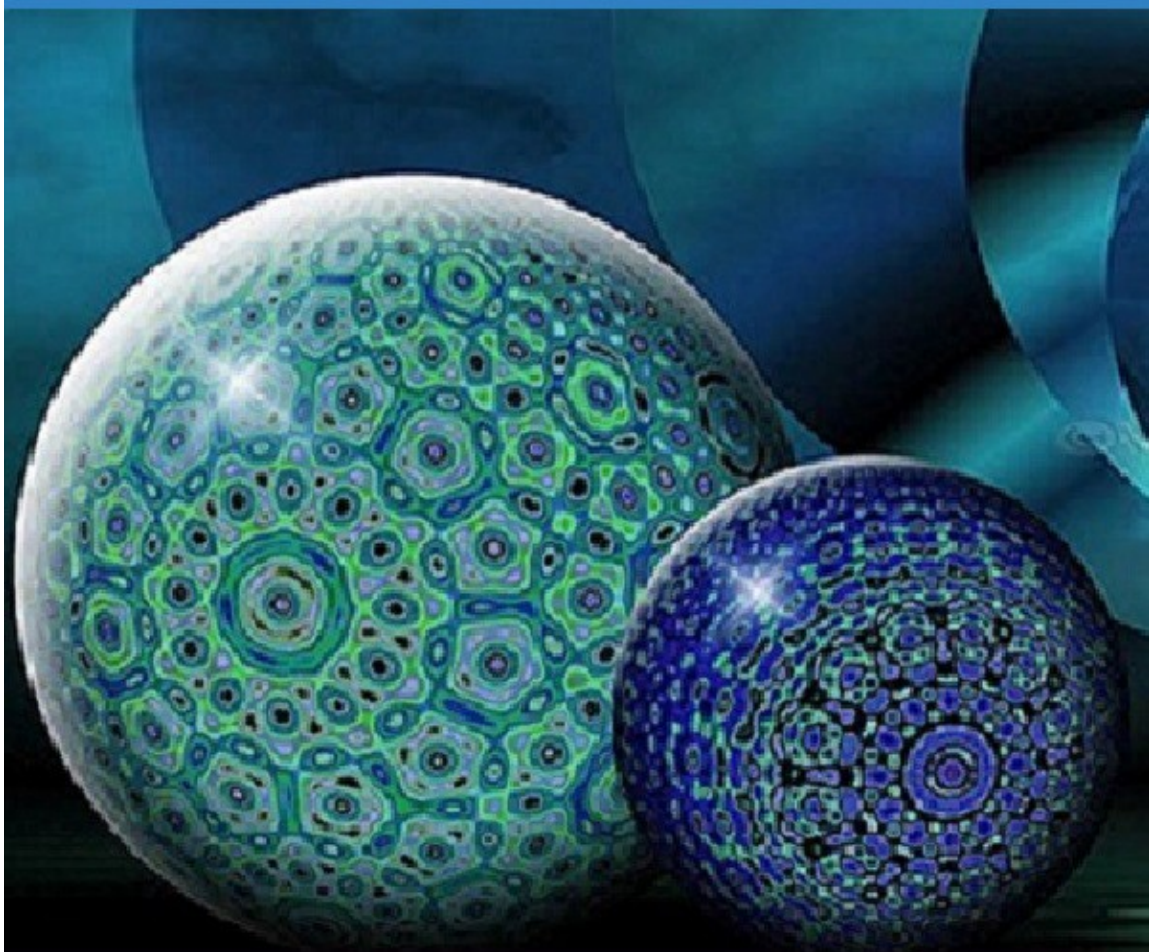


THE UN-PARALLELED LOGIC OF OM-NISCIENCE



JOHN O'LOUGHLIN

Centretruths Digital Media

THE UN-PARALLELED LOGIC OF OM-NISCIENCE

Ratio-Specific Dichotomies in All
Possible Contexts

JOHN O'LOUGHLIN

Of Centretruths Digital Media

CDM Philosophy

This edition of *The Un-paralleled Logic of Om-niscience* first published 2024 by John O'Loughlin in association with Centretruths Digital Media

