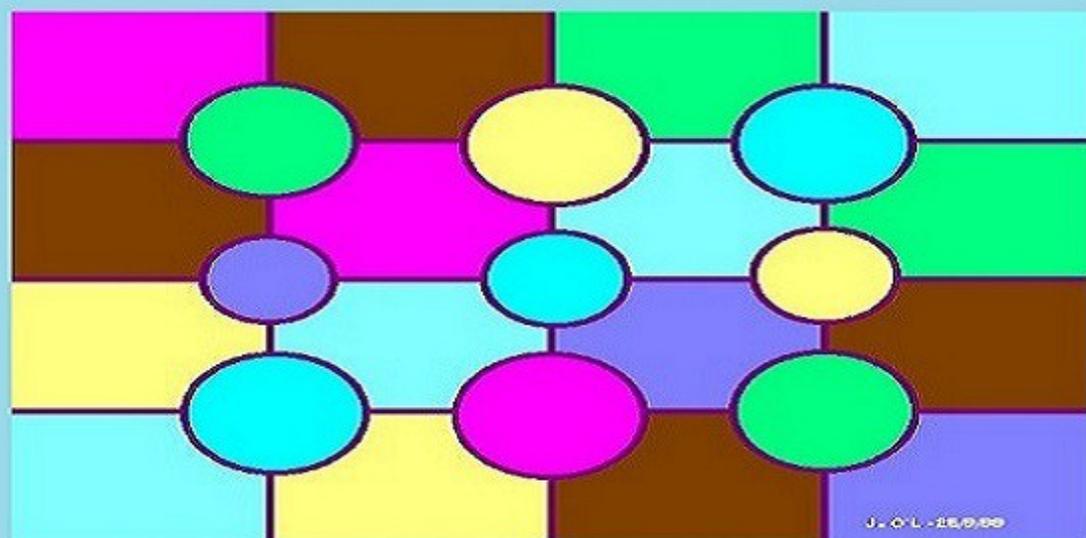


A TRUTHFUL APPROACH TO KNOWLEDGE



Collected Essays Volume 2

JOHN O'LOUGHLIN

A TRUTHFUL APPROACH TO KNOWLEDGE

Collected Essays Vol.2 by
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Of Centretruths Digital Media

CDM Philosophy

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CONTENTS

Preface

Future Transformations
Irish and English
A Teasing Paradox
Millennial Thoughts
Post-Dualistic Sexuality
Towards a True Equality
Concerning Transcendentalism
Musical Transformations
Safeguarding Freedom
Protons and Electrons
Two Kinds of Dependence
Materialists and Spiritualists
Literary Developments
Transitional Literatures
A Second Coming
True Messiahs and False Messiahs
Antithetical Equivalent
Withering of the State(s)

Christian Pagans
Transvaluations
Future Religious Progress
The Evolution of Art
Human Extremes
Post-Atomic Progress
Two Approaches to Salvation
An Absolute Aspiration
Concerning Swearers
The Future Absolute
Two Types of Criticism
Between Two Gravities
Understanding Jazz
Philosophy – Genuine and Pseudo
The Ultimate Music
A Feudal Prototype
Sexual Evolution
A Zigzagging Progression
From the Barbarous to the Civilized
Towards an Absolutely Free-Electron
Literature
Towards an Absolute Architecture
Evolutionary Spectra
New Beginnings/Old Endings

The Rise of Theocratic Centralism

Biographical Footnote

PREFACE

As suggested by the title, Volume Two of my collected essays is effectively the converse of Volume One, insofar as its essayistic contents, deriving from four prior publications, are much more orientated towards truth than simply rooted, scholar-wise, in knowledge, and it was this new-found and hard-won confidence in my own capacity to expand knowledge truthfully, more independently of scholarly reference or literary citations than before, that made much of these writings possible.

Although still a long way short of *the* Truth, or metaphysical knowledge that transcends the earthly parameters of essays on what becomes an unequivocal commitment to airy idealism on the basis of a kind of aphoristic purism, these essays, together with the dialogues I wrote around this time (1982–84), were a precondition of it, and contain ideas and ideals which owe more to metaphysics than to physics, to godliness than to manliness, to truth than to knowledge, not least in respect of the development of Social Transcendentalism, which started in the early nineteen-eighties and gathered momentum thereafter, becoming the main concern of my philosophizing, as a new interpretation of and commitment to theosophy inevitably came to the fore and banished mere knowledge not associated with truth to the background

of my intellectual history.

Therefore this second volume of essays, with material stretching from *Future Transformations* (1982) to *Social Transcendentalism* (1984) via *Post-Atomic Integrities* (1982) and *The Will to Truth* (1983), has more ideological clout than the previous one, and should accordingly serve the interested reader as a springboard to both the 'supernotational' (or loosely aphoristic) and concisely aphoristic writings that were to follow in the years thereafter.

John O'Loughlin, London 2007 (Revised 2022)

FUTURE TRANSFORMATIONS

(Or an attempt to outline a post-human future)

Transcendental Meditation wouldn't suffice to take man to the heavenly Beyond ... of the Omega Absolute, but it would certainly suffice to take him to the post-human Beyond ... of the Superman. For the Superman is the evolutionary development immediately above man, towards which transcendental men are advancing.

With the decline of egocentric religion, the post-egocentric religion of Transcendentalism becomes the final form religion will take in the evolutionary history of man. Instead of praying and singing hymns, like Christians did, the Transcendentalists of the centuries ahead will directly cultivate their spirit through the medium of Transcendental Meditation. They will learn to meditate and regularly practise meditation in suitably-designed meditation centres, the institutional successors to churches. Praying, singing, chanting, etc. will have no appeal to them whatsoever. Only the expansion of the superconscious through meditation will be relevant to them, and this they will prefer to do communally – as.

