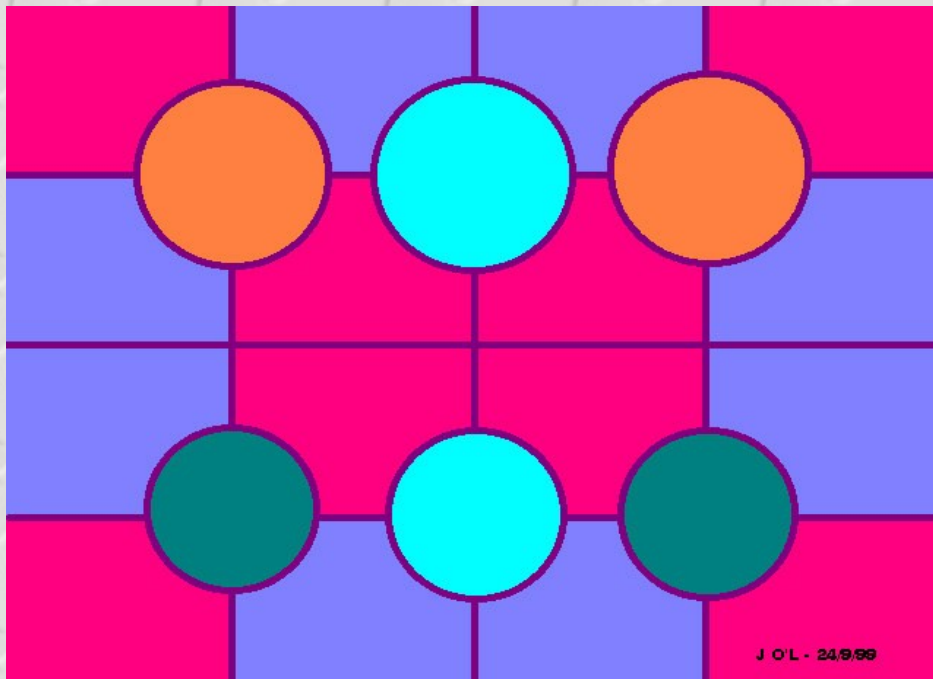


THE FATHER OMEGA SEXTET

Six volumes of aphoristic philosophy by
JOHN O'LOUGHLIN



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PREFACE TO *FATHER OMEGA'S LAST TESTAMENT*

Despite its slightly ironic title, this volume of aphoristic philosophy is perfectly serious in its most exactingly comprehensive analysis of the four main elementally-conditioned class/gender contexts which have been described as noumenally sensual, phenomenally sensual, phenomenally sensible, and noumenally sensible, the first and third of which form an axial integrity on a diagonally descending basis and the second and fourth of which form such an integrity on a diagonally ascending one, so that they divide into two types of society which, as in previous works, have been characterized as either state-hegemonic and church-subordinate or church-hegemonic and state-subordinate, as the case may be. Therefore each of these contexts is more complex than the initial terminology might suggest, because further divisible between male and female elemental positions which in turn subdivide into psychic and somatic aspects which conform to either church or state on what has been described as primary or secondary terms, depending on which gender is hegemonic in any given context, be it upper- or lower-class, in sensuality or sensibility. Consequently our four basic contexts quickly mutate into eight positions that further subdivide along somatic and psychic lines, each of which is subdivisible between will and spirit in the case of soma and ego and soul in the case of psyche, as described in previous texts but not, I believe, with the same logical authority as comes to light here and reveals, for the first time, just how interdependent state and church can be for better or worse, depending on the axis. The conclusions that have been drawn, however, are not such that any self-respecting person could quibble with; for they point to a solution to the problem of contemporary state-hegemonic civilization which would return civilization, in duly transmuted church-hegemonic guise, to its true stature as something worthy of the utmost respect for its moral insight and cultural accomplishments.

