

**THE  
IDEOLOGICAL PHILOSOPHY  
OF  
SOCIAL  
TRANSCENDENTALISM**

A volume of aphoristic philosophy by  
**JOHN O'LOUGHLIN**



Social Theocratic emblem.08  
(C) 2005 John O'Loughlin

*The Ideological Philosophy of Social Transcendentalism* published 2008  
by Centretruths Digital Media  
All rights reserved  
Copyright © 2008 John O'Loughlin

## PREFACE

Although structurally similar, this work enlarges on the scope and content of *Revelations of an Ideological Philosopher* (1997), as we are made aware of the extent to which Social Transcendentalism is both ideological and philosophical, that is to say, practical and theoretical, serving not merely as a vehicle for Truth, or metaphysical knowledge, but also, and no less significantly, as a potential catalyst for radical social change.

John O'Loughlin, London 1997 (Revised 2008)

## CONTENTS

01. Something from Nothing
02. Complementary Antitheses
03. Natures of the Elements
04. Primary and Secondary Manifestations
05. Subatomic Contrasts
06. Contrary Modes of Divergence and Convergence
07. Cosmic Genders
08. The Coming Challenge
09. Metaphysical Devotion of the Ultimate Self
10. Cyclical Progressions
11. Redemption of the Profane in the Holy
12. Criteria of Religious Music
13. Musical Categories
14. Musical Hierarchies
15. The Significance of Chanting
16. Understanding the Supernatural
17. Positive 'Nature' and 'Culture'
18. Negative 'Nature' and 'Culture'
19. Of Selves and Antiselves
20. Degrees of Primal and Supreme
21. Modes of Evolution and Devolution
22. Modes of Primacy and Supremacy
23. Enslavement To verses Freedom From
24. Towards a Superchristian Dispensation
25. Subsections of the Triadic Beyond
26. The Role of Drugs in 'Kingdom Come'
27. Freedom and Binding
28. Objectivity verses Subjectivity
29. Elemental Distinctions
30. From Barbarity to Culture
31. Relationship of Nature and Culture
32. The Struggle within Idealism
33. Ethical Distinctions
34. Contrasting Types of Society
35. The Role of Conservatism
36. Social Transcendentalist Pluralism
37. Towards Genuine Religion
38. Degrees of Wisdom
39. The Immorality of Freedom
40. The Subjective Basis of Morality

41. Perfection and Imperfection
42. Primal and Supreme (Revisited)
43. Towards Supremacy

## CYCLE ONE: SOMETHING FROM NOTHING

1. Something from nothing, not nothing from something or something for nothing, but something *from* nothing, as time from space, or solar from stellar, or submasculine from superfeminine, or Satan from Jehovah, or falsity (delusion) from ugliness, or grace from crime, or ... plenum from vacuum.
2. Something from nothing, not so much as stars from space as ... suns from stars, airy plenums from fiery vacuums, like a noumenal son from a noumenal mother, woe from hatred, and wisdom from evil.
3. And in another, lower context ... sons from mothers, as something from nothing, masculine from feminine, phenomenal subjectivity from phenomenal objectivity, consciousness from unconsciousness, ego from instinct, knowledge from strength, pleasure from pride.
4. Thus man from woman has the ring of something from nothing, not something *for* nothing or nothing *from* something (although nothing from nothing in the case of female offspring cannot be ruled out), but a plenumous something from a vacuous nothing, a creature with a capacity for morality from one who is rooted in immorality and destined, no matter how shrewd, to remain fundamentally immoral throughout her entire life.
5. Woman precedes man as stars precede the sun or, lower down on the phenomenal planes of volume and mass, as the moon precedes the (vegetative) earth, but men have the capacity to supersede women as Mars supersedes the oceanic aspect of planet earth or, up above on the noumenal planes of time and space, as Saturn supersedes Venus.
6. The male elements in life will be dominated by the female elements in sensuality and liberated from them in sensibility, the former commensurate with the 'once-born' enslavement to precedence, and the latter with the 'reborn' salvation (liberation from enslavement) of succedence.
7. The World conceived in terms of a compromise between feminine and masculine elements only works on the basis of the dominion of nothing over something, of woman over man, and is accordingly

heathenistic. For the heathen is that which, wallowing in sensuality, accords with 'once-born' as opposed to 'reborn' criteria.

