

# LAST (W)RITES

John O'Loughlin



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By

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Biographical Footnote

## Preface

Continuing the revolutionary transvaluations characteristic of both *Occasional Maxims* (1994) and *Maximum Occasions* (1994–5), this volume of aphoristic philosophy returns us, in due cumulative fashion, to the cyclical style of writing adopted in *From Punishment to Grace* (1994), albeit with the addition of side titles to numerals, and with a view to bringing to completion a task which really began several years ago ... when I boldly set out on the long and difficult path that leads to Truth, or metaphysical knowledge.

Little did I realize, at the time, that not only would I eventually get to *the* Truth (which, in any case, I maintain no-one had previously done to anything like the same philosophic extent), but ... actually overhaul it, in what is effectively a literary parallel to Heaven.

John O'Loughlin, London 1995 (Revised 2022)

## CYCLE ONE

1. **JAZZ AND BLUES.** Jazz is always in the shadow of Blues, like Satan vis-à-vis Jehovah, or Lenin vis-à-vis Marx, or the Sun vis-à-vis the Cosmos (with particular regard to the central star of the Galaxy). Jazz is, in cultural terms, akin to a Satanic fall from the Jehovah-esque Blues, and is therefore a form of music which will always stand in an inferior relationship to the primal music, necessarily vacuous, from which it emerged, like a subman from the womb of a superwoman. In fact, most people, with their untransvaluated conditioning, would tend to see the Blues as divine and Jazz, by contrast, as diabolic. In reality, however, it is the Blues which is diabolic or, rather, superdiabolic, and Jazz, by contrast, subdivine – the subdivinity of the subconscious, as opposed to the superdiabolism of the super-unconscious.
2. **BLUES LIGHT AND JAZZ LIGHT.** Because the Blues is anterior to Jazz, it is music of the super-unconscious rather than of the subconscious, and therefore more natural than cultural. In other words, it is a form of music more associated with the voice than with instrumentality as such, since, in relation to musical instruments, the human voice is natural as opposed to cultural, culture being the conscious parallel to an unconscious precondition. In the case of Blues music, its correlation with the

super-unconscious allows us to infer a supernatural vocal connotation such that implies a superfeminine basis, and I would hold that the Blues is never more genuine than when sung by a solo female vocalist. Now the vocal delivery of such a female will correlate with the light, not just any old light but cosmic and/or stellar light, to which we should apply, if faithful to our insights with regard to this noumenon, a superdiabolic status. Jazz, by contrast, is subdivine, since its correlation with the subconscious allows us to infer a subcultural instrumental connotation such that implies a submasculine basis, and I would hold that Jazz is never more genuine than when played by a variety of male instrumentalists, especially wind instrumentalists, whose wind delivery will correlate with sunlight, not the cosmic/stellar light of superfeminine vocals, but the light-aside, as it were, to a solar flame, the flame, more concretely, of the wind instruments as such.

3. **JAZZ AS SOLAR.** Because Jazz is a musical fall from the Blues, it is a solar Heaven as opposed to a stellar Hell, a fiery plenum (in wind-centred, though percussion-based, instrumentality) rather than a spatial vacuum (in percussion-based, though voice-centred, vocals). Jazz cannot exist entirely independently of the Blues, any more than the Sun can exist independently of the central star of the Galaxy, since Jazz and Blues are complementary forms of music, as complementary as naturalism

and idealism in science or, as already argued, Satan and Jehovah in Judaism/the Old Testament. In fact, Jazz and Blues are Superheathen forms of music whose 'spiritual' kinship is rather more with the Clear Light of Space (the Void) and the Clear Fire of Time ... than with any Christian or, indeed, Heathen deities.



