

Anthological Morphologies

Collected Sequentially Structured Maxims
(2014 – 2019)

John O'Loughlin

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From The Fourfold Composition of Elements and pseudo-Elements in Axial Perspective

- The polarity between intentionality and pseudo-instinctuality, the former hegemonically noumenal and the latter subordinately phenomenal, is primary state-hegemonic/church-subordinate (overall female), whereas that between intellectuality and pseudo-emotionality, the former hegemonically phenomenal and the latter subordinately noumenal, is secondary state-hegemonic/church-subordinate (overall male).
- The polarity between emotionality and pseudo-intellectuality, the former hegemonically noumenal and the latter subordinately phenomenal, is primary church-hegemonic/state-subordinate (overall male), whereas that between instinctuality and pseudo-intentionality, the former hegemonically phenomenal and the latter subordinately noumenal, is secondary church-hegemonic/state-subordinate (overall female).
- Just as metachemistry over pseudo-metaphysics is axially polar, on state-hegemonic/church-subordinate terms, to physics over pseudo-chemistry, with a same gender polarity between metachemistry and pseudo-chemistry on the one hand (overall female) and pseudo-metaphysics and physics on the other hand (overall male), the former primary and the latter secondary, so a like polarity exists, in overall axial terms, between autocracy over aristocracy and plutocracy over meritocracy, with autocracy and meritocracy polar on overall female terms (primary state-hegemonic/church-subordinate) and aristocracy and plutocracy polar on overall male terms (secondary state-hegemonic/church-subordinate).
- Just as metaphysics over pseudo-metachemistry is axially polar, on church-hegemonic/state-subordinate terms, to chemistry over pseudo-physics, with a same gender polarity between metaphysics and pseudo-physics on the one hand (overall male) and pseudo-metachemistry and chemistry on the other hand (overall female), the former primary and the latter secondary, so a like polarity exists, in overall axial terms, between theocracy over technocracy and democracy over bureaucracy, with theocracy and bureaucracy polar on overall male terms (primary church-hegemonic/state-subordinate) and technocracy and democracy polar on overall female terms (secondary church-hegemonic/state-subordinate).
- The more autocracy/aristocracy the less, on similar albeit lower-order gender structural terms, democracy/bureaucracy, and, correlatively, the more plutocracy/meritocracy the less, on similar albeit higher-order gender structural terms, theocracy/technocracy, since the one type of structure necessarily excludes the other.
- The more theocracy/technocracy the less, on similar albeit lower-order gender structural terms, plutocracy/meritocracy, and, correlatively, the more democracy/bureaucracy the less, on similar albeit higher-order gender structural terms, autocracy/aristocracy, since the one type of structure necessarily excludes the other.
- It is logical that metachemistry/pseudo-metaphysics should form an axial polarity with physics/pseudo-chemistry, in order to guarantee for both autocracy/aristocracy and plutocracy/meritocracy as little interference or competition as possible from their respective lower- or higher-order structural counterparts, whether the disciplinary or elemental parallels happen, in the one case, to be female over pseudo-male or, in the other case, male over pseudo-female.
- It is logical that metaphysics/pseudo-metachemistry should form an axial polarity with chemistry/pseudo-physics, in order to guarantee for both theocracy/technocracy and democracy/plutocracy as little interference or competition as possible from their respective lower- or higher-order structural counterparts, whether the disciplinary or elemental parallels happen, in the one case, to be male over pseudo-female or, in the other case, female over pseudo-male.

- I have tended, in the past, to equate aristocracy with pseudo-theocracy and technocracy with pseudo-autocracy, so that we have had an antithesis between autocracy/pseudo-theocracy and theocracy/pseudo-autocracy, which would correspond to the above distinctions between autocracy/aristocracy and theocracy/technocracy.
- I have tended, in the past, to equate bureaucracy with pseudo-plutocracy and meritocracy with pseudo-democracy, with a cross-axial antithesis between democracy/pseudo-plutocracy and plutocracy/pseudo-democracy corresponding to the above distinctions between democracy/bureaucracy and plutocracy/meritocracy.
- Another way of making such distinctions would be to equate autocracy with science and aristocracy with pseudo-religion on the one hand, and theocracy with religion and technocracy with pseudo-science on the other hand, which would neatly tie-in with our long-established antithesis between metachemistry/pseudo-metaphysics and metaphysics/pseudo-metachemistry.
- Likewise one could equate democracy with politics and bureaucracy with pseudo-economics on the one hand, and plutocracy with economics and meritocracy with pseudo-politics on the other hand, which would just as neatly tie-in with the long-established antithesis between chemistry/pseudo-physics and physics/pseudo-chemistry.
- Autocracy is only genuine in a metachemical context characterized by scientific freedom, not in a pseudo-metachemical context characterized by the binding of science pseudo-scientifically, or technocratically, to religious freedom in metaphysics. Or put the other way around, theocracy is only genuine in a metaphysical context characterized by religious freedom, not in a pseudo-metaphysical context characterized by the binding of religion pseudo-religiously, or aristocratically, to scientific freedom in metachemistry.
- Democracy is only genuine in a chemical context characterized by political freedom, not in a pseudo-chemical context characterized by the binding of politics pseudo-politically, or meritocratically, to economic freedom in physics. Or put the other way around, plutocracy is only genuine in a physical context characterized by economic freedom, not in a pseudo-physical context characterized by the binding of economics pseudo-economically, or bureaucratically, to political freedom in chemistry.
- Metachemistry/pseudo-metaphysics, corresponding to autocracy/pseudo-theocracy (aristocracy), is a pairing characterized by the dominance of competitive individualism in relation to science over pseudo-cooperative collectivism in relation to pseudo-religion.
- Metaphysics/pseudo-metachemistry, corresponding to theocracy/pseudo-autocracy (technocracy), is a pairing characterized by the dominance of cooperative collectivism in relation to religion over pseudo-competitive individualism in relation to pseudo-science.
- Chemistry/pseudo-physics, corresponding to democracy/pseudo-plutocracy (bureaucracy), is a pairing characterized by the dominance of competitive individualism in relation to politics over pseudo-cooperative collectivism in relation to pseudo-economics.
- Physics/pseudo-chemistry, corresponding to plutocracy/pseudo-democracy (meritocracy), is a pairing characterized by the dominance of cooperative collectivism in relation to economics over pseudo-competitive individualism in relation to pseudo-politics.
- Spatial space, or space per se, over sequential time, or pseudo-time, is equivalent to science over pseudo-religion, which is in turn equivalent to autocracy over pseudo-theocracy (aristocracy), and that is of course equivalent to metachemistry over pseudo-metaphysics.
- Repetitive time, or time per se, over spaced space, or pseudo-space, is equivalent to religion over pseudo-science, which is in turn equivalent to theocracy over pseudo-autocracy (technocracy), and that is of course equivalent to metaphysics over pseudo-metachemistry.

