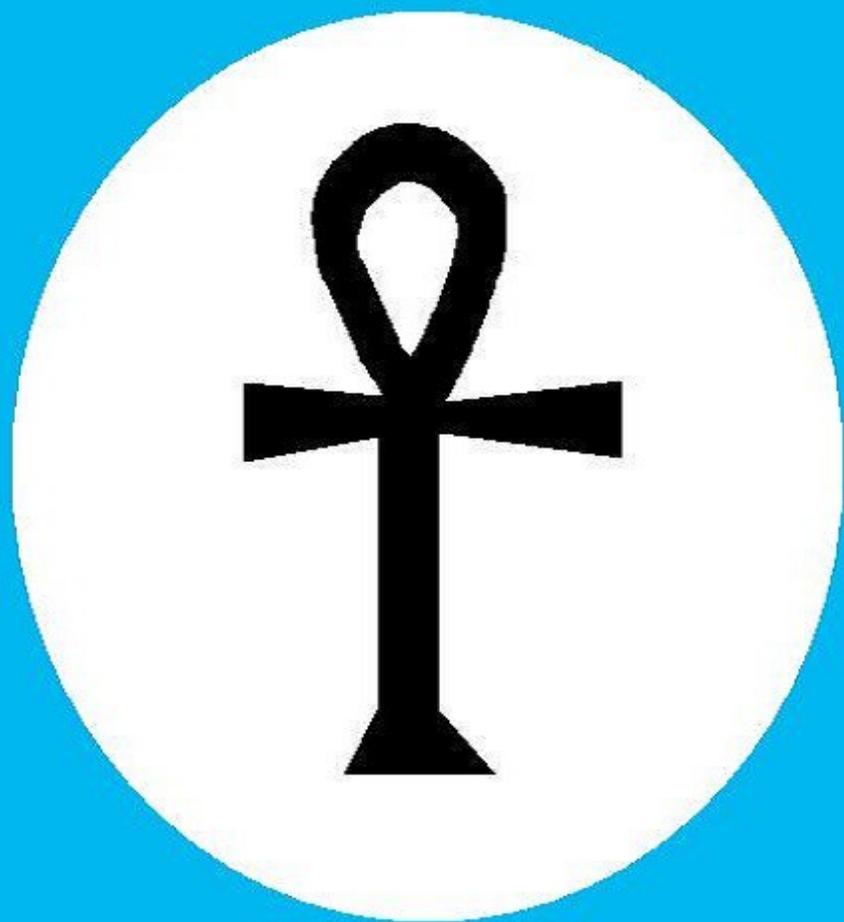


ETERNAL LIFE -
Supernotes from Beyond



John O'Loughlin

ETERNAL LIFE – Supernotes from Beyond

Aphoristic Cycles by
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Of Centretruths Digital Media

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 on or near the conceptual apex of my *oeuvre* to-date, 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 2025)

001 – 025

Cycle 1

01. HEATHEN REVOLT. Protestantism is nothing more than a Heathen revolt against Christianity, viz. Catholicism.
02. POSTHUMAN 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 then 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 posthuman, or millennial, salvation.
05. ETERNAL LIFE. Men die, but the life forms of the Posthuman 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're akin to (though not identical with) the Heathen realms of the World and Purgatory, which are also phenomenal.
04. CENTRIFUGAL AGGRESSION. That man who's full of Heathen expletives will never become 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, 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's 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 relative to the Superheathen (which is ruled by the Supermother).
06. SUPERCHRISTIAN. Similarly, there's 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 relative 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 genuinely subfeminine and the Superchristian Heaven of the Holy Spirit of Heaven genuinely supermasculine, given their noumenal standings in relation to 'Kingdom Come'.

Cycle 5

01. NOUMENAL VACUUM. Compared to the virginal vacuum (in the womb) of the quasi-subfeminine female, the psychic vacuum (behind the eyes) of the superfeminine female is noumenal.
02. OPTICAL PROJECTION. Behold the 'mirror Zen' of the superfeminine female, as she applies and contemplates her eye make-up in selfless objectivity!
03. SELFLESS OBJECTIVITY. Beware the penetrating eyes of the superfeminine female, as she brings the mystic allure of her selfless objectivity to bear on potentially suitable (submasculine) males.
04. RISING TO THE BAIT. The oriental male doesn't so much fall for women as ... 'suck up' to superwomen, particularly where saris are concerned!

05. ORIENTAL SUBMASCULINITY. The oriental male is less masculine than submasculine in his deference to superfeminine females.
06. SUBMASCULINE REALITY. To succumb to a superwoman is to be a subman, whether in relation to saris or kaftans. This is the traditional oriental reality.
07. COMPLEMENTARY PLENUMS/VACUUMS. A vacuum behind the eyes, in oriental fashion, isn't incompatible with a plenum between the legs (pregnancy), just as, in the Christian Occident, a vacuum in the womb (virginity) isn't incompatible with a plenum in the mind (prayer).

Cycle 6

01. LIBERATION THROUGH CELIBACY. Celibacy is a Christian/Superchristian ideal, not a Heathen/Superheathen one. For celibacy is incompatible with the domination of men/submen by women/superwomen, since relative to the liberation of quasi-supermen/supermen from quasi-subwomen/subwomen.
02. GENDER FISSION. Liberated from sex, the quasi-supermen/supermen ascend into Heaven/Superheaven, while the quasi-subwomen/subwomen descend towards the Hell/Subhell of sexual self-denial.
03. PHENOMENAL/NOUMENAL DISTINCTIONS. Hell and Heaven are relative to Christian phenomenality, whereas Subhell and Superheaven are germane to Superchristian noumenality.
04. CHRISTIAN/HEATHEN CONTRASTS. The Christian Hell contrasts with the Heathen World as the Virgin Mary with the Mother, whereas the Christian Heaven contrasts with the Heathen Overworld/Netherworld, as the Holy Ghost with the Son/Father.
05. SUPERCHRISTIAN/SUPERHEATHEN CONTRASTS. The Superchristian Superheaven contrasts with the Superheathen Subheaven, as the Holy Spirit of Heaven with Jehovah, whereas the Superchristian

Subhell contrasts with the Superheathen Superhell, as the Mary Child with the Clear Light of the Void.