Man in his third stage of evolutionary development (the stage beyond paganism and Christianity) will be succeeded, however, by the Superman, that is to say, by a brain artificially supported and sustained, with possible

access to artificial hearing, seeing, and speaking devices, subject to external control. The Supermen – for there should be many such brains in existence – will be clustered together in tree-like formations, their brains being sustained and supported from a central energy source. There will be numerous tree-like clusters of this nature in existence throughout the world, and they will each signify a life form antithetical, in essence, to animals, particularly with reference to such tree-climbing, tree-inhabiting animals as apes. The 'tree' in question will be artificial, but the brains being supported on it will be natural and capable of self-identification.

Each brain will be a separate Superman, and all Supermen will be resigned to a communal life, just as apes are resigned to such a life in the crowded branches of the trees they inhabit. The great antithetical difference, however, between these two life forms will be that whereas apes are resigned to a sensual communality, the Supermen will partake of a spiritual communality, and this spiritual life will constitute the first phase of the Post-human Millennium, being conditioned and encouraged by the regular intake of suitably-regulated doses of LSD, or some equivalent synthetic upward self-transcending, vision-inducing stimulant, which will be externally administered to the artificially-supported brains by the future equivalent of priests – the superpriestly spiritual leaders, so to speak, of the Millennium in question.

Meditation, then, will terminate with the termination of man, to be superseded by the visionary contemplation,

revealed through LSD-type hallucinogens, of the Superman. Meditation is fundamentally too naturalistic to be wholly compatible with an advanced spirituality in a more sophisticated evolutionary context. As evolution progresses, so the lifestyles of its participants become increasingly artificial, subject to the substitution of synthetic for natural products and experiences. A being freed, so to speak, from the natural body wouldn't be qualified to practise yoga, with its complicated posturings, and neither would he be able to regulate the flow of oxygen to his brain through the manipulation of various breathing techniques designed to facilitate increased awareness. Rather, oxygen would have to be fed to him artificially, through the medium of special containers, and its flow regulated according to uniform standards of intake acceptable to the brain commune as a whole. It would pass into the blood vessels of the various brains, where it would be converted into corpuscles and suitably exploited in the interests of proper brain functioning. There could be no question of a natural respiratory system being in use at that point in time, for the lungs would have 'gone the way' of the rest of the body, left behind with the creature known as man. And, of course, an artificial pump, replacing the human heart, would serve the brain commune by maintaining a uniform flow of blood through such artificial vessels as were deemed necessary to link the pump to the natural blood vessels of the individual brains. The Supermen would never experience the human failing of heart attacks but, at worst, only a temporary mechanical failure of the artificial pump which, hopefully, could be

quickly repaired – assuming, for argument's sake, it were to break down in the first place!

The introduction of hallucinogens like LSD into the Supermen's brains would, of course, have to be through the blood, so we may surmise that the future equivalent of priests will inject the desired quantities of them into the artificial blood vessels at salient, predetermined points in the sustain apparatus, thereby guaranteeing each Superman a uniform, carefully-regulated dose of the benevolent, mind-expanding synthetic stimulant, which would be designed to take over from where television and/or meditation had left off. What follows would be a sustained period of gentle acclimatization to its vision-inducing properties, as the Supermen contemplated the jewel-like crystalline images of their turned-on superconscious. With the termination of 'the trip', which would probably occur after several hours, the Supermen would be left to sink into their subconscious minds and either doze or sleep, in the interests of psychic integrity. The following day, however, they would be given another 'trip', and so on, until, with a gradual increase of the dosage to peak levels, they became spiritually ripe for the next evolutionary transformation – namely from Supermen to Superbeings.

Before I go on to discuss Superbeings, a word or two must be said about man and his future transformation into Superman. The average transcendental man of the late-twentieth century is rather like an embryonic

superman, and, to be sure, there are already people living a life which approximates to the one just outlined and therefore intimates of it. At the time of writing, I happen to reside next to a couple whom I understand to be unemployed. They rarely go out during the day and hardly ever at night. As a rule, they spend their mornings in bed and their afternoons either listening to the radio or watching television. At night they invariably sit in front of their television for several hours. Now, for me, a quite conscientious intellectual, their lifestyle appeals to my critical sense and generally causes me to feel somewhat indignant and even censorious. What right have they, I ask myself, to spend their days either lying in bed or watching television when I, compelled by a sense of duty, spend 5–6 hours a day at my writings, with from 1–2 hours study every evening? Clearly, my moral sense is offended and I feel tempted to preach to them on the virtue of work, irrespective of whether or not there may be any work available to such people under the present economic climate. And yet my attitude – by no means untypical of people like me – is really quite beside-the-point and hopelessly one-sided. I regard my television-addicted neighbours from a reactionary point-of-view, quite overlooking the more relevant progressive one which, even if they personally aren't directly aware of it, is at least applicable to the trend of evolution towards the Superman. Now since transcendental man is pre-eminently a proletarian phenomenon, and since the proletariat tend, on the whole, to watch more television than the bourgeoisie, I must make some attempt, if I'm to

do proper justice to this phenomenon, to view my neighbours' behaviour in the light of contemporary transcendentalism and thus equate their lifestyle, no matter how alien it may be to myself, with a proletarian spirituality that is a prelude to the visionary lifestyle of the Superman. For, viewed in this light, the hours my neighbours spend in front of their colour television correspond, on a lower external level, to the hours the Supermen will spend contemplating the luminous contents of their superconscious minds, as induced by the higher internal stimulant of LSD. And, of course, the hours they spend in bed, both before and after television, will correspond to the rest-periods which the Supermen will require to safeguard their psychic integrity, following the visionary exigencies of their respective 'trips'. My neighbours are therefore resting, each night, from their television experiences of the previous day, while preparing themselves, throughout the morning, for the afternoon and evening viewing to-come. They are the Supermen in embryo, and allow me to add, at the risk of scandalizing middle-class sensibilities, that they are by no means untypical of their class! Perhaps they are just a shade more radical or thoroughgoing than those who, largely because of job commitments, are obliged to confine their TV-viewing to the evenings and weekends.... Which just goes to show that one should be wary of looking at unemployment solely from a socio-economic point of view, quite overlooking the spiritual or modernist dimensions which accrue to it and would seem to be compatible with the unofficial development of transcendentalism in a civilization which, in regard to

the bourgeoisie, is becoming increasingly decadent.