## CYCLE TWO

1. HEATHEN AND SUPERHEATHEN. Compared to the Heathen deities of the Mother, the Son, and the Father, the Old Testament deities of Jehovah and Satan are Superheathen, since of a noumenal rather than a phenomenal constitution. Both categories of deity alike, however, are opposed to Christianity – the former relatively and the latter, rooted in the Cosmos, absolutely.
2. CHRISTIAN AND SUPERCHRISTIAN. Compared to the Christian deities of the Blessed Virgin, the Christ Child, and the Holy Ghost, the Social Transcendentalist deities of the Mary Child, the Second Coming, and the Holy Spirit of Heaven are Superchristian, since of a noumenal rather than a phenomenal constitution. Both categories of Christianity alike, however, are opposed to Heathenism – the former relatively and the latter, centred in theosophical gnosticism, absolutely.
3. INCOMMENSURABLES. Just as Christianity is the principal enemy of Heathenism, so Superchristianity is – or will be – the principal enemy of Superheathenism. The Holy Ghost can no more abide the Father ... than the Holy Spirit of Heaven abide the Clear Light of the Void. Theology excludes philosophy, no less than theosophy excludes cosmology. The Christian

Superman excludes the Heathen Subman, while the Superchristian Superman excludes the Superheathen Superwoman.

4. PSEUDO VIS-À-VIS GENUINE. Although they may pose as Christians and even consider themselves in a Christian light, Protestants are really Heathens, for whom the Mother of maternal sin, the Son of intellectual crime, and the Father of emotional punishment are the Antideities within whose vicious circle they revolve, as upon a wheel of perpetual suffering. Hence Protestantism should be regarded as pseudo-Christian, and its adherents as victims of a Heathen heresy, the heresy (from a Christian standpoint) of regarding the World as an end-in-itself, the be-all-and-end-all of mundane life. Only Catholicism, with its doctrine of the sinfulness of worldly life and promise of salvation, through Christ, to a realm beyond worldly attachments, can be regarded as genuinely Christian, and Christians are Catholics whose World-denial, through the Blessed Virgin, paves the way, via Christ, for the resurrection to spiritual salvation in the Holy Ghost. In effect, Heathenism subscribes to the domination of women over men, or of mothers over sons and fathers, whereas Christianity subscribes, by contrast, to the ascendancy of men (become supermen) over women (become subwomen) in what is effectively a dichotomy between Heaven and Hell. Hence whereas the Heathen *per se* is a woman in her

maternal element, the Christian *per se* is a superman for whom the Holy Ghost is the paradisaical reward for his prayerful preparations. Thus the Heathen is characterized by the rule of beauty, and the Christian, in contrast, by the rule of truth.

5. SUPER-PSEUDO VIS-À-VIS SUPER-GENUINE. Now what applies to Heathens and Christians, viz. Protestants and Catholics, applies even more to their Superheathen and Superchristian counterparts, like mystics and gnostics, or idealists and transcendentalists, where we are concerned with a distinction, amounting to alpha and omega, between illusion and truth or, more specifically, Superillusion and Supertruth, the one affiliated to the Clear Light of the Void, the other to the Holy Spirit of Heaven. Clearly, religions rooted in the Light, especially the cosmological light of stellar primacy, are less genuine than pseudo, and we may call their adherents pseudo-transcendentalists for having confounded alpha with omega, light with the spirit, and dragged religion back to the pseudo-spiritual idealism of 'cosmic consciousness'. Such a Superheathen tendency is as far removed from the Superchristian salvation ... of the Holy Spirit of Heaven ... as it is religiously possible to be, since it leads not to supreme being in joyful lightness, but to primal being in woeful brightness, the brightness of Superillusion as opposed to the lightness of Supertruth. The adherents of such a negative fate

are effectively superfeminine, given, through optical delusions of a Zen-like character, to a psychic vacuum, and for them there is no hope of a better world to come. They have made their peace (if that's the right word) with the devil of cosmic nihilism, and now they rot away, in sordid isolation, from all that is good and holy. We must leave them to their Superhell, as we concentrate our energies on the Superheaven that is our life's true goal!