Cycle 7

01. **SEXUAL OPPOSITES.** Woman is alpha where man is omega, Hell where man is Heaven, light where man is spirit, flesh where man is intellect, beauty where man is knowledge, and illusion where man is truth.
02. **FIRST AND LAST.** Woman is rooted in the eyes where man is centred in the lungs, rooted in the womb where man is centred in the brain. She's science where he's religion, politics where he's economics, the State where he's the Church, conservatism where he's radicalism, the past where he's the future. For what began in the superfeminine must end in the supermasculine. The First shall be last, and the Last ... first!
03. **ROOTED IN THE DEVIL.** Women are incapable, physically and psychologically, of taking spirituality seriously. God for them is 'beyond the pale' ... of that which is rooted in the eyes/light; for the fluid-based heaviness of their breasts screens off the possibility of their taking the lightness of air in relation to lung-centred spirituality seriously, and they'll strive, in consequence, to disparage those who reject the light in favour of the spirit.

Cycle 8

01. **NOUMENAL SALVATION.** Just as Christianity rejected the flesh in favour of the word (intellect), so must Superchristianity reject the light in favour of the spirit. For whereas Christianity only aspires towards a phenomenal salvation, through Christ, from the flesh-bound World, Superchristianity (which I equate with Social Transcendentalism) will aspire towards a noumenal salvation, through the Second Coming, from the light-bound Netherworld ... of cosmic Hell. The 'Heaven' of Christianity is effectively purgatorial. The Heaven of Superchristianity,

by contrast, will be truly divine – the noumenal spirituality of the Holy Spirit of Heaven.

02. ETERNITY BEYOND THE GRAVE. Only the noumenal spirituality of the Holy Spirit of Heaven is commensurate with Eternal Life in the Beyond. For the phenomenal spirituality (prayerful intellectuality) of Christ leads to the grave, and thus to the visionary afterlife of the Holy Ghost in what can only be a subliminal consciousness of chemical changes in the brain until such time as extensive decomposition sets-in, which is to say, for a comparatively short period of time. Compared with the Eternity of 'Kingdom Come', in which a true spirituality was being cultivated beyond the human plane to one that was manifestly posthuman (superhuman), the 'Eternity' of the grave, always excepting the gravestone, would be as a moment in time, a mere instant of visionary bliss that was over almost before it had really begun.
03. BEYOND VISIONARY EXPERIENCE. Whilst utilizing visionary bliss, albeit on the synthetic terms of hallucinogenic enlightenment such that one could metaphorically equate with a 'resurrection of the Dead', as of the afterlife experience of death, the true spirituality of 'Kingdom Come' would go far beyond visionary experience in its aspiration towards and eventual attainment of the truest spirituality. For what began on the level of the Second Coming could only culminate on that of the Holy Spirit of Heaven, just as what began with Christ can only culminate in the Holy Ghost. Hence, in the latter case, from praying to contemplating; in the former case, from tripping to meditating. Essence precedes appearance in the Christian context, whereas appearance precedes essence in the Superchristian one. For essence is alone truly commensurate with supreme being, or a supreme level of beingfulness.

Cycle 9

01. MALE/FEMALE BLUES. Distinguish between the Rock-Blues of guitar-based instrumental 'Blues' and the Blues-Rock of guitar-based vocal 'Blues'. But, above all, distinguish each of these from the authentic Blues of vocal-based superfeminine idealism, as in 'Lady sings the Blues'. For, fundamentally, the Blues is pure Hell!

02. HEATHEN ALLIANCE. To see a correlation between Anglicanism and the Labour Party, Puritanism and the Conservative Party, and Presbyterianism and the Liberal (Democratic) Party, as between the Protestantism/Parliamentarianism of the World, the purgatorial Overworld, and the purgatorial Netherworld. Mother, Son, and Father in a Heathen alliance between Protestant Church and State.
03. CATHOLIC CONNECTIONS. To see a connection, relative to Catholic republicanism, between the Irish Labour Party and the Virgin Mary, Fine Gael and the Christ Child, and Fianna Fáil and the Holy Ghost, as though Labour were a democratic version of Communism, Fine Gael a democratic version of Nazism, and Fianna Fáil a democratic version of Fascism. The Democratic Left would, I guess, be beyond the Christian pale in a sort of Superchristian affiliation with 'Mary-Child' feminism, as though the subfeminine precondition of supermasculine revolution in Social Theocracy/Transcendentalism, as germane to 'Kingdom Come', and hence the Second Coming/Holy Spirit of Heaven.
04. NO STRICT EQUIVALENTS. Clearly, one can't regard Irish political parties as equivalent to British ones, as though the distinction between Protestant parliamentarianism and Catholic republicanism was of no account. In Ireland, a Christian country, politics – barring the Democratic Left – remains largely in the shadow of the Catholic Church. In Britain, a comparatively heathen country, the Protestant Church is effectively in the shadow of politics.

Cycle 10

01. PSYCHIC ELEMENTS. Inspiration is the proton, intuition the electron, logic the neutron, and (if you're lucky) enlightenment the photon ... of mind, as one moves from the soul to the spirit via the will and the intellect of psychic fulfilment.
02. DIALECTICAL PROCESS. Logic doesn't follow from inspiration alone, but is the result of managing inspiration and intuition to achieve a rational synthesis.

