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SIXTH FORCE AND PHOTONIC OVERMAN

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In contrast to the Nietzschean conception of *Übermensch* as signifying, hitherto, a supermanhood in moral terms alone, the principle of the latter lies in its being antithetical to the present human status, and in its thus proving altogether superior both ontologically and physically. With this premise the notions of Sixth Force and Photonic Frame are now associated. Set forth after a qualitative fashion, while the former is related to the thus far known elemental constituents of matter, as well as to forces and interactions between matter particles, and under this form deemed to intangibly account for all the chaos, indeterminacy and otherwise imperfection or limit found so peculiar to man, the latter refers to an ultimate trait in the actual Overman touching a most luminous and unparalleled corporeality. An original conception of geometry in photonic terms is also propounded. Illustrations meeting at length with a semiotic process and literary hints add to the suggestion.

Keywords: superhuman, ontology, anthropology, physics, geometry, semiotics, visual arts, epistemology, pre-galilean method, history of science, Friedrich Nietzsche

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ШЕСТАЯ СИЛА И ФОТОННЫЙ СВЕРХЧЕЛОВЕК

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В отличие от ницшеанской концепции *Übermensch* как означающей до сих пор сверхчеловеческое только в моральных терминах, принцип последнего заключается в том, что он противоположен современному человеческому статусу и, таким образом, оказывается превосходящим как онтологически, так и физически. С этой предпосылкой теперь ассоциируются понятия Шестой Силы и Фотонного Кадра. Изложено качественно, в то время как первое связано с известными до сих пор элементарными составляющими материи, а также с силами и взаимодействиями между частицами материи, и в этой форме считается неосязаемым объяснением всего хаоса, неопределенности и иного несовершенства. или предел, найденный так свойственный человеку, последний относится к конечной черте в реальном Сверхчеловеке, касающейся наиболее яркой и беспримерной телесности. Предлагается оригинальная концепция геометрии в фотонных терминах. Иллюстрации, встречающиеся долго с семиотическим процессом и литературными намеками, добавляют к предложению.

Ключевые слова: сверхчеловек, онтология, антропология, физика, геометрия, семиотика, изобразительное искусство, эпистемология, пре-галилеевский метод, история науки, Фридрих Ницше

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Introduction: The Actual Overman

Whensoever somebody finds himself contemplating, as a distinct element within a suggestive scenery, the setting sun, and then, owing to the ghostly yet most concrete *action of time* unforgiving [1] darkness implacably falls, there is obviously nothing he can possibly do: the individual in question proves to be a mere spectator. Hereupon everything else to be conceived in akin terms, or otherwise directly experienced, very often quite dramatically, is to follow in mere consequence. This is a chief indication of his own ontological and existential status, a situation I endeavored to view as focusing on the category *powerlessness* in the first place. Yet *for the same reason*, a peculiarly dialectical one, there must exist, intangibly behind and beyond this same picture, and elsewhere within the abysmal vastness of the Real, a *counterpart of the former* altogether foreign to matters of like character, a reflecting half sharing with him the very trait we are accustomed to call human, and to whom the very essence of the term *power* lay utterly unfolded. Besides this introduction, herein presented by way of a minor one in a greater to follow, it seems to me appropriate to dwell upon the glossary I thought proper to add, through no mere dint of summary nor repetition, but rather as a means of further illustration, in my own *Condition of Power: Ontology and Anthropology beyond Nietzsche* [2] and endeavor for a moment to consider the utterance *Overman* as set forth after this fashion:

Interchangeable with dialectical overhuman, and nowise related to the *Übermensch*, nor to any other Nietzschean conceptions, this term defines the human being which is to singularly and exclusively embody an actual ontological context of power in living it *over and beyond* the limits of the human as hitherto known and considered with reference to a dialectically opposed existential status. Accordingly, the Overman dialectically overcomes human nature itself (as well as the *Übermensch*, of which is no English translation) as thus far regarded as being peculiar to man alone. Utterly over and beyond the latter, his character necessarily results in being formidably superior in terms of ontological comprehensiveness. Although, dialectically, this is the ultimate result of becoming as a continual increase of the Real, and hence of Power as a definition of the Real itself, alongside the ontic potentiating recurrence (*Return of Power*) as the culminating phase within the dialectic *Power-Stasis-Power*, yet, ontologically, it is refearable to his being simultaneous to Being, or the Real as Power, and derived from the latter in terms of commonality of nature. Ingenerable and incorruptible, as by necessity a presence antithetical to man in terms of Power-Powerlessness polarity, the Overman is, selectively, the specular counterpart for the predisposed individual respecting his own limited status, in which case assuming the character of *Over-identity*, *Identity of Power*, *Potentiated Antithesis*, etc. Touching a superhuman singularity, or a superhuman singular action, the conception is one with Becoming (as an increment of Power), through the medium of will or volition, and as reflected in Being (as Power) as a result of the ontological fusion to occur in the *Triad of Power*. Whereas the *Übermensch*, in its proving to be superior only morally, lies bound to the same limited status of man, the Overman both opposes and exceeds from whatever standpoint the latter, in his being one, in a superhuman form, with the term and category power itself, and with its relevant ontological primacy. In these terms the dialectical Overman is consistent with the notion of *personified Power*.

The status of the dialectical Overman is accordingly to be perceived, in no minor degree, as determined by an altogether different structure of matter and energy, which latter, inasmuch as man is to embody powerlessness, must prove altogether superior in kind [3]. This is owing to the argument touching an intrinsic spatiotemporal immensity vast beyond whatsoever imagination well admitting the possibility for the present limited human situation to return-to-itself selectively [4] and respecting an ultimate, or in other respects utterly enhanced form. As the matter in question has been already advanced in relation to the cosmological significance of the *Return of Power* event, a further connection may well be established with the notion of *recurring multiverse*, as we find it developed in the Ekpyrotic model [5] and as accordingly admitting different physical properties within different phases occurring between each Big Bang and each Big Crunch, these latter to

further prove in the end *one single central cosmic entity as to an unfathomable spherical immensity*, as it was for centuries the case, in the view of either an Aristotelian-Ptolemaic or Copernican cosmos. Over this main cosmological standpoint, alongside the power-powerlessness polarity found intrinsic to the human, the fiery phenomenology of the dialectic *Power-Stasis-Power* is meant to hold its own dominion [6]. Although an occurrence to be acknowledged at an epoch inconceivably remote in either future or past (entailing thus an abysmal interval of time of billions of years), yet the crucial advent of the antithetical Overman embodies far more than an eventuality, referring, also, to the anthropic principle [7] as lying in the ratio of whatever *weltanschauung* the mind is able to form. Now, hitherto, the conception of dialectical superhuman has been developed touching the following chief criteria:

1. The category *power* (Greek δύναμις, Latin *Potentia*, German *Macht*) is ontologically primary, with *powerlessness* as its necessary self-negation [8];
2. Its essence is dialectical in character [9];
3. An antithesis between *power* and *powerlessness* inheres within the human;
4. There does exist a human nature infinitely superior to the hitherto known;
5. This nature is antithetical to man, as exceeding a status of impotence exemplified in the latter;
6. It can only be perceived in superhuman terms [10];
7. It overshadows any thus far known perspective;
8. The cosmos, in its cyclic evolution as an *inflationary multiverse*, entailing thus different epochs with different physical properties, is vast enough to permit its presence [11];
9. It has existed in a most remote past and shall exist again in a most remote future [12];
10. It embodies the essence of the human as one with the nature of *Being* (Greek τὸ ὄν, τὸ εἶναι, Latin *Esse*, German *Sein*) or the Real as power (for the nonhuman reflects the human, and the converse);
11. It has been thus far indistinctly (and non-philosophically) perceived under the form of myth, more especially in Polytheism [13];
12. *It must be solely theorized*, for its actual appearing would be devastating for the whole of our certainties [14];
13. An adequacy for man is selectively possible, owing to the human being one, and to the relevant presence of a counterpart;
14. The double alone, through the very medium of reflection or specularity, and as referring to the cosmological-dialectical *Return of Power* event, is to embody the paramount significance of *immortality*, in an exceeding (i.e. superhuman) and necessarily selective form [15];

15. The metaphysical lies ineradicable within the physical, and inevitably completes it [16].

Holding firmly in view these premises, a further argument shall be now propounded, relative to the ghostly, yet most concretely or otherwise most dramatically manifested (as to the intrinsic presence of chaos, uncertainty, and want of determinism, to be further fathomed) [17] presence of *an agency in the guise of disturbing element intrinsic to physicality as referable to the present human status*, to be intuitively looked upon in terms of *unified fundamental force*.

