

MAXIMUM OCCASIONS

John O'Loughlin



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CDM Philosophy

This edition *Maximum Occasions* first published 2012 and
republished with revisions 2022 by Centretruths Digital Media

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Preface

Dating from 1994, *Maximum Occasions*, comprised of over 170 maxims of which not a few are virtually essayistic in length, is in effect largely a refutation of its companion volume, *Occasional Maxims*, written earlier that same year, as we move from a philosophical bias to one that is effectively theosophical (in a strictly religious sense), or less concerned with knowledge than with truth, and develop, in the process, an enhanced sense of logic which both contrasts with and complements a number of previous contentions, including some of those contained within *Occasional Maxims*.

John O'Loughlin, London 1994 (Revised 2022)

Aphs. 1 – 50

01. The distinction between the conscious and the unconscious is effectively one of masculine and feminine, since men, in whom the masculine predominates over the feminine, are usually more conscious than women, given their larger brains and different anatomical characteristics. Now since the conscious arises from the unconscious, we should have no hesitation in contending that the unconscious, and hence unconsciousness, is anterior to consciousness. Thus the Satanic Fall, as from stellar to solar, would be from a plane of unconsciousness to a plane of consciousness, the former identifiable with nature or, more correctly in this context, supernature, and the latter with some form of culture. For it seems to me that the fundamental distinction between unconsciousness and consciousness, or feminine and masculine, is one of nature vis-à-vis culture, since the one is germane to natural determinism and the other to free will, as, within relative bounds, are women and men (in that order).

02. Thus anterior to the Satanic Fall there is what I shall call the super-unconsciousness of stellar supernature, which is superfeminine, and this led, in due process of cosmic devolution, to the subconsciousness of solar subculture, which is submasculine. Hence one could argue that

whereas the primal God (Antigod) is supernatural in its super-unconscious superfemininity, the primal Devil (Antifather) is subcultural in its subconscious submasculinity.

03. Now imagine the reverse situation to the above, whereby worldly revolt against the absolute free will of this subconscious submasculinity results in nature, which is feminine and therefore disposed, through its unconscious, to natural determinism. This feminine nature gives rise, in due process of phenomenal evolution, to the consciousness of lunar culture, which is masculine. Hence from the more natural woman there arises, as from the earth itself, the freer and more conscious man, whose culture, compromised by lunar materialism, takes a predominantly civilized form, the form, ultimately, of the Blessed Trinity, in which intellect, personified by Christ, sits enthroned between the soul of the Father and the spirit of the Holy Ghost. In Christianity, relative free will affirms its ascendancy over the natural determinism of 'mother earth', woman, nature, etc. Beginning in Catholicism, this process develops through Protestantism (Anglicanism) to a sort of intellectual consummation in Puritanism, wherein the ascendancy of Christ over the Mother is complete. It is now that the Age of Reason, with its conscious culture, is upon us. For the intellect is at last released from earthly bondage, and man comes fully into his own in the culture of

civilization. Yet such a culture is really a dead-end. For the intellect, though free *from* earthly connections or, rather, unconscious constraints, is not free *for* the Holy Ghost, and hence true spiritual salvation. For the emotional pull of the Father is stronger in this purgatorial context and, ultimately, the intellect will succumb to the soul, achieving no more than a minor subconscious parallel to the Satanic subconsciousness ... as masculinity slides inexorably towards the subcultural submasculinity of its purgatorial Hell. Heaven or, rather, Heaven-relative-to-Purgatory is only reached, as I have elsewhere argued, [See *Occasional Maxims.*] via the Mother, and thus in terms of a minor superconscious supermasculinity which owes more to unconscious precedent than ever it does to the conscious as such!

04. But this brings us to an accommodation with Catholicism as a precondition of heavenly salvation in the superconscious. For Catholicism is not just or simply the unconscious, as though it were a mode of earthly heathenism. The ideal of Catholicism is not pregnancy but virginity, the Blessed Virgin as the subnatural personification of what I should call sub-unconscious subfemininity. Hence whereas nature affirms a plenum which, in woman, takes the form of pregnancy, the form from which, as we have argued, man rises to civilized peaks of cultural reason, the objective of the Catholic Church is to undermine this heathen

