.

018. In contrary vein, taking the low components of the ascending axis first, one may contrast the ignorance of Anti-Man the Anti-Father and pain of Anti-Earth the Unholy Soul which, in anti-humanism, are sinful, with the ignorant approach to weakness of the Anti-Son of Anti-Man and painful approach to humiliation of the Unholy Spirit of Anti-Earth which, in anti-naturalism, are foolish, and both of these, more immediately, with the weakness of Woman the Mother and humiliation of Purgatory the Clear Spirit which, in realism, are pseudo-criminal and the weak approach to ignorance of the Daughter of Woman and humiliated approach to pain of the Clear Soul of Purgatory which, in nonconformism, are pseudo-evil.

019. Finally, in relation to the high components of the ascending axis, one may contrast the truth of God the Father and joy of Heaven the Holy Soul which, in transcendentalism, are graceful with the truthful approach to beauty of the Son of God and joyful

approach to love of the Holy Spirit of Heaven which, in idealism, are wise, and both of these, more immediately, with the beauty of Anti-Devil the Anti-Mother and love of Anti-Hell the Unclear Spirit which, in anti-materialism, are pseudo-punishing and the beautiful approach to truth of the Anti-Daughter of the Anti-Devil and loving approach to joy of the Unclear Soul of Anti-Hell which, in anti-fundamentalism, are pseudo-good.

020. Broadly, when we distinguish the metachemical/anti-metaphysical positions in noumenal sensuality of the descending axis from the anti-chemical/physical positions in phenomenal sensibility there, we are distinguishing a context dominated by barbarity from a context characterized by civility, with pseudo-philistine and pseudo-cultural corollaries in respect of the subordinate and subverted gender.
021. Contrariwise, when we distinguish the anti-physical/chemical positions in phenomenal sensuality of the ascending axis from the metaphysical/anti-metachemical positions in noumenal sensibility there, we are distinguishing a