

MAXIMUM OCCASIONS

John O'Loughlin



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Aphoristic Philosophy by
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CDM Philosophy

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CONTENTS

Preface

Aphs. 001 – 050

Aphs. 051 – 100

Aphs. 101 – 150

Aphs. 151 – 173

Biographical Footnote

Preface

Dating from 1994–5, *Maximum Occasions*, comprised of over 170 maxims and/or aphorisms, of which not a few are virtually essayistic in length, is in effect largely a refutation of its companion volume, *Occasional Maxims* (1994), as we move from a philosophical bias to one that is effectively theosophical (in a strictly religious sense), and therefore less concerned with knowledge than truth, developing, in the process, an enhanced sense of logic which both contrasts with and complements a number of previous contentions, including some of those contained within *Occasional Maxims*.

John O'Loughlin, London 1994 (Revised 2025)

Aphs. 001 – 050

001. The distinction between the conscious and the unconscious is effectively one of masculine and feminine, since men, in whom the masculine predominates over the feminine, are usually more conscious than women, given their larger brains and different anatomical characteristics. Now since the conscious arises from the unconscious, we should have no hesitation in contending that the unconscious, and hence unconsciousness, is anterior to consciousness. Thus the Satanic Fall, as from stellar to solar, would be from a plane of unconsciousness to a plane of consciousness, the former identifiable with nature or, more correctly in this context, supernature, and the latter with some form of culture. For it seems to me that the fundamental distinction between unconsciousness and consciousness, or feminine and masculine, is one of nature vis-à-vis culture, since the one is germane to natural determinism and the other to free will, as, within relative bounds, are women and men (in that order).
002. Thus anterior to the Satanic Fall there's what I shall call the superunconsciousness of stellar supernature, which is superfeminine, and this led, in due process of cosmic devolution, to the subconsciousness of solar subculture, which is submasculine. Hence one could argue that whereas the primal God (Antigod) is supernatural in its superunconscious superfemininity, the primal Devil (Antifather) is subcultural in its subconscious submasculinity.
003. Now imagine the reverse situation to the above, whereby worldly revolt against the absolute free will of this subconscious submasculinity results in nature, which is feminine and therefore disposed, through its unconscious, to natural determinism. This feminine nature gives rise, in due process of phenomenal evolution, to the consciousness of lunar culture, which is masculine. Hence from the more natural woman there arises, as from the earth itself, the freer and more conscious man, whose culture, compromised by lunar materialism, takes a predominantly civilized form, the form, ultimately, of the Blessed Trinity, in which intellect, personified by Christ, sits enthroned in-between the soul of the Father and the spirit of the Holy Ghost. In Christianity, relative free will

affirms its ascendancy over the natural determinism of 'mother earth', woman, nature, etc. Beginning in Catholicism, this process develops through Protestantism (Anglicanism) to a sort of intellectual consummation in Puritanism, wherein the ascendancy of Christ over the Mother is complete. It's now that the Age of Reason, with its conscious culture, is upon us. For the intellect is at last released from earthly bondage, and man comes fully into his own in the culture of civilization. Yet such a culture is really a dead-end. For the intellect, though free *from* earthly connections or, rather, unconscious constraints, isn't free *for* the Holy Ghost, and hence true spiritual salvation. For the emotional pull of the Father is stronger in this purgatorial context and, ultimately, the intellect will succumb to the soul, achieving no more than a minor subconscious parallel to the Satanic subconsciousness ... as masculinity slides inexorably towards the subcultural submasculinity of its purgatorial Hell. Heaven or, rather, Heaven-relative-to-Purgatory is only reached, as I've elsewhere argued [See *Occasional Maxims*], via the Mother, and thus in terms of a minor superconscious supermasculinity which owes more to unconscious precedent than ever it does to the conscious as such!

