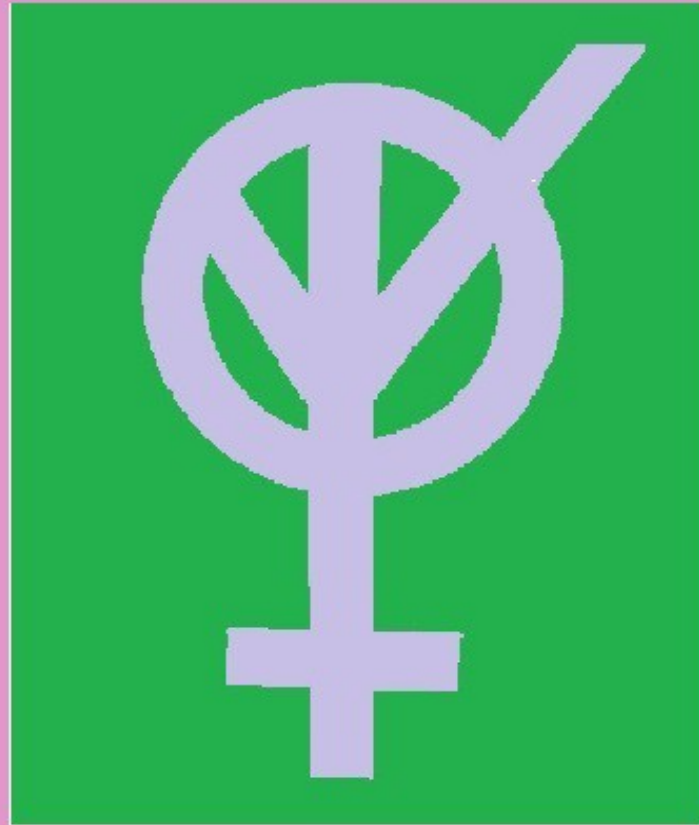


# ***The Road to Social Transcendentalism***



**John O'Loughlin**

CENTRETRUTHS DIGITAL MEDIA

# *THE ROAD TO SOCIAL TRANSCENDENTALISM*

*Collected Multigenre Philosophy*

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CDM Philosophy

This edition of *The Road to Social Transcendentalism* first published 2021 by  
Centretruths Digital Media

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## PREFACE

Here, at last, is a quartet comprised of my collected multigenre philosophical writings, all of which originally date from the early 1980s and embrace, besides essays and disalogues (rather antithetically), what I call aphorisms and maxims, whether or not also dubbed 'notational', thereby combining all such genres on a more collectivized basis and with reference to what gradually developed into the ideological philosophy of Social Transcendentalism, as developed more comprehensively as one proceeds along the metaphorical 'road' through each of the individual books of this volume towards its culmination.

John O'Loughlin, London 2021

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## INTRODUCTION

If there is such a thing as a truth that is too pure for certain people, less psychically evolved, to take, then may we not suppose this situation may extend to an entire work, an entire book, in which undiluted truths are the creative norm. Such books haven't, admittedly, been too plentiful in the past; for we are only now beginning to live in a purely truthful age. Nevertheless books with diluted truths, proportionate to the degree of evolution manifest in the writer and his society at any given time, have caused similar problems for people who weren't 'up to' the level of 'truth' therein recorded. In this respect, such a book becomes akin to the Hindu metaphor of the Clear Light of the Void, which is too pure for the egocentric mind to abide with, inevitably resulting in its return to the world in some other flesh, as part of the recurrent process of reincarnation, until such time as, become more evolved, it can abide with the Absolute and thus escape the cycle of rebirths.

Returning to factual reality, this means that the evolution of human life on earth proceeds by degrees and that, strictly speaking, one can't 'gate-crash' the Divine. One must earn the right to become an integral part of the Supreme Being, and one can only do this by improving the quality of life over the generations, from century to century.

Likewise one must earn the right to properly appreciate a certain type of truthful book, which necessarily remains a 'closed shop' to those who are insufficiently intellectually or morally evolved to do so. As, in occult mythology, Count Dracula shies away from the Cross, symbolic of Truth and Goodness, and, in religious mythology, the egocentric mind shies away from the Clear Light, so, on the intellectual plane, the reactionary or traditional mind shies away from such revolutionary truths as are expressed in the foremost books, usually philosophical, of the age. A man who cannot 'take' such truths ... inevitably passes negative judgement on himself, and reverts, in all probability, to fiction or perhaps even to poetry.