Transcendental man is therefore clearly in evidence in the context of extensive television-viewing. Meditation, though undoubtedly relevant to his future development, isn't the only kind of spiritual stimulus, even if it is an inherently superior kind to television, by dint of the fact that it expands spirit directly, through internalizing the mind, rather than indirectly, through the medium of artificial appearances. Nevertheless the incentive provided by television for a mild degree of upward self-transcendence cannot be dismissed as irrelevant to spiritual development, but should be regarded as a prelude to higher things, the temperaments of some people probably being such that they could never come to fully appreciate the virtues of meditation anyway, given that such virtues tend, as a rule, to be appreciated only by a more sophisticated type of mind in the twentieth century, and not by what we may call the lumpen proletariat. If television succeeds in gradually leading the majority towards Transcendental Meditation, then it will have achieved more than at first meets the eye! It does at least condition people to sit still and remain intellectually passive for a number of hours, which is what meditation also does, albeit minus an external stimulus and therefore with an emphasis on one's own spiritual resources. But if the general proletariat are closer, in their dependence on visionary experience, to the future Supermen, then it could well be that the meditating elite of the present century are closer, in their self-containment, to the ensuing Superbeings,

and will doubtless experience a higher degree of collective meditation, pending transcendence. But there is no reason why the proletariat shouldn't indulge in periodic bouts of meditation in due course, even if only as a supplement to their television-viewing. Towards the climax of the transcendental civilization the vast majority of people, of whatever temperament, should be indulging in a degree of meditation on a regular basis, pending their transformation into Supermen.

When this transformation will be brought about I cannot, as someone born into the twentieth century, know for certain. Yet if decadence, in one of its principal manifestations, can be equated with the coming to fruition of the spiritual development of a given class, a kind of spiritual climax to the overall cultural or intellectual progress of each succeeding class, and we accept as fact that the aristocracy attained to the zenith of their spiritual development towards the end of the sixteenth century and, following their example, the bourgeoisie towards the end of the nineteenth century, then there would seem to be some justification for our supposing that the proletariat, i.e. urban men, will attain to the zenith of *their* spiritual development some time in the twenty-second century, and that the transformation from man to Superman will therefore occur at approximately the same time, which, at the very latest, could be towards the end of the twenty-second century. Hence we may reasonably contend that man in his final form has about two centuries to go, after which time he should be ripe for transformation into the Superman that

will constitute the first phase of millennial life – a phase in which the brain will be artificially supported and sustained.

With the second phase of millennial life, however, the Supermen will be transformed, by the technological leadership, into Superbeings, and will consequently become a new and higher life form, antithetical, in essence, to plants and especially to trees. No longer will each brain be capable of self-identification and limited egohood but, with the removal of the old brain (in which resides the subconscious part of the psyche), become elevated, instead, to complete superconscious identification in blissful contemplation of spirit. From being a separate member of a commune of independent brains, the new-brain Superbeings will become components in a larger whole (just as the leaves of trees are components in the larger collective entity known as a tree), and thereupon cease to differentiate between themselves, to know themselves, in the manner of Supermen, as separate individuals. These clusters of new brains will in effect assume the character of one giant entity, and where previously each brain cluster could be regarded as a commune of individuals, and thus bear the plural title of Supermen, each new-brain cluster, by contrast, will constitute a separate Superbeing, the plural being reserved for reference to whatever number of such clusters may happen to exist in the world at any given time. So, considered separately, a Superbeing will constitute a much higher approximation to the ultimate unity of the Omega Point (de Chardin), and thus reflect

an ongoing evolutionary convergence (in centro-complexification) from the Many to the One. Furthermore, the new brains of the Superbeings will doubtless be closer together on the artificial supports than would have been possible with the larger ego-bound brains of the Supermen, and will therefore more easily lend themselves to the appearance of a collective entity – each new brain being inseparable from the whole.

How long it will take before the Supermen can be transformed, i.e. engineered, into Superbeings ... I cannot of course say. Though there is no reason for one to assume that the Supermen will last for centuries. After several decades they would doubtless begin to tire of their LSD or equivalent hallucinogenic experiences and to long for a higher type of consciousness, completely beyond the visionary. The leadership would remain in regular contact with them to ascertain exactly what their psychic position was at any given time, and would consequently know when the transformation to the Superbeing was apposite. However, the post-visionary consciousness of the Superbeing wouldn't be forced upon any brain cluster prematurely. For evolution has to proceed by degrees, as the Hindu metaphor of reincarnation adequately confirms – the inability of the devotee's psyche to come to terms with the posthumous Clear Light ... being a reflection of his egocentric past and necessitating, in the paradoxical logic of reincarnation, a return to this world, where it is to be hoped that personal, i.e. evolutionary, progress will better qualify his soul for unification with the Divine in

due course. Likewise, the actual progress of the Supermen towards the Omega Point would be a gradual affair, requiring their full acquiescence in artificially-induced internal visionary experience, before any transformation to the Superbeing could reasonably be endorsed. Appearance must precede essence, even when it is internal, and therefore as spiritualized as possible.

