

LAST JUDGEMENTS

Of A Messianic Philosopher

JOHN O'LOUGHLIN



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By

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Of Centretruths Digital Media

CDM Philosophy

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PREFACE

This is the final (and shortest) book of what I now like to loosely think of as 'The Omega Octet', i.e. all the volumes of 'supernotes' (aphoristic essays and essayistic aphorisms) stemming from *DEVIL AND GOD – The Omega Book* (1986), and, not surprisingly, it tends to sum-up or refine upon a number of the principal theories already discussed, as well as lay the foundation for the next stage of my philosophical advance, which was to be more purely aphoristic and hence, to my way of thinking, metaphysical.

John O'Loughlin, London 1993 (Revised 2022)

01 – 25

01. To see amorality not as a middle ground in between immorality and morality, but as a tendency to alternate between such extremes, so that the amoral man is both immoral and moral by turns.
02. To distinguish between the absolute immorality of noumenal objectivity and the relative immorality of phenomenal objectivity on the one hand, and between the relative morality of phenomenal subjectivity and the absolute morality of noumenal subjectivity on the other hand. Thus a distinction, broadly, between the absolute immorality of science and the relative immorality of politics, as against the relative morality of economics and the absolute morality of religion. Diabolic to masculine in the one case, that of the objective (both noumenal and phenomenal), feminine to divine in the other case, that of the subjective (both phenomenal and noumenal).
03. The Devil separates, but God unites. Science separates, or reduces matter to its basic components in an attempt to dominate it, whereas religion unites, or brings people together in order that they may transcend their phenomenal selves through the noumenal self of God. Similarly politics separates, or divides people from one another on the basis of party allegiance, whereas economics unites, or brings

people together in pursuit of common economic goals. The only difference between science and politics, however, is that whereas science separates absolutely, on the basis of noumenal objectivity, politics separates relatively, on the basis of phenomenal objectivity. Likewise the significant difference between economics and religion is that whereas economics unites people relatively, on the basis of phenomenal subjectivity, religion unites them absolutely, on the basis of noumenal subjectivity. Marx may bring phenomenal selves together into unions of the working class, the class of the World (and hence economics), but only God can bring the noumenal self of an absolute unity to pass.

04. Hell is the noumenal separateness (disunity) of a proton-particle absolutism; Heaven, by contrast, the noumenal joinedness (unity) of an electron-wavicle absolutism. The former is absolutely cursed and the latter absolutely blessed. Purgatory is the phenomenal separateness (disunity) of a neutron-particle relativity, the World the phenomenal joinedness (unity) of an atomic-wavicle relativity. The former is relatively cursed and the latter relatively blessed.

05. Freedom, which is commensurate with particle objectivity, is cursed, both absolutely (through science) and relatively (through politics), whereas binding, which is commensurate with wavicle subjectivity, is blessed, both relatively (through

economics) and absolutely (through religion). Freedom is a curse of the unbounded star (noumenal) and of the unbounded cross (phenomenal), whereas binding is a blessing of the bounded star (phenomenal) and of the bounded cross (noumenal). Hence whereas the Father and Son are both, relative to religion, cursed, the Mother (Virgin Mary) and the Holy Spirit are alike blessed – the former relatively and the latter to an absolute degree.

06. Individualism is a thing of the Devil, collectivism a thing or, rather, no-thing of God. The Devil separates into individuals, God unites into collectives. Satan was himself a fall from the binding to the primal heavenly collectivism into the freedom of hellish individualism, and was thereby accursed. Yet if the Devil is absolutely accursed in his noumenal individualism, then Purgatory is relatively accursed in its phenomenal individualism, the individualism or, rather, individuality (for the 'ity' differs from the 'ism' as phenomenal from noumenal) of the lunar as opposed to solar, and hence politics as against science. Contrasted to this individuality, however, we find the collectivity of the World which, in its phenomenal subjectivity, strives to unite the people against their individualistic oppressors, and from which we can extrapolate the noumenal subjectivity or, rather, subjectivism (for the same criteria relating to the distinction between the 'ity' and the 'ism' apply here) of God ... in an absolute collectivism which transcends the World in and

through the Saviour, Who is One with God ... the Holy Spirit. Thus whereas individualism and collectivism are noumenally absolute, individuality and collectivity are phenomenally relative, the relativity of Purgatory and the World, as against the absolutism of Hell and Heaven.

