**Quantum of Power**

**and Superhuman Body**

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Abstract

The cosmos may well be perceived as chiefly power respecting its unfathomable vastness and amount of energy, and under this form referred to the cyclic model and to its self-referentiality. The levels of power to therein inhere are accordingly meant to be subject to a drastic variation. These can be quantified according to physical-metaphysical criteria propounded as *Quanta of Power*. Their imperceptible value is deemed to define the amount of actual ontological power to be found in each relevant event, nature or situation: The more the presence of Quanta of Power, the more the capability of power found intrinsic to such an event, nature or situation. While at a nonhuman level they focalize on the Big Bang and the Big Crunch in causing one another (and in thus proving, conceptually, one cosmic entity), touching the anthropic principle the process at issue reaches its crowning moment in an ultimate superhuman frame.

1. The Physical Real as Quanta of Power: An Introduction

About matters invisible the gods possess clear knowledge.

Alcmaeon

In my *Condition of Power-Ontology and Anthropology beyond Nietzsche*,[[1]](#footnote-1) one of my principal endeavours has been aimed to the introduction, under the form of novelty of both proposal and conception, of what in the end I thought proper to define as *Quantum of Power*.This notion has been set forth as an imperceptible, physical-metaphysical value (to which the Leibnizian *monad* may be to some extent comparable[[2]](#footnote-2)) determining the level of actual ontological power within a given circumstance, nature or condition. The more the presence of Quanta of Power, the more the capability of power found intrinsic to such a circumstance, nature or condition. In general terms, to be further illustrated, the maximum amount of these quanta are at once to be found in the nonhuman as *Real*, or, in more pronounced metaphysical terms, as *Being*, as Unity or Polarity of Power[[3]](#footnote-3) and in the superhuman as consistent with the character of the antithetical Overman, whereas, respecting a dialectical opposition, in man’s own limited existential situation their presence is deemed to be either minimal or irrelevant. It is accordingly maintained that the mutable ontological-physical capability of power entailed in the vastness of the cosmos itself (for the latter requires the former, with reference to its character of immensity proper) comes accounted for by these presences precisely, as further referred to the same dark energy in the first place, and dark matter in the second, as at present generally accustomed in regarding the composition of its own peculiar status.[[4]](#footnote-4) Thus most non-uniformly expressed, the physical Real is deemed to be in itself a matter of quantification in these very terms precisely, which are to otherwise signify no embodiment of particles, as we may perceive under the form of either atomic nuclei, or electrons, or quarks, or carrier forces, or other scientific criteria of like character.[[5]](#footnote-5) These propounded quanta cannot hence by no manner of means be detected through actual observation, and to regard them accordingly would be quite misleading. In a manner altogether akin to the intangibility of the *essences* (Greek οὐσίαι, Latin *Essentiae*) of the Greek and Scholastic tradition, they prove to be relevant *as signifying a metaphysical yet utterly tangible power* within a most fiery setting as exemplified in myriads of cosmological entities as thus defying any computation, with their very character lying still, under the form of *quantification in a single value precisely*,[[6]](#footnote-6) within each these latter. Still by way of introduction, we may attempt at further dilating upon the matter of their own singularity, by regarding them as single focalizations, and indeed vehicles, altogether independent from one another,[[7]](#footnote-7) and as referring, even, to the very nature of Being itself in a Heideggerian perspective, *although a most positive, vigorous, and assertive one.*[[8]](#footnote-8) They are to be thus effective within a context where the criterion *power* stands as a beacon, that is, as a chief ontological point of reference, fulcrum and constant,[[9]](#footnote-9) and yet undergoing so drastic a variation as to produce the paradox of the present limited human status.[[10]](#footnote-10) As for the latter, the following leading traits has been hitherto intuitively defined:[[11]](#footnote-11)

1. Irreversible action of time on the entity, hence on the human (whether internally or as an external agent)

2. Intrinsic limitedness of the hitherto known structure of matter and energy, as related to the entity (i.e. corruptibility, in the Aristotelian sense, of the hitherto known physicality)[[12]](#footnote-12)

3. Substantial randomness of events as related to the entity (independence of phenomena of one another)[[13]](#footnote-13)

