

OPTI-MYSTIC PROJECTIONS

John O'Loughlin



Social Theocratic: emblem.11
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By

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CDM Philosophy

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PREFACE

Although structurally and thematically similar to *At the Crossroads of Axial Divergence* (2003), comprised, as ever, of aphoristic notes, this work represents a quantum leap forward in certain areas which are explored more accurately and rigorously than ever before, progressing from a consideration of the distinctions between sacred and profane ego to the cultural and political differences between Europe and America, and of how Britain's attraction towards America undermines Europe and creates problems which even France cannot avoid being affected by, much as France differs from Britain in respect of its cultural and political traditions and should be judged, I believe, by criteria closer, in essence, to those obtaining in countries like Ireland, where the influence of the Catholic Church is traditionally more omnipresent.

But America is an altogether different proposition from France, never mind Ireland, and its influence on Britain is such as to make one desirous of a radical change in the British Isles which will make it easier for any residual influence to be minimized or even marginalized in the interests of greater European integration and cooperation, a change which, as the reader may have guessed, points in the direction of Social Theocracy and its politico-religious aspirations, as outlined in previous texts, which besides embracing the supra-national transcendence of the British/Irish divide, includes a

more authentic order of religious transcendentalism as
its *raison d'être*.

Finally, a word of advice: one should not read this eBook before one has progressed, step by step, through several of the preceding ones, including the aforementioned *At the Crossroads of Axial Divergence*; but once one *has* read it, one would probably incline, as I do, to regard it as the best thing I have ever written in terms of what projects furthest into a mystical, or metaphysically transcendent, future with the logical optimism which only loyalty to the self, or psyche, can vouchsafe.

2John O'Loughlin, London 2003 (Revised 2022)

001 – 025

001. Sacred ego can be distinguished from profane ego in respect of its desire to be subsumed into soul and achieve unity with the *deeper self* which would be equivalent to the redemption of truth in joy, or, to speak religiously, of God in Heaven.
002. Thus sacred ego differs quite markedly from that ego which, being profane, is a sort of (necessarily false) end in itself which makes an ideal out of knowledge and effectively subsumes soul, duly 'bovaryized', into itself as a pleasurable by-product, as it were, of knowledge, so that it could be said that the earth, in religious terms, is subsumed into man, who rules an ungodly roost in egocentric profanity.
003. Therefore while sacred ego will be metaphysical and effectively subordinate to soul, profane ego will be physical and disposed, in consequence, to subordinate soul to itself – the difference, in a word, between God and man, as between, say, an upper-class type of male given, traditionally, to Transcendental Meditation and his effectively lower-class, and erstwhile Christian, counterpart, for whom man-centred prayer in Christ furnishes a knowledgeable fulcrum which precludes genuine soulfulness, the product, after all, of a commitment to respiratory devotions like Transcendental

Meditation.

004. It is perhaps one of the great ironies of life that those who, in Buddhist vein, have been more committed to Transcendental Meditation than to prayer, to respiratory sensibility than to cogitative sensibility, and would be able to level with or accommodate the heavenly afterlife experience of an inner pure light, have, for environmental or other reasons, tended to be cremated, whereas their Christian counterparts, who might reasonably be expected to fall short of anything genuinely heavenly, have more usually been buried and thus not had their afterlife experience rudely interrupted by raging flames.
005. And yet the devotees of Transcendental Meditation are precisely those who most deserve a heavenly afterlife and would probably experience one even in the paradoxical or unlikely event of burial, whereas Christians, who would have spent more time reading and praying than meditating (in respiratory fashion), tend to go to the grave in expectation of Heaven, or of heavenly afterlife experience, when all they are likely to get is a sort of earthly reincarnation in which visionary experience, having more to do with the brain stem than the spinal cord, is or becomes the self-orientated norm, and one can infer a sort of meeting Christ face to face in manly subversion of God and earthly subversion of Heaven which owes not a

little to the Christian tendency to subvert God in respect of man and Heaven in respect of the earth without necessarily realizing that that is what most characterizes this religion of the world, or worldly religion owing not a little to a temperate climatic and verdant topographic precondition or mean, as in Western Europe, which reduces everything to the effectively lower-class parameters of an egocentric fulcrum, in which man is the measure of all things and all things must accordingly accommodate themselves to his earthly limitations, including such religious concepts as God and Heaven.

006. How ironic, then, that those who, as Buddhists, are most likely to experience a heavenly afterlife often have it cut short, and in the most barbarous fashion, by funeral-pyre flames, whereas their Christian counterparts go to the grave in the expectation of Heaven and are more likely, through both prior religious conditioning and environmental factors (not the least of which would be the mundane context of burial itself), to recoil from the inner light to a reincarnation of ego in terms, necessarily transmuted, of visionary experience.
007. Therefore it might reasonably be inferred that Heaven has never properly or fully prevailed for either tradition, which is not altogether surprising in view of the fact or, rather, truth that a definitive manifestation of God and Heaven lies *beyond* man, both profane and sacred, lower and upper class, in

what I hold to be a cyborg futurity which is already scratching the surface of post-modern life in relation to the synthetic artificiality of the urban proletariat.

008. For man is at best only capable of a penultimate, or more (relative to most) evolved, commitment to God and Heaven, which in any case will be globally subordinate to a humanistic *per se* in regard to the egocentric profanity of that effectively lower class, or lowlander, manifestation of man which dominates the world and has tended to do so for several centuries past, together with his necessarily false, because worldly, religion of Christianity, which makes a god out of man or, rather, reduces God to the dimensions of man through Christ and Heaven to the dimensions of the earth through a Christ-like visionary experience which is an implicit rejection of pure soul.
009. Doubtless environmental factors, as already noted, played a not-inconsiderable role in the development of this worldly delusion of man-centred religion, but it was doubtless inevitable and not something one can dismiss as of no historical or evolutionary consequence, even if its days are numbered and the future belongs to a religion which, besides initially embracing lower-class criteria, will do more justice to truth and its corollary – and reward – of joy in consequence of the inevitability of globalization and the subordination of worldly criteria to an

otherworldly lead, a lead such that will enable universality to come properly and fully to pass as and when the peoples of the globe are united in a common purpose of world-overcoming and eternity-building, and thus the achievement, as a long-term goal, of universal perfection.

