

LAMB AND ANTI-LION

John O'Loughlin



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LAMB AND ANTI-LION

Philosophical Aphorisms by

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CDM Philosophy

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PREFACE

Taking its thematic structure from my previous eBook of aphoristic philosophy, *Yang and Anti-Yin* (2004–5), this title delves deeper into noumenal sensibility and its corresponding gender and ideological implications, pushing the biblical metaphors of ‘lamb’ and ‘lion’ to their ultimate conclusions in what becomes an exact parallel to the ‘yang’ and ‘anti-yin’ of our metaphysical and antimetachemical elemental positions.

But these Elements are also investigated in greater detail, and provide ample scope for the enhancement or clarification of certain terms, including those with other elemental affinities than that with which we're here chiefly concerned.

Thus a broadening-out from the central or core position of my philosophy is once again to the fore, and other positions are accordingly re-evaluated and modified in the light of my principal contentions. Also modified, in this respect, are theories concerning life-after-death, which are now shown in a new light, not least in relation to my philosophy of history and the subdivisions which I believe accrue to each of the three principal stages of civilization, as defined in the ensuing text.

Frankly, I think this is one of the factors that, in this particular title, has made it possible for me to be tougher on the Catholic Church than ever before and to demonstrate, logically and rationally, that the destiny of globalization can only be independent of both Western and Eastern traditions alike, since the full-flowering of noumenal sensibility is beyond the scope of any tradition rooted in its noumenal antithesis, no matter how oblique or partial, due to attenuation, such an alpha-stemming adherence may sometimes be.

John O'Loughlin, London 2005 (Revised 2025)

001. Noumenal sensibility is comprised, as the reader may recall, of two elements, the Eternity of metaphysics and the Anti-Infinity of antimetachemistry, which stands in a subordinate relationship to metaphysics as the antidiabolic female gender position of antispace to the divine male gender position of time, the one akin, in metaphorical parlance, to a classless 'lamb' and the other to an antiupper-class 'lion' or, rather, 'antilion', since the only 'lion' that can be expected to 'lie down with the lamb' is the 'lion' that has been pseudo-cursedly upended in such fashion that it's prepared to play 'second fiddle' to the blessed 'lamb of God' and complement it, so far as possible, in terms of what I've, in previous titles, called the virtuous circle of noumenal sensibility.
002. Thus since the 'lion' and the 'lamb' of metaphorical usage are as alpha and omega, there can be no 'lying down with the lamb' on the part of the 'lion' that hasn't been, in some sense, reborn and accordingly rendered more disposed, in male-like vein, to free psyche and bound soma than to their converse, thereby becoming our proverbial 'antilion', whose antiupper-class disposition towards spaced space will be well suited, in antimetachemistry, to accommodating the classless divinity of a hegemonic metaphysics centred in repetitive time.
003. Yet the 'antilion' of spaced space, or antispace, is no mere transvaluated lion, since alpha and omega remain incommensurate in their antithetical positions, but rather a creature unique to antimetachemistry who owes little or nothing to the existence of metachemical freedom, as germane to the noumenal sensuality not only of a contrary noumenal position to anything sensible but, when once its antichemical counterpart has been taken into consideration, a contrary axis from that to which both noumenal sensibility and *its* phenomenal counterpart, phenomenal sensuality, appertain.
004. Hence the metaphysical and antimetachemical of noumenal sensibility are as distinct from, and independent of, the metachemical

and antimetaphysical of noumenal sensuality as, in the phenomenal contexts 'lower down', the chemical and antiphysical of phenomenal sensuality ... from the physical and antichemical of phenomenal sensibility, the axes being formed, you'll recall, on a basis that links phenomenal sensuality with noumenal sensibility in what has been termed the church-hegemonic and state-subordinate axis and, contrariwise, noumenal sensuality with phenomenal sensibility in what we were wont to term the state-hegemonic and church-subordinate axis, whether, in each case, with a bias from 'below' or from 'above', depending on the epochal nature of the axis.