The great writer and thinker is thus in the position of being a kind of intellectual Supreme Being on earth, to whom many are drawn but with whom only comparatively few can abide. The majority shy away from his stronger grasp of truth from fear that it will disrupt their particular psychic or intellectual integrity, causing them to extensively revise or even change their position. Perhaps it will be only after several generations that the majority of men can come to abide and understand his truth. In the meantime, he remains a kind of lone beacon, shining in the vanguard of psychic evolution, revered by some, but feared and even hated by many.

I like to see myself as such a writer, and I know that not all men can come to me at present and wholeheartedly acquiesce in what I write. Nevertheless I live in the

hope that, eventually, most men will come to me if they are to grasp the prerequisites of salvation, and thereby set themselves on the right road for the only reasonable evolutionary goal. For, unless they abide with the driving light of my truth, they will continue to flounder in the comparative darkness of pedestrian illusions, shut out from the promise of Eternity.

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# **FUTURE TRANSFORMATIONS – *The Undiluted Truth***

## **PART ONE – *ESSAYS***

## *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 part of a large gathering of fellow Transcendentalists.

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 (lysergic acid diethylamide), or some equivalent synthetic upward self-transcending, vision-inducing stimulant, which will be externally administered to the artificially-supported brains by the future equivalents 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 am 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, or some such synthetic hallucinogen. 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, so to speak, 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 may 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 present 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 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 century in question. 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), it will be 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 couldn'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 is 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, the 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, comprised 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, whilst 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 will 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, of the 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, for example, 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 capitalistic and materialistic implications. The word I would choose for the Irish, on the other hand, is 'quality', which, by contrast, has social and 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, down-to-earth 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 percentage 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 in relation to a much smaller population living, for the most part, under harsher conditions. Yet 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, or the tendency of a stronger, more populous people to dominate a weaker, less populous people who, in any case, remained divided among themselves.

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, Stoker, Wilde, Shaw, Joyce, Synge, Yeats, O'Faollain, O'Casey, Beckett, and Banville. 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' respective fortunes, and not just with regards to creative writing. Fundamentally the twentieth century was the first post-dualistic century in history, and since the Irish are nothing if not extreme or, rather, idealistic, 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, not to say pragmatically realistic, 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 at 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 best-known and arguably 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 Muggeridge 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 over-facile 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, à la Nietzsche. 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 ancient Persians. 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 idealistic 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 communist materialism of both the former Soviet Russia and, more especially, contemporary China falls short of genuine civilization, and corresponds to a neo-barbarism analogous, one can only surmise, to the relatively barbarous society of ancient Persia. 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 ancient Persia, 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 to 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 (Catholic exceptions to the general Anglican rule notwithstanding), 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 realism of the Englishman and the idealism 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 won't attempt to turn the logic or, more correctly, the 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, the 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, it 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 the 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 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, in this context, 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 have 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 people showed themselves to be during the hippy era. Unfortunately the persecution or, rather, prosecution of hippies, by the liberal authorities, for 'drug abuse' was a virtual inevitability in a society where the legalization of such a potent mind-expanding stimulant remains, for reasons already discussed, out of the question in the short-term.

There are, however, two kinds of alleged drug abuse. There is the reactionary abuse involving recourse to stronger natural drugs than any given society is prepared to tolerate, and in a society where, in consequence of evolutionary progress, even comparatively mild drugs like tobacco and most forms of alcohol are becoming less respectable, it stands to reason that the use of opium, morphine, cocaine, and heroin will be penalized as incompatible with the moral standards of that society, and stiff sentences accordingly be meted out to those convicted of 'drug abuse'. Yet such an abuse should be distinguished from, if not treated more leniently than, abuses involving synthetic drugs, [Strictly speaking, my understanding of drugs is of something that deadens the mind in the manner of a narcotic, whereas substances which, like LSD, enliven the mind or open it up to visionary experiences I regard as stimulants – the opposite, in effect, of a drug.– Author's note] some of which may well be applicable to a future age. LSD is, I believe, an example of the latter, and whilst its use cannot reasonably be legalized at present, nevertheless a distinction should be upheld between what may well presage a future spirituality and what is patently a manifestation of reactionary sensuality. In a society tending, all the while, in the general direction of greater spirituality, the use or, rather, misuse of 'drugs' reflecting this tendency shouldn't be confounded with the use or misuse of drugs whose natural constitutions are far more harmful to both the individual and society in general. While, from society's standpoint, a smashed

