

# STAIRWAY TO JUDGEMENT



JOHN O'LOUGHLIN

# **STAIRWAY TO JUDGEMENT**

**The Way to Eternity with Social Theocratic Truth**

By

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CDM Philosophy

This edition of *Stairway to Judgement* first published  
2012 and republished (with revisions) 2022 by  
Centretruths Digital Media

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ISBN: 978-1-4709-9758-8

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## PREFACE

Continuing from the previous title *Radical Progress* (2003), this project is not only more comprehensively exacting than that – and indeed than all of the earlier works in my not-inconsiderable *oeuvre* – in relation to the various ideological permutations of both state and church, politics and religion, but is more logically insightful as to the diametrically opposite ways in which what has been termed 'world overcoming' operates, whether from a secular or an ecclesiastic point of view, to the end of maintaining either the alpha ideal of somatic freedom from the standpoint of a female hegemony or the omega ideal of psychic freedom from the standpoint of a male hegemony, neither of which kinds of ideal are or ever can be compatible, and therefore necessitate and invariably result in contrary types of society which, for obvious reasons, rarely if ever 'see eye to eye', but remain at gender loggerheads with each other for as long as 'the world' persists.

The world as defined in the ensuing text, however, is no simple monolith where 'the people' are concerned, but is divisible, on the above-mentioned basis, between those who take the earth for granted in what I have described as a democratic/plutocratic type of worldly bias and those, on the contrary, who live in hope of salvation from 'the world' in what has been called a bureaucratic/meritocratic type of worldly bias which, scorning the earth, is avowedly anti-earthly in character

and the precondition, through sin, of heavenly grace.

Therefore, split asunder between two types of 'worldly' society, the people, the electorate, the many, etc., cannot be evaluated according to any one set of criteria, but have to be differentiated on the basis of whether they appertain to the one manifestation of 'the world' or to the other, are just or meek, with contrary fates in both state and church, as described in this, my most ideologically conclusive and ethnically sensitive text to-date.

John O'Loughlin, London 2003 (Revised 2022)

## 001 – 025

001. We have established, in recent texts, a clear-cut distinction between the rising axis of a church hegemonic – coupled to a state subordinate – society, as in Ireland, and the falling axis of a state hegemonic – coupled to a church subordinate – society, as in Britain and, in particular, England, the land of autocracy and the plutocratic subversion of democracy *par excellence*.
002. This rising axis of sin to grace on the one hand, that of meritocracy–theocracy, and of pseudo-punishment to pseudo-crime on the other hand, that of bureaucracy–technocracy, has been characterized as signifying an overall male-hegemonic situation in which theocracy effectively conditions the acceptance of sin in the meritocratic 'below' in the interests of its own grace, and therefore effectively overcomes 'the world' of what would otherwise, in the more narrowly female-hegemonic nature of water over vegetation (earth) in the sensual realms of bureaucracy and meritocracy, be characterized, in due objective fashion, by relative crime.
003. Contrariwise, the falling axis of crime to punishment on the one hand, that of autocracy–plutocracy, and of pseudo-grace to pseudo-sin on

the other hand, that of aristocracy–democracy, has been characterized as signifying an overall female-hegemonic situation in which autocracy effectively conditions the acceptance of punishment in the plutocratic 'below' in the interests of its own crime, and therefore effectively overcomes 'the world' of what would otherwise, in the more narrowly male-hegemonic nature of vegetation (earth) over water in the sensible realms of democracy over plutocracy, be characterized, in due subjective fashion, by relative grace.

004. Therefore we have found that there are two approaches to 'world overcoming' – the omega-aspiring theocratic approach which upends the terms of reference of the sensual 'below' ... of bureaucracy and meritocracy in its own graceful interests, and the alpha-stemming autocratic approach which upends the terms of reference of the sensible 'below' ... of democracy and plutocracy in the interests of crime, albeit its interests are distinctly metachemical and fiery rather than metaphysical and airy, and therefore stand in an antithetical light to the interests of theocracy, and pretty much as the outer light to the inner light.
005. For if you ascend from sin to grace in primary, or church-hegemonic, terms and from pseudo-punishment to pseudo-crime in secondary, or state-subordinate, terms you effectively ascend from the outer darkness to the inner light, as though from the

church sinful to the church graceful, with the pseudo-punishment and pseudo-crime of the subordinate states likewise reflecting this subjective orientation of male-hegemonic criteria.

