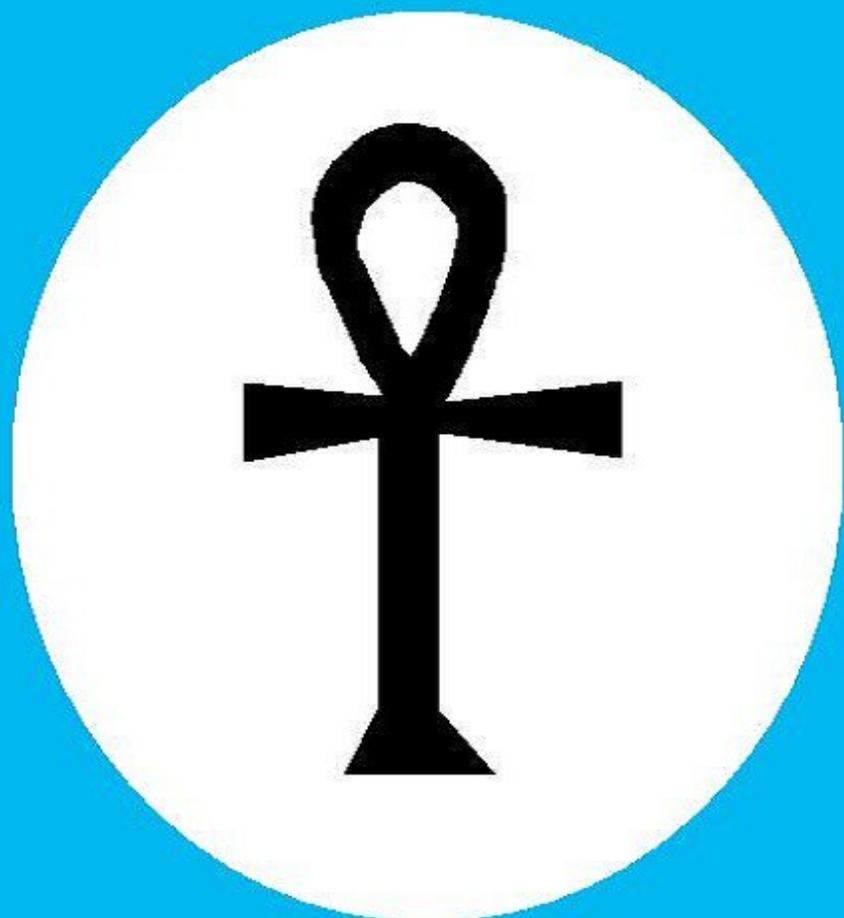


ETERNAL LIFE -
Supernotes from Beyond



John O'Loughlin

ETERNAL LIFE – Supernotes from Beyond

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CDM Philosophy

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PREFACE

Progressing through 125 cycles of essayistic aphorisms (supernotes), *ETERNAL LIFE – Supernotes from Beyond*, brings my philosophy to something approaching a theosophical, or God-loving, head in what is arguably one of the most thematically perfect of all my works, and one that, so I believe, should stand near the conceptual apex of my *oeuvre*, as I both sum up and elaborate on previous truths with a view to advancing the cause of eternal life or, more correctly, afterlife in a world which is still, alas, all too temporal!

John O'Loughlin, London 1995 (Revised 2022)

001 – 025

Cycle 1

01. HEATHEN REVOLT. Protestantism is nothing more than a Heathen revolt against Christianity, viz. Catholicism.
02. POST-HUMAN PROGRESSIONS. From the supermen/superbeings of the old brain to the suprabeings/ultrabeings of the new brain, as from the backbrain/right midbrain to the left midbrain/forebrain.
03. HEATHEN/CHRISTIAN DISTINCTIONS. To distinguish the Humanities, the Sciences, and the Arts from the Divinities, as one would distinguish universities, academies, and colleges/schools from seminaries, or Heathen knowledge from Christian knowledge.
04. PROTESTANT/CATHOLIC DISTINCTIONS. To distinguish the Heathen intellect of the Son, the Heathen soul of the Father, and the Heathen will of the Mother from the Christian spirit of the Holy Ghost, as one would distinguish Protestantism (in its three main denominations, viz. Puritanism, Presbyterianism, and Anglicanism) from

Catholicism.

05. TRIANGULAR/PENTAGONAL DISTINCTIONS.

To distinguish the inverted triangle of the Son from the triangle of the Father, and to contrast both of these with the pentagon of the Mother, as one would contrast Puritanism and Presbyterianism with Anglicanism or, alternatively, Rugby Union and Rugby League with Association Football.