- Volumetric volume, or volume per se, over massed mass, or pseudo-mass, is equivalent to politics over pseudo-economics, which is in turn equivalent to democracy over pseudo-plutocracy (bureaucracy), and that is of course equivalent to chemistry over pseudo-physics.
- Massive mass, or mass per se, over voluminous volume, or pseudo-volume, is equivalent to economics over pseudo-politics, which is in turn equivalent to plutocracy over pseudo-democracy (meritocracy), and that is of course equivalent to physics over pseudo-chemistry.
- I can find no logical reason to contest the contention that the competitive individualism of science and the cooperative collectivism of religion are noumenally incompatible, as incompatible, in effect, as space per se and time per se, the former spatial and the latter repetitive.
- I can find no logical reason to contest the contention that the pseudo-cooperative collectivism of pseudo-religion and the pseudo-competitive individualism of pseudo-science, the former subordinate to science and the latter to religion, are pseudo-noumenally incompatible, as incompatible, in effect, as pseudo-time and pseudo-space, the former sequential and the latter spaced.
- I can find no logical reason to contest the contention that the competitive individualism of politics and the cooperative collectivism of economics are phenomenally incompatible, as incompatible, in effect, as volume per se and mass per se, the former volumetric and the latter massive.
- I can find no logical reason to contest the contention that the pseudo-cooperative collectivism of pseudo-economics and the pseudo-competitive individualism of pseudo-politics, the former subordinate to politics and the latter to economics, are pseudo-phenomenally incompatible, as incompatible, in effect, as pseudo-mass and pseudo-volume, the former massed and the latter voluminous.
- The state-hegemonic/church-subordinate axis presents us with evidence of a gender hegemonic polarity between art and literature, as between metachemistry and physics (corresponding, in simple elemental terms, to fire and vegetation), with a gender subordinate polarity between pseudo-music and pseudo-sculpture, pseudo-metaphysics and pseudo-chemistry (corresponding to pseudo-air and pseudo-water, or air subverted by a fiery hegemony and water subverted by a vegetative one).
- The church-hegemonic/state-subordinate axis presents us with evidence of a gender hegemonic polarity between sculpture and music, chemistry and metaphysics (corresponding, in simple elemental terms, to water and air), with a gender subordinate polarity between pseudo-literature and pseudo-art, pseudo-physics and pseudo-metachemistry (corresponding to pseudo-vegetation and pseudo-fire, or vegetation subverted by a watery hegemony and fire subverted by an airy one).
- In the case of the state-hegemonic/church-subordinate axis, this gives us a primary (overall female) polarity between art and pseudo-sculpture, metachemistry and pseudo-chemistry (corresponding to fire and pseudo-water), with a secondary (overall male) polarity between pseudo-music and literature, pseudo-metaphysics and physics (corresponding to pseudo-air and vegetation).
- In the case of the church-hegemonic/state-subordinate axis, on the other hand, we have a primary (overall male) polarity between pseudo-literature and music, pseudo-physics and metaphysics (corresponding to pseudo-vegetation and air), with a secondary (overall female) polarity between sculpture and pseudo-art, chemistry and pseudo-metachemistry (corresponding to water and pseudo-fire).
- Art begins in metachemistry, to which, as a noumenally objective art form, it properly pertains, and is once bovaryized in chemistry, twice bovaryized in physics, and thrice

bovaryized in metaphysics, regressing from the absolute concrete to the absolute abstract via the relative concrete and relative abstract.

- Sculpture begins in chemistry, to which, as a phenomenally objective art form, it properly pertains, and is once bovaryized in metachemistry, twice bovaryized in metaphysics, and thrice bovaryized in physics, regressing from the relative concrete to the relative abstract via the absolute concrete and absolute abstract.
- Literature begins in physics, to which, as a phenomenally subjective art form, it properly pertains, and is once bovaryized in metaphysics, twice bovaryized in metachemistry, and thrice bovaryized in chemistry, regressing from the relative abstract to the relative concrete via the absolute abstract and absolute concrete.
- Music begins in metaphysics, to which, as a noumenally subjective art form, it properly pertains, and is once bovaryized in physics, twice bovaryized in chemistry and thrice bovaryized in metachemistry, regressing from the absolute abstract to the absolute concrete via the relative abstract and relative concrete.
- Soul can only be hegemonic over pseudo-will, the weakest (compared to will per se) manifestation of will; as in the case of electronica over dance, metaphysics over pseudo-metachemistry.
- Ego can only be hegemonic over pseudo-spirit, the weakest (compared to spirit per se) manifestations of spirit, as in classical over romantic, physics over pseudo-chemistry.
- Spirit can only be hegemonic over pseudo-ego, the weakest (compared to ego per se) manifestation of ego, as in pop over rock, chemistry over pseudo-physics.
- Will can only be hegemonic over pseudo-soul, the weakest (compared to soul per se) manifestation of soul, as in jazz over blues, metachemistry over pseudo-metaphysics.
- One can contrast the pairing, on a hegemonic/subordinate basis, of jazz and blues with the pairing, on a like basis, of classical and romantic on the state-hegemonic/church-subordinate axis stretching from the northwest to the southeast points of the intercardinal axial compass, with jazz and romantic corresponding to the primary (overall female) state-hegemonic polarity of metachemistry and pseudo-chemistry, but blues and classical corresponding to the secondary (overall male) state-hegemonic polarity of pseudo-metaphysics and physics, metachemistry of course being hegemonic over pseudo-metaphysics on the one hand, and physics hegemonic over pseudo-chemistry on the other.
- One can contrast the pairing of pop and rock at the southwest point of the intercardinal axial compass with the pairing of electronica (trance) and dance at the northeast point thereof on the church-hegemonic/state-subordinate axis affords us a primary (overall male) polarity between rock and electronica, corresponding to pseudo-physics and metaphysics, but a secondary (overall female) polarity between pop and dance, chemistry and pseudo-metachemistry, chemistry of course being hegemonic over pseudo-physics on the one hand, and metaphysics hegemonic over pseudo-metachemistry on the other.
- In the case of the state-hegemonic/church-subordinate axis one would have a primary (overall female) state-hegemonic polarity between drama and pseudo-poetry, metachemistry and pseudo-chemistry, but a secondary (overall male) state-hegemonic polarity between pseudo-philosophy and prose, pseudo-metaphysics and physics, so that one could contrast the pairing of drama and pseudo-philosophy, metachemistry and pseudo-metaphysics, with that of prose and pseudo-poetry, physics and pseudo-chemistry – pseudo-philosophy being as much subject to the hegemonic influence of drama as pseudo-poetry to the hegemonic influence of prose.
- In the case of the church-hegemonic/state-subordinate axis, one would have a primary (overall male) church-hegemonic polarity between pseudo-prose and philosophy, pseudo-

physics and metaphysics, but a secondary (overall female) church-hegemonic polarity between poetry and pseudo-drama, chemistry and pseudo-metachemistry, so that one could contrast the pairing of poetry and pseudo-prose, chemistry and pseudo-physics, with that of philosophy and pseudo-drama, metaphysics and pseudo-metachemistry – pseudo-prose being as much subject to the hegemonic influence of poetry as pseudo-drama to the hegemonic influence of philosophy.