By contrast, respecting the antithetically defined superiority of the actual Overman as referred to the principle of limitlessness as dialectically set forth, *hence as an infinite human superiority precisely*, this signifies no instance at all. For an intrinsic status of opposed human power entails an utter want of impotence, and the converse, in the terms chiefly consistent with the aforesaid basic points. Whereas, in fact, the irrelevant, or otherwise total absence of quanta results, imperceptibly, in whatever absence ontological power, that is, as reflected in whatever limitation and misery the present human situation is to experience, including intrinsic chaos, indeterminacy, complexity, instability, precarity, contingency, and more in detail, general absence of proportions and harmony in the frame of body,[[14]](#footnote-14) disease, aging and death, these latter traits to embody an ultimate ontological defeat in themselves, the necessity of a dialectical antithesis to be found intrinsic within both the human (as divided into human and actual ontological superhuman precisely) and the fathomless vastness of the universe to contain it with reference to the anthropic principle[[15]](#footnote-15)) both lie alongside the aforesaid view. Indeed, it is in no manner possible to convey to the mind of the reader a more appropriate conception touching this essential superiority if not, as suggested, in the terms of *physical* *immortality*,[[16]](#footnote-16) as further associated with an intrinsic want of either chaos or indeterminacy as to matter and energy under the modality presently found, at a subatomic level, within the status of the universe.[[17]](#footnote-17) In this light again, the Quanta of Power are meant to embody a most subtle physical-metaphysical role as entities whose existence is by all means conceptually admissible, and indeed necessary, once we admit the possibility that the physical Real, respecting its unfathomable vastness, and hence mutability, *signifies a variable quantity of ontological power in itself,* a trait to accordingly make itself manifest in most different single values of focalization, and as thus reaching, at a human level, its extremes into two well-defined antithetical human statuses respectively: one perfectly realized as a very focus within a most gleaming energy, the other as exemplified, with a certain ontological obscurity, and indeed dreariness, in the countless limitations of the present human character.[[18]](#footnote-18) Their giving no signs of any actual positive activity may be further imagined as a limitless cloud, dismal and dense, hanging between the latter, and the fiery attainment of *a* *dialectically-defined,* *yet necessarily selective* *unparalleled ontological power*,[[19]](#footnote-19) under this garb referred to their full presence, or else manifestation, as well as to the physical in the first place (since, from an immanent perspective, everything in principle is to originate from it[[20]](#footnote-20)). By thus bearing a substantive significance as to the intrinsic nature of the universe precisely, to be again propounded under a form cyclical inasmuch as dialectical, and self-potentiating,[[21]](#footnote-21) these most intangible points of positive focalization are deemed to indicate, also, the very mediation, unavoidable indeed (for, again, *the metaphysical is to complete the physical*) between the intangible yet most potent presence of Being (as Power, precisely), and the otherwise most tangible and energetic material aspect of the world, both dimensionally considered, and as fully expressed at a human level in two reflecting halves, the actual superhuman and man, the latter as ontologically dependent upon the former).[[22]](#footnote-22) In leading this first part to a conclusion, with regard to a proposal which is meant to remain at any rate bound to ontology and metaphysics in the first place, and to cosmology and materiality in the second, it is perhaps worth stressing again that their possible recognition is to exceed at the very root the limits of knowledge as inevitably imposed by the mere empirical givenness of a phenomenon, which, according to whatsoever scientific criteria to be from time to time employed,[[23]](#footnote-23) remain bound to an exterior description alone, thus utterly at a loss to penetrate, or at least visit whatsoever ultimate meaning to be in turn inevitably dealt with. Upon the whole, and by regarding Metaphysics in its noblest and purest significance, hence either Greek or Medieval in character, as till having a leading, indeed essential role as to any possible inquiry, we may for a moment further dwell upon *the very duality*, itself a metaphysical one, so exemplarily found in Zoroastrianism,[[24]](#footnote-24) Mazdeism, and Roman Mithraism, by its imposing an eternal contrast, and indeed confrontation, if not plain fight, between the forces of the Good, and the ones, *equally necessary and unavoidable in dialectical terms*, of what we are generally accustomed in recognizing as the Evil. As this very dualism is in the end to center, very symbolically indeed, yet not exclusively so, *upon the conceptions of Light and Darkness respectively*, the most intangible presence of these quanta may well be further associated with both these latter, either materially exemplified in the formidable brightness of abysmal *quasars* standing at the very edge of the Real, or in the so termed *dark energy* or *dark matter* as an indication of the prevailing scenario in the present status of the universe.[[25]](#footnote-25) As for this scenario, in now full accord with the words of Homer, and with his immortal, prophetical genius,[[26]](#footnote-26) the Dark may well be regarded as itself *a substance*, or in other respects a very character empirically holding an almost limitless dominion over the cosmos, and wearing accordingly a quintessential aspect of verity, as in fact at once confirmed by the givenness in a clear night sky. Meantime, however, the Quanta of Power would still be present, each embodying an independent fiery agency, in a most energetic, hidden, or in other respects *ghostly* mode.

2. Blending into an Ultimate Frame

Titan, and the ether, binding everything in a circle.

