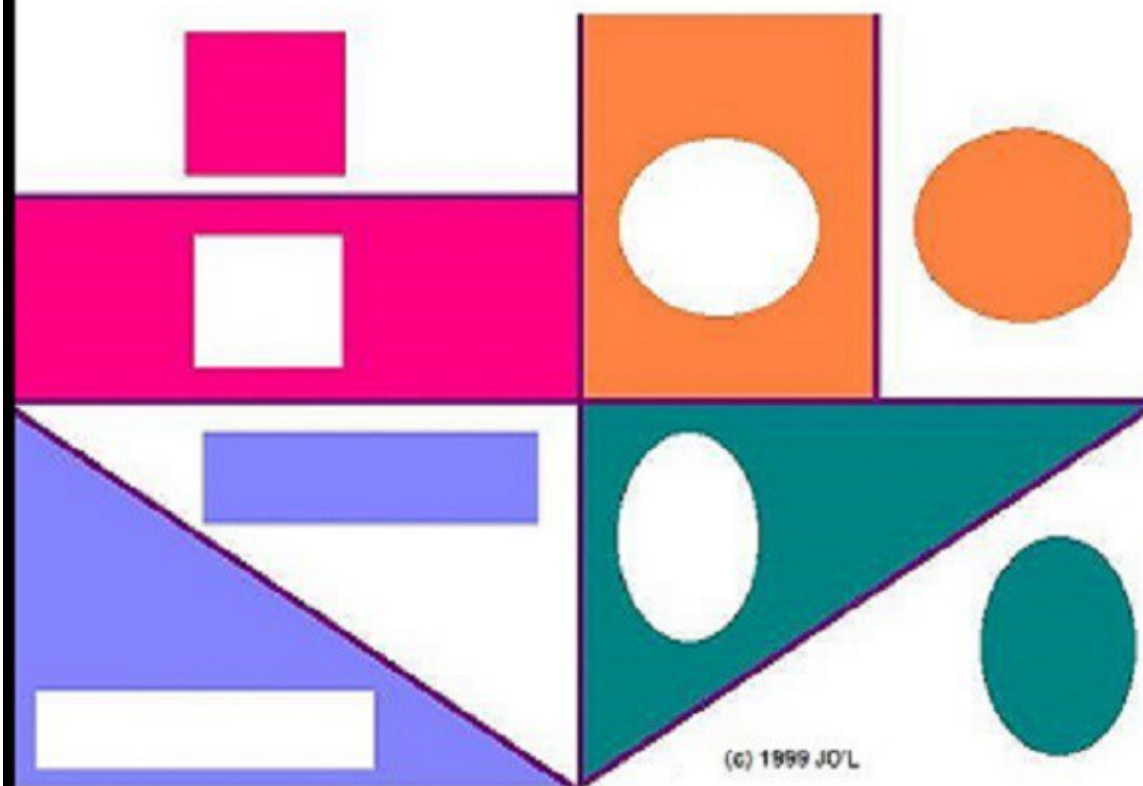


THE ETHNIC UNIVERSALITY QUARTET

John O'Loughlin



(c) 1999 JO'L

THE ETHNIC UNIVERSALITY QUARTET

By

JOHN O'LOUGHLIN

Of Centretruths Digital Media

CDM Philosophy

This edition of *The Ethnic Universality Quartet* first published 2012 and republished (with revisions) 2022 by Centretruths Digital Media

Copyright © 2012, 2022 John O'Loughlin

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

ISBN: 978-1-4466-9983-6

CONTENTS

Preface

Ethnic Universality

No Man-Oeuvre

The High-Way of Truth

The End of Evolution

PREFACE

Originally dating from 2002, this 'quartet' of philosophical writings brings into one chronologically convenient volume 'Ethnic Universality', 'No Man-Oeuvre', 'The High-Way of Truth', and 'The End of Evolution', all of which are also independently available as free-standing titles in both eBook and paperback formats.

Brought together in one volume, however, the continuity in my philosophical development at this time becomes both more accessible and intelligible, enabling the reader to follow the evolution of my thought from book to book in what is one of a number of such quartets in which a loosely aphoristic structure serves as the appropriate methodology underlining my mainly metaphysical approach to philosophy, which is not, however, without discursive interest of a political or social or even ideological nature.

John O'Loughlin, 2015 (Revised 2022)

ETHNIC UNIVERSALITY

(The Next Totalitarianism)

001. The power, or *force*, of the will in relation, primarily, to appearances; the glory, or *motion*, of the spirit in relation, primarily, to quantities; the form, or *heat*, of the ego in relation, primarily, to qualities; the contentment, or *light*, of the soul in relation, primarily, to essences.
002. Therein lie the fourfold principles of life as they divide between not-self and self, soma and psyche, on the basis of power and glory, force and motion, in the one, and form and contentment, heat and light, in the other – life a struggle, as it were, between force and motion, will and spirit, in relation to female criteria primarily, and between heat and light, ego and soul, in relation to male criteria primarily, neither of which can abide the other, least of all in regard to what pertains, on a similar class basis, to the opposite side of the gender fence, the soul from the standpoint of the will or *vice versa*, the ego from the standpoint of the spirit or *vice versa*, since the one can only prevail at the other's expense.
003. Thus force can only prevail at the expense of light and *vice versa*, while motion can only prevail at the expense of heat and *vice versa*.