- I like to think that the photon is most particle and least wavicle, corresponding to most soma, as it were, and least psyche, whereas the proton, by contrast, I would conceive to be most wavicle and least particle, corresponding to most psyche and least soma, since such an elemental dichotomy would underpin the noumenal objective/subjective antithesis between metachemistry and metaphysics, or absolute vacuum and absolute plenum, corresponding, on a more evolved basis, not just to the respective absolute ratio distinctions between soma and psyche, as noted above, but to the aforementioned distinctions between the representative, or non-bovaryized, forms of art and music, space and time, commensurate, at any stage of devolution/evolution, with what is most alpha on the one hand and most omega on the other.
- I like to think, in descending from the elemental to the molecular, that the electron was more – compared to most – particle and less – compared to least – wavicle, corresponding to more soma and less psyche, but that the neutron, by contrast, was more – compared to most – wavicle and less – compared to least – particle, corresponding to more psyche and less soma, since such a molecular dichotomy would underpin the phenomenal objective/subjective antithesis between chemistry and physics, or relative vacuum and relative plenum, corresponding, on a more evolved basis, not just to the respective relative ratio distinctions between soma and psyche, as noted above, but to the aforementioned distinctions between the representative, or non-bovaryized, forms of sculpture and literature, volume and mass, commensurate, at any stage of devolution/evolution, with what is more – compared to most – alpha on the one hand and more – compared to most – omega on the other.
- Pseudo-metaphysical pseudo-heat unequivocally subordinate to metachemical light, as pseudo-time to space;
- Pseudo-metachemical pseudo-light unequivocally subordinate to metaphysical heat, as pseudo-space to time;
- Pseudo-physical pseudo-force equivocally subordinate to chemical motion, as pseudo-mass to volume;
- Pseudo-chemical pseudo-motion equivocally subordinate to physical force, as pseudo-volume to mass.
- The unequivocal subordination of pseudo-soul to will at the northwest point of the intercardinal axial compass on the apex of the state-hegemonic/church-subordinate axis.
- The unequivocal subordination of pseudo-will to soul at the northeast point of the intercardinal axial compass on the apex of the church-hegemonic/state-subordinate axis.
- The equivocal subordination of pseudo-ego to spirit at the southwest point of the intercardinal axial compass on the base of the church-hegemonic/state-subordinate axis.
- The equivocal subordination of pseudo-spirit to ego at the southeast point of the intercardinal axial compass on the base of the state-hegemonic/church-subordinate axis.
- The power of photons to create a spatial light; the contentment of protons to recreate a repetitive heat; the glory of electrons to create a volumetric motion; the form of neutrons to recreate a massive force.

- The pseudo-power of pseudo-photons to pseudo-create a spaced pseudo-light; to pseudo-contentment of pseudo-protons to pseudo-recreate a sequential pseudo-heat; the pseudo-glory of pseudo-electrons to pseudo-create a voluminous pseudo-motion; the pseudo-form of pseudo-neutrons to pseudo-recreate a massed pseudo-force.
- The power of photons is hegemonic over the pseudo-contentment of pseudo-protons, as spatial light over sequential pseudo-heat.
- The contentment of protons is hegemonic over the pseudo-power of pseudo-photons as repetitive time over spaced pseudo-light.
- The glory of electrons is hegemonic over the pseudo-form of pseudo-neutrons, as volumetric motion over massed pseudo-force.
- The force of neutrons is hegemonic over the pseudo-glory of pseudo-electrons, as massive force over voluminous pseudo-motion.
- The physical ego of the intellectual mind, the once-bovaryized metaphysical ego of the superintellectual mind, the twice-bovaryized metachemical ego of the subintellectual mind, and the thrice-bovaryized chemical ego of the unintellectual mind, as we regress from free intellectual psyche in phenomenal and noumenal subjectivity (intellectual conscious and intellectual superconscious) to bound intellectual psyche in noumenal and phenomenal objectivity (intellectual subconscious and intellectual unconscious).
- The metaphysical soul of the superemotional mind, the once-bovaryized physical soul of the emotional mind, the twice-bovaryized chemical soul of the unemotional mind, the thrice-bovaryized metachemical soul of the subemotional mind, as we regress from free emotional psyche in noumenal and phenomenal subjectivity (emotional superconscious and emotional conscious) to bound emotional mind in phenomenal and noumenal objectivity (emotional unconscious and emotional subconscious).
- The chemical spirit of the instinctual body, the once-bovaryized metachemical spirit of the superinstinctual body, the twice-bovaryized metaphysical spirit of the subinstinctual body, the thrice-bovaryized physical spirit of the uninstinctual body, as we regress from free instinctual soma in phenomenal and noumenal objectivity (instinctual sensuous and instinctual supersensuous) to bound instinctual soma in noumenal and phenomenal subjectivity (instinctual subsensuous and instinctual unsensuous).
- The metachemical will of the superintentional body, the chemical will of the intentional body, the physical will of the unintentional body, the metaphysical will of the subintentional body, as we regress from free intentional soma in noumenal and phenomenal objectivity (intentional supersensuous and intentional sensuous) to the bound intentional soma in phenomenal and noumenal subjectivity (intentional unsensuous and intentional subsensuous).
- To regress from the knowledge of the intellectual ego to the weakness of the unintellectual ego via the truth of the superintellectual ego and the ugliness of the subintellectual ego, as from the free psyche in primary consciousness and secondary superconsciousness of physics and metaphysics to the bound psyche in primary subconsciousness and secondary unconsciousness of metachemistry and chemistry.
- To regress from the joy of the superemotional soul to the hate of the subemotional soul via the pleasure of the emotional soul and the humility (if not humiliation) of the unemotional soul, as from the free psyche in primary superconsciousness and secondary consciousness of metaphysics and physics to the bound psyche in primary unconsciousness and secondary subconsciousness of chemistry and metachemistry.
- To regress from the pride of the instinctual spirit to the pain of the uninstinctual spirit via the love of the superinstinctual spirit and the woe of the subinstinctual spirit, as from the free

soma in primary sensuousness and secondary supersensuousness of chemistry and metachemistry to the bound soma in primary subsensuousness and secondary unsensuousness of metaphysics and physics.