004. But this brings us to an accommodation with Catholicism as a precondition of heavenly salvation in the superconscious. For Catholicism isn't just or simply the unconscious, as though it were a mode of earthly heathenism. The ideal of Catholicism isn't pregnancy but virginity, the Blessed Virgin as the subnatural personification of what I should call subunconscious subfemininity. Hence whereas nature affirms a plenum which, in woman, takes the form of pregnancy, the form from which, as we've argued, man rises to civilized peaks of cultural reason, the objective of the Catholic Church is to undermine this heathen plenum in the interests of a subnatural vacuum, the vacuum of virginal subfemininity, from the subunconscious emptiness (holiness) of which the fullness of heavenly salvation may be anticipated as, scorning subunconsciousness, man is saved to the superconscious in supercultural supermasculinity. Now whether he's saved relatively, e.g. whether to the phenomenal realm of short-term posthumous Heaven, or absolutely, to the full-blown superconsciousness of a supreme superculture, commensurate with the Holy Spirit of Heaven, will obviously depend upon the nature of the Catholicism and the degree of subunconsciousness attaching to it, not to mention, more importantly, whether the supermasculinity is relative to the Church or, following

Messianic intervention, to 'Kingdom Come' and the introduction, therein, of its institutional successor (the Centre). One could say that, broadly, traditional Roman Catholicism is germane to the possibility, through supercultural reaction to the subnatural vacuum (in virginity), of short-term phenomenal salvation in the Holy Ghost, whereas the post-Vatican II Neo-Catholicism of the contemporary Church is more likely to be the platform from which, due to its radical conservatism, an ultimate revolt against the subunconscious subfemininity will be launched which should pave the way for 'Kingdom Come', and thus for the superconscious supermasculinity of true culture – the superculture of the Holy Spirit of Heaven.

005. That which, encouraging the vacuum of subnatural subfemininity, denies the World (and its heathen plenum ... of pregnancy) can hope for the otherworldly salvation which will only come, via Messianic intervention, with the birth of a new and ultimate plenum ... such that affirms the superconscious in divine revolt against the living death of World-denying subunconsciousness. Such a revolt, led by the Second Coming, will establish the airy plenum of Eternal Life in the supercultural supermasculinity of 'Kingdom Come'. I call this revolt ... against subfemininity ... the Resurrection, and it's the way to the superman.

006. If the Universe begins in absolute natural determinism, the supernatural determinism, as we've argued, of the superunconscious, then what ends ... in the superconsciousness of 'Kingdom Come' ... must be in absolute free will, the free superwill of salvation from the World or, more correctly, the World-denying subunconsciousness of a subnatural determinism, alongside the World.

007. Where World-denying Catholicism is subfeminine, and therefore subnatural, worldly heathenism is feminine and accordingly natural, the nature of the unconscious whose will to motherhood manifests natural determinism in mundane revolt against the subconscious free subwill of diabolic subculture. Hence natural determinism is in no sense a fall from some 'higher' realm ... of anterior divinity. Natural determinism is a feminine solution to the dilemma of free subwill, the mundane complement, as it were, to the supernatural determinism of primal divinity from which, in Satanic revolt, the free subwill of submasculine subculture broke free. In like manner, it could be said of man that his

fate is to break free, in phenomenal free will, from woman, 'mother earth', nature, etc., in his cultural orientation towards civilization, albeit his mode of breaking free from natural determinism is less a fall than a rise, analogous to a lunar orbit above the earth. However that may be, such phenomenal free will doesn't and can't lead to divine salvation but, due to its objective limitations, is doomed to slide from intellect to soul, abandoning Christ for the Father, wherein it's damned. Like the diabolic fall, the masculine rise is to a vacuum; for it was from a plenum that it first arose, and what it arose to couldn't be another plenum ... excepting the paradoxical salvation of the Holy Ghost which, in any case, arises from a mundane vacuum. Thus the masculine mode of free will is less a good than an evil which is destined for submasculine damnation in the Father. One must return to the Blessed Virgin for any prospect of supermasculine salvation in the Holy Ghost, the free superwill of which owes not a little to the subnatural determinism of that virginal 'evil' which is its World-denying precondition and which, in itself, is a revolt against the heathen goodness of natural determinism.