Empedocles

Their own existence conferred upon them by the aforesaid premises, the Quanta of Power are thus to be perceived as embodying single capacities, as well as *constant values* touching the *physical-metaphysical* aspect of the whole Real under the peculiar garb of a recurring multiverse,[[27]](#footnote-27) the latter to follow a cyclical pattern, and to be accordingly devoid of any beginning or end as *de facto* two faces of the same medal, that is, to be utterly foreign to whatsoever creation from nothingness or ultimate end, or else annihilation, in its otherwise setting a dialectical and most self-referential phenomenology.[[28]](#footnote-28) In stark metaphysical terms, this may well be looked upon as dealing with the same very character of the entity, *in its being able to be identical-to-itself, and hence to exist under the form it precisely does, only if it is not to meet with any infinite dispersion, or else self-negation*, as it is otherwise the case in the view of an open universe, which, accordingly, although widely accepted, yet is herein seen as a rival, as well as, *still in an ontic perspective*, a misleading and contradictory one. For the entity in general, and *the cosmic entity* more especially, in its proving evidently the most comprehensive, *must close on itself* *in order to be such*, as indeed Greek wisdom, and Stoic in particular, perfectly understood with reference to a final, self-returning ἐκπύρωσις (literally, a cyclical, purifying conflagration “*from out the fire*”). In other terms, the actual character of the physical Real *is to at length focus upon a very unity*, these propounded quanta still imperceptibly concentrating therein accordingly, in a manner so ultimate as to encounter no ontic dispersal whatsoever, as referred to a cosmological scenario foreign to any boundary whatsoever, or as otherwise consistent with a predominantly dramatic, and tragic very often (for no second chance is of course allowed to individual volition) linear or irreversible action of time and sequence of events. It is thus maintained that the category *nothingness* lies cosmologically bound to either the view of an open universe precisely (in the last, nihilistic stages of which the former would eventually fall)[[29]](#footnote-29) or the conception of *Creatio ex Nihilo* and the relevant pre-existence of a creator and of his total power over his own thus resulting mere creatures, both impotent and limited,[[30]](#footnote-30) to whom no actual superhuman character can be in principle assigned (as it is otherwise the case in *Polytheism*, as well as in the return-to-itself of the entity as potentiated).[[31]](#footnote-31) As for these reasons in both cases the agency, or else focalization and utter freedom of these quanta would be altogether untenable, a theorizing centered upon *power* involves self-repetition, closure-on-itself, and consistency, in further reference to a Heraclitean unrestrainable becoming or change, suggested as completing itself in the terms of further increase in ontic power precisely.[[32]](#footnote-32) In this regard, it shall be now at once recollected that Nietzsche formed his own personal view in merely revisiting the classical notion of *Eternal Return*, and this in further reference to his own most reductive, and in the end misleading notion of superhuman under the garb of an individual proving superior only morally, hence still wearing an aspect of ontological slavery as still bound to the Promethean chains of a non-ontological, non-physical, *and ultimately non-antithetical-to-powerlessness state of affairs*.[[33]](#footnote-33) That is to say, *in dialectic alone the category power comes most genuinely expressed and ontologically manifested*. And it shall be also possibly perceived that the *fiery, yet most intangible* presence as well as *utter freedom* of the quanta would be quite untenable again as to this rather monolithic repetition touching the entity, hence the human, as forever returning the same.[[34]](#footnote-34) For they are to gather to a focus in relation, solely, to a recurring yet dynamically increasing ontological vigor as at length culminating in the *Return of Power* event.[[35]](#footnote-35) And it shall be also observed that an otherwise eternally recurring the same ontic occurrence, in the end proving as tragic as the linear, Augustinian view of time (for, again, *no second chance in either instance is able to even minimally affect the irreversibility of a very often, if not always undesired past*), cannot by no manner of means lead eventually, as a dialectical matter of course, to a most fiery ontic culmination.[[36]](#footnote-36) For the latter is *to exceed itself solely in the terms of further power precisely*,[[37]](#footnote-37) with reference again to the *Return of Power* event as in fact the very vertex within the fiery phenomenology of the dialectic *Power-Stasis-Power*.[[38]](#footnote-38) In a perfect amalgamation between the *physical* (as comprehensively cosmological), and the *metaphysical* (as an intangible necessity to inevitably complete the former), the physical Real is accordingly to experience at once *a continual alternation and alteration*, altogether akin to a vital heart which expands and contracts in a never-ending, incorruptible yet mutable pulse. This latter may be further viewed as referring to the immense, indeed abysmal, time interval elapsing between each Big Bang and each Big Crunch, in their causing one another, and in their thus proving *one single entity and central point of reference within an unfathomable self-recurring and ontically most self-referential immensity*.[[39]](#footnote-39) If we are to further attempt to fancy, or even endeavor to imagine, and in the end distinctly conceive them aggregating in clusters or nuclei, as if driven, in terms of mere analogy, by some sort magnetic or gravitational force or ultimate *impetus*, we may well regard them as focalizing upon both these two main cosmic events, in their gathering, over and over, to their primordial (*and indeed emanative*, as to the Big Bang phase alone)[[40]](#footnote-40) *condition of One*. To conclude, these quanta embody presences of the *actual capability of power of both the immaterial and the physical*, the latter looked upon as immanently exceeding the former.[[41]](#footnote-41) Whereas within our less than infinitesimal portion of spacetime their concentration is so minimal, so utterly irrelevant as to account for, *even in the most intimate detail*,[[42]](#footnote-42) the human status we presently see, the converse is true (and must be, antithetically) touching the person of the actual Overman as a most tangible *Body*, that is, under a garb most distant from the one exemplified in the *Shadow*.[[43]](#footnote-43) Hereupon still through the medium of these quanta in their most variable levels of intangible influence, and from an anthropic perspective again, the Real is to make itself principally manifest in two human statuses: the one fully realized as *power*,[[44]](#footnote-44) the other inevitably wanting in the latter, owing to its being antithetical to it. As for the former, these values prove so utterly focalizing as to favor at once a vital space altogether freed from any hitherto accustomed limit: an existential situation which the myths, time out of mind, (to which the ones presently revisited in mass media culture may well be associated) have been able to perceive, even though in a most indistinct, unconscious, and thus far non-philosophical nor even scientific manner.[[45]](#footnote-45) To add more, let us in principle admit the presence of a still most undetectable *radiation as equably distributed towards unity,* with the *energy* (as far as this rather vague category may still be of any use), of the quanta blending, as a final act, *into a well-defined conscious structure, the which we can only assume as being human, or rather superhuman*, and as at once satisfying a relevant materiality as well as the will or volition which is to contain it, as an intangible, most affirmative spirit.[[46]](#footnote-46) Let us accordingly admit, also, *the existence of an intrinsic force*, itself most spectrally yet most blazingly expressed, as varying in the direct ratio of the quanta’s own distribution, a distribution to deal with *innumerable points through space agglomerations* (for *the limitless inheres, in principle, within space itself*)[[47]](#footnote-47) bearing innumerable peculiar differences of either size, or form, or distance from each other, and themselves clusters, catalyzing towards their own defined centre, with a velocity conceived as exceeding (by way of mere analogy again) even the one accustomed in recognizing in the light as a constant in the void, and proving equivalent solely to their own metaphysical magnificence and intrinsic tendency to *oneness*. In reference to their motion to towards an ultimate mass-constitution, we may thus assume them blending into an ultimate homogeneity occasioned, very straightforwardly, by a condensation proper as altogether proportional with the former, the vitality of the quanta meantime proceeding with their own implacable process of conglomeration, and the heterogeneity of their distribution diminishing in the ratio of their own most fiery focalization, to be now perceived as *most corporeal*, and on this account *most ontologically real* *as to a potentially infinite consistency,* in the end absorbing all the vigor available *into the one,* and with an impetus so prodigiously conglomerative as to render, by antithetical comparison, any present body of a consistency infinitely more intangible than the one to be possibly perceived in a mere *Shadow.*[[48]](#footnote-48) Still referring to the priority of the *anthropic principle*, as now consistent with the omnipresent *Ego Cogito*,[[49]](#footnote-49) yet as altogether surpassing the latter respecting a most superhuman modality of self-awareness, let us also venture upon further suggesting that this force is to naturally exceed, even, the aforesaid most hideous focalizations in both the Big Bang and the Big Crunch as conceptually one.[[50]](#footnote-50) Upon the reader a final suggestion may be accordingly impressed touching at once a consolidation into a most harmonized energetic embrace, a most perfectly realized proportions of frame,[[51]](#footnote-51) and the quantity of corporeal energy *reflecting to perfection* the one, nonhuman and incommensurable, exemplified, through countless of cosmic entities, in Being or the universe itself.[[52]](#footnote-52) A mirror would thus appear, *the gleaming Mirror of Being*,[[53]](#footnote-53) the antithetical Overman as a *Personified Power*[[54]](#footnote-54) would stand before it, only to advance towards it, his own *reflected self* forming a most fiery and tangible contour of person[[55]](#footnote-55) until an actual contact, and indeed total identification with the surface would occur, the Shadow of man at the same time being fashioned from his figure, and then cast upon a dreary soil, its own intrinsic situation, and in mere dialectical consequence.[[56]](#footnote-56) Still by way of narrative-mythical suggestion, and respecting a millennial, immortal wisdom, we find that the superiority of a fully realized, as well as heroic corporeal life proves to be all of a piece with the whispered words, solemnly pronounced by Achilles in the depths of the Hades:

