

AMOQ

SOCIONICS MODEL M

OBJECTS, SUBJECTS, FEMININE AND MASCULINE

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*for the sake of **Kirsi** et al.*

Abstract

This is alternative avantgarde research. This work presents what the author considers the most successful inquiry into psychology, metaphysics and formal logic there has ever been. We begin from Model M which is based on socionics Model A. Socionics is similar to the Myers–Briggs Type Indicator®. These theories are personality typologies which belong to the analytic or Jungian branch of psychology. The author formalizes the typology in a new way and presents several new methods for generating the data structures of the typology. He includes Timothy Leary's eight-circuit model of consciousness into the theory. This idea hasn't been regarded a form of Jungian psychology before. In addition, the author presents new psychological concepts, the so-called "lateral circuits", which refer to previously undiscovered parts of the model. He also beautifies socionics by coming up with new names for types and romancing styles, making it more appealing to the general public.

In the second part the inquiry proceeds to the Analytic Metaphysics of Quality. This metaphysical theory includes objectivity, subjectivity, logicity and mysticity as quadrants of a Cartesian coordinate system in which vector addition may be performed to

model subjects, objects, femininity and masculinity. The metaphysics is used for defining a normative theory of gender in which there are four genders: Man, Boy, Girl and Woman. In this part a completely unprecedented psychological theory of moods is discovered and presented. Moods differ from types in the sense that each person has only one type which remains the same throughout the person's life but every person can experience any mood defined in the theory. By way of examples from everyday life, the theory of moods provides astonishing insights into what's it like to have a certain gender and how is this gender similar or different to any other gender. The author includes also formal methods for inferring this difference. As a result, gender studies are turned into a "hard science".

A new cross-disciplinary application of socionics and the Analytic Metaphysics of Quality is used for elaborating the theory of intertype relations in socionics. The application is based on interpreting the hidden agenda of each type as a location of the Analytic Metaphysics of Quality coordinate system. This surprising innovation makes it possible to infer every relation between any two types

to be better either as a same-sex relation or mixed-sex relation. The innovation offers a new viewpoint into socionics which traditionally isn't concerned of gender.

The Analytic Metaphysics of Quality is an extensively modified variant of the Metaphysics of Quality by the bestselling author Robert Pirsig. The author has included an inconsistency proof of Pirsig's original Metaphysics of Quality.

Unlike most scientific theories, the theory presented in this work can be based on provably consistent, complete and decidable arithmetic. The theory does include negative numbers and subtraction but we present a modified Presburger arithmetic in which these concepts are possible. The modification doesn't affect the consistency, completeness and decidability of Presburger's arithmetic in any way.

Finally, we also solve the problem of induction in the third part. Abductive and inductive reasoning are formalized so that they turn out to be analogous with deduction. The results of this formalization are axiomatic systems which don't require anything empirical. Furthermore, we point out how induction, as we have defined it, is already used in mathematical proving even though the authors who do this sometimes reverse their inductive proofs in order to make them seem deductive. We also introduce an apparently new form of reasoning called equiduction. To be sure, equiduction has been used before, but it doesn't appear to have been known as a form of reasoning different from deduction. Instead, people usually seem to believe all mathematics and logic is deductive.

Contents

I Socionics	1		
1 Introduction to Established Jungian Psychology	3		
1.1 Beta quadra	3		
1.1.1 $iSTR$, $ESTp$ or SLE , $ESTP$	3		
1.1.2 $iSTC$, $ISTj$ or LSI , $ISTP$	4		
1.2 Delta quadra	4		
1.2.1 $iNFR$, $ENFp$ or IEE , $ENFP$	4		
1.2.2 $iNFC$, $INFj$ or EII , $INFP$	4		
1.3 Those who are extroverted iNtuition	4		
2 What is Model A?	7		
2.1 Information Elements	10		
2.1.1 Fi^- – Introverted Feeling	10		
2.1.2 Fe^+ – Extroverted Feeling	10		
2.1.3 Si^+ – Introverted Sensing (renamed)	10		
2.1.4 Se^- – Extroverted Sensing (renamed)	11		
2.1.5 Ni^+ – Introverted iNtuition (renamed)	11		
2.1.6 Ne^- – Extroverted iNtuition (renamed)	11		
2.1.7 Ti^- – Introverted Thinking	12		
2.1.8 Te^+ – Extroverted Thinking	12		
2.2 Personality Types (“Sociotypes”)	12		
2.3 The Components of a Type of Model A	15		
2.3.1 Valuedness: unvalued or Valued function	15		
		2.3.2 strength: weak or strong circuit	15
		2.3.3 mentality: vital or mental circuit	15
		2.3.4 Accepting or Producing Function of Circuit	16
		2.3.5 Life and Process Positions of Circuit	16
		2.3.6 ${}^mE_{PP(S,S)}^{LP(N,N)}$ the Ego Circuit 5E8	17
		2.3.7 ${}^mF_{PP(O,S)}^{LP(N,K)}$ the Super-Ego Circuit 1F4	17
		2.3.8 ${}^vG_{PP(O,S)}^{LP(K,K)}$ the Super-Id Circuit 2G3	18
		2.3.9 ${}^mH_{PP(S,O)}^{LP(K,N)}$ the Id Circuit 6H7	18
		2.3.10 “Rings” of Model A	18
		2.4 Determining Elements and Functions in Model A	20
		2.5 Determining Type in Model A	21
3 Model M	23		
3.1 Determining Elements and Functions in Model M	23		
3.2 Determining Type in Model M	24		
3.3 The Structure of a Type of Model M	25		
3.3.1 Leary’s Eight-Circuit Model of Consciousness	25		
3.3.2 ${}^vI_{PP(S,S)}^{LP(N,N)}$ the neurosomatic circuit 4I5	26		
3.3.3 ${}^mJ_{PP(S,O)}^{LP(K,N)}$ the metaprogramming circuit 6J3	27		
3.3.4 ${}^mK_{PP(O,S)}^{LP(N,K)}$ the morphogenetic circuit 7K2	27		
3.3.5 ${}^vL_{PP(O,O)}^{LP(K,K)}$ the Meta-Ego Circuit 1L8	29		
3.3.6 Introduction to Lateral Circuits	30		
3.3.7 ${}^mA_{PP(S,S)}^{LP(N,N)}$ the love detector circuit 1A2	30		
3.3.8 ${}^vB_{PP(S,O)}^{LP(N,K)}$ the daring circuit 3B4	30		
3.3.9 ${}^mC_{PP(O,O)}^{LP(K,K)}$ the challenge detector circuit 5C6	31		
3.3.10 ${}^vD_{PP(O,S)}^{LP(K,N)}$ the harvester circuit 7D8	31		
3.3.11 Reversing a Circuit	31		
3.3.12 Speed and Model B	32		
3.3.13 The Existential Loops	32		
3.3.14 The Socionics 3-Space	33		
3.4 Intertype Relations in Model M	35		

3.5	Alternative Names for Romancing Styles	37	3.9.21	Is it indecent for an adult woman to be a fighting and escaping girl?	68
3.6	Names for Types	37	3.9.22	Girls Have Symmetrical Moods	68
3.7	Type and Giving Birth	38	3.9.23	Evaluation Arithmetic, Revisited	69
II Analytic Metaphysics Of Quality (AMOQ) 39			3.9.24	<i>Sex and Gender</i>	70
3.8	<i>Levels</i> of Static Value Patterns	41	3.9.25	<i>Queer Good</i>	71
3.8.1	Tangible Ontology of Sensing	42	3.9.26	<i>Queer Bad</i>	72
3.8.2	Abstract Ontology of iNtuition	43	3.9.27	How to gracefully dismiss potential emasculation	73
3.9	Moods as Cartesian Planes	46	3.9.28	<i>Coming To Age</i>	75
3.9.1	The <i>Normative Theory of Gender</i>	48	3.9.29	Infantilization	78
3.9.2	The <i>Theory of Primal Moods</i>	48	3.9.30	Complex Mood Transformation Functions . .	78
3.9.3	The <i>Modal Form</i>	49	3.9.31	When Sign Changes also Absolute Value Changes	78
3.9.4	Peaceful Mood $\left(\begin{smallmatrix} + \\ 0 \end{smallmatrix}\right)^{LP(p,p)}$	51	3.9.32	Karma Is Indifferent to Complex Moods . . .	79
3.9.5	Caring Mood $\left(\begin{smallmatrix} + \\ - \end{smallmatrix}\right)^{LP(N,N)}_{PP(S,O)}$	54	3.10	Beings as <i>Mosaic Planes</i>	79
3.9.6	Playful Mood $\left(\begin{smallmatrix} + \\ + \end{smallmatrix}\right)^{LP(K,K)}$	54	3.10.1	Objects, Subjects, Feminine and Masculine .	79
3.9.7	Hostile Mood $\left(\begin{smallmatrix} - \\ 0 \end{smallmatrix}\right)^{LP(p,\neg p)}$	55	3.10.2	The Mosaic Form	81
3.9.8	Escaping ("flight") Mood $\left(\begin{smallmatrix} - \\ - \end{smallmatrix}\right)^{LP(N,K)}$	55	3.10.3	The Mosaic Plane	81
3.9.9	the Fighting Mood $\left(\begin{smallmatrix} - \\ + \end{smallmatrix}\right)^{LP(K,N)}_{PP(S,O)}$	56	3.10.4	Vector Transformation on the Mosaic Plane	84
3.9.10	<i>Symmetrical Moods</i>	57	3.10.5	Faculty Sequence Transcript, Example 1 . . .	84
3.9.11	<i>Equal Moods</i>	58	3.10.6	Faculty Sequence Transcript, Example 2 . . .	86
3.9.12	A Treatise on Understanding the Other . . .	59	3.10.7	Vector Addition on the Mosaic Plane	87
3.9.13	Evaluation Arithmetic	62	4 Cross-Disciplinary Application of Model M and the Analytic Metaphysics of Quality 89		
3.9.14	Deep Analysis of Moods	62	4.1	Gender in Intertype Relations	89
3.9.15	Caring But Playful Mood $\left(\begin{smallmatrix} + \\ \mp \end{smallmatrix}\right)^{LP(p,p)}_{PP(O,S)}$	65	4.1.1	Gender in Identical Relations	90
3.9.16	Playful But Caring Mood $\left(\begin{smallmatrix} + \\ \pm \end{smallmatrix}\right)^{LP(p,p)}_{PP(O,O)}$	65	4.1.2	Gender in Mirror Relations	90
3.9.17	<i>Caring And Playful</i> Mood $\left(\begin{smallmatrix} + \\ \times \end{smallmatrix}\right)^{LP(p,p)}_{PP(S,S)}$	66	4.1.3	Gender in Contrary Relations	90
3.9.18	<i>Escaping But Fighting</i> Mood $\left(\begin{smallmatrix} - \\ \mp \end{smallmatrix}\right)^{LP(p,\neg p)}_{PP(O,S)}$. . .	66	4.1.4	Gender in Quasi-Identical Relations	91
3.9.19	<i>Fighting But Escaping</i> Mood $\left(\begin{smallmatrix} - \\ \pm \end{smallmatrix}\right)^{LP(p,\neg p)}_{PP(O,O)}$. . .	67	4.1.5	Gender in Conflict Relations	91
3.9.20	<i>Fighting And Escaping</i> Mood $\left(\begin{smallmatrix} - \\ \times \end{smallmatrix}\right)^{LP(p,\neg p)}_{PP(S,S)}$. . .	67	4.1.6	Gender in Super-Ego Relations	91
			4.1.7	Gender in Activator Relations	91

CONTENTS

4.1.8	Gender in Duality Relations	92	7	Axiomatic Abduction	127
4.1.9	Gender in Supervision Relations	92	7.1	Deductive Propositional Logic τ	127
4.1.10	Gender in Comparative Relations	93	7.2	Formulating Abductive Theory ζ	128
4.1.11	Gender in Benefit Relations	93	7.2.1	ξ -transformation	128
4.1.12	Gender in Illusionary Relations	93	7.2.2	Metatheorem AMT1	128
4.1.13	Gender in Look-Alike Relations	94	7.2.3	Metatheorem AMT2	128
4.1.14	Gender in Semi-Duality Relations	94	7.2.4	Metatheorem AMT3: The <i>Contrasoundness</i> of Theory ζ	129
5	On the Foundations of this Theory	95	7.2.5	Metatheorem AMT4	129
5.1	Evolution from Myers–Briggs Type Indicator® to Model M	95	7.2.6	Abbreviation Ξ	129
5.2	An Arithmetic with Negative Numbers and Subtraction	98	7.2.7	Metatheorem AMT5	129
5.3	On <i>Relativizability</i>	101	7.2.8	Metatheorem AMT6: Abduction Replacement Theorem	129
5.4	Inconsistency Proof of Pirsig’s Metaphysics of Quality	105	7.2.9	Metatheorem AMT7	130
5.4.1	The Disjunctive Syllogism	106	7.2.10	Metatheorem AMT8: Removing Double Negation in Abduction	130
5.4.2	Deviating from Pirsig	107	7.2.11	Metatheorem AMT9: The <i>Contracompleteness</i> of Theory ζ	130
5.4.3	Theological Conclusions	110	7.2.12	Metatheorem AMT10: The Abduction Theorem	131
5.4.4	Bibliography	112	7.2.13	Metatheorem AMT11: The Fundamental Theorem of Abduction	131
5.5	The Ultimate Order	113	7.2.14	An Example of an Axiomatic Theory of Abduction	131
5.5.1	Binary Qualities	113	8	Axiomatic Induction	133
5.5.2	Scalar Qualities	113	8.1	Deductive Predicate Logic τ	133
5.5.3	Two-Dimensional Qualities	115	8.2	Formulating Inductive Theory ζ	133
5.5.4	Mood Transition Conditions	116	8.2.1	σ -transformation	134
5.5.5	Three-Dimensional Qualities	117	8.2.2	Metatheorem IMT1	134
5.5.6	Ordering Sociotypes	118	8.2.3	Metatheorem IMT2	134
5.5.7	An Extremely Trivial Snippet	120	8.2.4	Metatheorem IMT3: The <i>Contrasoundness</i> of Theory ζ	135
III	Logiduction	121	8.2.5	Metatheorem IMT4	135
6	The Problem of <i>Induction</i>	123	8.2.6	Abbreviation Φ	135
6.1	<i>Logiduction</i> , a Categorization of Classical Forms of Reasoning	124			

8.2.7	Metatheorem IMT5	135	12.1.2	The Colonel	193
8.2.8	Metatheorem IMT6: Φ -theorem	136	12.1.3	A Squad Leader in Vietnam	193
8.2.9	Metatheorem IMT7: Induction Replacement Theorem	137	12.1.4	<i>Spoiler Warning</i> , part one	194
8.2.10	Metatheorem IMT8	137	12.1.5	<i>Spoiler Warning</i> , part two	194
8.2.11	Metatheorem IMT9: Removal of Double Negation in Induction	137	12.1.6	<i>Spoiler Warning</i> , part three	195
8.2.12	Metatheorem IMT10: The <i>Contra</i> completeness of Theory ζ	137	12.1.7	<i>Spoiler Warning</i> , part four	195
8.2.13	Metatheorem IMT11: The Induction Theorem	138	12.1.8	<i>Spoiler Warning</i> , part five	195
8.2.14	Metatheorem IMT12: The Fundamental Theorem of Induction	138	12.1.9	<i>Spoiler Warning</i> , part six	195
8.2.15	An Example of an Axiomatic Theory of Induction	139	12.1.10	<i>Spoiler Warning</i> , part seven	196
9	Practical Significance of Logiduction	141	12.1.11	<i>Spoiler Warning</i> , part eight	196
9.1	On Induction in Mathematical <i>Proving</i>	141	12.1.12	<i>Spoiler Warning</i> , part nine	197
9.2	On Equiduction in <i>Solving</i> Mathematical Equations	142	12.1.13	Lessons Learned from <i>Full Metal Jacket</i>	197
IV	<i>Am I a Terrorist?</i>	143	12.2	To All The <i>eNFR</i> Friends I've Lost	199
10	About the Future of this Project	145	12.2.1	Panel 1	199
11	<i>What happened in 2017?</i>	149	12.2.2	Panel 2	199
11.1	<i>On Gender and Power</i>	151	12.2.3	Panel 3	200
11.2	<i>A surprising turn of events</i>	178	12.2.4	Panel 4	200
V	Who's Who?	183	12.2.5	Panel 5	201
11.3	<i>Differences between Christians and Muslims</i>	185	12.2.6	Panel 6	201
12	Typing People	191	12.2.7	Panel 7	202
12.1	Full Metal Jacket	191	12.2.8	Panel 8	202
12.1.1	Private Pyle and Drill Instructor Hartman	191	12.2.9	Panel 9	203
			12.2.10	Panel 10	203
			12.2.11	Panel 11	204
			12.2.12	Panel 12	204
			12.2.13	Panel 13	205
			12.2.14	Panel 14	205
			12.2.15	Panel 15	206
			12.3	Games as a Synthesis of Hip and Square	207
			12.4	CYKA	208
			12.4.1	david on 21.11.2016 at 0:47	208
			12.4.2	mail@tuukkavirtaperko.net on 21.11.2016 at 2:34	210
			12.4.3	David Harding on 22.11.2016 at 13:53	214
			12.4.4	david on 22.11.2016 at 20:05	215

