

# INFORMAL MAXIMS

*John O'Loughlin*



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Philosophical Maxims by  
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**CDM Philosophy**

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## Preface

This further collection of maxims, dating from 1993, continues from where *Truthful Maxims* left off, and does so in a similar, albeit less stylistically intensive vein, achieving what I hold to be the elaboration and exploration of a conceptual comprehensiveness quite unique to modern philosophy.

Comprised of nearly 600 maxims, some of which are slightly longer than those in the previous compilation, *Informal Maxims* is nonetheless anything but ‘off the cuff’ in its adherence to strict principles of logical consistency and methodology.

John O’Loughlin, London 1993 (Revised 2025)

*001 – 100*

001. Only a clod would prefer the heaviness of the flesh to the lightness of air, and thus pleasure to joy.
002. To distinguish between the sanity of God, which is spiritual, and the insanity of the Devil, which is sensual.
003. To distinguish, likewise, between the rationality of man, which is intellectual, and the irrationality of woman, which is instinctual.
004. Sanity is spiritual and insanity sensual, whereas rationality is intellectual and irrationality instinctual.
005. The sanity of Heaven, as against the insanity of Hell.
006. The rationality of Purgatory, as against the irrationality of the World.
007. The negative sanity (light) of the Clear Light of the Void vis-à-vis the positive sanity (air) of the Holy Spirit of Heaven.
008. The negative insanity (fire) of the Clear Heat of Time vis-à-vis the positive insanity (blood) of the Holy Soul of Hell.
009. The negative rationality (water) of the Clear Coldness of Volume vis-à-vis the positive rationality (intellect) of the Holy Mind of Purgatory.
010. The negative irrationality (earth) of the Clear Darkness of Mass vis-à-vis the positive irrationality (flesh) of the Holy Will of the World.
011. The negative sanity of the leading class vis-à-vis the positive sanity of the classless.
012. The negative insanity of the ruling class vis-à-vis the positive insanity of the upper class.
013. The negative rationality of the managing class vis-à-vis the positive

- rationality of the middle class.
014. The negative irrationality of the working class vis-à-vis the positive irrationality of the lower class.
  015. There's a metaphorical sense in which it could be argued that if 'God' invented words, the 'Devil' invented numbers.
  016. If the essence of words is religious, the essence of numbers is scientific.
  017. Characters, being joined together into words, are essentially cultural, whereas digits, separated one from another, are fundamentally barbarous.
  018. Words are generally written and numbers printed, though it's equally possible to print words and to join numbers.
  019. An age which prints words and joins numbers is rather more phenomenal and secular than noumenal and cultural.
  020. The more one prefers to join characters, the less one is likely to print numbers.
  021. Printing characters, as in 'John', is the 'worst of a good job', so to speak, whereas writing numbers, as in 'one, two, three', is the 'best of a bad job'.
  022. Hell and the World respond to numbers, whereas Purgatory and Heaven relate to words.
  023. Hell's numbers are printed and the World's numbers written, whereas Purgatory's characters are printed and Heaven's characters written.
  024. The noumenal objectivity of printed numbers (digits) vis-à-vis the phenomenal subjectivity of written numbers.
  025. The phenomenal objectivity of printed characters vis-à-vis the noumenal subjectivity of written characters.
  026. The greater the artist, the more he'll prefer to write numbers as words than to print them as digits.

027. The true philosopher will refrain from using digits altogether, even if he's occasionally obliged to write numbers.
028. The thought number is always a word, not a digit; for digits, being symbolic, are merely apparent.
029. Numbers derive their sounds from words, as in 'one–two–three', whereas '1–2–3', being digits, are merely symbolic.
030. A symbol has no sound, since the hollow reflection of a vacuous alpha.
031. The more vacuous the society, the greater the importance it attaches to symbols and the less importance, by comparison, to sounds.
032. Now is the age of the 'hollow men' (Eliot), who're first mesmerized and then dominated by digits.
033. Time is measured by digits which tick (repetitively) and/or flicker (sequentially) from number to number in symbolic vacuity.
034. One may read the repetitive time of a ticking watch, but to read the sequential time of a digital watch would be a contradiction in terms.
035. The digital watch is merely symbolic and deserves only to be noted, not read!
036. Digital watches/clocks are the hollow reflection of a vacuous alpha –the alpha of sequential time.
037. Sequential time is fascist and weak, whereas repetitive time is fundamentalist and strong.
038. Sequential time correlates with fire, and repetitive time with blood.
039. 'Old Father Time' is repetitive time, and contrasts with the sequential time (digital) of what might be called 'New (in relation to digitals) Satan Time'.
040. Time is never moral, whether repetitive or sequential, but repetitive time