…[μὴ](http://www.perseus.tufts.edu/hopper/morph?l=mh%5C&la=greek&can=mh%5C0&prior=prose/eipe) [δή](http://www.perseus.tufts.edu/hopper/morph?l=dh%2F&la=greek&can=dh%2F0&prior=mh\) [μοι](http://www.perseus.tufts.edu/hopper/morph?l=moi&la=greek&can=moi0&prior=dh/) [θάνατόν](http://www.perseus.tufts.edu/hopper/morph?l=qa%2Fnato%2Fn&la=greek&can=qa%2Fnato%2Fn0&prior=moi) [γε](http://www.perseus.tufts.edu/hopper/morph?l=ge&la=greek&can=ge0&prior=qa/nato/n) [παραύδα](http://www.perseus.tufts.edu/hopper/morph?l=parau%2Fda&la=greek&can=parau%2Fda0&prior=ge), [φαίδιμ᾽](http://www.perseus.tufts.edu/hopper/morph?l=fai%2Fdim%27&la=greek&can=fai%2Fdim%270&prior=parau/da) [Ὀδυσσεῦ](http://www.perseus.tufts.edu/hopper/morph?l=*%29odusseu%3D&la=greek&can=*%29odusseu%3D0&prior=fai/dim'). [βουλοίμην](http://www.perseus.tufts.edu/hopper/morph?l=bouloi%2Fmhn&la=greek&can=bouloi%2Fmhn0&prior=*)odusseu=) [κ᾽](http://www.perseus.tufts.edu/hopper/morph?l=k%27&la=greek&can=k%270&prior=bouloi/mhn) [ἐπάρουρος](http://www.perseus.tufts.edu/hopper/morph?l=e%29pa%2Frouros&la=greek&can=e%29pa%2Frouros0&prior=k') [ἐὼν](http://www.perseus.tufts.edu/hopper/morph?l=e%29w%5Cn&la=greek&can=e%29w%5Cn0&prior=e)pa/rouros) [θητευέμεν](http://www.perseus.tufts.edu/hopper/morph?l=qhteue%2Fmen&la=greek&can=qhteue%2Fmen0&prior=e)w\n) [ἄλλῳ](http://www.perseus.tufts.edu/hopper/morph?l=a%29%2Fllw%7C&la=greek&can=a%29%2Fllw%7C0&prior=qhteue/men), [ἀνδρὶ](http://www.perseus.tufts.edu/hopper/morph?l=a%29ndri%5C&la=greek&can=a%29ndri%5C0&prior=a)/llw|) [παρ᾽](http://www.perseus.tufts.edu/hopper/morph?l=par%27&la=greek&can=par%270&prior=a)ndri\) [ἀκλήρῳ](http://www.perseus.tufts.edu/hopper/morph?l=a%29klh%2Frw%7C&la=greek&can=a%29klh%2Frw%7C0&prior=par'), [ᾧ](http://www.perseus.tufts.edu/hopper/morph?l=w%28%3D%7C&la=greek&can=w%28%3D%7C0&prior=a)klh/rw|) [μὴ](http://www.perseus.tufts.edu/hopper/morph?l=mh%5C&la=greek&can=mh%5C1&prior=w(=|) [βίοτος](http://www.perseus.tufts.edu/hopper/morph?l=bi%2Fotos&la=greek&can=bi%2Fotos0&prior=mh\) [πολὺς](http://www.perseus.tufts.edu/hopper/morph?l=polu%5Cs&la=greek&can=polu%5Cs0&prior=bi/otos) [εἴη](http://www.perseus.tufts.edu/hopper/morph?l=ei%29%2Fh&la=greek&can=ei%29%2Fh0&prior=polu\s), [ἢ](http://www.perseus.tufts.edu/hopper/morph?l=h%29%5C&la=greek&can=h%29%5C0&prior=ei)/h) [πᾶσιν](http://www.perseus.tufts.edu/hopper/morph?l=pa%3Dsin&la=greek&can=pa%3Dsin0&prior=h)\) [νεκύεσσι](http://www.perseus.tufts.edu/hopper/morph?l=neku%2Fessi&la=greek&can=neku%2Fessi0&prior=pa=sin) [καταφθιμένοισιν](http://www.perseus.tufts.edu/hopper/morph?l=katafqime%2Fnoisin&la=greek&can=katafqime%2Fnoisin0&prior=neku/essi) [ἀνάσσειν](http://www.perseus.tufts.edu/hopper/morph?l=a%29na%2Fssein&la=greek&can=a%29na%2Fssein0&prior=katafqime/noisin).

