



THE BLACK NOTEBOOKS

John O'Loughlin

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This edition of *The Black Notebooks* first published 2015
and republished (in revised format) 2022 by Centretruths
Digital Media

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ISBN: 978-1-6671-3581-6

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PREFATORY NOTE

Deriving its title from the black-covered notebooks which were used in its composition, this title brings my metaphysical philosophy to its logical conclusion, and is therefore probably the most logically comprehensive of all my works, drawing the various strands of my Social Theocratic philosophy together and presenting it in the uniquely aphoristic style which allows for both formal sequences of related ideas and for a more informal presentation of material that is almost essay-like in its relatively discursive character.

That said, the material overall is carefully interwoven and taken well beyond the notebook stage of its inception, so that one can feel confident that this is no mere off-the-cuff project but the fruit of meticulous composition which should stand my philosophy (of Social Theocracy) in good stead, as well as add a crucial dimension to it which would not have been possible in the past but which here comes to light in terms of how a basic antithesis, namely that between energy and gravity, plays out in a number of different or seemingly unrelated contexts in relation to what I hold to be its gender-conditioned genesis.

Some of the material, I should add, has already been published in two previous titles, viz. *Stations of the Supercross* and *Supercrossed*, both from earlier this year, but much of that material has been reworked and revised

here, with some additions to it which had previously been omitted, while much additional original material has also been included to give this project its unique character and justify its publication as, in overall terms, a less formal if not looser version of what might seem to some readers the too formal nature of, in particular, *Supercrossed*, with its plethora of hyphenated phrases. Therefore this should prove an easier though still far from uncomplicated text to read.

John O'Loughlin, London, 2015 (Revised 2022)

BLACK NOTEBOOK 1

Ruling and leading are so closely intertwined that, at times, it is difficult to tell them apart. As a general rule, I would say that one leads one's own gender and rules the opposite gender. For example, the pseudo-physical can be saved to metaphysics and are, in a sense, led by the metaphysical, whereas the chemical can only be counter-damned to pseudo-metachemistry, which is ruled by metaphysics ... as the neutralized dragon or, more correctly, she-dragon of Christian mythology is ruled by the proverbial saint. It would not be true to say, by contrast, that pseudo-metachemistry rules chemistry, as the pseudo-metachemical the chemical, since they correspond, in pseudo-atomic and atomic polarity, to the same gender, that being broadly female in character. So it may be more logically credible to contend that the chemical are pseudo-led by the pseudo-metachemical, who are of course ruled by the metaphysical, as, in atomic terms, by metaphysics. Similarly, if from a different axial standpoint, physics would lead pseudo-metaphysics, as the physical the pseudo-metaphysical, while ruling over the pseudo-chemical, the pseudo-female subordinate gender in this context whose fate may well be to pseudo-lead the metachemical, who of course rule over the pseudo-metaphysical.

1. The metachemical atom, dominated by photons, is likewise characterized, in its absolute somatic freedom, by appearance.

2. The metaphysical atom, dominated by protons, is likewise characterized, in its absolute psychic freedom, by essence.
3. The chemical atom, dominated by electrons, is likewise characterized, in its relative somatic freedom, by quantity.
4. The physical atom, dominated by neutrons, is likewise characterized, in its relative psychic freedom, by quality.

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1. Appearance stands to essence as the absolute rectilinear to the absolute curvilinear, or squares to circles.
2. Quantity stands to quality as the relative rectilinear to the relative curvilinear, or rectangles to ovals.

Whereas the antithesis of appearance to essence and of essence to appearance is noumenal and, hence, ethereal, the antithesis of quantity to quality and of quality to quantity is phenomenal and, hence, corporeal.

1. The appearance of light in space contrasts absolutely with the essence of heat in time, as free will with free soul.
2. The essence of heat in time contrasts absolutely with the appearance of light in space, as free soul with free will.
3. The quantity of motion in volume contrasts relatively with the quality of force in mass, as free

spirit with free ego.

4. The quality of force in mass contrasts relatively with the quantity of motion in volume, as free ego with free spirit.

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1. Appearance does not rule essence, since space and time are absolutely antithetical and therefore completely independent. Rather does appearance rule pseudo-essence, as metachemistry rules pseudo-metaphysics.
2. Essence does not rule appearance, since time and space are absolutely antithetical and therefore completely independent. Rather does essence rule pseudo-appearance, as metaphysics rules pseudo-metachemistry.
3. Quantity does not rule quality, since volume and mass are relatively antithetical and therefore partially independent. Rather does quantity rule pseudo-quality, as chemistry rules pseudo-physics.
4. Quality does not rule quantity, since mass and volume are relatively antithetical and therefore partially independent. Rather does quality rule pseudo-quantity, as physics rules pseudo-chemistry.

