

# THE STRUGGLE FOR ULTIMATE FREEDOM

John O'Loughlin



Social Theocratic emblem.08  
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# THE STRUGGLE FOR ULTIMATE FREEDOM

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CDM Philosophy

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## PREFACE

I ought, by now, to have learnt my lesson with regard to the sort of claim made on previous prefatory occasions about 'definitive texts' but, frankly, some further philosophical progress *has* been made, if in regard to a revaluation – evaluating and revaluating (not to be confused with the more conventional 're-evaluating') being germane to the inner cyclical structures of my work – of a quite long-standing evaluation concerning devolution, which only confirms that intellectual progress, as the French poet and art critic Baudelaire well-knew, happens by degrees and is a long and often tortuous process during the course of which new insights and logical configurations come to light which enable one to readdress an old contention or, in this case, bone of contention, to a more satisfactory resolution....

Which does not mean that progress towards some definitive position isn't possible or is simply a delusion, as some would have us believe; but it takes time and involves many rethinks and revaluations along the way such that only a very brave and honest type of person, more likely male and not overly concerned with commercial viability or professorial credibility, would be capable of undertaking, given all the complexities involved.

Nevertheless, further progress, or perhaps I should say redress, *has* emerged here, in this well-nigh definitive text, and it is to my cyclical credit that I have been able to recycle old material and thereby fashion something

new, not least in respect of a more developed concept of religious freedom which will require the ideological subordination and even democratic supersession of political freedoms, if globalization is ultimately to emerge in a more credibly universal guise – a contention which, although touched upon in my work before, here achieves something like a conclusive presentation.

John O'Loughlin, London 2003 (Revised 2022)

## *001 – 025*

001. To devolve objectively in metachemical free soma, the freedom of the metachemical not-self, from least to most via less (relative to least) and more (relative to most) devolved, as from the Cosmos to the Cyborg via Nature and Mankind.
002. To devolve objectively in chemical free soma, the freedom of the chemical not-self, from least to most via less (relative to least) and more (relative to most) devolved, as from Nature to Mankind via the Cosmos and the Cyborg.
003. Devolution is always in relation to free soma, and is therefore primarily a female reality and only secondarily – under female hegemonic pressure – male, so that it can be thought of as receding from least to most via less and more objectively devolved manifestations of either metachemistry or chemistry, noumenal or phenomenal objectivity.
004. To evolve subjectively in physical free psyche, the freedom of the physical self, from least to most via less (relative to least) and more (relative to most) evolved, as from Nature to Mankind via the Cyborg and the Cosmos.
005. To evolve subjectively in metaphysical free psyche, the freedom of the metaphysical self, from least to most via less (relative to least) and more (relative to most) evolved, as from the Cosmos to the Cyborg

via Mankind and Nature.

- 006. Evolution is always in relation to free psyche, and is therefore primarily a male reality and only secondarily – under male hegemonic pressure – female, so that it can be thought of as proceeding from least to most via less (relative to least) and more (relative to most) subjectively evolved manifestations of either physics or metaphysics, phenomenal or noumenal subjectivity.
- 007. Life does not devolve in metachemistry and chemistry or evolve in physics and metaphysics apiece, but in environmental stages, according to whether cosmic, natural, human, or cyborg criteria are paramount in any given Elemental context.
- 008. Thus whereas the least objectively devolved – and therefore *per se* – manifestation of metachemical sensuality is to be found in the Cosmos, the least objectively devolved – and therefore *per se* – manifestation of chemical sensuality is to be found in Nature – the former absolutely somatic and the latter relatively somatic, as between fire and water.
- 009. Thus whereas the most subjectively evolved – and therefore *per se* – manifestation of physical sensibility is to be found in Mankind, the most subjectively evolved – and therefore *per se* – manifestation of metaphysical sensibility is to be found in the Cyborg – the former relatively psychic and the latter absolutely psychic, as between vegetation and air.

010. When metachemical sensuality is least objectively devolved, as in the Cosmos, chemical sensuality is less (relative to least) objectively devolved, and when, conversely, chemical sensuality is least objectively devolved, as in Nature, metachemical sensuality is less (relative to least) objectively devolved.
011. When physical sensibility is most subjectively evolved, as in Mankind, metaphysical sensibility is more (relative to most) subjectively evolved, and when, conversely, metaphysical sensibility is most subjectively evolved, as in the Cyborg, physical sensibility is more (relative to most) subjectively evolved.
012. When metachemical sensuality is least objectively devolved, as in the Cosmos, metaphysical sensibility is least subjectively evolved, and, conversely, when metaphysical sensibility is most subjectively evolved, as in the Cyborg, metachemical sensuality is most objectively devolved.
013. When chemical sensuality is least objectively devolved, as in Nature, physical sensibility is least subjectively evolved, and, conversely, when physical sensibility is most subjectively evolved, as in Mankind, chemical sensuality is most objectively devolved.
014. From the least objectively devolved manifestation



of metachemical sensuality in the Cosmos to its most objectively devolved manifestation in the Cyborg via its less (relative to least) and more (relative to most) objectively devolved manifestations in Nature and Mankind.