005. For what precedes from 'above' to the 'below' in the case of the traditional or worldly manifestations of each axis is reversed with their post-worldly and in some sense contemporary manifestations, so that contrary to noumenal sensuality leading to phenomenal sensibility as pseudo-noumenal sensuality to a more genuine phenomenal sensibility in the case of the British worldly tradition and of noumenal sensibility leading to phenomenal sensuality as pseudo-noumenal sensibility to a more genuine phenomenal sensuality in the case of the Irish worldly or, more correctly, antiworldly tradition, phenomenal sensibility leads to noumenal sensuality as pseudo-phenomenal sensibility to a more genuine noumenal sensuality in the case of the American post-worldly revolution and if not now then certainly in the foreseeable future we have the prospect of the American-inspired phenomenal sensuality leading to noumenal sensibility as pseudo-phenomenal sensuality to a more genuine noumenal sensibility commensurate, wherever it may arise, with 'Kingdom Come', since noumenal sensibility of a more genuine order is precisely what constitutes, in its synthetic universality and antianalytic antipolyversality, its classless metaphysics and antiupper-class antimetachemistry, the *ne plus ultra* of things and effective omega point of life and antialpha point of antideath, bringing Eternity and Anti-Infinity into the aforementioned virtuous circle of Yang and Anti-Yin, the 'lamb of God' and what could be called the 'antilion of the antidevil'.

006. Therefore this 'antilion', to repeat, doesn't stem from metachemistry, as a reformed 'lion', but exists as the female complement to the male 'lamb' within the overall context of noumenal sensibility, and those who rise to it from phenomenal or, rather, pseudo-phenomenal

sensuality can only do so in terms of the abandonment of their chemical femaleness at the base of an axis that, being church-hegemonic, permits of salvation from bound psyche to free psyche and, as a state-subordinate corollary of that, counter-damnation from free soma to bound soma, albeit only in response to a male lead which leads not, as with females, from chemistry to antimetachemistry to the fore 'on high' but from antiphysics to metaphysics in such fashion, with hegemonic metaphysical implications, as noted above.

007. Consequently, the 'antlion' of antimetachemistry can be said to stem no less from a chemical tradition or precondition, wherein woman has her throne, than the 'lamb' of metaphysics from an antiphysical precondition characterized by the subversive influence and status of antiman, who is as antiearthly – and antiworldly – in his antimiddle-class disposition as his gender complement is purgatorial in her lower-class disposition which, though equivocally hegemonic, becomes subject within traditional church-hegemonic societies to the psychic subversion of the antiphysical as they link, axially speaking, with the metaphysical to the detriment of somatic emphasis and of any merely heathenistic shortfall from or want of church-hegemonic criteria.
008. Something of that tradition still persists, despite the inroads gained by a more genuine and elevated noumenal sensuality into the affairs of the phenomenally sensual; for despite appearances to the contrary most such people remain nominally if not actively Catholic and therefore subject to church-hegemonic criteria in terms of their sense of axial or cultural identity, however much this may've been eroded and rendered increasingly irrelevant to the contemporary situation in which the 'march of history' has assumed an increasingly American tone which renders phenomenal sensuality more pseudo than genuine as it defers, through a variety of media, to the somatic licence which parades itself in garish ostentation to the tune of a more robust noumenal sensuality than the world proper of Western civilization, not least in its British manifestation, was able to muster.
009. Therefore the 'resurrection' of the traditionally church-hegemonic axis in terms of pseudo-phenomenal sensuality leading to a more genuine noumenal sensibility is what will bring the said axis into line, antithetically, with the American mode of post-worldly civilization

and ensure that a more efficacious and lasting salvation to anything traditionally upheld will constitute the solution to the much-preyed-upon predicament in which the pseudo-phenomenally sensual exist complements, in no small measure, of their antiworldly shortcomings and want of a viable otherworldly alternative, an alternative not only beyond anything Roman Catholicism has to offer but beyond whatever best represents the East as well, so that far from being a Buddhist or, rather, Buddhistic alternative to the principal Western religious tradition it's a truly global and therefore uniquely universal religion such that, in previous texts, has been identified with Social Theocracy, and thus the most definitive working-out or resolution of the concept of a 'lion' lying down with a 'lamb', the 'antlion' of global antimetachemistry with the 'lamb' of global metaphysics, posterior to both Western and Eastern traditions alike.