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1. The apparent concretion of elemental particles in metachemistry contrasts absolutely with the

essential abstraction of elemental wavicles in metaphysics.

2. The essential abstraction of elemental wavicles in metaphysics contrasts absolutely with the apparent concretion of elemental particles in metachemistry.
3. The quantitative concretion of molecular particles in chemistry contrasts relatively with the qualitative abstraction of molecular wavicles in physics.
4. The qualitative abstraction of molecular wavicles in physics contrasts relatively with the quantitative concretion of molecular particles in chemistry.

The more backward a people, the more will they be disposed to socialistic conformity in tribal or tribe-like groupings whose will and spirit, acting under female auspices, will be public in character and, consequently, opposed to the private, as to privacy and privatization.

Generally speaking, the masses are not only non-intellectual but manifestly anti-intellectual in their mindless conformity to socialistic norms, of which socialism, like communism, is but an economic and political manifestation.

Socialist movements invariably hate intellectuals and do their utmost, when in power, to curb, muzzle, and even liquidate them. What could be more indicative of mass backwardness and the domination, in mere barbarous terms, of will and spirit?

Show me a country which has not been blighted by the scourge of multiculturalism and I will take the first opportunity to emigrate there, provided it is industrially and culturally developed, and not merely socialistically backward.

Those who, forced by adverse circumstances to abandon their native country, bring their troubled lives to a new country do not usually enrich it, but simply cause additional problems for the host country, which will have enough of its own anyway.

It is a daily struggle to avoid sinking into the masses and thereby ceasing to think, never mind read or write to a high standard of intellectual accomplishment. Baudelaire was dead right about the prohibitive attitude of the masses to intellectual greatness and, hence, to the prospect if not threat of genius.

Those who fight for a better future, a better world in which to live, are more admirable than those who only want to be left alone in peace and quiet, and are overly tolerant of just about anything or anybody, so long as it doesn't affect them personally.

Hope for children and fear of sex vis-a-vis hope for sex and fear of children – is that not a gender paradox in which the genders come together from opposite motives, and, just as often, break apart or separate for opposite reasons.

It would seem that besides the existence of photons, electrons, neutrons, and protons, the four principal subatomic so-called elements, one should not doubt the existence of photinos, electrinos, neutrinos, and protinos which, as so-called elementinos, may well be the subatomic equivalents of children as opposed to adults, notwithstanding the fact that atoms are more complex than any given subatomic component, be it 'element' or 'elementino'.

1. I can well believe that an atom whose fulcrum, or most representative subatomic component, is apparent, like the photon-based metachemical atom, will have a once-bovaryized quantitative aspect as a more (relative to most) representative subatomic component (electron), a twice-bovaryized qualitative aspect as a less (relative to least) representative subatomic component (neutron), and a thrice-bovaryized essential aspect as a least representative subatomic component (proton) in its overall primary and secondary superelemental/primary and secondary subelemental make-up as an atom characterized by the dominance of noumenal objectivity.
2. Likewise I can well believe that an atom whose fulcrum, or most representative subatomic component, is essential, like the proton-centred metaphysical atom, will have a once-bovaryized qualitative aspect as a more (relative to most) representative subatomic component (neutron), a twice-bovaryized quantitative aspect as a less

- (relative to least) representative subatomic component (electron), and a thrice-bovaryized apparent aspect as a least representative subatomic component (photon) in its overall primary and secondary superelemental/primary and secondary subelemental make-up as an atom characterized by the dominance of noumenal subjectivity.
3. Similarly, I can well believe that an atom whose fulcrum, or most representative subatomic component, is quantitative, like the electron-based chemical atom, will have a once-bovaryized apparent aspect as a more (relative to most) representative subatomic component (photon), a twice-bovaryized essential aspect as a less (relative to least) representative subatomic component (proton), and a thrice-bovaryized qualitative aspect as a least representative subatomic component (neutron) in its overall primary and secondary elemental/primary and secondary unelemental make-up as an atom characterized by the dominance of phenomenal objectivity.
 4. Finally, I can well believe that an atom whose fulcrum, or most representative subatomic component, is qualitative, like the neutron-centred physical atom, will have a once-bovaryized essential aspect as a more (relative to most) representative subatomic component (proton), a twice-bovaryized apparent aspect as a less (relative to least) representative subatomic component (photon), and a thrice-bovaryized quantitative aspect as a least representative subatomic

component (electron) in its overall primary and secondary elemental/primary and secondary unelemental make-up as an atom characterized by the dominance of phenomenal subjectivity.