- 015. From the least objectively devolved manifestation of chemical sensuality in Nature to its most objectively devolved manifestation in Mankind via its less (relative to least) and more (relative to most) objectively devolved manifestations in the Cosmos and the Cyborg.
- 016. From the least subjectively evolved manifestation of physical sensibility in Nature to its most subjectively evolved manifestation in Mankind via its less (relative to least) and more (relative to most) subjectively evolved manifestations in the Cosmos and the Cyborg.
- 017. From the least subjectively evolved manifestation of metaphysical sensibility in the Cosmos to its most subjectively evolved manifestation in the Cyborg via its less (relative to least) and more (relative to most) subjectively evolved manifestations in Nature and Mankind.
- 018. One should contrast the polyversality of the metachemical with the universality of the metaphysical, as one would contrast the Devil with God, or Devil the Mother with God the Father – soma preceding and predominating over psyche to an absolute degree of most particles/least wavicles

with metachemical polyversality, wherein we can metaphorically speak of 'mother' preceding 'daughter' in relation to devilishness, and psyche preceding and predominating over soma to an absolute degree of most wavicles/least particles with metaphysical universality, wherein we can metaphorically speak of 'father' preceding 'son' in relation to godliness.

019. One should contrast the impersonality of the chemical with the personality of the physical, as one would contrast Woman with Man, or Woman the Mother with Man the Father – soma preceding and predominating over psyche to a relative degree of more (relative to most) particles/less (relative to least) wavicles with chemical impersonality, wherein we can metaphorically speak of 'mother' preceding 'daughter' in relation to womanliness, and psyche preceding and predominating over soma to a relative degree of more (relative to most) wavicles/less (relative to least) particles with physical personality, wherein we can metaphorically speak of 'father' preceding 'son' in relation to manliness.
020. Therefore metachemical polyversality may be further described in relation to the Devil, whether at least devolved (cosmic), less devolved (natural), more devolved (human), or most devolved (cyborg) stages of objective noumenal life, in contrast to metaphysical universality being further described in relation to God, whether at least evolved (cosmic), less evolved (natural), more evolved (human), or

most evolved (cyborg) stages of subjective noumenal life.

021. Therefore chemical impersonality may be further described in relation to Woman, whether at least devolved (natural), less devolved (cosmic), more devolved (cyborg), or most devolved (human) objective phenomenal stages of life, in contrast to physical personality being further described in relation to Man, whether at least evolved (natural), less evolved (cosmic), more evolved (cyborg), or most evolved (human) subjective phenomenal stages of life.
022. Coupled to the free soma of metachemical polyversality, which is of Devil the Mother in one stage or another of somatic devolution from metachemical freedom according as to whether metachemical, chemical, physical, or metaphysical criteria are more generally prevalent, is the bound psyche of metachemical polyversality, which is of the Daughter of the Devil in one stage or another of psychic counter-evolution against metaphysical freedom according as to whether metachemical, chemical, physical, or metaphysical criteria are more generally prevalent.
023. Coupled to the free psyche of metaphysical universality, which is of God the Father in one stage or another of psychic evolution in metaphysical freedom according as to whether metachemical, chemical, physical, or metaphysical criteria are more generally prevalent, is the bound

soma of metaphysical universality, which is of the Son of God in one stage or another of somatic counter-devolution against metachemical freedom according as to whether metachemical, chemical, physical, or metaphysical criteria are more generally prevalent.

024. Coupled to the free soma of chemical impersonality, which is of Woman the Mother in one stage or another of somatic devolution from chemical freedom according as to whether chemical, metachemical, metaphysical or physical criteria are more generally prevalent, is the bound psyche of chemical impersonality, which is of the Daughter of Woman in one stage or another of psychic counter-evolution against physical freedom according as to whether chemical, metachemical, metaphysical, or physical criteria are more generally prevalent.
025. Coupled to the free psyche of physical personality, which is of Man the Father in one stage or another of psychic evolution in physical freedom according as to whether chemical, metachemical, metaphysical, or physical criteria are more generally prevalent, is the bound soma of physical personality, which is of the Son of Man in one stage or another of somatic counter-devolution against chemical freedom according as to whether chemical, metachemical, metaphysical, or physical criteria are more generally prevalent.

*026 – 050*

026. Therefore for every degree and type of objective devolution a corresponding degree and type of objective counter-evolution, and for every degree and type of subjective evolution a corresponding degree and type of subjective counter-devolution.
027. With females, objective devolution in free soma comes first and objective counter-evolution in bound psyche second, as a consequence of the former, whereas with males who have been subordinated to a female hegemony objectivized counter-evolution in