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ISBN:978-1-4466-0197-6

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PREFACE

I have been officially retired – from what exactly I can't recall – for several years now, but, not being retarded, I still find time to write and, above all, to think, as in the past, when I wrote and thought somewhere in the region of two-hundred books into being, creating something from nothing in the manner of a creative artist or, more correctly, a philosophical artist turned artist philosopher, since most if not all of my mature writings are of a non-fictional – and definitely non-poetical – nature; meaning that I progressively evolved, over several decades, towards an aphoristic plateau the summit of not just my but – so I believe – of all philosophical writings, leaving other – and better-known if not well-established – writers of a philosophical tendency severely in my creative wake!

Even so, I do not regard myself as representing an extension of them so much as a refutation and countervailing creative force which owes something – though not everything – to my Irish Catholic origins as a kind of ethnic outsider in the land to which I was brought as a child – namely

England – and with which I have continued to have a fraught relationship, contemptuously scornful of much of what it stands for, including Protestantism and what are arguably Protestant-derived Liberal tendencies only too prone to secular equalitarianism of a socialist and feminist nature that, in some instances, would not be overly opposed to Marxism and, hence, to a complete degeneration from decadent biconical into overtly uniconical criteria of an avowedly totalitarian, or communistic, streak.

John O'Loughlin, London 2024

INTRODUCTION

I should like to proceed, in this introductory essay, with some of my philosophical thoughts, including, not least, the already-established distinction between subatomic particles and wavicles conceived on the basis of a kind of contrast between vacuums and plenums, or objectivity and subjectivity, or extroversion and introversion, or competitiveness and cooperativeness, or individualism and collectivism, or even not-self and self, albeit on terms which allow for ratio-specific dichotomies of either a superlative (3:1, most:least) or a comparative ($2\frac{1}{2}:1\frac{1}{2}$, more:less) nature in respect of that which is superstandard:substandard in the one case and standard:unstandard in the other case, as, for instance, with supersensuousness:subconsciousness and sensuousness:unconsciousness, to give but one superlative vis-à-vis comparative example. There is also the fact of subordinate dichotomies to bear in mind, which, unlike their hegemonic counterparts, will be either pseudo-superlative (1:3, least:most) or pseudo-comparative ($1\frac{1}{2}:2\frac{1}{2}$, less:more) and therefore divisible between

pseudo-substandard:pseudo-superstandard and pseudo-unstandard:pseudo-standard, as, for example, with pseudo-subsensuous:pseudo-superconscious vis-à-vis pseudo-unsensuous:pseudo-conscious, since these subordinate dichotomies lead off, paradoxically, with their 'least' (pseudo-superlative) or 'less' (pseudo-comparative) aspects, which defer to the 'most' (superlative) and 'more' (comparative) aspects, respectively, of their hegemonic counterparts that, of course, dominate them from a higher plane.

Each hegemonic dichotomy is thereby divisible between a superior and an inferior side, be it superlative or comparative, whilst each subordinate dichotomy will be divisible between a pseudo-superior and a pseudo-inferior side, be it pseudo-superlative or pseudo-comparative, the pseudo-superior side always paradoxically being the 'least' or, depending on the context, 'less' ratio aspect and the pseudo-inferior side the 'most' or, again depending on the context, 'more' ratio aspect, the latter alternatives being bound to the former ones on 'pseudo' terms, just as, in contrary vein, the inferior side of the hegemonic dichotomy is bound to its superior side.

Both of the above-mentioned kinds of dichotomies, being either representative (hegemonic) or pseudo-representative (subordinate) allow for correlative extrapolations on a comparative basis, which hover, as it were, just above what is properly lower order; since a distinction between upper-order dichotomies, in both hegemonic and subordinate contexts, and lower-order dichotomies has, at all times, to be borne in mind; this distinction being between ecclesiastic and secular criteria, the latter of which, like the former, will also be capable of extrapolations of a superlative nature, whether hegemonic or subordinate, which likewise hover, as it were, just below what is properly upper order, having derived from their representative and pseudo-representative lower-order positions.