With the eventual removal of the old brain, however, the liberated new brain would be conscious of nothing but the light of its own superconscious mind and such a light would be essence, not appearance. It would constitute a higher type of meditation than anything the more sophisticated transcendental men had known prior to the Post-human Millennium, being the final form consciousness will take. Eventually – though again it's impossible to be explicit – this highest collective meditation of the Superbeings should lead to transcendence, and thus to the establishment, in space, of Spiritual Globes, which would be the bigger the more spirit they each contained, that is to say, depending on the number of Superbeings, from whichever part of the planet, that had attained to transcendence at any given time. Yet these Spiritual Globes would not be the Omega Point or, rather, Omega Absolute (to drop de Chardin and revert to my preferred terminology), but that stage of evolution immediately preceding the establishment of definitive God, which would be ultimate Oneness. The Spiritual Globes issuing from the Superbeings would constitute an evolutionary antithesis to the planets, or material globes, and would tend

towards one another in the heavenly Beyond. Those which issued from the same part of the earth would probably coalesce into larger wholes as a matter of course, the larger Spiritual Globes, composed of the spirit of numerous Superbeings from any one area of the world, exerting a more compelling attractive influence on the smaller ones which, in being pulled in their direction, would eventually bring about the formation of still larger Spiritual Globes until, by a similar process occurring throughout the Universe over an immensely long period of time or, rather, eternity, all separate Spiritual Globes had converged together to establish the Omega Absolute, in complete contrast to the alpha-stemming divergence of the innumerable stars. And with the Omega Absolute, evolution would be complete and, following the disintegration and dissolution of the stars, the Universe become perfect – perfect in an ultimate unity which would last for ever.

It is therefore my contention that God doesn't yet exist as the Omega Absolute and won't exist as such until every single Spiritual Globe, from whichever part of the Universe, had been absorbed into ultimate Oneness some thousands or even millions of years hence. Gone are the days when it was possible to be agnostic, contending that one cannot know for sure whether God, in any ultimate sense, does or doesn't exist. On the contrary, I believe that one *can* know, and this essay is intended to furnish proof of the fact. From now on it will be possible for every man to be atheist, for knowledge has at last put paid to agnostic doubts. Every

man will know that, while alpha absolutes exist, the Omega Absolute is a creation of the future, stemming not from men but, more directly, from the Spiritual Globes of the heavenly Beyond. Transcendental man may be a long way from the realization of that blessed creation at present, but, as a participator in evolutionary progress, he is certainly tending in the right direction.

When he becomes the Superman of the Post-human Millennium, he will have entered the eternal plane. For, although such a context is at a considerable evolutionary remove from the Omega Absolute, his brain won't die, as does man's, but be artificially supported and sustained through to the subsequent transformation ... of the Superbeing, until, with transcendence, spirit becomes completely independent of the brain or, more correctly, new brain and capable, thereafter, of indefinite self-sustain. Here we are left with the ultimate paradox, which is that while the Superman won't last for ever, the spirit appertaining to him, which can be expected to achieve transcendence with the Superbeing, most certainly will. For everything must pass but the Omega Absolute, towards which everything tends.

IRISH AND ENGLISH

Ethnic generalizations are sometimes misleading, though not necessarily impertinent. The distinction between Anglo-Saxon and Celt is a particularly revealing one,

and, in its extreme manifestations ... between Protestant Englishmen and Catholic Irishmen, it furnishes us with an objective understanding of the relative merits and predilections of these two, in many ways, antithetical peoples.

If there is one word that sums up England and the English better than any other it must be 'quantity', with its strong materialistic implications. The word I would choose for the Irish, on the other hand, is 'quality', which, by contrast, has spiritual implications. Quantity appertains to appearance, quality to essence. Here, if anywhere, one has the chief distinction, it seems to me, between the English and the Irish (not to mention Welsh and Scots) in a nutshell, a distinction which has been the source of much bitterness and misunderstanding, down the centuries, as well, paradoxically, as a certain amount of mutual admiration and respect – the English casting a not-unenvious eye on the Irish for their intellectual, cultural, and religious genius; the Irish likewise sometimes feeling that a more pragmatic, factual, materialistic approach to life wouldn't be a bad thing. Yet whereas it is conceivable that more than a few Englishmen have wished they were Irish, it is unlikely that all that many Irishmen have wanted to be English, and for the very sound reason that quality is a better asset than quantity, an altogether superior predilection.

Of course, there are several disadvantages and detrimental consequences from belonging to a people who generally put *being* above *doing* in their scale of

values. On the lowest level such a preference often leads to drunkenness and laziness, an unwillingness or inability to come properly to terms with the practical demands of life, and no Englishman needs to be reminded that a significant proportion of Irishmen are either regularly drunk and unemployed or irregularly drunk and under-employed, as the case may be! Nor would he need to be reminded that his ancestors were able to dominate Ireland in consequence of its comparative military weakness. For the fact that Irishmen have lived so long under external rule must be regarded as a further disadvantage of what it means to belong to a people for whom *being* takes precedence over *doing*, and quality thereby prevails over quantity – not least of all in terms of population density. Had the Irish been more industrious and pragmatic, they might have driven out the invader sooner than they did. But that wasn't to be, and so the yoke of imperial enslavement had to be endured, in accordance with historical necessity.

Yet this is just the negative side of Irish experience, as largely appertaining to the masses. For on the positive side came the intellectual, cultural, and religious achievements of men of genius such as Burke, Boyle, Swift, Goldsmith, Moore, Maturin, Wilde, Shaw, Joyce, Synge, Yeats, O'Faollain, O'Casey, and Beckett.