CONTENTS

12.4.5	Tuukka Virtaperko on 23.11.2016 at 13:16 . .	217
12.4.6	David Harding on 23.11.2016 at 13:59	217
12.4.7	Adrie Kintziger on 23.11.2016 at 15:27	218
12.4.8	david on 23.11.2016 at 15:49	218
12.4.9	Adrie Kintziger on 23.11.2016 at 17:55	218
12.4.10	David Harding on 24.11.2016 at 14:29	219
12.4.11	Horse on 24.11.2016 at 17:04	220
12.4.12	Adrie Kintziger on 25.11.2016 at 18:13	220
12.4.13	David Harding on 26.11.2016 at 7:36	221
12.4.14	Dan Glover wrote on 26.11.2016 at 7:36 . . .	222
12.4.15	Adrie Kintziger on 26.11.2016 at 18:28	223
12.4.16	Adrie Kintziger on 1.12.2016 at 17:58	225
12.4.17	david on 1.12.2016 at 19:09	225
12.4.18	Adrie Kintziger on 1.12.2016 at 19:52	225
12.4.19	mail@tuukkavirtaperko.net on 3.12.2016 at 23:15	225
12.4.20	Adrie Kintziger on 4.12.2016 at 2:00	226
12.4.21	david on 4.12.2016 at 7:13	226
12.4.22	mail@tuukkavirtaperko.net on 4.12.2016 at 13:25	226
12.4.23	Adrie Kintziger on 4.12.2016 at 17:03	226
12.4.24	Horse on 4.12.2016 at 20:55	229
12.4.25	Tuukka Virtaperko on 4.12.2016 on 20:55 . .	230
12.4.26	Tuukka Virtaperko on 7.12.2016 at 4:42 . . .	230
12.4.27	Tuukka Virtaperko on 7.12.2016 at 5:01 . . .	230
12.4.28	Tuukka Virtaperko on 7.12.2016 at 6:21 . . .	231
12.4.29	Adrie Kintziger on 7.12.2016 at 6:21	231
12.4.30	Adrie Kintziger on 7.12.2016 at 22:58	232
12.4.31	Tuukka Virtaperko on 7.12.2016 at 23:29 . .	232
12.4.32	Adrie Kintziger on 8.12.2016 at 0:26	232
12.4.33	mail@tuukkavirtaperko.net on 8.12.2016 at 2:01	233
12.4.34	mail@tuukkavirtaperko.net on 9.12.2016 at 5:02	233
12.4.35	mail@tuukkavirtaperko.net on 9.12.2016 at 5:31	233
12.4.36	Tuukka Virtaperko on 9.12.2016 at 17:29 . .	234
12.4.37	John Carl on 23.12.2016 at 1:59	235
12.4.38	mail@tuukkavirtaperko.net on 23.12.2016 at 13:23	236
12.4.39	mail@tuukkavirtaperko.net on 26.12.2016 at 2:23	236
12.4.40	Adrie Kintziger on 26.12.2016 at 11:19	241
12.4.41	mail@tuukkavirtaperko.net on 26.12.2016 at 13:19	241
12.4.42	Tuukka Virtaperko on 31.12.2016 at 9:52 . .	241
12.4.43	Adrie Kintziger on 31.12.2016 at 15:43	242
12.4.44	Tuukka Virtaperko on 31.12.2016 at 20:34 . .	242
12.4.45	david on 1.1.2017 at 2:33	242
12.4.46	Tuukka Virtaperko on 1.1.2017 at 15:53 . . .	243
12.4.47	X Acto on 1.1.2017 at 18:01	243
12.4.48	Tuukka Virtaperko on 2.1.2017 at 13:22 . . .	243
12.4.49	Tuukka Virtaperko on 2.1.2017 at 13:32 . . .	243
12.4.50	Tuukka Virtaperko on 2.1.2017 at 14:06 . . .	244
12.4.51	Tuukka Virtaperko on 2.1.2017 at 15:27 . . .	244
12.4.52	mail@tuukkavirtaperko.net on 3.1.2017 at 11:30	245
12.4.53	mail@tuukkavirtaperko.net on 3.1.2017 at 11:30	245
12.4.54	Adrie Kintziger on 3.1.2017 at 13:06	245
12.4.55	Adrie Kintziger on 3.1.2017 at 13:50	245
12.4.56	mail@tuukkavirtaperko.net on 3.1.2017 at 15:40	245
12.4.57	Horse on 3.1.2017 at 16:19	245
12.4.58	Tuukka Virtaperko on 3.1.2017 at 16:40 . . .	245
12.4.59	Horse on 3.1.2017 at 21:08	246
12.4.60	ngriffis on 4.1.2017 at 1:03	246
12.4.61	David Harding on 4.1.2017 at 13:17	246
12.4.62	Tuukka Virtaperko on 4.1.2017 at 15:37 . . .	246

13 The Afterword	249
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Part I

Socionics

Chapter 1

Introduction to Established Jungian Psychology

Jungian psychology, as we shall know it, is a form of categorizing people according to their personality. There are sixteen different types of personality. Besides the work of this book's author, a comprehensive theory of Jungian psychology has been made twice. The first attempt is called the Myers-Briggs Type Indicator®. The second attempt is called socionics or Model A.

Although it's more popular, the Myers-Briggs Type Indicator® should never be used. Far better quality sources for the same information can be found by searching for socionics. These theories include approximately the same descriptions for each type but some

types have a different name.

It is said that the founder of socionics didn't have access to the theory of the MBTI®. She had to formulate her Model A using only the same sources as the creators of the MBTI® did. Despite this, the resulting theories are so similar that the definition of each personality type of the MBTI® matches the definition of exactly one type of socionics. These types are intended to be the same type. However, some of the descriptions of types are somewhat different. Any such difference is most likely the result of the authors of the MBTI® failing to interpret their theory.

So that this work could serve as a general introduction to socionics, the author provides his own description of each type. These may include original statements but they aren't the focal point of this work. Advanced readers may skip this first chapter.

Each description of a personality type begins with a heading which consists of four codes. The first one is the type's Model M name, the second and third are their Model A names and the last code is the MBTI® name.

1.1 Beta quadra

1.1.1 *iSTR*, *ESTp* or *SLE*, *ESTP*

This is the most likely type to cause wanton destruction. If he considers himself a decent citizen he may encourage others to commit crimes and then snitch them. He's likely to cheat on his partner. He is unconcerned of the consequences of his actions until it's too late.

This type is the best at yelling aggressively. He can improvise a very long message while yelling it to someone. He can be a valuable ally in a conflict that interests him.

iSTR can be cordial, generous and artistic. They're inclined to introduce one to interesting people, give useful advice and tell good stories. In school, as a minor, a certain *iSTR* performed the Cooper test so that he lit a cigarette when the test began and smoked it as he ran. He turned out second best of the class.

1.1.2 *iSTC, ISTj or LSI, ISTP*

This type isn't so likely to cause wanton destruction. He needs some reason to make trouble. But the reason doesn't have to be good. Let's suppose one tells some jokes in a group so that the only one who laughs is an *iSTC*. Being the only one laughing can make him feel like a sycophant, which can be enough of a reason for him to start picking on the joker. The evil that he does doesn't stand out because he always has an excuse.

Abstract discussions with *iSTC* can be tedious as they have a label for everything they understand but aren't creative about the labels. Once a certain *iSTC* brought up the question: what's the intermediary form of a line and a circle? Possible answers could have been a spiral or an ellipse. However, he only brought this up to insist they have no intermediary form.

iSTC is a good team player as he doesn't require attention all the time and isn't emotionally callous. He's also well-adjusted to his physical surroundings.

1.2 Delta quadra

1.2.1 *iNFR, ENFp or IEE, ENFP*

This is the best shaman. She can give you a new childhood if you need to have more than one.

1.2.2 *iNFC, INFj or EII, INFP*

She can discover trauma in you you don't know you had. If you're *eNTR* you can activate your Meta-Ego with her. This is probably because if your Ego were your Meta-Ego then *iNFC* would be your Activator. More on Meta-Ego in subsection 3.3.5.

1.3 Those who are extroverted iNtuition

- *eNFC, ENFj or EIE, ENFJ*
- *eNFR, INFp or IEI, INFJ*
- *eNTC, ENTj or LIE, ENTJ*
- *eNFR, INTp or ILI, INTJ*

A person can be the Buddha or a prophet only if his type is one of those listed above. However, in Model A and the MBTI® the associated form of iNtuition is defined as introverted. Later on, it shall turn out possible to disprove that this form of iNtuition is introverted by interpreting the new normative theory of gender presented in this work. If said theory is correct, the proof can be based on the fact that introverted actions which have good karma remain

good even if the subject is in a queer bad mood – if the subject is male. That they remain good means they do not disintegrate the subject's sexual identity even though most other actions which can be performed in a queer bad mood do so. More on this in chapter 3.

*** This chapter is under construction ***

Chapter 2

What is Model A?

Some of this book's subject matter appears to have been of interest, say, ninety years ago, after which it's been more or less abandoned. This would apply to some mathematical topics we'll discuss much later. On the other hand, a part of this book's subject matter, psychology, is actively discussed. This discussion is academic only in Slavic countries in which a form of psychology called *socionics* has been established. The Western academia has ignored this and uses the Myers-Briggs Type Indicator® instead. Currently, Facebook groups for discussion about the Myers-Briggs Type Indicator® have tens of thousands of members whereas socionics discussion groups have only a few thousand members. In spite of this we declare the Myers-Briggs Type Indicator® obsolete. The starting point of this dialectical inquiry is a theory of socionics called Model A. If some reader anyway happens to thoroughly know the MBTI® but not socionics they should check out section 5.1.

According to socionics every person has a personality type which remains the same throughout their life. There are sixteen personality types. This is relevant knowledge for many reasons, but perhaps the most important reason is that socionics includes a theory of relations between different types. This theory can help people find love or give up relationships that seem promising yet constantly result in disappointment.

Model A is the most popular theory of socionics and it would be quite safe to consider this model a correct description of people. But it is based on a theory which isn't an entirely correct description of reality. According to this theory there are eight *Information Elements*. These Elements are derived from Jungian psychology. It would be quite correct to consider them metaphysical concepts but we shall anyhow call them psychological.

Every type of socionics is defined in relation to the eight Information Elements. So the Information Elements are the more absolute part of socionics and the types are the more relative part. The Information Elements are *Feeling*, *Sensing*, *iNtuition* and *Thinking* so that there's an *introverted* and an *extroverted* variety of each. We abbreviate the Elements as *Fi*, *Fe*, *Si*, *Se*, *Ni*, *Ne*, *Ti* and *Te*.

There's also another established practice for referring to Information Elements. It is to denote Information Elements by drawing outlines of symbols and filling the outline with black if the Element is extroverted. This convention looks downright awful in written documents. It could be verbally described so that

- Feeling is denoted by a corner.
- Sensing is denoted by a circle.

- iNtuition is denoted by a triangle.
- Thinking is denoted by a square.

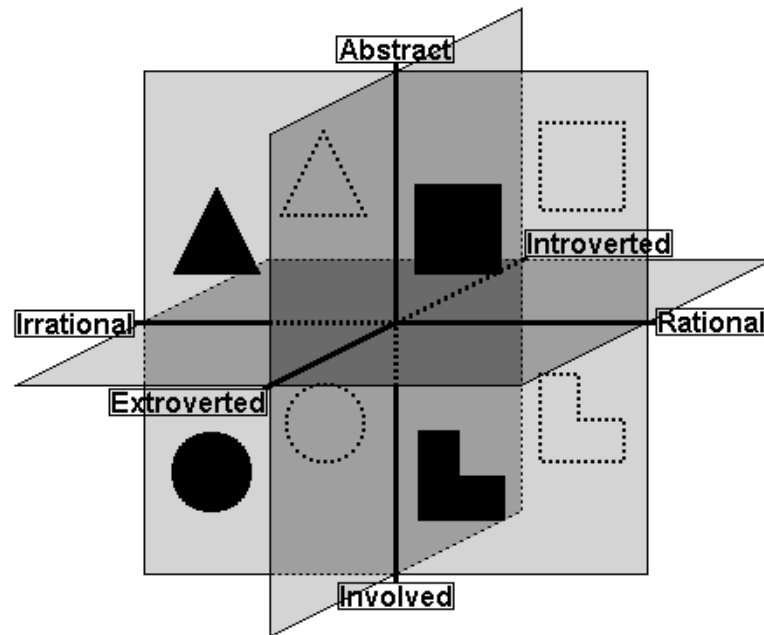


Figure 2.1: Eightfold table of Model A Information Elements from Wikipedia.

In formal presentations the square could get mixed up with the necessity operator of modal logic and the circle could look like the letter O or the number 0. When writing formulas with a pencil it would also take considerably more time to black out the extroverted elements. Nevertheless, this somewhat amateurish convention is used in figure 2.1. The image looks like a three-dimensional space but isn't necessarily intended to be one. But it certainly is a four-fold table except that it's eightfold because it's three-dimensional.

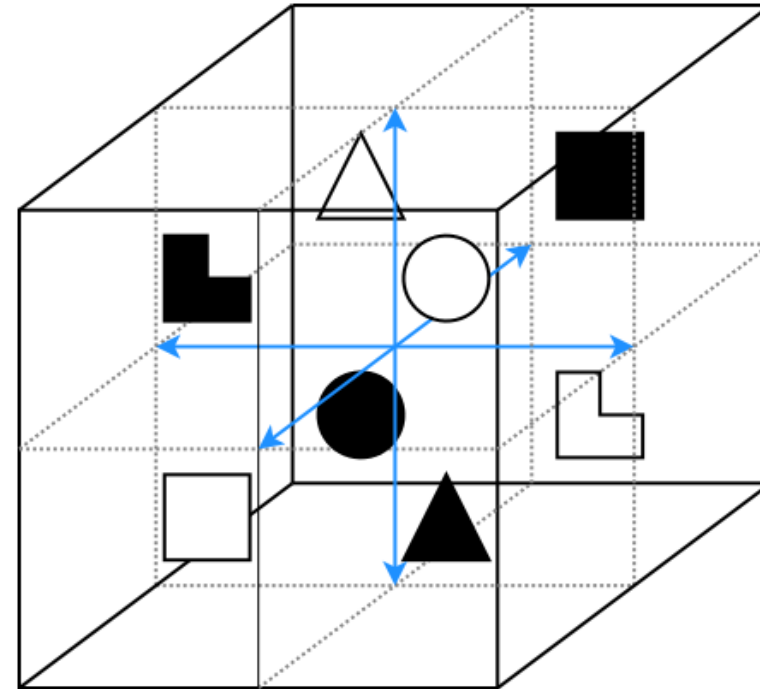


Figure 2.2: Aleksandr Bukalov's three-dimensional formalization of Model A Information Elements.

Figure 2.2 depicts a model that actually is intended as a three-dimensional space. So it isn't a new idea to arrange the Information Elements like that. But in this figure the introverted and extroverted forms of each Element are on the opposite side of the space. Since these are different aspects of the same thing shouldn't they neighbor each other?

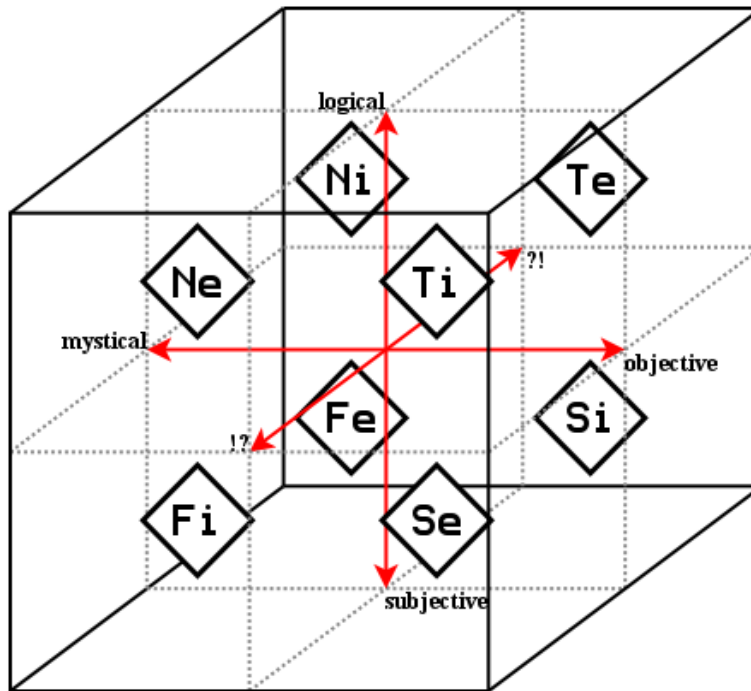


Figure 2.3: A perhaps more common sense interpretation of Model A Information Elements in a 3-space.

In figure 2.3 the Information Elements have been reordered so that similar Elements are near each other. But there's a problem with this figure. The depth axis, denoted by '!' and '?', is meaningless. Of course the figure could represent the best interpretation anyway. But we have come to the conclusion that it doesn't. Furthermore, the situation can no longer be improved by rearranging the Elements. Something else must be done.

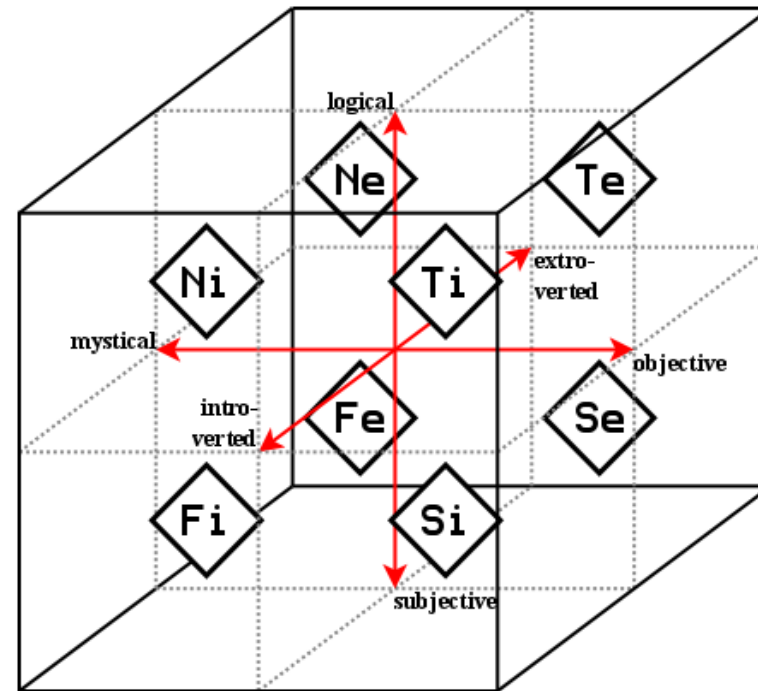


Figure 2.4: In Model M the depth axis can be named because some Elements have been renamed.