So we have upper- and lower-order dichotomies which entertain extrapolations from their respective representative manifestations, all of which, as discussed, would be positive, since anything negative which may be said to precede positivity on either unequivocal (cosmic) or equivocal (naturalistic) terms would be given, by me, an adjoining 'anti' prefix, as in 'antiparticles'

and 'antiwavicles', to distinguish them from their equivocally (humanistic) and unequivocally (cyborgistic) positive counterparts.

So much, then, for the basics of my mature philosophy, as described more fully in other recent texts. What I intend to do now is to elaborate on some of the aforementioned contrasts, beginning with the not-self and the self, and to do so in my customary ratio-specific and class/gender-conscious terms, allowing therewith for distinctions between initial upper-casing in the upper-order contexts and initial lower-casing in the lower-order ones, as well, correlatively, for overall antitheses (to generalize non-ratio specifically) between Corporal/Ethereal and Ethereal/Corporeal in the ecclesiastic contexts, and between somatic/psychic and psychic/somatic in the secular contexts, the former noumenal and the latter phenomenal, notwithstanding the co-existence of their subordinate pseudo-noumenal and pseudo-phenomenal counterparts whose dichotomies or, more correctly, pseudo-dichotomies will stand in reverse-ratio specificity to anything hegemonic.

The reader or, rather, student of what is

effectively a text book of my overall logic will gather, in due course, that I have walked a thin line between generalizations (sometimes in brackets) and ratio-specific pronouncements intended to qualify any such generalizations from a more logically consistent – and frankly credible – standpoint, thereby supplementing any convenient simplifications in the manner described. Finally, if I have chosen to omit certain terms from the 'alternative permutations' of one kind or another alluded to in the Contents Table above, it is both for reasons of concision (not least in regard to my desire to avoid undue repetition of structural parallels) and probably, more importantly, because they have been sufficiently dealt with in a succession of previous titles with which it is to be hoped that the reader or scholar will already have familiarized himself, the better to understand a book the double-punned title of which is not without credible justification in relation to what systematically follows in this, the most conceptually demanding and logically definitive of all my works that, not altogether surprisingly, would only appeal to a select few who happened to have the capacity, both culturally and vocationally, to understand it.

BOOK ONE

Positive and pseudo-Positive Dichotomies

* * * *

Part One

Ecclesiastic (noumenal) and pseudo-Ecclesiastic (pseudo- noumenal) Permutations

1

Of course, these Positive and pseudo-Positive Dichotomies that I allude to above are also, *ipso facto*, Atoms (variously comprised of Elements, i.e. Photons, Electrons, Neutrons, Protons) and, in the subordinate contexts, pseudo-Atoms (variously comprised of pseudo-Elements, i.e. pseudo-Photons, pseudo-Electrons, pseudo-Neutrons, pseudo-Protons), so it will help if we discuss them on such terms, beginning with Supermetachemistry/Submetaphysics, the hegemonic Upper-order Atom over pseudo-Submetachemistry/pseudo-Supermetaphysics back up, in Alpha-based pairing terms, at the Northwest/pseudo-Northeast points of what I like to term an Intercardinal Axial Compass.

This Supermetachemical/Submetaphysical

Upper-order Atom (comprised Primarily of Superphotons/Subprotons and Secondarily of Superelectrons/Subneutrons) is divisible, on Superior/Inferior terms, between Superlove in Superbeauty/Subtruth in Subjoy, or Superhell in the Superdevil/Subgod in Subheaven, and can therefore be said to signify a Positive Dichotomy in which the Supercorporeal takes Precedence over the Subethereal as the Supercorporeal Superself in the Supercorporeal Not Superself vis-à-vis the Subethereal Not Subself in the Subethereal Subself, or the Superid in the Superwill vis-à-vis the Subego in the Subsoul, a Primary Superior/Inferior antithesis existing between the Superwill and the Subsoul, a Secondary Superior/Inferior antithesis existing between the Superid and the Subego, since, in overall terms, the Superid is Secondary to the Superwill and, on the other side of this Positive Dichotomy, the Subego is Secondary to the Subsoul.