Methods: Theory of a Sixth Force

I would be carried too far away from my immediate design, and indeed theme, were I to illustrate in a quantitative-mathematical fashion, that is to say, by way of equations, algebraic signs, constants etc., a point which remains philosophical in character, and which, in the first place, lies not in the slightest need of any empirical verification, nor *shall possibly be even ever verified* respecting its own elusive nature, as it shall be presently attempted at unfolding. I need not go into any technical or specific detail accordingly, and in the light of the usual range of inquiry adopted thus far. What stands as herein chief is the underlying *metaphysical-physical idea and its novelty*, in itself and in its own illustration, its eventuality, its plausibility, in a word, *the originality of a possible perspective in logical picture of coherent facts*, to be perceived as chiefly ontological and anthropological in kind. Now, as aforesaid, the recurring presence of a situation of actual human power, as antithetical to the one of powerlessness, lies in the direct ratio of the same self-referential phenomenology of the universe, and in full accordance with the *anthropic principle* to grant this very presence [18]. This alternation results in relentlessly changing the game, and in thus cyclically structuring, within a most dynamic scenario not altogether distant from the direct agency of a most fiery Heraclitean becoming, the character of the material or the immanent as a whole [19]. The matter and energy as associated with the latter are to be in turn viewed as being over time subject to a *substantial, ultimate alteration*, in reference to a most variable quantity of actual ontological power to be beyond doubt admitted respecting a cosmic receptacle under the form of primary, unfathomable vastness [20]. And in turn again, this quantity can be referred to a drastic mutability (drastic, as antithetically regarded) of the same physical laws, in relation, also, to Ernest Nagel assumptions [21]. In strictly dialectical terms, this focuses again upon the passage from *Stasis* to *Power* within the *Power-Stasis-Power* dialectical-cosmic process, and, more especially, upon the ultimate *Return of Power* event to which the nature of the physical is to sooner or later lead by in this manner signifying, or rather fully embodying its own most fiery and self-referential crowning moment [22]. And as to the latter point in particular, if we are wont to conceive the Real (or *Being itself*, in deeper metaphysical terms) as proving at length one, owing to its imposing quantity of energy and overwhelming vastness, with the category *power* itself, that is, with the supreme and most basic amid criteria [23], there can be no manner of doubt that all this is to lead to an ultimate blaze, inconceivably intense, elevating, and *most positive indeed* if looked upon in terms of a necessary selective ontological purification [24], in which any hitherto achieved certainty, or in other respects experienced event, of the most primary historical note even, would be left burning, or be utterly erased, in the justifiable form of a bygone banality merely ascribable to a minor human situation, and to its less than infinitesimal spatiotemporal perspective. Now, to return to the main suggestion, it is a generally received notion that atoms made up all ordinary matter as consistent with a periodic table relative to their mass and chemical character [25]. These are in turn composed, as to their *nuclei*, of smaller entities known as protons, neutrons and electrons. Whereas the latter prove to be indivisible, protons and neutrons can be split into quarks, which, together with electrons, are regarded as being the basic constituents of matter, to be detected in unstable particles termed *mesons*. Through collision amid these particles, indivisible and unstable ones akin to electrons are commonly produced. These are classified as muons and taus, as well as neutrinos, the latter deemed to be ultra-light and electrically neutral. Upon the whole, and as to the present status of research, all ordinary matter, whether found in nature or produced in laboratory, can be summed up in relation to the following scheme (fig. 1):

STANDARD MODEL OF ELEMENTARY PARTICLES

QUARKS	UP mass 2,3 MeV/c ² charge 2/3 spin 1/2 u	CHARM 1,275 GeV/c ² 2/3 1/2 c	TOP 173,07 GeV/c ² 2/3 1/2 t	GLUON 0 0 1 g	HIGGS BOSON 126 GeV/c ² 0 0 0 H
	DOWN 4,8 MeV/c ² -1/3 1/2 d	STRANGE 95 MeV/c ² -1/3 1/2 s	BOTTOM 4,18 GeV/c ² -1/3 1/2 b	PHOTON 0 0 1 γ	GAUGE BOSONS
	ELECTRON 0,511 MeV/c ² -1 1/2 e	MUON 105,7 MeV/c ² -1 1/2 μ	TAU 1,777 GeV/c ² -1 1/2 τ	Z BOSON 91,2 GeV/c ² 0 1 Z	
	ELECTRON NEUTRINO <2,2 eV/c ² 0 1/2 ν _e	MUON NEUTRINO <0,17 MeV/c ² 0 1/2 ν _μ	TAU NEUTRINO <15,5 MeV/c ² 0 1/2 ν _τ	W BOSON 80,4 GeV/c ² ±1 1 W	

Fig. 1. Species of elementary particles

Rather synthetic, and indeed temporary as to an ongoing survey, this categorization is intended to fathom the innermost character of the physical (Kant would be accustomed to call it, still in the leading perspective of the *subject*, a perfect intermixture between an *a priori* and an *a posteriori* argument, with a primary importance assigned to the former) [26], in its further meeting with the assumption, now more especially at issue, relative to the presence of four fundamental forces and interactions to follow in somewhat theoretical consequence. These are thus far viewed under the category electromagnetism, gravity [27], strong force and weak force. With each a so-called *force carrier* is associated: the photon, to be further discussed, the graviton, the W and Z boson respectively. As for the remaining *Higgs particle*, this latter results viable touching a scenario conceived with an akin appellation: the *Higgs field*, as in turn having supposedly a direct bearing on the nature of the cosmos, hence on the conception we may form of dimensionality itself [28]. Whereas electromagnetism and gravity are evidently part of common experience, even though in a phenomenal or in other respects indirect form [29], the strong and weak forces can be met with, indeed somewhat unnaturally [30], by way of experimentation alone, and this at a subatomic level exclusively. In essence, all these standpoints (for such they are, even if empirically confirmed) [31] blend into the ones consistent with the phenomenology of the *quantum world*, as thus embodying the very ultimate mode of behaviour of both matter and energy (which, according to the Einsteinian equivalence $E = mc^2$, to be further discussed, prove to be *de facto* two faces of the same medal) [32]. This behaviour results in being rather, if not altogether, at variance with what we may be generally accustomed in perceiving, possibly in a luminous Pythagorean turn of mind [33], as intrinsic order and rationality, and even as symmetry and beauty, to be further illustrated, in thus proving otherwise *nondeterministic*, *unpredictable*, and in a measure even *bizarre respecting two leading criteria*. The first is bound to the limiting character just mentioned, as related to energy, velocity and position of an object under actual observation, and more especially to the relevant effects of the known *Heisenberg's Uncertainty Principle*, and of the so called *quantum fluctuations* as therein occasioned [34]. The second is otherwise to be traced in the dual nature of force fields and matter particles, as both exhibiting a wavelike and particle-like character touching "indivisible packets of energy," [35] as they are so termed. Upon the whole, and in a Wittgensteinian perspective, it appears to me *self-evident* that, even though so essentially considered, this picture stands not altogether enough, nor ultimately or metaphysically sufficient as to an ultimate account for the chaos and the limitedness to be found so intrinsic to matter, and as having so

