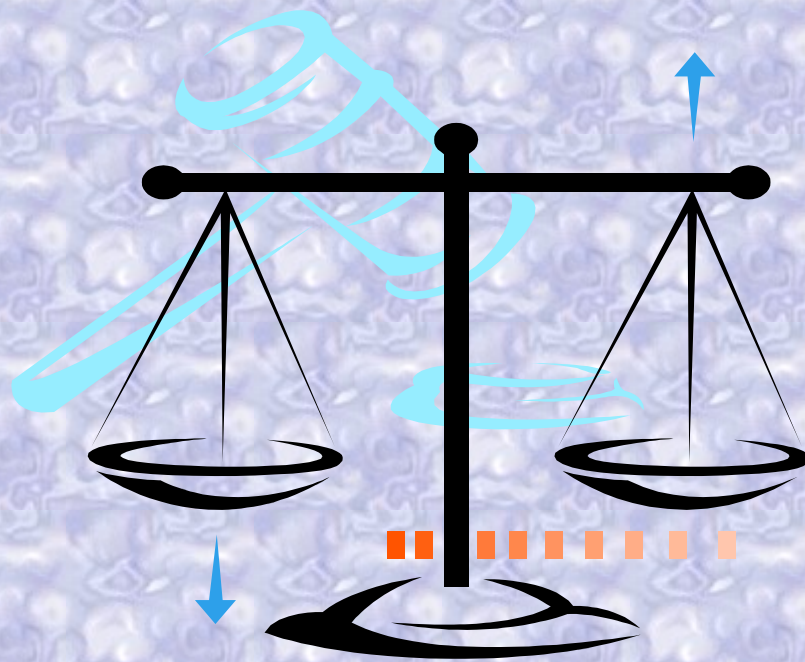


# FROM PUNISHMENT TO GRACE

A volume of aphoristic philosophy by  
JOHN O'LOUGHLIN



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## PREFACE

Akin to *From Satan to Saturn* in structure, this further advance in aphoristic philosophy which bears the title, somewhat sensibly I would now argue, *From Punishment to Grace*, develops its curvilinear style through some seventy-two cycles each comprised of several numbered aphorisms, which continue my quest for philosophical perfection along both old and new channels of speculative investigation in a continuously rising spiral of cyclic truth.

John O'Loughlin, London 1994 (Revised 2008)

## CYCLE ONE

1. The idealism (anti-transcendentalism) of light vis-à-vis the transcendentalism (anti-idealism) of spirit.
2. The naturalism (anti-fundamentalism) of fire vis-à-vis the fundamentalism (anti-naturalism) of soul.
3. The materialism (anti-nonconformism) of ice vis-à-vis the nonconformism (anti-materialism) of mind.
4. The realism (anti-humanism) of earth vis-à-vis the humanism (anti-realism) of will.
5. The space of light vis-à-vis the air of spirit.
6. The time of fire vis-à-vis the blood of soul.
7. The volume of ice vis-à-vis the brain of mind.
8. The mass of earth vis-à-vis the womb of will.
9. Stellar idealism vis-à-vis divine transcendentalism.
10. Solar naturalism vis-à-vis diabolic fundamentalism.
11. Lunar materialism vis-à-vis masculine nonconformism.
12. Planar (planetary) realism vis-à-vis feminine humanism.

## CYCLE TWO

1. The unemployed are the West's untouchables.
2. Conventional politics wishes to return (or send) the unemployed to work. Revolutionary religion desires nothing less than their elevation to properly classless self-realization through the spirit.
3. The Modern Age is so debased ... that it makes a virtue out of work and a virtuous man out of the worker!
4. After woman and the family, work is the next worst obstacle to the

attainment of divine redemption in and through the spirit.