006. But if you descend from crime to punishment in primary, or state-hegemonic, terms and from pseudo-grace to pseudo-sin in secondary, or church-subordinate, terms you effectively descend from the outer light to the inner darkness, as though from the state criminal to the state punishing, with the pseudo-grace and pseudo-sin of the subordinate churches likewise reflecting this objective orientation of female-hegemonic criteria.
007. Clearly, to ascend from sin to grace is to ascend from a genuine church in meritocracy to a genuine church in theocracy, with the corollary of a pseudo-state in bureaucracy and a pseudo-state in technocracy which are conditioned, contrary to genuine states, by subjective criteria appertaining to the hegemonic churches, or contrary aspects of the Church, so that they remain largely pseudo-punishing and pseudo-criminal in consequence.
008. Likewise, to descend from crime to punishment is to descend from a genuine state in autocracy to a genuine state in democracy or, rather, plutocracy, with the corollary of a pseudo-church in aristocracy and a pseudo-church in democracy which are conditioned, contrary to genuine churches, by



objective criteria appertaining to the hegemonic states, or contrary aspects of the State, so that they remain largely pseudo-graceful and pseudo-sinful in consequence.

009. Fear of the dark will not be a characteristic of the rising axis of, in primary terms, sin to grace, but of the falling axis of, in primary terms, crime to punishment, the outer light of metachemical sensuality to the inner darkness of chemical sensibility; for the outer light lives in fear of the inner darkness, whether in the primary terms of state-hegemonic autocracy–plutocracy or in the secondary terms of church-subordinate aristocracy–democracy, wherein the fear is of the devil of pseudo-sin rather than of the justice of punishment.
010. But if fear of the sensible darkness is characteristic of the sensual light, then hope of the sensible light, the inner light, is what most characterizes the outer darkness, the sensual darkness, of both sin and, in subordinate vein, pseudo-punishment, as physical sensuality longs for the peace of metaphysical sensibility, wherein the unholiness of sin is redeemed by the grace of God and the injustice of pseudo-punishment by the pseudo-crime of the Law.
011. Yes, no less surely than 'the unlawful' live in fear of Justice and 'the ungodly' in fear of the Devil, so, in contrary vein, do 'the unholy' live in hope of God

and 'the unjust' in hope of the Law; for 'the criminal' can be sentenced down to punishment and 'the pseudo-graceful' damned down to pseudo-sin no less surely than 'the sinful' can be saved up to grace and 'the unjust' released up to pseudo-crime.

012. Therefore hope by those in the outer darkness for the inner light is no less characteristic of the diagonally rising axis which proceeds from sin and pseudo-punishment 'down below' to grace and pseudo-crime 'up above' than ... fear by those in the outer light for the inner darkness is characteristic of the diagonally falling axis which proceeds or, rather, recedes from crime and pseudo-grace 'up above' to punishment and pseudo-sin 'down below'.
013. Those who live in the outer light of a metachemical hegemony must ever fear the inner darkness of a sensibly chemical (anti-chemical) punishment which, paradoxically, has been engineered – at the expense of physics – by the metachemically criminal in the interests of power, not least their own.
014. Those, by contrast, who live in the outer darkness of a sensually physical (anti-physical) sin should ever remain in hope of the inner light of a metaphysical hegemony the theocratic proponents of which, paradoxically, have engineered – at the expense of chemistry – such sin in the interests of grace, their own not excepted.

015. I brought in the terms 'anti-chemical' as shorthand for chemically sensible and 'anti-physical' for physically sensual in the above aphorisms and, to be sure, thinking in terms of a diagonal rise from anti-physics to metaphysics and of a diagonal fall from metachemistry to anti-chemistry is helpful in drawing attention to the kind of paradoxes which obtain in the respective 'belows' by dint of contrary conditioning influences from 'above', not least in respect of the sidelining of chemistry in the one context and of physics in the other, so that the nominal hegemony of female over male in respect of chemistry and anti-physics, volumetric volume over massive mass, and of male over female in respect of physics and anti-chemistry, voluminous volume over massed mass, is overturned in 'world-overcoming' vein by the respective conditioning factors 'above', with metaphysics and anti-physics confirming the male-hegemonic prevalence of grace and sin at the expense of chemical crime in the one case, and metachemistry and anti-chemistry confirming the female-hegemonic prevalence of crime and punishment at the expense of physical grace in the other case.