window must be treated with equal severity by the law whether it be the result of hallucinogenics or narcotics abuse, from the individual's standpoint, however, the distinction between the two kinds of drug is a marked one, reflecting the difference between progress and regress. Generally speaking, the man who is prematurely progressive is a superior phenomenon to the one who is belatedly regressive, and should, within reasonable limits, be recognized as such!

Yet I am not here encouraging the use of LSD. What is destined to find its niche in society will do so as a matter of course, irrespective of the opposition or repression it may meet with in the meantime. The absence of 'progressive' drug abuse from society would doubtless prove a grave obstacle to evolutionary progress, which is always carried out, no matter what the context, in the face of natural opposition. A society without LSD adherents would not be tending towards the Supermen but, on the contrary, standing somewhat closer to the apes! Modern industrial society, however, should be progressive, and it would be an encouraging factor to learn that, of the total number of people convicted for drug abuse each year, the majority were for synthetic rather than natural abuses. For a ratio biased on the side of the synthetic could be interpreted as a good omen of things to come and, instead of fretting themselves over its increase, the responsible authorities might be prevailed upon to take a more lenient line which, while still penalizing the offence, got it into better perspective from an evolutionary point-of-view.

Positive lawbreakers, who presage the future, are no less culpable, in the eyes of the law, than negative ones who resurrect the past. They are evolution's slaves rather than its masters, a medium through which change may be effected in due course.... Not wishing to directly align myself with the lawbreakers, however, I prefer, in my philosophical endeavour to comprehend evolution, the role of seeking to influence the lawmakers for the better, so that, through this and similar methods, they may become more receptive to the possibility of amending or changing the law at some time in the future, a time when such a policy appeared not only feasible but desirable, to boot. Any attempt to have the law changed prematurely, on the other hand, would be to nobody's advantage, not even the drug-taker's, since he would then be confronted – assuming he knew how to respect the drug – by those who simply maligned or squandered it, to the detriment of his own self-esteem.

For transcendental man, then, we can take it as axiomatic that television will remain the principal medium (above both video and cinema) through which a degree of upward self-transcendence may be achieved. Television is visionary experience coming at one from *outside* the self, and, since appearances precede essences, we needn't expect the widespread evolutionary leap to artificially-induced visionary experience *inside* the self to come about for some time yet – certainly not until the majority of people are capable of appreciating it! Which probably won't be during the remaining course of this century, nor even, perhaps, during the early course of the next (although that isn't something about which anyone can be certain at present). With the increased pace of evolution nowadays, we are by no means guaranteed that

modern, i.e. transcendental, man will remain content to continue watching television throughout the course of the next hundred years. It could well transpire that the novelty and excitement of television-viewing, even via satellite, will wear thin some time before then, to be replaced either by the higher visionary experience of Supermen or, what is more likely, by a wider interest in Transcendental Meditation as a prelude to the Post-human Millennium. At this juncture in time, Transcendental Meditation remains a comparatively elitist interest, restricted to those who are capable of directly cultivating spirit without need of external assistance, such as television. It presages not the Superman but the Superbeing of the succeeding phase of the Post-human Millennium, and is accordingly somewhat closer, in essence, to the blessed state of the Heavenly Beyond. But evolutionary progress should lead, in due course, to an ever-growing number of people taking-up with Transcendental Meditation in the decades or centuries to come, so that it will co-exist and possibly alternate with television spirituality within the framework of higher religion – one institutionalized and collectivized.