Therefore just as the Superlove of Superhell is the Secondary Aspect and the Superbeauty of the Superdevil (Superbeauty being the mask of the Supermarian Superdevil, so to speak) the Primary Aspect of the Superior side of this

Superautocratic/Subtheocratic Atom, so the Subtruth of Subgod is the Secondary Aspect and the Subjoy of Subheaven the Primary Aspect of the Inferior side of the Atom in question, divisible, as noted, between Supermetachemistry and Submetaphysics on what are effectively Supersensual/Subspiritual terms.

Hence a Superbarbarous/Subcultural Atom dominated by the Not Superself (the Supercorporeal Not Self) of the Superwill, the Superior Primary Aspect (the Supermetachemical fulcrum) of which not only takes Precedence over the Superself (the Supercorporeal Self) of the Superid, its Superior Secondary Aspect, but also over both the Secondary and Primary Inferior Aspects of the Not Subself (the Subethereal Not Self) of the Subego and the Subself (the Subethereal Self) of the Subsoul (the Submetaphysical fulcrum) to an extent which ensures that the latter Aspects will remain forever bound to the former ones, no more than their Inferior corollaries.

In fact, Superlove stands to Superbeauty as the Inner Darkness of Supercorporeal Wavicles (Superwavicle-centred Supergravity) to the Outer

Light of Supercorporeal Particles
(Superparticle=based Superenergy), with
Subtruth standing to Subjoy as the Outer
Brightness of Subethereal Particles (Subparticle-
based Subenergy) to the Inner Shade of
Subethereal Wavicles (Subwavicle-centred
Subgravity), the Outer Light (Superlight) and the
Inner Shade (Subshade) being as antithetical on
Primary Superior/Inferior 'Subatomic' terms as
the Inner Darkness (Superdarkness) and the Outer
Brightness (Subbrightness) on Secondary
Superior/Inferior 'Subatomic' terms.

* * * *

By Extrapolation from the
Supermetachemical/Submetaphysical Upper-
order Atom outlined above, we shall find that
what becomes a Metachemical/Unmetaphysical
Upper-order-derived Atom (comprised Primarily
of Photons/Unprotons and Secondarily of
Electrons/Unneutrons) is divisible, on
Superior/Inferior terms, between Love in
Beauty/Untruth in Unjoy, or Hell in the
Devil/Ungod in Unheaven, and can therefore be
said to signify a Positive Dichotomy in which the
Corporeal takes Precedence over the Unethereal

as the Corporeal Self in the Corporeal Not Self
vis-à-vis the Unethereal Not Unself in the
Unethereal Unself, or the Id in the Will vis-à-vis
the Unego in the Unsoul, a Primary
Superior/Inferior antithesis existing between the
Will and the Unsoul, a Secondary
Superior/Inferior antithesis existing between the
Id and the Unego, since, in overall terms, the Id is
Secondary to the Will and, on the other side of
this Positive Dichotomy, the Unego is Secondary
to the Unsoul.

Therefore just as the Love of Hell is the
Secondary Aspect and the Beauty of the Devil
(Beauty being the mask of the Marian Devil, so
to speak) the Primary Aspect of the Superior side
of this Autocratic/Untheocratic Atom, so the
Untruth of Ungod is the Secondary Aspect and
the Unjoy of Unheaven the Primary Aspect of the
Inferior side of the Atom in question, divisible, as
noted, between Metachemistry and
Unmetaphysics on what are effectively
Sensual/Unspiritual terms.

Hence a Barbarous/Uncultural Atom dominated
by the Not Self (the Corporeal Not Self) of the
Will, the Superior Primary Aspect (the

Metachemical fulcrum) of which not only takes Precedence over the Self (the Corporeal Self) of the Id, its Superior Secondary Aspect, but also over both the Secondary and Primary Inferior Aspects of the Not Unself (the Unethereal Not Self) of the Unego and the Unself (the Unethereal Self) of the Unsoul (the Unmetaphysical fulcrum) to an extent which ensures that the latter Aspects will remain forever bound to the former ones, no more than their Inferior corollaries.