Usually it might be good practice to first present the Model A Information Elements and then point out some issues and consider what to do about them. It would be polite to give Model A a chance this way. But this could only be done by teaching pretty much the entire Model A and then scrapping it. Since not everyone has even heard of Model A it would be more economical to begin by presenting another model – the model we are going to use throughout this inquiry. Let there be Model M. In Model M four Information Ele-

ments have been renamed. Importantly, they have been renamed, *not relocated*. This crucial difference can be a little tricky at first. The Elements of Sensing and iNtuition have been renamed so that the Element which used to be called "extroverted" is now called introverted, and vice versa.

In addition to being either introverted or extroverted, each Information Element is also either *energy-depleting* or *energy-generating*. The former are marked by a small minus. Prolonged use of these Information Elements depletes motivation, volition, focus and similar resources which we shall generally call energy. Energy-generating Elements, on the other hand, cause subjects to be active, talkative or outgoing. These Elements are marked by a plus.

2.1 Information Elements

2.1.1 Fi^- – Introverted Feeling

This Element refers to the "gooey" part of emotions. Emotions are "gooey" because in the absence of psychological filters or barriers they stick to whatever is nearby. But of course, if a subject hates someone and notices this person to feel bad it could make the subject feel good. This is an example of a psychological filter.

The author has also an experience of someone sitting next to him crying without being affected by her mental state at all. This was an instance of a psychological barrier caused by the author's focus on his own processes. However, as she kept crying for a very long time the author eventually touched her on the shoulder to check if she needs help. This act of touching was enough to overcome the

psychological barrier which separated them. But it provided only a sample of how she was feeling – the author didn't start crying, too, and the feeling subsided soon as she signaled she doesn't need help.

2.1.2 Fe^+ – Extroverted Feeling

The extroverted form of Feeling perceives reality as scenes. For example, seeing the Sun illuminate a stream of water by rays of light coming through foliage can be a source of Feeling. As a source of Feeling it's external to the subject, therefore the corresponding Information Element is extroverted.

As communication, extroverted Feeling is usually unspecific in form. It's especially unspecific if it's corrective towards another person. In this case the form of the message is distanced from every possible exact meaning so that the recipient needs to make their own conclusions about the meaning. This way, upon finally understanding the meaning the recipient feels like this message could as well be his own instead of originating from another person.

2.1.3 Si^+ – Introverted Sensing (renamed)

In Model A this Information Element is extroverted because it causes extroverted behaviour. However, it's a misconception that the Element itself would be extroverted. It's actually introverted because it requires self-awareness. It infers the existence of subjects and objects from sense-data and is involved especially in power issues. How much force is required to make someone change their mind? How much force does it take to make someone do something?

Am I inferior or superior in relation to someone, and how? Can I compensate for my weaknesses? These are all important questions but introverted Sensing doesn't necessarily approach them gracefully, with good taste and civilized manners.

2.1.4 Se^- – Extroverted Sensing (renamed)

This Element is raw sense-data. In Model A it is considered introverted because it involves things like enjoying food for its taste. Perhaps the developer of Model A thought: "When you eat it seems like the food is going inside you, hence the corresponding Element must be introverted." In fact, the threshold between introverted and extroverted Sensing is not the threshold of the subject's body and isn't even the threshold between two different people. Instead, it's the threshold between the mind and the physical reality. From the viewpoint of the mind the body is outside the mind – therefore it's extroverted!

Extroverted Sensing can detect physical comfort or discomfort in the self and others, can evaluate how much physical strength is required to lift a heavy object and how much dexterity is required for performing some task. It can evaluate whether physical objects are rugged or fragile. It can be involved in counting similar objects, such as by using a finger as a pointer or by arranging the objects into groups of five. It measures time like a stopwatch – in milliseconds or similar units – but isn't conscious of the numbers.

2.1.5 Ni^+ – Introverted iNtuition (renamed)

The introverted form of iNtuition composes narratives about the present moment which explain what has brought us to our current situation. Explaining and acting out these narratives can be quite social which is why this Element is considered extroverted in Model A. In fact, this Information Element is introverted because it deals with identities, including the subject's own identity. This Element strives to find an organic and evolving way to belong to the world.

Introverted iNtuition can convey the feeling that the future is now. It's useful for funny word games, coming up with names for things and making use of a large vocabulary. If this Element were thought of as a search engine then it would be a breadth-first search. It's an introverted Element because it isn't readily apparent to others but needs to be communicated by way of signs, symbols, monologues, ceremonial roles and countless other languages.

2.1.6 Ne^- – Extroverted iNtuition (renamed)

Both the introverted and the extroverted form of iNtuition perceive time in an episodic manner. As time progresses, some things end and some other things begin. The order in which events happen is more important than how many seconds, days or years some stage lasts.

If extroverted iNtuition were a search engine it would be a depth-first search. This Information Element includes or is the subject's Buddha-nature. It dissolves responsibilities and comes up with new ones. It perceives reality as a parallel arrangement of trends and can tell whether a trend is rising or falling. Behaviour produced

by extroverted iNtuition is authentic because it doesn't need to be self-aware. Extroverted iNtuition can make a person do things for their own sake. It can cause a person to be in a certain place at a certain time. Some people don't have much to do and extroverted iNtuition can make them phlegmatic.

2.1.7 Ti^- – Introverted Thinking

Thoughts are like flashes of lightning. There's nothing faster than a thought. Meaning comes before words. It's possible to think faster than one can speak. If iNtuition is like a tree then Thinking is like a monkey climbing that tree.

People who have introverted Thinking in their Ego tend to count "one-two-three-four" in their mind when playing a musical instrument. Introverted Thinking receives information like a bitmap image is loaded: it sees only a part of the whole at first but this picture is accurate. iNtuition, on the other hand, would receive information like a progressively compressed jpg-image is loaded: the whole picture is seen at once but it's blurry at first.

Introverted Thinking is responsible for accurate contextualization of discourse. It has access to all of the subject's knowledge, including things the subject isn't prepared to express. It can also discover the limits of knowledge and tell the difference between valid and invalid arguments. On the other hand, introverted Thinking isn't very inclined to take leaps of faith. It prefers to understand each individual step involved in a paradigm shift instead of adopting an untested idea as an axiom simply to "try it out".

2.1.8 Te^+ – Extroverted Thinking

Extroverted Thinking processes reality in terms of expressions which are to be taken literally. It's concerned of measuring things, finding relevant information from external sources and evaluating how efficiently does some thing perform the function for which it was made. It can find the ultimate form of expression in which information crystallizes into a form which can no longer be improved, at least in its original context. It may sometimes be harsh or oblivious of what's taboo.

People who have extroverted Thinking in their Ego may debate for its own sake or try to reduce reality into some kind of a language game. When counting similar objects, these people may find it comfortable to arrange the objects into groups of five on a table and count the groups while using the finger as a pointer and moving it according to a pattern. If they have a precise scale they would be inclined to realize they can also count similar objects by weighing one object, then weighing them all and dividing the latter number by the former. They do not like to count beats in their mind when playing a musical instrument.

2.2 Personality Types ("Sociotypes")

Model A does not discover the true nature of some Information Elements because it's implicitly based on behaviorism. It's understandable that a theory of psychology would search for its roots in behaviorism. But, in fact, socionics is a normative science and belongs to the analytic branch of psychology. Therefore dialectics

is at least as important as behaviorism as its ultimate ground of relevance.

Model A labels people as "introverts" or "extroverts" according to how social they are. The empirically observable difference is fairly sharp here. People have clung to this definition because they mistakenly believe it works. However, although this definition is a remarkably reliable way of dividing people, as a foundation of a theory it has been depleted and is now barren. In order to continue theoretical research we need to assume there are talkative introverts and reclusive extroverts.

In Model A people are considered "introverts" if unrestrained socializing tires them. "Extroverts", on the other hand, are energized by company. This phenomenon is called "energy metabolism". To put it shortly, all knowledge of the energy metabolism of any Information Element is completely empirical. It has never been proven to coincide with introversion and extroversion.

People sometimes speak of introversion and extroversion as if these concepts had some obvious common sense meaning. Contemporary researchers seem to take it for granted that their proper meaning is energy metabolism. However, when people are asked direct questions about whether they're interested of themselves or not, or whether they want to be free from guilt or free from restrictions, they intuitively use the concepts introversion and extroversion in a manner which contradicts the implications of energy metabolism. This is significant because it can affect the design of questionnaires. Introversion and extroversion do have a meaning that may be regarded as obvious, but their *obvious* meaning is unrelated to energy metabolism!

Despite this shortcoming, Model A sources still harbor the best existing empirical descriptions of types. These descriptions hold also for Model M types because every Model M type matches exactly one type of Model A. Note that there are two type naming conventions in use for Model A: three-letter codes and four-letter codes. Although some authors seem to think otherwise, in our author's opinion the three-letter codes aren't intended for research but to be used in casual discussion, and there's no harm in letting them remain in this use. But Model M features its own four-letter codes. They're unique so there's no risk of confusion.

Model A	Model M	Model A
<i>ESI</i>	<i>iSFC</i>	<i>ISFj</i>
<i>SEE</i>	<i>iSFR !</i>	<i>ESFp</i>
<i>ESE</i>	<i>eSFC</i>	<i>ESFj</i>
<i>SEI</i>	<i>eSFR !</i>	<i>ISFp</i>
<i>LSI</i>	<i>iSTC</i>	<i>ISTj</i>
<i>SLE</i>	<i>iSTR !</i>	<i>ESTp</i>
<i>LSE</i>	<i>eSTC</i>	<i>ESTj</i>
<i>SLI</i>	<i>eSTR !</i>	<i>ISTp</i>
<i>EII</i>	<i>iNFC</i>	<i>INFj</i>
<i>IEE</i>	<i>iNFR !</i>	<i>ENFp</i>
<i>EIE</i>	<i>eNFC</i>	<i>ENFj</i>
<i>IEI</i>	<i>eNFR !</i>	<i>INFp</i>
<i>LII</i>	<i>iNTC</i>	<i>INTj</i>
<i>ILE</i>	<i>iNTR !</i>	<i>ENTp</i>
<i>LIE</i>	<i>eNTC</i>	<i>ENTj</i>
<i>ILI</i>	<i>eNTR !</i>	<i>INTp</i>

The table shows that every Model M type whose last letter is R has been renamed so that "introverts" have become extroverts and vice versa. The letter R stands for *romantic quality*. The concept of romantic quality is from philosopher Robert Pirsig. The opposite of romantic quality is *classical quality*, denoted by letter C.

There's no guarantee Pirsig would've meant his concepts to be used like this, but they're quite fitting at face value in the sense that it's unnecessary to know the origin of these concepts to get a quite correct first impression of what they mean. Pirsig described romantic quality as "the pre-intellectual cutting edge of experience". Classical quality, on the other hand, would refer to impressions and hierarchies of established knowledge.

In our parlance the Information Elements of Feeling and Thinking are classical quality whereas Sensing and iNtuition are romantic quality. Traditionally Jungian psychology calls the former two "judging" and the latter ones "perceiving". These aren't very good names but in order to take distance from the Myers-Briggs Type Indicator® some contemporary authors have adopted the even more unfortunate convention of calling "judging" Information Elements "rational" and "perceiving" Elements "irrational". This childish choice of words is at odds with Western philosophical tradition in which Feeling is something David Hume might call "passion" and definitely wouldn't consider rational. To be sure, this choice of words, too, does describe the behavior of different types in a manner which people seem to generally find easy to understand.

Names aside, Classical types lead a structured lifestyle which makes them dependable and consistent. Romantic types are more flexible and adaptable and may display virtuoso skill in improvised

activity. Learning appears to be different for Romantic and Classical types. The former seem to learn in a more domain-general way, meaning that skills are transferred from their original context to other contexts, whereas the latter learn in a more domain-specific way so that acquired skills stay within their original context but their application is perhaps more steady.

According to the author's experience Classical types are more likely to speak so that logical implication \Rightarrow is co-directional with time. That is, Classical types are more likely to say: "It's already ten PM so Jane should go to bed" whereas Romantic types would be inclined to speak so that implication \Leftarrow is directed oppositely to time: "Jane should go to bed because it's already ten PM".

One reader criticized Pirsig's writing style as hard to follow because he presents the conclusions first and the premises afterwards. This reader's type was probably Classical. A Romantic type might consider this style an invitation to guess what the premises are and not experience it as confusing. Ultimately, it isn't always possible to write for all audiences equally because people think differently. Just like some tools can only be used with the right hand, some expressions are more intelligible for people with the right type.

In the author's experience, Classical women of Feeling type display a blank gaze for a split second before becoming infatuated with a man.

2.3 The Components of a Type of Model A

This work isn't a general introduction into socionics. Plenty of information about socionics is readily available on the internet. We will not study the descriptions of individual types and we also omit common descriptions of intertype relationships, subtypes, quadras, and many other practically useful topics. When we state information about socionics that has already been established as a fact our goal is to question this information or to present an alternative.

Every type of Model A consists of eight *functions* so that each function is associated to a different Information Element. The functions appear in pairs. A pair of functions is called a *block*. Functions and blocks in general may be called *faculties*.

2.3.1 Valuedness: unvalued or Valued function

The use of *Valued* cognitive functions is inherently rewarding for the subject. These functions represent that which the subject generally wants to do with his or her life. In this way, Jungian psychology answers the philosophical question about what is intrinsic Value. Excessive or monotonous use of *unvalued* functions, on the other hand, causes negative feelings. These functions can be understood to make moral choices, too, but the way in which they do so is based on relations to Valued functions.

Note that Model A doesn't make a difference between blocks and functions in terms of value. In Model M a block cannot be Valued. The attributes of Valuedness and unvaluedness are appli-

cable for functions only. Ultimately, this is because functions are analogous with locations whereas blocks are analogous with directions. Directions are not Valued or unvalued in a static way. Later we will study other kind of locations and directions for whom this same rule holds.

Unfortunately the word "block" sounds like a reference to an object whereas "direction" sounds more like an attribute of an object. Therefore we shall abandon an established convention of socionics and begin calling blocks *circuits*, instead.

2.3.2 strength: weak or strong circuit

It's more stressful to perform demanding tasks with *weak* circuits and the risk of error is greater. Therefore the subject avoids the use of these circuits and accepts help with regards to them. Being complimented for the use of a weak circuit can result in an unexpected confidence boost. *Strong* circuits process information at a faster rate, have a more reliable access to memory and are more ready for challenges. Functions are neither weak nor strong, at least not in a static way.

2.3.3 mentality: vital or mental circuit

The subject is more aware of the information processed by *mental* circuits. These circuits are more integral for his identity. *Vital* circuits are the unconscious part of the subject's psyche. It requires some maturity to realize they even exist. In a sense, vital circuits are more pure than mental circuits because the subject doesn't store his identity in them. The vitality-mentality-dichotomy as a static

attribute is applicable only for directions, in this case circuits, not for locations or functions.

2.3.4 Accepting or Producing Function of Circuit

Every circuit has a direction so that one of its functions precedes the other in time. The preceding function is called the *accepting* function and the succeeding function is called the *producing* function. Accepting functions are independent and less subject to change whereas producing functions usually try to conform to the accepting functions and respond to their needs. When we mention functions in circuits we may also say the circuit is *driven by* its accepting function and *aspires towards* its producing function.

2.3.5 Life and Process Positions of Circuit

We need to borrow a notion called Life Positions from a theory called Transactional Analysis. There are four Life Positions:

1. I'm NOT Ok, You're NOT Ok.
2. I'm NOT Ok, You're OK.
3. I'm OK, You're NOT Ok.
4. I'm OK, You're OK.

These notions seem fairly self-explanatory although it isn't obvious what should be their exact implementation in our theory. If a subject experiences so much negative value that the totality of all of the value he currently experiences has a negative sign, that

would be an instance of "I'm NOT Ok" for this subject. A crying baby would probably be an example of such a subject. In this case the subject's friends or loved ones should also acknowledge that the Life Position "You're NOT Ok" applies for said subject. Trying to apply the "You're OK" position to a subject who finds himself in the "I'm NOT Ok" positions would probably amount to denying that this subject's suffering exists at all, which isn't necessarily helpful.

On the other hand, if a subject deems another subject somehow undesirable or blameworthy, that would also seem to be an instance of "You're NOT Ok" for the other subject even if this other subject himself felt that "I'm OK".

As a side note, Leary associates the "I" of Life Positions to the Super-Ego and the "You" to the Ego, producing a model which includes the four arcane elements of earth, water, air and fire and the four arcane temperaments called melancholic, phlegmatic, sanguine and choleric. The purpose of this model is to represent a subject's imprints from early childhood.

Such imprints may be modeled as Life Positions but in the author's opinion Leary is conflating a normative theory of discrete differences with a descriptive theory of diffuse differences here, possibly in an opportunistic attempt to blame mainstream people of slave morality.

He may be in the right anyway. Let's assume a person who needs to use his Super-Ego a lot in order to make ends meet even though he doesn't value its Information Elements. This person would probably, in general, have a tendency to assume the "I'm NOT Ok, You're OK" Life Position. However, in order to follow

the spirit and usual methods of normative science circuits and functions should be associated to Life and Process Positions also in a static manner which doesn't depend on imprints.