03. SYNTHETIC RESULT. If inspiration is the thesis and intuition the antithesis, then logic is the synthesis, which may or may not lead to the superthesis, as it were, of enlightenment.
04. HEATHEN QUALITIES. Inspiration, intuition, and logic are fundamentally Heathen qualities which usually correspond to the Father, the Mother, and the Son of emotional intellect (reading), wilful intellect (speaking), and rational intellect (writing), not to their noumenal preconditions in the Superheathen realms of the Clear Light, Jehovah, and Mohammed, where they're more fittingly associated with photographic speaking, filmic reading, and magazine writing respectively.
05. LOGICAL RESOLUTION. Intuition precedes inspiration in the Superheathen context, but inspiration precedes intuition in the Heathen one, the synthesis, in each case, being a logical resolution of the struggle between thesis and antithesis. Yet logic is compromised by the Heathen nature of such a struggle, and is therefore unable, as a rule, to transcend its dialectic.

Cycle 11

01. SYNTHETIC INTERMEDIARY STATUS. Christian enlightenment rejects the dialectical struggle between thesis and antithesis in favour of a superthesis whose precondition is synthetic, as though deriving, in part, from Heathen logic and simultaneously transcending such logic through the Christ Child, Who's intermediate between Hell and Heaven, the former antithetical to the latter but not engaged in a dialectical struggle with it ... by dint of the synthetic intermediary status of Purgatory, which protects the latter from the former.
02. SUPERCHRISTIAN LOGIC. Likewise, what I've called Superchristianity rejects the dialectic in favour of a superthesis whose precondition is synthetic, the superpurgatorial synthesis of the Second Coming whose Superchristian logic, in rejecting intuition, paves the way for the divine enlightenment of the Holy Spirit of Heaven.

03. REJECTION. Enlightenment isn't really possible to Heathens/Superheathens by dint of the powerful position of inspiration in the dialectical equation. Only the rejection of inspiration/intuition opens the way to full enlightenment, which is centred in the spirit.
04. INTUITIVE ROOTS. Woman is rooted in intuition, whether as thesis (superfeminine) or antithesis (feminine), as well as in the antithetical contexts (subfeminine) to enlightenment, whether phenomenal (Christian) or noumenal (Superchristian), which are post-dialectical. In fact, these latter contexts are less intuitive than insightful, and amount to a sort of centring.
05. INSPIRATIONAL ROOTS. Conversely, man is rooted in inspiration, whether as antithesis (submasculine) or thesis (masculine), though in the superthetical contexts (supermasculine) of Heaven, whether phenomenal (Christian) or noumenal (Superchristian), he's centred in enlightenment.
06. PURGATORIAL INTERMEDIARY STATUS. Logic is always intermediate between intuition/insight and inspiration/enlightenment, like Christ, the Christ Child, the Second Coming, whose purgatorial intermediary status between Hell and Heaven, or (relative to Heathenism) the World and the Netherworld, is variously synthetic.
07. OVERWORLDLY CHRIST. I guess the position of the Son (Christ) in relation to the Mother and the Father (of Heathen Protestantism) is less purgatorial than simply overworldly, which is to say, of the Overworld in relation to the World/Netherworld.
08. LIMBO. I've always regarded Purgatory as intermediate between Heaven and Hell, much as Limbo was intermediate, in the Greek myths, between Hades and Olympus. Yet one could speak of the Overworld as a sort of Limbo in between the Hades of the World and the Olympus of the Netherworld, viz. like the Son between the Mother below and the Father above or, rather, to His left.

Cycle 12

01. MASS/TIME RELATIONSHIPS. Mass 'sucks up' to Time when poetry is being recited to a seated audience, but Time patronizes Mass when drama is being performed to the balconies. Either way, a Heathen relationship between the Father and the Mother, the upper class and the lower class, the Sun and the Earth, etc., etc.
02. CHRISTIAN ALTERNATIVE. Volume and Space are alien to the contexts of poetry and drama but germane to the contexts of literature (fiction) and philosophy respectively, which suggest the possibility of a Christian alternative to Heathen Time/Mass, an alternative, I mean, in which it's possible to progress from the one to the other, as from the Son to the Holy Ghost, and thereby go 'over the Moon' in a Saturn-oriented commitment to philosophy, thought duly eclipsing or, rather, replacing writing.
03. LITERARY DAMNATION/SALVATION. To fall from reading to speaking, as from poetry to drama, but to rise from writing to thinking, as from prose literature to philosophy – the one an intellectual damnation from Time to Mass, the other an intellectual salvation from Volume to Space.
04. PHILOSOPHICAL SPRINGBOARD. Philosophy is the thinking man's equivalent of prayer, which requires theological guidance. If the masses can only be brought to thought through theology, then the free spirit, who's beyond the pale of Time, Mass, and Volume, achieves his thought through philosophy, and, if he's genuinely wise, he'll use it as a springboard to a certain theosophical praxis, which is truly of the (spiritual) peace ... that surpasses all (intellectual) understanding.
05. VOLUME TO SPACE. By its very mundane nature, Mass 'sucks up' to Time, like a flower to the Sun. You can't take Mass, and thus by implication the masses, to spiritual Space, since Mass and Space are incommensurable. You can only take Volume to Space, preferably a certain type of Volume (quasi-spiritual and thus thoughtful/prayerful) to a certain type of Space (spiritual and thus airily spaced). Such a Volume will be 'beyond the pale' of Time and Mass, and therefore neither

submasculine nor feminine but decidedly masculine, with a thoughtful enthusiasm for the prospect of supermasculine salvation in God (the Holy Spirit of Heaven).

