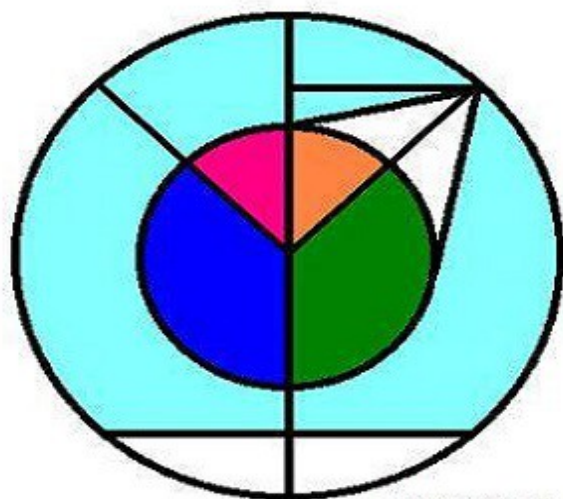


# MAXIMUM TRUTH

John O'Loughlin



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# MAXIMUM TRUTH

By

**John O'Loughlin**

Of Centretruths Digital Media

CDM Philosophy

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## PREFACE

If the loosely aphoristic material of 'The Omega Octet', i.e. those books of so-called supernotes extending from *DEVIL AND GOD – The Omega Book* (1985–6) to *Last Judgements* (1992–3), are of indeterminate length, then what follows here, dating from 1993, is of an aphoristic purism which allows for little or no deviation from the basic form. One could say that I had passed through the formative darkness into the full light of Truth at this point, and the result is a vindication not only of the aforementioned octet, but of my entire philosophical quest to-date.

Comprised of 707 maxims which have been given 'a/b' subdivisions, the pun on maxims of *Maximum Truth* succeeds in confirming the sort of metaphysical comprehensiveness I had been struggling towards all along. One could say that it signifies a refinement upon the supernotational indeterminacy of 'The Omega Octet'; though the tendency to recycle ideas in modified form, by now a veritable principle of my work, persists here to even greater effect, insofar as it was this technique that made the attainment of what is in some respects a maximum degree of truth possible.

John O'Loughlin, London 1993 (Revised 2022)

## *1 – 100*

- 1a. The being of spirit vis-à-vis the feeling of soul.
- b. The knowing of intellect vis-à-vis the doing of will.
  
- 2a. Spirit is the light of being; soul, by contrast, the heat of feeling.
- b. Intellect is the coldness of knowing; will, by contrast, the darkness of doing.
  
- 3a. The darkness of doing is contrary to the light of being; for the World is antithetical to Heaven.
- b. The coldness of knowing is contrary to the heat of feeling; for Purgatory is antithetical to Hell.
  
- 4a. Hell is no-less contiguous with Heaven than ... soul with spirit.
- b. The World is no-less contiguous with Purgatory than ... will with intellect.
  
- 5a. The lightness of air is antithetical to the heaviness of earth.
- b. The brightness of fire is antithetical to the dullness of water.
  
- 6a. Both the qualities of air and earth, viz. lightness and heaviness, are essential.
- b. Both the qualities of fire and water, viz. brightness and dullness, are apparent.

- 7a. Both the qualities of being and doing, viz. light and darkness, are apparent.
- b. Both the qualities of feeling and knowing, viz. heat and coldness, are essential.
- 8a. The light of being vis-à-vis the lightness of air.
- b. The darkness of doing vis-à-vis the heaviness of earth.
- 9a. The heat of feeling vis-à-vis the brightness of fire.
- b. The coldness of knowing vis-à-vis the dullness of water.
- 10a. From the light of being to the darkness of doing via the heat of feeling and the coldness of knowing.
- b. From the lightness of air to the heaviness of earth via the brightness of fire and the dullness of water.
- 11a. The light of outer being precedes the lightness of outer air, but the lightness of inner air precedes the light of inner being.
- b. The darkness of outer doing precedes the heaviness of outer earth, but the heaviness of inner earth precedes the darkness of inner doing.
- 12a. The heat of outer feeling precedes the brightness of outer fire, but the brightness of inner fire precedes the heat of inner feeling.
- b. The coldness of outer knowing precedes the dullness of outer water, but the dullness of inner water precedes the coldness of inner knowing.
- 13a. From the spiritual light of the superconscious to the

instinctual darkness of the unconscious via the emotional heat of the subconscious and the intellectual coldness of the conscious.