John O'Loughlin, London 2004 (Revised 2008)

FATHER OMEGA'S LAST TESTAMENT

1. There are four main contexts of gender/class interrelationship, and they are the contexts of noumenal sensuality, of phenomenal sensuality, of phenomenal sensibility, and of noumenal sensibility. Let us examine each of these four contexts separately.
2. Noumenal sensuality is divisible between the spatial space of metachemistry and the sequential time of antimetaphysics, the context of metachemistry, which is upper-class female, being further divisible between somatic materialism and psychic fundamentalism, while the context of antimetaphysics, being upper-class male, is further divisible between somatic anti-idealism and psychic antitranscendentalism.
3. Phenomenal sensuality is divisible between the volumetric volume of chemistry and the massive mass of antiphysics, the context of chemistry, which is lower-class female, being further divisible between somatic realism and psychic nonconformism, while the context of antiphysics, being lower-class male, is further divisible between somatic antinaturalism and psychic antihumanism.
4. Phenomenal sensibility is divisible between the voluminous volume of physics and the massed mass of antichemistry, the context of physics, which is lower-class male, being further divisible between psychic humanism and somatic naturalism, while the context of antichemistry, being lower-class female, is further divisible between psychic antinonconformism and somatic antirealism.
5. Noumenal sensibility is divisible between the spaced space of metaphysics and the repetitive time of antimetachemistry, the context of metaphysics, which is upper-class male, being further divisible between psychic transcendentalism and somatic idealism, while the context of antimetachemistry, being upper-class female, is further divisible between psychic antifundamentalism and somatic antimaterialism.
6. In sensuality, female criteria are hegemonic, which means that soma takes precedence over psyche, whereas in sensibility it is

male criteria which are hegemonic, meaning, as intimated above, that psyche takes precedence over soma.

7. Only in noumenal sensuality or sensibility is this gender division ever unequivocal; for there is nothing above metachemistry to prevent it from conditioning antimetaphysics after its own gender actuality of soma preceding and predominating over psyche on the 3:1 absolute terms of most particles/least wavicles, just as there is nothing, in sensibility, above metaphysics to prevent it from conditioning antimetachemistry after its own gender actuality of psyche preceding and predominating over soma on the 3:1 absolute terms of most wavicles/least particles.
8. With phenomenal sensuality and sensibility, however, this gender division is rarely unequivocal but, like the phenomenal contexts of worldly relativity in which a $2\frac{1}{2}$: $1\frac{1}{2}$ ratio of more particles/less wavicles or, for males, more wavicles/less particles is the average mean, more usually equivocal in respect of the hegemonic gender nominally conditioning the subordinate gender in terms of its own actuality but the subordinate, or mass-under-volume lower-plane gender, being able to determine the emphasis towards either psyche or soma with the assistance of the noumenal gender-counterpart to itself which will be unequivocally hegemonic over time in either spatial sensuality (metachemistry) or spaced sensibility (metaphysics), and therefore either somatically free to permit of the antichemical subversion of physics in respect of somatic emphasis or, in the case of metaphysics, psychically free to permit of the antiphysical subversion of chemistry in respect of psychic emphasis, neither of which emphases would ordinarily obtain in relation to purely phenomenal, or worldly, criteria but either an emphasis on somatic primacy in phenomenal sensuality or an emphasis on psychic primacy in phenomenal sensibility.
9. The former emphasis would make for a narrowly heathen disposition in which free soma took precedence over bound psyche not only for the phenomenally hegemonic context, viz. chemistry, but, by dint of female pressure, for the phenomenally subordinate context, viz. antiphysics, in which antimasculine males would be encouraged to emphasize soma contrary to their gender actuality of psyche both relatively preceding and predominating over soma, the latter emphasis, by contrast, for a narrowly Christian disposition in which free psyche took precedence over bound soma not only for the phenomenally hegemonic context, viz. physics, but, by dint of

male pressure, for the phenomenally subordinate context, viz. antichemistry, in which antifeminine females would be encouraged to emphasize psyche contrary to their gender actuality of soma both relatively preceding and predominating over psyche.

