

OMEGA MAXIMS

John O'Loughlin



(c) 2000 JOL

OMEGA MAXIMS

Philosophical Aphorisms by

John O'Loughlin

Of Centretruths Digital Media

CDM Philosophy

This 1996 title first published 2012 and republished in a revised version 2025 by John O'Loughlin of Centretruths Digital Media

Copyright © 2012, 2025 John O'Loughlin

All rights reserved. No part of this eBook may be reproduced in any form or by any means without the prior written permission of the author/publisher

CONTENTS

Preface

001 – 100

101 – 200

201 – 300

301 – 400

401 – 500

501 – 600

601 – 700

701 – 800

801 – 900

901 – 1000

1001 – 1045

Preface

Dating from 1996, *Omega Maxims* is a further instalment of the aphoristic purism to which I had last committed my pen with *Maximum Occasions* (1994–5), and constitutes, with well over 1000 maxims, what I regard as one of the best, most elaborate works of its kind by me or, for that matter, by anyone else.

John O'Loughlin, London 1996 (Revised 2025)

001 – 100

001. To progressively devolve, in 'falling fire', from eyes to heart, as from spatial space to repetitive time.
002. Conversely, to regressively devolve, in 'falling fire', from heart to eyes, as from repetitive time to spatial space.
003. To progressively evolve, in 'rising air', from ears to lungs, as from sequential time to spaced space.
004. Conversely, to regressively evolve, in 'rising air', from lungs to ears, as from spaced space to sequential time.
005. To progressively devolve, in 'falling water', from tongue to womb, as from volumetric volume to massed mass.
006. Conversely, to regressively devolve, in 'falling water', from womb to tongue, as from massed mass to volumetric volume.
007. To progressively evolve, in 'rising vegetation', from phallus to brain, as from massive mass to voluminous volume.
008. Conversely, to regressively evolve, in 'rising vegetation', from brain to phallus, as from voluminous volume to massive mass.
009. To contrast the devolutionary nature of the Devil and woman with the evolutionary nature of man and God.
010. The Diabolic is that which devolves, in 'falling fire', from spatial space to repetitive time, and *vice versa*.
011. The Divine is that which evolves, in 'rising air', from sequential time to spaced space, and *vice versa*.
012. The feminine is that which devolves, in 'falling water', from volumetric volume to massed mass, and *vice versa*.

013. The masculine is that which evolves, in 'rising vegetation', from massive mass to voluminous volume, and *vice versa*.
014. To devolve is to fall, whether progressively or regressively, whereas to evolve is to rise, whether progressively or regressively.
015. That which, as the Devil and woman, devolves can't be expected to evolve, and *vice versa*. At the last, God is supermasculine, not feminine or subfeminine.
016. That man who goes beyond woman becomes superman, who's one, in supermasculinity, with God.
017. The superman is antithetical to the superwoman, who's one, in superfemininity, with the Devil.
018. The superwoman is the beginning, whereas the superman is the ending.
019. The beginning devolves, through the Devil, towards woman, whereas man evolves, through Christ, towards the ending, which is God.
020. God is the goal of man or, at any rate, of that man who's capable of evolving towards the superman.
021. God is in no sense the beginning, least of all in terms of cosmic consciousness, or the Clear Light of the Void.
022. That which symbolizes the beginning holds high a torch in her hand, for she's a creature of the light, whose gender is superfeminine.
023. She's the devil of sensuality, the outer Devil, who presides over the space–time continuum of 'falling fire'.
024. To worship the superfeminine is to be enslaved to the Devil-of-Devils, the outer Devil of optical sensuality.
025. He who's enslaved to the Devil can never be bound to God.
026. That man who's bound to God is beyond freedom; for freedom is of

sensuality, whereas binding is to sensibility.