A materialist would probably contend that television will suffice to lead transcendental man directly to the LSD visions of the Superman, thereby making Transcendental Meditation totally irrelevant. But I don't believe that meditation can be dismissed so easily, as though it were simply an anachronism which artificially-induced visionary experience, whether apparent or essential, external or internal, was destined to replace. The need for a religious institution, such as would be provided by meditation centres, still requires to be addressed and is absolutely indispensable to religious progress in the world. By becoming part of a meditating community, one would be on the next evolutionary rung, so to speak, above the church congregation, and such a communal context necessarily signifies an approximation, no matter how crudely, to the envisaged ultimate unity of the Omega Absolute, the divine culmination of evolution. Yet no such approximation is reflected, however, in the context of an individual sitting either alone or with one or two others in front of a television screen every night, which is why, it seems to me, television can't be regarded as the logical successor to religion, but only as a component of contemporary spiritual progress. What would condemn Transcendental Meditation outright, as a useless anachronism stemming from an obsolete society, would be a lack of applicability to the future, its failure to presage a superior spiritual development which a later stage of evolution should encourage. If, then, the Post-human Millennium could be conceived solely as an affair of the Superman, with his artificially-induced internal visionary experience, we would be justified in condemning Transcendental Meditation as a futility. But since the Millennium in question should extend into a more spiritual phase, in which the ensuing Superbeing will directly cultivate spirit pending transcendence, we would be mistaken to consider Transcendental Meditation irrelevant, even though it can be shown that, by itself, such meditation wouldn't suffice to take man to the Heavenly Beyond. This knowledge, however, needn't preclude us from meditating, since the experience is sufficiently rewarding in itself to be self-justificatory.



But whether the entire human population can be induced to take meditation seriously, over the coming centuries, is another matter, and not one about which I feel confident to speculate, even given the inevitability of meditation centres as a precondition of the Post-human Millennium. Not everyone attends church, and perhaps it will transpire that not everyone would attend the 'church' of tomorrow, although we may expect a greater degree of directive persuasion on the part of the relevant authorities than has ever existed before, with, it should be added, more incentive for the devotees to attend! And so transcendental man, full-blown, would be participating in the transcendental civilization, a civilization presupposing the simultaneous existence, in harmonious co-existence, of socialism and transcendentalism or, rather, of a fusion of the one with the other. For unless there is a community religion, there is no civilization, in the true sense of that term, but only what precedes it – namely barbarism.

Since pre-dualistic man had a civilization, in which paganism and royalism (or some autocratic equivalent) prevailed, and dualistic man also, with his Christianity and parliamentary liberalism, it would seem only fair for us to ascribe a future civilization to post-dualistic man, since man is man at any stage of his evolution and ever in need of a church, where he can rub shoulders with his fellows. The coming together of men into crowds isn't by itself a good thing, however. What determines the moral status of the crowd is the reason *why* men come together, that is to say whether for sensual or spiritual purposes. Since a communal context is relevant both to the lower communality of the plants and to our projected higher communality of the coming Superbeings, there is nothing in communal life *per se* that distinguishes it as a virtue. One might say that it becomes a vice when the motivation driving people together is sensual, and such a motivation was certainly paramount during the era of pagan pre-dualism when, as often as not, men visited the temple or whatever to express their sexual predilections, with or without the assistance of resident priestesses! The pagan orgy utilized the crowd for sensual purposes, so that men came together on the basis of the lowest-common-denominator, and thereby resembled the leaves of trees.

With the advent of Christian dualism, however, the emphasis in crowd formations was spiritual rather than sensual, although a degree of sensuality was necessarily still upheld, as, for example, in the celebration of the Mass, with the symbolic offering of Christ's body and blood being conducted through the sublimated mediums of wafer and wine – a far more frugal approach to sensuality than would have been intelligible to pagan man. But if a diluted sensuality was the norm of Christian communal life, then for a post-dualistic age it follows that the motivation driving people together must be exclusively spiritual and thus, for the first time in history, entirely good. The coming together of people for purposes of meditation in specially-designed centres will reflect the highest mode of communal life given to man, and be the nearest approach to the subsequent spiritual communality of the Superbeings. Because no such motivation has previously existed in the West, nor, properly considered, anywhere else in the world, there can be little doubt that it will be endorsed over the

coming centuries, so that man passes through the entire spectrum of his evolution, from the beastly to the godly, as he enters its highest phase with widespread transcendentalism. Tomorrow's crowds will, in this religious context, be purely virtuous, superior even to Christian congregations.