010. As, incidentally, is the antihumanist manifestation of globalization, of global civilization, which, as we've seen, tends. in this day and age. to take an increasingly American form, having championed the devolution of antihumanism from its totalitarian inception in Nazism (not to be confounded with the pro-Catholic defensiveness of Fascism) to its contemporary liberal or pluralist manifestation in which Corporatism is truly international and of global proportions. Despite appearances to the contrary and roots that go back to the origins or, at any rate, Catholic inception of Western civilization proper, America is largely post-Western and therefore post-worldly in its cutting-edge antihumanism, an antihumanism that has developed machine culture and technology way beyond anything achieved by Nazi Germany prior to and during the Second World War, and which now stands at the head of a global empire dedicated to the democratization and capitalization of virtually the entire world.
011. But democracy and capitalism are only viable as instruments of freedom up to a certain point, the point that rejects and opposes the dictatorial enslavement of a people under the economic constraints of socialism. They're not and never can be true ends in themselves, because the only true end to life is whatever plays into the hands of God and His female counterpart, the Antidevil. Hence the need for the theocratic transcendence of democracy and, ultimately, for the centric transcendence of capitalism or corporatism, call it by what name you

like, so that the means of production are progressively withdrawn from private hands and transferred, with the people's backing, to the administrative aside of the Centre proper, where, with due moral refinements and structural transmutations, they can be primarily used in the interests of the people's religiously sovereign advance and wellbeing, rather than, as at present, as instruments in their exploitation and, all too often, moral and spiritual degradation!

012. But this is all down to having an axially church-hegemonic and state-subordinate bias, not a product of the contrary axial position which, in its state-hegemonic secularity, will always oppose any move to curb free enterprise and render it accountable to religious criteria of moral progress. Capitalism, like democracy, isn't a product of God or godliness, but has its fulcrum, its principal home, in phenomenal sensibility, where, like democracy, it defers to noumenal sensuality, whether on genuine or pseudo terms, and conspires with noumenal sensuality, the context *par excellence* of Bunyan's 'Vanity Fair', to exploit the phenomenally sensual generality, thus cutting them off from the prospect of lasting salvation and, where state-subordinate criteria are concerned, counter-damnation and of deliverance, in consequence, from their worldly or, more correctly, antiworldly predicament.
013. For where the respective axes are concerned, it's the earthly over antipurgatorial position of phenomenal sensibility that constitutes true worldliness, not, conversely, the purgatorial over antiworldly position of phenomenal sensuality. The latter position is simply a precondition, as we've seen, of salvation and counter-damnation to some otherworldly deliverance such that has its fulcrum, its justification in noumenal sensibility, and such a precondition is just as entitled to exist in pseudo-phenomenal sensuality as ever it was in its traditionally more genuine counterpart – indeed, can't but exist as such in view of its inherently unsatisfactory nature as germane to a 'Slough of Despond' from which deliverance to a 'Celestial City' is well-nigh crucial if there's to be an end to exploitation of the antiworldly and the attainment of freedom from netherworldly/worldly exploitation in God and, not only God but for females, the Antidevil of noumenal sensibility, the 'antilion' that 'lies down' with the 'lamb' of otherworldly peace.