Something similar to the above would, of course, also apply, I believe, to pseudo-atoms, or those 'atoms' corresponding to pseudo-metaphysics (subordinate to a metachemical hegemony), to pseudo-metachemistry (subordinate to a metaphysical hegemony), to pseudo-physics (subordinate to a chemical hegemony), and to pseudo-chemistry (subordinate to a physical hegemony).

1. Therefore I can well believe that a pseudo-atom whose pseudo-fulcrum, or most pseudo-representative pseudo-subatomic component, is pseudo-apparent, like the pseudo-photon-based pseudo-metachemical pseudo-atom, will have a once-bovaryized pseudo-quantitative pseudo-aspect as a more (relative to most) pseudo-representative pseudo-subatomic component (pseudo-electron), a twice-bovaryized pseudo-qualitative pseudo-aspect as a less (relative to least) pseudo-representative pseudo-subatomic component (pseudo-neutron), and a thrice-bovaryized pseudo-essential pseudo-aspect as a least pseudo-representative pseudo-subatomic component (pseudo-proton) in its overall pseudo-primary and pseudo-secondary pseudo-superelemental/pseudo-primary and pseudo-secondary pseudo-subelemental pseudo-makeup as

- a pseudo-atom characterized by the dominance of pseudo-noumenal pseudo-objectivity.
2. Likewise I can well believe that a pseudo-atom whose pseudo-fulcrum, or most pseudo-representative pseudo-subatomic component, is pseudo-essential, like the pseudo-proton-centred pseudo-metaphysical pseudo-atom, will have a once-bovaryized pseudo-qualitative pseudo-aspect as a more (relative to most) pseudo-representative pseudo-subatomic component (pseudo-neutron), a twice-bovaryized pseudo-quantitative pseudo-aspect as a less (relative to least) pseudo-representative pseudo-subatomic component (pseudo-electron), and a thrice-bovaryized pseudo-apparent pseudo-aspect as a least pseudo-representative pseudo-subatomic component (pseudo-photon) in its overall pseudo-primary and pseudo-secondary pseudo-superelemental/pseudo-primary and pseudo-secondary pseudo-subelemental pseudo-makeup as a pseudo-atom characterized by the dominance of pseudo-noumenal pseudo-subjectivity.
 3. Similarly, I can well believe that a pseudo-atom whose pseudo-fulcrum, or most pseudo-representative pseudo-subatomic component, is pseudo-quantitative, like the pseudo-electron-based pseudo-chemical pseudo-atom, will have a once-bovaryized pseudo-apparent pseudo-aspect as a more (relative to most) pseudo-representative pseudo-subatomic component (pseudo-photon), a twice-bovaryized pseudo-essential pseudo-aspect

as a less (relative to least) pseudo-representative pseudo-subatomic component (pseudo-proton), and a thrice-bovaryized pseudo-qualitative pseudo-aspect as a least pseudo-representative pseudo-subatomic component (pseudo-neutron) in its overall pseudo-primary and pseudo-secondary pseudo-elemental/pseudo-primary and pseudo-secondary pseudo-unelemental pseudo-makeup as a pseudo-atom characterized by the dominance of pseudo-phenomenal pseudo-objectivity.

4. Finally, I can well believe that a pseudo-atom whose pseudo-fulcrum, or most pseudo-representative pseudo-subatomic component, is pseudo-qualitative, like the pseudo-neutron-centred pseudo-physical pseudo-atom, will have a once-bovaryized pseudo-essential pseudo-aspect as a more (relative to most) pseudo-representative pseudo-subatomic component (pseudo-proton), a twice-bovaryized pseudo-apparent pseudo-aspect as a less (relative to least) pseudo-representative pseudo-subatomic component (pseudo-photon), and a thrice-bovaryized pseudo-quantitative pseudo-aspect as a least pseudo-representative pseudo-subatomic component (pseudo-electron) in its overall pseudo-primary and pseudo-secondary pseudo-elemental/pseudo-primary and pseudo-secondary pseudo-unelemental pseudo-makeup as a pseudo-atom characterized by the dominance of pseudo-phenomenal pseudo-subjectivity.

But whether these pseudo-atoms are the so-called

'elementinos' to the 'elements' is a moot point, since subordination to a hegemonic atom is just as likely to transpire between juveniles of opposite gender and/or different age-groups as between adults of opposite gender and/or different age-groups.

For me, 'elements' are only the starting-point for the theoretical analysis of atoms, not the ending-point, so to speak, given my preference for superelemental/subelemental subatomic divisions in the case of *noumenal* atoms (or those with a 3:1 ratio differential between soma and psyche or psyche and soma, like the metachemical and metaphysical atoms respectively) and for elemental/unelemental subatomic divisions in the case of *phenomenal* atoms (or those with a 2½:1½ ratio differential between