5. We should look towards a future in which people do not have to work because there is little or no work for them to do, and they are free, in consequence, to dedicate more time to the pursuit of spiritual excellence.
6. The ultimate society would not be one in which men worked for their families but, on the contrary, one in which, saved from families by true religion, they were free to cultivate the spirit.
7. Families are a dying breed which, in 'Kingdom Come', will be given the coup de grace and consigned to the 'rubbish heap' of worldly history.
8. Reproduction in the future will be increasingly artificial and orientated towards the development of a superhuman race such that transcends both man and (especially) woman. Such a race will be One with God.
9. The ultimate election will determine whether the People go forward, under Messianic auspices, to God (the Holy Spirit of Heaven), or remain 'bogged down' in republican 'sin' and the perpetuation, in consequence, of democracy.
10. An election which legally exploited the democratic process in the name of religious sovereignty would only be possible once the People had, through enlightened persuasion, accepted the desirability of such sovereignty as an end-in-itself.
11. Such an acceptance presupposes the official recognition, through his truth, of the Second Coming, since it is his will to free the People from 'worldly sin' in the interests of 'heavenly grace'.
12. As above, so below ... to the extent that both Heaven and the World (here conceived with a religious overtone) are contexts of subjectivity. The crucial distinction, however, is that whereas the World's subjectivity is phenomenal, the subjectivity of Heaven is noumenal - all the difference, in short, between woman and God.
13. The World by itself would not lead to Heaven (since no woman has any desire to transform herself into God). On the contrary, it is only because and to the extent that the World is affiliated, through

Christ, with a purgatorial Overworld, so to speak, that there is any possibility of heavenly redemption.

14. The purgatorial Overworld, like the World, is phenomenal, albeit of a phenomenality which is culturally rooted in lunar objectivity and incapable, by itself, of achieving Heaven.
15. Isolated from the World, the culture of purgatorial Overworldliness succumbs to the dominance of lunar materialism and its phenomenal objectivity, with Antichristic implications for all - usually Nonconformists - concerned.
16. Parliamentarianism is a mode of political Antichrist which tends to dominate overly purgatorial adherence to Christ through World-defying nonconformism.
17. Being phenomenally objective, it is easy for parliamentarianism to seek an accommodation with the noumenal objectivity of monarchism in its defiance of the World or, more correctly, republicanism.
18. Parliamentarianism does not automatically lead to monarchism, any more, from a religious standpoint, than nonconformism leads to Freemasonry. There is, rather, an understanding and partnership between what are fundamentally two different class points of view - the former middle class and the latter upper class.
19. Both the upper and middle classes are fundamentally aligned with the objectivity of the sun and the moon respectively - the former noumenal and the latter phenomenal, as between naturalism and materialism.
20. One could distinguish, more pedantically, between ruling-class naturalism (monarchism) and upper-class fundamentalism (freemasonry) on the one hand, and between governing-class materialism (parliamentarianism) and middle-class nonconformism (puritanism) on the other hand.
21. Whereas with regard to naturalism the ruling class (monarchic royals) would be aligned with the sun, with regard to fundamentalism, by contrast, the upper-class (masonic peers) alignment would be to the blood.

22. Likewise whereas with regard to materialism the governing class (representative parliamentarians) would be aligned with the moon, with regard to nonconformism, by contrast, the middle-class (professional puritans) alignment would be to the brain.
23. However that may be, both the governing/middle class and the ruling/upper class conspire together against the working/lower class in defence of their objective interests. Such a conspiracy of the Antichrist with Satan or, alternatively, of Christ with the Father ... usually has the effect of preventing the Antimother/Mother from achieving freedom from objective oppression.
24. Yet such freedom is a precondition not only of the development of phenomenal subjectivity but, more significantly, of noumenal subjectivity through the Second Coming, when the World, and hence the lower class, is ready to democratically exchange its 'worldly sins' for 'heavenly grace' ... in the classless paradise of religious sovereignty, and hence the Social Transcendentalist Centre.
25. For Social Transcendentalism is the ideological framework of the 'Kingdom of Heaven', and the Centre is the context of religious sovereignty that would replace political sovereignty, in the event of a majority vote for it.
26. Social Transcendentalism is the politico-religious manifestation of the Holy Spirit of Heaven wherein, under Messianic auspices, the 'Kingdom of Heaven' literally comes to pass on the basis of mass religious sovereignty.
27. Religious sovereignty would confer upon the People the right to self-realization, as the Holy Spirit of Heaven, within centres built and staffed for the purpose of enabling them to develop their spirituality in an ongoing process destined to culminate in a transcendent Omega Point, set in space at some time in the distant future.
28. Such a spiritual development would initially imply the use of certain drugs (carefully monitored and regulated) as a precondition of a much purer and truer spirituality premised on the basis of transcendental meditation.