008. Again, in regard to the above, one must distinguish the Catholic transcendentalism of the Holy Ghost from the Social Transcendentalism, as affirmed by me, of the Holy Spirit of Heaven, the latter not antithetical to the Father but to the Jehovaesque Clear Light of the Void. For while the one context is relative and phenomenal, the other, stretching beyond the bounds of Catholicism, is absolute and noumenal, and to get to it one must have a world or, at any rate, society which is geared to the subnatural determinism of subunconscious subfemininity to an extent which would make the Resurrection ... to Eternal Life through the Second Coming ... a virtual inevitability, since the evil of subunconsciousness is precisely what the Deserving must be saved from, in order that they may achieve first-hand experience of the ultimate good ... in the superconsciousness of the free superwill.

009. Whereas the Holy Ghost only has reference to the spiritual part or aspect of the brain, the Holy Spirit of Heaven transcends the brain in a lung-oriented spirituality which is as genuinely heavenly as the cerebral spirituality of the Holy Ghost is purgatorial. Conversely, whereas the Father only has reference to the soulful, or emotional, aspect of the brain, the Allahesque Holy Soul of Hell transcends the brain in a heart-oriented emotionality which is as genuinely hellish as the cerebral emotionality of the Father is purgatorial.

010. Truly, the 'Three in One' has reference to the three deities of the brain, the one organ in which the Father, the Son, and the Holy Ghost have their purgatorial throne – the Son in regard to the intellect, and thus with reference to the purgatorial *per se*; the Father in regard to cerebral emotions (soul), and thus with reference to purgatorial Hell; and the Holy Ghost in regard to cerebral consciousness (spirit), and thus with reference to purgatorial Heaven. Verily, Christ is the knowledgeable cynosure, in intellect, of the brain, and thus the principal deity of Purgatory who is, in another sense, the One with whom the flanking deities are contiguous. Nevertheless, even if Purgatory, and hence Christianity, is centred in Christ, as in the Word, the purgatorial brain has its own Hell and Heaven which, as minor soul and spirit in relation to the Father and the Holy Ghost, partner its Christic cynosure.

011. Christ sits in between the Father and the Holy Ghost pretty much as the Buddha in between the Clear Light of the Void and the Holy Spirit of Heaven, or Mohammed in between the Clear Fire of Time (Satan) and the Holy Soul of Hell (Allah), or the Blessed Virgin in between the Mother and the Christ Child, albeit with a bias, in each case, towards the alpha, and thus effectively in deference to the more objective (or less subjective) power base.

012. The dreamy consciousness of the Christ Child paves the way for the cerebral superconsciousness of the Holy Ghost. In similar fashion, it could be said that the visionary consciousness of the Second Coming paves the way for the spiritual superconsciousness of the Holy Spirit of Heaven, since the Second Coming is akin to a Child who hasn't grown-up into that which sits on the right-hand side of the Father and is fated, sooner or later, to do His Father's bidding ... to the detriment of true salvation. No, the Second Coming has wisely refrained from growing into objective manhood, in order that he may avoid the fate of sitting in the Father's shadow and even of succumbing, sooner or later, to the Father's dubious light. That's why he's now the gateway to the Holy Spirit of Heaven, and thus to 'Kingdom Come'. He's the conscious bridge from the subfeminine to the supermasculine, from subwoman to superman, subnature to superculture, the subunconscious to the superconscious. No man can enter the 'Kingdom of Heaven' except through him. For he's the guardian of the Way, the Truth, and the Life – the Way of Social Transcendentalism, the Truth of the Holy Spirit of

Heaven, and the Life of the Eternal Beyond, wherein the superman will sit enthroned.

013. Christ may be 'king' in the brain, where the intellect sits enthroned, but in the realms of the heart and the lungs He has no place at all, the reason being that the heart is the abode of the major soul or, as I usually prefer to term it, the Holy Soul of Hell, whereas the lungs are the abode of the major spirit, viz. the Holy Spirit of Heaven. Thus neither the Father nor the Holy Ghost can be equated with the soul *per se* or the spirit *per se*, since that which appertains to the brain is necessarily alien to those more extreme organs. The only deity that I can conceive of as being in any way germane to the heart, the abode of the Holy Soul of Hell, is Allah, while the deity germane to the lungs, the abode of the Holy Spirit of Heaven, I shall call the Supreme Being – a deity no less antithetical to the Jehovaesque Clear Light of the Void ... than Allah to the Satanic Clear Fire of Time, which fell from Jehovah.