014. Therefore anything which opposes or restricts the prospect of this salvation and, in state-subordinate terms, counter-damnation of the phenomenally sensual is wrong from the standpoint of noumenal sensibility, and thus God and the Antidevil. Even the traditional methodology of deliverance as upheld by the Catholic Church can become wrong or somehow irrelevant in its inability to provide a more lasting salvation or permanent solution to the antiworldly, having been overtaken by the antihumanist 'march of history' just as it was formerly overtaken, on schismatic grounds, by the humanist 'march of history' which, as noted above, was less global than Western, the refutation and in some sense fulfilment of antipaganism. But, being largely Protestant in character, it could never appeal to the generality of Catholics, since liberal democracy stemmed, in large part, from the Protestant, and therefore liberal, form of antipaganism, and social democracy was its proletarian offshoot such that few if any self-respecting Catholics would've considered a viable alternative, just because of its totalitarian nature, to their own Catholic faith in a post-Resurrectional Saviour more or less commensurate with noumenal sensibility, albeit of the 'pseudo' mode, whose destiny would sooner or later embrace the concept, almost unique to Catholicism, of a Second Coming, and thus bring divine revelation to bear on the world or, rather, antiworld of the phenomenally sensual.
015. Therefore the parting of the Catholic/Protestant ways was a parting with this faith, this hope in the Salvationist credibility and potential of a Christ to the fore 'On High', and the establishment of a contrary axis to anything church hegemonic such that, with time, would develop into the somatically exploitative state-hegemonic positions which dominate the contemporary world and were to bring about the transformation – traditional exceptions to the urbanized rule notwithstanding – of the phenomenally sensual in terms of pseudo-phenomenal sensuality and a straining towards the garish somatic licence of noumenal sensuality, more garish and freely somatic even than its traditional counterpart in Great Britain where, of course, noumenal sensuality is less genuine than pseudo.
016. However that may be, Catholic opposition to the secular march of state-hegemonic criteria could and would always be justified, and one

can only marvel at the courage of those who, confronted by institutional social democracy, continued to preach faith in the Catholic Way and to stand up for the people as phenomenally sensual rather than as misguided phenomenally-sensible extrapolations from countries like Britain which, to its paradoxical credit, has never been too partial to hard-line social democracy itself, the loyalty of liberal democracy to the Monarchy ensuring that social-democratic proclivities would remain unofficially peripheral to the political mean.

017. Therefore the Catholic, when loyal to his ethnic tradition, no matter how much this may've been partially eroded by the humanist and even antihumanist 'march of history', appertains to a different and altogether morally and culturally superior axis to his Protestant counterpart, who's less religious in proportion as he's more disposed to secular deference to state-hegemonic criteria. Even the lapsed Catholic remains, when the traditional parameters of his society haven't been ideologically undermined or systematically eradicated, axially distinct from his Protestant counterpart, the product of phenomenal sensuality as it strains, for want of a viable noumenally sensible alternative, towards noumenal sensuality in a quasi-idolatrous worship of its plethora of freely somatic liberties.

018. Indeed, where, traditionally, the Catholic generality are guilty (of sin) until proven innocent (through verbal absolution for penitential contrition), the Protestant or, at any rate, Puritan generality are innocent (of crime) until proven guilty (through due process of law), so that the phenomenally sensual are always at a guilt-ridden disadvantage compared with their phenomenally sensible counterparts across the axial – or ethnic – divide, even when one doesn't, as I would logically prefer to do, make gender distinctions within phenomenal sensuality between sin and pseudo-evil, the former antiphysically bound psychic and the latter its chemical counterpart, and further distinguish each of these from the (state-subordinate) folly of antiphysical free soma and pseudo-crime of chemical free soma, neither of which would have much bearing on anything phenomenally sensible, where state-hegemonic antichemical bound soma should take precedence, as punishment over pseudo-wisdom, over its physical counterpart, and both of these manifestations of damnation secular precedence over the counter-saved psychic freedoms of antichemical

goodness and physical pseudo-grace, the male form of relative free psyche which is almost certain, in the need for state/church parallelism, to take a secondary church-subordinate standing vis-à-vis its female counterpart.