027. That which is most free (to diverge from outer glory) contrasts, like eyes and ears, with that which is least free (to diverge from outer glory).
028. That which is more (relative to most) free ... contrasts, like tongue and phallus, with that which is less (relative to least) free ...
029. The most free ... is noumenally objective and the least free ... noumenally subjective, while the more (relative to most) free ... is phenomenally objective and the less (relative to least) free ... phenomenally subjective.
030. That which is least bound (to converge upon inner glory) contrasts, like heart and lungs, with that which is most bound (to converge upon inner glory).
031. That which is less (relative to least) bound ... contrasts, like womb and brain, with that which is more (relative to most) bound ...
032. The least bound ... is noumenally objective and the most bound ... noumenally subjective, while the less (relative to least) bound ... is phenomenally objective and the more (relative to most) bound ... phenomenally subjective.
033. To contrast the immoral sensuality of the most free divergence from outer glory with the moral sensuality of the least free divergence from outer glory.
034. To contrast the objectively amoral sensuality of the more (relative to most) free divergence from outer glory with the subjectively amoral sensuality of the less (relative to least) free divergence from outer glory.
035. To contrast the immoral sensibility of the least bound convergence upon inner glory with the moral sensibility of the most bound convergence upon inner glory.
036. To contrast the objectively amoral sensibility of the less (relative to

least) bound convergence upon inner glory with the subjectively amoral sensibility of the more (relative to most) bound convergence upon inner glory.

037. To diverge, in immoral sensuality, as illusion from woe, and, in moral sensuality, as weakness from humility.
038. To diverge, in objectively amoral sensuality, as ignorance from pain, and, in subjectively amoral sensuality, as ugliness from hatred.
039. To converge, in immoral sensibility, as strength upon pride, and, in moral sensibility, as truth upon joy.
040. To converge, in objectively amoral sensibility, as beauty upon love, and, in subjectively amoral sensibility, as knowledge upon pleasure.
041. The freedom to diverge (from outer glory) is commensurate with the exercise of outer willpower, whereas the thralldom to converge (upon inner glory) is commensurate with the exercise of inner willpower.
042. Outer glory can be hellish, heavenly, worldly, or purgatorial, with outer willpower correspondingly diabolic, divine, feminine, or masculine.
043. Inner willpower can be diabolic, divine, feminine, or masculine, with inner glory correspondingly hellish, heavenly, worldly, or purgatorial.
044. Hence there are four kinds of outer glory/willpower, no less than four kinds of inner willpower/glory.
045. Another name for outer glory is evil, while the exercise of outer willpower is vice.
046. The exercise of inner willpower is virtue, while another name for inner glory is goodness.
047. Hence vice diverges from evil, while virtue converges upon goodness. For outer willpower, being divergent, is vicious, while inner willpower, being convergent, is virtuous.
048. Virtue and vice are molecular powers in between elemental glories.

049. The vice of divergent willpower (freedom) contrasts with the virtue of convergent willpower (thralldom), while the evil of outer glory (damnation) contrasts with the goodness of inner glory (salvation).
050. Damnation is a curse, the only solution to which is the freedom to sin, or diverge, in the vice of outer willpower.
051. Salvation is a blessing, the only guarantee of which is the binding to grace, or convergence, in the virtue of inner willpower.
052. The exercise of outer willpower is vicious because it appertains to the sin of freedom (divergence) in relation to the curse of damnation.
053. The exercise of inner willpower is virtuous because it appertains to the grace of thralldom (convergence) in relation to the blessing of salvation.
054. Evil is the curse of damnation, which constrains (enslaves) to the outer glory of sensuality.
055. Goodness is the blessing of salvation, which binds to the inner glory of sensibility.
056. That man who isn't free (to sin) is damned (by the outer glory).
057. That man who's bound (to grace) is saved (by the inner glory).
058. Although freedom is a solution to the curse of damnation (evil), it's not a guarantee of salvation, but simply a sinful vice.
059. Until one is delivered from freedom, there can be no possibility of salvation through the virtue of inner willpower.
060. Ultimately, freedom is something from which one needs to be delivered, if the blessing of salvation is to become a reality.
061. To be delivered from freedom to the thralldom of virtue, converging, through grace, upon the blessing of inner glory.
062. Thralldom, as here defined in connection with binding to grace,

shouldn't be confused with enslavement or enthrallment.

