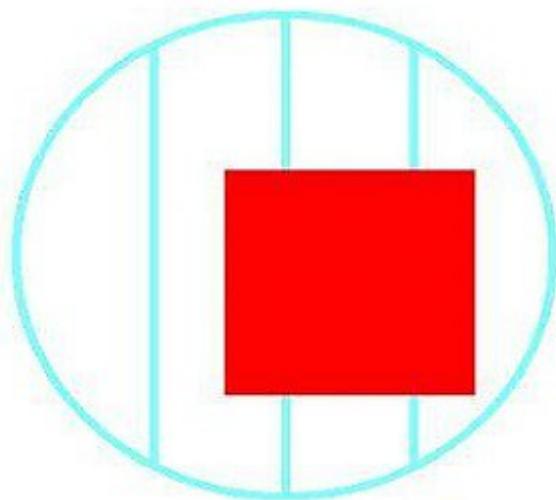


# YANG AND ANTI-YIN

John O'Loughlin



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# YANG AND ANTI-YIN

By

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Of Centretruths Digital Media

CDM Philosophy

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## PREFACE

After a brief flirtation with numerology and a kind of oblique debunking of the esoteric or occult significance of triple-digit figures, this book of aphoristic philosophy quickly sets about its main task, which was to explore in more detail the dialectics of Yang and Anti-Yin, as already intimated at in previous works, and bring to a conclusion matters which, in respect of noumenal sensibility, had been pending a more definitive resolution such that, as often in my work, could not but spill over into a more general resolution of other factors that had still not reached that definitive comprehensiveness which has been my goal all along and which, once reached, would confirm and enhance the truth of what most specifically appertains to *the* Truth, as an exemplification of godly resolve in metaphysical perfectibility.

Yet for every advance in the development and, ultimately, achievement of such a definitive working-out of all the parts in all of the right places, there must come a corresponding advance to one's commitment of what most constitutes Truth, and a willingness to illustrate or exemplify it in terms of an appropriate textural presentation such that cannot be merely phenomenal and 'human all too human', but must first acknowledge and then scale and finally conquer the heights of a presentation of Truth that is

incontestably godly, and thus the only apt vehicle for what would traditionally have been called 'the Word of God', though which I, fearing worshipful devotion, shall simply call 'godly word' and leave it for others to approach according to their abilities or capacities vis-à-vis the noumenally sensible heights, whether on a metaphysical or, indeed, an anti-metachemical basis, as explained, together with so much more, in this well-nigh definitive presentation of my philosophy, which summarizes and brings to a conclusive resolution what in previous texts had still been in a formative stage of logical development and by no means as categorical a statement of Truth, together with what is less than and even contrary to it, as is to be found on the pages of *Yang and Anti-Yin*, the End and Anti-Beginning of all philosophizing.

John O'Loughlin, London 2005 (Revised 2022)

## 001 – 025

001. If one were to characterize the state-hegemonic axis descending from noumenal sensuality to phenomenal sensibility and, contrariwise, the church-hegemonic axis ascending from phenomenal sensuality to noumenal sensibility in terms of different numbers, I think the female orientation towards soma of the former axis and the male orientation towards psyche of the latter axis would encourage us to differentiate between 0 and 8 in connection with the one and 6 and 9 in connection with the other, though only as a preliminary to a more comprehensively exacting distinction between the primary aspects of each axis and their secondary, or subordinate, complements.
002. For what has been called the state-hegemonic axis is no more reducible to a distinction between fire and water in respect of the descent from noumenal sensuality to phenomenal sensibility than its church-hegemonic counterpart can be reduced to a distinction between vegetation (earth) and air in respect of an ascent from phenomenal sensuality to noumenal sensibility, and therefore we can no more settle for a pat distinction between 0 and 8 in relation to the one axis than between 6 and 9 in relation to the other.

003. Rather it seems to me that just as the state-hegemonic axis descends in primary terms from metachemistry to anti-chemistry, fire to anti-water, and in secondary terms from anti-metaphysics to physics, anti-air to vegetation (earth), so it could be said to numerically descend from 0 to -8 or, in view of the relativity of the phenomenal, -88 in primary state-hegemonic terms and from -9 to 66 in secondary state-hegemonic terms, the former of course female and the latter male.