*…say not a word, glorious Odysseus, in my death’s**favour. I would rather be a paid servant in a poor man’s house and be above ground than king of kings among the dead*.[[57]](#footnote-57)

To deepen the proposal, we may finally dwell upon the quanta in their being at length *blended into* *a corporeal substance, ordered, stable, undisturbed, absolutely simple and pure,*[[58]](#footnote-58) *ontologically true and physically potent*, *forever recurring as identical, at the very centre or vertex of the most fiery, never-ending phenomenology in the propounded Closed Spiral of Events*,[[59]](#footnote-59) whose significance is again meant to utterly exceed the limits imposed by both the Biblical linear view of time, as leading in the end to an irreversible ontic annihilation, and the Eternal Return, as otherwise proving in the end blind and indeed excessively deterministic (with a conceptual similarity nevertheless maintained as to this latter instance, and in reference to a common polytheistic background).[[60]](#footnote-60) In stark symbolic terms, this is regarded as transcending even the mystical meaning in the sacral image of the *Ouroboros*,[[61]](#footnote-61) so often found in the illuminated manuscripts, to which, as is known, the general notion of cosmic recurrence is traditionally associated, as is the eternal rebirth of the even more visually potent myth of the *Phoenix*.[[62]](#footnote-62) For ease of further understanding, the final standpoint at issue may be nonverbally, possibly *semiotically* conveyed thus:



Here we see depicted the person of the antithetical Overman, in a heroic profile view, to some extent reminiscent of the firm posture and hieratical demeanour in the Hittite, or Assyrian, or Elamite, or Egyptian low reliefs of deities.[[63]](#footnote-63) On this account we may look upon the image as blazingly consistent with the intrinsic force and ontological significance most peculiar to these quintessential polytheistic civilizations.[[64]](#footnote-64) Holding accordingly tight two thunderbolts in his fists, and wearing a black cloak (the *fibula* on his left shoulder itself a *star* or *source of energy*, giving him strength as coagulating into his left biceps), he is encircled by a *spiral meant to recur from Fire to Fire*, the one aforesaid, whose emanating origin[[65]](#footnote-65) is portrayed as focusing upon his own enflamed chest, which is in turn to indicate the same very culmination under the form of the *Return of Power*.[[66]](#footnote-66) In addition, a *shadow* comes forth from his own body, in this manner conveying *the ontologically incorporeal and obscure intrinsic situation of man*.[[67]](#footnote-67) The quanta thus referred to *an ultimate frame*, indeed unparalleled as to any other non-antithetical-to-powerlessness conception or view,[[68]](#footnote-68) the following observation may be at length propounded: *if positively perceived* such a frame would at once concentrate, in a single brain, the minds of the greatest geniuses humankind has ever been able to produce, meantime, in a single vein, the discharge of energy and sudden brilliancy of a billion of billon of *gamma-ray bursts*[[69]](#footnote-69) flowing, in utter unison, like an implacable, wild river, if otherwise *negatively*, it would hidden, and indeed hold beneath its gleaming skin,[[70]](#footnote-70) the potential capability of power of a basically infinite amount of thermonuclear reactions. And the owner of this frame would still be considered a mere ordinary fellow.

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L. Wittgenstein, *Tractatus Logico-Philosophicus*, Taylor & Francis, 2002.