019. Be that as it may, the Many of the antiworld are almost certainly as guilty of sinful and pseudo-evil shortcomings vis-à-vis the grace and pseudo-goodness of the noumenally sensible Overworld, wherein the metaphysical and antimetachemical Few traditionally have their clerical throne, as the Many of the world are innocent of evil and pseudo-sinful or, more correctly in view of the freely somatic bias of state-hegemonic society, criminal and pseudo-foolish liberties until proven guilty of such, which, under the circumstances of their phenomenally sensible standings, is more likely to be the exception than the rule, bearing in mind that the vast majority of somatic liberties of a criminal or pseudo-foolish nature will be the preserve, as a rule, of the noumenally sensual Few, whether metachemical or antimetaphysical, the former just as susceptible to the bound-psychoic evil of acquiescing in crime as the latter to the bound-psychoic pseudo-sin of acquiescing in pseudo-foolly, the secondary somatic liberty which exists under the hegemonic rule – and pressure – of its metachemical counterpart in what's a rather more netherworldly than otherworldly kind of Overworld.
020. Of course, people can and do move up or down the said axis, but that is more the exception than the rule, which remains loyal to the class distinction between upper-class metachemistry and antilower-class antichemistry on the female side of the gender divide, and between anticlassless antimetaphysics and middle-class physics on the male side of such a divide. The Monarchist/Anglican who voluntarily becomes a Parliamentarian/Puritan must, on class grounds alone, remain as much the exception to the noumenally sensual rule as the Parliamentarian/Puritan who becomes, whether voluntarily or otherwise, Monarchist/Anglican, thereby abandoning his/her phenomenally sensible roots for something which is less damned in relative bound soma and counter-saved in relative free psyche than undamned in absolute free soma and counter-unsaved in absolute bound psyche.

021. Therefore whereas the antiworldly Many are guilty of sin and/or pseudo-evil until proved innocent of folly and/or pseudo-crime through the acceptance of grace and/or pseudo-goodness in the righteousness and/or pseudo-justice of otherworldly redemption, the worldly Many are no less innocent of evil and/or pseudo-sin until proved guilty of crime and/or pseudo-folly through the administration of punishment and/or pseudo-wisdom in the justice and/or pseudo-righteousness of worldly law. The axes could not be more antithetical; for the phenomenally sensual are no less guilty of antiworldly shortcomings until proven innocent than the phenomenally sensible innocent of netherworldly liberties until proven guilty. For the noumenally sensible Few are alone inherently innocent in the one case and the noumenally sensual Few guilty in the other, though less in their own estimations than in that of their phenomenally sensible counterparts!

022. However that may be, the antiworldly are alone entitled to otherworldly deliverance, and for them the promise of 'Kingdom Come', of a 'Celestial City', is no mere vain hope or fear, but the bedrock of faith and guarantor of deliverance from their phenomenally sensual plight, whether in traditional terms or vis-à-vis the more genuine noumenal sensibility that would come to light in the post-Western and post-Eastern context of global universality, when what was to the fore 'On High' would most definitely appertain to a definitive 'Celestial City' that was destined to culminate in some space-centre-like Omega Point coupled, be it not forgotten, to an Anti-Alpha Point in which the 'antlion' of an ultimate antimetachemistry had most conclusively 'lain down' with the 'lamb' of an ultimate metaphysics, and life and antideath had attained to their evolutionary/counter-devolutionary zenith, their final resolution in total antithesis to anything cosmic.

023. In gender terms, the female is always what corresponds to a 'lion' or, in phenomenal sensuality, 'half-lion' and the male to a 'half-lamb' or, in noumenal sensibility, 'lamb', the 'lamb' not of man but of God, which could be said to exist in an antithetical position, if not necessarily relationship, to the 'lion' of the Devil, the 'lion' of Devil the Mother who stands noumenally above, and apart from, the 'lion' of woman, the 'half-lion', in other words, of Woman the Mother.

024. But the 'half-lion' of Woman the Mother is capable of being rejected in favour of the 'antlion' of Antidevil the Antimother, provided, however, that what could be called the 'half anti-lamb' of Antiman the Antifather elects to be saved from his antiphysical phenomenally-sensual position to the 'lamb' of God the Father in metaphysical sensibility, thereby granting a church-hegemonic lead for his female counterpart to follow. For the 'half-lion' won't be eclipsed by the 'antlion' until the 'half-antilamb' is transcended by the 'lamb', and antiman elects to become One with God in both the Father and, to a lesser extent, the Son, thereby obliging woman to become One with the Antidevil in both the Antimother and, to a lesser extent, the Antidaughter, this latter the secondary free-psyche complement to the Father, whose status in Truth must tower above the beautiful approach to Truth which is its female counterpart in secondary church-hegemonic terms.