Cycle 13

01. VACUOUS HELL. The salvation of man to superman demands the damnation of woman to subwoman, whose Christian/Superchristian Hell is the precondition of a Christian/Superchristian Heaven. Verily, Hell for woman is the self-denial of a uterine vacuum, whether through vocation or abortion, since Hell is a vacuum on any plane (phenomenal or noumenal), and propels the devil of selfless flight, the negative power that issues from a negative glory. Normally, woman will seek deliverance from her uterine vacuum through sex and the probability of a maternal plenum (in pregnancy, etc.). Thus motherhood is for woman a sort of salvation from her void, and accordingly denial of this salvation can only mean one thing: Hell!
02. HEATHEN LIE. Normally, man strives to palliate the Hell of woman's basic vacuum by making love to her, as though to make life easier for himself. But, in reality, the cost of such a procedure is very high, even unto death through the 'wages of sin', since he's constrained, as subman, to enact Time into Mass, and thus forego Christian redemption, as man, through Volume into Space, becoming superman. Thus he lives a Heathen lie, the lie of selfless sin.
03. HEAVENLY PLENUM. True selfishness, which is centred in the spirit, is so desirable to the man who cultivates it, that any external distraction, including women, is painful to him and something, in consequence, to avoid or, at the very least, minimize. The man who's centred in his true self is acutely aware of the inconvenience of external distractions. He won't allow others – women in particular – to prevail upon him. Selfless service of others is akin, in his estimation, to a subfeminine Hell. He lives for Heaven, the supermasculine Heaven of an airy plenum.

Cycle 14

01. MASCULINE TRINITY. Subman is that which is more sensual than either intellectual or spiritual; man that which is more intellectual than either sensual or spiritual; superman that which is more spiritual than either intellectual or sensual.
02. FEMININE TRINITY. Superwoman is that which is more optical than either carnal or devotional; woman that which is more carnal than either optical or devotional; subwoman that which is more devotional than either optical or carnal.
03. ASCENT OF MAN. From the subconscious sensuality of subman to the superconscious spirituality/universality of superman via the conscious intellectuality of man – the ascent of man from beast to God.
04. DESCENT OF WOMAN. From the superunconscious personality of superwoman to the subunconscious chastity/humility of subwoman via the unconscious carnality of woman – the descent of woman from Devil to angel.
05. INDIRECT HEATHEN REFERENCE. The Father has reference to the Son via the Mother, like Presbyterianism to Puritanism via Anglicanism.
06. INDIRECT SUPERHEATHEN REFERENCE. The Supermother has reference to the Subson via the Subfather, like Hinduism to Mohammedanism via Judaism.

Cycle 15

01. LUNAR PARALLEL. Whatever people think, the Father can't be associated with and/or extrapolated from either the heart or the Sun; He derives, on the contrary, from the emotional aspect of the brain as the fundamentalist component of the 'Three in One', a 'One' which, being cerebral, has reference to a lunar parallel which finds its intellectual cynosure in Christ.

02. MOHAMMED. The deity of the heart is Mohammed, who contrasts with the deity of the Sun, viz. Jehovah and, to a greater extent, Satan, pretty much as Count Dracula contrasts with sunlight. In fact, it could be argued that Mohammed stands in a filial relationship to Jehovah, as Subson to Subfather.
03. NOUMENAL FIRST MOVER. Before the Subfather, however, there was (is) a Supermother, the Hindi Clear Light of the Void, which is the noumenal First Mover in the Cosmos, the real 'Creator' from which Lucifer (Jehovah/Satan) 'fell', as solar from stellar ... in what I've elsewhere described as a submasculine revolt against superfeminine primacy, the beginnings, in solar monotheism, of a heavenly alternative to the stellar polytheism of the superdiabolic First Cause(s).
04. SUPERFEMININE BEGINNINGS. Thus the Cosmos/Universe didn't begin with Jehovah/Satan but with the Clear Light of the Void, a superfeminine entity of stellar light and fire from which smaller stars like the Sun 'fell', in due process of cosmic devolution. The concept of God as 'He', as in some sense masculine, has no reference to the stellar Cosmos whatsoever but only to the Sun, which may be held responsible, in some degree, for creating life on Earth, since without it there would've been no nature, and thus no plants, animals, birds, reptiles, etc.
05. SUPERMOTHERLY CREATOR. Therefore while there's some truth in arguing that God (as Jehovah/Satan) created the world, there'd be no truth whatsoever in the theory that God created the Sun. On the contrary, the Sun was effectively created, along with other small stars, by the Clear Light of the Void, or any large stellar star which may be held to have preceded the Sun, and to have preceded it not as a submasculine 'he' but as a superfeminine 'she' – the supermotherly Creator whose essence is less (sub)divine than superdiabolic.
06. SUBMASCULINE SUBGOD. The superdiabolic polytheism of the Cosmos preceded the subdivine monotheism of the Sun, as Hinduism preceded Judaism. For whereas polytheism was stellar, monotheism was solar, and the consequence was that a submasculine Subgod superseded a superfeminine Superdevil. In other words, that which is relatively godly (if on submasculine and hence modest terms) came to pass for the first time!

07. OUTER SUBGOD. Yet such a Subgod, necessarily subdivine, is outer rather than inner, solar rather than cardiac, scientific as opposed to religious, and thus morally inferior to the Mohammedan Subgod of the 'Kingdom Within', the Heart-God which stands to the Sun-God as subson to subfather, or blood to fire.