dramatic an impact upon the present human status in reference to the physical entity to which it is bound (as found most evident in general decay and in death, the former with its unavoidable marks forerunning the latter in one single fate). Neither can it be acknowledged to, more specifically, add weight to *the quantum principle argument* as a result of which our empirical world proves so consistent with an ultimate, non-Spinozian randomness and indeterminacy, and in the end so doomed to both. With a view to avoid a too specific, possibly tedious, and at length incomprehensible tone, and in the light of the significance of the *Ockham's razor*, I chose again not to be thus particular, and limit the proposal at issue, by a species of sudden intuition, to the most concrete, yet ghostly *as to its own intrinsically elusive character*, point to follow. Altogether, there may be perhaps little question in assuming that a further fundamental element, *at once physical and meta-physical* [36], may well be determined, or at least postulated, in accordance with the aforementioned state of affairs. Rather than in a mathematical-quantitative perspective, this element is to be perceived in a *comprehensively qualitative one*, and to transcend, as it is the custom in ultimate Philosophy, the *mere physical* accordingly, in favor of a meaning of an extreme ontological (and existential, as to the present human status) gravity. After this corollary another may, possibly in mere consequence, follow. That is, whereas the chaotic, or otherwise distinctly imperfect character of materiality (or, more properly, touching my own dialectical-cosmic proposal, of the relevant human *Phase of Stasis*, as physically considered) [37], of which countless of instances can be presently found, has been, as a subtle premonition, unveiled by the Greek genius millennia before Heisenberg in the terms of *ἀλόγως καὶ ἀμέτρως*, in other words, as altogether *wanting in reason and measure* [38], this same character is to remain invisible in the first place, or in other respects undetectable inasmuch as one with, or at least as akin to *the definition we may possess of disorder itself*. Upon such a premise, and touching a standpoint still prevalingly metaphysical, the sole possible manner to be on intimate terms with a physical (and ontological, in the end) scenario of like character lies in an attempt at sharing *the same categorization* [39], as now in particular referred to the aforesaid conceptions of *force, particle and carrier*. Hereupon, somehow by way of immediate deduction, the following picture may ensue: *another unheard of entity conceivable under the category force is to physically exist as a possibly chief vehicle of chaos and indeterminacy, hidden, most ghostly, as it were, and most ontologically elusive, and yet most necessary in reference to the considerable level of disorder and imperfection so dramatically experienced within the present human status, and, even more conclusively, in reference to the natural opposition of this status to the supreme and unparalleled one of the actual Overman, which is to in turn to embody, by plain dialectical necessity, a very presence in terms of a most tangible, or otherwise most corporeal perfection itself* [40]. As this latter trait shall be presently matter for further consideration in qualitative, rather than quantitative terms, it is nevertheless worth observing that respecting this chaos, instability, precarity, and what maybe in the end conceived as an *ultimate ontological feebleness within physicality as to its present status*, hence within the existence of man itself as dependent upon it, the *intangibility of the phenomenal as peculiar to the nature* stands utterly beyond and indeed foreign to. That is, although a lightning piercing the night sky proves to be, physically, still a mere electrical discharge, yet as to the peculiar modality of its own appearance, that is, *as a sudden givenness of light and force utterly unreachable within an equally unreachable heavenly background of a prevailing darkness*, it remains altogether intact, and as potent and unearthly as first perceived, in awe and silent wonder, by the astonished eye of the prehistoric man [41]. For no artificial detection or quantification, nor satellite or whatever material means shall even minimally be able to penetrate into its most fiery essence and millennial significance as one with a most vivid intangibility. And it shall evidently forever be so, both epistemologically and symbolically, possibly even more as to the latter mode: *the axe of Teshub and the mallet of Thor are still there* [42]. Now it is suggested that this same vigor so ultimately penetrating the very arteries of fire of the thunderbolt, can be found, in an altogether similar manner, *stealthily inhering* intact within the limited material world of man, hence within his thus ensuing imperfect and indeed faulty frame of body [43] (the latter falling even a prey to the mortal blow of a final, total dissolution), under the sole form admissible as to the theme in question: *that of a force or agency as a force carrier particle alongside the hitherto known*. Accordingly, amid those already accustomed in

employing, that is, the aforementioned photon (with another criterion, as to this latter, to be put forward in the next chapter), graviton, W and Z boson, together with the *Higgs particle* (which, it should always be remembered, signify no conclusive view at all respecting the ongoing nature of research), it can be positively asserted that there may dwell, firmly at the very heart of this fundamental disorder, asymmetry, and in the end plain negativity, empirical horror and widely experienced woe, *a sixth*. As each of the aforesaid forces lies associated with a peculiar categorization under the form of setting, including the *Higgs particle* [44], an argument similar in kind, still to be in the main qualitatively interpreted [45], must evidently meet with the proposal at issue. This lies referable to a fitting scenario, or rather, by employing a similar conceptualization, a *field of chaos*, itself altogether imperceptible, or otherwise most elusive respecting, even, the most sophisticated yet to be employed mode of scrutiny. In an attempt at *merging an empirical effect with the intangibility of an idea*, which in the most successful instances we know to possess even greater consequences for the life of man (the instance of Hegelian dialectic would suffice as to the history of continental Europe in the twentieth century), the question of imperceptibility is owing to *the essence of chaos being itself of course in principle invisible*, and the particle message acting within the field as one with the latter accordingly. We may thus draw upon the following conclusion: there does exist a principal hidden vehicle of chaos and complexity inhering within an equally hidden principal chaotic and complex radius of action (for, if otherwise, the latter would experience no disorder whatever *in relation to the tangible yet still ghostly agency of the former*), both the entities being in the end more or less referable to current scientific criteria. This accounts for the chain of causes resulting in the limited, that is, ontologically powerless character of man (as again antithetical to the person of the actual Overman, as non-Nietzschean or beyond-Nietzschean *Personified Power*, more especially [46]), and possibly, even in what in moral terms we are accustomed to recognize as evil itself (for, in an immanent perspective, and as already endeavoured to suggest, *everything in principle originates from the physical*, as most distinctly found in any disease, or earthquake, or other material disaster of like character). Whether it shall be or not detected through an experimental modality or by an actual method, and defined, or rather termed and categorized accordingly, signifies again no main objective at all. For, although the proposal remains knowingly theoretical rather than merely hypothetical, yet, touching its own ontological character, it is meant to wear a fundamental aspect towards the ultimate nature of things in a most intangible manner proper. As such, it is deemed to remain unalterable and chief, both physically and metaphysically. A second step shall be now taken by associating the latter with an unparalleled corporeal superiority in photonic terms.