In addition to Life Positions, looks like we need to define an additional, new notion. Let us call this notion *Process Positions*. The value of Process Positions depends of whether a being has initiative in a given situation (is a *subject*) or whether he is reacting to another being's initiative (is an *object*). We will formally define this notion in the next chapter but its apparent common sense definition is already correct. The Process Positions are:

1. I'm SUBJ, You're SUBJ.
2. I'm SUBJ, You're OBJ.
3. I'm OBJ, You're SUBJ.
4. I'm OBJ, You're OBJ.

In formal expression we abbreviate these notions so that a Life Position is denoted by $LP(p, q)$ in which p stands for "I" and q stands for "You". Possible values for p and q are K , meaning "OK", and N which means "NOT Ok". Process Positions are denoted by $PP(p, q)$ in which p and q are replaced by S for "SUBJ" or O for "OBJ".

2.3.6 ${}_sE_{PP(S,S)}^{LP(N,N)}$ the Ego Circuit 5E8

Life Position: I'm NOT Ok, You're NOT Ok.

Process Position: I'm SUBJ, You're SUBJ.

This **strong mental** circuit is driven by the *leading function* and aspires towards the *creative function*. Both functions are **valued**. The leading function largely determines the subject's role in life. He may defend it when challenged and expect others to find it as significant as he does. The creative function is used to support the leading function but it isn't always active.

2.3.7 ${}_wF_{PP(O,S)}^{LP(N,K)}$ the Super-Ego Circuit 1F4

Life Position: I'm NOT Ok, You're OK.

Process Position: I'm OBJ, You're SUBJ.

This **weak, mental** circuit is driven by the *role function* and aspires towards the *vulnerable function*. Both functions are **unvalued**. The Super-Ego is something of a rejected alternative for the Ego. When the subject is using his role function his leading function is inactive and may be unresponsive, and vice versa.

The subject recognizes the importance of the Super-Ego's Elements but focuses on this area of life only sporadically. Criticism towards these faculties is painful but compliments usually boost confidence. To be sure, not any kind of compliment is good. Let's suppose a subject with extroverted Sensing in the role function and extroverted Feeling in the vulnerable function. If someone cheered at him while he's jogging he could find it uncomfortable. Cheering is a pretty strong gesture.

Strenuous use of the Super-Ego is associated with dyskinesia around the mouth. There are unintentional movements. Perhaps the reason why men have beards is to conceal this.

2.3.8 ${}^v_w G_{PP(O,S)}^{LP(K,K)}$ the Super-Id Circuit 2G3

Life Position: I'm OK, You're OK.

Process Position: I'm OBJ, You're OBJ.

This **weak vital** circuit is driven by the *suggestive function* and aspires towards the *mobilizing function*. Its functions are **valued**. The subject is highly tolerant of the suggestive function's Element in the ambience and appreciates direct help with regards to this function. He's more comfortable using the mobilizing function, but only sporadically. The mobilizing function is better used in safe company because it can be imbalanced and immature. Too much of its Element in the ambience will be overwhelming and cause avoidance.

2.3.9 ${}^m_s H_{PP(S,O)}^{LP(K,N)}$ the Id Circuit 6H7

Life Position: I'm OK, You're NOT Ok.

Process Position: I'm SUBJ, You're OBJ.

This **strong vital** circuit is driven by the *ignoring function* and aspires towards the *demonstrative function*. Its functions are **unvalued**. The subject is adept at using the ignoring function but its prolonged use causes a feeling of boredom or malaise. The demonstrative function's Element, on the other hand, appears to the subject as some kind of a game that isn't worth taking too seriously but is good for honing one's skills. Developing the demonstrative function improves the performance of the Creative function but its excessive use can cause aggressive feelings. According to the

author's experience, a sense of wellness in the Super-Id is important for improving the performance of the Id.

2.3.10 "Rings" of Model A

Many documents about Model A mention a so-called "vital ring" and "mental ring" which refer to vital and mental circuits as a whole. Some authors tinker with these concepts by substituting the word "ring" with "track" or "superblock". We haven't found any author who'd actually use these mysterious concepts. The concept that's used to refer to the mental and the vital functions as wholes adds nothing new.

Some authors connect the vital and mental circuits as rings by vertical arrows. We don't know any of these authors to have specified the strength, valuedness or mentality of a relation denoted by such an arrow. The relations haven't been named or described, either, so in figure 2.5 we call them ?, ??, ??? and ????

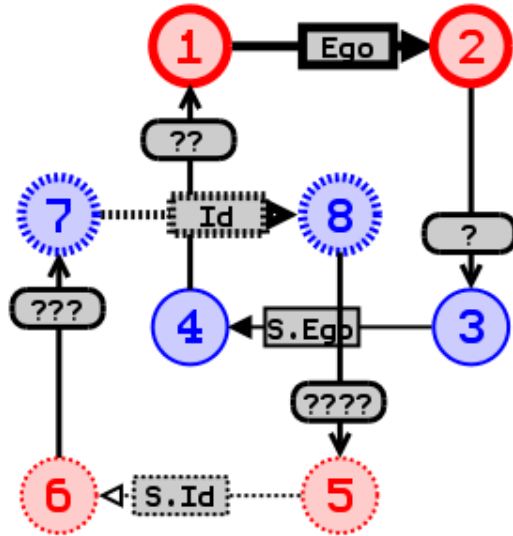


Figure 2.5: Strong faculties are denoted by thick lines, valued faculties by red color and vital faculties by dotted lines. The functions are numbered according to an established convention of Model A. We shall abandon this convention later.

In figure 2.5 the three-dimensional space is filled with faculties. This space may be superimposed on the space of figure 2.3 so that each function matches an Information Element. In this case the resulting type is $eNTR$ which is ILI in Model A. Matrix operations can be used to transform the function space may in relation to the Element space to produce other types but there's also another method which doesn't require drawing or imagining three-dimensional shapes.

2.4 Determining Elements and Functions in Model A

Even though we don't use Model A we can formalize it to make the transition from Model A to Model M easier for those who already know Model A. Readers who don't know Model A may skip this section and the following one, too. Here we formalize the solution to the question of Model A: "Given a type, how can one determine which Information Elements are associated with which functions?" We first introduce an unary opposition operator $*$ for the following letters:

$$*T = F, *F = T$$

$$*E = I, *I = E$$

$$*S = N, *N = S$$

These relations also hold for lowercase letters. Let us have a four-letter type and number its letters from one to four: $L_1L_2L_3l_4$.

If l_4 is j : Let A_1 be L_3 and B_1 be L_2 .

If l_4 is p : Let A_1 be L_2 and B_1 be L_3 .

Let A_2 be L_1 and B_2 be $*L_1$, both in lowercase.

Now the functions are associated with the Information Elements as follows:

1. leading function: A_1A_2

2. creative function: B_1B_2

3. role function: $*A_1A_2$

4. vulnerable function: $*B_1B_2$

5. suggestive function: $*A_1*A_2$

6. mobilizing function: $*B_1*B_2$

7. ignoring function: A_1*A_2

8. demonstrative function: B_1*B_2

Example 1: type $ENTj$.

Since l_4 is j : Let A_1 be T and B_1 be N .

Let A_2 be e and B_2 be i .

1. leading function: Te

2. creative function: Ni

3. role function: Fe

4. vulnerable function: Si

5. suggestive function: Fi

6. mobilizing function: Se

7. ignoring function: Ti

8. demonstrative function: Ne

Example 2: type $ISFp$.

Since l_4 is p : Let A_1 be S and B_1 be F .

Let A_2 be i and B_2 be e .

1. leading function: Si
2. creative function: Fe
3. role function: Ni
4. vulnerable function: Te
5. suggestive function: Ne
6. mobilizing function: Ti
7. ignoring function: Se
8. demonstrative function: Fi

7. ignoring function: $L_I l_I$

8. demonstrative function: $L_D l_D$

How can we turn this into a four-letter $L_1 L_2 L_3 l_4$ type of Model A? Solution, derived from previous section:

$L_1 = l_L$ (uppercase).

If $L_l \in \{F, T\}$, then $l_4 = j$, otherwise $l_4 = p$.

If $l_4 = j$, then $L_2 = L_c$ and $L_3 = L_l$.

If $l_4 = p$, then $L_2 = L_l$ and $L_3 = L_c$.

2.5 Determining Type in Model A

This section is intended for readers who already know Model A and are used to it. We formalize the solution to the question of Model A: "If we know which Information Elements are associated with which functions, how can we determine the type?" That is, given:

1. leading function: $L_L l_L$
2. creative function: $L_C l_C$
3. role function: $L_R l_R$
4. vulnerable function: $L_V l_V$
5. suggestive function: $L_S l_S$
6. mobilizing function: $L_M l_M$

Thus, only the Information Elements corresponding to leading and creative functions of the Ego circuit are necessary for determining the type. Actually the two functions of any other circuit contain the necessary information, too, but for simplicity we choose just one.

Example 1:

leading function: Fi

creative function: Ne

...

The four-letter type is $INFj$.

Example 2:

leading function: Se

creative function: Ti

...

The four-letter type is $ESTp$.

Chapter 3

Model M

3.1 Determining Elements and Functions in Model M

Then we formalize the solution to the first question in the case of Model M: "Given a type, how do we associate functions to Elements?" Here we first introduce an unary opposition operator $*$ for the following letters:

$$*T = F, *F = T$$

$$*e = i, *i = e$$

$$*S = N, *N = S$$

Let us have a four-letter type and number its letters from one to four: $l_1 L_2 L_3 L_4$.

If L_4 is C : Let A_1 be L_3 and B_1 be L_2 .

If L_4 is R : Let A_1 be L_2 and B_1 be L_3 .

Let A_2 and B_2 be l_1 , both in lowercase.

Now the functions are associated with the Information Elements as follows. Note that the numbering of functions in Model M is different from Model A:

1. role function: $*A_1 A_2$
2. suggestive function: $*A_1 *A_2$
3. mobilizing function: $*B_1 *B_2$
4. vulnerable function: $*B_1 B_2$
5. leading function: $A_1 A_2$
6. ignoring function: $A_1 *A_2$
7. demonstrative function: $B_1 *B_2$
8. creative function: $B_1 B_2$

Example 1: type $eNTC$. Since L_4 is C : Let A_1 be T and B_1 be N . Let A_2 be e and B_2 be e .

1. role function: Fe
2. suggestive function: Fi
3. mobilizing function: Si
4. vulnerable function: Se

5. leading function: Te
6. ignoring function: Ti
7. demonstrative function: Ni
8. creative function: Ne

Example 1: type $eSFR$. Since L_4 is R : Let A_1 be S and B_1 be F .
Let A_2 be e and B_2 be e .

1. role function: Ne
2. suggestive function: Ni
3. mobilizing function: Ti
4. vulnerable function: Te
5. leading function: Se
6. ignoring function: Si
7. demonstrative function: Fi
8. creative function: Fe

3.2 Determining Type in Model M

Then the solution to the second question: "Given certain functions associated to certain Elements, how do we determine type?"

1. role: $L_R l_R$

2. suggestive: $L_S l_S$
3. mobilizing: $L_M l_M$
4. vulnerable: $L_V l_V$
5. leading: $L_L l_L$
6. ignoring: $L_I l_I$
7. demonstrative: $L_D l_D$
8. creative: $L_C l_C$

We turn this into a four-letter $l_1 L_2 L_3 L_4$ type of Model M the same way as in Model A except instead of j we have C and instead of p we have R and I and E are in lower-case.

$l_1 = l_L$ (uppercase).

If $L_L \in \{F, T\}$, then $L_4 = C$, otherwise $L_4 = R$.

If $L_4 = C$, then $L_2 = L_C$ and $L_3 = L_L$.

If $L_4 = R$, then $L_2 = L_L$ and $L_3 = L_C$.

Example 1:

Leading: Fi

Creative: Ni

...

The four-letter type is $iNFC$.

Example 2:

Leading: Si

Creative: Ti

...

The four-letter type is $iSTR$.

Rule of thumb for Models A and M: if the Leading function is $L_L l_L$ and the Creative function begins with L_C then we place these in a triangle as follows:

$$\begin{array}{ccc} L_L & & l_L \\ & \searrow & \nearrow \\ & L_C & \end{array}$$

Now we can read the four-letter type by checking whether the clockwise triangle of letters $l_L L_C L_L$ is a beginning of some type. If so, append C . Otherwise we read the counter-clockwise triangle $l_L L_L L_C$ and append R . This method can be applied also to Model A.

3.3 The Structure of a Type of Model M

3.3.1 Leary's Eight-Circuit Model of Consciousness

In Model M we combine socionics with Timothy Leary's *Eight-Circuit Model of Consciousness*. Like the name says, this theory consists of eight circuits. Robert Anton Wilson, an advocate of Leary's theory, calls them:

1. the oral bio-survival circuit

2. the anal territorial circuit

3. the semantic time-binding circuit

4. the socio-sexual circuit

5. *the neurosomatic circuit*

6. *the metaprogramming circuit*

7. *the morphogenetic circuit*

8. the quantum non-local circuit

The first four circuits can rather unambiguously be equated to Ego, Super-Ego, Id and Super-Id, in this order. According to Leary these circuits can only be activated in the order in which they're listed above. Leary developed his psychological model to explain the 1960s clash between mainstream culture and counterculture. He finds mainstream people to have activated only the first four circuits in the list.

The four later circuits of Leary's model are included in Model M as the *vertical* circuits which in Model A connect the vital blocks and the mental blocks into two "rings". But these Model M vertical circuits have been inferred from empirical observations which don't support the idea that they'd form a ring-shaped whole. Instead, the directions of the circuits are different so that the result is something else than a ring. The author has documented his experiences of vertical circuits. To generally describe the vertical circuits, they could be called metabolic circuits.

3.3.2 ${}_s^v I_{PP(S,S)}^{LP(N,N)}$ the neurosomatic circuit 4/5

Life Position: I'm NOT Ok, You're NOT Ok.

Process Position: I'm SUBJ, You're SUBJ.

This is sometimes called the "rapture circuit". According to Leary it first appeared circa 2000 BCE in leisure-class civilizations. Upon activation the circuit makes the subject feel high, blissful and aware of his or her body. Utilitarian thinking is replaced by an all-encompassing aesthetic sensory space which feels so liberating, profound and elevated it makes the four previous circuits seem like primitive and vulgar compulsions. Known methods of activating the neurosomatic circuit include cannabis, Haṭha Yoga, Zen meditation and prolonged sexual play without orgasm. The author would like to add LSD and sauna to the list. According to Robert Anton Wilson, "Tantra yoga is concerned with shifting consciousness entirely into this circuit".

The author has experience of receiving a telepathic distress call immediately, while in sauna, and considers this circuit responsible for that. The distress call consisted of a flash of a mental image of his spouse being anguished. When he went to check the image turned out to accurately reflect her feelings because she was dealing with a problem involving an outsider.

Another neurosomatic experience was that of waking up and seeing a naked woman, who wasn't really there, to walk out of the room. The author thought who might that have been, found out he'd had a chat with her on a dating website and traveled to another town to date her. She turned out to be his Look-alike.

The neurosomatic experience can also be hellish suffering. This could happen to a man if a woman flirts at him so that he can't respond in any culturally approved way and has to leave without doing anything yet cannot get her out of his mind. The Information Elements of this circuit are the same as those of the subject's Supervisor's Ego so a Supervisor has an improved chance of helping if something goes wrong.

Activation of the neurosomatic circuit was a profound experience for the author because he was approached by the God of Abraham who told him many things. It's impossible that a mental circuit would convey a message directly from God so this must be a **vital** circuit, instead. This also appears to be a **strong** circuit because it can remain active for hours without interruptions or exhaustion.

The author remembers a time in his life when he was unhappily in love with someone. He wanted to un-love that person. So his past acquaintance spoke countless Skype calls with him from the other side of the planet. "In his mind", the author saw her face smiling like the Sun as his object of unhappy love lay down pale, stiff, cold and lifeless on the black ground. But the Sun was yellow and would take you to meadows. Clearly this was some neurosomatic activity because the mind was focused on an emotionally compelling scene. This means extroverted Feeling was involved.

Note that "In his mind" is in quotation marks. This is because we perhaps shouldn't keep speaking like this. We should at least consider the option that even if something is imaginary it can still be external to the mind. In fact, perhaps this is the default state of affairs: that imaginary things are external to the mind, extroverted.

But it is also partially wrong to say "imaginary" because this may give the wrong impression that something is deliberately being imagined. This is not the case. The mind is paying attention to a subjective vision which seems to possess qualities of subjects, being able to emanate into focus from nowhere as an unexpected message.

The only decent reason to write "in his mind" is to clarify that it was not really seen, for example, in artistic expression or as an actual event that really happened in physical space and time. It would also be possible to call such events "unreal" but sometimes it would seem appalling to do so if the vision feels very real and provides relief at a difficult time in life.

3.3.3 ${}_w J_{PP(S,O)}^{LP(K,N)}$ the metaprogramming circuit 6J3

Life Position: I'm OK, You're NOT Ok.

Process Position: I'm SUBJ, You're OBJ.

Once the author had spent a day or two with a young woman, his Illusionary. She was sleeping or about to sleep when he experienced a sudden feeling of heat which demanded they have sex. This feeling of heat stands out as different from the author's other sexual experiences. It was a hot, almost burning sensation. The Information Elements of her Ego would be the same as those of the author's metaprogramming circuit, suggesting that this could have been a shared feeling. The outcome of having sex with her supported the notion that the feeling indeed was a shared one.

There was also one occasion in the sauna when a young woman, the author's Comparative, asked him whether he's a nerd and, upon

receiving a positive answer, asked him to do a certain job. The way in which she asked him that was so pleasant that after 10–20 minutes when he was standing alone outside the sauna he felt bliss.