004. Wherever one finds force over light, power over contentment, will over soul, Devil the Mother is very much to the fore, as in metachemical sensuality, the *per se* context of *force*.
005. Wherever one finds motion over heat, glory over form, spirit over ego, Woman the Mother or, rather, the Clear Spirit of Purgatory is very much to the fore, as in chemical sensuality, the *per se* context of *motion*.
006. Wherever, by contrast, one finds heat over force, form over power, ego over will, Man the Father is very much to the fore, as in physical sensibility, the *per se* context of *heat*.
007. Wherever one finds light over motion, contentment over glory, soul over spirit, God the Father or, rather, the Holy Soul of Heaven is very much to the fore, as in metaphysical sensibility, the *per se* context of *light*.
008. Subatomically, things proceed from elemental particles to wavicles via molecular particles and wavicles, so that we can distinguish between four main devolutionary contexts, viz. most particle/least wavicle, more – relative to most – particle/less – relative to least – wavicle, less – relative to least – particle/more – relative to most – wavicle and least particle/most wavicle, and four main evolutionary contexts, viz. least wavicle/most particle, less –

relative to least – wavicle/more – relative to most – particle, more – relative to most – wavicle/less – relative to least – particle, and most wavicle/least particle.

009. Strictly speaking, the primary female contexts are characterized by most particles/least wavicles and by more – relative to most – particles/less – relative to least – wavicles, whereas the secondary male contexts, which require a female hegemony in sensuality, are characterized by less – relative to least – particles/more – relative to most – wavicles and by least particles/most wavicles, the former physically subordinate to the chemical female context of more – relative to most – particles/less – relative to least – wavicles, the latter metaphysically subordinate to the metachemical female context of most particles/least wavicles.

010. Contrariwise, the primary male contexts are characterized by more – relative to most – wavicles/less – relative to least – particles and by most wavicles/least particles, whereas the secondary female contexts, which require a male hegemony in sensibility, are characterized by less – relative to least – wavicles/more – relative to most – particles and by least wavicles/most particles, the former chemically subordinate to the physical male context of more – relative to most – wavicles/less – relative to least – particles, the latter metachemically subordinate to the metaphysical male context of

most wavicles/least particles.

011. The photon is the element *par excellence* in which the subatomic ratio of most particles/least wavicles obtains, whereas the proton tends to be the element in which least particles/most wavicles obtains.
012. The electron is the element *par excellence* in which the subatomic ratio of more – relative to most – particles/less – relative to least – wavicles obtains, whereas the deuteron – if we exclude from this context the neutron – tends to be the element in which less – relative to least – particles/more – relative to most – wavicles obtains.
013. Contrariwise, the deuterino – if we exclude from this context the neutrino – is the element or, rather, elementino *par excellence* in which the subatomic ratio of more – relative to most – wavicles/less – relative to least – particles obtains, whereas the electrino tends to be the elementino in which less – relative to least – wavicles/more – relative to most – particles obtains.
014. The protino is the elementino *par excellence* in which the subatomic ratio of most wavicles/least particles obtains, whereas the photino tends to be the elementino in which least wavicles/most particles obtains.
015. Elements appertain to sensuality, elementinos to

sensibility, with the former tending to signify a larger particle, when compared with the latter, but a smaller wavicle. Therefore the predominance of the particle appertains to the metachemical and chemical elements *par excellence* of photons and electrons, both of which are negative, whereas the predominance or, better, preponderance of the wavicle appertains to the physical and metaphysical elementinos *par excellence* of deuterinos and protinos, both of which are positive.

016. It is my view that while photons and electrons are the elements of primary free soma *par excellence*, protons and deuterons are the elements of secondary free soma *par excellence*, the former accordingly affiliated to the female sex, the latter to the male sex.
017. Likewise I hold that while deuterinos and protinos are the elementinos of primary free psyche *par excellence*, electrinos and photinos are the elementinos of secondary free psyche *par excellence*, the former accordingly affiliated to the male sex, the latter to the female sex.
018. Photons are never more sensually negative than in the elemental particle context of metachemical will and never less sensually negative than in the elemental wavicle context of metachemical soul, the molecular particle and wavicle contexts of metachemical spirit and ego lying sensually in

between.