Cycle 16

01. REVERSE METAPHORS. Blood is the 'light' of the heart, just as, to reverse the metaphor, fire is the 'heart' of the Sun.
02. THE ESSENCE. It could be that the heart, the 'seat of the soul', is to blood what fire is to light, which is to say, the essence of the context in question, which finds its religious personification in Mohammed/Allah no less surely than the Sun ... in Satan/Jehovah.
03. HEART/SUN ESSENCES. Mohammed would be more essentially of the heart than Allah, just as Satan would be more essentially of the Sun than Jehovah.
04. SATANIC SUBMASCULINITY. Satan isn't the Cosmos from a Judaic point of view; for Jehovah is that which 'sucks up' to the Cosmos in quasi-superfeminine idealism, whereas Satan is submasculine through and through!
05. DIABOLIC SUPERFEMININITY. I couldn't now regard that which was submasculine, and hence subdivine, as the Devil. On the contrary, the Devil is fundamentally a superfeminine ideality which has its Clear-Light basis in the Cosmos, the original font of Creation.
06. DIVINE SUPERMASCULINITY. Ultimately, God isn't subdivine, nor even divine, but superdivine, the supermasculine superdivinity of the Holy Spirit of Heaven, which is supreme being.
07. SUBMASCULINE BEAST. The Subgod is a submasculine beast that revolted against ('fell from') the superfeminine Devil ... of the Clear Light

of the (stellar) Void, but is no more a devil himself than ... the subfeminine angel ... of feminist humility ... is a god. The angel is no less distinct from God ... the Holy Spirit of Heaven ... than the beast from Devil ... the Clear Light of the Void.

08. PERSONALITY SOURCE. Certainly, the stellar Cosmos can't be personified as angelic, since there's nothing humble about stars. On the contrary, they're the source of superfeminine personality, which issues optically from a psychic vacuum.
09. GOD AND ANGEL. Just as God is the most evolved degree of masculinity (supermasculine), so the angelic is the most devolved degree of femininity (subfeminine). The former is at the furthest possible psychic remove from the submasculine beast, the latter at the furthest possible physical remove from the superfeminine Devil.

Cycle 17

01. MYSTICAL BASIS. Television beams personality at one from its mystical basis in the light.
02. PERSONALITY PARADE. How morally obscene is the parade of superfeminine personality which so often issues, in diabolical disarray, from the television screen, sucking the life out of those whose souls have fallen victim to its optical allure!
03. NEGATIVE POWER. The Illusion-Devil of personality launches-out from the Woe-Hell of negative glory, to claim fresh victims on the barbs of its negative power, a superfeminine tyrant whose subjects idolize her mystical charms.
04. FINANCIAL SACRIFICES. Like all tyrants, television is merciless in exacting tributes from its subjects, who must make financial sacrifices in order that it may continue to rule at their expense.
05. TELEVISION DISTINCTIONS. Strictly speaking, colour television is submasculine compared to what might be described as the quasi-

superfeminine nature of black-and-white television, which is arguably more Jehovahesque than Satanic.

06. PHOTOGRAPHY. At the back of, or anterior to, film ... there's always photography, whether black-and-white or colour, which is to say, whether superfeminine or quasi-submasculine, Hindu-like or Buddhist.
07. PHOTOGRAPHIC SLIDES. At the back of cinema film there can only be photography, though more of the kind that's projected, as slides, onto a white screen than as snaps as such.
08. ACTORS AND ACTRESSES. Film and television actors are a sort of submen, by which I mean that they appertain to the submasculine in an alpha-stemming context of light/heat. By a converse token, film and television actresses are less superfeminine than quasi-submasculine. For the genuine superfeminine context is one of photography, not film!

Cycle 18

01. STAR-TEARS. Women's tears are akin to stars that fall from the cosmos of their eyes ... in testimony to the sadness of negative glory.
02. NUNS AND MONKS. Nuns can be quasi-subfeminine saints, but not angels! Likewise monks can be quasi-supermasculine saints, but not gods! For angels are no less genuinely subfeminine (and humble) than gods are genuinely supermasculine (and universal).
03. LOWERED EYES. The 'humble angel' keeps her eyes lowered, in contrast to the 'personality devil', whose eyes are aflame with negative power, constraining submen to her superfeminine whims.
04. BEYOND SAINTS. Angels are more devolved than female saints (nuns), just as gods are more evolved than masculine saints (monks). The saint is Christian, whereas the angel and the god are Superchristian.
05. HUMILITY/UNIVERSALITY DESTINATIONS. Angels can no more depart the Subhell of their subfeminine humility ... than gods depart the

Superheaven of their supermasculine universality.

06. SAVING AND DAMNING. The Second Coming will save Christian men to the Superheaven of supermasculine universality, and damn, relatively speaking, Christian women to the Subhell of subfeminine humility, thereby creating gods and angels.
07. GODS AND ANGELS VIS-À-VIS DEVILS AND BEASTS. The gods and angels of the supermasculine/subfeminine extremes of Superchristianity will contrast with the devils and beasts of the superfeminine/submasculine extremes of Superheathenism.
08. MONKS AND NUNS VIS-À-VIS MEN AND WOMEN. Likewise, it could be said that the monks and nuns of the saintly extremes of Christianity contrast with the men and women of the masculine/feminine divide of Heathenism.

Cycle 19

01. REVERSED TRIANGLES. Generally speaking, the Superheathen context (of the Supermother, Subfather, and Subson) is symbolized by a pyramidal triangle, whereas the Heathen context (of the Father, Mother, and Son) is symbolized by an inverted triangle. Hence the one context is symbolically dominated by the Supermother, and the other context ... by the Son. The Heathen context reverses the Superheathen situation.
02. REVERSED OBLIQUES. Although the Christian and Superchristian contexts are nontriangular, the sort of oblique ascent from the Virgin Mary to the Holy Ghost via the Christ Child is effectively reversed in the Superchristian context, as the Second Coming and the Holy Spirit of Heaven ascend away from the Mary Child of subfeminine humility on the basis of two modes of objective selfishness from subjective selflessness, the opposite of the Christian context, wherein objective selflessness in Christian chastity/charity is rejected by two modes of subjective selfishness in a heavenly ascent from prayer to contemplation.
03. EFFECTIVE BLASPHEMY. The notion of God creating the Universe is

so logically absurd as to be effectively blasphemous! Even the Sun-God (Jehovah/Satan) that may be held responsible, in some degree, for creating the Earth ... is only a Subgod, and thus no better than submasculine, which is to say, beastly.