According to Leary this circuit makes the mind aware of itself and enables telepathic communication. Although the author's experience affirms this he thinks telepathy can also manifest via the neurosomatic circuit at least after the metaprogramming circuit has already been activated.

Leary traces the metaprogramming circuit back to 500 BCE and finds it to be activated by low-to-moderate doses of LSD, moderate doses of peyote, psilocybin mushrooms and meditation or chanting especially in a group or ritual setting. The author would like to add ice swimming to the list – wading across a cold river, to be specific. The circuit doesn't sustain activity for long periods of time and is therefore **weak**. The message sent by the circuit immediately stands out from ordinary reality and demands attention, hence the circuit is **mental**. Even if the circuit has been a part of a positive experience there's no longing or desire to repeat the experience.

3.3.4 ${}_s K_{PP(O,S)}^{LP(N,K)}$ the morphogenetic circuit 7K2

Life Position: I'm NOT Ok, You're OK.

Process Position: I'm OBJ, You're SUBJ.

Leary associates this circuit to evolutionary awareness and reincarnation, immortality, archetypes of the collective unconscious and such topics. In the author's opinion that's a rather fancy way of saying this circuit deals with threat. His trauma triggers may shift

his consciousness entirely into the morphogenetic circuit. This is sometimes accompanied by involuntarily dropping an object he's holding in his hand.

During a morphogenetic circuit override the author doesn't remember situational factors which have recently changed. Inventory, that is, objects he's carrying, can be such a thing. For another example, let's suppose he's on his way to his spouse, who has just moved and they don't live together. On his way to her old place there's an intersection and he's used to turn right but should now turn left because she doesn't live there anymore. If he gets a morphogenetic circuit override before this intersection he won't remember she's moved. He'll think she still lives in her old address and will go all the way to the front door before realizing she doesn't. The realization is stoic and involves no feeling of surprise.

The morphogenetic circuit can also be activated by ordinary events which don't involve trauma. The author thinks he managed to use this circuit already as a teenager while playing a certain level of the computer game *Quake*. While playing this level he found a way to premeditate all of his actions so that he could always keep repeating the same activity loop indefinitely, with excellent results in competitive Local Area Network and online gaming with human players. According to his own experience, the author also frequently turned out good at finding and making use of the best ambush ("camping") spots in territory that was unfamiliar to everyone, such as in *Delta Force*, *Counter-Strike*, *Team Fortress*, *Day of Defeat* or *Dystopia*. In *Red Orchestra: Ostfront 41-45* he has a limited but total experience of being insurmountable at this particular activity.

The previous observations don't mix well with the idea that the circuits can only be activated in a specific order. How could the author have played a computer game by using the morphogenetic circuit if he hadn't yet activated the two preceding circuits? Perhaps he had managed to activate the neurosomatic and metaprogramming circuits already as a child by lying face down over the edge of a pier with his arms hanging free, watching his hands under water. This experience, which was preceded by depression, was followed by joy. This rewarding experience cannot be completely explained only in the context of introverted Sensing. There is also some symbolic layer which explains how does introverted Sensing come to appreciate such an experience. Perhaps the pier was somehow phallic in some way that wasn't pornographic. This sounds like a case of reversed metaprogramming circuit facilitated by the morphogenetic circuit via the Super-Id, followed by Id, followed by morphogenetic circuit, followed by Super-id.

The morphogenetic circuit starts on demand and can sustain activity until there's no more demand, therefore it's **strong**. The circuit's activity stands out as different and unmistakable. Morphogenetic experiences are easy to remember and analyze afterwards. Therefore this circuit is **mental**. Morphogenetic activity isn't rewarding and using it for playing a computer game feels uncanny. Despite frequently reaching excellence in games the author felt like he might be playing them somehow wrong, such as by taking it too seriously.

According to Leary the morphogenetic circuit first appeared among Hindus in the early first millennium and later among Sufi sects. He reports it to be activated by high doses of LSD, peyote

or psilocybin mushrooms, yoga and meditation. Its Information Elements are the same as those of the subject's Benefactor's Ego.

3.3.5 ${}^vL_{PP(O,O)}^{LP(K,K)}$ the Meta-Ego Circuit 1L8

Life Position: I'm OK, You're OK.

Process Position: I'm OBJ, You're OBJ.

This mysterious circuit is usually inactive. The conscious mind seems to learn little little about its workings, possibly because it can be used to refuse cognitive input and prevent it from accessing the rest of the mind. Because of this, the input that caused this circuit to function isn't analyzed well. In fact, it can be completely forgotten.

Once the author experienced this circuit when a man came to talk to him. The man was smiling but the author sensed his intentions to be bad. He asked a question but the author doesn't remember what it was. He believes his Meta-Ego blocked the question from his conscious mind because the question included a trauma trigger. The author answered: "No. Yes. Maybe." and walked away for a distance of about twenty metres, then turned to face him. He saw the man walking away and felt deliverance. He also felt the man was satisfied with this answer.

If this circuit is activated it can work even when the subject is tripping on psilocybin mushrooms. But if it isn't activated in such a situation the subject is vulnerable to being traumatized by any vicious people who might be present. Upon trying to recall details of this kind of trauma the author experiences temporary dissociative fugue which lasts less than an hour. Once another man asked

the author what the fugue state is like. Upon trying to describe it the author almost succumbed into the fugue again but this time the Meta-Ego took over and made him ward off the fugue state by talking faster while slapping himself in the cheek repeatedly. Talking about the fugue state no longer induces it for the author.

The author has also used his Meta-Ego to opportunistically associate things which have nothing to do with each other. Once his spouse was cooking and told him: "This food tastes really interesting." The author was in another room and couldn't even smell the food. But he was doing something interesting so he felt interested. Because he felt interested he could use the quantum circuit for convincingly replying: "It totally does" without having any idea what the food tastes like.

This circuit mystifies the subject every time and makes him feel quite clever. It seems to never do more than that which is required so it is **weak**. The workings of the Meta-Ego are a mystery, rendering it **vital**.

There appears to be no particular reason to interpret literally the reference to quantum mechanics in the name Wilson gave for this circuit. It's probably an implicit reference to the "ansible" which is a fictional form of faster-than-light communication. This metaphor helps to understand the circuit but the author would find it more correct to call this circuit the Meta-Ego.

The Meta-Ego's Elements resemble the Ego of the subject's Look-alike. Leary finds it activated by kundalini, shock, near-death experience, DMT and high doses of LSD. Robert Anton Wilson has added almost any dose of ketamine to the list. The author activated his Meta-Ego by ketamine with an *iNFC* female long after activat-

ing the preceding circuits.

3.3.6 Introduction to Lateral Circuits

Now we have two kinds of circuits: horizontal and vertical. The horizontal circuits are from Model A and the vertical circuits are from Leary's model. More specifically, our horizontal circuits could be considered *longitudinal*. But our model is three-dimensional so we have three axes. The third, *lateral* axis remains unused.

The three-dimensional space still has room for four additional circuits which would be parallel to the lateral axis. Such circuits would describe a relation between two functions which are associated to the introverted and extroverted form of the same Information Element. All other neighboring functions are connected so it seems common sense that these should be connected, too. To state that they *have nothing to do with each other* would seem to require more proof than to assume some relation. But what kind of a relation?

3.3.7 ${}_sA_{PP(S,S)}^{LP(N,N)}$ the love detector circuit 1A2

Life Position: I'm NOT Ok, You're NOT Ok.

Process Position: I'm SUBJ, You're SUBJ.

This circuit is driven by the role function and aspires towards the suggestive function. The circuit appears to monitor and sift information contained by the role function. If it finds something it deems potentially valuable it sends that to the suggestive function.

The author's type is *eNTR* and in his case the love detector begins from extroverted Sensing and is directed towards introverted Sensing. Typically, the author uses this circuit while having sex. Sometimes there's a reason to use extroverted Sensing for changing position or for advancing own or partner's orgasm in some way. It would be better to use the Super-Id for that. But sometimes there's no perceived way to perform a task as an expression of power. In this case the Super-Id simply cannot do it and it has to be done with the Super-Ego if it is to be done at all.

If a cognitive impulse is a disagreeable expression of power, such as a trauma trigger, it could be sent to the Super-Id but the result would harm the subject. The Meta-Ego appears to intercept and, quite literally, deflect such impulses. The Meta-Ego doesn't only deter bad impulses but the subject cannot predict his use of his own Meta-Ego because it's a vital circuit.

If neither the love detector nor the Meta-Ego picks up some impulse in the role function the impulse either stays in the role function or goes to the Super-Ego. If the role function receives an impulse when it isn't working the impulse is largely ignored.

The love detector is **strong** because it doesn't tire easily. The conscious mind can be quite preoccupied by its workings, therefore it's **mental**.

3.3.8 ${}_wB_{PP(S,O)}^{LP(N,K)}$ the daring circuit 3B4

Life Position: I'm NOT Ok, You're OK.

Process Position: I'm SUBJ, You're OBJ.

This is the pitiful circuit the teenager author uses to reveal his true feelings to his object of affection after obsessing over her for some time. The confession is uncharismatic and doesn't make the subject stop obsessing over her. It could have as well been left unsaid if making that confession hadn't been the best way to verify that the daring circuit is **weak** and **vital**.

This circuit is driven by the mobilizing function and aspires towards the vulnerable function. A lot of people seem to use the daring circuit once and then come up with a better way to deal with things. To be sure, the daring circuit stays in use throughout a person's life but it's difficult for a subject to be aware of the workings of this weak and vital circuit that's often just one link in a chain of vital faculties beginning from the suggestive function. The daring circuit is used in conjunction with other faculties but is quite useless on its own. It plays along in the process whose outcome is the neurosomatic experience.

3.3.9 ${}_w^m C_{PP(O,O)}^{LP(K,K)}$ the challenge detector circuit 5C6

Life Position: I'm OK, You're OK.

Process Position: I'm OBJ, You're OBJ.

This circuit recognizes challenges which are suitable for the Id. It is driven by the leading function and aspires towards the unvalued ignoring function. The challenge detector is **weak** to ensure that only gifted or otherwise well-endowed subjects accept many challenges or difficult challenges. The circuit is **mental** because making responsible decisions about challenges requires self-awareness.

3.3.10 ${}_s^v D_{PP(O,S)}^{LP(K,N)}$ the harvester circuit 7D8

Life Position: I'm OK, You're NOT Ok.

Process Position: I'm OBJ, You're SUBJ.

This circuit is for harvesting the result of the Id's workings. It is driven by the demonstrative function and aspires towards the valued creative function. The harvester is surrounded by strong faculties and is also **strong** to keep up. It starts automatically when its accepting function perceives an opportunity, therefore the harvester is **vital**. Robert Pirsig famously uses this circuit against the chairman in *Zen and the Art of Motorcycle Maintenance*. He describes how his hand stopped shaking when this strong circuit took over.

3.3.11 Reversing a Circuit

A circuit is a directed relation but it's also possible to traverse a circuit in the opposite direction. This swaps the accepting and producing function and the "I" and "You" of Life and Process Positions. Only Positions whose "I" and "You" are different are affected.

The author has experience of using the reversed morphogenetic circuit for preemptive strikes. Once he was sitting in the terrace of a cafe with his wife as a woman walked just past his line of sight, then adjusted her position so that she'd be directly in his line of sight. This prompted the author to use circuit *K* for insinuating taunts in a slightly louder voice than usual. The Life and Process positions associated to this situation were "I'm OK, You're NOT Ok" and "I'm SUBJ, You're OBJ".

3.3.12 Speed and Model B

Let us denote speed in the socionics 3-space by v . What would a speed greater than $1v$ mean? Consider the Ego, $5E8E5E...$, and a speed of $2v$. This speed implicates that 5 and 8 are simultaneously active. In a similar vein, a speed of $3v$ would implicate that two instances of 5 are simultaneously active and there's one active instance of 8. At a speed of $4v$ there would be also two instances of 8. And so on.

This seems related to Model B which is an established but somewhat uncommon part of socionics. According to Model B functions have different "dimensionality" so that:

#	function names	dimensions
2, 4	suggestive, vulnerable	1-dimensional
1, 3	role, mobilizing	2-dimensional
6, 8	ignoring, creative	3-dimensional
5, 7	leading, demonstrative	4-dimensional

The general rule is that the accepting function of mental circuits has a greater dimensionality than the producing function, whereas the accepting function of vital circuits has a smaller dimensionality. This part of Model B is compatible with Model M. Apparently, for vital circuits, the accepting function needs to start the producing function so that it cannot send input to the first instance of the producing function at first. Instead, the first instance of the producing function uses the previous circuit's accepting function as input. If there is no previous circuit, vital circuits are unusable. This precludes starting the neurosomatic circuit from the leading function.

A current research hypothesis is that while reversing at a speed greater than $1v$ it isn't possible to turn. Acceleration appears to be possible only while using a strong circuit and not turning. Apparently speed without direction is possible. In this case a function iterates itself. This kind of movement does not reverse.

In order to differentiate the "directionless" direction from the other directions we may denote it by M . This is a vital direction which inherits the weakness or strength of the function in which it's used. It isn't associated to Life or Process Positions.

3.3.13 The Existential Loops

We may assume the socionics 3-space to be wrapped around its edges so that a path inside the space which hits an edge of the space comes back inside the space from the opposite side. This seems to be a convenient way for modeling how a single circuit can sustain activity for a prolonged time.

The only ring-shaped structures of a Model M sociotype include the faculty sequence $3B4I5C6J3B...$ which can be repeated indefinitely without reversing a circuit. Also a longer bent ring shape is possible so that $2G3B4I5C6H7K2G....$ Roughly speaking, existentialism seems to be centered around performing these kind of activity loops.

Before entering the existential loop the subject may accelerate with any strong circuit.

3.3.14 The Socionics 3-Space

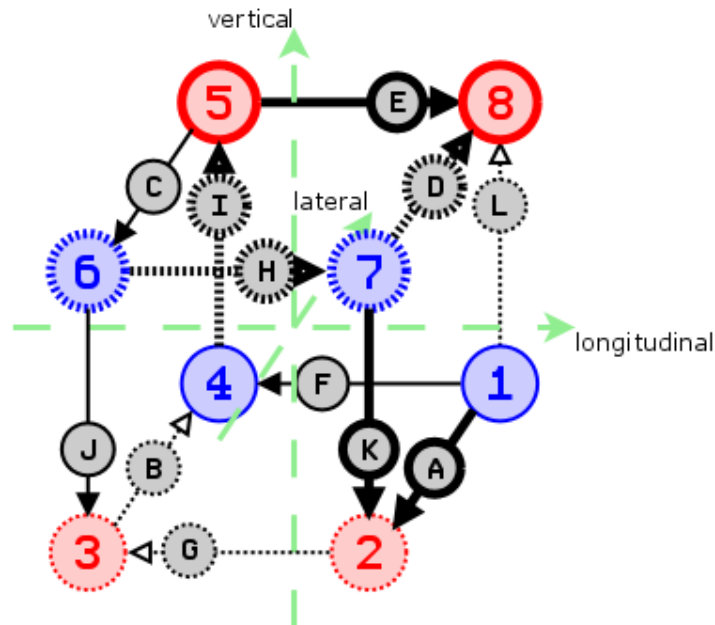


Figure 3.1: The structure of the Model M type. Strong faculties are denoted by thick lines, valued faculties by red color and vital faculties by dotted lines. The axes of this space are relative: if the space is rotated or flipped they're also affected.