010. However, the persistence of profane ego in the Western world in particular will continue to pose a threat and problem to the ongoing development, in evolutionary centro-complexification, of sacred ego, which is above knowledge in the truth that liberates from egotistic self in the interests of soulful joy, or timeless bliss, through psychocentric salvation.
011. For profane ego appertains to man, especially to man *per se*, who is a humanistic entity for whom form is more important than contentment, and therefore knowledge than truth or, rather, joy, which is the heavenly reward for an ego whose knowledge, being sacred, has to do with God and therefore with the achievement, through transcendentalism, of a heavenly resurrection of the self as it passes from ego to soul or, in physiological terms, from brain stem to spinal cord, something it is only likely to do in relation to such meditative techniques as encourage the ego to recoil from the threat of self-annihilation posed by the out-breath of holy spirit to the self more profoundly, as though from one extreme to another,

wherein it is, perforce, encouraged to identify with the soul and achieve that self-harmony which is the source of timeless bliss, of heavenly joy, for the redeemed ego, now effectively one with soul in perfect contentment.

012. Of course, such contentment as is vouchsafed to form, to ego, through such consciously-engaged respiratory procedures as are encouraged by Transcendental Meditation is still a long way from the pure soul of the Afterlife as such, though one is more likely to be able to abide with the inner light of pure soul if one has been conditioned to reach an accommodation with the soul in life – something presupposing a lifelong commitment to transcendentalism, and thus to meditation techniques which encourage such an eventuality, the fruit of self-redemption of form in contentment, or consciousness in subconsciousness, which is not only deeper but purer and holier even than the spirit.
013. For the Afterlife as such is not about the redemption of ego in soul, of form in contentment, but can be expected to either take the form of visionary experience in modified ego or the contentment of non-visionary, or properly unitive, experience in modified soul, the sort of ego and soul that pertain to the brain stem and spinal cord as two separate entities, two separate manifestations of the self, one of which will be more congenial to

one in the Afterlife than the other according to how one had lived in respect of the competing sensibilities, the sensibility of metaphysics for godly males or the sensibility of physics for manly males – the former category of males indubitably upper class and effectively highlander, the latter their effectively lower-class and lowlander counterparts, or the sort of people who would more likely have been buried, in Christian vein, in expectation of meeting Christ face to face, as it were, in the Afterlife.

014. Therefore whether the self, in withdrawing its myriad nervous fibres from the body, now succumbed to the mortality of the flesh, would cannibalistically self-consume primarily in relation to the brain stem or primarily in relation to the spinal cord would be largely predetermined in respect of one's class and religious orientation, with consequences for either visionary or non-visionary (purely unitive) afterlife experience, something which, in any case, had owed not a little to environmental and topographical factors largely responsible for encouraging one type of civilized orientation or another in the first place.
015. Be that as it may, the actual afterlife experiences of 'the dead', whether heavenly or earthly, must contrast quite substantially with the religious life experiences of 'the living', since these people, no matter how upper or lower class they may

effectively be, still have both ego and soul in a totality of the self which is differentiated in terms of emphasis upon either the ego or the soul according as profane or sacred, intellectual or emotional, criteria were paramount.

016. With the egocentric, as we may call those of a profane disposition, ego takes priority over soul, and therefore such soul as accrues to an egocentric mean will be subordinated, as pleasure, to knowledge, which will accordingly rule as an ungodly manifestation of ego characteristic of 'man', meaning all those humanistic and effectively lower-class, lowlander males for whom egocentric knowledge coupled to psychoistic pleasure takes precedence over psychocentric joy coupled to egoistic truth and, therefore, the 'world' of profane values over the 'otherworld' of sacred values.
017. With the psychocentric, as we may call those of a sacred disposition, soul takes priority over ego, and therefore such ego as accrues to a psychocentric mean will be subordinated, as truth, to joy, which will accordingly rule as an unearthly manifestation of soul characteristic of 'Heaven', as the reward for all those transcendentalist and effectively upper-class, highlander males for whom psychocentric joy coupled to egoistic truth takes precedence over egocentric knowledge coupled to psychoistic pleasure and, therefore, the 'otherworld' of sacred values over the 'world' of profane values.

018. There can be no question that egocentricity is more characteristic of 'the world' than of any otherworldly alternative lying above and/or beyond it, but that, in a civilization becoming ever-more globally integrated, it would not be wise, or indeed morally desirable, to exclude the desirability of psychocentricity in relation to that which will both lead and condition everything else, including those female shortfalls from metaphysics and physics which can be identified, in anti-metachemical and anti-chemical fashion, with either a beautiful approach to truth coupled to a loving approach to joy or, in the lower-class context, a strong approach to knowledge coupled to a proud approach to pleasure.

019. However, even knowledge will be modified in relation to truth, as will pleasure in relation to joy, as criteria appertaining, in 'Kingdom Come', to the lead of psychocentricity in the most evolved manifestations of God and Heaven gradually supersede purely worldly criteria, so we can be confident that the strong approach to knowledge coupled to the proud approach to pleasure will also be modified in relation if not to truth and joy then, where females are concerned, to the effect of truth and joy upon beauty and love, as life in general progresses under an enhanced sense of truth which could