025. And Truth, being of God the Father, has no other concern than to achieve the Joy that comes from being at One with Heaven the Holy Soul, the Joy of Heaven being the vindication and resolution of the Truth of God, since God is the blessed ego that wishes to attain to the blessed soul, and for this purpose God has need of both the blessed antiwill of the Son of God and the blessed antispirit of the Holy Spirit of Heaven, both of which aspects of metaphysical soma facilitate his passage from ego-self to soul-self, metaphysical form to contentment, as he recoils from antispirit to soul in a self-preservation which overhauls that of his starting-point in the blessed ego and grants to him a moment within Eternity of perfect self-harmony such that must recur again and again in a never-ending repetitive cycle of metaphysical perfection.

026 – 050

026. Forget this nonsense about God being Love! It's germane to the pseudo-noumenally sensible fudge of metaphysical and antimetachemical elements that dovetails the former into the latter and makes soul synonymous with heart rather than the core of the self in

the spinal cord. It's the Sacred-Heart-of-the-Risen-Christ-type shortfall from a Sacred-Lungs-of-the-Risen-Christ-type metaphysics proper that owes more to female criteria in antimetachemistry than ever it does to anything properly male and metaphysical. And this isn't just because of that more genuine phenomenal sensuality 'down below' in the anti-physical/chemical depths of antiworldly shame, but also because of the extent to which the Old Testament, going all the way back to a cosmic First Mover in Jehovah, has noumenal sensibility 'by the balls', so to speak, thereby precluding it from attaining to its full flowering in metaphysical transcendentalism, since the Old Testament is nothing if not fundamentalist and, worse than that, materialist in its basis in metachemical primacy, the stellar-like primacy that makes a 'fall guy' out of solar extrapolation and holds Western civilization back from anything approaching even a Far Eastern take on Transcendentalism, as, Buddhistically, within the context of Transcendental Meditation and recourse, in consequence, to the lungs and breath as the means by which the godly individual attains to the bliss of perfect self-harmony in recoil from antispirit to soul, the out-flowing breath with which he has identified his ego and the attainment of the spinal cord as that which lies deeper within the true self than the brain stem and its egoistic offshoot.

027. Be that as it may, if God isn't Love, nor even Beauty, but Truth, and thus the ego that desires nothing less than the joy of perfect self-harmony with the core of the self, the soul, then neither is the Son of God but, in antiwilful partnership with antispirit, the truthful approach to Beauty that makes possible the joyful approach to Love as preconditions, in large part, of the Beauty of Antidevil the Antimother and the Love of Antihell the Unclear Spirit, both of which exist as the antimetachemical bound somatic complements of anything somatically metaphysical, and which wouldn't otherwise exist in a subordinate relationship to such soma were that soma itself not the direct product of metaphysical free psyche in God and Heaven.

028. But Beauty and Love, as conditioned by the truthful approach to Beauty and the joyful approach to Love, wouldn't be of much consequence to God were they not the preconditions, in their turn, of the beautiful approach to Truth and the loving approach to Joy of the Antidaughter of the Antidevil and the Unclear Soul of Antihell, which

constitute the secondary church-hegemonic freedom of antimetachemical psyche, the female complement to the primary church-hegemonic freedom of that psyche which, being metaphysical, is truly of God and Heaven, Truth and Joy, and must forever remain as church-hegemonically apart and distinct from the beautiful approach to Truth and loving approach to Joy as, in bound soma, the truthful approach to Beauty and joyful approach to Love from the Beauty and Love of its state-subordinate complement, a complement which wouldn't remain subordinate for long were there insufficient incentive and pressure coming down 'from above' on both bound-somatic and, more importantly, free-psyche metaphysical terms!