014. To conceive of the proton as falling from the photon, but the neutron as arising from the electron. To conceive, furthermore, of the neutron as neutral with a bias towards the positive, and of the electron as neutral with a bias towards the negative. To conceive, additionally, of the neutrino as having a negative neutron charge, and of a negative electron called the electrino. To conceive, finally, of the positron, or positive electron, as a reaction against the electrino, which rises to a position in the elemental hierarchy antithetical to the photon.

015. It isn't inconceivable that, just as there's a negative neutron, or neutrino, so there'll be a negative proton, or protino, which stands to the proton as soul to fire, or, in religious terms, as Allah to Satan. If so, then the protino would share negativity in common with the photon, the element of light, as well as with the neutrino and what I've called the electrino.

016. One could distinguish, further, between a neutral electron and an electron with a negative bias ... pretty much as we've distinguished, in theological terms, between the Mother and the Blessed Virgin, reserving for the electrino, or negative electron, a correlation with what I shall call the 'Mary Child'. For it seems to me that the Christ Child is rather less an electrino equivalence than a neutrino equivalence, bearing in mind his male gender, and that the distinction between female and male children is effectively one of negativity in the unconscious vis-à-vis

- negativity in the conscious, the former worldly and the latter purgatorial.
017. Analogous to the above, one could distinguish between a neutral neutron and a neutron with a positive bias ... pretty much as we distinguish, in theological terms, between the Son and the Father, reserving for the neutrino, or negative neutron, a correlation with the Christ Child (as discussed above), who's effectively One with the Holy Ghost.
018. Hence whereas the context of the Mother/Blessed Virgin would be one that, in its negative bias, draws closer to the negativity of both the Christ Child and (especially) the Mary Child, or female baby, the context of the Son/Father, by contrast, would be one that, in its positive bias, draws away from the negativity of both the Mary Child and (especially) the Christ Child, with implications that impinge, via the Father, upon the Mother.
019. It's because Christianity lacks a theological equivalent of the Mary Child ... that its Heaven goes no further than the Holy Ghost, the outcome of the dialectic between the Blessed Virgin and the Christ Child, the former paving the way for the latter, which, as the 'Third Person' of the Trinity, appertains to the spiritual manifestation of Purgatory (as already discussed). Such a purgatorial Heaven is no less negative, and therefore passive, than the Blessed Virgin.
020. True Heaven, by which is meant the Holy Spirit of Heaven, is only possible on the basis of a resurrectional revolt against the Mary Child, or the World-denying electrino whose mundane negativity paves the way for the Heaven-affirming positivity of the positron, as the superconscious ascends away from the subunconscious on wings of airy joy, the joy of the ultimate free spirit which puts not only the relative spiritual freedom of the Holy Ghost in the theological shade, so to speak, but, most especially, the intellectual and sensual 'freedoms' of the Son and Father, not to mention the soulful freedom, in subconscious culture, of Allah. There's no freedom higher than the superconsciousness of the Holy Spirit of Heaven, the resolution of all freedom struggles.
021. Fame is to be recognized externally – for what one *does*. Glory, by contrast, is to be recognized internally – for what one *is*.

022. The freedom to develop free will at the expense of natural determinism is the only freedom worth fighting for!
023. The struggle for free will at the expense of natural determinism is effectively one by man against woman, or, more specifically, of the masculine against the feminine, of culture against nature.
024. Man is that in which the conscious predominates over the unconscious. Woman, by contrast, that in which the unconscious predominates over the conscious.
025. To descend from the superunconsciousness of the superfeminine to the subunconsciousness of the subfeminine via the unconsciousness of the feminine.
026. To ascend from the subconsciousness of the submasculine to the superconsciousness of the supermasculine via the consciousness of the masculine.
027. To descend, in femininity, from supernature to subnature via nature. To ascend, in masculinity, from subculture to superculture via culture.
028. Superwoman is rooted in the conscience of the Jehovahesque Clear Light of the Void, woman is rooted in the id of the Motheresque Clear Darkness of Mass, and subwoman is rooted in the holiness/emptiness of the virginal Holy Will of the World or, rather, Antiworld.
029. The superman is beyond the subnature of subwoman in the superculture of spiritual freedom.
030. Man is above the nature of woman in the culture of intellectual freedom.
031. The subman is beneath the supernature of superwoman in the subculture of emotional freedom.
032. The Satanic fall from Jehovah was the first blow for freedom struck by the masculine against the feminine or, more specifically, was a blow struck by the submasculine against the superfeminine ... in a fiery revolt against the light (conscience).