04. **LARGELY SELF-CREATING.** Most of the Earth, and thus by implication nature, is self-creating, since it exists in relation not only to the Sun but to the soil and, amongst other things, its molten core. For, in reality, the greater part of nature owes its existence less to the Sun than to the Earth itself, which may be assumed to be its true creator.
05. **WORLDLY PHENOMENON.** Nature owes less to the Sun, a subgodly parallel, than to the Earth itself, and is thus a phenomenon of the World, having a mundane, or worldly, essence. For this reason, it's heathen rather than divine.

Cycle 20

01. **FEMININE/MASCULINE CONTRASTS.** Collectivism/collectivity is basically feminine, having its roots, so to speak, in the noumenal collectivism of the stellar Cosmos, where it's superfeminine, and extending, via the feminine World, to World-denying subfemininity. Thus collectivism/collectivity contrasts with the individualism/individuality of man, whether with regard to the submasculine, the masculine, or the supermasculine.
02. **FROM COLLECTIVISM TO INDIVIDUALISM.** Collectivism begins in the Devil and ends in the angelic subwoman. Conversely, individualism begins in the beastly subman and ends in God.
03. **PUBLIC AND PRIVATE.** Collectivism is largely public and, by contrast, individualism private – the former feminine and the latter masculine. Though it's also possible to think in terms of a sort of androgynous cross between the two, as in 'collections of individuals' or 'individual collectives', which is arguably less left or right wing than centrist (Liberal), and thus profoundly amoral.

04. **SUBMASCULINE/SUPERFEMININE CONTRASTS.** Solar monotheism (Judaism/Satanism) contrasts with stellar polytheism (Hinduism/Buddhism) as submasculine individualism with superfeminine collectivism. Even the submasculine beast will keep himself individually aloof from the collectivity of superfeminine devils.
05. **INDIVIDUALLY ALOOF.** Just so, the Heathen man will keep himself individually aloof from the collectivity of Heathen women, as will the Christian man (monk) from the collectivity of Christian women (nuns), and, last but hardly least, the Superchristian god (superman) from the collectivity of Superchristian angels (subwomen).
06. **HEAVEN AND HELL.** Heaven is no less private and individual than Hell is public and collective – all the alpha/omega antithetical difference between the supermasculine god and the superfeminine devils.
07. **COMPETITION AND COOPERATION.** Competition, like collectivism, is feminine, whereas cooperation, like individualism, is masculine. For the competitive mind is rooted in the collective, whereas the cooperative mind is centred in the individual. People compete with others from a collective point-of-view, but cooperate with others from an individual standpoint. The collective no more recognizes individuals than the individual recognizes collectives. One rejects individualism from a collective point-of-view, which is competitive, and transcends collectivism from an individual standpoint, which is cooperative. The transmutation of collectivism devolves in the feminine (from superfeminine to subfeminine via feminine), while the transmutation of individualism evolves in the masculine (from submasculine to supermasculine via masculine).
08. **REJECTION OF GOD.** Society, like socialism, will always reject God; for God is the supreme individual. High society will reject God from the Devil's point-of-view; low society will reject Him from woman's point-of-view.
09. **FROM ALPHA TO OMEGA.** From the Devil (of superfeminine personality) to God (in supermasculine universality) – from alpha to omega via the World/Overworld, etc.
10. **SUBDEVILS AND SUBGODS.** Angels are no less subdevils than beasts

... subgods, for neither subwomen nor submen can be other than subdiabolic or subdivine respectively.

Cycle 21

01. **MODES OF FEMALE SALVATION.** Women can be saved, noumenally, from superfeminine personality to subfeminine humility, and, phenomenally, from feminine carnality to feminine chastity, since in the former case they're progressing or, rather, regressing from Superheathen evil to Superchristian good, whereas in the latter case they're regressing from Heathen evil to Christian good. Thus, in the one case, from an absolute evil to an absolute good ... as germane to noumenal devolution, whilst, in the other case, from relative evil to relative good ... as germane to phenomenal devolution.
02. **MODES OF FEMALE DAMNATION.** Conversely, women can be damned, noumenally, from subfeminine humility to superfeminine personality, and, phenomenally, from feminine chastity to feminine carnality, since in the former case they're counter-regressing from Superchristian good to Superheathen evil, whereas in the latter case they're counter-regressing from Christian good to Heathen evil. A counter-regression, in other words, from absolute good to absolute evil, as germane to noumenal counter-devolution, and from relative good to relative evil, as germane to phenomenal counter-devolution.
03. **MODES OF MALE SALVATION.** Men can be saved, noumenally, from submasculine emotionality to supermasculine universality, and, phenomenally, from masculine intellectuality to masculine spirituality, since in the former case they're progressing from Superheathen evil to Superchristian good, whereas in the latter case they're progressing from Heathen evil to Christian good. Thus, in the one case, from absolute evil to absolute good ... as germane to noumenal evolution, whilst, in the other case, from relative evil to relative good ... as germane to phenomenal evolution.
04. **MODES OF MALE DAMNATION.** Conversely, men can be damned, noumenally, from supermasculine universality to submasculine

emotionality, and, phenomenally, from masculine spirituality to masculine intellectuality, since in the former case they're counter-progressing from Superchristian good to Superheathen evil, whereas in the latter case they're counter-progressing from Christian good to Heathen evil. A counter-progression, in other words, from absolute good to absolute evil, as germane to noumenal counter-evolution, and from relative good to relative evil, as germane to phenomenal counter-evolution.

05. COMPARATIVE FEMALE DAMNATION. When we compare the genders, on the other hand, the Christian/Superchristian females are 'damned' vis-à-vis their male counterparts, since the latter exist in a Christian/Superchristian Heaven which is at a masculine/supermasculine remove from feminine/subfeminine Hell.
06. COMPARATIVE MALE DAMNATION. Conversely, the Superheathen/Heathen males are 'damned' vis-à-vis their female counterparts, since the latter exist in a Superheathen/Heathen Hell which, existing at a superfeminine/feminine remove from submasculine/masculine Heaven, has tended to be regarded in a superior, if not heavenly, light.