07. If the Devil is individualism, or noumenal objectivism, and God collectivism, or noumenal subjectivism, then the Devil is public and God private, like, be it noted, science and religion, the former absolutely outer and the latter absolutely inner. Yet in between the absolute public and private we find the relative public and private, the relativity of politics and economics, the former of which is relatively outer and the latter relatively inner, with objective and subjective distinctions in regard to their respective masculine and feminine essences. We can no more speak of the bounded star as public than of the free cross as private; for the one appertains to the collectivity of phenomenal subjectivity and the other to the individuality of phenomenal objectivity. The bounded star of the World is no more public because the free star (superstar) of Hell is public, than the free cross of Purgatory is private because the bound cross (supercross) of Heaven is private. The private begins where the public ends, and the private is always subjective, and therefore economic or religious, where the public is objective, and therefore scientific or political.

08. What is the difference, you may wonder, between a public school and a private school? For, assuredly, there *is* one, and it is nothing less than a distinction between the Devil and God, science and religion, alpha and omega, noumenal objectivism and noumenal subjectivism, individualism and collectivism. Quite simply, the public school has a secular bias and the private school a religious one, the former staffed by teachers of a scientific persuasion, the latter by priests and/or nuns, so that we may infer a sort of English/Irish dichotomy between the two extremes, which makes for a diametrically contrary approach to the World. And yet, in between, we find the vertical axis, as it were, of grammar and state schools, the former purgatorial where the latter are worldly, a distinction, quite clearly, between politics and economics, phenomenal objectivity and phenomenal subjectivity, individuality and collectivity, which tends to the production not of soul and spirit, as in the public/private dichotomy, but of intellect and will; not of heat and light but of coldness and darkness, and which thereby establishes or, rather, confirms a middle-class/working-class dichotomy, as against the upper-class/classless distinction existing between public and private schools. Of course, we should not forget that this middle-class/working-class dichotomy is not absolute, like the upper-class/classless one, and that grammar schools and state schools can accordingly draw together into comprehensives, which confirm the relativity of the

phenomenal in a sort of educational parallel to bourgeois republicanism, that mid-point between liberal democracy and social democracy, parliamentarianism and people's republics.

09. No less than 6 is the number of the World and 9, its polar antithesis, the number of Purgatory ... so 3 is the number of the Devil and 12 the number of God, since 3 is no less horizontally antithetical to 12 than 9 is vertically antithetical to 6. We speak of 3 in connection with triangles, triads, troikas, trinities, trios, tridents, and other such threefold phenomena, and even treble 6, the Biblical number of the Beast, is only conceivable as diabolic on account of the factor of three, which constrains the 6, viz. the World, to the Devil's will, whether that Devil happens to be Lenin, Stalin, Mao, or whoever. Conversely, a double 6 would point in the direction of the World coming under God's will, since two sixes are twelve, and twelve, being a divine number, is the number of Christ's disciples, of the twelve days of Christmas, the twelve months of the year, the twelve signs of the zodiac, the twelve stages of life which both precede and – as yet theoretically – succeed the human stage, and so on.

10. To speak not of a fundamentalist/transcendentalist dichotomy between the alpha and omega of the divine spectrum, but of the divine spectrum being transcendental in both its alpha (Jehovah) and omega (Universal Spirit) manifestations, with negative and

positive, false and true implications respectively. Hence the false transcendentalism of the alpha ... as against the true transcendentalism of the omega, whether one thinks of such a dichotomy in traditional superficial terms (old brain), as between Judaism and Taoism, or in contemporary artificial terms (new brain), as between Marxism and Social Transcendentalism.