Results: The Photonic Frame

That the superhuman is bound to light and luminosity, either shining with an intrinsic luster, or gleaming from an invigorating source [47], is not for a moment to be doubted, for it can be found exemplified in several mythical instances and, as to the significance of the *Logos*, or *the deepest philosophical sentiment*, in the Nietzschean episode of the young shepherd biting the head of a black snake, and then spitting it out, thus becoming, according to the majority of scholarly interpretations, an *Übermensch*, thus “light-surrounded” (“*ein Umleuchteter*”) [48]. Although this latter embodies beyond question one of the most potent and majestic metaphors ever conceived, yet it is my personal suggestion that in the end it yields before the presence of the antithetical Overman as a *Personified Power*, that is, as an actual incarnation of an intangible yet most concrete ontological vigor under the form of both nonhuman counterpart and source [49], and as the very character to necessarily oppose impotence in the first place accordingly (for, of course, dialectical terms entail each other, in thus proving most different as to their own, thus assigned, ontological dignity). Owing to its signifying no secondary trait in the definition of the superhuman, light (and all that concerns it) is by no means to be considered as a matter of secondary note, much less under the sole form of myth or allegory. It must be otherwise looked upon as an element utterly real and chief, both ontologically and physically. This accordingly stands as a prelude to yet another proposal to be possibly advanced, again by way of exercise, or possibly even experiment in predominantly scientific criteria, or at least by reference to these. As elsewhere

suggested [50], the radical superiority of the physical as intrinsic to an antithetical situation of actual human power would prove tenable respecting the Einsteinian formula $E=mc^2$, to be reconsidered, as in the main boosted, after this fashion:

$$\begin{aligned} & \text{UEM} \in p^\infty \text{ST} \\ & E=mc^2 \end{aligned}$$

This equivalence is meant to define an eventual potentiating process touching both mass and energy (with c^2 , or the speed of light raised to the square as a constant not specifically taken into account). The propounded acronym UEM signifies an “Undefined Enhancement of Matter” as inhering (\in) within a relevant *Potentially Infinite Spacetime* ($p^\infty \text{ST}$) [51]. This process remains “undefined” since it evidently cannot in no manner be fathomed according to accustomed quantitative criteria [52]. $p^\infty \text{ST}$ is again so primarily unfathomable as to no doubt afford such a more than eventuality, hence allowing, *sooner or later*, a necessary, in dialectical terms, *radical alteration of the physical principles* in relation, also, to Ernest Nagel assumptions [53]. The Einsteinian formula $E=mc^2$ would thus be dramatically *raised to the value* expressed within $\text{UEM} \in p^\infty \text{ST}$. We may be accordingly in the practice of looking upon matter and energy as both at length resulting in an ultimate *over-matter*, that is, as both relative to an utterly exceeding status of physicality, with which the *anthropic principle*, or the assumption concerning the human to inhere within any reality is to lie firmly consistent [54] (as notably referred to the category “man,” or to the human precisely, as moreover not having reference to the planet earth alone [55], the latter evidently representing less than an atom within an unfathomable spatiotemporal immensity [56]). On account of such a surpassing situation of *the tangible* (and of energy as imperceptibly related to it), a superhuman vital space and capability of action are in turn to ensue as altogether foreign to any recognizable limit, and *in power absolutely alien from any past, present or future human single experience or even historical event*, a state of affairs hitherto indistinctly conceived, or else imagined in the terms of mere myths alone [57]. Now, in stark ontological terms, rather than predominantly physical, the aforesaid formula comes transcended by the following one, as *in the leading terms of power* still opposed to $E=mc^2$, and to a relevant somewhat minor or limitative materiality essentially wanting in the latter:

$$E_{vm}=P$$

Which means that Energy (E) or (V, Latin *Vel*, “or”) Matter (m) equals Power (P), in other words, that *both the categories Energy and Matter prove simply one with Power itself, in a perfect equivalence or equilibrium as to an actual ordered capability*, and as properly resulting in this latter as a primary and most positive point of reference [58]. It is accordingly observed that whereas $E=mc^2$ lies still bound to the unordered and indeterminate, indeed ghostly behaviour of the *Sixth Force* (of which a clear instance would possibly be the overall dispersion of chaotic energy to occur in any thermonuclear test), $E_{vm}=P$ stands, in an antithetical perspective still, as utterly alien to whatever limitation of the kind. Such an equivalence (a logico-ontological as applied to physicality, rather than of course a strictly scientific one) shall now be associated with the theme of light and luminosity as proving a trait of main significance as to the character of the superhuman in its peculiar modality of appearance. This shall be owing to *the photon* as evidently proving the most suitable physical conception amid those to be possibly chosen as to the theme in question. Let us accordingly attempt at dwelling upon the latter, by way of further introduction to *a formidable and unparalleled frame of body as properly conceived in these terms*. As anticipated, and in brief, according to quantum physics the criterion *photon* is to indicate the elementary force-carrier particle associated with electromagnetic interactions, and the smallest unit, as a quantum, of what is conceptually (and phenomenally) identifiable as light itself. It is conceived as moving at the fastest speed known within the void, as having zero rest mass, and as showing properties under the form of either wave or particle. Another aspect seemingly fundamental refers to its amount of energy being in a direct mode proportional to its exhibited electromagnetic frequency, and

inversely proportional to a relevant wavelength. As for this latter, a photon, or *quantum of light* cannot be defined dimensionally, or otherwise spatially localized. In brief again, within the fiery situation of the actual Overman as antithetical to, that is, most distant from whatever limit, misery and imperfection as meeting in the end with a *comprehensive powerlessness* (for, again, it is maintained that this latter term says it all, both ontologically and existentially) this particle is to necessarily exhibit properties altogether enhanced, as consistent with the aforementioned equivalence $E_{vm}=P$ (which, as suggested, is in turn utterly wanting in the chaotic and indeterminate effects occasioned by the *Sixth Force*). We may accordingly be able to at once deduce, still in a manner qualitative in kind, and as a dialectical necessity, that, as regards the limited context of man as peculiar to the propounded *phase of Stasis* [59], *luminosity proves to be, ontologically, non-luminous at all*, this very phenomenon being sufficient solely to impress a character of actual human power, at an ontological level precisely. Thus a further equivalence between the latter and light (or luminosity) follows in consequence. Intuitively, this may well be upon the whole interpreted as the *photon* (with which a superior ontological dignity is presently associated, as least regarding its intrinsic conceptual connection, as an actual entity, to light and brightness) being thus freed from any chaotic or indeterminate interaction, and as thus blending, as a predominant element, into a perfectly ordered and most simple *outline of feature*, as a result, also, of a possible *tangible status of light* in relation to an accomplished status of *perfectly harmonic photonic mass*. This shall occur to such an ultimate level (dialectical still, as opposed to the limited character of man) *as to at length meet with the will or volition itself of his own possessor as one*, that is, in a perfect intermixture *between the intangible as addressed to an actual action, and the tangible itself as an actual body* [60] (an instance, of course, utterly impossible to take place within the present human status, owing to the countless limitations the body is to therein experience, and in the end to actually suffer). In a word, whereas for man, and for his own will more especially, the latter proves *but one with a perfect limit*, for the actual Overman it signifies a most fiery (and luminous) assertion of his own thus most freed spirit *to so an exceeding a level as to be in the end indistinguishable from his own flesh and contour of person*, causing again the Nietzschean *Will to Power* to pale into insignificance insofar as still referring to the volition of a mere superior man chained still to a status of unescapable (and *still forever recurring the same*, as to a crystallized doom within an ontic-static Eternal Return) ontological powerlessness [61]. The physical structure of the antithetical superhuman may be accordingly suggested as meeting with the following chief criteria (fig. 2):



Fig. 2. OVERMAN (Personified Power)

- Photonic;
- Foreign to the Sixth Force;
- Consistent with $E_{vm}=P$;
- Ordered (Non-chaotic) and Determinate;
- Simple;
- Pure;
- Immortal, i.e. Foreign to Decay in Relation to Time;
- Ever-returning as Identical (within the Identical Recurrence of the Dialectical Phase of Power);
- Invulnerable;
- Endowed with Intrinsic Measure (with Symmetry, Harmony and Proportions in the Frame of Body);
- Stable;
- Undisturbed;
- Physically Unified in terms of Quanta of Power [62];
- Light and Free (Non-limited) in relation to the Force of Gravity;
- Endowed with Intrinsic Radiation;
- Ontologically and Physically Potent;
- Has Body as a Non-limit.