029. For the Father precedes the Son as psyche precedes soma on the male side of life, and never more so than in metaphysics, where the ratio of the one to the other should be somewhere in the region of 3:1 rather than of, say, $2\frac{1}{2}:1\frac{1}{2}$, as with man and his physical shortfall, relativistically, from the 'absolutism' of the Divine. And because, in metaphorical usage, the Father of Psyche precedes the Son of Soma by an effectively absolutist ratio in metaphysics, God is always of more religious significance, within church-hegemonic criteria, than his Son, who isn't God but the bound somatic means by which God attains to his objective both for his self, soulfully, and indirectly through the curtailment and, ultimately, subordination of his noumenally sensible female counterpart, who won't advance a beautiful approach to Truth and a loving approach to Joy unless Beauty and Love, appertaining to Antidevil the Antimother and Antihell the Unclear Spirit, have been firmly established as bound-somatic preconditions of such a secondary order, within noumenal sensibility, of psychic freedom, the female being anything but psyche preceding soma but, on the contrary, soma preceding psyche in ratios, proportionate to class and/or elemental position, equivalent to that of the male.
030. Consequently, the importance of maintaining a distinction between the male and female positions of noumenal sensibility, as indeed of other elemental contexts, can't be overstressed, since rhetoric in relation to the desirability of free psyche for females is one thing, the underlying reality of their gender structure quite another and, even with the desirability of such rhetoric, due attention should be paid to the underlying reality in order to ensure that it's sufficiently neutralized,

through somatic binding, not to be of any great threat to the prevailing psychic freedom, the emphasis upon which will always characterize a church-hegemonic and therefore male-led society.

031. For if the female isn't turned into the 'antlion' of our proverbial metaphor she'll remain a 'half-lion', and such a creature, while remaining equivocally hegemonic over the 'half-antilamb' of her phenomenally sensual male counterpart, will be fatally attracted, almost heliotropically, towards the greater somatic freedoms of the 'lion' of noumenal sensuality, the metachemical 'lion' who rules over both an 'antilamb' and, indirectly, the 'half-antlion' of antichemical sensibility, enabling the latter to turn the tables, emphatically, upon the 'half-lamb' of physical sensibility and thereby render his psychic freedom subordinate to bound soma.
032. Thus in the distinction between war and peace or even half-war and half-peace, the 'lion' and 'half-lion' are most definitely on the one side and the 'half-lamb' and 'lamb' on the other, and this despite appearances to the contrary. For the female, bearing witness to an XX-chromosomal structure that distinguishes her from the XY of the male, is closer, by nature, to war than to peace, and will continue to war on the male until either she gets her way, which is the way of the world, or the male becomes wise enough to thwart and effectively subordinate her, making her accountable to his will rather than *vice versa*.
033. Ordinarily, the spirit of phenomenal sensuality will war on the ego of phenomenal sensibility, turning it into the antiego of phenomenal sensuality, whilst, 'up above', the will of noumenal sensuality will war upon the soul of noumenal sensibility, turning it into the antisoul of noumenal sensuality, so that in the one case the spirit triumphs over the ego and in the other case the will is triumphant over the soul, albeit this is only equivocally so in the former case and highly unequivocally so in the latter. But the male fights back by neutralizing the spirit in the equivocal ascendancy of ego over antispirit in phenomenal sensibility and by neutralizing the will in the unequivocal ascendancy of soul over antiwill in noumenal sensibility, thereby turning the tables on the philistinism and barbarism of the female side of life in the interests of the civility and culture of its male

side.

034. Where the relativity of the phenomenal positions are concerned, however, the triumph of spirit over antiego in the one case and of ego over antispirit in the other is compromised, in Western civilization, by the axial interplay of noumenally sensible and sensual factors, the soul and antiwill of the former linking, male to male and female to female, with the antiego and spirit of the phenomenally sensual positions, the will and antisoul of the latter linking, female to female and male to male, with the antispirit and ego of the phenomenally sensible positions, so that, in the one case, one finds a link between God (roughly speaking) and antiman on the male side of the gender divide and the Antidevil and woman on its female side, whilst, in the other case, one finds a link between the Devil and antiwoman on the female side of the gender divide and Antigod and man on its male side, the side not of primary but of secondary state-hegemonic and, in parallel terms, church-subordinate criteria.
035. Therefore, in the axially subverted phenomenal positions, the antiego of antiman becomes a precondition, in primary salvation, of the soul of God and the spirit of woman a precondition, in primary or, rather, secondary counter-damnation, of the antiwill of the Antidevil, whilst, across the axial divide, the antispirit of antiwoman becomes a postcondition, in primary damnation, of the will of the Devil and the ego of man a postcondition, in primary or, rather, secondary counter-salvation, of the antisoul of Antigod.
036. For despite the underlying gender differentials such that favour soma in the female case and psyche in the male, we should allow for parallel primacy between the male positions in church and state on the ascending axis, so to speak, of church-hegemonic/state-subordinate criteria and, conversely, between the female positions in state and church on the descending axis, as it were, of state-hegemonic/church-subordinate criteria, in order not to encourage friction between any given church and its corresponding state or *vice versa*, much as, in practice, a degree of friction will arise precisely on account of such gender differentials!
037. However that may be, the equivocal tempered by the unequivocal

