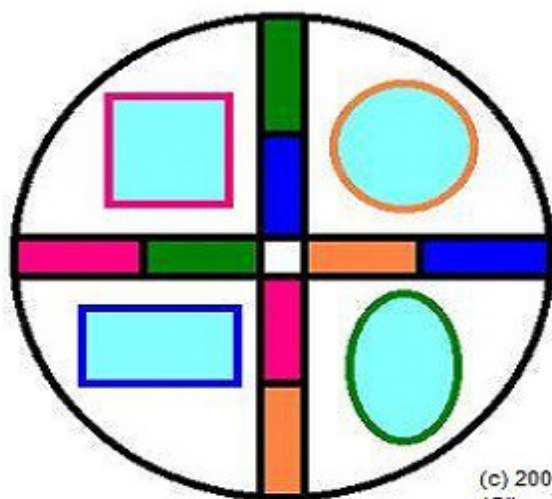


TOTAL TRUTH

Or

TRUTHFUL TOTALITARIANISM

John O'Loughlin



(c) 2000
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TOTAL TRUTH

Or

Truthful Totalitarianism

By

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Of Centretruths Digital Media

CDM Philosophy

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PREFACE

Here at last, in this four-book work, is the actual omega point of my philosophical oeuvre so far as the achievement of a definitive insight into the relationship of freedom to binding, in both sensual and sensible contexts, is concerned, with an enhanced sense of the distinction between a variety of terms that may previously have been used interchangeably or even as equivalents by me in previous titles.

Here, too, I can safely claim to have done more justice to the conflicting relationships between the individual and society than in previous books, as well as developed a superior understanding as to the desirability of universal culture in the service of genuine religion for a world that needs to reject its factual and/or illusory shortcomings, if civilization is to attain to its omega point in the blessedness of sensible freedom, and be truly at peace with itself.

John O'Loughlin, London 2002 (Revised 2022)

BOOK ONE – *NOTES ON SOCIETY*
(And its Relationship to the Individual)

001. Societies are composed of individuals, but individuals come in many shapes and sizes, with varying commitments to individualism or, alternatively, to the rejection of individualism in the framework of some kind of collectivism, whether with a phenomenal or a noumenal, a lower- or an upper-class bias. Not all persons are partial to individualism, and indeed the more backward the society the fewer individuals, in any higher sense, there will be in it and the more the collective will obtain, whether in relation to metaphysics or physics, with a bias, more usually, towards the latter.
002. When persons reject individuality they do so from a variety of motives, but not invariably on a basis that wishes to demean or detract from individualism. Some societies, it is true, oppose individualism in terms of self-development of ego and/or soul by, principally, male individuals, and we may characterize such societies as matriarchal and given to a female disposition for the not-self, which is to say, for the subordination of the self in either ego or soul, or some modification thereof, to the will and/or spirit, the wilful (instinctual) and spiritual freedoms of the not-self, so that, with them, soma

takes precedence over psyche, 'matter' over 'mind', nature over nurture, and a concept of freedom is upheld in relation to the former at the expense of the latter, which will simply be subverted and subsumed into its service.

003. For, in truth, that which rules through the will and/or spirit of the not-self requires the acquiescence of the self in self-denying service if it is to have its somatic way. A subservient ego and/or soul is a prerequisite of the spirit and/or will having its way in relation to the advancement of somatic freedom on either a competitively metachemical or chemical basis.
004. Such societies, whether with an upper-class metachemical bias (that subordinates metaphysics to itself in the hegemony of spatial space over sequential time, eyes over ears) or with a lower-class chemical bias (that subordinates physics to itself in the hegemony of volumetric volume of massive mass, tongue over phallus) will not be too partial to individualism, to the development of the self in ego and/or soul principally by males, but will seek to thwart it at every turn and maintain an ethic, fundamentally immoral and vicious, of competitive collectivism, or of a collectivism primarily on the part of subordinate males that defers, in foolish submission, to female competitiveness, which is usually more collectivistically competitive, whether literally in

terms of competing females or of males who have effectively betrayed their sex, their gender, and 'gone over' to the enemy camp, as it were, on either chemical or metachemical terms in the hope of a share of the competitive spoils and a taste of wilful and/or spiritual power through rule of a necessarily predatory order.

005. Bent males are less prevalent, it is probably true to say, than their foolish counterparts, but, even so, there is never any shortage, seemingly, of males who will 'sell out' to female hegemonies in objectively somatic competitiveness when it suits their purposes to do so, with scoundrelly consequences! For while the free female is more naturally criminal and therefore diabolical, the male who betrays his gender for female advantage has become criminal by default or, rather, out of wilful or spiritual perversity, and is avowedly a scoundrel, or someone who could have behaved differently, even as a sinful fool, had he not chosen to effectively become a female and behave in a scoundrelly fashion in objective competition with females proper against the generality of males.
006. No self-respecting male likes such a person, but even when males are not gracefully self-respecting but effectively sinfully not-self-deferring under female hegemonic pressures in free soma, they can distinguish themselves from those who have sold-out to the enemy camp and effectively chosen to

exploit and belittle them in the interests of free will and/or spirit of a metachemical and/or chemical nature.

