

MAXIMUM OMEGA

A volume of aphoristic philosophy by
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PREFACE

Dating from 1996, *Maximum Omega* constitutes possibly my finest collection of maxims, doing more justice to Truth than any of my previous works. In fact, here at last, with this collection of 575 maxims, is my *magnum omega*, bringing to completion, in this particular genre, my quest for philosophical perfection through what is arguably the most advanced philosophy ever elaborated.

John O'Loughlin, London 1996 (Revised 2008)

MAXIMUM OMEGA

01. I suppose that anyone who, in relation to the mass-volume axis of 'rising vegetation', is more phallus than brain ... must appear to his sensible counterpart as, in active slang parlance, a 'fuck*** little prick' - the sensual opposite, in effect, of a 'sodd*** big prick'.
02. Likewise, anyone who, in relation to the time-space axis of 'rising air', is more ears than lungs ... must appear to his sensible counterpart as, in active slang parlance, a 'friggg*** little bum' - the sensual opposite, in effect, of a 'snogg*** big bum'.
03. Conversely, anyone who, in relation to the space-time axis of 'falling fire', is more heart than eyes ... must appear to her sensual counterpart as, in active slang parlance, a 'friggg*** little jerk' - the sensible opposite, in effect, of a 'snogg*** big jerk'.
04. Likewise, anyone who, in relation to the volume-mass axis of 'falling water', is more womb than tongue ... must appear to her sensual counterpart as, in active slang parlance, a 'fuck*** little cunt' - the sensible opposite, in effect, of a 'sodd*** big cunt'.
05. Thus it would seem, if I have guessed correctly, that whereas the 'rising' contexts of vegetation and air lend themselves to the notion that the 'risen' is big and the 'unrisen' small, the 'falling' contexts of fire and water lend themselves, by contrast, to the contrary notion - namely, that the 'fallen' is small and the 'unfallen' big. And this despite the fact that the 'fallen' corresponds to a deliverance from sensuality to sensibility, alpha to omega, outer to inner.
06. What determines the natures of 'big' and 'small' in relation to any given axis ... would seem to be the distinction between higher and lower planes, whether phenomenal or noumenal, and the correspondence of 'big' with the higher but 'small' with the lower planes, irrespective of whether with regard to sensuality or to sensibility.
07. In denigratory slang terms, 'prick' is of course synonymous with masculine/male; 'cunt' is synonymous with feminine/female; 'bum' is synonymous with divine/god; and 'jerk' is synonymous with

diabolic/devil.

08. In terms of verbal expletives, 'fucking' has relevance to the plane of mass, whether in relation to 'pricks' (massive) or to 'cunts' (massed).
09. Likewise, 'sodding' has relevance to the plane of volume, whether in relation to 'cunts' (volumetric) or to 'pricks' (voluminous).
10. Similarly, 'frigging' has relevance to the plane of time, whether in relation to 'bums' (sequential) or to 'jerks' (repetitive).
11. Finally, 'snogging' has relevance to the plane of space, whether in relation to 'jerks' (spatial) or to 'bums' (spaced).
12. The philosopher does not have to use verbal expletives, nor indeed their correlative nouns, but he should certainly strive, if methodical, to understand them and, if possible, present them in a more logical framework!
13. One should beware, if idealistic, of spiritual greed; for true spirituality is not about egocentrically interfering with the breath and striving to breathe as deeply or regularly as possible! On the contrary, true spirituality is about letting the lungs 'speak for themselves' and thus simply 'tuning-in' to their inhalatory/exhalatory fluctuations.
14. Books that advocate a variety of 'meditation techniques', including deep breathing, are guilty of pandering to spiritual greed and should, if possible, be avoided! They are vehicles, by and large, for the commercial exploitation of the gullible, which no self-respecting meditator would take seriously.
15. The real danger of spiritual greed is that it undermines true spirituality by granting the mind too much power over the lungs, thereby perpetuating mind-centred egocentricity.
16. The only part the mind should play in relation to the lungs is to stay focused on what is happening there, i.e. to remain cognizant of one's breathing, so that it becomes a true 'Son' of the Father (lungs) and witness to the Holy Spirit (breathed air). For the superman is established when lungs, mind, and air are in harmony in relation to the breath, which transports him into Heaven.

17. The superman allows the power of the lungs to transport him to the glory of Heaven, which is the superconscious joy of supreme being.
18. The superman is initially conscious of nothing but the power of the lungs ... as they lift his consciousness towards a superconscious glory on the sublime wings of holy spirit.
19. Hence the superman passes from God the Father, the power of his lungs, to the Holy Spirit of Heaven, which is the superconscious fulfilment of his transcendent will.
20. The power of God the Father is the means to the glorious end ... of the Holy Spirit of Heaven for the superman, who mediates between power and glory in his determination to become sublime, which is to enter into supreme being.
21. The superman uses God the Father, the power of his lungs, to rise, on wings of airy lightness, towards the heaven of the Holy Spirit, which is his true salvation.
22. Hence the superman acknowledges only one God - the power of his lungs, which is commensurate with the Father, and on this power he climbs towards the Holy Spirit of Heaven, the joyful glory of supreme being.
23. There can be no 'God the Son' or 'God the Holy Ghost' for the superman; for God is power (truth), and only the Father, commensurate with the ability of the lungs to breathe, has power. Hence only the Father, as we are here defining Him or, rather, it ... in relation to lungpower, is God.
24. God is the powerful means, for the superman, to the sublime end ... of heavenly glory. Hence the superman is the inspired mind who is attuned, through conscious focus, to the power and the glory of God and Heaven.
25. In a sense, the superman oscillates, through his enlightened mind, between power and glory, God and Heaven, since he cannot experience the latter (as superconscious joy) unless he is also attuned to the divine (respiratory) power of the former.