033. The ultimate blow for freedom will be struck by the supermasculine against the subfeminine ... in a spiritual revolt (resurrection) against the living death of virginal emptiness.
034. The masculine rose from the feminine in an intellectual revolt against the flesh and its lust-provoking darkness.
035. True freedom, by which is meant spiritual freedom, can only come at the expense of subnatural determinism, as the superman rises from the ashes of World-denying subfemininity into the Heaven of spirit-affirming supermasculinity, like a minidisc from the negativity of microtape death.
036. The freedom which arises from the Blessed Virgin to the Holy Ghost via the Christ Child ... is akin to a compact disc (CD) from an audio cassette, and is therefore more pseudo than genuine, reflecting a phenomenal rather than noumenal precondition such that leaves the supermasculinity less than truly supermasculine and the subfemininity less than truly subfeminine.
037. The freedom that arises from the Mary Child to the Holy Spirit of Heaven via the Second Coming ... would be truly heavenly in its capacity to go beyond the pseudo-Heaven of spiritual Purgatory.
038. It's because it lacks a Mary Child ... that Catholicism can do no better than to ascend, as it were, from the Blessed Virgin to the Holy Ghost via the Christ Child, as from audio cassettes to CDs. This is why its afterlife is always posthumous, since the Holy Ghost is relative to Purgatory, and thus to the realm of cerebral spirituality.
039. The cerebral or pseudo-heavenliness of the Holy Ghost lies at a purgatorial remove from the genuine heavenliness of the Holy Spirit of Heaven ... in Social Transcendentalism.
040. Likewise, the cerebral or pseudo-hellishness of the Father lies at a purgatorial remove from the genuine hellishness of the Holy Soul of Hell ... in Islamic Fundamentalism.
041. The spirit of the brain (consciousness) compares unfavourably with the spirit ... of the lungs (air), just as the soul of the brain (emotions) compares unfavourably with the soul ... of the heart (blood).

042. The Satanic Antifather or, more correctly, Antiallah, stands at a fiery remove from the soul, like sunlight from a vampire.
043. The vampire's Afterlife/Eternity is neither cerebral (and short-term) nor spiritual (and long-term) but soulful (and nocturnal). His is an afterlife which can only be ended by a stake through the heart, since his eternity is of Hell.
044. The vampire nourishes his heart on blood, that it may beat all the more passionately in a diabolical affirmation of soul.
045. The Islamic Fundamentalist loves from the heart rather than, like the Christian fundamentalist, from the brain. To love from the heart is to love from Hell; to love from the brain is to love from Purgatory. This latter is alone 'Christian', since it ties-in with the Father.
046. The Satanic naturalist loves neither from the brain (emotions) nor the heart (soul), but from the eyes/penis, in a promiscuous lust of fiery passion which is more akin to hatred.
047. Sex that's untempered by love is motivated by hatred.
048. The writer's usual fate, once published, is to be damned to the punishment of being read. Reading is noumenally objective, whereas writing is phenomenally objective.
049. If speaking is phenomenally subjective and thinking, by contrast, noumenally subjective, then thinking is the salvation of speech, a sort of spiritual grace (relative to the intellect) to a carnal sin (again relative to the intellect).
050. One might say, echoing Christian phenomenality, that whereas writing is of Christ and reading of the Father, speaking is of the Virgin and thinking of the Holy Ghost.

