

LAMB AND ANTI-LION

John O'Loughlin



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LAMB AND ANTI-LION

By
JOHN O'LOUGHLIN
Of Centretruths Digital Media

CDM Philosophy

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PREFACE

Taking its thematic structure from my previous book 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 anti-metachemical 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 are 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 text, 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 2022)

001 – 025

001. Noumenal sensibility is comprised, as the reader may recall, of two elements, the Eternity of metaphysics and the Anti-Infinity of anti-metachemistry, which stands in a subordinate relationship to metaphysics as the anti-diabolic female gender position of anti-space to the divine male gender position of time, the one akin, in metaphorical parlance, to a classless ‘lamb’ and the other to an anti-upper-class ‘lion’ or, rather, ‘anti-lion’, 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 is prepared to play ‘second fiddle’ to the blessed ‘lamb of God’ and complement it, so far as possible, in terms of what I have, in previous texts, 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 has not 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 ‘anti-lion’, whose anti-upper-class disposition towards spaced space will be well suited, in anti-metachemistry, to accommodating the classless divinity of a hegemonic metaphysics centred in

repetitive time.

003. Yet the 'anti-lion' of spaced space, or anti-space, is no mere transvaluated lion, since alpha and omega remain incommensurate in their antithetical positions, but rather a creature unique to anti-metachemistry 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 anti-chemical 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 anti-metachemical of noumenal sensibility are as distinct from, and independent of, the metachemical and anti-metaphysical of noumenal sensuality as, in the phenomenal contexts 'lower down', the chemical and anti-physical of phenomenal sensuality ... from the physical and anti-chemical of phenomenal sensibility, the axes being formed, you will remember, 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, anti-worldly 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 anti-analytic anti-polyversality, its classless metaphysics and anti-upper-class anti-metachemistry, the *ne plus ultra* of things and

effective omega point of life and anti-alpha point of anti-death, 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 'anti-lion of the anti-devil'.

006. Therefore this 'anti-lion', to repeat, does not 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 anti-metachemistry 'on high' but from anti-physics to metaphysics in such fashion, with hegemonic metaphysical implications, as noted above.
007. Consequently the 'anti-lion' of anti-metachemistry 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 anti-physical precondition characterized by the subversive influence and status of anti-man, who is as anti-earthly – and anti-worldly – in his anti-

middle-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 anti-physical 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 have 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 anti-worldly 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 is 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 'anti-lion' of global anti-metachemistry with the 'lamb' of global metaphysics, posterior to both Western and Eastern traditions alike.

010. As, incidentally, is the anti-humanist manifestation of globalization, of global civilization, which, as we have seen, tends in this day and age to take an increasingly American form, having championed the devolution of anti-humanism 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 anti-humanism, an anti-humanism 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 are not and never can be true ends in themselves, because the only true end to life is that which plays into the hands of God and His female counterpart, the Anti-Devil. 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 used primarily 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, is not a product of God or of 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, anti-worldly predicament.
013. For where the respective axes are concerned, it is the earthly over anti-purgatorial position of phenomenal sensibility that constitutes true worldliness, not, conversely, the purgatorial over anti-earthly position of phenomenal sensuality.

The latter position is simply a precondition, as we have 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, cannot 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 is to be an end to exploitation of the anti-worldly and the attainment of freedom from netherworldly/worldly exploitation in God and, not only God but for females, the Anti-Devil of noumenal sensibility, the ‘anti-lion’ 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 Anti-Devil. 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 anti-worldly, having been overtaken by the anti-humanist ‘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 anti-paganism. 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 anti-paganism, and social democracy was its proletarian offshoot such that few if any self-respecting Catholics would have considered a viable alternative, just because of its totalitarian nature, to their own Catholic faith in a post-Resurrection 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, anti-world 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 '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