11. Formerly I would have thought not only of Judaism in terms of fundamentalism, but of Judaism and Islam being roughly equivalent and therefore appertaining to the same God – one extrapolated, needless to say, from the central star of the Galaxy. Now I have good reason to doubt the validity of such a viewpoint; for it seems to me that the historical friction between Judaism and Islam, not to mention Jews and Arabs, owes more than a little to the fact that Islam is *not* commensurate with Judaism but, being a much younger religion, appertains, through Mohammed, to an omega extrapolation from, and therefore antithesis to, the sun, so that it effectively has less to do with illusion and sadness than with strength and pride, standing in direct opposition, traditionally, to oriental despotism, that autocratic equivalence whose quantitative and qualitative concomitants are weakness and humiliation, the concomitants of the Satanic Fall from Jehovah which make for a species of fundamentalism as false and negative as Islamic fundamentalism is true and positive. Yet what applies to oriental despotism

would also apply to Bolshevism or Sovietism, that diabolic fall from Marx, which is to the modern world what despotism was to the ancient one, a sort of false fundamentalism which Islam rightly perceives as a threat to its own omega-biased integrity, and against which it has accordingly revolted through the upsurge of Islamic Fundamentalism, the contemporary form of Islam which is no less of the new brain than the traditional, pre-Soviet form was of the old brain. Hence whilst Islam is assuredly fundamentalist rather than transcendentalist, it signifies the true fundamentalism of positive soul as against the false fundamentalism of negative soul, a positive ritual-based creed which fights shy of both negative ritual (false fundamentalism) and negative/positive devotion ... in, traditionally, the Judaic/Taoist polarity of the old brain and, contemporaneously, the Marxist/Social Transcendentalist polarity of the new one, where transcendentalism is either false or true, particle-based or wavicle-centred, in relation to alpha or omega spirit. Thus whereas transcendentalism is spiritual, and hence of the electron, fundamentalism is sensual, and hence of the proton. Whether transcendentalism is negative or positive, it is of the Divine, whereas fundamentalism is of the Diabolic even in its positive, or Islamic, manifestation.

12. Unlike transcendentalism and fundamentalism, Christianity has its roots in the World, since it derives from a more evolved or, depending on your

standpoint, devolved background that had both Grecian and Germanic pagan traditions with which to contend. The Father of Christianity is neither commensurate with Jehovah nor Allah, spirit nor soul, but, rather, with worldly will, and has its basis less in the Cosmos than in the scrotum, with a trinity of the 'Three in One' that would seem to derive from the scrotum, the penis, and the semen, so that the penis, or the Son, is apperceived as the channel through which the semen, or spirit of the Father, reaches the World, viz. woman, from its base in the scrotum, or Father. Hence, as a religion of the will, Christianity affirms the World even when it would appear to be denying it, and I would guess that of the three main traditional branches of Christianity, viz. Eastern Orthodoxy, Roman Catholicism, and Anglicanism, Eastern Orthodoxy is closer to the scrotum, and hence the Father; Roman Catholicism closer to the semen, and hence the Holy Spirit; and Anglicanism closer to the penis, and hence the Son, the channel through which the Holy Spirit ... of the Father ... reaches the World, and hence the Mother. Although, with that said, we must allow for the rather more puritanical forms of Christianity which reject the World in favour of an intellectual bias for the Word, and are accordingly lunar in their more evolved Protestant integrities. For if Anglicanism is half-way up the lunar limbo, as it were, in its worldly affirmation of the Son, then Nonconformist Protestantism is right up it ... in an ethical rejection of the World, and hence the will, which makes the