1. Hermes Varini, Op. Cit., Chapter one. [↑](#footnote-ref-1)
2. As is known, in Leibniz’s metaphysics the monads are conceived as single substances composing the material universe. In making up the latter, they are deemed to be dynamic and inseparable, with no causal relation existing among each other, and under this form wanting in spatial extension according to a [preestablished universal harmony](https://www.britannica.com/topic/preestablished-harmony). *The Monadology* in Gottfried Wilhelm Leibniz, *The monadology and other philosophical writings*, Oxford University Press,1965. [↑](#footnote-ref-2)
3. Unity of power entails polarity as embodied by two reflecting halves. H. Varini, *Condition of Power: Ontology and Anthropology beyond Nietzsche,* Amazon Kindle Direct Publishing, 2015. Chapter two. A similar conception surfaces, as a denouement, in my Historical novel *The Great Adversary*. H. Varini, The Great Adversary, Lit Verlag, 2007. [↑](#footnote-ref-3)
4. It is held that the universe undergoes recurring phases with different physical properties. P. J. Steinhardt, N. Turok, *Endless Universe-Beyond the Big Bang*, Phoenix, 2007. [↑](#footnote-ref-4)
5. This latter concept refers to the known table of elementary particles. P. Steinhardt, N. Turok, *Endless Universe-Beyond the Big Bang*, Phoenix, 2007. Chapter four. [↑](#footnote-ref-5)
6. H. Varini, *Condition of Power: Ontology and Anthropology beyond Nietzsche,* Amazon Kindle Direct Publishing, 2015. Chapter one. [↑](#footnote-ref-6)
7. See note 2. [↑](#footnote-ref-7)
8. Inasmuch as physically perceived as being *de facto* one with the hideous, beyond comprehension indeed, amount of energy to inhere within the vastness of the universe, Being (as Power, precisely) is herein propounded under a garb most distant from the Heideggerian one of “nothingness” (*Nichts*), and of “elusive abyss” (*Abgrund*). M. Heidegger *Being and Time*, SCM Press, 1962. [↑](#footnote-ref-8)
9. H. Varini, *Condition of Power: Ontology and Anthropology beyond Nietzsche,* Amazon Kindle Direct Publishing, 2015. Chapter one. [↑](#footnote-ref-9)
10. Ibid. Chapter two. [↑](#footnote-ref-10)
11. Ibid. [↑](#footnote-ref-11)
12. Still with reference to Aristotle, through the decisive mediation of Averroes, the limitedness of the entity, and the relevant functions of generation and corruption in a spatiotemporal context are exclusive to matter. Siger of Brabant, *Quaestiones in Tertium De Anima*, Quaestio V. [↑](#footnote-ref-12)
13. The analogy reads: “The world is independent of my will”, Proposition 6.373 in L. Wittgenstein, *Tractatus Logico-Philosophicus*, Taylor & Francis, 2002. [↑](#footnote-ref-13)
14. Of this rather ontologically obscure trait so peculiar to the present human, the Greeks, more especially, but also the Assyrians before them, and later the Romans, were all aware, in their creating statues and low reliefs of gods and persons of substance with ideal proportions. [↑](#footnote-ref-14)
15. P. Steinhardt, N. Turok, *Endless Universe-Beyond the Big Bang*, Phoenix, 2007. Glossary. [↑](#footnote-ref-15)
16. H. Varini, *Beyond Nietzsche: The Dialectical Overhuman and its Evidence in the Myth*,Философия И Гуманитарные Науки В Информационном Обществе, n. 2, c. 12-24, 2018.  [↑](#footnote-ref-16)
17. P. J. Steinhardt, N. Turok, *Endless Universe-Beyond the Big Bang*, Phoenix, 2007. Chapter seven and ten. [↑](#footnote-ref-17)
18. H. Varini, *Condition of Power: Ontology and Anthropology beyond Nietzsche,* Amazon Kindle Direct Publishing, 2015. Chapter nine. [↑](#footnote-ref-18)
19. H. Varini, *Return of Power: Theory of a Cosmic Bridge to the Dialectical Overhuman*, Collected Papers of the 6th Philosophy and Culture of the Information Society International Conference, Saint Petersburg State University of Aerospace Instrumentation, 2018. [↑](#footnote-ref-19)
20. As observed by Gilles Deleuze and Felix Guattari, the *plane of immanence* proves altogether essential and chief in respect to a truly effective ontological theorizing. G. Deleuze, F. Guattari, *What Is Philosophy,* Columbia University Press, 1994. This is, of course, to be even more exemplarily found in Spinoza’s own philosophical turn of mind. Benedict de Spinoza, *Ethics*, Penguin Classics,1994. Part I. [↑](#footnote-ref-20)
21. H. Varini, *Return of Power: Theory of a Cosmic Bridge to the Dialectical Overhuman*, Collected Papers of the 6th Philosophy and Culture of the Information Society International Conference, Saint Petersburg State University of Aerospace Instrumentation, 2018. [↑](#footnote-ref-21)
22. H. Varini, *Condition of Power: Ontology and Anthropology beyond Nietzsche,* Amazon Kindle Direct Publishing, 2015. Chapter nine. [↑](#footnote-ref-22)
23. As is known, these criteria are by no means gnoseologically much less metaphysically infallible. K. Popper, *The Logic of Scientific Discovery*, Routledge, 1959. [↑](#footnote-ref-23)
24. J. Rose, *Zoroastrianism: An Introduction*, I.B. Tauris, 2010. [↑](#footnote-ref-24)
25. J. Hogan, *Unseen Universe: Welcome to the dark side*, Nature, 448,2007. P. J. E. Peebles, B. Ratra, *The cosmological constant and dark energy,* Reviews of Modern Physics, 75 (2), 2003. [↑](#footnote-ref-25)
26. 93 The conception touching the dark as an actual substance can be found in early Greek thought, and in Homer more especially under the solemn form of “sacred obscurity” ([κνέφας](http://www.perseus.tufts.edu/hopper/morph?l=kne%2Ffas&la=greek&can=kne%2Ffas0&prior=e)pi\\" \t "morph) [ἱερὸν](http://www.perseus.tufts.edu/hopper/morph?l=i%28ero%5Cn&la=greek&can=i%28ero%5Cn0&prior=kne/fas" \t "morph)). Subsequently Socrates and Plato looked upon it as a mere “absence of light,” and thus it has been inherited by the Christian tradition. Homer, *Iliad*, Book VXII, 454-455. [↑](#footnote-ref-26)
27. This is in turn consistent with the propounded dialectic *Power-Stasis-Power* as culminating in the *Return of Power* event. H. Varini, *Return of Power: Theory of a Cosmic Bridge to the Dialectical Overhuman*, Collected Papers of the 6th Philosophy and Culture of the Information Society International Conference, Saint Petersburg State University of Aerospace Instrumentation, 2018. P.J. Steinhardt, N. Turok, *A Cyclic Model of the Universe*, Science 296, 2001. L. Baum, P.H. Frampton, *Entropy of Contracting Universe in Cyclic Cosmology*, Modern Physics Letters, Vol. 23, 2008. [↑](#footnote-ref-27)
28. Ibid. [↑](#footnote-ref-28)
29. #  *The Routledge Companion to the New Cosmology*, edited by Peter Coles, Routledge, 2001.

