

JOHN O'LOUGHLIN



No Room for Regret

Centretruths Digital Media

No Room for Regret

JOHN O'LOUGHLIN

This edition of *No Room for Regret* first published 2023 by
Centretruths Digital Media

Copyright © 2023 John O'Loughlin

All rights reserved. No part of this publication may be reproduced
in any form or by any means without the prior written permission
of the author/publisher

ISBN: 9781446726563

* * * *

The Sun sets over Western civilization, like a harbinger of Death, but, with the help of the East, Death can be resurrected and lead into an Afterlife such as has never before existed.

History is his story; for history is what shapes and changes the world and his part in it.

Nothing Compares to YouTube, that most accommodating of video platforms.

I care nothing for 'Lords', whether autocratic or theocratic. In fact, the term 'Lord', as applied to Christ or God, is profoundly distasteful to me, and I give it no more respect in that context than I would to such a term being applied to an aristocrat or anybody else who tends to 'lord it over' the masses.

A society that was classless should at least be 'raceful', to coin a term. For only then would there be any prospect of lasting grace.

A new race can only be created ... cyborgistically, and it would put an end to all human races, whatever their perceived colour, since man is something that, as Nietzsche

insisted, 'should be overcome'.

The Torah, or first five books of the Old Testament, and the Gideon New Testament have nothing in common, since they respectively correspond to the alpha of Judaism and to the omega of Christianity. Only the King James Bible, which embraces both the Old and the New Testaments, mediates between the two extremes of what is called the Judeo-Christian tradition – rightly or wrongly.

A radical Nonconformist and an Orthodox Jew would have little or nothing religiously in common, since effectively poles apart.

I prefer the humanistic intimation of the Holy Spirit via the Crucified Christ of Catholic tradition, whose uplifted arms resemble wings, to the pedantic Bible-thumping Christianity of the Puritans, since it is of an altogether higher religious significance, being spiritual rather than intellectual, and religion is nothing if not spiritual.

The 'once born', which includes most females, esteem Life; the 'reborn', who are usually sensible males of an exceptional mindset, prefer Death or,

at any rate, the prospect of an Afterlife following mortal death. Such a preference is more Western than Eastern in character, since whereas the Sun rises in the non-Christian East, it sets in the Christian West.

The antithesis between energy and gravity equates with that between comedy and tragedy, since comedy is an energetic expression of Life, whereas tragedy is grave, akin to an impression of Death.

The Soul is less Timeless than ... 'Spaceful', that is, One with the Grace of Space.

Saying that the Soul is Timeless is really an indirect way of defining it, possibly even the mark of a certain ethnically-conditioned limitation concerning religious issues, since its essence, being spiritual, is Spatial.

The Criminal Vanity of Time ever wars upon the Graceful Righteousness of Space, but can nonetheless be defeated by Space and duly subordinated to it, like Eternity or, rather, pseudo-Eternity to Infinity.

Those who worship Eternity are unwittingly

guilty of endorsing the hegemony of Time over Space or, rather, pseudo-Space, its subordinate counterpart in such a superficial pairing.

Y
X

Switching from the sort of crass generalizations that most people take for granted to ratio dichotomous specifics, one should distinguish Supertime/Subspace over pseudo-Subtime/pseudo-Superspace from Superspace/Subtime over pseudo-Subspace/pseudo-Supertime, so that extrapolations of the antithetical order of Time/Unspace over pseudo-Untime/pseudo-Space and Space/Untime over pseudo-Unspace/pseudo-Time can be entertained, without which nothing adds-up on both representative and extrapolative ecclesiastic terms, which necessarily appertain to the corresponding upper-order and pseudo-upper-order antithetical alternatives.

Such alternatives, which are necessarily authoritarian, would correspond, on a parallel ratio-dichotomous basis, to antitheses between Superautocracy/Subtheocracy over pseudo-

Subautocracy/pseudo-Suprtheocracy and
Suprtheocracy/Subautocracy over pseudo-
Subtheocracy/pseudo-Superautocracy on the one
hand, and to Autocracy/Untheocracy over
pseudo-Unautocracy/pseudo-Theocracy and
Theocracy/Unautocracy over pseudo-
Untheocracy/pseudo-Autocracy on the other
hand, distinguishing, once again, between
representative and extrapolative ecclesiastic
pairings on both hegemonic and subordinate
terms, the extrapolative pairings thereof hovering
just above their respective lower-order – and
relatively secular – counterparts (as described by
me in previous titles of a comparatively recent
penning).

Everything truly modern, or contemporary, is of
course secular, and therefore derives, in large
part, from heresy and its offshoots which, besides
liberalism, include feminism, socialism, and even
communism in regressively more equalitarian and
totalitarian 'world-bettering' rejections of
authoritarian inequalities, including those
between the genders.

