

# TRUTHFUL MAXIMS

JOHN O'LOUGHLIN



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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, like its immediate predecessor *Maximum Truth*, of 707 maxims, *Truthful Maxims* (1993) also 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 or, in this instance, a degree of truthful maxims, possible.

John O'Loughlin, London 1993 (Revised 2022)

## *1 – 100*

1. Truth is the lightness of air.
2. Air is heavenly.
3. Holy Spirit is consciousness of the lightness of air.
4. Joy is the being (essence) of Holy Spirit.
5. The Holy Spirit of Heaven flies, like the dove, on the wings of its joy.
6. Joyful is the liberation from bodily gravity which enables the spirit, borne aloft on the lightness of air, to soar beyond its physical constraints.
7. The Holy Spirit of Heaven contrasts absolutely with the Clear Light of the Void.
8. The Clear Light is alpha, but the Holy Spirit omega.
9. Light diverges from a vacuum (space), spirit converges upon a plenum (air).
10. Unlike the essence of spirit, which is joy, the essence of light is woe; for it is driven from a vacuum, like Adam from 'the Garden'.
11. The wise man is master of a plenum, whereas the

fool is victim of a vacuum.

12. The joyful wisdom is the highest and truest wisdom, transcending pride, love, and pleasure.
13. The wise man is free, whereas the fool is bound.
14. After illusion, beauty is the next worst threat to truth; for beauty is grave, whereas illusion is void.
15. No man approaches Heaven through the World, but only by transcending it.
16. The will experiences pleasure through the gravity of the flesh.
17. The gravity of the flesh, being heavy, contrasts with the lightness of air.
18. Beauty is not opposed to truth (like illusion), but, being heavy, contrasts with it.
19. The worldly plenum is an end-in-itself, not a means to a higher end.
20. To attain to the heavenly plenum, one must reject the World.
21. He who wishes to cultivate lightness must turn his back on heaviness, abandoning beauty for truth.
22. Whatever has a particle bias is negative, whatever

has a wavicle bias, by contrast, is positive.

23. Particles can be either subjective or objective, wavicles likewise.
24. Ugliness stands to beauty as the Antiworld to the World, or Republicanism to Catholicism.
25. Pain is the essence of antiwill no less than pleasure the essence of will.
26. If beauty is the gravity of the flesh, then ugliness is the darkness of the earth.
27. Illusion stands to truth as the Antiheaven to Heaven, or Communism to Transcendentalism.
28. Sadness is the essence of antispirit no less than joy the essence of spirit.
29. If truth is the lightness of air, then illusion is the nothingness of space.
30. Weakness stands to strength as the Antihell to Hell, or Fascism to Fundamentalism.
31. Humility is the essence of antisoul no less than pride the essence of soul.
32. If strength is the brightness of the blood, then weakness is the hotness of fire.

33. Evil stands to goodness as the Antipurgatory to Purgatory, or Parliamentarianism to Protestantism.
34. Hatred is the essence of antimind no less than love the essence of mind (intellect).
35. If goodness is the dullness of the brain, then evil is the coldness of water.
36. The quickness (speed) of light contrasts with the slowness (revolutions) of the earth.
37. The absence of light is darkness, but darkness is not characteristic of space (so much as of the absence of light).
38. Ugliness is no-less far removed from illusion ... than beauty from truth.
39. The hotness of fire contrasts with the coldness of water.
40. The dullness of the brain contrasts with the brightness of the blood.
41. Evil is no-less far removed from weakness than ... goodness from strength.
42. Evil is cold (premeditated), whereas weakness is hot (impulsive).
43. Satan is merely weak, but the Antichrist is evil.



44. To kill in 'cold blood' is evil, whereas to kill in the 'heat of the moment' is simply weak.
45. Hot water is less evil than cold water, but more evil than fire.
46. Ice is more evil than cold water, but less evil than frost.
47. Worse than the devil of fire is the devil of frost.
48. Dreams can be heavenly or hellish, colourless or colourful.
49. Colourless dreams, which are usually silent, correspond to alpha heaven, or the Antispirit (Jehovah).
50. Colourful dreams, which are usually spoken, correspond to alpha hell, or the Antifather (Satan).
51. Visions can be purgatorial or worldly, spontaneous or contrived.
52. Spontaneous visions, which are impersonal, correspond to alpha Purgatory, or the Antichrist.
53. Contrived visions, or fantasies, correspond to the alpha world, or the Antivirgin.
54. Good dreams, like good visions, are the wavicle

exception to a particle rule, albeit an untransvaluated wavicle.

55. From inner dreams (heavenly) to inner visions (worldly) via outer dreams (hellish) and outer visions (purgatorial).
56. Heavenly dreams, being colourless, are integral to the metaphysical antiself, which has its negative being (antibeing) in photon particles.
57. Hellish dreams, being colourful, are integral to the metaphysical not-antiself, which has its negative feeling (antifeeling) in proton particles.
58. Purgatorial visions, being spontaneous, are integral to the physical not-antiself, which has its negative knowing (antiknowing) in neutron particles.
59. Worldly visions, being contrived, are integral to the physical antiself, which has its negative doing (antidoing) in electron particles.
60. To contrast the antispirit of heavenly dreams with