063. He who can't sin, or diverge, because he's constrained by the curse of outer glory ... is enslaved and/or enthralled, and therefore damned.
064. Sin may be vicious, but damnation is simply cursed, whether in connection with the outer glory of Hell, Heaven, the World, or Purgatory.
065. Those who're damned can only be liberated from the evil to which they're enslaved and/or enthralled.
066. Liberated from evil, they're no longer damned but free to sin in the vice of outer willpower.
067. Those who're sinful can only be delivered from the vice to which their freedom brings them.
068. Delivered from vice, they're no longer sinful but bound to grace in the virtue of inner willpower.
069. And the binding to grace will lead them to the blessing of salvation in the inner glory of that which is good.
070. Whether one's inner glory is hellish, heavenly, worldly, or purgatorial, it can only be achieved by virtue of inner willpower, or that which, bound to sensibility, is oriented towards the blessing of salvation.
071. To converge, through the strength of diabolic grace, upon the salvation of hellish pride.
072. Conversely, to diverge, through the illusion of diabolic sin, from the damnation of hellish woe.
073. To converge, through the truth of divine grace, upon the salvation of heavenly joy.
074. Conversely, to diverge, through the weakness of divine sin, from the damnation of heavenly humility.

075. To converge, through the beauty of feminine grace, upon the salvation of worldly love.
076. Conversely, to diverge, through the ignorance of feminine sin, from the damnation of worldly pain.
077. To converge, through the knowledge of masculine grace, upon the salvation of purgatorial pleasure.
078. Conversely, to diverge, through the ugliness of masculine sin, from the damnation of purgatorial hatred.
079. To contrast the sinfulness of free will with the gracefulness of bound will, the former vicious and the latter virtuous.
080. Free will exists as a solution to the curse of evil, the elemental vacuum of an outer glory, whereas bound will exists as a resolution to the blessing of goodness, the elemental plenum of an inner glory.
081. Too much emphasis on free will, the outer willpower of vice, excludes the possibility of deliverance (from freedom) to bound will, with its promise of salvation.
082. There are people who lack a sense of good and evil, or right and wrong, because they're too exposed to evil and wrongdoing to be capable of good and righteousness.
083. Moral ignorance, or the failure to understand the distinction between sensuality and sensibility, evil/vice and virtue/good, is at the root of that mentality which esteems freedom above all else.
084. Nevertheless, one must be careful to distinguish between depriving a person of his freedom and delivering him to thralldom. In other words, between enslavement and redemption.
085. That man who has his freedom taken from him becomes enslaved to evil, and is damned.
086. That man who voluntarily rejects freedom in favour of thralldom, or binding, through grace, to virtue, is 'reborn' into the promise of

goodness, and saved.

087. The Damned can never be saved, nor the Saved be damned.

088. Only when people reject sin, and thus the freedom to engage in vice, will they be eligible for redemptive grace in the binding to virtue of inner willpower.

089. Just as vice strives to escape from evil, so virtue strives to attain to goodness.

090. People can only be vicious or virtuous, never evil or good. For evil and goodness are, respectively, conditions of outer glory and inner glory which, being elemental, precede and succeed that which has molecular willpower.

091. Hence whereas the diabolic will of devils, the divine will of gods, the feminine will of women, and the masculine will of men can be vicious (in sensuality) or virtuous (in sensibility), the barbarous glory of Hell, the cultural glory of Heaven, the civilized glory of the World, and the natural glory of Purgatory will be evil (in sensuality) or good (in sensibility).

092. Evil is always connected, like vice, with sensuality, while virtue is always connected, like goodness, with sensibility.

093. The connection of evil with sensuality is elemental, and therefore pertinent to a sensual vacuum, whereas the connection of vice with sensuality is molecular, and therefore pertinent to sensuality itself.

094. The connection of virtue with sensibility is molecular, and therefore pertinent to sensibility itself, whereas the connection of goodness with sensibility is elemental, and therefore pertinent to a sensible plenum.

095. That person who's given to freedom is a fool; for folly is vicious, whereas the person given to thralldom is wise, since wisdom is virtuous.