Naturally the English, with their much larger populations, have produced more writers than the Irish, and some of them have been very good ones, too. But, with few exceptions, they haven't produced as many

outstanding writers as the Irish – certainly not in the twentieth century, which, if anything, marked a turning-point in these two peoples' fortunes, and not just with regard to creative writing. Fundamentally the twentieth century was the first post-dualistic century in history, and since the Irish are nothing if not extreme, it is inevitable that the twentieth century should have been more to their liking than it has been, on the whole, to the rather more middle-of-the-road English. If England dominated Irish political life during the centuries when dualism (particularly in its liberal manifestation) ruled supreme, then it should come as no surprise to us when we find that, with the emergence of a post-dualistic age, the Irish have dominated and continue to dominate English cultural affairs. I need only cite Joyce in respect of the novel, Yeats in respect of poetry, Starkie in respect of biography, O'Faollain in respect of the short story, and, in the semi-literary context of theatre, Shaw in respect of the play ... to confirm this Irish domination of literature. And although I have racked my brains over literally dozens of English authors, from the best, like Aldous Huxley, to the worst, like D.H. Lawrence, it would be impossible for me to ascribe pre-eminence in any one field to an Englishman. For modern English writing is not only comparatively second-rate; it is also deeply pessimistic, reflecting the disenchantment, anxiety, and regret that many Englishmen feel for the passing of dualistic civilization and its replacement by an increasingly volatile world which is difficult if not impossible to reconcile with the English temperament.

It isn't by mere chance that Joyce's greatest novel, *Ulysses*, concludes with a wholehearted affirmation of contemporary life, its very last word being 'Yes' with a capital Y, whereas Joyce's contemporary and in many ways English counterpart, Huxley, allows *Point Counter Point* – as indeed most of his novels, including *Island*, the last one – to end on a note of defeat and despair, reflecting the end of a civilization beset by the twin enemies of barbarism and decadence. This pessimistic syndrome in the face of post-dualistic evolution cuts right across contemporary English literature, from Waugh and Muggerridge to Orwell and Amis, signifying, as it does, what may be called the mainstream trend of the age. Not so where the Irish are concerned, and not so either – at least nowhere near to the same extent – with British writers of Irish extraction, like Lawrence Durrell, Anthony Burgess, Cecil Day-Lewis, and John Middleton Murray, who seem to reflect an in-between psychological realm of pessimism tempered by optimism, rather than to stand at either Irish or English extremes.

It is tempting to see in this Irish literary revival a golden age of Celtic literature which would correspond to the golden age of Ancient Greece in the fifth century B.C., and, indeed, to equate the 1916 Uprising with the Greek victory over the Persians in 479 B.C., so that the Irish are perceived as being, in some sense, the modern equivalent of the Ancient Greeks. But this would be an overfacile and quite erroneous analogue, scarcely one based on real historical logic! That Joyce may have

conceived of such an analogue at the time he was writing *Ulysses* ... is a possibility we shall not ignore. But there is no reason for us to endorse it on the grounds of historical recurrence. If there *is* a kind of cyclical recurrence in history, and one with reversible applicability, depending on whether the context be pre- or post-dualistic, then there would be a strong case in favour of our equating the victory of the Americans over the British in the War of Independence with that of the Ancient Greeks over the Persians in 479 B.C., and of seeing in America the modern equivalent of Ancient Greece.

Thus, in the trend towards dualism of the ancient world, the Greeks won their independence from a predominantly pre-dualistic people, only to lose it, eventually, to the Romans, who were early dualists.

Reversing this cycle through the trend away from dualism of the modern world, we find the Americans, as antithetical equivalents to the Ancient Greeks, winning their freedom from the late-dualistic British, who can be regarded as antithetically equivalent to the Romans, and, in all probability, destined to lose it in the future to an early post-dualistic people, like the Russians or, more probably, the Chinese, who would then be the modern equivalent of the Persians of ancient times. As history tends to reverse itself on the post-dualistic level, we might well be justified in equating the modern Irish with the Ancient Egyptians or, at any rate, with a development which is tending towards an antithesis to the world's first great religious civilization and which, if

it continues, may well constitute the basis for the world's last great religious civilization in due course – a civilization not peculiar to the Irish alone, but partly stemming from Ireland, or Irishmen, and spreading throughout the world.

Thus the pre-dualistic development from Egypt and Persia to Greece (a kind of transitional civilization) and on, with early dualism, to Rome, would seem to have its post-dualistic parallel with Britain, as late dualism, leading via America (another transitional civilization) to Russia and/or China, and on, finally, to Ireland, the future equivalent, now in embryo, of Ancient Egypt, which will round off the cyclical recurrence of evolutionary civilizations and lead, in due turn, to a Post-human Millennium, with the transformation of universal man into the Superman. Ireland, then, will have the responsibility of determining the shape of the last great civilization, which will be cosmopolitan, just as Egypt determined the shape of the first, purely national one, and in such speculation I believe we are some way along the road to understanding the contemporary Irish domination of literature in twentieth-century Britain.

As an extreme people for whom quality prevails over quantity, the Irish are already laying the foundations of the next civilization, a civilization that will follow on behind the American one of transition between dualism and transcendentalism. With the ancient world we are always conscious of a lacuna between the Egyptians and

the Greeks, the Persians not having fashioned a civilization to compare with either their predecessors or successors, and consequently not being known as a highly civilized people to contemporary minds. In the modern world a similar lacuna may be projected as existing between the American civilization of today and the Irish or Gaelic civilization of tomorrow, since the Marxist-Leninist materialism of both the former Soviet Russia and, more especially, contemporary China falls short of genuine civilization, and corresponds to a neobarbarism analogous, one can only surmise, to the relatively barbarous society of the Persian Empire. The twenty-first century may well constitute a new Dark Age for the passing civilizations, both British and American, but at least, if the logic of scientific history is to be trusted, we can express hope about the rebirth of civilization on higher terms in the not-too-distant future.