- To regress from the beauty of the superintentional will to the illusion of the subintentional will via the strength of the intentional will and the ignorance of the unintentional will, as from the free soma in primary supersensuousness and secondary sensuousness of metachemistry and chemistry to the bound soma in primary unsensuousness and secondary subsensuousness of physics and metaphysics.
- The pairing of metachemical free soma and bound psyche in supersensuousness and subconsciousness with pseudo-metaphysical pseudo-free soma and pseudo-bound psyche in pseudo-subsensuousness and pseudo-superconsciousness in a 3:1 free primary body to bound secondary mind vis-a-vis a 1:3 pseudo-free secondary body to pseudo-bound primary mind ratio differential between the hegemonic photonic element and the subordinate pseudo-protonic pseudo-element.
- The pairing of chemical free soma and bound psyche in sensuousness and unconsciousness with pseudo-physical pseudo-free soma and pseudo-bound psyche in pseudo-unsensuousness and pseudo-consciousness in a $2\frac{1}{2}:1\frac{1}{2}$ free primary body to bound secondary mind vis-a-vis a $1\frac{1}{2}:2\frac{1}{2}$ pseudo-free secondary body to pseudo-bound primary mind ratio differential between the hegemonic electronic element and the subordinate pseudo-neutronic pseudo-element.
- The pairing of physical free psyche and bound soma in consciousness and unsensuousness with pseudo-chemical pseudo-free psyche and pseudo-bound soma in pseudo-unconsciousness and pseudo-sensuousness in a $2\frac{1}{2}:1\frac{1}{2}$ free primary mind to bound secondary body vis-a-vis a $1\frac{1}{2}:2\frac{1}{2}$ pseudo-free secondary mind to pseudo-bound primary body ratio differential between the hegemonic neutronic element and the subordinate pseudo-electronic pseudo-element.
- The pairing of metaphysical free psyche and bound soma in superconsciousness and subsensuousness with pseudo-metachemical pseudo-free psyche and pseudo-bound soma in pseudo-subconsciousness and pseudo-supersensuousness in a 3:1 free primary mind to bound secondary body via-a-vis a 1:3 pseudo-free secondary mind to pseudo-bound primary body ratio differential between the hegemonic protonic element and the subordinate pseudo-photonic pseudo-element.
- The pairing of photonic elements with pseudo-protonic pseudo-elements is equivalent to the hegemony of space over pseudo-time, or spatial space over sequential time at the northeast point of the intercardinal axial compass on what is the apex of the state-hegemonic/church-subordinate axis.
- The pairing of electronic elements with pseudo-neutronic pseudo-elements is equivalent to the hegemony of volume over pseudo-mass, or volumetric volume over massed mass at the southwest point of the intercardinal axial compass on what is the base of the church-hegemonic/state-subordinate axis.
- The pairing of neutronic elements with pseudo-electronic pseudo-elements is equivalent to the hegemony of mass over pseudo-volume, or massive mass over voluminous volume at the southeast point of the intercardinal axial compass on what is the base of the state-hegemonic/church-subordinate axis.
- The pairing of protonic elements with pseudo-photonic pseudo-elements is equivalent to the hegemony of time over pseudo-space, or repetitive time over spaced space at the northeast point of the intercardinal axial compass on what is the apex of the church-hegemonic/state-subordinate axis.

- The state-hegemonic/church-subordinate axis affords us a primary polarity between photonic space and pseudo-electronic pseudo-volume coupled to a secondary polarity between pseudo-protonic pseudo-time and neutronic mass – the former polarity of overall female character in relation to the primary concrete particles and secondary abstract wavicles of noumenal objectivity and phenomenal pseudo-objectivity, and the latter polarity of overall male character in relation to the primary abstract wavicles and secondary concrete particles of noumenal pseudo-subjectivity and phenomenal subjectivity.
- The church-hegemonic/state-subordinate axis affords us a primary polarity between protonic time and pseudo-neutronic pseudo-mass coupled to a secondary polarity between pseudo-photonic pseudo-space and electronic volume – the former polarity of male character in relation to the primary abstract wavicles and secondary concrete particles of noumenal subjectivity and phenomenal pseudo-subjectivity, and the latter polarity of overall female character in relation to the primary concrete particles and secondary abstract wavicles of noumenal pseudo-objectivity and phenomenal objectivity.
- Just as I distinguish between the supersensuous and the subconscious in metachemistry, with a 3:1 ratio differential of free soma to bound psyche, so one could alternatively regard such a distinction as being between supersensuality and subsensibility, since this would not only accord with the aforementioned ratio bias of soma to psyche but would also suggest a parallel with superfemininity vis-a-vis submasculinity, the superparticle supernaturalism of a superconcrete freedom in state-hegemonic materialism vis-a-vis what could be termed the subwavicle subnurturalism of a subabstract binding in church-subordinate fundamentalism, the former primary and the latter secondary.
- Just as I distinguish between the superconscious and the subsensuous in metaphysics, with a 3:1 ratio differential of free psyche to bound soma, so one could alternatively regard such a distinction as being between supersensibility and subsensuality, since this would not only accord with the aforementioned ratio bias of psyche to soma but would also suggest a parallel with supermasculinity vis-a-vis subfemininity, the superwavicle supernurturalism of a superabstract freedom in church-hegemonic transcendentalism vis-a-vis what could be termed the subparticle subnaturalism of a subconcrete binding in state-subordinate idealism, the former primary and the latter secondary.
- Just as I distinguish between the sensuous and the unconscious in chemistry, with a 2½:1½ ratio differential of free soma to bound psyche, so one could alternatively regard such a distinction as being between sensuality and unsensibility, since this would not only accord with the aforementioned ratio bias of soma to psyche but would also suggest a parallel with femininity vis-a-vis unmasculinity, the particle naturalism of a concrete freedom in state-subordinate naturalism vis-a-vis what could be termed the unwavicle unnurturalism of an unabstract binding in church-hegemonic pantheism, the former primary and the latter secondary.
- Just as I distinguish between the conscious and the unsensuous in physics, with a 2½:1½ ratio differential of free psyche to bound soma, so one could alternatively regard such a distinction as being between sensibility and unsensuality, since this would not only accord with the aforementioned ratio bias of psyche to soma but would also suggest a parallel with masculinity vis-a-vis unfemininity, the wavicle nurturalism of an abstract freedom in church-subordinate humanism vis-a-vis what could be termed the unparticle unnaturalism of an unconcrete binding in state-hegemonic realism, the former primary and the latter secondary.
- One should distinguish between the pseudo-subsensuous and the pseudo-superconscious of pseudo-metaphysics, with a 1:3 ratio differential of pseudo-free soma to pseudo-bound psyche, which could alternatively be regarded as a distinction between pseudo-subsensuality and pseudo-supersensibility, thereby suggesting a parallel with pseudo-subfemininity and

pseudo-supermasculinity, the pseudo-subparticle pseudo-subnaturalism of a pseudo-subconcrete pseudo-freedom in state-hegemonic pseudo-idealism juxtaposed with what could be termed the pseudo-superwavicle pseudo-supernaturalism of a pseudo-superabstract pseudo-binding in church-subordinate pseudo-transcendentalism, the former secondary and the latter primary.