8. The nothingness of free will can only prevail over the somethingness of natural determinism when heathenistic criteria are paramount, whether with regard to noumenal or to phenomenal planes, the 'upper' contexts of space and time or the 'lower' contexts of volume and mass.
9. Free will stems from nothingness as light from the stars or rain from the clouds, and air and vegetation (earth) are its principal targets respectively.
10. The objectivity of freedom is commensurate with the nothingness of a vacuous precondition, and is either evil (if noumenal) or good (if phenomenal), but never foolish or wise!
11. The subjectivity of natural determinism (binding) is commensurate with the somethingness of a plenum precondition, and is either foolish (if phenomenal) or wise (if noumenal), but never evil or good!
12. That which, ever female, is rooted in nothingness will alternate between the evil of noumenal objectivity and the goodness of phenomenal objectivity, as between no-one and nobody.
13. That which, ever male, is centred in somethingness will alternate between the folly of phenomenal subjectivity and the wisdom of noumenal subjectivity, as between somebody and someone.
14. For nothingness extends from the noumenal objectivity of fire to the phenomenal objectivity of water on the female side of life, as from the ethereal to the corporeal, whereas somethingness extends from the phenomenal subjectivity of vegetation to the noumenal subjectivity of air on the male side of it, as from the corporeal to the ethereal.
15. Somethingness has the ability to extend beyond nothingness on both the phenomenal and the noumenal planes of life but cannot exist entirely independent of it, even when liberated from enslavement to sensual precedence. For vegetation is as dependent on water as ... air upon fire.

## CYCLE TWO: COMPLEMENTARY ANTITHESES

1. From the noumenal objectivity of science to the noumenal subjectivity of religion, as from fiery nothingness to airy somethingness, evil no-ones to wise someones.
2. From the phenomenal objectivity of politics to the phenomenal subjectivity of economics, as from watery nothingness to vegetative somethingness, good nobodies to foolish somebodies.
3. As impossible to conceive of science without religion, as to conceive of religion without science. The Devil needs God, just as God needs the Devil.
4. As impossible to conceive of politics without economics, as to conceive of economics without politics. Woman needs man, just as man needs woman.
5. Fire and air are the alpha and omega of infinite existence, the former metachemical in its noumenal objectivity, the latter metaphysical in its noumenal subjectivity.
6. Water and vegetation are the alpha and omega of finite existence, the former chemical in its phenomenal objectivity, the latter physical in its phenomenal subjectivity.
7. The objective descends, in nothingness, from the infinity of fire to the finiteness of water, as from metachemistry to chemistry, crime to punishment.
8. The subjective ascends, in somethingness, from the finiteness of vegetation to the infinity of air, as from physics to metaphysics, sin to grace.
9. That which, being noumenal, is infinite ... will be evil if fiery and wise if airy, the former objective, the latter subjective.
10. That which, being phenomenal, is finite ... will be good if watery and foolish if vegetative, the former objective, the latter subjective.
11. Thus the objective elements of fire and water present to our understanding a descent from evil to goodness, as from science to politics, the Devil to woman, dresses to skirts, while the subjective

elements of vegetation and air present to our understanding an ascent from folly to wisdom, as from economics to religion, man to God, trousers to zippersuits.

12. There are always, everywhere, two sides to every story, viz. a female side rooted in an objective disposition, and a male side centred in a subjective disposition, as between nothingness and somethingness, vacuum and plenum.
13. The female side of life will complement the male side of it as either its noumenal or its phenomenal antithesis, dresses against zippersuits 'up above' and skirts against trousers 'down below', so that diabolic and divine on the one hand, and feminine and masculine on the other hand are forever in immortal and/or mortal combat, depending on the context.
14. Ultimately, one cannot transform devils into gods or women into men, but only joggle the ratios around, according to which gender is hegemonic at any given time. For the elements are to a greater or lesser extent interdependent, and only an acknowledgement of that fact exonerates one from (unreasoning) fanaticism.
15. Hence although the ratio of the Devil/Hell to God/Heaven may vary where noumenal existence/experience is concerned, there can no more be the one without the other ... than fire without air, or *vice versa*.
16. Likewise, although the ratio of man/earth to woman/purgatory may vary where phenomenal existence/experience is concerned, there can no more be the one without the other ... than vegetation without water, or *vice versa*.

### CYCLE THREE: NATURES OF THE ELEMENTS

1. That which is fiery is metachemical, but the (un)nature of metachemistry is materialistic on account of its subatomic derivation from the most basic, or elemental particle, subdivision of the metachemical element *par excellence*, viz. the photon in external ('once-born') contexts and the photino in internal ('reborn') ones, the former affiliated to noumenal sensuality and the latter to noumenal sensibility. Hence we may speak of metachemical materialism.

