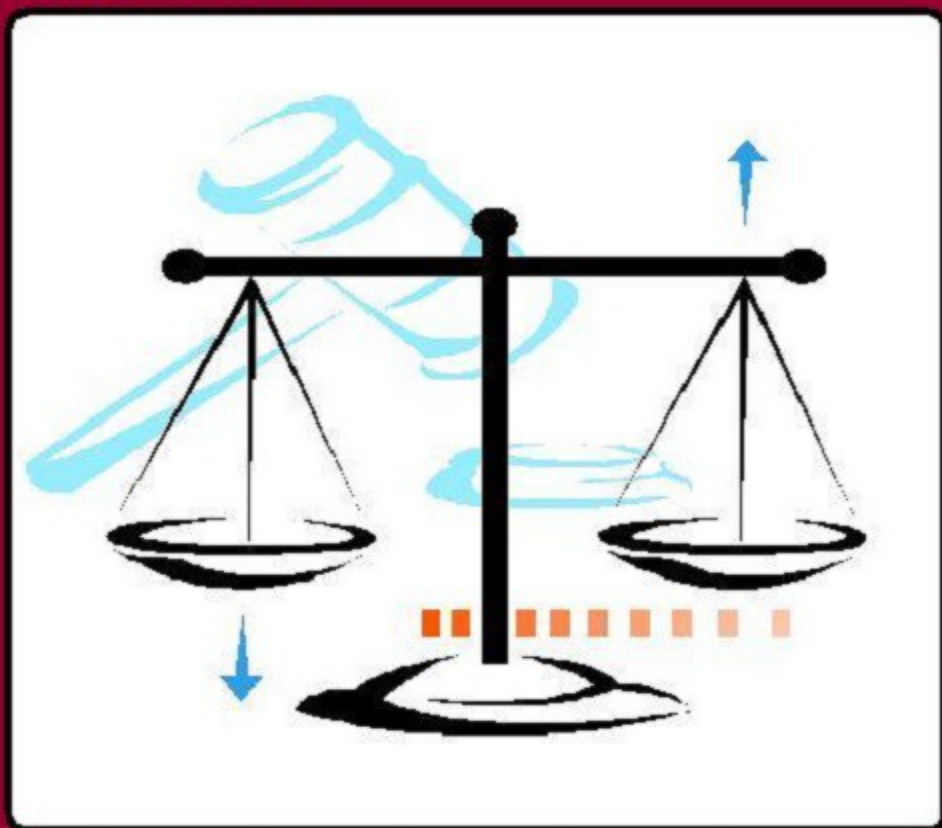


FROM PUNISHMENT TO GRACE



**John
O'Loughlin**

FROM PUNISHMENT TO GRACE

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CDM Philosophy

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PREFACE

Akin to *From Satan to Saturn* (1994) in structure, this further advance in aphoristic philosophy develops its curvilinear style through some seventy-two cycles divided into six sections 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 2022)

01 – 12

CYCLE ONE

01. The idealism (anti-transcendentalism) of light vis-à-vis the transcendentalism (anti-idealism) of spirit.
02. The naturalism (anti-fundamentalism) of fire vis-à-vis the fundamentalism (anti-naturalism) of soul.
03. The materialism (anti-nonconformism) of ice vis-à-vis the nonconformism (anti-materialism) of mind.
04. The realism (anti-humanism) of earth vis-à-vis the humanism (anti-realism) of will.
05. The space of light vis-à-vis the air of spirit.
06. The time of fire vis-à-vis the blood of soul.
07. The volume of ice vis-à-vis the brain of mind.
08. The mass of earth vis-à-vis the womb of will.
09. Stellar idealism vis-à-vis divine transcendentalism.
10. Solar naturalism vis-à-vis diabolic fundamentalism.
11. Lunar materialism vis-à-vis masculine nonconformism.

12. Planetary (planar?) realism vis-à-vis feminine humanism.

CYCLE TWO

01. The unemployed are the West's untouchables.
02. 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.
03. The Modern Age is so debased ... that it makes a virtue out of work and a virtuous man out of the worker!
04. After woman and the family, work is the next worst obstacle to the attainment of divine redemption in and through the spirit.
05. 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.
06. 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.

07. 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.
08. 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.
09. 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