#	function	Valued
1	role	
2	suggestive	<i>T</i>
3	mobilizing	<i>T</i>
4	vulnerable	
5	leading	<i>T</i>
6	ignoring	
7	demonstrative	
8	creative	<i>T</i>

#	circuit	strong	mental
<i>A</i>	love detector	<i>T</i>	<i>T</i>
<i>B</i>	daring		
<i>C</i>	challenge detector		<i>T</i>
<i>D</i>	harvester	<i>T</i>	
<i>E</i>	Ego	<i>T</i>	<i>T</i>
<i>F</i>	Super-Ego		<i>T</i>
<i>G</i>	Super-Id		
<i>H</i>	Id	<i>T</i>	
<i>I</i>	neurosomatic	<i>T</i>	
<i>J</i>	metaprogramming		<i>T</i>
<i>K</i>	morphogenetic	<i>T</i>	<i>T</i>
<i>L</i>	Meta-Ego		

circuit	love detector	daring	challen. detector	harvester	Ego	Super- Ego	Super-Id	Id	neuro- somatic	meta- progra.	morpho- genetic	Meta- Ego
constants	1 A 2	3 B 4	5 C 6	7 D 8	5 E 8	1 F 4	2 G 3	6 H 7	4 I 5	6 J 3	7 K 2	1 L 8
<i>iSFC</i>	1A2 <i>TiTe</i>	3B4 <i>NeNi</i>	5C6 <i>FiFe</i>	7D8 <i>SeSi</i>	5E8 <i>FiSi</i>	1F4 <i>TiNi</i>	2G3 <i>TeNe</i>	6H7 <i>FeSe</i>	4I 5 <i>NiFi</i>	6J3 <i>FeNe</i>	7K2 <i>SeTe</i>	1L8 <i>TiSi</i>
<i>iSFR</i>	1A2 <i>NiNe</i>	3B4 <i>TeTi</i>	5C6 <i>SiSe</i>	7D8 <i>FeFi</i>	5E8 <i>SiFi</i>	1F4 <i>NiTi</i>	2G3 <i>NeTe</i>	6H7 <i>SeFe</i>	4I5 <i>TiSi</i>	6J3 <i>SeTe</i>	7K2 <i>FeNe</i>	1L8 <i>NiFi</i>
<i>eSFC</i>	1A2 <i>TeTi</i>	3B4 <i>NiNe</i>	5C6 <i>FeFi</i>	7D8 <i>SiSe</i>	5E8 <i>FeSe</i>	1F4 <i>TeNe</i>	2G3 <i>TiNi</i>	6H7 <i>FiSi</i>	4I 5 <i>NeFe</i>	6J3 <i>FiNi</i>	7K2 <i>SiTi</i>	1L8 <i>TeSe</i>
<i>eSFR</i>	1A2 <i>NeNi</i>	3B4 <i>TiTe</i>	5C6 <i>SeSi</i>	7D8 <i>FiFe</i>	5E8 <i>SeFe</i>	1F4 <i>NeTe</i>	2G3 <i>NiTi</i>	6H7 <i>SiFi</i>	4I 5 <i>TeSe</i>	6J3 <i>SiTi</i>	7K2 <i>FiNi</i>	1L 8 <i>NeFe</i>
<i>iSTC</i>	1A2 <i>FiFe</i>	3B4 <i>NeNi</i>	5C6 <i>TiTe</i>	7D8 <i>SeSi</i>	5E8 <i>TiSi</i>	1F4 <i>FiNi</i>	2G3 <i>FeNe</i>	6H7 <i>TeSe</i>	4I 5 <i>NiTi</i>	6J3 <i>TeNe</i>	7K2 <i>SeFe</i>	1L8 <i>FiSi</i>
<i>iSTR</i>	1A2 <i>NiNe</i>	3B4 <i>FeFi</i>	5C6 <i>SiSe</i>	7D8 <i>TeTi</i>	5E8 <i>SiTi</i>	1F4 <i>NiFi</i>	2G3 <i>NeFe</i>	6H7 <i>SeTe</i>	4I5 <i>FiSi</i>	6J3 <i>SeFe</i>	7K2 <i>TeNe</i>	1L8 <i>NiTi</i>
<i>eSTC</i>	1A2 <i>FeFi</i>	3B4 <i>NiNe</i>	5C6 <i>TeTi</i>	7D8 <i>SiSe</i>	5E8 <i>TeSe</i>	1F4 <i>FeNe</i>	2G3 <i>FiNi</i>	6H7 <i>TiSi</i>	4I 5 <i>NeTe</i>	6J3 <i>TiNi</i>	7K2 <i>SiFi</i>	1L8 <i>FeSe</i>
<i>eSTR</i>	1A2 <i>NeNi</i>	3B4 <i>FiFe</i>	5C6 <i>SeSi</i>	7D8 <i>TiTe</i>	5E8 <i>SeTe</i>	1F4 <i>NeFe</i>	2G3 <i>NiFi</i>	6H7 <i>SiTi</i>	4I 5 <i>FeSe</i>	6J3 <i>SiFi</i>	7K2 <i>TiNi</i>	1L 8 <i>NeTe</i>
<i>iNFC</i>	1A2 <i>TiTe</i>	3B4 <i>SeSi</i>	5C6 <i>FiFe</i>	7D8 <i>NeNi</i>	5E8 <i>FiNi</i>	1F4 <i>TiSi</i>	2G3 <i>TeSe</i>	6H7 <i>FeNe</i>	4I5 <i>SiFi</i>	6J3 <i>FeSe</i>	7K2 <i>NeTe</i>	1L8 <i>TiNi</i>
<i>iNFR</i>	1A2 <i>SiSe</i>	3B4 <i>TeTi</i>	5C6 <i>NiNe</i>	7D8 <i>FeFi</i>	5E8 <i>NiFi</i>	1F4 <i>SiTi</i>	2G3 <i>SeTe</i>	6H7 <i>NeFe</i>	4I5 <i>TiNi</i>	6J 3 <i>NeTe</i>	7K2 <i>FeSe</i>	1L8 <i>SiFi</i>
<i>eNFC</i>	1A2 <i>TeTi</i>	3B4 <i>SiSe</i>	5C6 <i>FeFi</i>	7D8 <i>NiNe</i>	5E8 <i>FeNe</i>	1F4 <i>TeSe</i>	2G3 <i>TiSi</i>	6H7 <i>FiNi</i>	4I5 <i>SeFe</i>	6J3 <i>FiSi</i>	7K2 <i>NiTi</i>	1L8 <i>TeNe</i>
<i>eNFR</i>	1A2 <i>SeSi</i>	3B4 <i>TiTe</i>	5C6 <i>NeNi</i>	7D8 <i>FiFe</i>	5E8 <i>NeFe</i>	1F4 <i>SeTe</i>	2G3 <i>SiTi</i>	6H7 <i>NiFi</i>	4I 5 <i>TeNe</i>	6J3 <i>NiTi</i>	7K2 <i>FiSi</i>	1L8 <i>SeFe</i>
<i>iNTC</i>	1A2 <i>FiFe</i>	3B4 <i>SeSi</i>	5C6 <i>TiTe</i>	7D8 <i>NeNi</i>	5E8 <i>TiNi</i>	1F4 <i>FiSi</i>	2G3 <i>FeSe</i>	6H7 <i>TeNe</i>	4I5 <i>SiTi</i>	6J3 <i>TeSe</i>	7K2 <i>NeFe</i>	1L8 <i>FiNi</i>
<i>iNTR</i>	1A2 <i>SiSe</i>	3B4 <i>FeFi</i>	5C6 <i>NiNe</i>	7D8 <i>TeTi</i>	5E8 <i>NiTi</i>	1F4 <i>SiFi</i>	2G3 <i>SeFe</i>	6H7 <i>NeTe</i>	4I5 <i>FiNi</i>	6J 3 <i>NeFe</i>	7K2 <i>TeSe</i>	1L8 <i>SiTi</i>
<i>eNTC</i>	1A2 <i>FeFi</i>	3B4 <i>SiSe</i>	5C6 <i>TeTi</i>	7D8 <i>NiNe</i>	5E8 <i>TeNe</i>	1F4 <i>FeSe</i>	2G3 <i>FiSi</i>	6H7 <i>TiNi</i>	4I5 <i>SeTe</i>	6J3 <i>TiSi</i>	7K2 <i>NiFi</i>	1L8 <i>FeNe</i>
<i>eNTR</i>	1A2 <i>SeSi</i>	3B4 <i>FiFe</i>	5C6 <i>NeNi</i>	7D8 <i>TiTe</i>	5E8 <i>NeTe</i>	1F4 <i>SeFe</i>	2G3 <i>SiFi</i>	6H7 <i>NiTi</i>	4I 5 <i>FeNe</i>	6J3 <i>NiFi</i>	7K2 <i>TiSi</i>	1L8 <i>SeTe</i>

3.4 Intertype Relations in Model M

altered variables	relationship	example
1 st	Contrary	$eNTR\ CTR\ iNTR$
1 st , 2 nd	if -C, Illusionary if -R, Semi-Dual	$eNTC\ LLS\ iSTC$ $eNTR\ SDL\ iSTR$
1 st , 3 rd	if -C, Semi-Dual if -R, Illusionary	$eNTC\ SDL\ iNFC$ $eNTR\ LLS\ iNFR$
1 st , 4 th	Quasi-Identical	$eNTR\ QID\ iNTC\ !$
1 st , 2 nd , 3 rd	Dual	$eNTR\ DLT\ iSFR$
1 st , 2 nd , 4 th	-C Benefactor to -R	$eNTR\ \leftarrow BN\ iSTC\ !$
1 st , 3 rd , 4 th	-R Benefactor to -C	$eNTR\ BN \rightarrow iNFC\ !$
1 st , 2 nd , 3 rd , 4 th	Activator	$eNTR\ ACT\ iSFC\ !$
2 nd	if -C, Comparative if -R, Look-Alike	$eNTC\ CMP\ eSTC$ $eNTR\ LKL\ eSTR$
2 nd , 3 rd	Super-Ego	$eNTR\ SEG\ eSFR$
2 nd , 4 th	-R Supervisor to -C	$eNTR\ SP \rightarrow eSTC\ !$
2 nd , 3 rd , 4 th	Conflicting	$eNTR\ CNF\ eSFC\ !$
3 rd	if -C, Look-Alike if -R, Comparative	$eNTC\ LKL\ eNFC$ $eNTR\ CMP\ eNFR$
3 rd , 4 th	-C Supervisor to -R	$eNTR\ \leftarrow SP\ eNFC\ !$
4 th	Mirror	$eNTR\ MRR\ eNTC\ !$

If we express the Model M type as a three-dimensional matrix, such as in figure 3.1, and superimpose this matrix on the Element

space of figure 2.4, the result is some specific type. In the previous case the result is $eNTR$. We may perform matrix operations on the Model M type to change its orientation so that the result is some other type. All intertype relations can be formed by using the following matrix operations on a given type $TYPE$.

- $lon(TYPE)$ flips $TYPE$ longitudinally.
- $lat(TYPE)$ flips $TYPE$ laterally.
- $ver(TYPE)$ flips $TYPE$ vertically.
- $rot(TYPE)$ rotates $TYPE$ around its lateral axis towards its positive vertical axis.
- $tor(TYPE)$ rotates $TYPE$ around its lateral axis towards its negative vertical axis.

operations	relationship
$lon(TYPE)$	Mirror
$lat(TYPE)$	Contrary
$lon(lat(TYPE))$	Quasi-Identical
$ver(TYPE)$	Conflict
$lon(ver(TYPE))$	Super-Ego
$lat(ver(TYPE))$	Activator
$lon(lat(ver(TYPE)))$	Dual
$rot(TYPE)$	Supervisor
$rot(lon(TYPE))$	Comparative
$rot(lat(TYPE))$	Beneficiary
$rot(lon(lat(TYPE)))$	Illusionary
$tor(TYPE)$	Supervisee
$tor(lon(TYPE))$	Look-Alike
$tor(lat(TYPE))$	Benefactor
$tor(lon(lat(TYPE)))$	Semi-Dual

3.5 Alternative Names for Romancing Styles

types	Model A	Model M
<i>iSFC, iSFR</i>	Employer	<i>Believer</i>
<i>eSFC, eSFR</i>	Caregiver	<i>Defender</i>
<i>iSTC, iSTR</i>	Conqueror	<i>Trendsetter</i>
<i>eSTC, eSTR</i>	Teacher	<i>Artisan</i>
<i>iNFC, iNFR,</i>	Student	<i>Healer</i>
<i>eNFC, eNFR</i>	Victim	<i>Performer</i>
<i>iNTC, iNTR</i>	Infantile	<i>Gardener</i>
<i>eNTC, eNTR</i>	Employee	<i>Cleric</i>

Gardeners and Healers have introverted Sensing in the Super-Ego which probably means they have an impaired ability to assume a dominant sexual role. Artisans and Defenders have introverted Sensing in the Id which, on the other hand, suggests an impaired ability to assume a submissive sexual role. This kind of an impairment is more severe for classical types.

3.6 Names for Types

type	zodiac name	descriptive name
<i>iSFC</i>	<i>Wolverine</i>	<i>Ascending Idealist</i>
<i>iSFR</i>	<i>Dolphin</i>	<i>Descending Idealist</i>
<i>eSFC</i>	<i>Zebra</i>	<i>Ascending Host</i>
<i>eSFR</i>	<i>Turtle</i>	<i>Descending Host</i>
<i>iSTC</i>	<i>Alligator</i>	<i>Descending Utopist</i>
<i>iSTR</i>	<i>Anaconda</i>	<i>Ascending Utopist</i>
<i>eSTC</i>	<i>Hippo</i>	<i>Descending Realist</i>
<i>eSTR</i>	<i>Monkey</i>	<i>Ascending Realist</i>
<i>iNFC</i>	<i>Platypus</i>	<i>Ascending Time Traveler</i>
<i>iNFR</i>	<i>Octopus</i>	<i>Descending Time Traveler</i>
<i>eNFC</i>	<i>Nightingale</i>	<i>Ascending Someone</i>
<i>eNFR</i>	<i>Swan</i>	<i>Descending Someone</i>
<i>iNTC</i>	<i>Panda</i>	<i>Ascending Wonderer</i>
<i>iNTR</i>	<i>Raven</i>	<i>Descending Wonderer</i>
<i>eNTC</i>	<i>Piranha</i>	<i>Ascending Anyone</i>
<i>eNTR</i>	<i>Falcon</i>	<i>Descending Anyone</i>

3.7 Type and Giving Birth

iSFC: "Giving birth changes my self-image, which is hard."

iSFR: "Giving birth changes my self-image, but I can hide it."

eSFC: "Giving birth is fascinating."

eSFR: "Life is fascinating."

iSTC: "If giving birth changes my body I will find out exactly how."

iSTR: "Giving birth would sure change my body."

eSTC: "Giving birth is an adventure."

eSTR: "I save the talk for the baby."

iNFC: "Giving birth changes my self-image, and it's interesting."

iNFR: "Giving birth is a part of a process in which also I change."

eNFC: "If giving birth changes self-image it can be discussed."

eNFR: "Giving birth surely changes the self-image of many others, too."

iNTC: "Giving birth changes my body so it isn't easy."

iNTR: "Giving birth isn't easy because it changes my body."

eNTC: "Giving birth doesn't necessarily enormously change my body."

eNTR: "Unless giving birth changes my body too much I won't show it."

Part II

Analytic Metaphysics Of Quality (AMOQ)

We aren't done with socionics yet but need a new instrument in order to make more discoveries. This instrument wasn't developed for socionics and we shall revise it thoroughly before applying it to psychology. The instrument is called the Metaphysics of Quality and its development was begun by author Robert Pirsig.

Like Leary, Pirsig developed structured models for explaining the 1960s clash between the cultural values of mainstream people and those of counterculture. But Pirsig didn't aspire towards psychology. He was a metaphysician.

Metaphysics, we've been told, is traditionally thought to consist of ontology ("What is there?"), epistemology ("What can be known?") and ethics or moral philosophy ("What is good?"). The Metaphysics of Quality belongs to all of these categories. It aspires to be a kind of a grand theory of everything.

We have already covered a part of Pirsig's legacy in section 2.2. The concepts of romantic quality and classical quality are from *Zen and the Art of Motorcycle Maintenance* and we're going to need them again. Pirsig has written also a sequel, *Lila* (1991), which seems to be about a different topic at first. In his later years Pirsig tried to unify his philosophical legacy but in section 5.4 we demonstrate how he failed. For now, we will not go into the confusing details of what did he try to accomplish and how. Instead, we proceed into the part of his metaphysics that's relevant for the inquiry at hand.

3.8 Levels of Static Value Patterns

According to *Lila*, reality is the combination of an undefinable essence called *Dynamic Quality* and definable things called *static quality*. Static quality consists of four hierarchical categories called levels. From lowest to highest, the levels are *inorganic* quality, *biological* quality, *social* quality and *intellectual* quality. The higher levels are thought to *emerge* from the lower levels, meaning that even though higher-level objects consist of lower-level objects their behaviour and attributes cannot be determined from the attributes of lower-level objects.

If there's a conflict of interest between a lower-level entity and a higher-level entity, the higher-level entity should win the conflict. For example, a farmer fighting against a bunch of pests should win because as a member of society the farmer is at least social whereas the pests are biological at most.

Pirsig subscribes to empiricism in *Lila*. According to empiricism knowledge is derived from sensory experience. On the other hand, inorganic quality is the lowest level of Pirsig's system, which means that according to his theory everything ultimately consists of matter.

We may ask: which Information Elements does Pirsig need for justifying such a theory? Having empirical experience requires Sensing and developing an intellectual theory requires Thinking. If the author were to put a word on the intersection of Sensing and Thinking he'd call that *objectivity*.

3.8.1 Tangible Ontology of Sensing

We may analyze Pirsig's four levels in terms of Sensing and Thinking. With regards to sensory content these levels are pretty similar to Maslow's hierarchy of needs except that Maslow's hierarchy has more levels. "Self-actualization", Maslow's highest level, may be associated to the intellectual level. We may call this *deliberation*. Esteem, love and belonging – *higher needs* – may be considered social whereas safety and physiological needs – *lower needs* – may be considered biological.

Maslow's hierarchy is missing a level which would refer to *sense-data* in the sense of having some kind of sensory experiences in the first place. We may assume such a level as the bottom level of Maslow's hierarchy which Maslow forgot to include because nature doesn't spontaneously produce conditions of sensory deprivation. The European Court of Human Rights has ruled sensory deprivation to be a form of torture, so having sensory experiences must be pretty important.

Now we're equipped to perceive each level as a group of classical qualities, which are thoughts (Thinking), and romantic qualities, which are empirical experiences (Sensing). What if the romantic qualities were arranged in a reversed order so that the bottom level of romantic qualities, sense-data, would associate to a highest level of classical qualities and the highest level of romantic qualities, deliberation, would associate to a lowest level of classical qualities?

What kind of sense-data would belong to the highest level? The neurosomatic experience, perhaps. Or the positive attention of an attractive member of the opposite sex. But why does it belong to

the highest level? Because it Feels good. So the classical qualities of this kind of a metaphysics would be Feeling(s), not thoughts (Thinking). And the metaphysics in question would be of a *subjective* kind.

The Feeling classical qualities would be a part of what a Buddhist teacher would consider the ultimate ground of relevance just like an empirical scientist would believe in objectivity. When the scientist attains intellectual understanding of the world as the last step of a long research process, in subjective metaphysics such conclusions are taken for granted as *beliefs* so that they're the first step of a long process which may develop into the *epiphany* of becoming enlightened, having a kundalini awakening or seeing a spiritual revelation like the burning bush of *Book of Exodus*.

There are two intermediary steps between belief and epiphany. The first level refers to esteem, love and belonging and it evaluates beliefs in terms of do they contribute to these higher needs. For example, let's consider the decision: "Mike is insecure about his intelligence, so I won't mention intelligence when Mike is present." If this decision is done out of commitment towards Mike then it's a quality of the second subjective level. We may call that *consideration*.