007. The male fool is akin, in literary terms, to a poet; the male scoundrel to a dramatist, for the proper sphere of drama is the advocacy of free will and/or spirit, whereas the proper sphere of poetry is the rejection of free ego and/or soul from a paradoxical standpoint which inclines to emphasize soma at the expense of psyche and thus to acquiesce, in secondary vein, in free will and/or spirit of a subjective and necessarily subordinate nature, in metaphysics or physics, to the objective modes of free will and/or spirit more characteristic of drama.
008. But how does this paradoxical standpoint come about in the first place? Precisely on account of the folly of males who allow themselves to be dominated by female will and/or spirit in such fashion that they can no longer properly relate to soul and/or ego, but are obliged to reject it in favour of an id and/or superego-eccentric deference to free soma, both in terms of their own physical and/or metaphysical soma and in relation, more pointedly, to the chemical and/or metachemical soma of females in free will and/or spirit of a more genuine order.
009. For the female is a creature for whom will and spirit in the somatic not-self come first, and ego and

soul afterwards, and then in terms, when they are sensually hegemonic, of the modification of soul by will and of ego by spirit, so that the bound psyche that defers to somatic freedom is neither properly psychocentric (soulful) nor egocentric (intellectual) in male vein, but of a not-self-slaving disposition which can be identified with the id and the superego, the former more metachemical than chemical and the latter more chemical than metachemical.

010. For fire and water are the female elements *par excellence*, the objective elements hailing from a vacuum, and in the unnaturalness of the one and the supernaturalness of the other only 'bovaryized' modes of soul and ego can exist, to defer, in psychic subordination, to the *per se* manifestations of will and spirit which characterize free soma of either a metachemical or a chemical, necessarily objective, disposition.
011. Societies characterized by female hegemonies of either a metachemical or a chemical tendency will tend to put an emphasis, consciously or unconsciously, on service of society by the individual rather than of the individual by society, so that the State tends to take precedence over the Church and the latter is, to all intents and purposes, no more than an adjunct to the former, scarcely genuine in any Christian sense but conceived in such a fashion as to permit the State to have its

objective way in what usually amounts to unfettered competitiveness with other states and against those who are likely to be collectivistically deferential to the prevailing competition, be it metachemical and fiery or chemical and watery, materialist or realist.

012. The Church, in such circumstances, will not be properly fundamentalist or nonconformist in objectively female vein but, bound to free soma through id- and ego-eccentric subversion, either quasi-materialist or quasi-realist, serving more to rubber stamp state freedom than to stand sensibly apart from any such thing in pursuance of an individualistic and cooperative mission, as in the case of humanist and transcendentalist churches, the former of which subordinates nonconformism to itself and the latter of which subordinates fundamentalism to itself in the course of developing its hegemonic subjectivity.
013. Therefore the somatically free society will be one in which the individual is more likely to be subsumed into the collective and cooperation into competition, making the service of society and, above all, those who rule in such a free society the principal ethic, against which the individual should be judged.
014. When individuals are subsumed into society they very often reflect their rejection of individualism by

wearing a uniform. For the uniform is pretty much the same for everyone in any particular field of service, be it military, police, fire, ambulance, hospital nursing, station portering, or what have you, and enables those in uniform to distinguish themselves from the generality of civilians, as well as to be distinguished by civilians as a serving and/or ruling body.

015. In a civil society, it follows that the generality of civilians will be served by a variety of uniformed bodies, each one of which will have put the service of the community, of society, above the individual or, more specifically, the particular individualism of its respective members, and can therefore be depended upon to come to the service of either specific individuals or the community at large, depending on the nature of the uniformed serving body, as and when circumstances dictate.
016. In a non-civil society, however, such civilians as still exist or are presumed to exist will always be vulnerable to cooption by one or other of the ruling uniformed bodies to serve society or the community or, at the topmost level of coopted service, the nation, that sacred cow which, in the perverse and rather limited minds of state-worshipping Heathens, becomes equivalent to God, to a sort of ne plus ultra of ethical significance which is entitled to demand – and expect – the ultimate sacrifice on the part of all those who can

be accounted of the nation, meaning the people, more usually associated with a common ethnicity or culture, who fall within the parameters of the State and its identification with a given country.