- b. From the airy lightness of the forebrain to the earthy heaviness of the left midbrain via the fiery brightness of the backbrain and the watery dullness of the right midbrain.
- 14a. From joy to pleasure via pride and love.
- b. From truth to beauty via strength and goodness.
- 15a. From woe to pain via humility and hate.
- b. From illusion to ugliness via weakness and evil.
- 16a. Qualities, whether negative or positive, are of the psyche in its fourfold manifestations.
- b. Quantities, whether negative or positive, are of the brain in its fourfold manifestations.
- 17a. From the woe of the negative superconscious to the pain of the negative unconscious via the humility of the negative subconscious and the hate of the negative conscious.
- b. From the illusion of the negative forebrain to the ugliness of the negative left-midbrain via the weakness of the negative backbrain and the evil of the negative right-midbrain.
- 18a. From the joy of the positive superconscious to the pleasure of the positive unconscious via the pride of the positive subconscious and the love of the positive

conscious.

- b. From the truth of the positive forebrain to the beauty of the positive left-midbrain via the strength of the positive backbrain and the goodness of the positive right-midbrain.
- 19a. The negative psyche is alpha and therefore anterior to the positive psyche, which is omega.
- b. The negative brain is alpha and therefore anterior to the positive brain, which is omega.
- 20a. The psyche is composed of both elemental particles and elemental wavicles; elemental particles being negative and elemental wavicles ... positive.
- b. The brain is composed of both molecular particles and molecular wavicles; molecular particles being negative and molecular wavicles ... positive.
- 21a. From elemental photon particles/wavicles to elemental electron particles/wavicles via elemental proton particles/wavicles and elemental neutron particles/wavicles.
- b. From molecular electron particles/wavicles to molecular photon particles/wavicles via molecular neutron particles/wavicles and molecular proton particles/wavicles.
- 22a. The elemental/molecular particles derive their charges from wavicles in the cases of electrons and photons, which are subjective.
- b. The elemental/molecular wavicles derive their charges



from particles in the cases of protons and neutrons, which are objective.

- 23a. Put differently, we could argue that when elements/molecules are subjective they are divine/feminine, whereas elements/molecules with an objective charge will be diabolic/masculine.
  - b. Hence the feminine/divine, because subjective, nature of electrons and photons, as against the diabolic/masculine, because objective, nature of protons and neutrons.
  
- 24a. From the divine essence of photon wavicles to the feminine essence of electron wavicles via the diabolic essence of proton wavicles and the masculine essence of neutron wavicles.
  - b. From the divine appearance of photon particles to the feminine appearance of electron particles via the diabolic appearance of proton particles and the masculine appearance of neutron particles.
  
- 25a. From the noumenal subjectivity (subjectivism) of the divine to the phenomenal subjectivity of the feminine via the noumenal objectivity (objectivism) of the diabolic and the phenomenal objectivity of the masculine.
  - b. From the stellar absolutism of noumenal subjectivity to the planetary relativity of phenomenal subjectivity via the solar absolutism of noumenal objectivity and the lunar relativity of phenomenal objectivity.
  
- 26a. From heavenly transcendentalism to worldly humanism

via hellish fundamentalism and purgatorial nonconformism.

- b. From stellar culture to planetary nature via solar barbarism and lunar civilization.
- 27a. From Heaven to the World via Hell and Purgatory.
- b. From the Cosmos to the Earth via the Sun and the Moon.
- 28a. From the supernatural to the natural via the anti-supernatural and the antinatural.
- b. From religion to economics via science and politics.
- 29a. From the religious Holy Spirit to the economic Mother via the scientific Father and the political Son.
- b. From devotion to art via ritual and ethics.
- 30a. From art to architecture via music and literature.
- b. From space to mass via time and volume.
- 31a. Space stands to time as God to the Devil, or light to fire, whereas volume stands to mass as man to woman, or water to earth.
- b. Blessed by space, we are cursed by time, freed by volume, and bound by mass.
- 32a. Salvation is the blessing of inner space, or light, at the expense of inner mass, or darkness.
- b. Damnation is the curse of outer time, or heat, at the expense of outer volume, or coldness.
- 33a. Salvation is accordingly from the World to Heaven.