29. It is my belief that, at this juncture in time, meditation by itself would be inadequate to enable a religiously-sovereign people to defeat and transcend the spiritually-debilitating effects of cinema and television/video-viewing, and consequently that a phase of internal artificial visionary experience would be necessary to pave the way for pure essence in the transcendental long-term.
30. Such a contention accepts that Anglo-American civilization is analogous, in its light-worshipping idolatry, to the pagan civilization of classical antiquity, and that feminism and socialism are symptomatic of a Dark Age out of which Social Transcendentalism must lead the People into a sort of supercatholic civilization the precondition of a superpuritan futurity.

### CYCLE THREE

1. The God of the Old Testament is Jehovah, whereas the God of the New Testament is Jesus Christ.
2. Jesus Christ is the Son of God the Father, but the Father is not Jehovah!
3. Jehovah could no more have a Son, in the sense of Christ, than the Father could have a moon.
4. The Son, in the sense of Christ, is only possible to the Father on the basis of a loving relationship with the Mother; for all three deities are necessarily omega postulates.
5. It would of course be possible for the Antison, or Antichrist, to stem from the Antifather, or Satan, on the basis of a lustful relationship with the Antimother, or Cursed Whore; for all three antideities would be alpha postulates.
6. Yet such an Antifather, corresponding to solar naturalism, would not be Jehovah, since the God of the Old Testament is an antispirit or, more correctly, the Antispirit roughly corresponding, in its stellar idealism, to the Hindu Clear Light of the Void.
7. What particularly distinguishes Jehovah from the Clear Light of the Void ... is the anthropomorphic distance which exists between Hindu idealism and Judaic realism in view of the later development

of the latter religion.

8. One might be forgiven for equating the Clear Light of the Void with the central star of the Galaxy; but no such literal derivation could apply to any figurative extrapolation from such a primal source of cosmic energy.
9. Platonic idealism is a Greek version of cosmic idealism ... to the extent that it allows for an anterior realm of 'pure ideas', of which the visible embodiments in the material world are but 'pale copies', like 'Maya' in relation to the Clear Light.
10. If philosophy is rooted in cosmic or scientific idealism, then philosophy is a profoundly anti-religious discipline which must necessarily fight shy of transcendentalism.
11. Such a contention would allow for a distinction, indeed an antithesis, between philosophical idealism and theosophical transcendentalism - the former objective and the latter subjective.
12. Logically, one could also draw a distinction between psychological naturalism and theological fundamentalism - the former objective and the latter subjective.
13. These alpha/omega distinctions simply confirm the dichotomy which exists between science and religion on the basis of an objective/subjective antithesis.
14. Science is about Doing in relation to the Given; religion, by contrast, about Being in relation to the Becoming.
15. Television is a realistic Antihell, video a humanistic Hell; radio is a realistic Antiworld, audio a humanistic World; record players are a realistic Antipurgatory, compact discs a humanistic Purgatory; computers are a realistic Antiheaven, CD-ROMs a humanistic Heaven.
16. Possible correlation between double audio-tape decks and lesbianism on the one hand, and double video-tape decks and homosexuality on the other hand.
17. Schizophrenic oscillation of Christians between the Jehovahesque idealism of the Old Testament and the Fatheresque fundamentalism

of the New Testament, the latter alone having any relationship to Christ.

18. Neither Jehovah nor the Father is literally God; for Jehovah corresponds to cosmic idealism and the Father to blood-based fundamentalism - the former a sort of Antigod along the lines of the Clear Light of the Void, the latter a positive, or omega, Devil corresponding to the Holy Soul of Hell. Only the Holy Spirit of Heaven is truly divine.
19. Even Allah is not truly divine in the sense of being the Holy Spirit of Heaven. Although originally deriving from Jehovah, Allah developed, within Islam, a fundamentalist status analogous to the Father. In fact, one could paradoxically argue that Allah is the Father minus the Trinity, which is to say, an unequivocal manifestation of fundamentalist strength. For strength is the quality of 'the Almighty', a quality antithetical to the weakness of Satan.
20. The quality of Jehovah or indeed of any creator-deity (necessarily cosmic) is illusion, the negative antithesis of truth, and thus something having reference to the Clear Light of the Void, as opposed to the Holy Spirit of Heaven.
21. Illusion is the alpha antithesis of truth no less than weakness the alpha antithesis of strength. Allah is 'great' not because He is illusory, but precisely by dint of His correlation with strength.
22. Strength is rooted neither in the illusion of light nor in the truth of air, but in the blood, against which the weakness of fire is a naturalistic threat.