Nevertheless, democracy – at least in countries
not overly disposed to heresy and its liberal
offshoots – is a necessary precondition, so far as

I'm concerned, of Social Theocracy, since one couldn't become religiously sovereign unless one were in a position to vote for it in the first place, presuming upon a paradoxical utilization of the democratic process aimed not, as with the various offshoots of heresy, at 'world betterment' but, rather, at 'world overcoming' ... in the interests of Otherworldly/pseudo-Netherworldly pairings commensurate with 'Kingdom Come' and, hence, with a Saint and (neutralized) Dragon-like inequality between hegemonic males and subordinate pseudo-females whose bodily freedoms would have been ecclesiastically constrained if not effectively neutralized.

The difference between friends and enemies is that whereas friends put-up with one another, enemies tend to put one another down if not pull one another apart.

Y

X

Quite apart from being 'up tight', there is, in a comparable sense, situations such as being 'up loose', 'down tight' and 'down loose', albeit such generalizations fail to do justice to the ratio-specific dichotomies alluded to above which

would enable one, more logically, to distinguish, on an atomically hegemonic upper-order representative basis, those who are 'up superloose/up subtight' from those who are 'up supertight/up subloose' on the one hand, and those who, being 'put upon' by upper-order criteria, are, by extrapolation, either 'up loose/up untight' or 'up tight/up unloose', as though corresponding to an Autocratic/Untheocratic extrapolation from Superautocracy/Subtheocracy in the one case, and to a Theocratic/Unautocratic extrapolation from Supertheocracy/Subautocracy in the other case. Neither of which cases would, however, correspond to the secular hegemonic lower-order alternatives which arise from a rejection of extrapolative authoritarian impositions in a paradoxical contrast between 'down tight/down unloose' and 'down loose/down untight', the democratic/unplutocratic and plutocratic/undemocratic representatively totalitarian implications of which lend themselves, by extrapolation, to a contrast between 'down supertight/down subloose' and 'down superloose/down subtight', as what are effectively superdemocratic/subplutocratic and superplutocratic/subdemocratic alternatives strive to overcome what is proper to anything upper order, without, however, having any more success

in that regard than their upper-order counterparts who traditionally strove to overcome the lower orders ecclesiastically, only to lose out, by and by, to them, albeit in terms of moderation succeeding extremism rather than, as with the lower-order secular extrapolations, extremism succeeding moderation, as discussed in my book *Randomized*, where the drift from supernaturalism/subrealism to supermaterialism/subidealism on the one hand, and from superrealism/subnaturalism to superidealism/submaterialism on the other hand ... are the extrapolative lower-order-derived secular counterparts of the prior extrapolative upper-order-derived ecclesiastic drift from Fundamentalism/Untranscendentalism to Pantheism/Unhumanism in the one case, and from Transcendentalism/Unfundamentalism to Humanism/Unpantheism in the other case, as both contemporary totalitarianism and traditional authoritarianism 'lose out' to their respective class enemies. (To say nothing of what happens to their respective reverse ratio subordinate counterparts in any given pairing between the hegemonically atomic and the subordinately pseudo-atomic, whether in pseudo-representative or pseudo-extrapolative modes of class and gender subordination.)

Y
X

The representative upper-order atom of Supermetachemistry/Submetaphysics is, in the superlative fulcrum-specific absolutism (3:1) of its Primary Superior and Inferior Aspects, *most* elemental particles and *least* elemental wavicles, and, in the superlative nonfulcrum-specific absolutism (3:1) of its Secondary Superior and Inferior Aspects, *most* molecular wavicles and *least* molecular particles, in consequence of which the Superwill takes precedence over the Superid in terms of the Primary and Secondary Superior Aspects of Supermetachemistry, whilst the Subsoul takes precedence over the Subego in terms of the Primary and Secondary Inferior Aspects of Submetaphysics.

The pseudo-representative upper-order pseudo-atom of pseudo-Submetachemistry/pseudo-Supermetaphysics (subordinate to Supermetachemistry/Submetaphysics) is, in the pseudo-superlative fulcrum-specific pseudo-absolutism (1:3) of its pseudo-Primary Superior and Inferior pseudo-Aspects, *least* elemental pseudo-particles and *most* elemental pseudo-

wavicles, and, in the pseudo-superlative nonfulcrum-specific pseudo-absolutism (1:3) of its pseudo-Secondary Superior and Inferior pseudo-Aspects, *least* molecular pseudo-wavicles and *most* molecular pseudo-particles, in consequence of which the pseudo-Subwill takes precedence over the pseudo-Subid in terms of the pseudo-Primary and pseudo-Secondary Superior pseudo-Aspects of pseudo-Submetachemistry (which is attracted by Supermetachemistry), whilst the pseudo-Supersoul takes precedence over the pseudo-Superego in terms of the pseudo-Primary and pseudo-Secondary Inferior pseudo-Aspects of pseudo-Supermetaphysics (to which Submetaphysics reacts).

The extrapolative upper-order-derived atom of Metachemistry/Unmetaphysics is, in the comparative fulcrum-specific relativity ($2\frac{1}{2}:1\frac{1}{2}$) of its Primary Superior and Inferior Aspects, *more* – as opposed to *most* – elemental particles and *less* – as opposed to *least* – elemental wavicles, and, in the comparative nonfulcrum-specific relativity ($2\frac{1}{2}:1\frac{1}{2}$) of its Secondary Superior and Inferior Aspects, *more* – opposed to *most* – molecular wavicles and *less* – as opposed to *least* – molecular particles, in consequence of which the Will takes precedence over the Id in

terms of the Primary and Secondary Superior Aspects of Metachemistry, whilst the Un soul takes precedence over the Un ego in terms of the Primary and Secondary Inferior Aspects of Unmetaphysics.