2. That which is watery is chemical, but the (un)nature of chemistry is realistic on account of its subatomic derivation from the more (in relation to most) basic, or molecular particle, subdivision of the chemical element *par excellence*, viz. the electron (if conventional) and/or positron (if radical) in external contexts and the electrino (if conventional) and/or positrino (if radical) in internal ones, the former affiliated to phenomenal sensuality and the latter to phenomenal sensibility. Hence we may speak of chemical realism.
3. That which is vegetative is physical, but the nature of physics is naturalistic on account of its subatomic derivation from the more (in relation to most) advanced, or molecular wavicle, subdivision of the physical element *par excellence*, viz. the neutron (if conventional) and/or deuteron (if radical) in external contexts and the neutrino (if conventional) and/or deuterino (if radical) in internal ones, the former affiliated to phenomenal sensuality and the latter to phenomenal sensibility. Hence we may speak of physical naturalism.
4. That which is airy is metaphysical, but the nature of metaphysics is idealistic on account of its subatomic derivation from the most advanced, or elemental wavicle, subdivision of the metaphysical element *par excellence*, viz. the proton in external ('once-born') contexts and the protino in internal ('reborn') ones, the former affiliated to noumenal sensuality and the latter to noumenal sensibility. Hence we may speak of metaphysical idealism.
5. Just as it is in the (un)nature of metachemistry to be materialistic and in the (un)nature of chemistry to be realistic, so it is in the nature of physics to be naturalistic and in the nature of metaphysics to be idealistic.
6. The Materialist is therefore one for whom metachemistry is paramount on account of an identification with the most basic subdivision, in elemental particles, of photons and/or photinos.
7. The Realist is therefore one for whom chemistry is paramount on account of an identification with the more (in relation to most) basic subdivision, in molecular particles, of electrons and/or electrinos (if conventional) or positrons and/or positrinos (if radical).

8. The Naturalist is therefore one for whom physics is paramount on account of an identification with the more (in relation to most) advanced subdivision, in molecular wavicles, of neutrons and/or neutrinos (if conventional) or deuterons and/or deuterinos (if radical).
9. The Idealist is therefore one for whom metaphysics is paramount on account of an identification with the most advanced subdivision, in elemental wavicles, of protons and/or protinos.
10. Generally speaking, materialists and realists are 'she's' on account of the objective (un)natures of metachemistry and chemistry.
11. Generally speaking, naturalists and idealists are 'he's' on account of the subjective natures of physics and metaphysics.
12. Where the wavicle subdivisions of the objective elements are concerned, we can speak of their molecular and elemental manifestations as less and least basic in relation to the most and more basic elemental and molecular manifestations of the particle subdivisions of these same elements.
13. Where the particle subdivisions of the subjective elements are concerned, we can speak of their elemental and molecular manifestations as least and less advanced in relation to the more and most advanced molecular and elemental manifestations of the wavicle subdivisions of these same elements.
14. Hence to descend, in either metachemical materialism or chemical realism, from most to least basic via more and less basic manifestations of subatomic presentation, as from elemental particles to wavicles via molecular particles and wavicles.
15. Hence to ascend, in either physical naturalism or metaphysical idealism, from least to most advanced via less and more advanced manifestations of subatomic presentation, as from elemental particles to wavicles via molecular particles and wavicles.

#### CYCLE FOUR: PRIMARY AND SECONDARY MANIFESTATIONS

1. That which descends, in objectivity, is primarily negative, whereas that which ascends, in subjectivity, is primarily positive.

2. In no context are negativity and positivity completely independent of each other, but co-exist, to varying extents, on either a primary or a secondary basis, depending on the overall 'gender' of the context in question.
3. Hence the objective elements of fire and water present to our understanding a context in which negativity is primary and positivity secondary, as we descend from most to least basic via more and less basic in primary terms, but ascend from least to most advanced via less and more advanced in secondary terms.
4. Hence the subjective elements of vegetation and air present to our understanding a context in which positivity is primary and negativity secondary, as we ascend from least to most advanced via less and more advanced in primary terms, but descend from most to least basic via more and less basic in secondary terms.
5. The most basic element of fire is rooted, overall, in appearance, since the apparent is that which corresponds to an elemental particle subdivision ... and has connections, in this context, with ugliness and hatred (if negative) and with beauty and love (if positive).
6. The more (in relation to most) basic element of water is rooted, overall, in quantity, since the quantitative is that which corresponds to a molecular particle subdivision ... and has connections, in this context, with weakness and humility (if negative) and with strength and pride (if positive).
7. The more (in relation to most) advanced element of vegetation is centred, overall, in quality, since the qualitative is that which corresponds to a molecular wavicle subdivision ... and has connections, in this context, with knowledge and pleasure (if positive) and with ignorance and pain (if negative).
8. The most advanced element of air is centred, overall, in essence, since the essential is that which corresponds to an elemental wavicle subdivision ... and has connections, in this context, with truth and joy (if positive) and with falsity and woe (if negative).

9. Vegetation and air are only respectively less basic and least basic in relation to fire (most basic) and water (more basic), where the negativity of their secondary manifestations is concerned.
10. Fire and water are only respectively least advanced and less advanced in relation to vegetation (more advanced) and air (most advanced), where the positivity of their secondary manifestations is concerned.
11. As a primary factor, negativity begins and ends on the female side of life with fire and water, though it continues, in secondary fashion, on the male side of life with vegetation and air.
12. As a secondary factor, positivity begins and ends on the female side of life with fire and water, though it continues, in primary vein, on the male side of life with vegetation and air.