There are, however, strict limits to the degree of togetherness men can experience, since they have bodies and remain imprisoned in them, prevented, by the flesh, from experiencing a truly close approximation to the omega goal of evolution in indivisible spiritual unity. For transcendental men, the regular practise of meditation in communal contexts will simply constitute a stepping-stone to a still-closer approximation to ultimate divinity ... as experienced by the ensuing Supermen of the Post-human Millennium. These Supermen will, as already noted, be elevated above the natural body in extensively artificial contexts designed on a collective basis. As brains artificially supported and, no less importantly, artificially sustained, they will stand in a much closer relationship to ultimate divinity than transcendental men, with their individual bodies. Unfortunately the body is always a grave obstacle to the attainment of an advanced degree of spiritual togetherness, of communal oneness, since its varieties of forms and appearances aren't always pleasant to behold, least of all when radically ugly, and serve rather to excite disgust, which, on account of its negativity, drives men apart. Likewise its exposure to germs of one kind or another is a repellent rather than an attractive feature, since men fear contagion and are consequently inclined to maintain their physical distance, when possible, from the victims of colds, flu, and other common illnesses. Even the division of the sexes is, in its social relativity, a contributory factor in the inhibition of closer approximations to the Omega Absolute. Obviously, the only solution to these problems lies with the Superman, who will be elevated above them through the supersession of the natural, individual body by an artificial and communal one, and accordingly experience a greater degree of unity with his fellows – a degree presaging the even greater spiritual unity of the Superbeings, when individual consciousness will be eclipsed by the collective, post-visionary consciousness of the tightly-packed clusters of new brains. After which it will simply be a matter of time before this comparative spiritual unity makes way for the most complete spiritual unity ... of the Spiritual Globes as, following transcendence, they tend towards one another in accordance with the positive drift of a gradual convergence towards ultimate Oneness.

However, where space is concerned, it isn't true, contrary to what modern scientists tend to believe, that the Universe *is* expanding. The stars, we may rest assured, are contracting, and if they are tending farther apart, they are not expanding but ... diverging, after the fashion of their infernal natures. The concept of an expanding Universe should only apply to man and man-equivalent life forms (if any) elsewhere.

Now when we narrow the Universe to man we find, despite appearances to the contrary, that spirit is expanding, in accordance with the chief characteristic of being, while simultaneously converging towards its goal in the indivisible unity of the Omega Absolute. Thus an antithesis exists between the divergence of the physical universe on the one hand, and the convergence of the spiritual universe on the other,

as, likewise, between the contraction of stars and the expansion of spirit.

On what may be termed the microcosmic plane of global civilization, we see the contraction of the diabolic side of the Universe in the curtailment of nature, the overcoming of various pestilential diseases, the penalizing of serious natural drug abuse, the decline of authoritarianism, the reduction of competitive individualism, and the gradual undermining of private property. Conversely, we see the expansion of the divine side of the Universe in the growth of cities, the increase in the use (or abuse) of synthetic stimulants, the development of collective contexts, the increase in public spending, the substitution of artificial for natural modes of sexuality, the growing interest in meditation, and so on – all factors which point in the general direction of both a Post-human Millennium and subsequent Heavenly Beyond. What is happening on this planet is probably also happening on the thousands if not millions of other possible life-sustaining planets throughout the physical Universe, so that the divine side of the Universe is simultaneously converging towards its future culmination in the most absolute noumenal indivisibility. We needn't expect this culmination to come about for some considerable time yet, however, since there are definite stages to evolutionary progress, presupposing, in the future, the emergence of new life forms out of man which will be as spiritually superior to him ... as apes and trees were and, in some sense, continue to be his spiritual inferiors.