The pseudo-extrapolative upper-order-derived pseudo-atom of pseudo-Unmetachemistry/pseudo-Metaphysics (subordinate to Metachemistry/Unmetaphysics) is, in the pseudo-comparative fulcrum-specific pseudo-relativity ($1\frac{1}{2}:2\frac{1}{2}$) of its pseudo-Primary Superior and Inferior pseudo-Aspects, *less* – as opposed to *least* – elemental pseudo-particles and *more* – as opposed to *most* – elemental pseudo-wavicles, and, in the pseudo-comparative nonfulcrum-specific pseudo-relativity ($1\frac{1}{2}:2\frac{1}{2}$) of its pseudo-Secondary Superior and Inferior pseudo-Aspects, *less* – as opposed to *least* – molecular pseudo-wavicles and *more* – as opposed to *most* – molecular pseudo-particles, in consequence of which the pseudo-Unwill takes precedence over the pseudo-Unid in terms of the pseudo-Primary and pseudo-Secondary Superior pseudo-Aspects of pseudo-Unmetachemistry (which is attracted by Metachemistry), whilst the pseudo-Soul takes precedence over the pseudo-Ego in terms of the pseudo-Primary and pseudo-

Secondary Inferior pseudo-Aspects of pseudo-Metaphysics (to which Unmetaphysics reacts).

Y
X

Turning from the Alpha-based atoms/pseudo-atoms to their Omega-centred antitheses, the representative upper-order atom of Supermetaphysics/Submetachemistry is, in the superlative fulcrum-specific absolutism (3:1) of its Primary Superior and Inferior Aspects, *most* elemental wavicles and *least* elemental particles, and, in the superlative nonfulcrum-specific absolutism (3:1) of its Secondary Superior and Inferior Aspects, *most* molecular particles and *least* molecular wavicles, in consequence of which the Supersoul takes precedence over the Superego in terms of the Primary and Secondary Superior Aspects of Supermetaphysics, whilst the Subwill takes precedence over the Subid in terms of the Primary and Secondary Inferior Aspects of Submetachemistry.

The pseudo-representative upper-order pseudo-atom of pseudo-Submetaphysics/pseudo-Supermetachemistry (subordinate to Supermetaphysics/Submetachemistry) is, in the

pseudo-superlative fulcrum-specific pseudo-absolutism (1:3) of its pseudo-Primary Superior and Inferior pseudo-Aspects, *least* elemental pseudo-wavicles and *most* elemental pseudo-particles, and, in the pseudo-superlative nonfulcrum-specific pseudo-absolutism (1:3) of its pseudo-Secondary Superior and Inferior pseudo-Aspects, *least* molecular pseudo-particles and *most* molecular pseudo-wavicles, in consequence of which the pseudo-Subsoul takes precedence over the pseudo-Subego in terms of the pseudo-Primary and pseudo-Secondary Superior pseudo-Aspects of pseudo-Submetaphysics (which is attracted by Supermetaphysics), whilst the pseudo-Superwill takes precedence over the pseudo-Superid in terms of the pseudo-Primary and pseudo-Secondary Inferior pseudo-Aspects of pseudo-Supermetachemistry (to which Submetachemistry reacts).

The extrapolative upper-order-derived atom of Metaphysics/Unmetachemistry is, in the comparative fulcrum-specific relativity ($2\frac{1}{2}:1\frac{1}{2}$) of its Primary Superior and Inferior Aspects, *more* – as opposed to *most* – elemental wavicles and *less* – as opposed to *least* – elemental particles, and, in the comparative nonfulcrum-

specific relativity ($2\frac{1}{2}:1\frac{1}{2}$) of its Secondary Superior and Inferior Aspects, *more* – opposed to *most* – molecular particles and *less* – as opposed to *least* – molecular wavicles, in consequence of which the Soul takes precedence over the Ego in terms of the Primary and Secondary Superior Aspects of Metaphysics, whilst the Unwill takes precedence over the Unid in terms of the Primary and Secondary Inferior Aspects of Unmetachemistry.

The pseudo-extrapolative pseudo-upper-order-derived pseudo-atom of pseudo-Unmetaphysics/pseudo-Metachemistry (subordinate to Metaphysics/Unmetachemistry) is, in the pseudo-comparative fulcrum-specific pseudo-relativity ($1\frac{1}{2}:2\frac{1}{2}$) of its pseudo-Primary Superior and Inferior pseudo-Aspects, *less* – as opposed to *least* – elemental pseudo-wavicles and *more* – as opposed to *most* – elemental pseudo-particles, and, in the pseudo-comparative nonfulcrum-specific pseudo-relativity ($1\frac{1}{2}:2\frac{1}{2}$) of