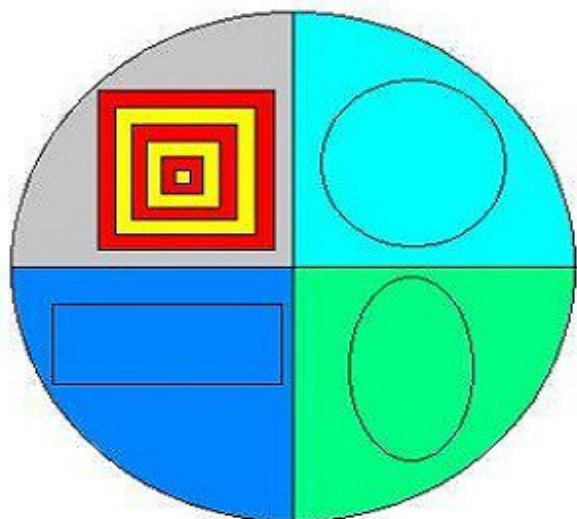


THE FREE TESTAMENT QUARTET

John O'Loughlin



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THE FREE TESTAMENT QUARTET

By

JOHN O'LOUGHLIN

Of Centretruths Digital Media

CDM Philosophy

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PREFACE

The four books of aphoristic philosophy that constitute *The Free Testament Quartet* date from 2003–4 and signify a further advance of my metaphysical philosophy beyond *The Radical Progress Quartet* (2003).

The first book, from which this quartet derives its name, was an attempt by me to establish a testament, both personal and universal, that would be truly free, not, like the Christian New Testament, under the domination of the more Judaic Old Testament within the Judeo-Christian tradition which, in Britain, is reflected in the King James Bible

This testament, although not strictly a testament in the Biblical sense (which testifies to Christ), testifies to what could be called the Superchristian nature of Social Theocracy which, deriving from Social Transcendentalism, as outlined in several previous titles, is conceived as the political face of an essentially religious doctrine and ideology concerned with the advancement of religious sovereignty and the bringing to pass, in society at large, of a context analogous to 'Kingdom Come', a term always interpreted in relation to such a sovereignty being, in a sense, paramount, if not exclusively representative of an ultimate societal arrangement that effectively transcends society as we know it, though not, of course, without mass consent premised upon what has been described as a majority

mandate for such a sovereignty in the event of its being able to come to pass democratically in certain countries with the right kind of religious tradition – one necessarily axially aligned, so to speak, with Social Theocracy, as described in the text.

Be that as it may, this 'testament' at least offers the prospect of a radically different and better future, one that, in the third and fourth books, follows from both revelatory ('revelatory' would be the standard adjective) and revolutionary concepts that, together with an eschatological 'judgement' in the fourth book, testify to the possibility of a new social order premised upon not greed and exploitation, but self-knowledge and, ultimately self-transcendence through religious sovereignty.

John O'Loughlin, 2012 (Revised 2022)

THE FREE TESTAMENT

(Of a Bound Genius)

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, inflanked, 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