Cross the symbol of its revolt, a revolt against Christianity which is effectively anti-Christian. For the Cross by itself is no worldly sentience but is existential, not realistic but materialistic, and thus a symbol of phenomenal objectivity, the very thing upon which Christ, with his subjective doctrine of the 'kingdom within', was crucified by the Romans, and crucified precisely because, unlike the Jews (whose allegiance to Jehovah was symptomatic of noumenal subjectivism in its negative manifestation), they could only relate to the 'kingdom without', the objective kingdoms of the World. No, the Cross by itself is a terrible symbol, and only those who are anti-Christian, and thus anti-Catholic, would uphold it ... to the detriment of the World. Rest assured, however, that any equivalent of the Second Coming will know how to tell the living from the dead, terrestrial life from lunar death, and will judge accordingly! The light within of the superstellar Beyond will be cultivated to a divine peak ... once the World is saved from its mundane sin and elevated to God, wherein scrotum, penis, and semen will have no place. In fact, so irrelevant would the World be to God ... that something more drastic than circumcision may be required to safeguard the moral standing of the saved people and prevent their backsliding into worldly sin.

13. Where formerly I would have regarded books as not genuinely contemporary in relation to, say, discs and tapes, I now regard them as being just as

contemporary from a middle-class, or lunar, point of view, since it seems to me that books are lunar where, for example, tapes are planetary (of the terrestrial world), discs stellar, and magazines solar. Yes, I have gradually come to the view that there exists a kind of alpha/omega dichotomy between magazines and discs, with books and tapes forming a purgatorial/worldly polarity in between, much as though they pertained to a vertical rather than a horizontal axis – the axis of, say, politics and economics as against science and religion. However that may be, it seems to me that whereas magazines are upper class, and therefore of the outer light of noumenal objectivism, discs are classless, and hence of the inner light of noumenal subjectivism. Similarly, I would contend that whereas books are middle class, and therefore of the outer darkness of phenomenal objectivity, tapes are working class, and hence of the inner darkness of phenomenal subjectivity. For it seems to me that both magazines and books are objective, in contrast to the subjective nature of tapes and discs. Furthermore, I should like to distinguish the divine alpha of stylus-employing LPs (vinyl records of a long playing status) from the divine omega of compact discs and laser discs in general, since it seems to me that such a transcendently alpha/omega distinction can be inferred to exist between, say, albums and CDs on the basis of their contrary allegiance to the inner light – the former in terms of a particle hardness (stylus) and the latter in terms of a wavicle softness (laser).

Hence where long-playing albums are somehow Marxian, compact discs are somewhat centralist in the Social Transcendentalist sense to which I would apply that term, a sense implying the omega of the inner light as opposed to its alpha. However, if discs are divine, then magazines, appertaining to the outer light of photographic reproduction, are comparatively diabolic, whether in relation to the false fundamentalism, so to speak, of the negative alpha or, conversely, to the true fundamentalism of the positive omega – a distinction, I would argue, between, say, flat-spined magazines and their sharp-spined counterparts, where we are conscious of a sort of centrifugal/centripetal dichotomy between the two kinds of relationship to the outer light. Yet we live in an age when, more often than not, God tends to evolve out of the Devil than to exist in splendid isolation from him, and so we cannot be surprised when, say, computer magazines offer free compact floppies attached to their front covers, and it would appear that the Diabolic and the Divine overlap in what would strike this writer as a paradoxical juxtaposition. Paradoxical or not, magazines do enter into a direct relationship with discs, just as, on the other axis, books enter into a like-relationship, from time to time, with tapes, as in the case of language paperbacks which come packed with audio cassettes in a sort of compromise situation between the lunar and the planetary, the purgatorial and the worldly, that might suggest to some people an analogy with comprehensive schools or bourgeois