26. There is thus a kind of 'eternal recurrence' in which the superman returns again and again to his god-self, in order to rise to the sublime heights of heavenly glory.
27. The god-self, or universal self, is the key to the universal consciousness which follows from the acquiescence, via the lungs, of conscious selfhood in the universal medium ... of air.
28. Universal consciousness, the superconsciousness of the transcendent superman, has nothing whatsoever to do with the Universe, or Cosmos, any more, for that matter, than does the universal self, or god-self of the lungs, or the universal medium, the ethereal medium of the air.
29. The superman is at the furthest possible remove from anyone rooted, through superfemininity, in the Cosmos.
30. The divine power of the god-self is the ultimate virtue, and it tends towards the ultimate good, which is the sublime glory of Heaven.
31. The superman, the highest and most moral man, utilizes the ultimate virtue to its full, so that, through passive acquiescence in its divine power, he may know the sublime glory of the ultimate good.
32. Thus he is borne aloft, in Christ, to the supreme being of the Holy Spirit of Heaven, a true 'Son of God' who rides the Father ... of his god-self, the lungs, to the heavenly heights of superconscious Joy.
33. Only in the ultimate good of transcendent consciousness is the superman truly saved; for salvation is the heavenly goal of the insightful mind, whose acquiescence in divine power is the key to total enlightenment.
34. Such enlightenment is to be at one with the universal medium in the supreme being of superconscious joy, borne aloft on the lightness of air to a glory sublime, the ultimate goodness of the Holy Spirit of Heaven.
35. My concept of the Trinity, as outlined above, is purely transcendental, and therefore relevant to idealistic sensibility alone. It has nothing whatsoever to do with nonconformist or

humanist or fundamentalist concepts of the Trinity, or, indeed, with compromises between one concept and another.

36. I am not, and never have been, a 'Creator-monger', a term I reserve, in denigratory fashion, for those who always identify God, or the concept thereof, with someone or something deemed responsible for creating the Universe, with its teeming galaxies. Such a primal and altogether primitive notion of God can have no place in 'Kingdom Come'!
37. In fact, it is their adherence to this primitive notion of God ... which has done so much to expose Jews, for instance, to anti-Semitism, since, unlike their Christian detractors, they are recognizably 'once born', and therefore identifiable with primal evil/vice.
38. Yet Jews had no option but to cling to their religious traditions if they hoped to remain identifiable as Judaists, and thus be able and capable of returning, one day, from exile unto Zion, their ancestral dream.
39. Now that the Jews have a nation-state, they do not have to fear the sort of anti-Semitic prejudice that culminated in the Holocaust, although, problems with Palestinian nationalism aside, they are still in need of deliverance from primal divinity to supreme divinity, as and when Messianic intervention becomes possible.
40. In that respect, a people who, through no particular fault of their own, were 'Last' ... may well become 'First', as they take a lead in developing 'Kingdom Come' at the expense of 'Kingdom Gone', or supreme being at the expense of primal being, as would be their divine entitlement.
41. The Jews were long godly and are even now, after two millennia of exile and persecution, still godly ... to the extent that they relate, through Judaism, to primal being, albeit more, I would expect, in relation to Satan than to Jehovah, to David than to Saul and/or Moses, to the solar plane than to the stellar one, to submasculinity than to superfemininity, since that alone is commensurate with primal being as against primal doing.
42. The 'Star of David' is arguably closer to Satan than to Jehovah, to the solar 'Fallen' than to the stellar 'First Mover', though upper-

class Jews would traditionally be less Davidian than Saulian or even Mosaic in their deference to cosmic precedent.

43. My sympathy is always with the solar 'Fallen', the Satanic 'Fall Guy', against the stellar 'First Mover', the Creator equivalence, whose essence is more genuinely diabolic, since superfeminine in its noumenal objectivity as light.
44. The male struggle against the female, in no matter what form or phase of history, is the evolutionary struggle of subjectivity against objectivity, positivity against negativity, morality against immorality.
45. It is my belief that Jehovah corresponds to the central star of the Galaxy, which, being stellar, is fundamentally superfeminine, and hence diabolic.
46. The Judaic revolution was to settle for one star, effectively the central star of the Galaxy, at the expense of stars in general, thereby achieving monotheism.
47. Yet this revolution was still 'untransvaluated' as far as the status of stellar vis-à-vis solar was concerned, since the higher plane, corresponding to a 'First Mover', was differentially regarded as divine, in contrast to the diabolic standing in which the solar plane, corresponding to the 'Satanic Fall', was held, to the detriment, ultimately, of submasculine self-respect.
48. Really, it is the solar plane that is closer to primal being and thus to primitive divinity, and therefore Satan is more closely related to primal God than Jehovah.
49. The Jews effectively 'fell between two stools', breaking with oriental precedent to a degree, as in regard to monotheism, but not to the extent that 'the fallen' was regarded as God and the 'Creator of the Universe' as Devil.
50. Doubtless, the fact of Judaism's only partial revolutionary status owed not a little to Moses, that upper-class manifestation of Egyptian exile.