It would be erroneous, however, to suppose that man will venture to the far corners of the Universe in the future, and thereupon come into contact, whether on a friendly or a hostile basis, with beings from outer space. For although there will doubtless continue to be a degree of space exploration during the coming centuries, the fact of evolutionary progress will preclude him from making the exploration of space his chief priority, since higher stages of evolution presuppose greater degrees of psychic interiorization, and consequently less interest in the phenomenal worlds that lie outside it. As human evolution draws toward its climax so noumenal essence predominates over phenomenal appearance, making the cultivation of spirit the overriding priority of the age. In all probability, the life-sustaining planets in other parts of the Universe won't differ too radically from the Earth, seeing that life, particularly on the human plane, requires fairly predictable conditions, neither too hot nor too cold. This being the case, we would be foolish to concern ourselves with the altogether futile, time-wasting explorations of kindred planets! As transcendental men we would have better things to do with our time than to dabble in appearances, cosmic or otherwise! And as Transcendentalists we would not have an indefinite life-span, but no more, at most, than a few centuries before the transformation to the Superman became apposite. Our current space explorations should be designed primarily to assist our spiritual development, not be pursued for the mere sake of exploring! And it is sincerely to be hoped that if, in the not-too-distant future, we put an end to war between human beings, we won't proceed to start wars between ourselves and the nearest aliens, since an end to war as such is commensurate with a higher, more advanced stage of evolutionary progress. Yet while this is undoubtedly so, it is also worth remembering that an extension of war from tribal and national to

international and, in all likelihood, to planetary levels is also compatible with evolutionary progress, and consequently that some kind of compromise, involving a more civilized or sublimated kind of warfare than man has hitherto waged against himself, may well be required throughout the duration of the next civilization, in the interests, needless to say, of safeguarding his spiritual progress.

As to the phasing-out of aspects of life on the diabolic side of the Universe, the growing freedom from nature which man should achieve in the centuries to come will doubtless lead to his dispensing with what might be described as unnecessary animals, such as dogs, cats, horses, mice, rabbits, and other pets, whilst any dispensing with necessary animals, including pigs, cattle, and sheep, will probably follow with the advent of the Superman and consequent supersession of the natural body by artificial supports and sustains for the brain. There are besides pets, workers, and livestock, many other types of animal in the world and these, whether wild or captive, will also be dispensed with in the course of time. What began in the transcendental civilization would doubtless be finished, by the relevant authorities, during the Post-human Millennium, so that towards the climax of spiritual evolution on earth very few beasts would remain in existence. For their continued presence there would be incompatible with the radically spiritual bias of a society tending towards transcendence, as well as a potential threat, if left unchecked, to the safe and proper functioning of that society in an extensively artificial context. As man tends towards the spirit so he makes war on the beast, both internally and externally, since it stems from the alpha side of the Universe in its intrinsic sensuality. If animals are acceptable to a dualistic civilization which, in its openness, has pagan roots, they would most assuredly prove incompatible with – and therefore unacceptable to – a transcendental civilization.... Although we needn't expect a radical purge of pets or other animals to take place over the coming decades, we can certainly anticipate a gradual reduction in their numbers, as society takes appropriate measures to transcendentalize itself, so to speak.

Likewise the gradual elimination of private property is compatible with evolutionary progress towards the Divine, insofar as property reflects a diabolical inclination on the part of its owners, who function in the guise of individual suns competing with one another for planets. Since the most powerful suns or stars in the Universe are likely to be those which control the biggest and/or greatest number of planets, so the most powerful men are usually those with the most property, which stands to them in the ratio of a planet to a sun. A man with three houses is equivalent to a sun with three planets, and he can only be more powerful, from an alpha-stemming viewpoint, than the man with a single house (provided, of course, that the scale of the latter is smaller than that of the former, whether collectively or individually). Nowadays there aren't that many people with three or more houses, but even one house will be considered excessive in the future, and its owner doubtless penalized as a matter of social necessity. With the Post-human Millennium there will be no private property in existence at all, not even for the leaders, who will likely live in communal dwellings while their superhuman 'charges' live as communal clusters of artificially-

supported brains in the various meditation centres. Thus the world will tend ever more radically in the direction of God, or the transcendence of all materialism, with the subsequent attainment of the Heavenly Beyond. Verily, the overcoming of nature and the natural body will be a significant step on the road to that spiritual destination!