096. The fool diverges, in sensuality, from outer glory, while the wise person converges, in sensibility, upon inner glory.

097. To distinguish the most foolish sin of the devil of sensuality from the least foolish sin of the god of sensuality.
098. To distinguish the more (relative to most) foolish sin of the woman of sensuality from the less (relative to least) foolish sin of the man of sensuality.
099. To distinguish the least wise grace of the devil of sensibility from the most wise grace of the god of sensibility.
100. To distinguish the less (relative to least) wise grace of the woman of sensibility from the more (relative to most) wise grace of the man of sensibility.

101 – 200

101. The most foolish sin diverges, as illusion, from the woe of barbarous outer glory, while the least foolish sin diverges, as weakness, from the humility of cultural outer glory.
102. The more (relative to most) foolish sin diverges, as ignorance, from the pain of civilized outer glory, while the less (relative to least) foolish sin diverges, as ugliness, from the hatred of natural outer glory.
103. The least wise grace converges, as strength, upon the pride of barbarous inner glory, while the most wise grace converges, as truth, upon the joy of cultural inner glory.
104. The less (relative to least) wise grace converges, as beauty, upon the love of civilized inner glory, while the more (relative to most) wise grace converges, as knowledge, upon the pleasure of natural inner glory.
105. The practice of vice differs from the practice of virtue as sinful willpower from graceful willpower, the former foolish and the latter wise.

106. Sinful willpower, diverging from the evil glory of sensuality, is a vicious solution to the problem (curse) of damnation.
107. Graceful willpower, converging upon the good glory of sensibility, is a virtuous resolution to the promise (blessing) of salvation.
108. The curse is the original sin (elemental) from which the subsequent sin (molecular) of outer willpower viciously diverges, like the devil of sensuality from sensual hell, or the god of sensuality from sensual heaven, or the woman of sensuality from the sensual world, or the man of sensuality from sensual purgatory.
109. The blessing is the ultimate grace (elemental) upon which the penultimate grace (molecular) of inner willpower virtuously converges, like the devil of sensibility upon sensible hell, or the god of sensibility upon sensible heaven, or the woman of sensibility upon the sensible world, or the man of sensibility upon sensible purgatory.
110. In the Beginning was the curse, and the curse was damnation.
111. In the End will be the blessing, and the blessing will be salvation.
112. From the devil of 'falling fire' to the god of 'rising air' via the woman of 'falling water' and the man of 'rising vegetation'.
113. To convert, in devolutionary fashion, from 'falling fire' to 'falling water', as from the Devil to woman, but to convert, in evolutionary fashion, from 'rising vegetation' to 'rising air', as from man to God.
114. To be delivered, in noumenal terms, from the devil of sensuality to the devil of sensibility, as from the eyes to the heart, or, in phenomenal terms, from the woman of sensuality to the woman of sensibility, as from the tongue to the womb.
115. To be delivered, in phenomenal terms, from the man of sensuality to the man of sensibility, as from the phallus to the brain, or, in noumenal terms, from the god of sensuality to the god of sensibility, as from the ears to the lungs.
116. The devil who converts to the woman of sensibility (from barbarous

sensibility) passes from 'falling fire' to 'falling water', the love that surpasses pride, whereas the woman who is delivered to the woman of sensibility (from civilized sensuality) falls, in water, from vice to virtue, tongue to womb.