In fact, Love stands to Beauty as the Inner Darkness of Corporeal Wavicles (Wavicle-centred Gravity) to the Outer Light of Corporeal Particles (Particle-based Energy), with Untruth standing to Unjoy as the Outer Brightness of Unethereal Particles (Unparticle-based Unenergy) to the Inner Shade of Unethereal Wavicles (Unwavicle-centred Ungravity), the Outer Light (Light) and the Inner Shade (Unshade) being as antithetical on Primary Superior/Inferior 'Subatomic' terms as the Inner Darkness (Darkness) and the Outer Brightness (Unbrightness) on Secondary Superior/Inferior 'Subatomic' terms.

2

Let us now turn to the subordinate Atoms, or pseudo-Atoms, to each of the above hegemonic Positive Dichotomies, beginning with the one subordinate to Supermetachemistry/Submetaphysics.

This pseudo-Submetachemical/pseudo-Supermetaphysical pseudo-Upper-order pseudo-Atom (comprised pseudo-Primarily of pseudo-Subphotons/pseudo-Superprotons and pseudo-Secondarily of pseudo-Subelectrons/pseudo-Superneutrons) is divisible, on pseudo-Superior/pseudo-Inferior terms, between pseudo-Sublove in pseudo-Subbeauty/pseudo-Supertruth in pseudo-Superjoy, or pseudo-Subhell in the pseudo-Subdevil/pseudo-Supergod in pseudo-Superheaven, and can therefore be said to signify a pseudo-Positive Dichotomy in which the pseudo-Subcorporeal paradoxically takes pseudo-Precedence over the pseudo-Superethereal as the pseudo-Subcorporeal pseudo-Subself in the pseudo-Subcorporeal pseudo-Not Subself vis-à-vis the pseudo-Superethereal pseudo-Not Superself in the pseudo-Superethereal pseudo-

Superself, or the pseudo-Subid in the pseudo-Subwill vis-à-vis the pseudo-Superego in the pseudo-Supersoul, a pseudo-Primary pseudo-Superior/pseudo-Inferior antithesis existing between the pseudo-Subwill and the pseudo-Supersoul, a pseudo-Secondary pseudo-Superior/pseudo-Inferior antithesis existing between the pseudo-Subid and the pseudo-Superego, since, in overall terms, the pseudo-Subid is pseudo-Secondary to the pseudo-Subwill and, on the other side of this pseudo-Positive Dichotomy, the pseudo-Superego is pseudo-Secondary to the pseudo-Supersoul.

Therefore just as the pseudo-Sublove of pseudo-Subhell is the pseudo-Secondary Aspect and the pseudo-Subbeauty of the pseudo-Subdevil (pseudo-Subbeauty being the mask of the pseudo-Submarian pseudo-Subdevil, so to speak) the pseudo-Primary Aspect of the pseudo-Superior side of this pseudo-Subautocratic/pseudo-Supertheocratic pseudo-Atom, so the pseudo-Supertruth of pseudo-Supergod is the pseudo-Secondary Aspect and the pseudo-Superjoy of pseudo-Superheaven the pseudo-Primary Aspect of the pseudo-Inferior side of the pseudo-Atom in question, divisible, as noted, between pseudo-

Submetachemistry and pseudo-Supermetaphysics
on what are effectively pseudo-
Subsensual/pseudo-Superspiritual terms.

Hence a pseudo-Subbarbarous/pseudo-
Supercultural pseudo-Atom pseudo-dominated by
the pseudo-Not Subself (the pseudo-Subcorporeal
Not Self) of the pseudo-Subwill, the pseudo-
Superior pseudo-Primary Aspect (the pseudo-
Submetachemical fulcrum) of which not only
takes pseudo-Precedence over the pseudo-Subself
(the pseudo-Subcorporeal Self) of the pseudo-
Subid, its pseudo-Superior pseudo-Secondary
Aspect, but also over both the pseudo-Secondary
and pseudo-Primary pseudo-Inferior Aspects of
the pseudo-Not Superself (the pseudo-
Superethereal Not Self) of the pseudo-Superego
and the pseudo-Superself (the pseudo-
Superethereal Self) of the pseudo-Supersoul (the
pseudo-Supermetaphysical fulcrum) to an extent
which ensures that the latter Aspects will remain
forever bound to the former ones, no more than
their pseudo-Inferior corollaries.