- One should distinguish between the pseudo-subconscious and the pseudo-supersensuous, with a 1:3 axial differential of pseudo-free psyche to pseudo-bound soma, which could alternatively be regarded as a distinction between pseudo-subsensibility and pseudo-supersensuality, the pseudo-subwavicle pseudo-subnaturalism of a pseudo-subabstract pseudo-freedom in church-hegemonic pseudo-fundamentalism juxtaposed with what could be termed the pseudo-superparticle pseudo-supernaturalism of a pseudo-superconcrete pseudo-binding in state-subordinate pseudo-materialism, the former secondary and the latter primary.
- One should distinguish between the pseudo-unsensuous and the pseudo-conscious in pseudo-physics, with a $1\frac{1}{2}:2\frac{1}{2}$ ratio differential of pseudo-free soma to pseudo-bound psyche, which could alternatively be regarded as a distinction between pseudo-unsensuality and pseudo-sensibility, the pseudo-unparticle pseudo-unnaturalism of a pseudo-unconcrete pseudo-freedom in state-subordinate pseudo-realism juxtaposed with what could be termed the pseudo-wavicle pseudo-naturalism of a pseudo-abstract pseudo-binding in church-hegemonic pseudo-humanism, the former secondary and the latter primary.
- One should distinguish between the pseudo-unconscious and pseudo-sensuous in pseudo-chemistry, with a $1\frac{1}{2}:2\frac{1}{2}$ ratio differential of pseudo-free psyche to pseudo-bound soma, which could alternatively be regarded as a distinction between pseudo-unsensibility and pseudo-sensuality, the pseudo-unwavicle pseudo-unnaturalism of a pseudo-unabstract pseudo-freedom in church-subordinate pseudo-pantheism juxtaposed with what could be termed the pseudo-particle pseudo-naturalism of a pseudo-concrete pseudo-binding in state-hegemonic pseudo-naturalism, the former secondary and the latter primary.
- Metaphysics, that noumenally subjective element of representative soul, once-bovaryized ego, twice-bovaryized spirit, and thrice-bovaryized will, regressing from superemotionality to subintentionality via superintellectuality and subinstinctuality, as from the superbeing and supertaking of superconscious free psyche to the subgiving and subdoing of subsensuous bound soma.
- Metachemistry, that noumenally objective element of representative will, once-bovaryized spirit, twice-bovaryized ego, and thrice-bovaryized soul, regressing from superintentionality to subemotionality via superinstinctuality and subintellectuality, as from the superdoing and supergiving of supersensuous free soma to the subtaking and sub-being of subsensuous bound psyche.
- Chemistry, that phenomenally objective element of representative spirit, once-bovaryized will, twice-bovaryized soul, and thrice-bovaryized ego, regressing from instinctuality to unintellectuality via intentionality and unemotionality, as from the giving and doing of sensuous free soma to the untaking and unbeing of unconscious bound psyche.
- Physics, that phenomenally objective element of representative ego, once-bovaryized soul, twice-bovaryized will, and thrice-bovaryized spirit, regressing from intellectuality to uninstinctuality via emotionality and unintentionality, as from the taking and being of conscious free psyche to the undoing and ungiving of unsensuous bound soma.
- Pseudo-metaphysics, that pseudo-noumenally pseudo-subjective pseudo-element of pseudo-representative pseudo-soul, once-bovaryized pseudo-ego, twice-bovaryized pseudo-spirit, and thrice-bovaryized pseudo-will, pseudo-regressing from pseudo-superemotionality to pseudo-superintentionality via pseudo-superintellectuality and pseudo-superinstinctuality, as from the pseudo-superbeing and pseudo-supertaking of pseudo-superconscious pseudo-

bound psyche to the pseudo-subgiving and pseudo-subdoing of pseudo-subsensuous pseudo-free soma.

- Pseudo-metachemistry, that pseudo-noumenally pseudo-objective pseudo-element of pseudo-representative pseudo-superwill, once-bovaryized pseudo-superspirit, twice-bovaryized pseudo-subego and thrice-bovaryized pseudo-subsoul, pseudo-regressing from pseudo-superintentionality to pseudo-subemotionality via pseudo-superinstinctuality and pseudo-subintellectuality, as from the pseudo-superdoing and pseudo-supergiving of pseudo-supersensuous pseudo-bound soma to the pseudo-subintellectuality and pseudo-subemotionality of pseudo-subconscious pseudo-free psyche.
- Pseudo-chemistry, that pseudo-phenomenally pseudo-objective pseudo-element of pseudo-representative pseudo-spirit, once-bovaryized pseudo-will, twice-bovaryized pseudo-soul, and thrice-bovaryized pseudo-ego, regressing from pseudo-uninstinctuality to pseudo-intellectuality via pseudo-unintentionality and pseudo-emotionality, as from the pseudo-ungiving and pseudo-undoing of pseudo-unsensuous pseudo-bound soma to the pseudo-being and pseudo-taking of pseudo-conscious pseudo-free psyche.
- Pseudo-physics, that pseudo-phenomenally pseudo-subjective pseudo-element of pseudo-representative pseudo-ego, once-bovaryized pseudo-soul, twice-bovaryized pseudo-will and thrice-bovaryized pseudo-spirit, regressing from pseudo-unintellectuality to pseudo-instinctuality via pseudo-unemotionality and pseudo-intentionality, as from the pseudo-untaking and pseudo-unbeing of pseudo-unconscious pseudo-bound psyche to the pseudo-doing and pseudo-giving of pseudo-sensuous pseudo-free soma.
- One should conceive of a metaphysical atom as being comprised of a protonic soul, but a once-bovaryized neutronic ego, a twice-bovaryized electronic spirit, and a thrice-bovaryized photonic will which would be replicated in molecules adding up to something approximating a metaphysical bias for free psyche and bound soma in any given noumenally subjective male, whom one can only presume partial to an atomic integrity comprised of most protons, more – compared to most – neutrons, less – compared to least – electrons, and least photons, the subatomic preconditions of joy and truth on the positive side and woe and illusion on the negative side of what is customarily described as a 3:1 ratio differential of free psyche to bound soma in respect, most especially, of the absolute elements of protons and photons.
- One should conceive of a metachemical atom as being comprised of a photonic will, but a once-bovaryized electronic spirit, a twice-bovaryized neutronic ego, and a thrice-bovaryized protonic soul which would be replicated in molecules adding up to something approximating a metachemical bias for free soma and bound psyche in any given noumenally objective female, whom one can only presume partial to an atomic integrity comprised of most photons, more – compared to most – electrons, less – compared to least – neutrons, and least protons, the subatomic preconditions of beauty and love on the positive side and ugliness and hatred on the negative side of what is customarily described as a 3:1 ratio differential of free soma to bound psyche in respect, most especially, of the absolute elements of photons and protons.
- One should conceive of a chemical atom as being comprised of an electronic spirit, but a once-bovaryized photonic will, a twice-bovaryized protonic soul, and a thrice-bovaryized neutronic ego which would be replicated in molecules adding up to something approximating a chemical bias for free soma and bound psyche in any given phenomenally objective female, whom one can only presume partial to an atomic integrity comprised of most electrons, more – compared to most – photons, less – compared to least – protons, and least neutrons, the subatomic preconditions of pride and strength on the positive side and humility and weakness on the negative side of what is customarily described as a 2½:1½ ratio differential of free soma to bound psyche in respect, more especially, of the relative elements of electrons and neutrons.