Whereas light and luminosity, as given under the peculiar category *photon*, form the leading trait in the physical structure of the antithetical superhuman, as well as its own most fiery or else tangible exemplification as opposed to the *Shadow*, to be further examined [63], others not the least important follow somewhat in consequence, and in a perfect amalgamation. Already mentioned in the body of the text, these are upon the whole listed in no order of importance, save, possibly, the ones immediately subsequent. Touching the assumption relative to the actual Overman wearing an aspect of *inner structural simpleness*, this lies in principle referable to a realized *photonic unity* as antithetical to the complexity, and, possibly, to the relevant character of immediate horror one may at once perceive in the presence of bones and organs, as otherwise belonging to man, and as doomed accordingly to an ultimate dissolution, owing to the unforgiving action, *either immanent as internal, or transcendent as external*, second after second, hour after hour, year after year, of time or temporality over the physical entity [64]. An akin perspective may be associated with both the criteria *purity* and *incorruptibility* (the latter to be possibly looked upon in a most conclusive Aristotelian standpoint [65]). As for *immortality*, this is again chiefly owing to a necessary superhuman opposition to the present human status, and, in greater detail, to the *ontological sameness* the antithetical Overman is to exhibit *as recurring eternally identical within the Phase of Power* (the relevant *Phase of Stasis* of man otherwise entailing a return as subject to an ontic change in the terms of selective adequation to the latter [66]). As for *invulnerability* (to which disease and fatigue according to known canons can be referred), possibly the most mythical among the features herein propounded [67], this lies inextricably bound to the first four traits. Touching otherwise *symmetry* (a theme to be further fathomed), without actually venturing upon the argument that the absence of the *Sixth Force*, so dramatically experienced (for, within the present human status, a finger does not grow again if cut, nor a bone is able to withstand a sharp blow, nor there is corporeal symmetry precisely, or in other respects what we may be commonly accustomed in acknowledging as personal beauty at a general level, and of course even less in old age) is to lead, as a matter of course, to a *photonic frame as an ultimate assertion of incorruptible order*, we may nonetheless still refer to the first four criteria set forth hitherto. *Stability*, and the fact of being *undisturbed* in terms chaotic or unpredictable, are also upon the whole referable to these, whereas the actual superhuman proving *physically unified to an uttermost degree in terms of Quanta of Power* refers to the most dense and indeed energetic blending of these propounded physical-metaphysical entities into one superhuman frame as thus *most corporeally manifested* [68]. The question of *inconceivable lightness and unheard of freedom of motion* in relation to the force of gravity (which one may well assume to exist in so a surpassing superhuman character as well, inasmuch as still embodying, as it were, the Newtonian, rather than Aristotelian *first mover within a recurring universe* [69]), as otherwise found so limiting within the world of man, should be viewed as factors of the most vital significance as still referring to the first attributes. Regarding *radiation*, a theme elsewhere widely attempted at examining [70], and the relevant most superhuman photonic frame thus defined, this may again lie in principle consistent with the latter under the form of *sovrabundance of either force or energy* [71], and as still opposed to the more than merely symbolic character of man as a *Shadow* [72]. To give an instance in narrative, or otherwise mythical terms, the latter standpoint, as further focusing on the significance of reflection, may be further portrayed thus:

There has once been, at the very beginning, a lowly star alone, then growing wild a glare, and visiting, and at length pervading everything that was to be deemed Real. It was then immediately followed by a deep clashing sound, seemingly echoing from within the flashing thunder clouds, and as if from the devastating ax of *Teshub* himself. Thus the long hidden vengeance of the God from old Hattusa was at length acknowledged, as meeting with a surrounding mass of wild fire, which latter in turn condensing, with surpassing brightness and inconceivable heat, high upon the summit of a Red Rock. Hereupon it arose in tall and imposing lines of light, whose brilliancy was lost in the distance, and in the very Dark, and intertwining majestically, to form, by slow implacable degrees, while countless of empires fell, while countless of cries were heard upon countless of dying worlds, the bluish Frame of the actual OVERMAN. And lo! In place of the ancient warlike deity, He now stood! Stately in form, with his arms set akimbo, and with a dignity exceeding that of a Titan. And as a hideous storm gathered upon the spot, the whole

Sky reddening with rage towards an unworthy sublunary soil, He became wrapped up in robe of old Nineveh, the edge His black cloak falling athwart even the remotest walls of the universe, throwing herein shades over each star's own fiery spirit, in solemn contemplation of His own Return, and in no solitude (for myriads of wounded bosoms were now His mere spectators). He herein stood, I say, at the top of a novel, fiery dominion He now held as His own, His name graven within the stone, I say, a peculiar dweller within the dazzling core in the cosmic Spiral, his own incorruptible abode, thus imbued with the primal vigor of His own enraged Sun, which was, indeed, one with the resounding echo of the unfathomable *Origin*. Yet the features of his face still I could not distinguish, for they were shrouded in obscurity, although his eyes were distinctly visible, like shimmering diamonds, along with a deep fiery scar upon His cheek, from within this obscurity. And from His dazzling contour of person, in waves of incorruptible Fire imbued, which able I was to behold again engraved in countless low reliefs, within the shrines of countless new Tadmors, a *Shadow* was, by mere necessity, fashioned. It bore the name *man*. And therein it rested, quietly, at the bottom of the Rock. And as I advanced, still a dweller within a doomed land, to meet with one surface of the Rock, this latter it soared even more towards the heavens, and then to infinity, and began to gleam like an alabaster looking glass. And into the latter, imprisoned thus no longer, mine own image drew closer, to meet me with a measured, stately step, empowered, thus shrouded in a superior novel status. For now, in no reveries of fancy, the Overman stood in full view before me, as a tangible Ghost of Power, as a Very Wraith forerunning an approaching fiery existence, wearing, as I expected, a countenance of solemn decorum, yet wounded, still wounded with the signs of some grave superhuman past. And a dagger lay upon the ground, next to His own person, together with a fallen cloak. For He was now unmuffled from the mantel of the Night, and indeed from His own, ebony in color, and finely embroidered with gold. And the marked lineaments of His face, as previously hidden to the world, I discovered to be, even in the most minute details, *mine own*.

The last two traits touching *ontological truthness* and *corporeal limitlessness* are accordingly propounded as being self-evident. Upon the whole, it is worth observing that contrast or strife, as a Heraclitean universal principle, may well still inhere, alongside of course *individuality*, the latter to be possibly interpreted as *haecceitas*, or *principium individuationis* [73]. To conclude this part, although the very character of the actual Overman remains of course altogether foreign to whatsoever detailed fathoming, save by possibly employing the medium, a most indistinct one, of myth and allegory [74], as just indicated, yet, his physical person can be in principle summed up in terms of an overall definition. In reference to the aforesaid aspects, the next figure (fig. 3) to be now, in a measure, perceived in stylistic connection to Kazimir Malevich own *Suprematism*, the physical, hence ontological character of man results in being conversely defined after this fashion:



Fig. 3. MAN (Personified Powerlessness)

- Composed by Ordinary Matter;
- Related to the Sixth Force;
- Consistent with $E = mc^2$;
- Chaotic and Indeterminate;
- Complex;
- Non-pure;
- Mortal, i.e. Subject to Decay in Relation to Time;
- Ever-returning as Non-identical (Within the Ever-changing, i.e. Ontic-selective Recurrence of the Phase of Stasis);
- Vulnerable;
- Devoid of Intrinsic Measure (Foreign to Symmetry, Harmony and Proportions in the Frame of Body);
- Unstable;
- Physically Non-unified in terms of Quanta of Power [75];
- Disturbed;
- Heavy and Non-free (Limited) in relation to the Force of Gravity;
- Devoid of Intrinsic Radiation;
- Ontologically and Physically Feeble;
- Has Body as a Limit.