In fact, pseudo-Sublove stands to pseudo-
Subbeauty as the pseudo-Inner Darkness of
pseudo-Subcorporeal Wavicles (pseudo-

Subwavicle-centred pseudo-Subgravity) to the pseudo-Outer Light of pseudo-Subcorporeal Particles (pseudo-Subparticle-based pseudo-Subenergy), with pseudo-Supertruth standing to pseudo-Superjoy as the pseudo-Outer Brightness of pseudo-Superethereal Particles (pseudo-Superparticle-based pseudo-Superenergy) to the pseudo-Inner Shade of pseudo-Superethereal Wavicles (pseudo-Superwavicle-centred pseudo-Supergravity), the pseudo-Outer Light (pseudo-Sublight) and the pseudo-Inner Shade (pseudo-Supershade) being as antithetical on pseudo-Primary pseudo-Superior/pseudo-Inferior 'pseudo-Subatomic' terms as the pseudo-Inner Darkness (pseudo-Subdarkness) and the pseudo-Outer Brightness (pseudo-Superbrightness) on pseudo-Secondary pseudo-Superior/pseudo-Inferior 'pseudo-Subatomic' terms.

* * * *

By pseudo-Extrapolation from the pseudo-Submetachemical/pseudo-Supermetaphysical pseudo-Upper-order pseudo-Atom outlined above, we shall find that what becomes a pseudo-Unmetachemical/pseudo-Metaphysical pseudo-Upper-order-derived pseudo-Atom (comprised

pseudo-Primarily of pseudo-Unphotons/pseudo-Protons and pseudo-Secondarily of pseudo-Unelectrons/pseudo-Neutrons) is divisible, on pseudo-Superior/pseudo-Inferior terms, between pseudo-Unlove in pseudo-Unbeauty/pseudo-Truth in pseudo-Joy, or pseudo-Unhell in the pseudo-Undevil/pseudo-God in pseudo-Heaven, and can therefore be said to signify a pseudo-Positive Dichotomy in which the pseudo-Uncorporeal paradoxically takes pseudo-Precedence over the pseudo-Ethereal as the pseudo-Uncorporeal pseudo-Unself in the pseudo-Uncorporeal pseudo-Not Unself vis-à-vis the pseudo-Ethereal pseudo-Not Self in the pseudo-Ethereal pseudo-Self, or the pseudo-Unid in the pseudo-Unwill vis-à-vis the pseudo-Ego in the pseudo-Soul, a pseudo-Primary pseudo-Superior/pseudo-Inferior antithesis existing between the pseudo-Unwill and the pseudo-Soul, a pseudo-Secondary pseudo-Superior/pseudo-Inferior antithesis existing between the pseudo-Unid and the pseudo-Ego, since, in overall terms, the pseudo-Unid is pseudo-Secondary to the pseudo-Unwill and, on the other side of this pseudo-Positive Dichotomy, the pseudo-Ego is pseudo-Secondary to the pseudo-Soul.

Therefore just as the pseudo-Unlove of pseudo-Unhell is the pseudo-Secondary Aspect and the pseudo-Unbeauty of the pseudo-Undevil (pseudo-Unbeauty being the mask of the pseudo-Unmarian pseudo-Undevil, so to speak) the pseudo-Primary Aspect of the pseudo-Superior side of this pseudo-Unautocratic/pseudo-Theocratic pseudo-Atom, so the pseudo-Truth of pseudo-God is the pseudo-Secondary Aspect and the pseudo-Joy of pseudo-Heaven the pseudo-Primary Aspect of the pseudo-Inferior side of the pseudo-Atom in question, divisible, as noted, between pseudo-Unmetachemistry and pseudo-Metaphysics on what are effectively pseudo-Unsensual/pseudo-Spiritual terms.