- One should conceive of a physical atom as being comprised of a neutronic ego, but a once-bovaryized protonic soul, a twice-bovaryized photonic will, and a thrice-bovaryized electronic spirit which would be replicated in molecules adding up to something approximating a physical bias for free psyche and bound soma in any given phenomenally subjective male, whom one can only presume partial to an atomic integrity comprised of most neutrons, more – compared to most – protons, less – compared to least – photons, and least electrons, the subatomic preconditions of knowledge and pleasure on the positive side and ignorance and pain on the negative side of what is customarily described as a $2\frac{1}{2}:1\frac{1}{2}$ ratio differential of free psyche to bound soma in respect, more especially, of the relative elements of neutrons and electrons.
- One should conceive of a pseudo-metaphysical pseudo-atom as being comprised of a pseudo-protonic pseudo-soul, but a once-bovaryized pseudo-neutronic pseudo-ego, a twice-bovaryized pseudo-electronic pseudo-spirit, and a thrice-bovaryized pseudo-photonic pseudo-will which would be replicated in pseudo-molecules adding up to something approximating a pseudo-metaphysical bias for pseudo-bound psyche and pseudo-free soma in any given pseudo-noumenally pseudo-subjective pseudo-male, whom one can only presume partial to a pseudo-atomic integrity comprised of most pseudo-protons, more – compared to most – pseudo-neutrons, less – compared to least – pseudo-electrons, and least pseudo-photons, the pseudo-subatomic preconditions of pseudo-joy and pseudo-truth on the pseudo-positive side and pseudo-woe and pseudo-illusion on the pseudo-negative side of what has to be described as a 1:3 ratio differential of pseudo-free soma to pseudo-bound psyche in respect, most especially, of the absolute pseudo-elements of pseudo-photons and pseudo-protons existing under metachemical hegemonic pressure.
- One should conceive of a pseudo-metachemical pseudo-atom as being comprised of a pseudo-photonic pseudo-will, but a once-bovaryized pseudo-electronic pseudo-spirit, a twice-bovaryized pseudo-neutronic pseudo-ego, and a thrice-bovaryized pseudo-protonic pseudo-soul which would be replicated in pseudo-molecules adding up to something approximating a pseudo-metachemical bias for pseudo-bound soma and pseudo-free psyche in any given pseudo-noumenally pseudo-objective pseudo-female, whom one can only presume partial to a pseudo-atomic integrity comprised of most pseudo-photons, more – compared to most – pseudo-electrons, less – compared to least – pseudo-neutrons, and least pseudo-protons, the pseudo-subatomic preconditions of pseudo-beauty and pseudo-love on the pseudo-positive side and pseudo-ugliness and pseudo-hatred on the pseudo-negative side of what has to be described as a 1:3 ratio differential of pseudo-free psyche to pseudo-bound soma in respect, most especially, of the absolute pseudo-elements of pseudo-protons and pseudo-photons existing under metaphysical hegemonic pressure.
- One should conceive of a pseudo-chemical pseudo-atom as being comprised of a pseudo-electronic pseudo-spirit, but a once-bovaryized pseudo-photonic pseudo-will, a twice-bovaryized pseudo-protonic pseudo-soul, and a thrice-bovaryized pseudo-neutronic pseudo-ego which would be replicated in pseudo-molecules adding up to something approximating a pseudo-chemical bias for pseudo-bound soma and pseudo-free psyche in any given pseudo-phenomenally pseudo-objective pseudo-female, whom one can only presume partial to a pseudo-atomic integrity comprised of most pseudo-electrons, more – compared to most – pseudo-photons, less – compared to least – pseudo-protons, and least pseudo-neutrons, the pseudo-subatomic preconditions of pseudo-pride and pseudo-strength on the pseudo-positive side and pseudo-humility and pseudo-weakness on the pseudo-negative side of what has to be described as a $1\frac{1}{2}:2\frac{1}{2}$ ratio differential of pseudo-free psyche to pseudo-bound soma in respect, more especially, of the relative pseudo-elements of pseudo-neutrons and pseudo-electrons existing under physical hegemonic pressure.
- One should conceive of a pseudo-physical pseudo-atom as being comprised of a pseudo-neutronic pseudo-ego, but a once-bovaryized pseudo-protonic pseudo-soul, a twice-

bovaryized pseudo-photonic pseudo-will, and a thrice-bovaryized pseudo-electronic pseudo-spirit which would be replicated in pseudo-molecules adding up to something approximating a pseudo-physical bias for pseudo-bound psyche and pseudo-free soma in any given pseudo-phenomenally pseudo-subjective pseudo-male, whom one can only presume partial to a pseudo-atomic integrity comprised of most pseudo-neutrons, more – compared to most – pseudo-protons, less – compared to least – pseudo-photons, and least pseudo-electrons, the pseudo-subatomic preconditions of pseudo-knowledge and pseudo-pleasure on the pseudo-positive side and pseudo-ignorance and pseudo-pain on the pseudo-negative side of what has to be described as a 1½:2½ ratio differential of pseudo-free soma to pseudo-bound psyche in respect, more especially, of the relative pseudo-elements of pseudo-electrons and pseudo-neutrons existing under chemical hegemonic pressure.