Note that a similar decision could also be done with a different kind of motive, such as: "I shouldn't displease Mike because I need to make a deal with him, so I won't mention intelligence when he's around because he's insecure about that." This would be a social level motive. The difference is that in a subjective context people are considered as ends in themselves whereas objectively Mike may be considered as means to something else.

The second intermediary step between belief and epiphany is about safety and physiological needs. On the commitment level one can please Mike but on the following level one may ponder whether it's worthwhile to please Mike. This level is about using *the heart* to make long-term decisions about social commitments.

There are two different ways to eat. The biological way is to eat in order to stay alive. The way of the heart is to eat in order to dine, together or alone.

subjective classical qualities of Feeling	romantic qualities of Sensing	objective classical qualities of Thinking
4. epiphany	sense-data	1. inorganic
3. the heart	Maslow's lower needs	2. biological
2. commitment	Maslow's higher needs	3. social
1. belief	Maslow's self-actualisation, deliberation	4. intellectual

3.8.2 Abstract Ontology of iNtuition

Now that we have made an ontology of Sensing we can use it as a template for doing the same thing for iNtuition. The intersection of Feeling and iNtuition may be called *mysticality* and the intersection of Thinking and iNtuition *logic*. Logic is easier to structure into four levels because the Element of Thinking is so familiar to science. We don't know anyone to have done this before, but let's

begin the metaphysics of logic from *syntax*.

In the context of logic, syntax refers to structural *harmony* which facilitates logical meaning. To demonstrate that syntax and harmony are different we shall examine an axiomatization of classical logic.

Simplification: $A \Rightarrow (B \Rightarrow A)$

Frege's axiom: $A \Rightarrow (B \Rightarrow C) \Rightarrow ((A \Rightarrow B) \Rightarrow (B \Rightarrow C))$

Transposition: $(\neg A \Rightarrow \neg B) \Rightarrow (B \Rightarrow A)$

Next, let's assume a bogus axiom:

Foobar: $)\neg \Rightarrow$

It isn't necessary to understand much about axiomatic logic in order to single out Foobar as different. This "axiom" appears to be a random or meaningless sequence of symbols. Even a computer algorithm could determine that including Foobar as an axiom makes the system irregular and thus decreases its harmony. Of course, most computer algorithms are designed by humans, so what this means in practice is that a human could come up with a method which would single out Foobar as a bad axiom every time. In all likelihood, such a method would also single out such an axiom as $((A. Usually a "method" which does this is called a parser.$

The next logical level is *semantic* which refers to the *significance* of logical expressions. Let's consider the idea that "the opposite of black" is usually thought to mean "white". From a physical point of view it could be argued that a mirror would be the opposite of black because perfect black would reflect no light and a perfect mirror would reflect all light. Hence, the notion that "white is the

opposite of black” is true in a context which presupposes we’re talking about colors and black is a color but ”mirror” isn’t, yet it could be false in another context. To infer the meanings of symbols correctly with regards to context is to understand the significance of the symbols.

The existence of the third level of logic can be demonstrated by comparing the rules of chess to chess strategy. Rules of chess include statements like: ”A bishop only moves diagonally” but the strategy includes statements such as: ”Don’t sacrifice a rook for a pawn”. A player may sacrifice a rook for a pawn – it isn’t prohibited – but that’s usually a bad move. Moving a bishop non-diagonally, on the other hand, would mean the player is no longer making chess moves. Therefore chess strategy may be deemed a *metatheory* of chess rules. To be *aware* of their difference is necessary for being any good at chess.

The ultimate manifestation of logical understanding is that of recognizing structural similarities between systems whose foundations are different. Such similarities can be expressed in the form of *analogy* which refers to their *unity*. There’s a profound analogy between the halting problem and Gödel’s incompleteness theorems, but that’s unnecessarily complicated. For a simpler example of an analogy we can use the case of analogy between different paradoxes, such as the Barber paradox:

Let’s suppose there’s a village in which there’s a barber who’s a man. He shaves all men who don’t shave themselves. Does the barber shave himself?

And the Grelling–Nelson paradox:

Let’s call an adjective ”autological” if it describes itself. ”Short” and ”unhyphenated” are autological adjectives because the former is short by virtue of having only five letters and the latter is not hyphenated. Let us call an adjective ”heterological” if it doesn’t describe itself. ”Long” and ”Finnish” are heterological adjectives because the former is long and the latter isn’t a word of the Finnish language. Is ”heterological” a heterological adjective?

The quality of being paradoxical is the analogy which renders these two cases as instances of the same thing.

The romantic qualities, ordered according to the rank of their respective logical classical quality, are: harmony, significance, awareness and unity. When these are referred to by subjective classical qualities, which are Feelings, their order is reversed.

If we were to refer to unity by means of Feeling we might call that *normativity*. Norms sanction cultured behavior. These are different from subjective commitments because one doesn’t necessarily commit to other people by following cultural norms. Instead, it may also be a commitment to one’s own self.

For example, during the times of Franz Kafka it was customary that people bow to each other. There was also some blind person who always bowed like everyone else. Others didn’t bow to him because he couldn’t see them bow. But when he met Kafka and bowed he could feel Kafka’s hair brushing against his: Kafka had also bowed.

Why did Kafka bow? Surely he didn’t plan to bow so precisely

as to have his hair brush against the blind person. His decision probably wasn't influenced by the other people seeing this gesture, either. Knowing something about Kafka's personality, we may interpret bowing as a manifestation of Kafka's commitment towards his own integrity and civilized predisposition.

But there are many different cultures, each of them having a slightly different set of norms. For example, a veiled woman is probably Muslim so there's a reason not to offer her pork to eat. We may say the *cultural* level emerges from the normative level as norms that are associated to each other.

Transgression of norms becomes meaningful in the context of Feeling only after norms are interpreted as manifestations of culture. But it's pretty bland to describe *freedom* as a mere freedom to transgress. A more appropriate example of freedom can be found within the habit of lucid dreaming. People who have this habit perform certain exercises every now and then such as the light switch trick. Doing this trick means that the subject, while awake, approaches a light switch and make-believes that upon flipping the switch he doesn't know whether the light will turn on. When he's awake the light will turn on. But if he does this exercise often enough he'll also end up doing it while asleep and dreaming. In this case the light won't turn on and he'll realize he's in a dream.

Knowing their surroundings to be a dream, some people can fly or walk through walls. This is the kind of freedom which isn't just transgression but genuinely opens possibilities for new courses of action. But, ultimately, what is the purpose of freedom?

We regard *aesthetics* as the highest form of pairing Feeling with iNtuition. Some forms of aesthetics, such as symmetry, sine wave

and the golden ratio, are quite easy to point out. Others are quite elusive. It's often more aesthetic to wait patiently for something good than to greedily anticipate it. In any case we shall not attempt to define the exact meaning of aesthetic quality apart from assigning it as the highest quality of its kind. Because the highest quality of this kind is something of a mystery we call the kind *mystical* quality.

mystical classical qualities of Feeling	romantic qualities of iNtuition	logical classical qualities of Thinking
4. aesthetic	harmony	1. syntactic
3. freedom	significance	2. semantic
2. cultural	awareness	3. metatheoretical
1. normative	unity	4. analogic

The numbered words in the table above are names of levels. Two levels which are on the same row may be called *reciprocal* levels. If the rank of a given level is $|r_1|$ and there are R levels then the rank of its reciprocal level is $|r_2| = R - (|r_1| - 1)$. Such pairs of numbers could be called "opposite diagonals". This concept can be understood by imagining a table whose rows correspond to the value of r_1 and columns to the value of r_2 . All non-zero values of r_1 and r_2 would be at opposite ends of their respective axis. However, if $r_1 > 0$ and $r_1 = r_2$ (which isn't actually ever the case) then it would be possible to draw a diagonal line, whose length is greater than 0, between r_1 and r_2 .

3.9 Moods as Cartesian Planes

The theory of levels of static value patterns provides a way to analyze the metaphysics of objectivity, subjectivity, logicity and mysticity by using a dialectical method. The theory of levels includes pairs of a classical and a romantic quality which can be used for defining metaphysical meanings as discrete locations of a rectangular array which is a Cartesian coordinate system. There's enough material for defining sixteen different locations per one metaphysics, totaling sixty-four locations.

Seventeen additional locations are situated on the axes of the coordinate system, origin included. These locations have at least one coordinate whose value is zero. There are eight locations which stand for pure romantic quality and eight locations which stand for pure classical quality.

The locations which stand for pure romantic quality are bad. To get an idea about what do these locations mean, consider the case of a soldier named Hempel in *The Forsaken Army* by Heinrich Gerlach. This soldier is wounded by the enemy so that he yells and moans in agony for an entire day before expiring. Gerlach describes this sound as "no longer human" and reports it to have prevented people from sleeping. This serves as an example of the quality *Sense 4* – a bad feeling so primal it has neither subjective nor objective content.

Also classical quality can manifest in a pure form. This is much less dramatic. If the mind assigns no romantic quality to a form then the form is pure classical quality.

We won't go into the details of the long process of complet-

ing the dialectical inquiry of naming and describing the locations of the Cartesian plane. It took years and the first versions were rather unimpressive. During the inquiry the author's native Finnish language turned out to have a rather small vocabulary so that it would be difficult to translate the result into Finnish without losing some meaning. But even the English language doesn't have a word for everything. In the following figure, the word "you" may also mean "it".

beauty We do something good	apathy We don't want anything	confusion We don't know what we want	destrory We do something bad	iNtuit 4	condemn You are bad	deceive You shall falsely relate to that	withhold You would harm that	wisdom You are good
event We pay attention to this	freedom We let this happen	awkward We don't want to do this together	hate We don't want them	iNtuit 3	impose You aren't like that	reject You don't relate to that	metalevel You can relate like that	relevance You would contribute to that
could We prepare for this	join We do this together	want We want this	greed We don't want this	iNtuit 2	exclude You can't be that	purpose You relate like that	use You relate to that	would You would relate to that
culture We want to do things this way	norm We do this	innocence Who does this, when and where?	integrity We are these people	iNtuit 1	form You are that	meaning You can be that	kind You are like that	reason Why are you like that?
Feel 4	Feel 3	Feel 2	Feel 1	Peaceful Man	Think 1	Think 2	Think 3	Think 4
belief That matters to us	motive That unites us	like That makes us feel good	peace What happens to us?	Sense 1	body I perceive this	need This makes me whole	tool This makes me independent	method How do I do this?
can That is possible for us	style That distinguishes us	love That brings us together	fear That makes us feel bad	Sense 2	pain This makes me not whole	life I preserve this	order This puts me in control	should This puts me in charge
fun That makes us attractive	happiness That keeps us together	burden That makes us feel bad about ourselves	detach That breaks us apart	Sense 3	shame Others need help because of me	problem I need help with this	social I cooperate	right This makes me a priority
epiphany Something good happens to us	fake That makes us pretentious	defeat That isn't possible for us	dysphoria Something bad happens to us	Sense 4	fail I do something bad	loss I need this but don't preserve it	wrong I harm someone for no reason	success I do something good

Figure 3.2: Mysticality is top left, logic top right, subjectivity bottom left and objectivity bottom right. Warm colors denote positive quality and cold colors denote negative quality. Light colors denote low quality, saturated colors denote high quality and pale colors denote instrumental value. Black denotes romantic quality and white, classical quality. Gray stands for origin.

It's feasible to reason this much based on Pirsig's metaphysics alone. To go any further this way isn't feasible without a paradigm shift. The inquiry must now be considered psychological in addition to being metaphysical. Turns out we can speak of "subjectivity" when we need to refer to both Fi and Fe , and so on.

When we don't specify vertness we can also generalize over different metaphysics in terms of Life Positions. In the case of subjectivity the associated Life Position "I'm NOT Ok, You're NOT Ok" shouldn't be interpreted simplistically as "me" and "you" being sick or having done something bad. Instead, it may be thought of as an objection to the separateness of different beings. If *we* are one then it's the "me" and "you" which are not okay. This Life Position would better support the intended interpretation if it read like "'I' is NOT Ok, 'You' is NOT Ok". However, renaming the original Life Positions like this might create more new issues than it would resolve.

metaphysics	IEs	Life Position
subjective	Fi, Fe	I'm NOT Ok, You're NOT Ok.
objective	Si, Se	I'm NOT Ok, You're OK.
logical	Ti, Te	I'm OK, You're NOT Ok.
mystical	Ni, Ne	I'm OK, You're OK.

This convention leaves the letter F free to be used as an abbreviation of the Super-Ego direction.

A decent theory can be crafted by examining the locations of the Cartesian plane and considering whether they're introverted or extroverted and weak or strong. The former depends on whether a location's classical coordinate is greater than the median resolution.

The latter depends on whether a location's classical coordinate is even. For both attributes, their value at 0 is different depending of whether the classical coordinate is subjective (Feeling) or logical (Thinking). The rest of their differences ensue from this difference. In chapter 4 we explain how we ended up with this initial assumption.

We shall also assume that there are feminine and masculine varieties of each classical quality which are in different locations. There's also an Adult and a child version of each romantic quality. These are in the same location. Furthermore, there's a separate zero magnitude for both subjectivity and logic in the same location. Which one is the default depends of whether the romantic coordinate is non-negative. The zero magnitude can be interpreted to mean focus. A zero subjective magnitude, for example, would implicate that the focus is in introverted Feeling even though nothing is being felt.

beauty ^{e_s} We do something good	apathy ^{e_w} We don't want anything	confusion ^{i_s} We don't know what we want	destroy ^{i_w} We do something bad	Ac ^{ie_{sw}} iNtuit 4	condemn ^{e_s} You are bad	deceive ^{e_w} You shall falsely relate to that	withhold ^{i_s} You would harm that	wisdom ^{i_w} You are good
event ^{e_s} We pay attention to this	freedom ^{e_w} We let this happen	awkward ^{i_s} We don't want to do this together	hate ^{i_w} We don't want them	Ac ^{ie_{sw}} iNtuit 3	impose ^{e_s} You aren't like that	reject ^{e_w} You don't relate to that	metalevel ^{i_s} You can relate like that	relevance ^{i_w} You would contribute to that
could ^{e_s} We prepare for this	join ^{e_w} We do this together	want ^{i_s} We want this	greed ^{i_w} We don't want this	Ac ^{ie_{sw}} iNtuit 2	exclude ^{e_s} You can't be that	purpose ^{e_w} You relate like that	use ^{i_s} You relate to that	would ^{i_w} You would relate to that
culture ^{e_s} We want to do things this way	norm ^{e_w} We do this	innocence ^{i_s} Who does this, when and where?	integrity ^{i_w} We are these people	Ac ^{ie_{sw}} iNtuit 1	form ^{e_s} You are that	meaning ^{e_w} You can be that	kind ^{i_s} You are like that	reason ^{i_w} Why are you like that?
Feel 4	Feel 3	Feel 2	Feel 1	Ac ^{ie_{sw}} weakness	Think 1	Think 2	Think 3	Think 4
belief ^{e_s} That matters to us	motive ^{e_w} That unites us	like ^{i_s} That makes us feel good	peace ^{i_w} What happens to us?	Ac ^{ie_{sw}} Sense 1	body ^{e_s} I perceive this	need ^{e_w} This makes me whole	tool ^{i_s} This makes me independent	method ^{i_w} How do I do this?
can ^{e_s} That is possible for us	style ^{e_w} That distinguishes us	love ^{i_s} That brings us together	fear ^{i_w} That makes us feel bad	Ac ^{ie_{sw}} Sense 2	pain ^{e_s} This makes me not whole	life ^{e_w} I nurture this	order ^{i_s} This puts me in control	should ^{i_w} This puts me in charge
fun ^{e_s} That makes us attractive	happiness ^{e_w} That keeps us together	burden ^{i_s} That makes us feel bad about ourselves	detach ^{i_w} That breaks us apart	Ac ^{ie_{sw}} Sense 3	shame ^{e_s} Others need help because of me	problem ^{e_w} I need help with this	social ^{i_s} I cooperate	right ^{i_w} This makes me a priority
epiphany ^{e_s} Something good happens to us	fake ^{e_w} That makes us pretentious	defeat ^{i_s} That isn't possible for us	dysphoria ^{i_w} Something bad happens to us	Ac ^{ie_{sw}} Sense 4	fail ^{e_s} I do something bad	loss ^{e_w} I need this but don't preserve it	wrong ^{i_s} I harm someone for no reason	success ^{i_w} I do something good

Figure 3.3: This projection of the Cartesian plane is more saturated with information. i and e denote vertness and w and s mean "weak" and "strong".

3.9.1 The Normative Theory of Gender

Let us define gender in terms of femininity, masculinity and age so that the result is a linear model of gender: for each gender there's exactly one opposite gender. The four genders are thus ♀ (*Woman*), ♂ (*Man*), *♀ (*Girl*) and *♂ (*Boy*). These are absolute mental constants – in our theory gender is not a completely learned and thus relativistic feature. If someone were to search for empirical evidence for this normative theory of gender the inquiry would probably belong to the domain of cognitive science.

According to feminism gender identities which are based on traditional gender roles oppress women. But the normative theory of gender is abstract so there's always room for applying it in a manner that doesn't oppress women. Furthermore, the individual has some degree of freedom with regards to what is his gender or age. But the choice cannot be made completely arbitrarily.

Choosing one's mental gender is a process similar to falling asleep. People do not fall asleep by the force of their will. And a panicking person cannot just choose to suddenly become brave. Nevertheless, volition has an important role in what gender does a subject consider himself or herself to have. In the long run, if for example a man make-believed he's a woman and tried to have others accept him as a woman he could eventually feel he is a woman even though he's in the body of a man. But he couldn't affect the essence of what having the gender of Woman is like.

3.9.2 The Theory of Primal Moods

Every manifestation of gender happens in the context of a certain Mood. We shall begin by studying two primary Moods, both of which are precursors of two secondary Moods.