Hence a pseudo-Unbarbarous/pseudo-Cultural pseudo-Atom pseudo-dominated by the pseudo-Not Unself (the pseudo-Uncorporeal Not Self) of the pseudo-Unwill, the pseudo-Superior pseudo-Primary Aspect (the pseudo-Unmetachemical fulcrum) of which not only takes pseudo-Precedence over the pseudo-Unself (the pseudo-Uncorporeal Self) of the pseudo-Unid, its pseudo-Superior pseudo-Secondary Aspect, but also over both the pseudo-Secondary and pseudo-Primary pseudo-Inferior Aspects of the pseudo-

Not Self (the pseudo-Ethereal Not Self) of the pseudo-Ego and the pseudo-Self (the pseudo-Ethereal Self) of the pseudo-Soul (the pseudo-Metaphysical fulcrum) to an extent which ensures that the latter Aspects will remain forever bound to the former ones, no more than their pseudo-Inferior corollaries.

In fact, pseudo-Unlove stands to pseudo-Unbeauty as the pseudo-Inner Darkness of pseudo-Uncorporeal Wavicles (pseudo-Unwavicle-centred pseudo-Ungravity) to the pseudo-Outer Light of pseudo-Uncorporeal Particles (pseudo-Unparticle-based pseudo-Unenergy), with pseudo-Truth standing to pseudo-Joy as the pseudo-Outer Brightness of pseudo-Ethereal Particles (pseudo-Particle-based pseudo-Energy) to the pseudo-Inner Shade of pseudo-Ethereal Wavicles (pseudo-Wavicle-centred pseudo-Gravity), the pseudo-Outer Unlight (pseudo-Unlight) and the pseudo-Inner Shade (pseudo-Shade) being as antithetical on pseudo-Primary pseudo-Superior/pseudo-Inferior 'pseudo-Subatomic' terms as the pseudo-Inner Darkness (pseudo-Undarkness) and the pseudo-Outer Brightness (pseudo-Brightness) on pseudo-Secondary pseudo-Superior/pseudo-Inferior

'pseudo-Subatomic' terms.

3

Let us next turn, by contrast, to the positions broadly antithetical to Supermetachemistry/Submetaphysics, beginning with Supermetaphysics/Submetachemistry, the hegemonic Upper-order Atom over pseudo-Submetaphysics/pseudo-Supermetachemistry right up, in Omega-centred pairing terms, at the Northeast/pseudo-Northwest points of what I have termed an Intercardinal Axial Compass.

This Supermetaphysical/Submetachemical Upper-order Atom (comprised Primarily of Superprotons/Subphotons and Secondarily of Superneutrons/Subelectrons) is divisible, on Superior/Inferior terms, between Supertruth in Superjoy/Sublove in Subbeauty, or Supergod in Superheaven/Subhell in the Subdevil, and can therefore be said to signify a Positive Dichotomy in which the Superethereal takes Precedence over the Subcorporeal as the Superethereal Not Superself in the Superethereal Superself vis-à-vis the Subcorporeal Subself in the Subcorporeal Not

Subself, or the Superego in the Supersoul vis-à-vis the Subid in the Subwill, a Primary Superior/Inferior antithesis existing between the Supersoul and the Subwill, a Secondary Superior/Inferior antithesis existing between the Superego and the Subid, since, in overall terms, the Superego is Secondary to the Supersoul and, on the other side of this Positive Dichotomy, the Subid is Secondary to the Subwill.

Therefore just as the Supertruth of Supergod is the Secondary Aspect and the Superjoy of Superheaven the Primary Aspect of the Superior side of this Supertheocratic/Subautocratic Atom, so the Sublove of Subhell is the Secondary Aspect and the Subbeauty of the Subdevil the Primary Aspect of the Inferior side of the Atom in question, divisible, as noted, between Supermetaphysics and Submetachemistry on what are effectively Superspiritual/Subsensual terms.

