

OMEGA MAXIMS

A volume of aphoristic philosophy by
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PREFACE

Dating from 1996, *Omega Maxims* is a further instalment of the aphoristic purism to which I had last committed my pen with *Maximum Occasions* (1994-5), and constitutes, with over 1000 maxims, what I regard as the best work of its kind thus far, expanding on the elemental and subatomic theories of previous works to achieve a new comprehensiveness within the well-established quadruple structures of the philosophy as a whole.

John O'Loughlin, London 1996 (Revised 2008)

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01. To progressively devolve, in 'falling fire', from eyes to heart, as from spatial space to repetitive time.
02. Conversely, to regressively devolve, in 'falling fire', from heart to eyes, as from repetitive time to spatial space.
03. To progressively evolve, in 'rising air', from ears to lungs, as from sequential time to spaced space.
04. Conversely, to regressively evolve, in 'rising air', from lungs to ears, as from spaced space to sequential time.
05. To progressively devolve, in 'falling water', from tongue to womb, as from volumetric volume to massed mass.
06. Conversely, to regressively devolve, in 'falling water', from womb to tongue, as from massed mass to volumetric volume.
07. To progressively evolve, in 'rising vegetation', from phallus to brain, as from massive mass to voluminous volume.
08. Conversely, to regressively evolve, in 'rising vegetation', from brain to phallus, as from voluminous volume to massive mass.
09. To contrast the devolutionary nature of the Devil and woman with the evolutionary nature of man and God.
10. The Diabolic is that which devolves, in 'falling fire', from spatial space to repetitive time, and *vice versa*.
11. The Divine is that which evolves, in 'rising air', from sequential time to spaced space, and *vice versa*.
12. The feminine is that which devolves, in 'falling water', from volumetric volume to massed mass, and *vice versa*.
13. The masculine is that which evolves, in 'rising vegetation', from massive mass to voluminous volume, and *vice versa*.

14. To devolve is to fall, whether progressively or regressively, whereas to evolve is to rise, whether progressively or regressively.
15. That which, as the Devil and woman, devolves cannot be expected to evolve, and *vice versa*. At the last, God is supermasculine, not feminine or subfeminine.
16. That man who goes beyond woman becomes superman, who is One, in supermasculinity, with God.
17. The superman is antithetical to the superwoman, who is One, in superfemininity, with the Devil.
18. The superwoman is the beginning, whereas the superman is the ending.
19. The beginning devolves, through the Devil, towards woman, whereas man evolves, through Christ, towards the ending, which is God.
20. God is the goal of man or, at any rate, of that man who is capable of evolving towards the superman.
21. God is in no sense the beginning, least of all in terms of cosmic consciousness, or the Clear Light of the Void.
22. That which symbolizes the beginning holds high a torch in her hand, for she is a creature of the light, whose gender is superfeminine.
23. She is the devil of sensuality, the outer Devil, who presides over the space-time continuum of 'falling fire'.
24. To worship the superfeminine is to be enslaved to the Devil-of-Devils, the outer Devil of optical sensuality.
25. He who is enslaved to the Devil can never be bound to God.
26. That man who is bound to God is beyond freedom, for freedom is of sensuality, whereas binding is to sensibility.

27. That which is most free (to diverge from outer glory) contrasts, like eyes and ears, with that which is least free (to diverge from outer glory).
28. That which is more (relative to most) free ... contrasts, like tongue and phallus, with that which is less (relative to least) free ...
29. The most free ... is noumenally objective and the least free ... noumenally subjective, while the more (relative to most) free ... is phenomenally objective and the less (relative to least) free ... phenomenally subjective.
30. That which is least bound (to converge upon inner glory) contrasts, like heart and lungs, with that which is most bound (to converge upon inner glory).
31. That which is less (relative to least) bound ... contrasts, like womb and brain, with that which is more (relative to most) bound ...
32. The least bound ... is noumenally objective and the most bound ... noumenally subjective, while the less (relative to least) bound ... is phenomenally objective and the more (relative to most) bound ... phenomenally subjective.
33. To contrast the immoral sensuality of the most free divergence from outer glory with the moral sensuality of the least free divergence from outer glory.
34. To contrast the objectively amoral sensuality of the more (relative to most) free divergence from outer glory with the subjectively amoral sensuality of the less (relative to least) free divergence from outer glory.
35. To contrast the immoral sensibility of the least bound convergence upon inner glory with the moral sensibility of the most bound convergence upon inner glory.
36. To contrast the objectively amoral sensibility of the less (relative to least) bound convergence upon inner glory with the subjectively amoral sensibility of the more (relative to most) bound convergence upon inner glory.

37. To diverge, in immoral sensuality, as illusion from woe, and, in moral sensuality, as weakness from humility.
38. To diverge, in objectively amoral sensuality, as ignorance from hatred, and, in subjectively amoral sensuality, as ugliness from pain.
39. To converge, in immoral sensibility, as strength upon pride, and, in moral sensibility, as truth upon joy.
40. To converge, in objectively amoral sensibility, as beauty upon pleasure, and, in subjectively amoral sensibility, as knowledge upon love.