Aphs. 051 – 100

051. Compared to the Old Testament, the New Testament, which is of Christ, is indeed the work of writers (epistles).
052. No more than reading approximates to the soul ... does thinking approximate to the spirit. Both the heart and lungs are outside the scope, necessarily intellectual, of the brain.
053. Broadly speaking, writing (Christ) and reading (the Father) are more Protestant than Catholic, whereas speaking (the Virgin) and thinking (the Holy Ghost) are more Catholic than Protestant.
054. The Protestant damnation from writing to reading contrasts with the Catholic salvation from speaking to thinking, as Purgatory and purgatorial Hell with World-denying holiness and purgatorial Heaven.
055. To think religiously is, of course, to *pray*, and prayer is a Catholic approach to Heaven.
056. The Heathen British prefer the Mother to the Blessed Virgin ... as they prefer the fullness/richness of the World to World-denying emptiness/holiness.
057. Whether a World-denying situation is empty or holy will of course depend upon the attitude – and nature – of the person who's subject to it.
058. Association Football is a game which affirms the World, from a male point-of-view, as each set of players (team) strives to score in their opponents' net, the parallel with sex or, rather, conception ... only too obvious.
059. The Catholic Irish prefer, in their allegiance to the Blessed Virgin, to score points over the bar/between the uprights in their form of football (Gaelic) to scoring points (goals) in the net, since the latter would be more heathen – and therefore British – than Christian. At least this is theoretically why the Irish goal is different from the soccer goal, in

- deference to Catholic sensibility; though, in practice, there's nothing (excepting the goalkeeper) to prevent points being scored in the net ... in what may well constitute a more republican, because heathen, context.
060. To be damned, relative to the intellect, from fiction to poetry, as from writing to reading, but to be saved, in such fashion, from drama to philosophy, as from speaking to thinking.
061. To logically proceed from the literary Hell of poetry to the literary Heaven of philosophy via the literary Purgatory of fiction and the literary World of drama.
062. To logically proceed from the fiction of Christ to the poetry of the Father in regard to objective damnation, but from the drama of the Blessed Virgin to the philosophy of the Holy Ghost in regard to subjective salvation.
063. The drama of the Blessed Virgin contrasts with the drama of the Mother as tragedy with comedy, since tragedy is World-denying and comedy World-affirming (like being pregnant).
064. The drama of the Mary Child, being subdramatic, is effectively subtragic, or tragicomic, and paves the way not for philosophy (which is of the Holy Ghost) but for superphilosophy (which is of the Holy Spirit of Heaven).
065. The Mary Child, or female child, is less holy than empty, and in the vacuum of her emptiness are sown the seeds of divine revolt by the Second Coming against all that is low and empty.
066. The evil of the Mary Child is more absolute than the evil of the Blessed Virgin, though both are alike actors in the Christian (and specifically Catholic) tragedy which is at the root of the resurrectional revolt which leads to divine goodness.
067. The comedy of the heathen Mother inspires not a divine revolt but an antidivine rise ... to the Son, who's but the Antichristic (in relation to the Christ Child) consequence of heathen goodness.
068. If the Son is effectively Antichristic vis-à-vis the Christ Child, the true

- link between the Blessed Virgin and the Holy Ghost, then the Father is effectively Antispiritual vis-à-vis the Holy Ghost, since One Who emotionally acts upon the Mother in perpetuation of the World.
069. The heathen circle of Father–Mother–Son has nothing whatsoever to do with the Christian circle of Blessed Virgin–Christ Child–Holy Ghost. It's the secular counterpart of the religious path to salvation, a World-affirming delusion which perpetuates sin and suffering.
070. We must learn to think more in terms of the Mary Child–Second Coming–Holy Spirit of Heaven, with the Third being commensurate with salvation from the First via the Second ... in what would truly be an Eternal Beyond.
071. Musicians and painters aren't genuinely Christian types of artists but are akin, in their soulful and spiritual extremes, to Fundamentalists and Transcendentalists, for whom the heart and the lungs are of more relevance than the brain. For they're motivated not by volume but by time and space respectively, and thus stand to writers ... as devils and gods to men, proponents of either a cultural Hell (music) or a cultural Heaven (art) rather than, as with the principal types of writers, one or another mode of cultural Purgatory.
072. Of course, none of the above types of artists should be confounded with their more objective counterparts, the antiartists, who're less religious (absolute) or political (relative) than economic (relative) or scientific (absolute). Antimusicians and antipainters are less Fundamentalists and Transcendentalists, respectively, than Naturalists and Idealists, just as antiwriters are less Christians than Materialists.
073. To conceive of a correlation between A4 ring-binders/paper and the Blessed Virgin, but between A5 ring-binders/paper and the Mary Child. For ring-binders/paper are effectively feminine, and hence of the unconscious in one degree or another. In contrast to compact discs and/or floppies, which signify, it seems to me, a superconscious revolt – and resurrection – leading to the Life Eternal.
074. The dividing line between the unconscious and the subunconscious has the Mother on one side of it and the Blessed Virgin on the other, the former heathen, the latter Christian.