Hence a Supercultural/Subbarbarous Atom elevated by the Superself (the Superethereal Self) of the Supersoul, the Superior Primary Aspect (the Supermetaphysical fulcrum) of which not only takes Precedence over the Not Superself (the

Superethereal Not Self) of the Superego, its Superior Secondary Aspect, but also over both the Secondary and Primary Inferior Aspects of the Subself (the Subcorporeal Self) of the Subid and the Not Subself (the Subcorporeal Not Self) of the Subwill (the Submetachemical fulcrum) to an extent which ensures that the latter Aspects will remain forever bound to the former ones, no more than their Inferior corollaries.

In fact, Supertruth stands to Superjoy as the Outer Brightness of Superethereal Particles (Superparticle-based Superenergy) to the Inner Shade of Superethereal Wavicles (Superwavicle-centred Supergravity), with Sublove standing to Subbeauty as the Inner Darkness of Subcorporeal Wavicles (Subwavicle-centred Subgravity) to the Outer Light of Subcorporeal Particles (Subparticle-based Subenergy), the Inner Shade (Supershade) and the Outer Light (Sublight) being as antithetical on Primary Superior/Inferior 'Subatomic' terms as the Outer Brightness (Superbrightness) and the Inner Darkness (Subdarkness) on Secondary Superior/Inferior 'Subatomic' terms.

* * * *

By Extrapolation from the Supermetaphysical/Submetachemical Upper-order Atom outlined above, we shall find that what becomes a Metaphysical/Unmetachemical Upper-order-derived Atom (comprised Primarily of Protons/Unphotons and Secondarily of Neutron/Unelectrons) is divisible, on Superior/Inferior terms, between Truth in Joy/Unlove in Unbeauty, or God in Heaven/Unhell in the Undevil, and can therefore be said to signify a Positive Dichotomy in which the Ethereal takes Precedence over the Uncorporeal as the Ethereal Not Self in the Ethereal Self vis-à-vis the Uncorporeal Unself in the Uncorporeal Not Unself, or the Ego in the Soul vis-à-vis the Unid in the Unwill, a Primary Superior/Inferior antithesis existing between the Soul and the Unwill, a Secondary Superior/Inferior antithesis existing between the Ego and the Unid, since, in overall terms, the Ego is Secondary to the Soul and, on the other side of this Positive Dichotomy, the Unid is Secondary to the Unwill.

Therefore just as the Truth of God is the Secondary Aspect and the Joy of Heaven the

Primary Aspect of the Superior side of this Theocratic/Unautocratic Atom, so the Unlove of Unhell is the Secondary Aspect and the Unbeauty of the Undevil (Unbeauty being the mask of the Unmarian Undevil, so to speak) the Primary Aspect of the Inferior side of the Atom in question, divisible, as noted, between Metaphysics and Unmetachemistry on what are effectively Spiritual/Unsensual terms.

Hence a Cultural/Unbarbarous Atom elevated by the Self (the Ethereal Self) of the Soul, the Superior Primary Aspect (the Metaphysical fulcrum) of which not only takes Precedence over the Not Self (the Ethereal Not Self) of the Ego, its Superior Secondary Aspect, but also over both the Secondary and Primary Inferior Aspects of the Unself (the Uncorporeal Self) of the Unid and the Not Unself (the Uncorporeal Not Self) of the Unwill (the Unmetachemical fulcrum) to an extent which ensures that the latter Aspects will remain forever bound to the former ones, no more than their Inferior corollaries.

In fact, Truth stands to Joy as the Outer Brightness of Ethereal Particles (Particle-based Energy) to the Inner Shade of Ethereal Wavicles

(Wavicle-centred Gravity), with Unlove standing to Unbeauty as the Inner Darkness of Uncorporeal Wavicles (Unwavicle-centred Ungravity) to the Outer Light of Uncorporeal Particles (Unparticle-based Unenergy), the Inner Shade (Shade) and the Outer Light (Unlight) being as antithetical on Primary Superior/Inferior 'Subatomic' terms as the Outer Brightness (Brightness) and the Inner Darkness (Undarkness) on Secondary Superior/Inferior 'Subatomic' terms.

4

Let us now turn to the subordinate Atoms, or pseudo-Atoms, to each of the above hegemonic Positive Dichotomies, beginning with the one