

# MAXIMUM OCCASIONS

A volume of aphoristic philosophy by  
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## PREFACE

*Maximum Occasions*, comprised of over 170 maxims of which not a few are virtually essayistic, is in effect largely a refutation of its companion volume, *Occasional Maxims* (1994) ... as we move from a philosophical bias to one that is effectively theosophical, and develop, in the process, an enhanced sense of logic which both contrasts with and complements a number of the contentions put forward in the previous title.

John O'Loughlin, London 1994 (Revised 2008)

## MAXIMUM OCCASIONS

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 Jehovahesque 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-oriented 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 Allahesque Holy Soul of Hell transcends the brain in a heart-oriented 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 purgatorial throne - the Son in regard to the intellect, and thus with reference to the purgatorial *per se*; the Father in regard to cerebral emotions (soul), and thus with reference to purgatorial Hell; and the Holy Ghost in regard to cerebral consciousness (spirit), and thus with reference to purgatorial Heaven. Verily, Christ is the knowledgeable cynosure, in intellect, of the brain, and thus the principal deity of Purgatory who is, in another sense, the One with whom the flanking deities are contiguous. Nevertheless, even if Purgatory, and hence Christianity, is centred in Christ, the purgatorial brain has its own Hell and Heaven which, as minor soul and spirit in relation to the Father and the Holy Ghost, partner its Christic cynosure.
11. Christ sits in between the Father and the Holy Ghost pretty much as the Buddha in between the Clear Light of the Void and the Holy Spirit of Heaven, or Mohammed in between the Clear Fire of Time (Satan) and the Holy Soul of Hell (Allah), or the Blessed Virgin in between the Mother and the Christ Child, albeit with a bias, in each case, towards the alpha, and thus effectively in deference to the more objective (or less subjective) power base.
12. The dreamy consciousness of the Christ Child paves the way for the cerebral superconsciousness of the Holy Ghost. In similar fashion, it could be said that the visionary consciousness of the Second Coming paves the way for the spiritual superconsciousness of the Holy Spirit of Heaven, since the Second Coming is akin to a Child who has not grown up into that which sits on the right-hand side of the Father and is fated, sooner or later, to do the Father's bidding ... to the detriment of true salvation. No, the Second Coming has wisely refrained from growing into objective manhood, in order that he may avoid the fate of sitting in the Father's shadow and even of succumbing, sooner or later, to the Father's dubious light. That is why he is now the gateway to the Holy Spirit of Heaven, and thus to 'Kingdom Come'. He is the conscious bridge from the subfeminine to the supermasculine, from subwoman to superman, subnature to superculture, the sub-unconscious to the

superconscious. No man can enter the 'Kingdom of Heaven' except through him. He is the guardian of the Way, the Truth, and the Life - the Way of Social Transcendentalism, the Truth of the Holy Spirit of Heaven, and the Life of the Eternal Beyond, wherein the superman sits enthroned.

13. Christ may be 'king' in the brain, where the intellect sits enthroned, but in the realms of the heart and the lungs He has no place at all, the reason being that the heart is the abode of the major soul or, as I usually prefer to term it, the Holy Soul of Hell, whereas the lungs are the abode of the major spirit, viz. the Holy Spirit of Heaven. Thus neither the Father nor the Holy Ghost can be equated with the soul *per se* or the spirit *per se*, since that which appertains to the brain is necessarily alien to these more extreme organs. The only deity that I can conceive of as being in any way germane to the heart, the abode of the Holy Soul of Hell, is Allah, while the deity germane to the lungs, the abode of the Holy Spirit of Heaven, I shall call the Supreme Being - a deity no less antithetical to the Jehovah-esque Clear Light of the Void ... than Allah is antithetical to the Satanic Clear Fire of Time, which fell from Jehovah.
14. To conceive of the proton as falling from the photon, but the neutron as arising from the electron. To conceive, furthermore, of the neutron as neutral with a bias towards the positive, and of the electron as neutral with a bias towards the negative. To conceive, additionally, of the neutrino as having a negative neutron charge, and of a negative electron called the electrino. To conceive, finally, of the positron, or positive electron, as a reaction against the electrino, which rises to a position in the elemental hierarchy antithetical to the photon.
15. It is not inconceivable that, just as there is a negative neutron, or neutrino, so there is a negative proton, or protino, which stands to the proton as soul to fire, or, in religious terms, as Allah to Satan. If so, then the protino would share negativity in common with the photon, the element of light, as well as with the neutrino and what I have called the electrino.
16. One could distinguish, further, between a neutral electron and an electron with a negative bias ... pretty much as we have distinguished, in theological terms, between the Mother and the Blessed Virgin, reserving for the electrino, or negative electron, a

correlation with what I shall call the 'Mary Child'. For it seems to me that the Christ Child is rather less an electrino equivalence than a neutrino equivalence, bearing in mind his male gender, and that the distinction between female and male children is effectively one of negativity in the unconscious vis-à-vis negativity in the conscious, the former worldly and the latter purgatorial.

17. Analogous to the above, one could distinguish between a neutral neutron and a neutron with a positive bias ... pretty much as we distinguish, in theological terms, between the Son and the Father, reserving for the neutrino, or negative neutron, a correlation with the Christ Child (as discussed above), who is effectively One with the Holy Ghost.
18. Hence whereas the context of the Mother/Blessed Virgin would be one that, in its negative bias, draws closer to the negativity of both the Christ Child and (especially) the Mary Child, or female baby, the context of the Son/Father, by contrast, would be one that, in its positive bias, draws away from the negativity of both the Mary Child and (especially) the Christ Child, with implications that impinge, via the Father, upon the Mother.
19. It is because Christianity lacks a theological equivalent of the Mary Child ... that its Heaven goes no further than the Holy Ghost, the outcome of the dialectic between the Blessed Virgin and the Christ Child, the former paving the way for the latter, which, as the 'Third Person' of the Trinity, appertains to the spiritual manifestation of Purgatory (as already discussed). Such a purgatorial Heaven is no less negative, and therefore passive, than the Blessed Virgin.
20. True Heaven, by which is meant the Holy Spirit of Heaven, is only possible on the basis of a resurrectional revolt against the Mary Child, or the World-denying electrino whose mundane negativity paves the way for the Heaven-affirming positivity of the positron, as the superconscious ascends away from the sub-unconscious on wings of airy joy, the joy of the ultimate free spirit which puts not only the relative spiritual freedom of the Holy Ghost in the theological shade, so to speak, but, most especially, the intellectual and emotional 'freedoms' of the Son and the Father, not to mention the soulful freedom, in subconscious culture, of Allah. There is no freedom higher than

the superconsciousness of the Holy Spirit of Heaven, the resolution of all freedom struggles.