10. Neither type of phenomenal hegemony would conduce towards worldly stability or compromise, which is precisely what the worldly contexts require in the relativity of their phenomenal dispositions if subordinate gender unrest and even tyrannical opposition to such unrest on the part of the hegemonic gender is not to ensue, with potentially disastrous consequences for all concerned!
11. Therefore it is fitting that, in the interests of worldly stability, the subordinate gender, though conditioned according to the hegemonic gender's intrinsic somatic/psychic actuality, is able to subvert the ensuing reality on terms reflective of its own gender actuality, and all because it does not exist in isolation from a noumenal controlling and overall conditioning influence, unequivocally hegemonic in its own context, but is able to avail of its kindred gender disposition to effect the necessary modification in favour of either psyche or soma, as the case may be, and thereby partake of phenomenal compromise in the interests not only of worldly stability but to the advantage, more significantly, of the noumenal controlling and overall conditioning influence, which is able to sustain its own unequivocal hegemonic control from standpoints of either somatic freedom or, in the case of metaphysics, psychic freedom which, unlike those obtaining in the world ... of phenomenal relativity, have an absolute right to existence as the epitome of antithetical modes of eternity - alpha and omega, outer and inner, sensual and sensible.
12. Before we discuss that further, let us return to the four gender/class contexts, which have been distinguished from one another in terms of a division between noumenal and phenomenal sensuality on the one hand, and a division between phenomenal and noumenal sensibility on the other hand.
13. Not only does soma not prevail over psyche in phenomenal sensuality because of the countervailing influence, in free psyche, of noumenal sensibility, specifically with regard to the influence of metaphysics on antiphysics, but the female modes of bound psyche and free soma do not prevail over their male counterparts, despite

the nominal hegemony of chemistry over antiphysics, but are encouraged to take an inferior status in which the bound psyche of nonconformism exists in a secondary relationship to the bound psyche of antihumanism, and the free soma of realism in a secondary relationship to the free soma of antinaturalism, so that the resulting diagonally-ascending axial integrity from phenomenal sensuality to noumenal sensibility follows from the unequivocal hegemony, in the latter context, of metaphysics over antimetachemistry, and makes for a progression, in psyche, from antihumanism to transcendentalism in respect of primary church-hegemonic criteria (male) and from nonconformism to antifundamentalism in respect of secondary church-hegemonic criteria (female), while simultaneously making for a progression or, more correctly, counter-regression, in soma, from antinaturalism to idealism in respect of primary state-subordinate criteria (male) and from realism to antimaterialism in respect of secondary state-subordinate criteria (female) - the church-hegemonic progressions commensurate with salvation from sin to grace on primary terms and from pseudo-crime to pseudo-punishment on secondary terms, the state-subordinate counter-regressions commensurate with counter-damnation from folly to wisdom on primary terms and from pseudo-evil to pseudo-good on secondary terms.

14. Contrariwise, not only does psyche not prevail over soma in phenomenal sensibility because of the countervailing influence, in free soma, of noumenal sensuality, specifically with regard to the influence of metachemistry on antichemistry, but the male modes of bound soma and free psyche do not prevail over their female counterparts, despite the nominal hegemony of physics over antichemistry, but are encouraged to take an inferior status in which the bound soma of naturalism exists in a secondary relationship to the bound soma of antirealism, and the free psyche of humanism in a secondary relationship to the free psyche of antinonconformism, so that the resulting diagonally-descending axial integrity from noumenal sensuality to phenomenal sensibility follows from the unequivocal hegemony, in the former context, of metachemistry over antimetaphysics, and makes for a regression, in soma, from materialism to antirealism in respect of primary state-hegemonic criteria (female) and from anti-idealism to naturalism in respect of secondary state-hegemonic criteria (male), while simultaneously making for a regression or, more correctly, counter-progression, in psyche, from fundamentalism to antinonconformism in respect of primary church-subordinate

criteria (female) and from antitranscendentalism to humanism in respect of secondary church-subordinate criteria (male) - the state-hegemonic regressions commensurate with damnation from evil to good on primary terms and from pseudo-folly to pseudo-wisdom on secondary terms, the church-subordinate counter-progressions commensurate with counter-salvation from crime to punishment on primary terms and from pseudo-sin to pseudo-grace on secondary terms.