Cycle 22

01. HEATHEN/CHRISTIAN MALES. Heathen males are inclined to 'look up' to women, whereas Christian males are disposed to 'look down' upon women – the former damned (cursed by female domination) and the latter saved (from female domination). Damned to the Devil and saved by God, whether relatively (Heathen/Christian) or absolutely (Superheathen/Superchristian).
02. CHRISTIAN SALVATION. The Christian salvation, whether with regard to females (from carnality to chastity) or males (from intellectuality to spirituality) doesn't logically lead to the Superchristian salvation, the true salvation (noumenal) of 'Kingdom Come'. One doesn't save from chastity to humility or, conversely, from spirituality to universality. The person who has accepted Christian salvation won't

normally seek an alternative salvation. On the contrary, he/she lives on the phenomenal plane of Christianity and is resigned to it. Christian salvation is effectively an end-in-itself for such a person.

03. VISIONARY AFTERLIFE. Because of its phenomenal limitations, Christianity can't be logically regarded as the precondition of noumenal salvation in Superchristianity, e.g. Social Transcendentalism. The Omega Point (de Chardin) of the Church isn't some Superchristian 'Kingdom Come' but the grave, wherein 'Eternity' is achieved on the basis of a visionary afterlife. By and large, the Church is resigned to this personal salvation of the grave, which fulfils rather than threatens its phenomenal existence.

04. SECOND COMING. Yet the Church also acknowledges the possibility of a Second Coming and, in consequence, 'Kingdom Come', in which there'll be a 'resurrection of the Dead' to Eternal Life. In other words something more than the visionary 'resurrection of the Dead' in the grave ... through chemical changes in the brain. It acknowledges the possibility of Eternal Life through the Second Coming, which is nothing less than the prospect of noumenal salvation. Yet how can the phenomenal, viz. Christians, be noumenally saved? Obviously, people who cling to chastity (females) and to spirituality (males) can't be saved to the noumenal Beyond, since humility is only possible from a Superheathen basis in personality, whilst universality is only possible from a like-basis in emotionality. One saves from noumenal evil to noumenal good, as from phenomenal evil to phenomenal good. Thus Christians can't be saved to either humility or universality (unlike Superheathens), but only to the intermediate salvation, through the Second Coming, of LSD-induced hallucinogenic enlightenment, which is the only way in which the 'resurrection of the Dead', viz. visionary experience in the grave, can be interpreted from a Superchristian standpoint, the standpoint, as already intimated, of noumenal salvation.

05. INTERMEDIATE SALVATION. Christians can be brought to 'Kingdom Come', but only via the Second Coming, which is to say, on an intermediate basis in between the humility of angelic subfemininity and the universality of divine supermasculinity. Such an intermediate position will be a precondition of the Superchristian noumenal extremes of the Mary Child below (subfeminine) and the Holy Spirit of Heaven above (supermasculine).

Cycle 23

01. RACIAL TRANSMUTATION. A Christian people who've been saved to synthetic spirituality ... may yet require the assistance of racial transmutation, in order to pass beyond this to the properly noumenal extremes of 'Kingdom Come'.
02. NOUMENAL ROUTE TO SALVATION. For Superheathen peoples, however, the route to Superchristian salvation is more direct, since those who, as superwomen, were given to the devil of personality can be saved to the angel of humility, while those who, as submen, were given to the beast of emotionality can be saved to the god of universality.
03. HEATHEN/SUPERHEATHEN INKLING OF SALVATION. Just as Heathen peoples can know chastity (if female) and spirituality (if male) while remaining predominantly either instinctual or intellectual, so Superheathen peoples can know humility (if superfeminine) and universality (if submasculine) while remaining predominantly either optical or emotional.
04. CHRISTIAN/SUPERCHRISTIAN INKLING OF DAMNATION. Conversely, just as Christian peoples can know instinctuality (if feminine) and intellectuality (if masculine) while remaining predominantly either chaste or spiritual, so Superchristian peoples can know personality (if subfeminine) and emotionality (if supermasculine) while remaining predominantly either humble or universal.
05. FROM LAST TO FIRST. No people can be absolutely any one thing or another, i.e. one thing or another *all* the time, but they can certainly be predominantly one thing or another, depending on whether they're Superheathen/Heathen 'born' or Christian/Superchristian 'reborn'. The significant feature about 'Kingdom Come' is that those who, depending on their gender, were predominantly optical or emotional in the Superheathen past will become predominantly universal or humble in the Superchristian future, thereby passing from one noumenal extreme to another ... as Superchristian criteria effect the gradual transmutation of life on Earth from an alpha-stemming to an omega-oriented bias ... thanks

to a variety of technological and cultural procedures.

06. SAVED TO ANGELS. To save superwomen from the Clear Light of the Void to the Mary Child of subfeminine humility (eyes lowered or shaded instead of aggressively seductive in naked glare), as devils become angels, and optical immodesty is rejected.
07. SAVED TO GODS. To save submen from Jehovah/Allah/the Father to the Holy Spirit of Heaven in supermasculine universality (calmly one with the air being breathed), as beasts become gods, and emotional agitation is rejected.