004. Conversely we shall argue that just as the church-hegemonic axis ascends in primary terms from anti-physics to metaphysics, anti-vegetation to air, and in secondary terms from chemistry to anti-metachemistry, water to anti-fire, so it could be said to numerically ascend from -66 to 99 or, in view of the absolutism of the noumenal, 9 in primary church-hegemonic terms and from 88 to -0 in secondary church-hegemonic terms, the former of course male and the latter female.

005. Therefore far from a simple polarity between 0 and 8 on the state-hegemonic axis, one would have a polarity between 0 and -88, metachemical and anti-chemical, upper-class free soma and anti-lower-class bound soma on the one hand, and between -9 and 66, anti-

metaphysical and physical, anti-classless bound psyche and middle-class free psyche on the other hand, taking the more representatively characteristic aspects of each gender separately, irrespective of to what extent everything male in state-hegemonic society is obliged to defer to criteria dominated, in female fashion, by soma, whether free in noumenal sensuality or bound in phenomenal sensibility.

006. Likewise, if from a contrary standpoint, far from a simple polarity between 6 and 9 on the church-hegemonic axis, one would have a polarity between -66 and 9, anti-physical and metaphysical, anti-lower-class bound psyche and classless free psyche on the one hand, and between 88 and -0, chemical and anti-metachemical, lower-class free soma and anti-upper-class bound soma on the other hand, once again taking the more representatively characteristic aspects of each gender separately, irrespective of to what extent everything female in church-hegemonic society is obliged to defer to criteria dominated, in male vein, by psyche, whether bound in phenomenal sensuality or free in noumenal sensibility.

007. For the genders remain more or less what they are by nature (in soma) or nurture (in psyche) irrespective of contrary pressures being applied by the hegemonic or subversive gender, as the

case may be, and will still be fundamentally at cross-purposes with one another despite an appearance of complementarity and seeming unanimity in partnership. A male emphasizing, under sensual female pressures, soma contrary to his gender actuality (of psyche preceding and predominating over soma) and a female emphasizing, under sensible male pressures, psyche contrary to her gender actuality (of soma preceding and predominating over psyche) will still be fundamentally what they are by nurture or nature, and therefore at cross-purposes with their fundamental dispositions and always capable, if insufficiently subordinated, of revolting against their upended predicament, be it psychically oppressive or somatically repressive, bad from a male standpoint or, no less certainly, bad from a female standpoint.

008. That said, the struggle by virtuous males to achieve and maintain a sensible hegemony over females duly upended and rendered somewhat at cross-purposes with their underlying gender actuality is an honourable and even noble one, and there would not be much civilization or, more specifically, culture and civility in existence, whether at a human or, in anticipation of the future, post-human and effectively cyborg stage of existence were males of a sensible stamp not disposed to such a struggle, whether on the phenomenal basis of Puritanism or on the

comparatively noumenal basis of Roman Catholicism and, hopefully to a greater extent in the decades and centuries to come, of what I call Social Theocracy and view as an altogether higher and psychically freer form of religious sensibility to either what precedes it on the church-hegemonic axis or, indeed, to what exists as the sensible resolution of the state-hegemonic axis when such an axis is disposed, as in Britain traditionally, to descend from noumenal sensuality to phenomenal sensibility, as from Monarchy to Parliament in political terms and from Anglicanism to Puritanism in religious terms, terms which, with Britain, tend to confirm a church-subordinate complement to what, certainly since Henry VIII, has been a state-hegemonic mean.

009. However that may be, the 'enemy', if I may so put it, from any male-led sensible position is always that which appertains to sensuality; for it is the outer and in some sense darker manifestation of life which, in its barbarism and/or philistinism, stands closer, in effect, to death, to the negation of civility and, above all, culture in terms of the denial of psychic freedom from standpoints rooted in free soma. And such standpoints can only be, now as before, the product of a female hegemonic and subversive dominance of society such that is naturally disposed to everything barbarous and philistine,

everything inveterately of nature and, behind nature, of the Cosmos.