Not so long ago, in an earlier volume of essays, my application of a modified cyclical recurrence to various nations in the overall progression of history led me to refute not only Spengler, with his assessment of Nazi Germany as a 'New Rome', and Britain, traditionally, as the 'New Greece' (or modern equivalent of Ancient Greece), but also Malcolm Muggeridge and Simone Weil, the former upholding the theory of Britain as equivalent to Ancient Greece and America to Ancient Rome, while the latter maintained faith in France as the modern equivalent – particularly during the Napoleonic period – to Ancient Rome, and Britain, by contrast, as equivalent to Ancient Greece. I disagreed with each of

them and, I think, wisely, as things turned out. But I wasn't entirely justified in aligning France with Ancient Greece, even though I still adhere to the alignment of Britain with Ancient Rome. Frankly, I should have equated France with Carthage, so that America was free to be equated with Ancient Greece.... As for Nazi Germany, it might have become the 'New Persia', so to speak, had it defeated the allies in World War Two. But this it ultimately failed to do, and so Germany lost its claim to a major place in historical recurrence, much as Spengler may have wished otherwise! Unfortunately, his reading of history was insufficiently profound to comprehend Nazi Germany in the light of a potential modern equivalent to the Persians, and so he drew the erroneous analogy with Rome. Likewise, Muggeridge and Weil failed to probe deeply enough into historical evolution, and so came up with mistaken contentions. However, it is interesting that they attributed Grecian characteristics to Britain when, except for one short period in its history, namely the Romantic era, Britain has steadfastly resembled Ancient Rome, having come to power, as its antithetical equivalent, at the tail-end rather than inception of dualistic civilization. Yet whereas Ancient Rome took over Greek civilization and embellished, modified, and extended it into the Christian era, with the reversal of cyclical recurrence on the post-dualistic level we find that it is America, the 'New Greece', which has taken over British civilization and embellished, modified, and extended it into the transcendental era. The Romans made no attempt to found a new religion completely independently of the

Greeks, even though they eventually converted to Christianity, and neither have the Americans made any serious attempt to break away from Protestantism, as inherited from Britain in the seventeenth century. Despite its indubitable transcendental leanings, not to mention its large Catholic population, America still officially clings to Protestant Christianity, and will doubtless continue to do so for some time to come.

Yet the Irish will, I believe, adopt a completely new religion in the future, one stemming from Christianity but independent of humanistic influence, and will expand it abroad, just as Irish monks brought Catholicism to Britain and various Continental countries during the Dark Ages. This new religion, though reminiscent of Buddhism, will be more than just a copy or derivative of oriental religion, since far less influenced by natural criteria and correspondingly more sympathetic to artificial and technological ingredients, pointing the way towards the Superman. It won't make the mistake of imagining that man can attain to God, for it will know that man is but a stage on the road to something higher (the Superman), who is but a stage to something higher again (the Superbeing), and so on, until the attainment of the Omega Absolute at the climax of evolution. If such a transcendental religion is destined to catch on anywhere, it can only be in a country with a long tradition of religious devotion, a country in which quality takes precedence over quantity and, consequently, *being* over *doing*. I believe Ireland is such a country, and it will doubtless remain so in the

future, whatever happens on the world stage.

An Irish priest is always somehow more credible, more authentically theocratic, than an English one, and it would be scant exaggeration to say that an Irish priest is worth an English bishop, or even several English bishops. Conversely, the Irish politician is usually inferior to his English counterpart and not taken quite so seriously either by his own people or by the British. This is, however, relative to the antithetical predilections of the two peoples, and isn't likely to change very much in the future – whatever their respective fates may happen to be. The Irish will continue to value their religious representatives above their political ones, while the English will take politicians more seriously than priests. How it is that the Irish and English *do* differ so radically in this way must, in some degree, remain an enigma, although there is evidently something in the blood of the Celt that corresponds to a spiritual predilection, whereas the typical Anglo-Saxon feels more at home in the realm of tangible reality. Doubtless the respective histories of the two peoples have contributed to this distinction, as, one suspects, have the geological and geographical differences between their respective islands or ancestral backgrounds, not least of all in respect of climate. Yet whatever the main reasons, the moderation of the Englishman and the extremism of the Irishman remain fundamental characteristics of a centuries-old ethnic divide.

In a transcendentalist age, however, it is inevitable that

the Irish will dominate English cultural and intellectual affairs, as they did in the twentieth century. The new men will take over from where their predecessors left off, bringing works of quality to a people who would otherwise be condemned, in materialistic stagnation, to mere quantity alone.

A TEASING PARADOX

It was by mere chance that the terms 'Left' and 'Right' came to be applied to political allegiances of, in the one case, a progressive and, in the other, a reactionary or conservative bias. For it was the progressive party (Jacobin/Cordelier) that sat on the left of the chamber in the new French Assembly of October 1791, while the moderates (Girondists) sat on the right, following the political turmoil of the French Revolution. Thenceforth, as a result of this contingency, each successive progressive party the world over acquired the description 'left wing' and, conversely, each conservative party the description 'right wing'. We have lived with this habit for so long now that we tend to take it for granted, convinced that it reflects a logical, meaningful way of describing the antithetical parties. The thought that evolution, whether political or otherwise, may not be proceeding from the Right to the Left never really enters our heads, and we would be inclined to brand anyone

who had the nerve to suggest, on the contrary, that political evolution proceeds from the Left to the Right as an ignoramus or, more likely, an idiot. Yet the curious fact of the matter is that, strictly speaking, evolution does indeed proceed in this latter fashion – not according to the chance arrangement of an historic division in the new French Assembly!

It isn't simply a matter of bringing a Nietzschean 'transvaluation of all values' to bear on the traditional viewpoint. For such a 'transvaluation' can only reasonably be applied to natural phenomena and their relationship to civilization as it is now constituted. A contingency doesn't permit of a transvaluation, and so we shan't attempt to turn the logic or, more correctly, illogicality of 'Left' applied to progressives and 'Right' applied to conservatives the correct way up. Instead, we shall simply reverse the descriptions, so that, for once, the progressive party are regarded as right wing and the conservative party, by contrast, as left. This merely as an experiment in logic, not as a recommendation for a revolution in our political thinking!