- b. Damnation is accordingly from Purgatory to Hell.
- 34a. To be saved from the phenomenal subjectivity of the feminine for the noumenal subjectivity of the divine.
- b. To be damned to the noumenal objectivity of the diabolic from the phenomenal objectivity of the masculine.
- 35a. To be saved from will for spirit.
- b. To be damned to soul from intellect.
- 36a. Saved from the binding of instinctual humanism by the blessedness of spiritual transcendentalism.
- b. Damned to the cursedness of emotional fundamentalism from the freedom of intellectual nonconformism.
- 37a. Blessed are the peacemakers, for they shall see Heaven.
- b. Cursed are the war makers, for they shall feel Hell.
- 38a. Blessed are the True, for they shall see God.
- b. Cursed are the Strong, for they shall feel the Devil.
- 39a. Bound are the Beautiful ... to the deeds of the World.
- b. Free are the Good ... to know the thoughts of Purgatory.
- 40a. Those who are bound to humanism will be saved by transcendentalism.
- b. Those who are free in nonconformism will be damned by fundamentalism.
- 41a. God saves those who, ever beautiful, are bound to the

deeds of the World.

- b. The Devil damns those who, ever good, are free in the thoughts of Purgatory.
- 42a. God can only save; for God is truth, and truth is blessed.
- b. The Devil can only damn; for the Devil is strength, and strength is cursed.
- 43a. God has no interest in the Good; only in the Beautiful.
- b. The Devil has no interest in the Beautiful; only in the Good.
- 44a. God can no more save the Devil, or the emotionally strong, than the Devil can damn God, or the spiritually true.
- b. The Devil can no more damn God ... than God can save the Devil; strength and truth are incommensurable.
- 45a. Saved to truth, one cannot be damned by strength.
- b. Damned to strength, one cannot be saved by truth.
- 46a. Antithetical to the god of truth is the antigod of illusion.
- b. Antithetical to the devil of strength is the antidevil of weakness.
- 47a. If God is the Holy Spirit, then the Antigod is Jehovah.
- b. If the Devil is the Father, then the Antidevil is Satan.
- 48a. Antithetical to the mother of beauty is the antimother of ugliness.
- b. Antithetical to the son of goodness is the antison of evil.

- 49a. If the Mother is the Blessed Virgin, then the Antimother is the Cursed Whore.
  - b. If the Son is Christ, then the Antison is the Antichrist.
- 50a. If God is transcendentalist, then the Antigod is antitranscendentalist.
  - b. If the Devil is fundamentalist, then the Antidevil is antifundamentalist.
- 51a. If the Mother is humanist, then the Antimother is antihumanist.
  - b. If the Son is nonconformist, then the Antison is antinonconformist.
- 52a. If God is Taoist, then the Antigod is Judaic.
  - b. If the Devil is Mohammedan, then the Antidevil is despotic.
- 53a. If the Mother is Catholic, then the Antimother is republican.
  - b. If the Son is Protestant, then the Antison is parliamentarian.
- 54a. The heavenly spectrum is accordingly from illusion to truth, as from Judaism to Taoism.
  - b. The hellish spectrum is accordingly from weakness to strength, as from Despotism to Islam.
- 55a. The worldly spectrum is accordingly from ugliness to beauty, as from Republicanism to Catholicism.

- b. The purgatorial spectrum is accordingly from evil to goodness, as from Parliamentarianism to Nonconformism.
- 56a. The quality of illusion is woe, whereas the quality of truth is joy.
- b. The quality of weakness is humility, whereas the quality of strength is pride.
- 57a. The quality of ugliness is pain, whereas the quality of beauty is pleasure.
- b. The quality of evil is hate, whereas the quality of goodness is love.
- 58a. Both illusion and truth have their basis in the forebrain, whereas both woe and joy have their basis in the superconscious.
- b. Both weakness and strength have their basis in the backbrain, whereas both humility and pride have their basis in the subconscious.
- 59a. Both ugliness and beauty have their basis in the left midbrain, whereas both pain and pleasure have their basis in the unconscious.
- b. Both evil and goodness have their basis in the right midbrain, whereas both hate and love have their basis in the conscious.
- 60a. Woe has its qualitative basis in elemental photon particles; joy has its qualitative basis in elemental photon wavicles.