- has the advantage over sequential time of at least being positively (rather than negatively) immoral.
041. The man who's dominated by time can't know and realize the absolute freedom of space.
  042. Time acts as a sensual barrier to the spiritual freedom of space.
  043. The sequential timelessness of spatial space, as against the repetitive timelessness of spaced space.
  044. Both the Clear Light of the Void and the Holy Spirit of Heaven are timeless, but the timelessness of the former, having reference to spatial space, is sequential, whereas the timelessness of the latter, being affiliated to spaced space, is repetitive.
  045. The man who's dominated by mass can't know and realize the relative freedom of volume.
  046. Mass acts as a sexual barrier to the intellectual freedom of volume.
  047. The massed masslessness of volumetric volume, as against the massive masslessness of voluminous volume.
  048. Both the Clear Coldness of Volume and the Holy Mind of Purgatory are massless, but the masslessness of the former, having reference to volumetric volume, is massed, whereas the masslessness of the latter, being affiliated to voluminous volume, is massive.
  049. Purgatory stands between the World and Heaven as a kind of half-salvation relative to the intellect.
  050. The man who's dominated by mass may not know and realize the relative freedom of volume, but if he renounces the World he can know and realize the absolute freedom of space.
  051. The absolute freedom of space is commensurate with salvation, whether negatively, as in the case of spatial space, or positively, as in the case of spaced space.

052. Absolute freedom differs from relative freedom as the noumenal from the phenomenal, or Heaven from Purgatory.
053. Likewise, absolute binding (enslavement) differs from relative binding as the noumenal from the phenomenal, or Hell from the World.
054. The World is relatively bound, but can achieve deliverance from its binding (sin) through the absolute freedom of Heaven.
055. Purgatory is relatively free, and such a relative freedom leads not to the heaven of absolute freedom but to the hell of absolute binding.
056. Delivered from mass for the salvation of space.
057. Driven from volume to the damnation of time.
058. The Last shall be first and the First last; for the World is destined for Heaven, and Purgatory for Hell.
059. The Catholic Irish shall be the transcendentalist First and the Protestant British the fundamentalist Last; for Ireland, being of the World, is destined for Heaven, whereas Britain, being of Purgatory, is destined for Hell.
060. The British are a purgatorially clever people in the process of becoming hellishly foolish.
061. The Irish are a worldly stupid people in the process of becoming heavenly wise.
062. When the British are no longer intellectually clever but soulfully foolish, they'll be damned.
063. When the Irish are no longer sexually stupid but spiritually wise, they'll be saved.
064. Britain is already effectively damned to the hell of soulful folly.
065. Ireland has yet to be saved, despite appearances to the contrary, to the heaven of spiritual wisdom.

066. Ireland will only be saved to the heaven of spiritual wisdom when the people vote, compliments of the Second Coming, [Whether or not this is a veiled reference to the writer of this text and to other texts by the same writer, the term should be understood loosely and equivalently rather than literally and pedantically. There can be no *literal* Second Coming of Jesus Christ, so far as I'm concerned! – author's note] for religious sovereignty.
067. Britain's damnation to the hell of soulful folly will only be official on the day that, for whatever reason, nonconformism is eclipsed by fundamentalism, and Moslem parliamentarianism replaces the Protestant parliament of Westminster.
068. Time alone will tell whether Britain can avoid official damnation and become, like Ireland, a country of the Saved; though the odds, at present, are rather stacked against it!
069. That man who's beyond time will decline to wear a watch.
070. Time is ever a mark of the Devil, and he who wears a watch is rooted in the diabolic, whether negatively (fascism) or positively (fundamentalism), depending whether his watch is sequential or repetitive.
071. To transcend time in the timeless space of heavenly salvation.
072. To distinguish between the voyeuristic/oral idealism of 'heavenly sex' and the fetishistic/masturbatory naturalism of 'hellish sex'.
073. To distinguish, likewise, between the sadomasochistic/heterosexual realism of 'worldly sex' and the homosexual/lesbian materialism of 'purgatorial sex'.
074. The sexual idealism of Heaven vis-à-vis the sexual naturalism of Hell.
075. The sexual realism of the World vis-à-vis the sexual materialism of Purgatory.
076. To transcend mass in the massless volume of purgatorial intellectuality.

077. The transcendentalism of Purgatory, being intellectual, is necessarily a false transcendentalism which accords with nonconformist opposition to the World.
078. True transcendentalism can only be spiritual, and thus not opposed to the World, like Purgatory, but beyond it!
079. True transcendentalism is rather akin to oral sex beyond conventional heterosexual intercourse.
080. Oral sex, by which I primarily mean kissing, is thus akin to a mode of sexual salvation which transcends the World.
081. Oral sex is the type of sexuality most appropriate to a heavenly society, which would be focused on the breath.
082. The illusory nature of voyeurism vis-à-vis the truthful nature of oral sex.
083. The weak nature of fetishism vis-à-vis the strong nature of masturbation.
084. The evil nature of homosexual intercourse vis-à-vis the good nature of lesbianism.
085. The ugly nature of sadomasochism vis-à-vis the beautiful nature of heterosexual intercourse.
086. Sex is no-less ideological than politics or religion, and people can be known and judged according to their sexual preferences.
087. Salvation doesn't entail an abandonment of sex so much as a transmutation of and refinement upon it, as from heterosexual intercourse to oral sex.
088. People who kiss in public are guilty of no more than a divine approach to sex.
089. Because the public is outer and the private inner, it could be argued that whereas kissing in public corresponds to outer spirit, private kissing corresponds, by comparison, to inner spirit.