Why, then, have I come to this subversive decision? Because the brain, as currently constituted, is divisible into a left and a right compartment – the old brain or, in psychological terminology, subconscious mind being on the left, and the new brain/superconscious mind, by contrast, being on the right. Translated into physiological terms, this means that the old brain is located to the left of the new brain, not underneath it.

Strictly speaking, there is no physiological entity corresponding to the ego, since it is a function of the brain, a spiritual attribute that arises from the latter's physiological workings, which also produce the independent attributes of subconscious and superconscious psychic functioning. Thus as spirit arises from matter, it is dependent on matter, and will remain so until transcendence is attained ... as the long-awaited goal of human evolution.

Now since evolutionary progress presupposes the gradual expansion of spirit towards its transcendent goal, it follows that the psyche's evolution proceeds from left to right, which is to say, from the subconscious to the superconscious via a continuously-modified ego which reflects, at any given point in time, the existing degree of consciousness, or the extent to which the one side of the psyche prevails over the other, in any individual. This degree of consciousness isn't only a personal affair, depending on the intellectual or spiritual potential inherited from one's parents, nor, for that matter, is it solely related to the cultural standards of the society into which one was born, but is also – and perhaps predominantly – a consequence of the environment in which one lives – the successive historical transformations from rural to urban via suburban and/or provincial engendering a corresponding shift in the psyche's constitution, so that consciousness will reflect either more or less superconscious influence according to the individual's environmental position, extended over many years, at any given time. With the rapid growth of

urban environments, in recent centuries, we may note a more radical shift in consciousness from a kind of twilight balance between the subconscious and the superconscious to a light imbalance, so to speak, on the side of the latter, an imbalance which constitutes the psychic integrity of transcendental – as opposed to Christian – man. Thus a shift away from the old brain towards the new or, rather, deeper into the new brain ... is a principal characteristic of evolutionary progress at this juncture in time, and, as the former is on the left and the latter on the right, we may infer that, strictly speaking, political evolution also tends from left to right, reflecting, as it must, the psyche's evolution.

The fact that the old brain/subconscious mind is situated on the left and its antithesis on the right ... makes for a corresponding distinction between the left- and right-hand sides of one's face, most especially with reference to the eyes. The left eye, it will be observed, is usually somewhat gentler and even sleepier-looking than the right one, and in the morning, if you bother to scrutinize your face before washing, you will find that it usually contains more sleep than its neighbour, the reason being that it is closer to the subconscious and therefore more under subconscious domination during sleep. A factor which I have often observed in myself, and which I can only suppose common to others as well, is a predilection I have to sleep on my left side, so that consciousness slides down naturally into subconscious domination with the coming of sleep. When, by contrast, I have attempted to sleep on my right side ... the almost

invariable consequence has been a nightmare, and this I can only suppose to be related to the fact that, in such a position, the subconscious is on top of the superconscious and, with the coming of sleep, tends to oppress one through its essentially active, negative characteristics. A reversal of this position doesn't necessarily prevent one from experiencing a nightmare, but it does at least guarantee that the subconscious, in being underneath, remains in a less oppressive context, thereby facilitating a more agreeable dream-life.

As to the right eye, the fact of its proximity to the superconscious guarantees it a more penetrating, lucid, aggressive appearance than the left one, an appearance which, as a rule, will be more marked the greater the intelligence of the individual concerned, that is to say, the more his particular psyche is under the sway of the superconscious, with its intellectual/spiritual bias. A poster I have of Lenin is particularly revealing of the distinction between the left and right eyes. For whereas the former is in shadow the latter stares fiercely out at one from a brightly-lit section of the face, almost menacing in its fixity. Men like Hitler, Dali, Baudelaire, and Nietzsche also provide conspicuous examples of the psyche's dichotomy, as reflected in facial appearance, and more than a few well-known politicians, including former American president Richard Nixon, have furnished convincing illustrations of this fact when photographed in a stern mood! It would be misguided, however, to equate this forceful stare in highly intelligent men with the evil eye of superstitious

tradition. For it isn't the right eye but the left one which connects with the subconscious, and the only valid criterion for objectively assessing evil must pertain to the sensual, not to the spiritual! A penetrating right eye is no more evil than a highly intelligent mind.

Whether the distinction between the two eyes is sharp or blurred will, of course, depend on the psychic constitution of the individual, the vast majority of people probably not presenting the critical observer with very much contrast, and especially will this be true of people accustomed to a rural environment. A more marked contrast will only be observed, as a rule, among the most spiritually-evolved people who, now as before, constitute a minority of higher types. In the course of time, this distinction between the two eyes will doubtless spread to greater numbers of people, in response to social amelioration in educational and genetic contexts. Post-dualistic man will be aptly reflected in his facial bias – a bias corresponding to the stronger influence of the superconscious in his overall psychic integrity.

Before the discovery or perhaps I should say acknowledgement of the superconscious, psychologists were inclined to attribute positive characteristics to the subconscious in an attempt to explain away the psyche's positive predilections. Since, to their way of thinking, consciousness was simply something that sat atop the subconscious, it seemed perfectly feasible to attribute positive motivations to the latter, seeing that such motivations had to come from somewhere and, given

that the subconscious was the only other known part of the psyche, so the psychologists reasoned they must come from there. Thus Freud and, following his example, Jung each endowed the subconscious with positive inclinations.