plenum in the interests of a subnatural vacuum, the vacuum of virginal subfemininity, from the sub-unconscious emptiness (holiness) of which the fullness of heavenly salvation may be anticipated as, scorning sub-unconsciousness, man is saved to the superconscious in supercultural supermasculinity. Now whether he is saved relatively, e.g. whether to the phenomenal realm of short-term posthumous Heaven, or absolutely, to the full-blown superconscious of a supreme superculture, commensurate with the Holy Spirit of Heaven, will obviously depend upon the nature of the Catholicism and the degree of sub-unconsciousness attaching to it, not to mention, more importantly, whether the supermasculinity is relative to the Church or, following Messianic intervention, to 'Kingdom Come' and the introduction, therein, of its institutional successor (the Centre). One could say that, broadly, traditional Roman Catholicism is germane to the possibility, through supercultural reaction to the subnatural vacuum (in virginity), of short-term phenomenal salvation in the Holy Ghost, whereas the post-Vatican II Neo-Catholicism of the contemporary Church is more likely to be the platform from which, due to its radical conservatism, an ultimate revolt against the sub-unconscious subfemininity will be launched which will pave the way for 'Kingdom Come', and thus for the superconscious supermasculinity of true culture – the superculture of the Holy Spirit of

Heaven.

05. That which, encouraging the vacuum of subnatural subfemininity, denies the World (and its heathen plenum ... of pregnancy) can hope for the otherworldly salvation which will only come, via Messianic intervention, with the birth of a new and ultimate plenum ... such that affirms the superconscious in divine revolt against the living death of World-denying sub-unconsciousness. Such a revolt, led by the Second Coming, will establish the airy plenum of Eternal Life in the supercultural supermasculinity of 'Kingdom Come'. I call this revolt ... against subfemininity ... the Resurrection, and it is the way to the superman.
06. If the Universe begins in absolute natural determinism, the supernatural determinism, as we have argued, of the super-unconscious, then what ends ... in the superconsciousness of 'Kingdom Come' ... must be in absolute free will, the free superwill of salvation from the World or, more correctly, the World-denying sub-unconsciousness of a subnatural determinism, alongside the World.
07. Where World-denying Catholicism is subfeminine, and therefore subnatural, worldly heathenism is feminine and accordingly natural, the nature of the unconscious whose will to motherhood manifests natural determinism in mundane revolt against the subconscious free subwill of diabolic subculture.

Hence natural determinism is in no sense a fall from some 'higher' realm ... of anterior divinity. Natural determinism is a feminine solution to the dilemma of free subwill, the mundane complement, as it were, to the supernatural determinism of primal divinity from which, in satanic revolt, the free subwill of submasculine subculture broke free. In like manner, it could be said of man that his fate is to break free, in phenomenal free will, from woman, 'mother earth', nature, etc., in his cultural orientation towards civilization, albeit his mode of breaking free from natural determinism is less a fall than a rise, analogous to a lunar orbit above the earth. However that may be, such phenomenal free will does not and cannot lead to divine salvation but, due to its objective limitations, is doomed to slide from intellect to soul, abandoning Christ for the Father, wherein it is damned. Like the diabolic fall, the masculine rise is to a vacuum, for it was from a plenum that it first arose, and what it arose to could not be another plenum ... excepting the paradoxical salvation of the Holy Ghost which, in any case, arises from a mundane vacuum. Thus the masculine mode of free will is less a good than an evil which is destined for submasculine damnation in the Father. One must return to the Blessed Virgin for any prospect of supermasculine salvation in the Holy Ghost, the free superwill of which owes not a little to the subnatural determinism of that virginal 'evil' which is its

World-denying precondition and which, in itself, is a revolt against the heathen goodness of natural determinism.

08. Again, in regard to the above, one must distinguish the Catholic transcendentalism of the Holy Ghost from the Social Transcendentalism, as affirmed by me, of the Holy Spirit of Heaven, the latter not antithetical to the Father but to the Jehovah-esque Clear Light of the Void. For while the one context is relative and phenomenal, the other, stretching beyond the bounds of Catholicism, is absolute and noumenal, and to get to it one must have a world or, at any rate, society which is geared to the subnatural determinism of sub-unconscious subfemininity to an extent which will make the Resurrection ... to Eternal Life through the Second Coming ... a virtual inevitability, since the evil of sub-unconsciousness is precisely what the Deserving must be saved from, in order that they might achieve first-hand experience of the ultimate good ... in the superconsciousness of free superwill.
09. Where the Holy Ghost only has reference to the spiritual part or aspect of the brain, the Holy Spirit of Heaven transcends the brain in a lung-orientated spirituality which is as genuinely heavenly as the cerebral spirituality of the Holy Ghost is purgatorial. Conversely, where the Father only has reference to the soulful, or emotional, aspect of the

brain, the Allah-esque Holy Soul of Hell transcends the brain in a heart-orientated emotionality which is as genuinely hellish as the cerebral emotionality of the Father is purgatorial.

10. Truly, the 'Three in One' has reference to the three deities of the brain, the one organ in which the Father, the Son, and the Holy Ghost have their