019. Protons are never less sensually positive than in the elemental particle context of metaphysical will and never more sensually positive than in the elemental wavicle context of metaphysical soul, the molecular particle and wavicle contexts of metaphysical spirit and ego lying sensually in between.
020. Electrons are never more sensually negative than in the molecular particle context of chemical spirit and never less sensually negative than in the molecular wavicle context of chemical ego, the elemental particle and wavicle contexts of chemical will and soul lying sensually in between.
021. Deuterons are never less sensually positive than in the molecular particle context of physical spirit and never more sensually positive than in the molecular wavicle context of physical ego, the elemental particle and wavicle contexts of physical will and soul lying sensually in between.
022. Deuterinos are never more sensibly positive than in the molecular wavicle context of physical ego and never less sensibly positive than in the molecular particle context of physical spirit, the elemental particle and wavicle contexts of physical will and soul lying sensibly in between.
023. Electrinos are never less sensibly negative than in

the molecular wavicle context of chemical ego and never more sensibly negative than in the molecular particle context of chemical spirit, the elemental particle and wavicle contexts of chemical will and soul lying sensibly in between.

024. Protinos are never more sensibly positive than in the elemental wavicle context of metaphysical soul and never less sensibly positive than in the elemental particle context of metaphysical will, the molecular particle and wavicle contexts of metaphysical spirit and ego lying sensibly in between.
025. Photinos are never less sensibly negative than in the elemental wavicle context of metachemical soul and never more sensibly negative than in the elemental particle context of metachemical will, the molecular particle and wavicle contexts of metachemical spirit and ego lying sensibly in between.
026. Since there is a straight correlation between elemental particles and appearances, molecular particles and quantities, molecular wavicles and qualities, and elemental wavicles and essences, it follows that the *apparent* element of sensual metachemistry will always be the focus of the *per se* order of will in photon elemental particles; that the *quantitative* element of sensual chemistry will always be the focus of the *per se* order of spirit in electron molecular particles; that the *qualitative* element or, rather, elementino of sensible physics

will always be the focus of the *per se* order of ego in deuterino molecular wavicles; and that the *essential* element of sensible metaphysics will always be the focus of the *per se* order of soul in protino elemental wavicles.

027. By contrast, the *apparent* elementino of sensible metachemistry will always be the focus of the *per se* disorder of will in photino elemental particles; the *quantitative* elementino of sensible chemistry will always be the focus of the *per se* disorder of spirit in electrino molecular particles; the *qualitative* elementino or, rather, element of sensual physics will always be the focus of the *per se* disorder of ego in deuteron molecular wavicles; and that the *essential* element of sensual metaphysics will always be the focus of the *per se* disorder of soul in proton elemental wavicles.

028. The primary sex, which is female, is characterized, when free, by photon will and by electron spirit, which is to say, by somatic *force* and *motion*, neither of which are psychically conducive to anything other than force-subverted soul and motion-subverted ego, the former appertaining to what is called the id, or instinctual manifestation (unconscious) of soul, the latter to what is called the superego, or impulsive manifestation (superconscious) of ego.

029. The secondary sex, which is male, is characterized,

when free, by deuterino ego and by protino soul, which is to say, by psychic *heat* and *light*, neither of which are somatically conducive to anything other than heat-subverted will and light-subverted spirit, the former appertaining to what has been called natwill, or the intellectual manifestation (natural) of will, the latter to what has been called subspirit, or the emotional manifestation (subnatural) of spirit.

030. Thus what obtains in sensuality in the subversion of light by force, of soul by will, and of heat by motion, of ego by spirit, is not repeated in sensibility; for light can no more defeat force than heat defeat motion but, rather, replaced by a situation in which force is subverted by heat, as will by ego, and motion subverted by light, as spirit by soul, making for the respective isolation of motion in the one context and of force in the other, neither of which can escape disorder, or disorientation, in consequence of the psychic aspects being brought to bear on their somatic counterparts of force and motion from the contrary standpoints of heat and light.

031. Consequently the male contexts of sensible freedom differ from the female contexts of sensual freedom, as psyche from soma, precisely in terms of the hegemony of either ego or soul as opposed to either will or spirit, heat or light as opposed to force or motion, with force subordinated to heat in the masculine, or physical, context of sensible freedom,

and motion subordinated to light in the divine, or metaphysical, context of sensible freedom – males being either a combination, when sensibly free, of heat and force (masculine) or of light and motion (divine).

032. Certainly there is a correlation between heat and force on the one hand, and between light and motion on the other, the former pair combining a primary ego with a secondary will, the latter pair combining a primary soul with a secondary spirit – the emphasis in the one being on Man, in the other on Heaven, as befitting a distinction between physics and metaphysics.
033. In the female contexts of sensual freedom, by contrast, light is subordinated to force in the diabolic, or metachemical, context thereof, while heat is subordinated to motion in the feminine, or chemical, context thereof – females accordingly being either a combination, when sensually free, of force and light (diabolic) or of motion and heat (feminine).
034. One could say that, in contrast to males, the female context of freedom results in light being 'freaked out' by force and in heat being 'freaked out' by motion, the result being the domination of psyche by soma in terms of the instinctual subversion of