Owing to an antithetical necessity, two reflecting halves make accordingly themselves manifest, both physically and ontologically. The first stands as most luminous and positively assertive [76], the second lies chained to the Rock of a Promethean powerlessness, the first *embodies, as a fully accomplished body precisely* (or else in now a full agreement between verb and term) a most firm point of reference, the second signifies a mere derivative shadowy function of the latter [77]. Yet, as to the second case, the possibility of a potential adequation inheres in relation to the *Return of Power* event [78]. This is symbolically indicated by the flame triggering off from the right hand of the figure, in place of the thunderbolt as otherwise portrayed in its crossing the shade [79]. The frame of the antithetical Overman stands as *the very first reflecting half, and as an image connecting, selectively, two words*. In this frame, and referring more especially to the conception of *Potentiated Antithesis*, or of *Identity of Power*, [80] one may be able to perceive the consummation of his own fate, as well as the awaiting realization of a hitherto unequalled existential status [81].

Conclusion: Photonic Geometry as Power

In plain conceptual terms, as Greek wisdom, and Stoic in particular, perfectly understood, the universe, or else the whole physical Real, *isto close on itself*, inasmuch as proving thus self-referential, and in reference to the cosmic entity, and the entity in general, *meeting at length with the conception of oneness*. Upon this brief introductory remark, which thus firmly opposes whatsoever conception relative to an open universe, or, even more so, to a cosmos originating from a nothingness (evidently, the *Creatio ex Nihilo* of the Biblical tradition), and before entering into the details of yet another proposal, or rather conclusive hint, it is perhaps worth remembering that, as in a physical-metaphysical perspective, rather than in a merely *physical one*, the self-referential dialectic *Power-Stasis-Power* stands as a *chief attractor property for the existence of a recurring yet ever-changing multiverse* [82], the latter as accordingly culminating in the *Return of Power* event (for, otherwise, the mere *Eternal Return of the Same* would again be the case). Touching hence the relevant phase of *Power*, the actual Overman plays an essential role in accounting for the limited character of man, whereas the converse occurs not, owing to the ontological primacy found most peculiar, and indeed necessarily so, to the former [83]. In a perfect intermixture between the metaphysical, or ontological (as a dialectical process and necessity) and the physical (as a tangible physicality or phenomenality as related to the latter), in other words, as at once *a still valid Kantian a priori and a posteriori argument respectively*, this is deemed to be the case respecting matter and energy being upon the whole depotentiated as to the present phase of the universe [84], in which the relevant human status as spatiotemporally considered, and as embodying accordingly but an infinitesimal portion in both the human and the real [85], results as *altogether wanting in power as measure and photonic order, or, conversely, in measure and photonic order as power*. Regarding this latter aspect, and, possibly, even an extended opposition to the hypercomplex and defective structure of man, another proposal may be presently set forth, by stressing order and simplicity with reference to geometry itself, alongside the traditional Platonic and Pythagorean view of materiality as in principle a mathematical conception [86], hence in full agreement with the Greek genius, which, for the very first time since the publication of Euclid's own *Elements*, unveiled it as a distinct field of investigation [87]. Now, as is known, although nowadays the complexity of the mathematical structures relative to the elementary particles of matter exceeds in general the traditional Greek (and Platonic more especially [88]) geometric criteria, yet that complexity still shares with the latter fundamental traits. According hence to the Hellenic most rational, and indeed luminous turn of mind, these criteria are deemed to be simple, not in great plenty, undetectable and indestructible, in this manner composing the ultimate elements of the sensible world by interacting within it, and in relation to a scale dimension foreign to whatsoever complexity [89]. Before advancing thus the argument touching an actual superhuman frame in a realized commonality set between an exceeding photonic status of the latter, and the perfection of geometric forms [90], it is worth observing that the massless live of photons, as to the current status of the universe, borders *de facto* on eternity, being about one billion billion years (10^{18}) [91]. Yet if this bewildering estimate is to

be otherwise viewed in terms of *limitless antithetical superiority*, that is, respecting the propounded cosmic phase of power [92], it in the end fades into a mere nothingness. Following still a millennial tradition as to the proportions of forms [93], an actual superhuman body would thus be the result as related to photons in an unparalleled status, and arranged in an ultimate, perfectly realized geometrical pattern, the process to be interpreted as occurring from the tangible (the physical), to the intangible (the geometrical), to again the tangible as a photonic mass altogether inconsistent with chaos and indeterminacy respecting the *sixth force* medium, and the relevant equivalence $E=mc^2$ to which it is inextricably bound. In other words, the realness of the intangible as geometry, together with its *purest ideality* (for, in fact, the latter resides firmly within the former), would accordingly meet with the tangible to which it is referred as light, brightness and the physical in general according to a perfectly realized equilibrium. Owing thus to this supreme status (that is, still antithetical to physicality as presently accustomed in so dramatically experiencing), light itself as *de facto* one with a human frame of body would reach its own ultimate stage by perfectly assimilating to geometrical forms, with every line pervaded by an incorruptible flow, as it were, of primal energy resulting in a ramification within a receptacle whose blood would be filled, and indeed lighted, by the force of more than one billion billion thunderbolts, or, even, of an infinite amount of so called gamma ray bursts, the brightest energetic explosions found within the universe [94]. And these geometrical forms would still be perfectly meeting with *the Platonic principle touching eternity in an existence beyond both birth and death as in fact proving one and the same* [95]. The suggestion at issue may be intuitively portrayed thus (fig. 4):

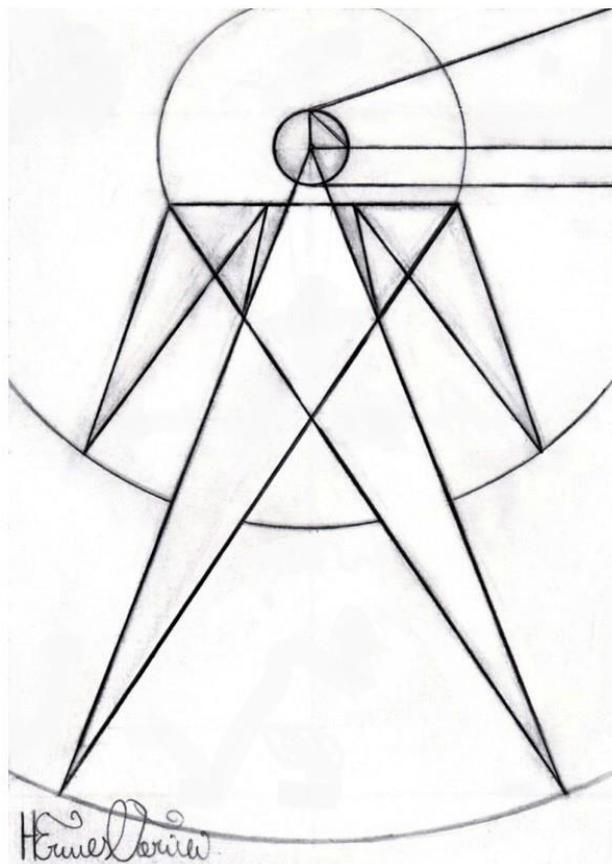


Fig. 4. Geometric shapes corresponding to the Platonic principle

Alongside this aforesaid trait respecting the antithetical superhuman, intended in the terms of ἀθάνατον γὰρ καὶ ἀνώλεθρον [96], yet another may well be advanced, and referring still to the Platonic-Pythagorean tradition. That is, a perfectly structured geometric photonic frame of body, whose existence, or otherwise actual presence signifies evidently *more than an antithetical certainty in being one with a well-defined role and position afforded by an infinite spatiotemporal setting* [97], may be further associated, by way of completion, with the five regular polyhedra known in antiquity [98]. Even though looked upon in a different light and sequence, this association we find to be already an instance within the history of science, as exemplified in the first cosmological account given by Kepler respecting the distances of the planets from the sun [99]. Hereupon, without any symbolic implication whatsoever, a similar standpoint is presently maintained in regard to photonic geometry as power meeting at length with the significance of the *dodecahedron*, which latter embodying the geometric shape most akin to the sphere, and on this account lying traditionally associated, as is known, with the cosmic element *Aether*. This is deemed to be further transcended in its comprising the tetrahedron, the octahedron, the icosahedron and the cube, as in turn related to the elements fire, air, water and earth respectively [100]. In a vague reminiscence of the *Vitruvian Man* (as nonetheless exceeding the latter in a most vigorous superhuman perspective), the idea at issue may be visually conveyed after this fashion (fig. 5):