### *Post-Dualistic Sexuality*

Since everything on earth stems from the polar constitution of the Galaxy, including the distinction between female and male, which is the essence of Original Sin, it follows that the gradual overcoming of this constitution can only be significant of an evolutionary progression away from the natural-world-order and towards the supernatural context of God. Since stars correspond to the female side of the Galaxy and planets to the male side, we find that the struggle away from the natural towards the supernatural entails a rebellion, on the part of males, against the female attractive power, a rebellion which has led to a loosening of traditional sexual ties and to a gradual move towards a predominantly male-orientated society, a society in which the post-dualistic bias of industrial, urban man finds its chief sexual outlets in either homosexuality or pornography, while women, becoming increasingly masculinized, effectively function as 'lesser men', or 'quasi-males', thus giving rise to an extension of 'homosexual' tendencies within the framework of heterosexual relationships – as manifested, for example, in the ubiquitous cult of unisex and the practice, intermittently or otherwise, of anal sex. Thus bisexuality cuts across heterosexual as well as homosexual relationships, reflecting, as it must, the growing post-dualistic bias of contemporary man. If the pre-dualistic age was congenial to lesbianism, then the post-dualistic age will necessarily favour homosexuality, in accordance with the expansion of the male over the female side of life, as essential to mankind's struggle towards the Divine.

Thus, in the Western world, it is fashionable – one might almost say obligatory – to refer to homosexuals as 'gay' rather than 'queer', since the derogatory implication of the latter term would reflect too naturalistic a mentality, suggestive of a poor opinion of deviations from the natural or traditional norm. But to have such an opinion would be to put oneself in the position of a man, devoid of evolutionary perspective, who imagines that life should always be lived on natural terms, and that deviations from such terms are inherently blameworthy and, consequently, to be regarded as a perversion. It would be to condemn evolutionary progress in matters relating to sex, and thus to remain entrenched in a short-sighted materialism that was all-too-ready to brand manifestations of sexual progress as 'insane' because, according to one's traditional criteria, arguably perverse.

No, in this age only the less spiritually-evolved people are partial to the word 'queer' for what they regard as a deviation from the natural right. They are the twentieth-century's sexual fascists – people who are unable or unwilling to recognize sexual progress when they see it, but persist in applying their own rather short-sighted denigrations to it as a matter of course. 'Queer' is equivalent to 'perverse', and being homosexual is, according to this value-judgement, somewhat inferior to the natural, heterosexual norm. In fact, it is to be a kind of sexual spastic. Not surprisingly, communist societies tend to frown upon homosexuality and pornography as constituting a perversion of the natural norm, which is also symptomatic, in their view, of bourgeois decadence. Lacking any kind of transcendental criterion, such societies have no basis for justifying or understanding it, since, without reference to the spiritual dimension of evolutionary progress, homosexuality may well appear to be a perversion of the natural rather than a development towards the supernatural, in which increasingly artificial standards come to apply. But such artificiality isn't readily encouraged in communist states, whether Marxist-Leninist or otherwise, since it connotes with an elitist tendency that would appear to run contrary to the inherent naturalness of the general proletariat, whose social backwardness or, rather, inherent conservatism must be protected from such 'corrupting' influences as allegedly stem, in the main, from the decadent West.

To be sure, there is a certain degree of logic behind this type of thinking, especially with regards to the presumed inability of the general proletariat to properly appreciate the merits of so-called perverse activity. Yet decadence isn't the root from which homosexuality and pornography spring, even though such phenomena may arise during the decadence of a given civilization. The fact of contemporary Western civilization's being decadent does not, however, imply that everything which exists in or springs from it is inevitably decadent, too. Decadence can only extend to certain contexts, with politics and religion especially conspicuous, and is chiefly characterized by the inadequacy or irrelevance of the official system, whether political or religious, from a majority standpoint – by its inability, in other words, to correspond to the evolutionary changes wrought by environmental and other factors among the masses. That certain sections of the masses may develop more relevant unofficial systems to compensate themselves, in some measure, for this lack ... is a fact which cannot be denied, and sometimes a context or system that began unofficially, as a reflection of evolutionary progress outside the prevailing system, is subsequently absorbed into the decadent civilization in response to both popular demand and financial expediency. Pornography is, I believe, one such phenomenon, and its prevalence throughout the West reflects a manifestation of evolutionary progress which co-exists with the manifestations of decadence also to be found there. For as a means of intellectualizing sexuality, pornography – and I use the term loosely in the sense of general erotica – must signify a development away from traditional materialism ... in which not concrete but sublimated sexuality comes to pass, as the highest, most appropriate sexuality for an increasingly transcendental age, with other types of post-dualistic sexuality, including the homosexual, in fairly close attendance.