Cycle 24

01. DEVIL/DEMON DICHOTOMY. Just as superwomen can be of the light *per se* or lightfire (the fiery core of a light context), so we can distinguish the one from the other on the basis of a devil/demon dichotomy, the former genuinely superfeminine and the latter quasi-submasculine. Generally speaking, I've tended, in the past, to characterize such a distinction in terms of a Hindu/Buddhist analogy, equating the superfeminine *per se* with black-and-white photography, and the quasi-submasculine 'bovaryization' of the superfeminine with colour photography.
02. BEAST/WARRIOR DICHOTOMY. Similarly, just as a subman can be of the fire *per se* or firelight (the light-aside of a fiery context), so we can distinguish the one from the other on the basis of a beast/warrior dichotomy, the former genuinely submasculine and the latter quasi-superfeminine. Generally speaking, I've tended, in the past, to characterize such a distinction in terms of a Satanic/Judaic analogy, equating the submasculine *per se* with colour film and the quasi-superfeminine 'bovaryization' of the submasculine with black-and-white film.
03. DEMON/WARRIOR DISTINCTION. It could be said that whereas the demon 'comes on' to the beast, the warrior 'sucks up' to the devil.

04. COMPARATIVE SUPERHEATHEN STANDINGS. The beast is subdivine and the warrior quasi-superdiabolic, whereas the demon is quasi-subdivine and the devil ... superdiabolic.
05. COMPARATIVE STANDINGS OF ANGELS TO DEVILS. Compared to devils, angels are subdiabolic, but it makes things easier to regard them simply as angelic vis-à-vis the Devil *per se*.
06. COMPARATIVE STANDINGS OF BEASTS TO GODS. Likewise, compared to gods, beasts are subdivine, but it makes things easier to regard them simply as bestial vis-à-vis God *per se*.

Cycle 25

01. SUPREME BEING. What people have taken for God, namely the Judaic and/or Christian 'Creator', is really subdivine and therefore no more than bestial. For God is the supreme (level of) willing that, as an air-focused meditation technique, makes possible the supreme (level of) being, which is Heaven. God/Heaven has nothing whatsoever to do with a 'Creator', least of all a 'Creator of the Universe', and everything to do with an ultimate level of willing/being.
02. ABSOLUTE CONTRAST. This ultimate level of willing/being, of positive power/glory, is the Holy Spirit of Heaven, which contrasts absolutely with the Clear Light of the Void, the primal level of being/willing, in negative glory/power. Such an absolute contrast is nothing less than one between superfeminine primacy and supermasculine supremacy, or, in simple terms, Hell/the Devil and God/Heaven.
03. COMPLEMENTARY OPPOSITES. There's obviously a sense in which submen are subhuman and supermen no less superhuman, but, equally, one should remember that submen and superwomen are complementary, as are supermen and subwomen – the former in Superheathen terms and the latter within a Superchristian framework.

Cycle 26

01. ETHNIC CORRELATIONS VIS-À-VIS THE CHRISTIAN

AFTERLIFE. The possibility of all corpses being subject to a visionary afterlife in the grave, irrespective of whether they had formerly lived as Heathens or Christians, must be greater than the converse. For, unless their brains had been removed prior to burial, they'd surely be exposed to chemical changes in the brain and thus be subliminally conscious, in an otherworldly manner, of what that meant. Where they'd differ, however, would be in regard to the extent to which these chemical changes were purely visionary or subject to the subversive intrusion, from a visionary standpoint, of either sensual, instinctual, or intellectual overtones. Now I hold that whereas the corpse of a devout Christian, a lifelong Catholic, would be the most likely to experience pure visions, the corpse of a Heathen, or Protestant, would be more likely to experience impure visions, which is to say, visions coloured by either subliminal emotions, sensations, or thoughts of a sensual nature, depending on his psychic bias and, in some correlative sense, denominational past. For it's my belief that whereas the Catholic brain will be quasi-spiritual by dint of Catholicism's emphasis on prayer, the Puritan brain will be intellectual by dint of Puritanism's emphasis on writing (letters, sermons, epistles with regard to the New Testament, etc.), the Presbyterian brain will be quasi-sensual by dint of Presbyterianism's emphasis on reading (especially from the Old Testament, with its poetic psalms), and the Anglican brain will be quasi-instinctual by dint of Anglicanism's emphasis on speech (as with regard to the Eucharist). Doubtless other factors, both hereditary and environmental, also play a part in the conditioning of any given brain towards the likelihood of a particular posthumous bias, but, whatever the reasons, there can be little doubt that the part played by ethnicity in one's posthumous fate is significant, and that, as one had lived, so shall one 'live again', if only for the duration of one's death (which is to say, until extensive decomposition of the brain puts an end to the Afterlife and reduces the corpse to a skeleton).

02. **SPIRITUALITY OF THE GRAVE.** Christianity offers one – meaning principally men – the 'peace that surpasses all understanding', or the spirituality, ultimately, of the grave, which isn't only beyond intellectuality *per se* but, more appositely, beyond the quasi-spiritual 'bovaryzation' of the intellect through prayer, and hence the final mode of 'understanding' prior to a visionary 'peace'. But that's all that Christianity, and by implication Christ, *can* offer one.
03. **SUPERCRISTIAN GOOD.** For something more, for something which is truly of ultimate significance, one must turn to the Second Coming and/or True World Messiah, who'd rather speak of the calmness that surpasses emotionality (not to mention, for females, the humility that surpasses personality), and thus of true salvation, which is less a substitution of phenomenal grace for phenomenal sin ... than a substitution of noumenal grace for noumenal sin, a conversion, in short, from absolute sin in Superheathen evil to absolute grace in Superchristian good, the goodness of 'Kingdom Come', which will also embrace the intermediate goodness of hallucinogenic enlightenment for Christians who opt for Superchristian salvation ... through the Second Coming, in order that they may achieve a synthetic spirituality as a precondition of subsequent humble and/or universal grace as and when the time is adjudged ripe.
04. **MESSIANIC RELATIVITY.** He who's a Second Coming to Christians, meaning principally Catholics, may well be a True World Messiah to Superheathens, or those who, whether Hindus/Buddhists, Judaists/Satanists, or Islamics/Mohammedans, can be saved more ...

END OF PREVIEW