017. Sometimes a country is divided into two or more states because of ethnic or ideological or other differences, but more usually the country and the state overlap to such an extent that they become virtually synonymous and interchangeable as two aspects of the nation. Thus the concept of nation takes on an overwhelmingly political and even scientific significance in which country and state, the boundaries of a given country governed by a specific type of state, become the principal mode in which a people is both defined and evaluated. Outside the nation, a people have scarcely any significance.
018. But is this the doctrine of the Church, of any genuine Church? No, not at all! The Church, when free, does not insist upon the Faithful being identical with the nation-state concept of the people but sees the people in an altogether different light, a light not of this world and its state-obsessed reductionism of people to country-based nationality, but standing apart from such a political evaluation to one in which all who pertain to it are brothers or sisters in Christ or the Messiah or the Second Coming or Whoever it may be Who takes the role of religious guide and guarantor of

godliness.

019. People who are of the Church – and I use the word in both a Christian and a more-than-Christian sense – are effectively beyond the State and its nationalistic evaluation of people as citizens of this or that country; for they are committed to God or to godliness in one way or another, or at the very least to a reduction of what is ungodly, and any godliness which is genuine is universal in scope and therefore beyond the parameters of nationalism, as of the nation-state.

020. Godly people may live in a given country – everyone lives somewhere – but there is no way that they can either primarily identify themselves or be primarily identified by others of a like-persuasion as nationals, much less nationalists. Nor, for that matter, are they international, since that is merely commerce, on a variety of levels, between the nationals of competing states. They are rather to be thought of and to think of themselves as supranational, meaning above and beyond the political confines of the nation-state, for whom states are merely a means to a higher end, to a sort of universal church which will have political and indeed scientific and even economic support from a type of state which is bound to the service of the Church and would better be described as a godly 'Kingdom', a 'Kingdom' in which the welfare of the Church takes precedence over every other

consideration, including that of state service.

021. Such a church will not be a church in any traditionally Christian sense, even in relation to the more genuinely Catholic manifestation of Christian tradition which hails from Rome but was never exclusively Roman, but more akin to a transmutation of the concept 'church' in line with the transmutation of the concept 'state' until the two meet – and blend – in a 'Kingdom' which is so centric, or concentric, as to be indistinguishable from the omega point of transcendent universality.
022. The Christian Church, alas, was never airy and metaphysical enough to achieve such a degree of universality, but became bogged down in its own humanistic and sensibly physical limitations, ever beholden to an impersonally more respectable and even prevalent Marian nonconformism in chemical monism, and falling back, for want of sensible metaphysical resolve, on both sensual metaphysics and, worse, sensual metachemistry, the sort of Old Testament situation which is commensurate with the concept of God as First Mover in cosmic polyversality.
023. No, the Christian Church, for all its good intentions, was never progressive enough, never religious enough, to achieve a metaphysical universality, and therefore it failed to deliver the people from the World to the Beyond except in

relation to a posthumous afterlife in the grave for those – usually male – most deserving of it.

024. In its relationship with the State, the Church soon became, exceptions to the general rule notwithstanding, a secondary player in the game of life, as of history, until, with the coming of Protestantism and the upheavals of the Reformation, it ceased to be anything but subordinate to state freedom and to the national concept of the people which eclipsed, in ever-more heathenistic vein, the supranational universality of its Catholic aspirations.
025. Today, even so-called Christians think of themselves primarily in nation-state terms and only secondarily, if at all, as brothers in Christ or sisters in Mary, or something of the sort. Universality bit the dust of secular modernity quite some time ago, and nothing but a burgeoning nationalism, coupled to or opposing the feverish onslaught of an ever-more pluralistically competitive internationalism, came to typify the march of history in Western civilization.
026. The people retreated from paying metaphysical lip service to air to buying-in to and, in many cases, actually selling-out to fire and water, those female elements whose objective bias rules an ungodly roost in which both materialism and realism have the secondary elements or, rather, somatic freedoms

of idealism and naturalism firmly in their criminal grip. Had they, or the best among them, been granted the possibility of sensible metaphysics through Transcendental Meditation, or something of the sort, this might never have happened. For then more than lip service to godliness and its *raison d'être* of heavenliness would have prevailed!

027. But, alas, the Catholic Church was never interested in godliness as a praxis by the best elements in a people, but only in deference to some false and illusory concept of God which dwelt behind the skies as the Creator of the so-called Universe, meaning the Cosmos, with its fiery polyversality, into which anything potentially or actually divine was subsumed, much as the concept of 'universe' became indistinguishable from the Cosmos, its fiery antithesis!

028. Thus was God, or the concept thereof, 'done down' to that which is the opposite of godliness, not least in respect of the cosmic First Mover and effective Creator, and the deplorable doctrine of 'original sin' was invented and used as an excuse to prevent