075. Strictly speaking, the Blessed Virgin is commensurate with the pseudo-subunconscious ... such that leads, via the pseudo-consciousness of the Christ Child, to the pseudo-superconsciousness of the Holy Ghost, this latter situated in the brain.
076. Hence whereas the Blessed Virgin epitomizes the pseudo-subunconscious, the Mary Child, or female child, epitomizes the subunconscious in its genuine, or absolutist, manifestation. It's vis-à-vis this more radical manifestation of the subunconscious that the quasi-superconsciousness of the Second Coming will engineer the resurrectional revolt that should culminate in the superconsciousness of the Holy Spirit of Heaven, in 'Kingdom Come'.
077. The consciousness of Christ, the Son, leads to the pseudo-subconsciousness of the Father, who is attracted towards the unconsciousness of the Mother.
078. By comparison with the pseudo-subconsciousness, in cerebral emotions, of the Father, the subconsciousness of Allah, as indeed of his Satanic antithesis, is manifestly genuine; for it's a subconsciousness not of the brain but the heart, not of the intellect but the soul.
079. By contrast to the superconsciousness of the Holy Spirit of Heaven, the superunconsciousness of the Clear Light of the Void is an inception and not a culmination, a beginning and not an end, an idealism and not a transcendentalism, a mysticism and not a gnosticism, a vacuum and not a plenum, a root and not a centre.
080. Those who make it through to the superconscious won't only be beyond nature but beyond the supernatural as well, being the supercultural refutation of supernature. They'll be free from supernatural law for supercultural Heaven, free from superfeminine conscience for supermasculine bliss, free from the primal antibeing of the Creator for the supreme being of the ultimate Creation (of man), free from the Universe for the universal self.
081. One can no more have socialism without capitalism than ... woman without man. Socialism is largely concerned with the distribution, on as wide and equitable a basis as possible, of wealth, but to create wealth in

the first place one must have capitalism. Too much wealth and too little socialism, or too much socialism and too little wealth ... and one is heading for trouble. The thing is to strike a balance between capitalism and socialism, so that there'll always be wealth to distribute to as many people as possible. Yet this doesn't mean that such a balance is the best of all possible worlds. It's simply the best relative to the sort of open societies in which most Western countries currently exist. There are still other possibilities ... which transcend capitalism and socialism, no less than men and women.

082. The absence of a workable balance between capitalism and socialism spells one of two things: either a situation of state capitalism and therefore Fascism on the one hand, that of a preponderating capitalism, or a situation of state socialism and therefore Communism on the other hand, that of a predominating socialism. Too much capitalism, on the one hand, and the likelihood is that one will end-up with a fascist economy run on state capitalist lines. Too much socialism, on the other hand, and the likelihood is of a communist economy run on state socialist lines. Neither economy can work: the first because it's manifestly unjust; the second because it will lack the wealth to sustain itself on any but a repressive basis. Hence if the worst isn't to come to the worst, capitalism and socialism must be in balance ... so that there's both wealth (within reasonable bounds) and the will to distribute it on an equitable basis.

083. As capitalism draws closer to the people, and thus further from the possibility of Fascism, it becomes populist, and thus a reflection, in terms of the wider distribution and availability of shares, of the social collectivism obtaining among those who're the principal recipients of the wealth-creating process, namely the people themselves. A society, on the contrary, in which not the social collective but the capitalist individual ... is the principal beneficiary of wealth creation ... may well spark a social revolt resulting, if crushed, in Fascism, and thus in even greater oppression of the people by an economic elite who then control the State to protect their capitalist gains. For if the self-serving Capitalist can gain control of the State, he'll use it as a tool of social ...