 [↑](#footnote-ref-29)
30. 97 Still a in cyclical, hence self-referential cosmic perspective, these latter conceptions lie altogether foreign to the Greek most contemplative turn of mind and wisdom (as we see it primarily exemplified in the *Demiurge* of the Platonic tradition, and in the *Unmoved Mover* of Aristotle as both by no means all-powerful agencies over the entity, thus over the human in the Biblical sense). [↑](#footnote-ref-30)
31. H.Varini, *Beyond Nietzsche: The Dialectical Overhuman and its Evidence in the Myth*,Философия И Гуманитарные Науки В Информационном Обществе, n. 2, c. 12-24, 2018.  [↑](#footnote-ref-31)
32. H. Varini *Condition of Power: Ontology and Anthropology beyond Nietzsche,* Amazon Kindle Direct Publishing, 2015. Chapter four, glossary. [↑](#footnote-ref-32)
33. With this his own conception of *Will to Power* comes in turn associated. H. Varini *Condition of Power: Ontology and Anthropology beyond Nietzsche,* Amazon Kindle Direct Publishing, 2015. Introduction. [↑](#footnote-ref-33)
34. H. Varini, *Return of Power: Theory of a Cosmic Bridge to the Dialectical Overhuman*, Colllected Papers of the 6th Philosophy and Culture of the Information Society International Conference, Saint Petersburg State University of Aerospace Instrumentation, 2018. [↑](#footnote-ref-34)
35. Ibid. [↑](#footnote-ref-35)
36. Ibid. H. Varini *Condition of Power: Ontology and Anthropology beyond Nietzsche,* Amazon Kindle Direct Publishing, 2015. [↑](#footnote-ref-36)
37. Ibid. Chapter one. [↑](#footnote-ref-37)
38. H. Varini, *Return of Power: Theory of a Cosmic Bridge to the Dialectical Overhuman*, Colllected Papers of the 6th Philosophy and Culture of the Information Society International Conference, Saint Petersburg State University of Aerospace Instrumentation, 2018. [↑](#footnote-ref-38)
39. For it is maintained that in an ontologically predominant *Hegelian thesis-antithesis-synthesis perspective* as in the end focusing on an ultimate very unity, and as thus at variance with Stephen Hawking’s own touching the Big Bang as being altogether independent in itself, *the idea of the latter cannot be tenable without that of the Big Crunch, and the converse*. H. Varini *Condition of Power: Ontology and Anthropology beyond Nietzsche,* Amazon Kindle Direct Publishing, 2015. Chapter two. H. Varini, *Return of Power: Theory of a Cosmic Bridge to the Dialectical Overhuman*, Collected Papers of the 6th Philosophy and Culture of the Information Society International Conference, Saint Petersburg State University of Aerospace Instrumentation, 2018. G. W. F. Hegel, *Science of Logic*, tr. W. H. Johnston and L. G. Struthers, 1929. [↑](#footnote-ref-39)
40. Still referring to an immortal Greek wisdom, the term “emanation” (Greek ἀπόϱϱοια) is employed in Neoplatonic terms, thus in opposition to “creation,” as otherwise found within the Biblical tradition. [↑](#footnote-ref-40)
41. See note 21. [↑](#footnote-ref-41)
42. See note 14. [↑](#footnote-ref-42)
43. This lies consistent with the conception of *Ontological Triad*, as entailing the relationship *Source-Body-Shadow*. H. Varini, *Condition of Power: Ontology and Anthropology beyond Nietzsche,* Amazon Kindle Direct Publishing, 2015. Chapter nine, glossary. [↑](#footnote-ref-43)
44. H. Varini, Condition of Power: Ontology and Anthropology beyond Nietzsche, Amazon Kindle Direct Publishing, 2015. Chapter one. [↑](#footnote-ref-44)
45. A first instance of which we may perceive respecting the demigod nature of Gilgamesh, a legend dating back to the third millennium B.C. H.Varini, *Beyond Nietzsche: The Dialectical Overhuman and its Evidence in the Myth*,Философия И Гуманитарные Науки В Информационном Обществе, n. 2, c. 12-24, 2018. A. R. George, *The Babylonian Gilgamesh Epic: Critical Edition and Cuneiform Texts,* Oxford University Press, 2003. [↑](#footnote-ref-45)
46. See note 21. [↑](#footnote-ref-46)
47. #  This notion can also be found in the thought of John Philoponus. E. S. Casey, *The Fate of Place: A Philosophical History*, University of California Press, 1998, Chapter four.