## CYCLE THREE

1. **DEMOCRACY AND BUREAUCRACY.** One can no more have bureaucracy without democracy than ... man without woman, or Purgatory without the World. For bureaucracy rises from democracy like the Son from the Mother, and it does so as something that has been voted into office by the democratic process. In short, democracy is the road that leads to bureaucracy; I might even say the means to a bureaucratic end, if we bear in mind the governmental essence of bureaucracy, whether national or local, capitalistic or socialistic. Governments collect taxes and bureaucrats spend them – usually, though not invariably, on the electorate's behalf. How they spend them will depend, in large measure, on the type of government in office at any given time, and that follows, in some measure, from the nature and outcome of the democratic process. When people vote, they are not simply voting for a party; they are voting with due regard to the bureaucratic outcome of the party they elect to support, whether or not it is eventually elected.
2. **AUTOCRACY AND THEOCRACY.** One can no more have theocracy without autocracy than ... Heaven without Hell, or God without the Devil. For theocracy revolts against autocracy like the Holy Ghost against the Virgin Mary, and the gulf

that exists between them is wider than that between Purgatory and the World, the Son and the Mother. In fact, it is so wide that there is no way that one could pass from the one to the other, as one can pass from, say, democracy to bureaucracy. Autocracy is the nadir of natural determinism and theocracy the zenith of free will. Autocratic is the context of Christian damnation, and theocratic the context of Christian salvation, the former being akin to a nunnery and the latter to a monastery. Autocracy is the curse of the sub-unconscious, whereas theocracy is the blessing of the superconscious. The one is subfeminine, the other supermasculine.

3. **FUNDAMENTALISM AND TRANSCENDENTALISM.** More radical, and therefore extreme, than autocracy and theocracy ... are fundamentalism and transcendentalism, the former affiliated to the Mary Child ... of feminist subfemininity, the latter to the Holy Spirit of Heaven in what is effectively the apotheosis of the Superman. Again, there can be no contiguity between these two contexts, since they amount to a Superchristian dichotomy in which the one is bogged down in Subhell, and the other is elevated up into Superheaven – the Superheaven of the Superman.
4. **NATURALISM AND IDEALISM.** If fundamentalism and transcendentalism are

posterior to autocracy and theocracy, as Superchristianity to Christianity, then naturalism and idealism are anterior to democracy and bureaucracy, as Superheathenism to Heathenism. Just as democracy leads to bureaucracy, so idealism leads to naturalism, albeit not in terms of a rise but a fall, the Satanic fall, effectively, of the subconscious Subman from the super-unconscious Superwoman, who dwells in Superhell. For just as assuredly as there is a correlation between the Superman and Superheaven, so there is a like-correlation between the Superwoman and Superhell, and no greater antithesis could be imagined than that between the alpha of Superhell (negative being) and the omega of Superheaven (positive being), the superdiabolic Superwoman diverging from the former, and the superdivine Superman converging upon the latter. But if idealistic Superillusion and transcendentalist Supertruth are the superdiabolic and superdivine poles of noumenal being, then the subheavenly fall of Satan from the Jehovah-esque Superhell is nothing more nor less than naturalistic (sub)weakness, the centrifugal subconsciousness of that which is to idealism what bureaucracy is to democracy – the 'masculine' counterpart to a 'feminine' precondition.

## CYCLE FOUR

1. FROM ALPHA TO OMEGA. From the Superheathen science of cosmology to the Superchristian antireligion of theosophy via the Heathen antiscience of philosophy and the Christian religion of theology. Thus to devolve from cosmology to philosophy, but to evolve from theology to theosophy, the latter pair symptomatic of a rebirth (from Heathen to Christian values) such that deals with the 'Kingdom Within' on both theoretical and practical terms. For, until theology, there is only the 'Kingdom Without', even when this is dealt with from a theoretical, and therefore philosophical, point of view.
2. SCIENCE AND PHILOSOPHY. The Heathen antiscience of philosophy must ever stand in an inferior, because theoretical, relationship to science, which is rooted in the cosmological idealism of the exploration and even exploitation of the 'Kingdom Without'.
3. RELIGION AND THEOSOPHY. The Superchristian antireligion of theosophy must ever stand in a superior, because practical, relationship to religion, which is rooted in the theological humanism of the study and even exemplification of