- The state-hegemonic/church-subordinate axis offers us a polarity between representative photons and pseudo-representative pseudo-electrons, in metachemistry and pseudo-chemistry, on its female side, and one between pseudo-representative pseudo-protons and representative neutrons, in pseudo-metaphysics and physics, on its male side.
- The church-hegemonic/state-subordinate axis offers us a polarity between representative protons and pseudo-representative neutrons, in metaphysics and pseudo-physics, on its male side, and one between pseudo-representative pseudo-photons and representative electrons, in pseudo-metachemistry and chemistry, on its female side.
- The polarity between metachemical photons and pseudo-chemical pseudo-electrons is primary and that between pseudo-metaphysical pseudo-protons and physical neutrons secondary in overall state-hegemonic/church-subordinate axial terms.
- The polarity between metaphysical protons and pseudo-physical pseudo-neutrons is primary and that between pseudo-metachemical pseudo-photons and chemical electrons secondary on overall church-hegemonic/state-subordinate terms.
- The polarity, more specifically, between metachemical photons and pseudo-chemical pseudo-electrons is primary and pseudo-primary state hegemonic, whereas that between pseudo-metaphysical pseudo-protons and physical neutrons is pseudo-primary and primary church subordinate.
- The polarity, more specifically, between metaphysical protons and pseudo-physical pseudo-neutrons is primary and pseudo-primary church hegemonic, whereas that between pseudo-metachemical pseudo-photons and chemical electrons is pseudo-primary and primary state subordinate.
- The once-bovaryized elemental and pseudo-elemental polarity between metachemical electrons and pseudo-chemical pseudo-photons is primary and pseudo-primary state hegemonic, whereas that between pseudo-metaphysical pseudo-neutrons and physical protons is pseudo-primary and primary church subordinate.
- The once-bovaryized elemental and pseudo-elemental polarity between metaphysical neutrons and pseudo-physical pseudo-protons is primary and pseudo-primary church hegemonic, whereas that between pseudo-metachemical pseudo-electrons and chemical photons is pseudo-primary and primary state subordinate.
- The twice-bovaryized elemental and pseudo-elemental polarity between metachemical neutrons and pseudo-chemical pseudo-protons is secondary and pseudo-secondary church subordinate, whereas that between pseudo-metaphysical pseudo-electrons and physical photons is pseudo-secondary and secondary state-hegemonic.
- The twice-bovaryized elemental and pseudo-elemental polarity between metaphysical electrons and pseudo-physical pseudo-photons is secondary and pseudo-secondary state

subordinate, whereas that between pseudo-metachemical pseudo-neutrons and chemical protons is pseudo-secondary and secondary church hegemonic.

- The thrice-bovaryized elemental and pseudo-elemental polarity between metachemical protons and pseudo-chemical pseudo-neutrons is secondary and pseudo-secondary church subordinate, whereas that between pseudo-metaphysical pseudo-photons and physical electrons is pseudo-secondary and secondary state hegemonic.
- The thrice-bovaryized elemental and pseudo-elemental polarity between metaphysical photons and pseudo-physical pseudo-electrons is secondary and pseudo-secondary state subordinate, whereas that between pseudo-metachemical pseudo-protons and chemical neutrons is pseudo-secondary and secondary church hegemonic.
- On the state-hegemonic/church-subordinate axis stretching from the northwest to the southeast points of the intercardinal axial compass, the overall female (divisible between hegemonic noumenal objective and subordinate pseudo-phenomenal pseudo-objective) side of the gender divide is primary and pseudo-primary state hegemonic but secondary and pseudo-secondary church subordinate, whereas the overall male (divisible between subordinate pseudo-noumenal pseudo-subjective and hegemonic phenomenal subjective) side of this divide is pseudo-primary and primary church subordinate but pseudo-secondary and secondary state hegemonic.
- On the church-hegemonic/state-subordinate axis stretching from the southwest to the northeast points of the intercardinal axial compass, the overall male (divisible between subordinate pseudo-phenomenal pseudo-subjective and hegemonic noumenal subjective) side of the gender divide is pseudo-primary and primary church hegemonic but pseudo-secondary and secondary church subordinate, whereas the overall female (divisible between hegemonic phenomenal objective and subordinate pseudo-noumenal pseudo-objective) side of this divide is primary and pseudo-primary state subordinate but secondary and pseudo-secondary church hegemonic.
- Each hegemonic element, whether photon, electron, neutron, or proton, has a primary and a secondary aspect, the former free and the latter bound, whether in soma or psyche, depending on gender or, in these elemental contexts, the effective preconditions of gender.
- Each subordinate pseudo-element, whether pseudo-proton, pseudo-neutron, pseudo-electron, or pseudo-photon, has a pseudo-primary and a pseudo-secondary aspect or, more correctly, pseudo-aspect, the former pseudo-bound and the latter pseudo-free, whether in pseudo-psyche or pseudo-soma, depending, once again, on gender or the effective elemental preconditions thereof.
- Whereas the free aspect of an element, whether somatically predominant or psychically preponderant on absolute (3) or relative ($2\frac{1}{2}$) terms, is positive and, hence, bright, the bound aspect, whether psychically postponderant or somatically postdominant on absolute (1) or relative ($1\frac{1}{2}$) terms, is negative and, hence, dark, or in shadow.
- Whereas the pseudo-bound pseudo-aspect of a pseudo-element, whether pseudo-psychically pseudo-preponderant or pseudo-somatically pseudo-predominant on pseudo-absolute (3) or pseudo-relative ($2\frac{1}{2}$) terms, is pseudo-negative and, hence, pseudo-dark, the pseudo-free pseudo-aspect, whether pseudo-somatically postdominant or pseudo-psychically postponderant on pseudo-absolute (1) or pseudo-relative ($1\frac{1}{2}$) terms, is pseudo-positive and, hence, pseudo-bright.