For my part, I contend that positivity, in the truest sense of that word, is the principal attribute of the superconscious and will generally – though not invariably – be found on the right-hand side of the psyche, which is to say, in the new brain. Positivity is not, as was formerly believed, an active thing but a decidedly passive phenomenon, like love, and corresponds to the spiritual life. Only negativity is active, since aligned with the sensual, and it is precisely this characteristic that should be associated with the subconscious. The proof of this, if it isn't already self-evident, lies in the fact that one's dreams are always active, and thus negative, whereas the experience of anyone who has expanded his consciousness through LSD, for example, will show that the contents of the superconscious, as revealed in this hallucinogenic way, are perfectly still, passive luminosities whose positivity fascinates the receptive consciousness. Thus an antithesis may be posited between the restless, active contents of one's subconscious mind, as experienced during sleep, and the tranquil, utterly passive contents of one's superconscious mind, as revealed through upward self-transcending synthetic stimulants like LSD, whilst awake. Aldous Huxley's mescaline experiments, as recorded in *The Doors of Perception*, provide quite

conclusive proof of this matter and clearly point in the general direction that transcendental man is taking towards the millennial Superman, when equivalent artificially-induced upward self-transcending visionary experiences will become the social norm, shared by the vast majority of fellow-superhuman beings. If Aldous Huxley deserves to be especially remembered for anything, over the coming centuries, it must surely be for his experiments with synthetic stimulants, which arguably constitute the most interesting and enlightening side of his work. Hallucinogens like LSD may not be suitable to society as it is currently constituted, but they must surely presage a future applicability in response to the dictates of a more evolved psyche than generally exists at present.

I have contended that whereas the subconscious is active, the left eye, as the one nearest to the old brain, is relatively passive and sleepy-looking, which would seem, on the face of it, to be a contradiction in terms. Yet this is only so if one fails to perceive a contradiction within each part of the psyche, which corresponds to the mind/brain dichotomy. For whilst it is perfectly true to say that the subconscious is active during sleep, we cannot accredit it with anything like the same degree of activity during our waking hours, when the conscious mind takes over. Thus we needn't be surprised that the eye most under subconscious influence should be comparatively passive during the day, whereas the right eye reflects the visio-spatial/analytical activity of the superconscious or, at any rate, of its lower regions

thereof, which correspond to the higher, logico-verbal regions of the subconscious. Admittedly, the eyes don't exclusively connect with that part of the cerebral cortex nearest to them. For they also cross-connect in the chiasma and thereby link-up with the opposite brain. But the distinction between the contradictory appearance of the left and right eyes in highly intelligent people confirms a bias reflecting the predominant influence of the nearest brain, whether old or new. The fact that the left side of the brain controls the body's right side, and, conversely, the right side of the brain the body's left side, does not invalidate this contention, since the eyes are arguably too close to the brain to be subject to the same rules as govern the physical body in general.

The converse of the intellect's conscious activity in the lower regions of the superconscious, however, is the utterly passive nature of the visionary contents of the upper regions of superconscious mind, as revealed by mind-expanding drugs, which tend to fade into post-visionary consciousness at the topmost level ... of mystical beatitude. Thus not only is there an antithesis between the active dream-world of the subconscious and the passive visionary world of the superconscious, but there is a parallel distinction within each part of the psyche between, on the one hand, active dream and passive thought, and, on the other hand, passive visionary experience and active intellectual behaviour, depending on whether one is in a state corresponding to sleep or to wakefulness. In a wider context, an active superconscious mind is paralleled by a slothful

subconscious body, and, conversely, an active subconscious body normally presupposes a slothful superconscious mind. When the superconscious is passive, the subconscious comes awake, so to speak. And, similarly, a passive subconscious mind makes possible the true awakening of the superconscious in visionary experience. One might say, to extend this paradox, that the superconscious is only half-awake in visio-spatial/analytical activity, while the subconscious is only half-awake in logico-verbal/intellectual passivity.

To come fully awake, the former needs the passive visionary experience encouraged by synthetic hallucinogens like LSD, whereas the latter needs the active dream behaviour of sleep. Let us therefore leave the matter with this teasing paradox: that whereas the subconscious only comes fully awake with the sleep of the superconscious, so the latter likewise only attains to full wakefulness with the sleep of the former. Our higher mind is generally only half awake. It will be our duty and privilege, in the future, to bring it fully awake, as we are transformed into Supermen.

MILLENNIAL THOUGHTS

It isn't merely to escape from the natural body that Supermen would be elevated to the status of brains artificially supported and sustained in our projected Post-human Millennium, but also to preclude the

possibility of physical irresponsibility or otherwise riotous behaviour, among the populace, in consequence of high-level LSD tripping or equivalent synthetic experiences. The gradual supersession of the natural body by an artificial, communal one will enable the religious life of Supermen to be conducted with a minimum of physical friction and social disturbance. No-one will be liable to throw himself out of an upstairs window or under a car or on unsuspecting females or whatever in the Post-human Millennium, for no-one who regularly participates in the hallucinogenic experience will have a body to abuse. The leadership, responsible for the maintenance and supervision of the social order, won't have to worry about irresponsible or riotous behaviour from the 'trippers', since their artificially-supported brains will be immobile and, consequently, no Superman would be disposed to physical revolt. A perfectly docile society will become the cherished norm, and this norm won't be violated by any of its members.

Of course, people have taken LSD in the twentieth century and, as a rule, they've behaved responsibly, refraining from physical violence. The more intelligent members of the hippy subculture which arose in the late 1960s but declined in the early 1970s would certainly have behaved in this way, not imposing any severe strain on their friends or, indeed, on society generally. But not everyone would have done so and, had LSD been legalized, the chances of riotous behaviour resulting from a more widespread use of this particular hallucinogen could only have been greater, doubtless

leading to serious abuses of personal freedom by people not psychically qualified to make sensible use of it. Of course, LSD wasn't legalized, and we needn't expect any radical change in the law relating to its use over the coming decades. Quite probably, it will remain illegal until the advent of the Post-human Millennium, when men become transformed into Supermen and the natural body, or what remains of it, is consequently superseded by an artificial support/sustain system for the brain. For so long as man exists, there will always be the possibility of social repercussions of a violent nature resulting from a premature legalization of LSD, or equivalent upward self-transcending synthetic stimulants. We can't anticipate the widespread use of LSD under present conditions, even if certain individuals, more intelligent than their fellows, are perfectly capable of responding to it in a civilized manner – as various