prevents chaos or tyranny from wreaking havoc upon each of the phenomenal positions, whether sensual or sensible, and ensures that stability is assured in consequence of the partial overturning of each phenomenal hegemony, be it chemical and of the spirit, or physical and of the ego, by its subversion from below at the behest of the unequivocally hegemonic position above, be it metaphysical and of the soul, or metachemical and of the will, thereby enabling the emphasis to be switched from spirit to antiego in the phenomenally sensual case and from ego to antispirit in the phenomenally sensible case, this latter no less the antifeminine postcondition of devilishness than the former is antimasculine and therefore a precondition of godliness.

038. Nevertheless, as we've seen, axes can be phenomenally orientated or noumenally orientated, and this is largely a distinction between Western and Eastern civilizations in traditional terms and between Western civilization and the developing global civilization in contemporary terms, the noumenal bias of which renders it antithetical to Eastern civilization, since, despite antihumanist appearances to the contrary, the transcendentalist destiny of global civilization puts it at loggerheads with the fundamentalist and even materialist basis of the traditional East, where Devil the Mother hyped as God is much more unequivocally prevalent thanks to the cosmic origins and orientation of Eastern traditions, and what properly appertains to God ... the Father somewhat 'beyond the pale' in consequence of its omega-oriented sensibility as deriving from a post-worldly context in which the cyborgization of life is the logical outcome of both antipagan and humanist Western traditions, an outcome which, at this point in time, still takes a largely antihumanist stance but which, in the decades and centuries to come, is destined, I believe, to become increasingly transcendentalist, and therefore less technologically independent of human beings and more technologically integrated with them, becoming cyborgistically indistinguishable from them as they transcend their manhood or, more correctly, antimanhood and womanhood through an acceptance of the moral and social necessity of godly and antidevilish alternatives to the world or, in this instance, the antiworld.

039. This returns us, at length, to the desirability of 'world overcoming', of

the deliverance of the phenomenally sensual or, rather, pseudo-phenomenally sensual to noumenal sensibility of a more genuine, because globally universal, order in order that godliness and antidevilishness may triumph over the antiworld of antimen and women to such an extent that their devilish and antigodly predatory exploiters in noumenal sensuality are left with little or nothing to prey upon and come crashing down their own axis into the judgemental damnation and counter-salvation of the pseudo-phenomenally sensible, who will feel obliged to 'make them over' in their own manly and antiwomanly image as a precondition of their own entitlement to being 'made over' in the antimanly and womanly image of the pseudo-phenomenally sensual and saved and counter-damned up to noumenal sensibility in due course, a procedure that would also apply to the recently damned and counter-saved as they too were eventually swivelled across to the church-hegemonic/state-subordinate axis and duly 'made over' in like unsaved and counter-undamned fashion as a precondition to following their ex-Protestant co-religionists up the said axis to join the multitude of lapsed Catholics who, hopefully, would've been the first to climb that axis on revolutionary terms in the wake of a majority mandate for religious sovereignty, come the paradoxical election in certain countries which I've all along equated with a special kind of Judgement, a primary kind of Judgement, such that, in the event of divine and antidiabolic justice having been done, would pave the way for the secondary, or indirect, kind of Judgement which would befall the pseudo-phenomenally sensible generality as they felt it incumbent upon themselves to judge the noumenally sensual 'fallen' (from somatic licence) in the event of their having been indirectly damned and counter-saved in consequence of radical godly and antidevilish success vis-à-vis the pseudo-phenomenally sensual.

040. This, after a not-inconsiderable period of time, allows for the possibility of virtually everyone and everybody being saved and counter-damned up the church-hegemonic/state-subordinate axis, which, in consequence, would cease to exist as the omega ...

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