010. Therefore our choice of numerical symbols like 0 and 88 is not arbitrary but significant, it seems to me, of the vacuous nature of things female which, appertaining to a XX-chromosomal cosh, wages a seemingly unceasing and merciless war against the male side of life, not least on ego and soul, in the interests of freedoms which objectively pertain to the will and the spirit in their somatic quest for sensual dominion.
011. These days it could be said that civilization, certainly in the West and especially in America, is more characterized by barbarity and philistinism than by civility and culture, in reflection of what has been a drift from traditions dominated by males to more open and even – for this is almost inevitable – alpha-orientated heathenistic norms the product, in no small part, of female domination in respect of secular values generally. For if you give a creature whose underlying chromosomal structure corresponds to XX, to a double negative in photonic and electronic terms, an inch, it won't be long before, lacking a 'Y' dimension, she will take a proverbial mile, and what has the appearance of greater democracy will in fact amount to a covert if not in the more wildly Western examples overt autocracy, in

which females effectively 'call the shots', whether or not from the openly vacuous vantage-point of cathode-ray-tube technology. And the result, not surprisingly, is the height and depth of superficiality, of banality, of crudity and cruelty and immorality, as vice openly parades its freely somatic darkness all over the place with seeming impunity and increased opportunity. The result, in other words, is anything but desirable from a male standpoint! For the male that is under female domination is no male at all but effectively anti-male, whether as an Anti-God under the Devil, like the Anti-Son of Anti-God under Devil the Mother, or as anti-man under woman, like the Anti-Son of Anti-Man under Woman the Mother, to take the somatic, and therefore more prevalent, examples from each context.

012. He will, in fact, be dancing to a female tune, call it anti-metaphysically somatic in the anti-godly context or anti-physically somatic in the anti-manly context, the former more to be pitied than the latter, since the latter will, at least traditionally, have had the benefit, no matter how imperfectly, of a metaphysical hegemony over anti-metachemistry to axially link with and thus have the female-dominated criteria of phenomenal sensuality switched from what would otherwise be a heathenistic – and unregenerately black – emphasis on free soma to

one favouring, albeit as the product of female conditioning, bound psyche, and thus have the possibility of some degree of salvation in relation to an accommodation with free psyche of a metaphysical, not to mention in the female case anti-metachemical, order, whereas the anti-metaphysical male is simply a 'fall guy for infinite slag' who has no possibility of salvation whatsoever and is fated to remain in noumenal subordination to a metachemical hegemony more interested, in traditional state-hegemonic fashion, in axially linking with its gender counterpart in the phenomenally sensible 'below' in order both to protect its own free soma and guarantee to the axis in question a somatic consistency and continuity which would not otherwise be guaranteed, in the event of the physical hegemony over anti-chemistry being free from anti-chemical subversion at the behest of metachemistry and able to pursue a more rigorously-determined freely psychic course at the puritanical expense, needless to say, of bound soma, not least the anti-chemical soma that, with metachemical backing, is able to 'turn the tables' on such male-conditioned criteria to the extent that a somatic emphasis becomes the phenomenally sensible mean, whether physical or anti-chemical, with consequences already described.

013. Therefore being a man, as opposed to a

phenomenally sensual anti-man, is not as advantageous a position as it might at first appear; for all such men are fated, sooner or later, to be subverted by anti-women to the lasting advantage of the devils who rule a noumenally sensual roost from a metachemical hegemony over anti-metaphysics, as over anything anti-metaphysical and, as noted above, anti-godly, with consequences that make for a profoundly cynical attitude to psychic freedom when such freedom is not, as in phenomenal sensibility, co-opted to the service of bound soma, as in the application of knowledge to strength. Frankly, the puritanical are not much use to the struggle for culture against philistinism when, as physical or masculine males, they have been co-opted to the struggle of civility against barbarity, of bound soma against free soma, and such a struggle is for ever in the pocket of that which, as barbarity, makes its civility possible in the first place, being the axial guarantor, as already noted, of state-hegemonic consistency and continuity. Such a 'struggle' is indeed a very relative and conditional affair, since it is fundamentally part-and-parcel of the axial integrity which makes for the aforementioned stability and dare not or, more to the point, cannot oppose such stability, no matter how much it might see itself as standing in opposition to autocracy and as, in some sense, the guarantor of constitutionality if

not, in the estimation of radical parliamentarians, democratic freedom and progressive change!

014. But in reality the concept of democratic freedom is a misnomer; for the somatically bound are manifestly not free, like their noumenal counterparts in metachemistry and even anti-metaphysics, and such freedom as obtains in