republics or some such middle-class/working-class overlap. Certainly books and tapes can be conceived in terms of a sort of alpha/omega dichotomy relative to their respective spectra, and I would argue that, for books, such a dichotomy will take the form of a photographic bias on the one hand and of a textural bias on the other, with perceptual and conceptual implications that can exist in lunar isolation or draw together into a kind of liberal compromise between the two extremes, whereas, for tapes, the dichotomy in question will be more along the lines of a video/audio divide than of a photographic/textural one. Such a dichotomy reflects, in both cases, a sort of Left/Right division, since the Left is outer where the Right is inner, and books that heavily embrace photographs are no less left wing in relation to textural books than ... video cassettes would be left wing in relation to audio cassettes. In fact, one could argue that such a Left/Right distinction applies no less to magazines where there is a marked photographic/textural dichotomy, with magazines between photos and texts coming somewhere in the middle..

14. It would be as wrong, however, to regard all books as contemporary middle-class phenomena as to regard, say, all tapes as contemporary working-class phenomena. If there *is* a contemporary quadruplicity involving magazines, books, tapes, and discs, there are also traditional quadruplicities involving some ancestor of any given medium, and whereas the

contemporary quadruplicity might have reference to glossy magazines, paperbacks, cassettes, and albums and/or compact discs, we are thinking rather more in terms of, say, newspapers, hardbacks, tape-recorder spools, and old-fashioned 78rpm records and 45rpm singles for, at any rate, the most recent of the traditional quadruplicities, a quadruplicity that may well have reference to the midbrain where the contemporary one has reference to the new brain, and which would leave the possibility of a still older quadruplicity having reference to the old brain and thus to criteria in which, say, illuminated manuscripts, large leather-backed embossed books, double-handled scrolls, and single-handled scrolls – if not pianola rolls – were the approximate ancestral parallels to the rather more familiar magazines, paperbacks, cassettes, and discs of the modern world, midbrain anachronisms notwithstanding. Therefore it is not the paperback or magazine which is obsolescent ... so much as the traditional parallel to it, and although we may, as contemporary working-class or classless people, prefer tapes or discs to magazines and paperbacks, we cannot dismiss them as obsolete. All we *can* do is perceive them for what they are – for upper-class and/or middle-class phenomena, and continue to fight the class war according to our various lights, struggling for the day when magazines and paperbacks will be on the rubbish heap of history and only tapes and, preferably, discs shall prevail as, first, the World and, then, Heaven stakes its claim on the

planet, and we move from an open-society toleration of objective freedoms to a closed-society devotion to subjective bindings of the most sublime order. Tapes may be better than books, but compact discs are arguably the best, and one day humanity will be brought to the noumenal subjectivism of the inner light to an extent which will render the phenomenal subjectivity of the inner darkness morally unacceptable and effectively erase the alpha transcendental subjectivism of the stylus-employing disc, its Marxian divinity eclipsed by the ultimate divinity of omega transcendentalism.

- 15i. Art is the art form of religion, with painting as the art of the ritualistic Father, sculpture as the art of the aesthetic Mother, busts as the art of the ethical Son, and drawing as the art of the devotional Holy Spirit.
- ii. By contrast, music is the art form of science, with singing as the music of the physical Antifather, dancing as the music of the biological Antimother, virtuoso compositions, e.g. concertos, as the music of the technological Antison, and ensemble compositions, e.g. symphonies, as the music of the chemical Antispirit.
- iii. Likewise, literature is the art form of politics, with drama as the literature of the authoritarian Inner Antifather, fiction as the literature of the republican Inner Antimother, poetry as the literature of the liberal (parliamentary) Inner Antison, and philosophy as the literature of the totalitarian Inner Antispirit.
- iv. Finally, architecture is the art form of economics,

with civic architecture as the architecture of the feudal Outer Father, domestic architecture as the architecture of the socialist Outer Mother, commercial architecture as the architecture of the capitalist Outer Son, and ecclesiastical architecture as the architecture of the corporate Outer Spirit. Hence art as the art form of Heaven (spirit), music as the art form of Hell (soul), literature as the art form of Purgatory (intellect), and architecture as the art form of the World (will).

