

INFORMAL MAXIMS

John O'Loughlin



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By

JOHN O'LOUGHLIN

Of Centretruths Digital Media

CDM Philosophy

This edition of *Informal Maxims* first published 2011 and republished with revisions 2022 by Centretruths Digital Media

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Preface

This 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 philosophy.

Comprised of nearly 600 maxims, some of which are slightly longer than those in the earlier 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 2022)

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 is a metaphorical sense in which it could be argued that if 'God' invented words, then the 'Devil' invented numbers.
016. If the essence of words is religious, then 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 is 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', 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 will he 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 is 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 are 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 is dominated by time cannot 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 is dominated by mass cannot 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 is 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 shall be last; for the World is destined for Heaven and Purgatory for