- b. Illusion has its quantitative basis in molecular photon particles; truth has its quantitative basis in molecular photon wavicles.
  
- 61a. Humility has its qualitative basis in elemental proton particles; pride has its qualitative basis in elemental proton wavicles.
- b. Weakness has its quantitative basis in molecular proton particles; strength has its quantitative basis in molecular proton wavicles.
  
- 62a. Pain has its qualitative basis in elemental electron particles; pleasure has its qualitative basis in elemental electron wavicles.
- b. Ugliness has its quantitative basis in molecular electron particles; beauty has its quantitative basis in molecular electron wavicles.
  
- 63a. Hate has its qualitative basis in elemental neutron particles; love has its qualitative basis in elemental neutron wavicles.
- b. Evil has its quantitative basis in molecular neutron particles; goodness has its quantitative basis in molecular neutron wavicles.
  
- 64a. From photon idealism to electron realism via proton naturalism and neutron materialism.
- b. From stellar photons to planetary electrons via solar protons and lunar neutrons.
  
- 65a. If elemental photon wavicles make for joy and

molecular photon wavicles for truth, then elemental photon particles make for woe and molecular photon particles for illusion.

- b. If elemental proton wavicles make for pride and molecular proton wavicles for strength, then elemental proton particles make for humility and molecular proton particles for weakness.
- 66a. If elemental electron wavicles make for pleasure and molecular electron wavicles for beauty, then elemental electron particles make for pain and molecular electron particles for ugliness.
- b. If elemental neutron wavicles make for love and molecular neutron wavicles for goodness, then elemental neutron particles make for hate and molecular neutron particles for evil.
- 67a. The photon element (wavicle) of joy vis-à-vis the anti-photon element (particle) of woe.
- b. The photon molecule (wavicle) of truth vis-à-vis the anti-photon molecule (particle) of illusion.
- 68a. The proton element (wavicle) of pride vis-à-vis the anti-proton element (particle) of humility.
- b. The proton molecule (wavicle) of strength vis-à-vis the anti-proton molecule (particle) of weakness.
- 69a. The electron element (wavicle) of pleasure vis-à-vis the anti-electron element (particle) of pain.
- b. The electron molecule (wavicle) of beauty vis-à-vis the anti-electron molecule (particle) of ugliness.



- 70a. The neutron element (wavicle) of love vis-à-vis the anti-neutron element (particle) of hate.
- b. The neutron molecule (wavicle) of goodness vis-à-vis the anti-neutron molecule (particle) of evil.
- 71a. Elements (positive) and anti-elements (negative).
- b. Molecules (positive) and anti-molecules (negative).
- 72a. Superconscious and anti-superconscious vis-à-vis forebrain and anti-forebrain.
- b. Subconscious and anti-subconscious vis-à-vis backbrain and anti-backbrain.
- 73a. Unconscious and anti-unconscious vis-à-vis left midbrain and left anti-midbrain.
- b. Conscious and anti-conscious vis-à-vis right midbrain and right anti-midbrain.
- 74a. From the photon joy of truth to the electron pleasure of beauty via the proton pride of strength and the neutron love of goodness.
- b. From the anti-photon woe of illusion to the anti-electron pain of ugliness via the anti-proton humility of weakness and the anti-neutron hate of evil.
- 75a. Judaic anti-transcendentalism vis-à-vis Taoist transcendentalism.
- b. Jehovah vis-à-vis the Holy Spirit.
- 76a. Despotic anti-fundamentalism vis-à-vis Islamic

fundamentalism.

b. Satan vis-à-vis the Father.

77a. Republican anti-humanism vis-à-vis Catholic humanism.

b. The Cursed Whore vis-à-vis the Blessed Virgin.

78a. Parliamentary anti-nonconformism vis-à-vis Protestant nonconformism.

b. The Antichrist vis-à-vis Christ.

79a. Induction is a divine virtue; for it leads from the particular to the general, as from particles to wavicles.

b. Deduction is a diabolic vice; for its leads from the general to