16. From the alpha naturalism of music to the omega idealism of art via the purgatorial materialism of literature and the worldly realism of architecture. From the solar devil of sensuality to the stellar god of spirituality via the lunar man of intellectuality and the planetary woman of instinctuality. From noumenal objectivism to noumenal subjectivism via phenomenal objectivity and phenomenal subjectivity. From heat to light via coldness and darkness. From protons to electrons via neutrons and atoms. From strength to truth via knowledge and beauty. From the Kingdom to the Centre via the State and the Church. From autocracy to theocracy via democracy and bureaucracy. From science to religion via politics and economics. From war to peace via sport and sex. From upper class to classless via middle class and working class. From magazines to discs via books and tapes. From fire to air via water and earth. From superstar to supercross via cross and star. From the absolute immorality of the outer 'light' (heat) to the

absolute morality of the inner light via the relative immorality of the outer 'darkness' (coldness) and the relative morality of the inner darkness. From the spoken to the thought via the read and the written. From expression to impression via oppression and repression. From barbarism to culture via civilization and nature. From fundamentalism to transcendentalism via puritanism and catholicism. From damnation to salvation via probation and inflation. From 3 to 12 via 9 and 6. From Hell to Heaven via Purgatory and the World.

17. Since books correspond to the lunar (purgatorial) and tapes to the planetary (worldly), we have parallels, respectively, with parliamentary and republican politics – books assuming a middle-class and tapes a working-class standing, as already discussed. But if books correspond to bourgeois parliamentarianism, whether of the Left (softbacks), the Right (hardbacks), or the Centre (both softbacks and hardbacks), and tapes correspond to social republicanism, whether of the Left (video), the Right (audio), or the Centre (both video and audio), then one could argue that bourgeois republicanism is equivalent to a combination of books and tapes, with a further distinction between the book-over-tape bias of a Protestant Republic (like America) and the tape-over-book bias of a Catholic Republic (like Ireland or France), so that the lunar/planetary polarity between Protestantism and Catholicism is reflected in the preponderating bias of the compromise in question.

Thus whereas one kind of bourgeois republic will favour books and another kind tapes, neither can be equated (if only in theory) with a books-only or a tapes-only purism such that, logically speaking, one has every reason to associate with parliamentary democracies (like Britain) and people's republics (like China). Interestingly, the fact that tapes are either audio or video would confirm, in addition to combinations of audio and video, the legitimacy of political pluralism on the level of a socialist republic. For just as there is more than one kind of tape, so there is more than one sort of people's party, as well, of course, as the long-term possibility – indeed, inevitability – of a party corresponding to compact discs which would have more than republican interests at heart – a party, I mean, that would wish to save the politically-sovereign people from their worldly 'sins' in the interests of the spirit, with a corresponding shift from the inner darkness (of tapes) to the inner light (of discs), and the correlative achievement of religious sovereignty by the people in question. Such a shift, or liberation from the World, would effectively spell the end of working-class republicanism and the beginning of classless centralism, and it would inaugurate an age in which not the tape but the laser disc was the principal medium of cultural dissemination.

18. As I see it, photographic hardbacks are equivalent to burning crosses, which is to say, they assume a kind of Ku-Klux-Klan or Nazi parallel while yet

remaining distinct, as books, from photographic magazines, that parallel to the solar star. The extreme, or photographic, book is still lunar, even if it seems to reflect a solar parallel such that makes one think of magazines. Similarly, the softback is still lunar, and hence affiliated to the middle class, even when it strives, under left-wing pressures, to appeal to the video-biased working class through the adoption of, say, photographic imagery. Such imagery, however, is a far cry from video, and the true, or Catholic, working class will be less disposed to responding to such an appeal than their Protestant counterparts, whose affiliation to the lunar makes the paperback a more logical choice. In fact, it is precisely because the Protestant working class are quasi-middle class in their ethnicity ... that the paperback is their proper medium of literary presentation, a medium corresponding to