016. Treating each axis separately, it can be maintained that the anti-physical to metaphysical diagonally rising axis of sin and grace – to take its primary aspects alone – is equivalent to anti-humanism vis-à-vis transcendentalism or, in slang parlance, to

'fuck\*\*\* anti-pricks' vis-à-vis 'snogg\*\*\* bums', since we are dealing with the preconditions of an approach to, or hope of, God which presupposes an anti-humanist willingness to undergo self-overcoming in the interests of that enhancement of the Self which is commensurate with grace and is avowedly universal rather than personal or, in this instance, what could, in anti-physical vein, be called anti-personal.

017. On the other hand it must be maintained that, in like primary terms, the metachemical to anti-chemical diagonally falling axis of crime and punishment is equivalent to materialism vis-à-vis anti-realism or, in slang parlance, to 'frigg\*\*\* jerks' vis-à-vis 'suck\*\*\* anti-cunts', since we are dealing with the preconditions of an approach to, or fear of, Justice which presupposes a materialist unwillingness to undergo the Not Self's overcoming in the interests of that reduction of the Not Self which is commensurate with punishment and is avowedly anti-impersonal rather than impersonal or, in this instance, polyversal.

018. One can see from the above aphorism how important it is that the reader should have familiarized himself with preceding texts in order to understand the distinction between terms like 'polyversal' and 'universal' on the one hand, and 'impersonal' and 'personal' on the other, quite apart from their 'anti' versions which slot in subordinately

to the prevailing reality and/or ideality, as the case may be; for I cannot repeat myself from text to text except in a sketchy and passing manner in order to be able to push ahead with new material or further develop such material as already exists.

019. Therefore the reader should be aware that the polyversal and the metachemical (not to mention the anti-polyversal and the anti-metachemical) are as intertwined as the universal and the metaphysical (not to mention the anti-universal and the anti-metaphysical), while, 'down below', the impersonal and the chemical are as deeply intertwined as the personal and the physical or, for that matter, the anti-personal and the anti-physical, not to mention the anti-impersonal and the anti-chemical.
020. And he will know too, if he has read as advised, that being anti-Self is as contrary to being pro-Self in relation to sin and grace ... as being pro-Not Self is contrary to being anti-Not Self in relation to crime and punishment, where the overall dichotomy between the theocratic struggle against chemical soma in the interests of psychic freedom and the autocratic struggle against physical psyche in the interests of somatic freedom is what chiefly differentiates the two axial contexts – that of the male-hegemonic diagonally rising axis on the one hand, in which bureaucracy is subverted by meritocracy at theocracy's graceful behest, and that of the female-hegemonic diagonally falling axis on

the other hand, in which democracy is subverted by plutocracy at autocracy's criminal behest.

021. Therefore just as being sinfully anti-Self follows from the subversion of the chemical Not Self by the anti-physical Self acting under the lead of an omega-orientated inner light of the metaphysical Self, so being punishingly anti-Not Self follows from the subversion of the physical Self by the anti-chemical Not Self acting under the rule of an alpha-stemming outer light of the metachemical Not Self, so that in the one case the anti-physical Self is twisted against itself by dint of its relationship to the chemical Not Self, whilst in the other case the anti-chemical Not Self is twisted against itself by dint of its relationship to the physical Self, neither of which are free to be 'true' to themselves in respect of either relatively pro-Self or pro-Not Self behaviour but, in binding their relatively criminal and graceful antagonists of the chemical and physical planes above, function at cross-purposes with themselves in the paradoxical manners described.
022. But such is the price of theocratically maintaining sin at the expense of crime in the one context, that of meritocracy and bureaucracy, and autocratically maintaining punishment at the expense of grace in the other context, that of plutocracy and democracy, so that each