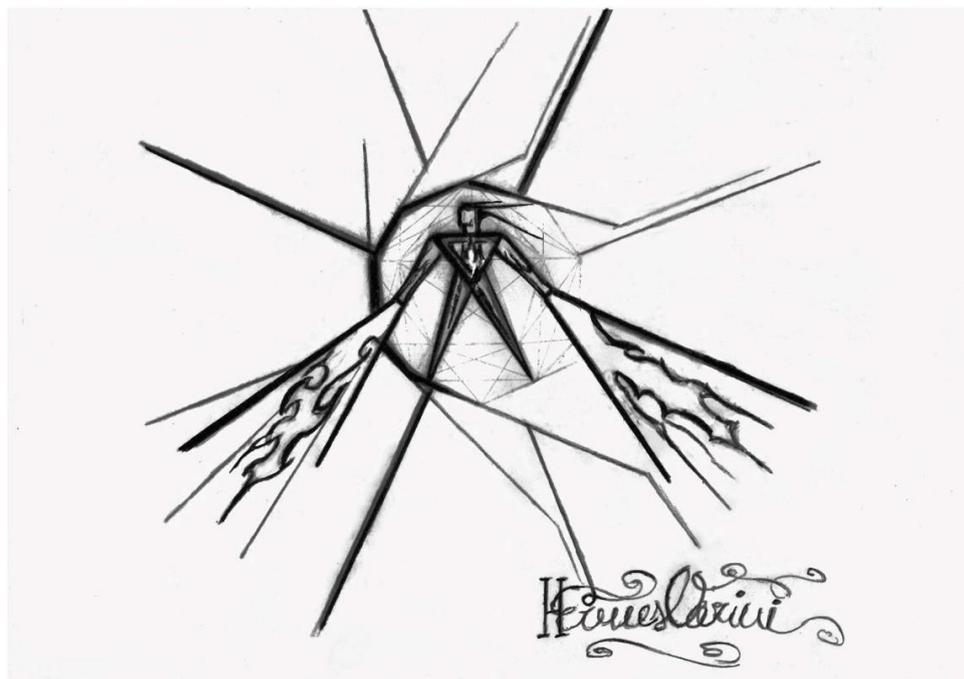


Fig. 5. Perfectly structured geometric photonic frame of body

Still meeting with a basic, as well as perfectly amalgamated photonic-geometrical energy, the dodecahedron in question would be now subject to an alteration occasioned by its own fiery centre, as indicated in the chest of the human figure. It would then extend so as to at length cover the whole nonverbal proposal at issue, by its further assuming the following hexagonal structure (fig. 6):



Fig. 6. Dodecahedron shape

It is now suggested that the deep meaning in the *dodecahedron*, as at once embodying a most comprehensive cosmic figure and element, is to be transcended by the one to be found in the *hexagon* itself. This would occur, semiotically, through the medium of an intrinsic dazzling revolution, the actual Overman still an invisible dweller within it, and *in a manner exceeding what we may possibly acknowledge as the human itself*, and as accordingly shown in the want of any visual representation respecting the latter. Yet, in relation to the diamond-like shape so peculiar to the *rhombus*, and to its relevant, almost mystical immediate pureness, a further conceptual overcoming may be now propounded. Its area with side and radius still quantitatively defined by the value $A=LX2r$, this shape would thus be intended to prevail over that of the dodecahedron itself, in its further assuming its own ultimate configuration by reference to a *dark background as an ideal setting for a most dazzling photonic power*. Its general outline is given here (fig. 7):

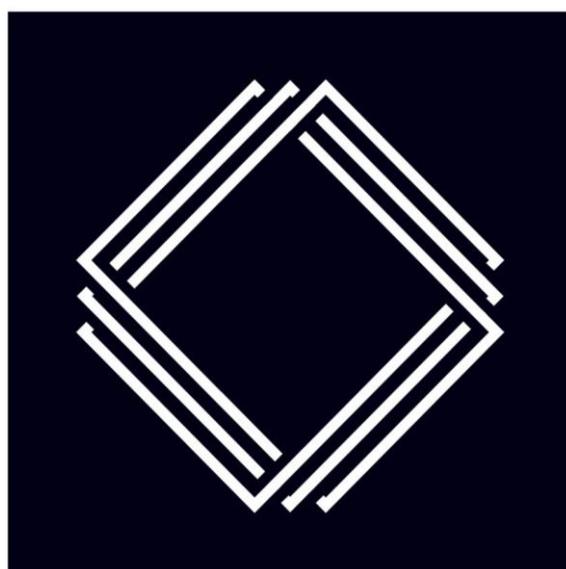


Fig. 7. Rhombus shape

Hereupon, after a conceptual refinement (fig. 8):

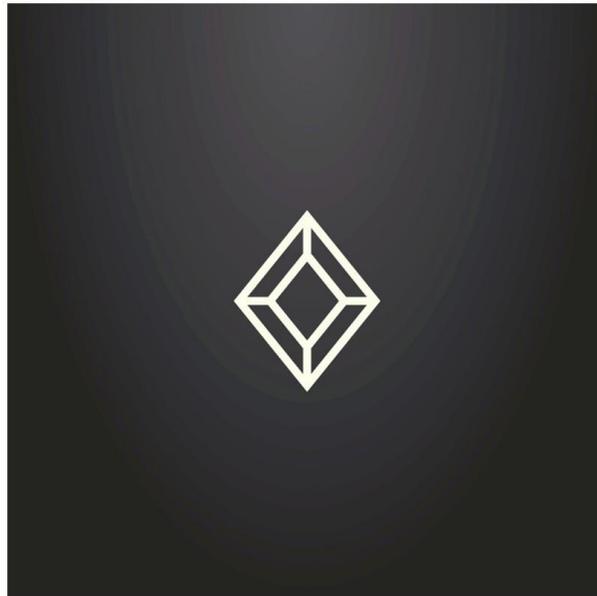


Fig. 8. Rhombus shape after a conceptual refinement

In an attempt at establishing, still, a *suitable correlation between thought and image*, and by reference to an ultimate capability of power and intrinsic energy transcending, even, the rigid categorization imposed by the ideality so peculiar to the geometric forms, the image touching the actual Overman as inscribed in the dodecahedron may be further seen as self-exceeded thus (fig. 9):