117. The man who converts to the god of sensibility (from natural sensibility) passes from 'rising vegetation' to 'rising air', the peace that surpasses understanding or, more specifically, the joy that surpasses pleasure, whereas the god who's delivered to the god of sensibility (from cultural sensuality) rises, in air, from vice to virtue, ears to lungs.
118. It's easier to be delivered from vice to virtue, along a given diagonal axis, than to convert from an inferior virtue to a superior one, falling or rising, as the case may be, two planes.
119. The person who's delivered from vice to virtue along a given diagonal axis is likely to experience salvation more completely than the person who converts from an inferior virtue to a superior one.
120. Paradoxically, the noumenal virtue of 'falling fire', viz. strength in relation to the heart, is inferior to the phenomenal virtue of 'falling water', viz. beauty in relation to the womb, because it appertains to the least virtuous grace, as compared with the less (relative to least) virtuous grace.
121. The devil of sensibility is inferior to the woman of sensibility, as that which is least virtuous is inferior to that which is less (relative to least) virtuous, just as, in vice, the devil of sensuality is inferior to the woman of sensuality, as that which is most vicious is inferior to that which is more (relative to most) vicious.
122. Conversely, the god of sensibility is superior to the man of sensibility, as that which is most virtuous is superior to that which is more (relative to most) virtuous, just as, in vice, the god of sensuality is superior to the man of sensuality, as that which is least vicious is superior to that which is less (relative to least) vicious.
123. To claim that God created woman would be a contradiction in terms, even by the shallow standards of a sensual, or sensuality-bound, evaluation of God.

124. Woman stems from the Devil (whether of sensuality or sensibility), whereas man aspires towards God (whether of sensuality or sensibility).
125. At least, man has the capacity to aspire towards God (the superman in sensibility, the subman in sensuality), provided that he isn't too constrained by woman from any such possibility, due to her alignment with diabolical bases.
126. God is effectively excluded from the picture in an age and/or society in which the Devil is free/bound to do (at God's expense).
127. The exclusion of God is never more cynically complete than when the Devil is taken for God, as, unfortunately, tends to be the case with theology.
128. For theology relates not to 'rising air' but to 'falling fire', not to the universal end of all things, but to their cosmic beginnings.
129. Theology upholds allegiance to the concept of God as Creator, which is precisely the diabolical subversion of divinity that relates to 'falling fire', whether in sensuality or sensibility, the eyes or the heart.
130. Hence theology is fundamentally a thing of the Devil, having a noumenally objective status that extends from sensuality to sensibility, the superfeminine to the subfeminine, in what is effectively the space-time continuum of 'falling fire'.
131. Just look at theologians, whose cassocks – a sort of dress-like garment – would hardly suggest anything divine, i.e. submasculine-to-supermasculine, but whose patently female attire, coupled, more often than not, to clean-shaven faces, would confirm a superfeminine-to-subfeminine axis, with the superfeminine aspect thereof more characteristic, in space, of the looser, or flounced, cassock, whose theological parallel can only be to the devil of sensuality, viz. that which approximates to the cosmic First Mover, or stellar Clear Light.
132. Less diabolical than theology but still patently feminine ... is sexology, wherein 'religion' descends, through a process of devolutionary

conversion, from the Devil to woman, or from the Creator (even in a certain wider sense the Father) to the Mother, whose maternal virtue is especially esteemed. Such a sexological alternative to theology approximates to 'falling water', and where theology extends from superfeminine to subfeminine on the space–time continuum, sexology extends from outer to inner feminine on the volume–mass continuum.

133. Hence whereas theology devolves from materialism to fundamentalism, as from eyes to heart, sexology devolves from realism to humanism, as from tongue to womb.
134. Sexology is the civilized ally of theology, its barbarous precondition, just as woman is allied, when free (unconstrained), to the Devil.
135. This is because, like the diabolic, the feminine is primarily objective, albeit of an objectivity, or negativity, that appertains to the phenomenal planes rather than the noumenal planes, to 'falling water' rather than 'falling fire'.
136. Hence, whether in sensuality or sensibility, the outer or the inner Father/Mother, theology and sexology appertain to that which, being objective, goes against the subjective grains, as it were, of the outer and inner Son/Spirit ... of man and God respectively.
137. By contrast to sexology, philosophy is the discipline which appertains to the mass–volume continuum of 'rising vegetation', as one evolves, in phenomenal subjectivity, from outer to inner masculine, naturalism to nonconformism, the phallus to the brain.
138. The philosopher is no friend of sexology, for his will, when genuine, is to comprehend being through nature, or taking/partaking, and, if capable, pass beyond man into God.
139. Hence the philosopher struggles against woman, whether (in ...

END OF PREVIEW