Cycle 2

01. HEATHEN FATALITY. Mass has a Heathen fatality to suck-up, almost heliotropically, to Time, like an audience enrapt by a poetry recital.

02. SEXUAL SUBMISSION. Coitus exemplifies the submission of Mass to Time, like nature to the Sun.

03. FATHER TIME. Mass movements are characterized by their almost reverential respect for military-style dictatorships.

04. MILLENNIAL EXPECTATION. When there are no longer men but, following a cyborg-like transition, supermen, superbeings, suprabeings, and ultrabeings ... in successive stages of post-human, or millennial, salvation.

05. ETERNAL LIFE. Men die, but the life forms of the Post-human Millennium will live for ever ... in the Eternal Life of the spirit.

Cycle 3

01. CONTRASTING QUALITIES. To contrast the holiness of World-denying virginity with the emptiness of the grave on the one hand, but the emptiness of abortion-affirming vacuity with the holiness of transcendental spirituality on the other hand – the former pair of contrasts Christian and the latter pair Superchristian.

02. NOUMENAL CONTRASTS. To contrast the Superhell and Subheaven of Superheathen primacy with the Subhell and Superheaven of Superchristian supremacy, as one would contrast the alpha with the omega, the beginning with the end.

03. PHENOMENAL INTERMEDIARY. Christian Hell and Heaven are neither primal nor supreme but phenomenally intermediate between the noumenal extremes of the Superheathen and the Superchristian. In this respect, they are akin to (though not identical with) the Heathen realms of the World and Purgatory, which are also phenomenal.

04. CENTRIFUGAL AGGRESSION. That man who is full of Heathen expletives will never make a Christian, much less a Superchristian!
05. SHADOWS AND GUIDES. Every religion has its political shadow and every politics its religious guide.

Cycle 4

01. PROTESTANT COROLLARIES. One could be forgiven for regarding, within the Heathen triad of Protestant civilization, Socialism as the political corollary of Anglicanism, Conservatism as the political corollary of Puritanism, and Liberalism as the political corollary of Presbyterianism.
02. CATHOLIC COROLLARIES. Likewise one is tempted, within the Christian triad of Catholic civilization, to regard Communism as the political corollary of Eastern Orthodoxy, Nazism as the political corollary of Celtic Christianity, and Fascism as the political corollary of Roman Catholicism.
03. CHRISTIAN/HEATHEN TRIADS. This is to distinguish between the Virgin Mary, the Christ Child, and the Holy Spirit with regard to the Catholic parallels, but the Mother, the Son, and the Father

with regard to the Protestant ones – the former Christian and the latter Heathen.

04. TRANSCENDENTALIST/FUNDAMENTALIST TRIADS. The Mary Child (of feminism), the Second Coming, and the Holy Spirit of Heaven would of course constitute the principal parts of a Superchristian triad whose religious essence was transcendentalist, in contrast to the fundamentalist essence of the Clear Light of the Void, Mohammed, and Jehovah within the Superheathen context of a triad more authoritarian than totalitarian.
05. SUPERHEATHEN. There is a sense in which, compared to the Heathen Father, Mother, and Son, Jehovah is a Subfather, the Clear Light of the Void a Supermother, and Mohammed a Subson, as relevant to the Superheathen (which is ruled by the Supermother).
06. SUPERCHRISTIAN. Similarly, there is a sense in which, compared to the Christian Virgin Mary, Christ Child, and Holy Spirit, the Mary Child is a Subvirgin, the Second Coming a Superchrist, and the Holy Spirit of Heaven a Superspirit, as relevant to the Superchristian (which is led by the Superspirit).
07. CHRISTIAN PHENOMENALITY. Neither the Virgin-Mary Hell nor the Holy-Spirit Heaven of Christianity is genuinely hellish or heavenly, on account of the fact that, like Heathenism, Christianity

is less noumenal than phenomenal.

08. CHRISTIAN RELATIVITY. Hence the Christian Hell of the Virgin Mary is less subfeminine than pseudo-feminine in relation to the Mother and quasi-subfeminine in relation to the Mary Child, while the Christian Heaven of the Holy Spirit is less supermasculine than pseudo-masculine in relation to the Son and quasi-supermasculine in relation to the Holy Spirit of Heaven.
09. GENUINE NOUMENAL EXTREMES. Only the Superchristian Hell of the Mary Child would be