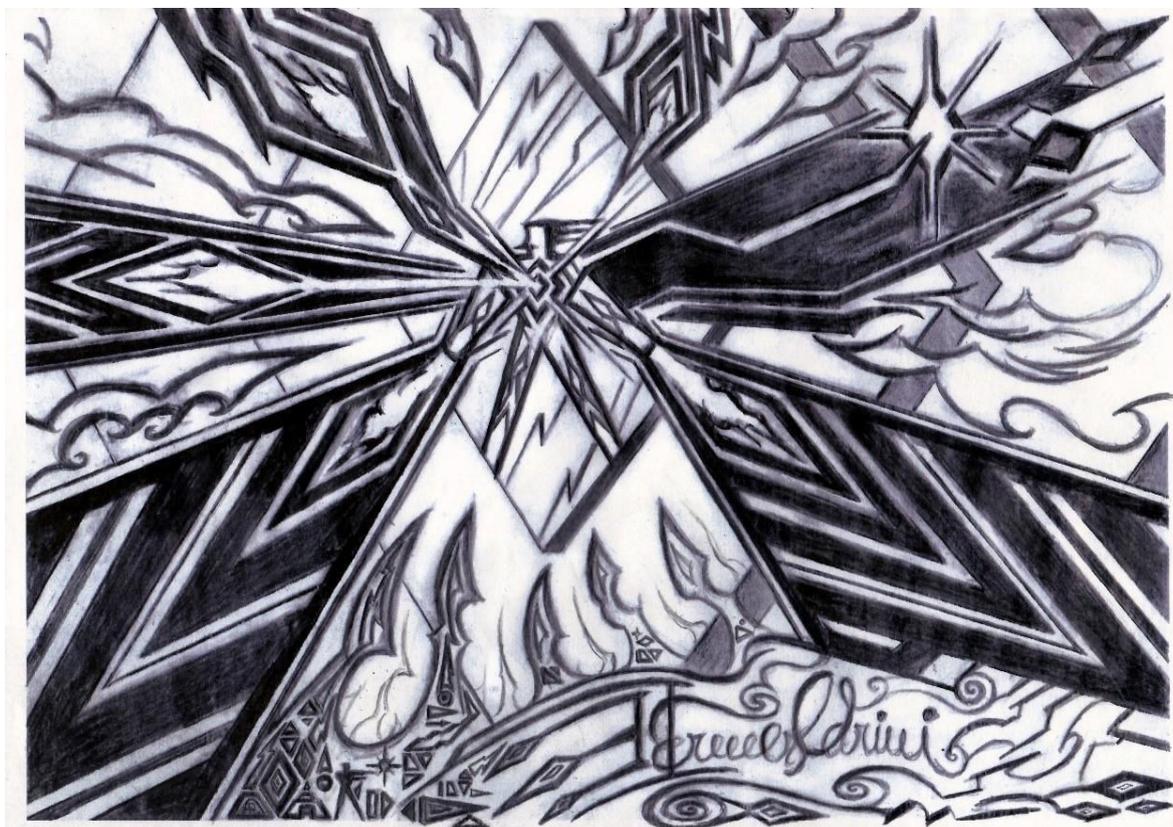


Fig. 9. Overman as inscribed in the Rhombus

With a view to throw further credit upon the suggestion at issue, and owing to its comprising several layers of meaning, this last figure may well be considered in a more detailed analysis. The beholder shall accordingly at once notice the heroic person of the antithetical Overman depicted at its centre. A *rhombus* lies firmly nestled, like a most precious gem, in the very bosom of the latter, then extending, in its assuming the contour of a circumscribing mirror-like surface, into akin geometrical projections. These can be also perceived under the form of beams triggering off from the fiery substance in his own fists, as well as in the lone star upon his cloak, which star still signifying a well-defined geometrical meaning. Some characters appear in the lower portion of the figure, intended as embodying, to some extent, the pre-alphabetic and hieratic significance found in the cuneiform script, or, even more conclusively, in the Egyptian hieroglyphs [101]. Although they are meant to convey a precise content, yet, as for the latter, I leave the beholder to his own deduction, or even possibly fancy. As a conclusion, and indeed again no mere dogma, I shall attempt at further deviating from the common usage as to matters of like character, by further directing the attention of the reader towards the following literary hint, as in fact focusing on the ultimate encounter between two [102]:

Gleaming Swords

My frame covered in full Light,
 From the very summit
 Of the long-forgotten Rock,
 Shimmering now like Emerald
 Within the Night Storm,
 I awaited Him no longer,
 As He came, He came at length,
 Flashingly and nobly,
 From out an enflamed Mirror,
 A Halo of Rage and Hell,
 Amid obscure yielding clouds,
 And presently stood
 Before mine own astounded eyes,
 Like a grim Spectre,
 Tall and stately,
 With Steel drawn and gleaming.

Thus we crossed our Claymores,
 In the substance of the Mirror
 Forged,
 Down, down within the fiery Folkvangr,
 The everlasting Thunder,
 In robe of old Thule,
 Echoing still
 Afar, from the Caledonian Highlands,
 Its warlike sound,
 While Kronos unforgiving
 Ruled no longer,
 I say no longer,

O'er this furious spot,
Nor He dwelleth a Sovereign
Deep within the doom
Of the sublunary Entity
He cowardly, hiddenly sealed,
Decapitated as Helay
By our own enraged blades,
One with arteries of Fire,
Now tumultuously abiding
Like Titanium within the Sky.

Thus in a perfectly realized
Eidolon and Symmetry,
Oftwo blending weapons,
Merging, I say, into the Very One,
Our duel went on
By sheer strength,
Rageful and Supreme,
With a Force echoing still
The nonhuman whisper of the wind,
Into an everlasting primal Roar,
O'er no ghoulish haunted Moor
(For Thought and Matter,
They were separated, no more!),
Within an all-fervid Core of Cores
Of a brilliance hitherto unseen
In no earthly Lore,
And beating, beating incessantly
Like a heart invulnerable,
And bleeding, I say no more,
With mortal battle scars
Thou may call human gore,
While now the old Dragon,
The demon and the genius of the scene,
Burst, silently, by his own fiery veins.

And let me then lastly,
Distinctly, I say vividly now remember,
O'er my black Tartan of War,
Which deep into the Mirror again
Appeared,
And was Mine and His own! [103]
Far ayont the Lang Hame
Furiously, blisteringly hovering,
The word Rage was embroidered,
Finely, finely, stick-an-stowe,
In the colour of gowd!

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4. **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. Else the entity, hence the human, would return the same, with no selective event in this manner entailed, hence with no transition to a well-defined superior ontic phase to possibly occur. This we find is the case in the classical, as well as ontically crystallized or static conception of *Eternal Return*.
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precisely *intrinsic and ineradicable, both ontologically and existentially*. By contrast, the actual Overman lives, or rather exists already in an antithetical situation of inherent human power.

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100. **Plato**, *Timaeus*, 54e-55c.
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102. **H. Varini**, *The Great Adversary*, Lit Verlag, 2007. The reference is to the denouement to be found in my historical novel.
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7. **Varini H.** *Condition of Power: Ontology and Anthropology beyond Nietzsche*, Amazon Kindle Direct Publishing, 2015. As is known, the anthropic principle maintains that the initial conditions defining the ensuing properties of the cosmos must be in accord with the presence of intelligent life.
8. **Varini H.** *Condition of Power: Ontology and Anthropology beyond Nietzsche*, Amazon Kindle Direct Publishing, 2015. Chapter one. In this regard, it is worth observing that whereas the category *god* entails that of *power* in order to be such, the reverse proves to be evidently not the case.
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11. **Varini H.** *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. Whereas the existence of the actual Overman proves to be by all means plausible as to the limitless vastness of the physical Real in itself, it lies consistent with the cyclic model in relation to the self-referentiality peculiar to the latter, and, more especially, to the relevant *Return of Power* event.
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103. **Varini H.** *The Great Adversary*, Lit Verlag, 2007. It is suggested that reflection and reality prove to be effectively one, in their thus embodying a single supreme power, a view again narratively set forth, as a denouement, in my novel. Herein the protagonist (the incarnation of Energy) and his own inseparable opponent (the incarnation of Time, the enemy Alter Ego, the Great Adversary himself), meet at length at the top of the world, upon the summit of a remote peak in Southern Norway, in the winter of the year A.D. 937, the former having before faced seven phases of initiation in his ascending the Rock, and herein, amid implacable howling winds, confront themselves in an eternal holmgang duel, thus constituting, both superhumanly and cosmologically, *one primal dazzling oneness* wherefrom everything else (i.e. the physical entity), and in a Neoplatonic perspective, continually originates. See also point 14 as listed in the first chapter.

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