 [↑](#footnote-ref-47)
48. See note 43. [↑](#footnote-ref-48)
49. H. Varini *Condition of Power: Ontology and Anthropology beyond Nietzsche,* Amazon Kindle Direct Publishing, 2015. Chapter two. [↑](#footnote-ref-49)
50. This in principle refers to the *Return of Power* event, as now embodied, in the terms of *limitless physical-ontological capability of power*, by the person of the actual Overman itself. H. Varini, *Return of Power: Theory of a Cosmic Bridge to the Dialectical Overhuman*, Collected Papers of the 6th Philosophy and Culture of the Information Society International Conference, Saint Petersburg State University of Aerospace Instrumentation, 2018. [↑](#footnote-ref-50)
51. See note 14. [↑](#footnote-ref-51)
52. H. Varini *Condition of Power: Ontology and Anthropology beyond Nietzsche,* Amazon Kindle Direct Publishing, 2015. Chapter eleven. [↑](#footnote-ref-52)
53. Ibid. [↑](#footnote-ref-53)
54. Ibid. Glossary. [↑](#footnote-ref-54)
55. Again, the reference is to the theme of the double, or *Doppelgänger*, as narratively propounded also in my novel *The Great Adversary*. [↑](#footnote-ref-55)
56. See note 43. [↑](#footnote-ref-56)
57. Homer, *Odyssey*, Book XI. The English text is by The Internet Classics Archive. [↑](#footnote-ref-57)
58. As for the metaphysically superior criterion of *simpleness*, the reference is to the *The Book of Causes* (*Liber de Causis*), XXVII, 194. *The Book of Causes* (*Liber de Causis*), Marquette University Press, Milwaukee, 2012. [↑](#footnote-ref-58)
59. H. Varini *Condition of Power: Ontology and Anthropology beyond Nietzsche,* Amazon Kindle Direct Publishing, 2015. Chapter four, glossary. [↑](#footnote-ref-59)
60. Ibid. Glossary. H. Varini, *Beyond Nietzsche: The Dialectical Overhuman and its Evidence in the Myth*,Философия И Гуманитарные Науки В Информационном Обществе, n. 2, c. 12-24, 2018. H. Varini, *Return of Power: Theory of a Cosmic Bridge to the Dialectical Overhuman*, Collected Papers of the 6th Philosophy and Culture of the Information Society International Conference, Saint Petersburg State University of Aerospace Instrumentation, 2018. [↑](#footnote-ref-60)
61. H. J. Sheppard, *The Ouroboros and the Unity of Matter in Alchemy. A Study in Origins.* *Ambix*, 10, 1962. [↑](#footnote-ref-61)
62. R. Van der Broek, *The Myth of the Phoenix: According to Classical and Early Christian Traditions*,EJ Brill 1972.  [↑](#footnote-ref-62)
63. H. Varini, *Beyond Nietzsche: The Dialectical Overhuman and its Evidence in the Myth*,Философия И Гуманитарные Науки В Информационном Обществе, n. 2, c. 12-24, 2018. [H. Honour](https://en.wikipedia.org/wiki/Hugh_Honour%22%20%5Co%20%22Hugh%20Honour), J. Fleming, *A World History of Art*, Macmillan, 1984.  [↑](#footnote-ref-63)
64. Ibid. As to the Assyrian low reliefs, see *Assyrian Reliefs from the Palace of* *Ashurnasirpal II: A Cultural Biography*, Edited by S. E. Kangas, A. Cohen, University Press of New England, 2010. [↑](#footnote-ref-64)
65. See note 41. [↑](#footnote-ref-65)
66. H. Varini *Condition of Power: Ontology and Anthropology beyond Nietzsche,* Amazon Kindle Direct Publishing, 2015. Chapter four, glossary. [↑](#footnote-ref-66)
67. Ibid. Chapter eleven. [↑](#footnote-ref-67)
68. Ibid. Chapter four. [↑](#footnote-ref-68)
69. [G. Vedrenne](https://www.amazon.com/s/ref%3Ddp_byline_sr_book_1?ie=UTF8&field-author=Gilbert+Vedrenne&text=Gilbert+Vedrenne&sort=relevancerank&search-alias=books), [J. L. Atteia](https://www.amazon.com/s/ref%3Ddp_byline_sr_book_2?ie=UTF8&field-author=Jean-Luc+Atteia&text=Jean-Luc+Atteia&sort=relevancerank&search-alias=books), *Gamma-Ray Bursts: The Brightest Explosions in the Universe,* Springer, 2009 [↑](#footnote-ref-69)
70. Gleaming, as perfectly reflected in, and as in the end one with, under the peculiar garb of *Personified Power*, the equally unparalleled vigor of Being as a nonhuman necessary counterpart within the common substratum embodied by the category power itself (both superhuman and nonhuman precisely). That is, the antithetical Overman experiences *no ontological loneliness*, as it is otherwise the case, nihilistically (for no ontological point of reference in terms of nonhuman mirroring energy is evidently involved), touching the notion of *Übermensch* as a mere superior man. H. Varini, *Condition of Power: Ontology and Anthropology beyond Nietzsche,* Amazon Kindle Direct Publishing, 2015. Chapter eleven. [↑](#footnote-ref-70)