Of course, homosexuals have existed in the past, long before the dawn of post-dualism, and not all latter-day homosexuals can be considered truly post-dualistic. Nevertheless it remains a fact that, in recent decades, homosexuality has become more widespread than ever before, a fact which must be associated, to some extent, with the gradual undermining of the traditional female side of life and consequent upsurge of the male side in its place. If homosexuality is a reflection of this, then so, too, is pornography, bisexuality, unisex, celibacy, and, indeed, the sodomizing of women. Whatever the particular sexual preference of the individual male, it is evident that he can choose between a number of alternative modes of post-dualistic sexuality within the broad contexts of the Western dualistic and, most especially, transitional civilizations. Admittedly, he can also remain traditionally dualistic and only consort with actual, palpable females in a consistently orthodox fashion if he so desires or, what is probably nearer the truth, if his class instincts and environmental/professional conditioning so dictate. He can thus behave, on the conventional bourgeois level, like any good traditional Marxist-Leninist male, who would never dream of doing anything unnatural to a woman or of having sexual relations with a man, never mind casting an appreciative eye over pornography! But such conventional types, who are more apt than anyone to regard homosexuals as 'queer' and pornographers as 'perverts' or 'jerks', are unlikely to be around for ever, least of all towards the latter stages of the next civilization when, with the full-blown acceptance of post-dualistic criteria, adherence to traditional dualistic criteria would be regarded as a gross misfortune, the subject of derisory contempt if not actual suppression.

To be shamelessly heterosexual in that more advanced age would be tantamount to being the victim of atavistic paganism, a kind of anachronism in a wholly transcendental society that was progressing, all the time, closer to a Post-human Millennium, and thus to the complete supersession of the natural body by artificial supports and sustains for the brain – arranged, no doubt, on a communal basis. To be shamelessly heterosexual at that time would be even more uncomfortable, from the social point-of-view, than being homosexual now. For at least the twentieth century gave rise to the transitional civilizations of America, Germany, and Japan, which recognize the legitimacy of a degree of sexual transcendentalism unprecedented in the dualistic civilizations of the more traditional European West. And even the latter are being obliged, in coming under the influence of the more advanced civilizations, to extend the transcendental side at the expense of the pagan side of things, so that post-dualistic sexuality is a tolerated, if not wholeheartedly encouraged, aspect of contemporary life. But in a full-blown post-dualistic civilization the prevalence of natural sexual activity could hardly be considered compatible with transcendental criteria, and so more rigorous steps would have to be taken to phase it out.

Doubtless artificial modes of reproduction would be preferred, though not necessarily along the lines envisaged by Aldous Huxley in *Brave New World*, while women – assuming they still existed at such a time – would be a great deal more liberated than at present – so liberated, in fact, as to take artificial sexual practices,

including recourse to vibrators, for granted.

Yet the Western world, being partly tied to its pagan past, will have its Mary Whitehouses and Malcolm Muggeridges, not to mention Andrea Dworkins, for some time to come – certainly for the foreseeable future! It will also, thank goodness, have its Havelock Ellises and Henry Millers, who reflect the transcendently progressive side of this world. Doubtless hard-line Marxists would, in the event of taking over the West, carry on from approximately where sexual puritans left off, thereby postponing the advent of the highest civilization for as long as possible or, at any rate, until such time as internal or international pressure obliged them to change their tune. But it is doubtful that they would be able to stamp out pornography, homosexuality, etc., altogether, and so a flickering of post-dualistic sexuality would probably continue, sometimes threatening to burst into flame and set the whole world alight – an eventuality which well-intentioned people could only look forward to, since a world in which transcendental sexuality predominates is superior to one still under the dominion of natural, sensual, palpable sex.

There are, of course, various drawbacks to the prevalence of pornography in the West at present, but they are largely inevitable. The man who misuses pornography is an example of what I mean, and such men, insufficiently sublimated to properly appreciate it, tend to react from pornographic idealism with a greater degree of heterosexual realism than might otherwise have been the case, in consequence of which they then commit rape or put their pornographically-induced fantasies into action in socially unacceptable ways. Instead of being absorbed into the higher sexuality of the pornographic world, these men rebound off it, so to speak, with redoubled physical violence, their sexual appetites inflamed by the seductive spectacles to-hand. They are akin to the egocentric mind that, according to