090. Likewise, a distinction could be drawn between public and private voyeurism on the basis of an outer/inner dichotomy in relation to light.
091. Hence a spectrum of 'divine sex' stretching from public voyeurism to private kissing via public kissing and private voyeurism.
092. Because the public is outer and the private inner, it could be argued that whereas public masturbation corresponds to outer soul, private masturbation corresponds, by comparison, to inner soul.
093. Likewise, a distinction could be drawn between public and private fetishism on the basis of an outer/inner dichotomy in relation to heat.
094. Hence a spectrum of 'diabolic sex' stretching from public fetishism to private masturbation via public masturbation and private fetishism.
095. Because the public is outer and the private inner, it could be argued that whereas public lesbianism corresponds to outer mind, private lesbianism corresponds, by comparison, to inner mind.
096. Likewise, a distinction could be drawn between public and private homosexuality on the basis of an outer/inner dichotomy in relation to coldness.
097. Hence a spectrum of 'purgatorial sex' stretching from public homosexuality to private lesbianism via public lesbianism and private homosexuality.
098. Because the public is outer and the private inner, it could be argued that whereas public heterosexuality corresponds to outer will, private heterosexuality corresponds, by comparison, to inner will.
099. Likewise, a distinction could be drawn between public and private sadomasochism on the basis of an outer/inner dichotomy in relation to darkness.
100. Hence a spectrum of 'mundane sex' stretching from public sadomasochism to private heterosexuality via public heterosexuality and private sadomasochism.

*101 – 200*

101. Where negative 'divine sex' is concerned, public voyeurism corresponds to the Clear Light of the Void, and private voyeurism to the Unclear Light of Heaven.
102. Where positive 'divine sex' is concerned, public oral corresponds to the Unholy Spirit of the Void, and private oral to the Holy Spirit of Heaven.
103. Where negative 'diabolic sex' is concerned, public fetishism corresponds to the Clear Heat of Time, and private fetishism to the Unclear Heat of Hell.
104. Where positive 'diabolic sex' is concerned, public masturbation corresponds to the Unholy Soul of Time, and private masturbation to the Holy Soul of Hell.
105. Where negative 'purgatorial sex' is concerned, public homosexuality corresponds to the Clear Coldness of Volume, and private homosexuality to the Unclear Coldness of Purgatory.
106. Where positive 'purgatorial sex' is concerned, public lesbianism corresponds to the Unholy Mind of Volume, and private lesbianism to the Holy Mind of Purgatory.
107. Where negative 'mundane sex' is concerned, public sadomasochism corresponds to the Clear Darkness of Mass, and private sadomasochism to the Unclear Darkness of the World.
108. Where positive 'mundane sex' is concerned, public heterosexuality corresponds to the Unholy Will of Mass, and private heterosexuality to the Holy Will of the World.
109. From the woe of voyeurism to the pain of sadomasochism via the humiliation of fetishism and the hatred of homosexual intercourse.
110. From the pleasure of heterosexual intercourse to the joy of oral sex via

the love of lesbianism and the pride of masturbation.

111. When the intellect is used in the context that's most true to itself, it's used for reading.
112. When the intellect is used in the context that's most false to itself, it's used for thinking.
113. When the intellect is used in the context that's least false to itself, it's used for writing.
114. When the intellect is used in the context that's least true to itself, it's used for speaking.
115. The intellect that's used for reading is properly intellectual.
116. The intellect that's used for thinking is quasi-spiritual, and hence pseudo-intellectual.
117. The intellect that's used for writing is quasi-instinctual, and hence pseudo-intellectual.
118. The intellect that's used for speaking is quasi-sensual, and hence pseudo-intellectual.
119. To contrast the phenomenal objectivity of reading, which is properly intellectual, with the noumenal subjectivity (subjectivism) of thinking, the phenomenal subjectivity of writing, and the noumenal objectivity (objectivism) of speaking, all of which are pseudo-intellectual.
120. Strictly speaking, the noumenal objectivity of speaking, which is quasi-sensual, is less pseudo-intellectual, and hence false, than least true to the intellect, and therefore a lesser sort of intellectuality.
121. Hence reading and speaking are two sides of an objective coin – the former civilized and the latter barbarous.
122. Likewise, writing and thinking are two sides of a subjective coin – the former natural and the latter cultural.

123. It's with the subjective coin of writing and thinking that the intellect is respectively least and most false to itself, and therefore truly pseudo-intellectual.
124. The pseudo-intellectuality which is most false to intellect, viz. thinking, is the weakest link in the chain of intellectuality, and thus that which, when prayerfully directed, permits access to true spirituality.
125. True spirituality transcends the intellect as air transcends the brain, or Heaven transcends Purgatory.
126. When spirituality is most true to itself, it's meditative, and thus concerned with union between the noumenal self of pure consciousness and the universal self of pure air.
127. When spirituality is least true to itself, it's concerned not with meditation but with art, and the aesthetic illustration, thereby, of a religious ideal.
128. Unlike meditation, which is noumenally subjective, art is phenomenally subjective, and hence the least true mode of ...

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