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From Atoms and pseudo-Atoms in Subatomic Perspective

- Any absolute distinction, on a 3:1 ratio basis, between metachemical supersensuousness and subconsciousness, corresponding to free soma and bound psyche, should be reflected in a like distinction between the metachemical superelemental and subelemental, as between representative photons and once-bovaryized electrons in the free soma of supersensuous metachemistry, and twice-bovaryized neutrons and thrice-bovaryized protons in the bound psyche of subconscious metachemistry, the former designation approximating to beauty and love, as to a representative will and a once-bovaryized spirit; the latter designation approximating, by contrast, to ugliness and hatred, as to a twice-bovaryized ego and a thrice-bovaryized soul.
- Any absolute distinction, on a 3:1 ratio basis, between metaphysical superconsciousness and subsensuousness, corresponding to free psyche and bound soma, should be reflected in a like distinction between the metaphysical superelemental and subelemental, as between representative protons and once-bovaryized neutrons in the free psyche of superconscious metaphysics, and twice-bovaryized electrons and thrice-bovaryized photons in the bound soma of subsensuous metaphysics, the former designation approximating to joy and truth, as to a representative soul and a once-bovaryized ego; the latter designation approximating, by contrast, to woe and illusion, as to a twice-bovaryized spirit and a thrice-bovaryized will.
- Any relative distinction, on a $2\frac{1}{2}: 1\frac{1}{2}$ ratio basis, between chemical sensuousness and unconsciousness, corresponding to free soma and bound psyche, should be reflected in a like distinction between the chemical elemental and unelemental, as between representative electrons and once-bovaryized photons in the free soma of sensuous chemistry, and twice-bovaryized protons and thrice-bovaryized neutrons in the bound psyche of unconscious chemistry, the former designation approximating to pride and strength, as to a representative spirit and a once-bovaryized will; the latter designation approximating, by contrast, to humility (if not humiliation) and weakness, as to a twice-bovaryized soul and a thrice-bovaryized ego.
- Any relative distinction, on a $2\frac{1}{2}: 1\frac{1}{2}$ ratio basis, between physical consciousness and unsensuousness, corresponding to free psyche and bound soma, should be reflected in a like distinction between the physical elemental and unelemental, as between representative neutrons and once-bovaryized protons in the free psyche of conscious physics, and twice-bovaryized photons and thrice-bovaryized electrons in the bound soma of unsensuous physics, the former designation approximating to knowledge and pleasure, as to a representative ego and a once-bovaryized soul; the latter designation approximating, by contrast, to ignorance and pain, as to a twice-bovaryized will and thrice-bovaryized spirit.
- Any pseudo-absolute distinction, on a 3:1 ratio basis, between pseudo-metaphysical pseudo-superconsciousness and pseudo-subsensuousness, corresponding to pseudo-bound psyche and pseudo-free soma, should be reflected in a like pseudo-distinction between the pseudo-metaphysical pseudo-superelemental and pseudo-subelemental, as between pseudo-representative pseudo-protons and once-bovaryized pseudo-neutrons in the pseudo-bound psyche of pseudo-superconscious pseudo-metaphysics, and twice-bovaryized pseudo-electrons and thrice-bovaryized pseudo-photons in the pseudo-free soma of pseudo-subsensuous pseudo-metaphysics, the former pseudo-designation approximating to pseudo-woe and pseudo-illusion, as to a pseudo-representative pseudo-soul and a once-bovaryized pseudo-ego; the latter pseudo-designation approximating, by contrast, to pseudo-joy and pseudo-truth, as to a twice-bovaryized pseudo-spirit and a thrice-bovaryized pseudo-will.
- Any pseudo-absolute distinction, on a 3:1 ratio basis, between pseudo-metachemical pseudo-supersensuousness and pseudo-subconsciousness, corresponding to pseudo-bound soma and pseudo-free psyche, should be reflected in a like pseudo-distinction between the

pseudo-metachemical pseudo-superelemental and pseudo-subelemental, as between pseudo-representative pseudo-photons and once-bovaryized pseudo-electrons in the pseudo-bound soma of pseudo-supersensuous pseudo-metachemistry, and twice-bovaryized pseudo-neutrons and thrice-bovaryized pseudo-protons in the pseudo-free psyche of pseudo-subconscious pseudo-metachemistry, the former pseudo-designation approximating to pseudo-ugliness and pseudo-hatred, as to a pseudo-representative pseudo-will and a once-bovaryized pseudo-spirit; the latter pseudo-designation approximating, by contrast, to pseudo-beauty and pseudo-love, as to a twice-bovaryized pseudo-ego and a thrice-bovaryized pseudo-soul.

- Any relative pseudo-distinction, on a $2\frac{1}{2}: 1\frac{1}{2}$ ratio basis, between pseudo-physical pseudo-consciousness and pseudo-unsensuousness, corresponding to pseudo-bound psyche and pseudo-free soma, should be reflected in a like pseudo-distinction between the pseudo-physical pseudo-elemental and pseudo-unelemental, as between pseudo-representative pseudo-neutrons and once-bovaryized pseudo-protons in the pseudo-bound psyche of pseudo-conscious pseudo-physics, and twice-bovaryized photons and thrice-bovaryized electrons in the pseudo-free soma of pseudo-unsensuous pseudo-physics, the former pseudo-designation approximating to pseudo-ignorance and pseudo-pain, as to a pseudo-representative pseudo-ego and a once-bovaryized pseudo-soul; the latter pseudo-designation approximating, by contrast, to pseudo-knowledge and pseudo-pleasure, as to a twice-bovaryized pseudo-will and thrice-bovaryized pseudo-spirit.
- Any relative pseudo-distinction, on a $2\frac{1}{2}: 1\frac{1}{2}$ ratio basis, between pseudo-chemical pseudo-sensuousness and pseudo-unconsciousness, corresponding to pseudo-bound soma and pseudo-free psyche, should be reflected in a like pseudo-distinction between the pseudo-chemical pseudo-elemental and pseudo-unelemental, as between pseudo-representative pseudo-electrons and once-bovaryized pseudo-photons in the pseudo-bound soma of pseudo-sensuous pseudo-chemistry, and twice-bovaryized pseudo-protons and thrice-bovaryized pseudo-neutrons in the pseudo-free psyche of pseudo-unconscious pseudo-chemistry, the former pseudo-designation approximating to pseudo-humility and pseudo-weakness, as to a pseudo-representative pseudo-spirit and a once-bovaryized pseudo-will; the latter pseudo-designation approximating, by contrast, to pseudo-pride and pseudo-strength, as to a twice-bovaryized pseudo-soul and thrice-bovaryized pseudo-ego.
- One can argue that metachemistry, the atom of space (spatial), is comprised of a primary superelement, the representative photon, and a secondary superelement, the once-bovaryized electron, in its absolutely predominating (supersensuous) free soma, as well as a primary subelement, the twice-bovaryized neutron, and a secondary subelement, the thrice-bovaryized proton, in its absolutely postdominating (subconscious) bound psyche, the ratio of superelements to subelements in the noumenal objectivity of metachemistry being 3:1.
- One can argue that metaphysics, the ...