- the *Peaceful* Mood ($\begin{smallmatrix} + \\ 0 \end{smallmatrix}$)
 - the *Caring* Mood ($\begin{smallmatrix} + \\ \pm \end{smallmatrix}$)
 - the *Playful* Mood ($\begin{smallmatrix} + \\ + \end{smallmatrix}$)
- the *Hostile* Mood ($\begin{smallmatrix} - \\ 0 \end{smallmatrix}$)
 - the *Escaping* (flight) Mood ($\begin{smallmatrix} - \\ - \end{smallmatrix}$)

- the *Fighting* Mood ($\bar{-}$)

The Escaping (flight) and Fighting Moods would seem to coincide with what empirical scientists call the fight-or-flight response which refers to how does a subject react to a perceived harmful event: does he confront it or escape. Perhaps one day empirical science will discover also a care-or-play response for choosing between a Caring and a Playful Mood.

3.9.3 The Modal Form

In order to define the Moods we shall adopt a new convention, the Modal Form. It consists of two different ways to express locations of the Cartesian plane of quality. There's an absolute form which is used for identifying locations of the plane and a relative form which is used for evaluating the locations. The absolute form includes the symbols:

φ , good minimal quality

ψ , good classical quality

χ , good romantic and classical quality

φ' , bad minimal quality

ψ' , bad romantic quality

χ' , bad romantic and classical quality

It would seem correct to equate classical quality with epistemological magnitude and romantic quality with ontological magnitude.

That is to say, the quantity of classical quality increases as epistemological magnitude increases and the quantity of romantic quality increases as ontological magnitude increases.

We define badness so that bad qualities include more romantic than classical quality. On the Cartesian plane, the absolute (unsigned) value of the y coordinate of any bad location is greater than the absolute value of its x coordinate.

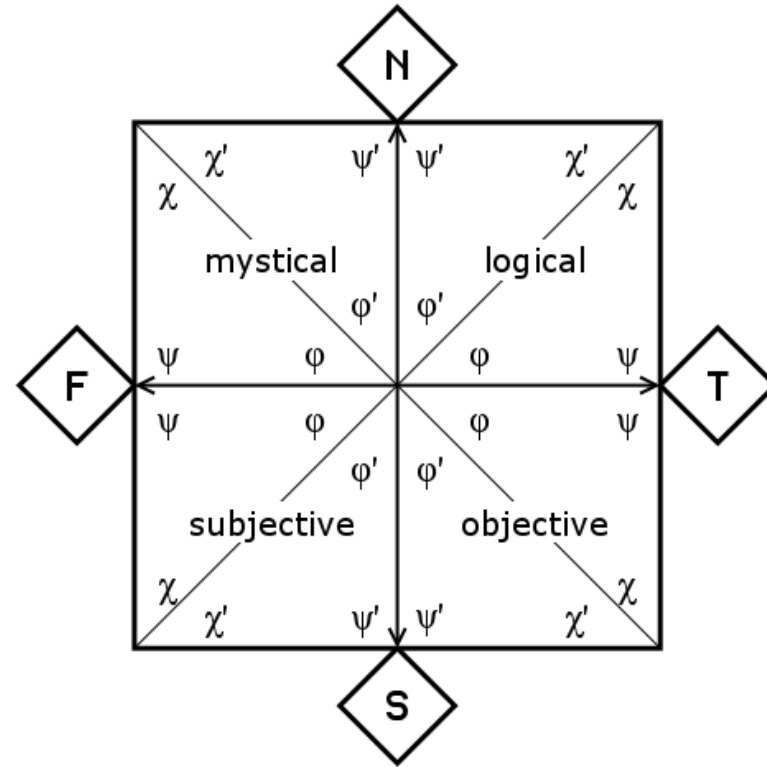


Figure 3.4: The absolute Modal Form of the Cartesian plane.

We may generalize over the locations so that φ and φ' refer to *proximal locations* near the origin, ψ and ψ' refer to *axial locations* near an axis and far from origin, and χ and χ' refer to *diagonal locations* far from axes and origin. These symbols of absolute Modal Form are placeholders for the symbols of relative Modal Form, which include:

α , good minimal value

β , good instrumental value

γ , good intrinsic value

α' , bad minimal value

β' , bad instrumental value

γ' , bad intrinsic value

Substituting an absolute symbol with a relative symbol is a statement about the moral value of locations of the Cartesian plane but it doesn't affect the identity of these locations. The purpose of the Modal Form is to make it possible to evaluate any given location of the Cartesian plane in several different ways so that the result is a formal model of gender. Let us define the absolute Modal Form as an ordered pair of triples.

$$((\varphi, \psi, \chi), (\varphi', \psi', \phi'))$$

This absolute Modal Form refers to the proximal, axial and diagonal locations of both halves of every quadrant of the Cartesian plane. Mood affects every quadrant the same way so there's no

need to define four absolute Modal Forms – one is enough. In order to define a Mood we substitute every symbol of the absolute Modal Form with a symbol of the relative Modal Form so that every symbol of the relative form is used only once.

3.9.4 Peaceful Mood $\left(\begin{smallmatrix} + \\ 0 \end{smallmatrix}\right)^{LP(p,p)}$

Life Position: I'm p , You're p .

Each Modal Form stands for an arithmetic expression according to which the intrinsic and instrumental values of locations are calculated. The values are calculated according to the absolute values of the x and y coordinates. In this context we denote the x coordinate by c ("classical") and the y coordinate by r ("romantic"). The next table shows the arithmetic expressions for evaluating each location of the Mood of Peaceful Man whose Modal Form is $((\alpha, \beta, \gamma), (\alpha', \gamma', \beta'))$. Let us denote intrinsic value by γ and instrumental value ("karma") by β .

sign	form	intrinsic value γ	instrum. value β
good	(α, β, γ)	$ r $	$ c - r $
bad	$(\alpha', \gamma', \beta')$	$ c - r $	$- c $

The next table shows which values the previous arithmetic expressions assign for each location of the Cartesian plane. Only a single quadrant, the upper right one, is included because only absolute values of coordinates matter.

0c, 4r -4 0	1c, 4r -3 γ -1 β	2c, 4r -2 γ -2 β	3c, 4r -1 γ -3 β	4c, 4r 4 γ 0 β
0c, 3r -3 γ 0 β	1c, 3r -2 γ -1 β	2c, 3r -1 γ -2 β	3c, 3r 3 γ 0 β	4c, 3r 3 γ 1 β
0c, 2r -2 γ 0 β	1c, 2r -1 γ -1 β	2c, 2r 2 γ 0 β	3c, 2r 2 γ 1 β	4c, 2r 2 γ 2 β
0c, 1r -1 γ 0 β	1c, 1r 1 γ 0 β	2c, 1r 1 γ 1 β	3c, 1r 1 γ 2 β	4c, 1r 1 γ 3 β
0c, 0r 0 γ 0 β	1c, 0r 0 γ 1 β	2c, 0r 0 γ 2 β	3c, 0r 0 γ 3 β	4c, 0r 0 γ 4 β

Whenever minimal values α and α' aren't placed in the proximal location a new parameter needs to be introduced in the arithmetic expressions which define value quantification. Let this parameter be R , *resolution*. For our practical intents and purposes this parameter is a constant whose value is 4 but the author prefers to denote it by R because he doesn't think its only possible value is 4.

Inclusion of R into the arithmetic expressions may have some deeper metaphysical meaning. R could refer to the greatest mag-

nitude of romantic or classical quality the subject has experienced. In this case inclusion of R into value calculations suggests self-awareness. R is included into the value quantification arithmetic of all other Peaceful *beings* except the Man.

Boys differ from men by having a black-and-white conception of bad things. This is modeled by placing negative intrinsic value γ' into the proximal location φ' . In this configuration minor badness is condemned harshly in order to set warning examples. This approach contributes to self-discipline but can turn into an overkill attitude of immature perfectionism. In practice it means it's important to have the right favorite bands, brands, hockey team and so on. Little things matter most. The worse some situation gets the more stoic response shall it receive because minimal negative value α' is in the axial location ψ' . The Peaceful Man would place intrinsic negative value γ' in that location but as Boys consider themselves children they don't feel truly responsible for the most terrifying events.

Perhaps this explains why child soldiers are considered better than adults by some African commanders. Boys could be more

capable of coping with losing their friends as casualties in combat. Indeed even adult soldiers tend to call each other boys if they're male. This could be revealing of what the ideal soldier is like. War is bad but the ideal soldier isn't easily discouraged. Quantification arithmetic of the Peaceful (not necessarily pacifist) Boy:

sign	form	intrinsic value γ	instrum. value β
good	(α, β, γ)	$ r $	$ c - r $
bad	$(\gamma', \alpha', \beta')$	$ r - R$	$- c $

0c, 4r 0 γ 0 β	1c, 4r 0 γ -1 β	2c, 4r 0 γ -2 β	3c, 4r 0 γ -3 β	4c, 4r 4 γ 0 β
0c, 3r -1 γ 0 β	1c, 3r -1 γ -1 β	2c, 3r -1 γ -2 β	3c, 3r 3 γ 0 β	4c, 3r 3 γ 1 β
0c, 2r -2 γ 0 β	1c, 2r -2 γ -1 β	2c, 2r 2 γ 0 β	3c, 2r 2 γ 1 β	4c, 2r 2 γ 2 β
0c, 1r -3 γ 0 β	1c, 1r 1 γ 0 β	2c, 1r 1 γ 1 β	3c, 1r 1 γ 2 β	4c, 1r 1 γ 3 β
0c, 0r 0 0 β	1c, 0r 0 γ 1 β	2c, 0r 0 γ 2 β	3c, 0r 0 γ 3 β	4c, 0r 0 γ 4 β

Conspicuously, no negative value equals less than -3 . This suggests Boys are more carefree than some other kind of people.

Boys and men specialize in their preferred activities so that instrumental value β is in the axial location ψ . This turns improving one's skills into a long-term investment. But if minimal value α is placed there, instead, and instrumental value β is placed in the proximal location φ the resulting value quantification pattern expects to find virtue within the smallest of good deeds, such as friendliness and obedience. This arithmetic models the Peaceful Girl. Engaging into social relationships in terms of this kind of minimalistic virtue ethics predisposes girls towards forming stronger friendships than boys do. Peaceful Girl:

sign	form	intrinsic value γ	instrum. value β
good	(β, α, γ)	$ r $	$R - c $
bad	$(\alpha', \gamma', \beta')$	$ c - r $	$- c $

0c, 4r -4 γ 0 β	1c, 4r -3 γ -1 β	2c, 4r -2 γ -2 β	3c, 4r -1 γ -3 β	4c, 4r 4 γ 0 β
0c, 3r -3 γ 0 β	1c, 3r -2 γ -1 β	2c, 3r -1 γ -2 β	3c, 3r 3 γ 1 β	4c, 3r 3 γ 0 β
0c, 2r -2 γ 0 β	1c, 2r -1 γ -1 β	2c, 2r 2 γ 2 β	3c, 2r 2 γ 1 β	4c, 2r 2 γ 0 β
0c, 1r -1 γ 0 β	1c, 1r 1 γ 3 β	2c, 1r 1 γ 2 β	3c, 1r 1 γ 1 β	4c, 1r 1 γ 0 β
0c, 0r 0 γ 4 β	1c, 0r 0 γ 3 β	2c, 0r 0 γ 2 β	3c, 0r 0 γ 1 β	4c, 0r 0 γ 0 β

The author interprets this model so that Girls are vessels of good karma which are meant to be consummated upon reaching maturity. Not necessarily by marrying them, but it is said that a woman's market value is highest when she's twenty-five years old. If so, it could make sense to wait until then before starting a family so that she wouldn't later feel like she was missing out. But on the other hand it might be better not to get used to having so much spare time.

Our model also describes the Woman. In her case intrinsic value γ is placed into

the proximal location φ . This renders the Woman a fundamentally selfish being although she also believes in karma. She is selfish to protect the interests of her child during pregnancy and early infancy. The Woman wants to be a good person so that she'd be treated well.

Decision making patterns of the Woman feature the easiest access to intrinsic value: the Woman is an end in herself. Everything good that happens to the Woman has intrinsic value. The very event of getting attention as a Woman is valuable. Some philosophers claim all people to be ends-in-themselves but if that's true then Women are greater people than Men. The author might go so far as to state that the Streisand effect doesn't apply to Barbara Streisand because she's a woman.

The archetypal Woman won't refuse anything good that's good for her. She won't feel like someone else should have it. She could refuse a chance to be falsely portrayed as the inventor of some scientific breakthrough but this would be because she'd be afraid of getting caught for not understanding it. In this way, being a Woman is inherently rewarding whereas a Man has a need

to be needed. No wonder female-to-male cross-dressing is addictive although male-to-female cross-dressing isn't. Don't do it.

sign	form	intrinsic value γ	instrum. value β
good	(γ, β, α)	$R - c $	$ c - r $
bad	$(\alpha', \gamma', \beta')$	$ c - r $	$- c $

$0c, 4r$ -4γ 0β	$1c, 4r$ -3γ -1β	$2c, 4r$ -2γ -2β	$3c, 4r$ -1γ -3β	$4c, 4r$ 0γ 0β
$0c, 3r$ -3γ 0β	$1c, 3r$ -2γ -1β	$2c, 3r$ -1γ -2β	$3c, 3r$ 1γ 0β	$4c, 3r$ 0γ 1β
$0c, 2r$ -2γ 0β	$1c, 2r$ -1γ -1β	$2c, 2r$ 2γ 0β	$3c, 2r$ 1γ 1β	$4c, 2r$ 0γ 2β
$0c, 1r$ -1γ 0β	$1c, 1r$ 3γ 0β	$2c, 1r$ 2γ 1β	$3c, 1r$ 1γ 2β	$4c, 1r$ 0γ 3β
$0c, 0r$ 4γ 0β	$1c, 0r$ 3γ 1β	$2c, 0r$ 2γ 2β	$3c, 0r$ 1γ 3β	$4c, 0r$ 0γ 4β

To summarize, let's consider the location titled *body* at $(1, -1)$. Everyone has a body and everyone who can see and is awake sees physical bodies all around him. What is their default value according to our theory?

- $3\gamma + 0\beta$ for the Woman
- $1\gamma + 0\beta$ for the Man
- $1\gamma + 3\beta$ for the Girl
- $1\gamma + 0\beta$ for the Boy

We may conclude by formally expressing the Peaceful Mood for each gender:

$$\varphi_0^+ = ((\gamma, \beta, \alpha), (\alpha', \gamma', \beta'))$$

$$\sigma_0^+ = ((\alpha, \beta, \gamma), (\alpha', \gamma', \beta'))$$

$$*_0^+ = ((\beta, \alpha, \gamma), (\alpha', \gamma', \beta'))$$

$$*_0^+ = ((\alpha, \beta, \gamma), (\gamma', \alpha', \beta'))$$

The Peaceful Mood shall be assumed as the default Mood when a Mood is required and no other Mood has been specified.

3.9.5 Caring Mood $\begin{pmatrix} + \\ - \end{pmatrix}_{PP(S,O)}^{LP(N,N)}$

Life Position: I'm NOT Ok, You're NOT Ok.

Process Position: I'm SUBJ, You're OBJ.

We denote the Peaceful Mood by $\begin{pmatrix} + \\ 0 \end{pmatrix}$. This form has two parameters whose values are absolute qualities. The function swaps the relative values which are in the absolute locations specified by the input. The Caring Mood, then, is produced by the operation $\begin{pmatrix} + \\ 0 \end{pmatrix}\{\varphi', \psi'\}$ which swaps the values of bad proximal and bad axial quality: $\begin{pmatrix} + \\ 0 \end{pmatrix}\{\varphi', \psi'\} = \begin{pmatrix} + \\ - \end{pmatrix}$. For each gender, the Caring Mood is:

$$\varphi_{-}^{+} = ((\gamma, \beta, \alpha), (\gamma', \alpha', \beta'))$$

$$\sigma_{-}^{+} = ((\alpha, \beta, \gamma), (\gamma', \alpha', \beta'))$$

$$*\varphi_{-}^{+} = ((\beta, \alpha, \gamma), (\gamma', \alpha', \beta'))$$

$$*\sigma_{-}^{+} = ((\alpha, \beta, \gamma), (\alpha', \gamma', \beta'))$$

The Caring Mood could be triggered by having something vulnerable or fragile to care for and to protect such as an infant or a piece of fine art. The Caring Man, Girl and Woman take seriously even the most minor damage to the object of their care but if the entire object is destroyed their Mood will certainly change. The Caring Boy, on the other hand, is already highly conscious of disaster scenarios and consequently, if one of them turns into reality and the object of his care is destroyed, he doesn't know when to stop caring.

3.9.6 Playful Mood $\begin{pmatrix} + \\ + \end{pmatrix}^{LP(K,K)}$

Life Position: I'm OK, You're OK.

$$\begin{pmatrix} + \\ 0 \end{pmatrix}\{\psi', \chi'\} = \begin{pmatrix} + \\ + \end{pmatrix}$$

$$\varphi_{+}^{+} = ((\gamma, \beta, \alpha), (\gamma', \alpha', \beta'))$$

$$\sigma_{+}^{+} = ((\alpha, \beta, \gamma), (\gamma', \alpha', \beta')) !$$

$$*\varphi_{+}^{+} = ((\beta, \alpha, \gamma), (\gamma', \alpha', \beta'))$$

$$*\sigma_{+}^{+} = ((\alpha, \beta, \gamma), (\alpha', \gamma', \beta'))$$

When Playful, the Man, Girl and Woman place negative intrinsic value γ' in the diagonal location χ' right next to positive intrinsic value γ . In a playful setting it would be the worst to engage in forced or pretentious behavior. Insincere playfulness indicates one isn't "on the same page" with others. This creates mistrust that's harmful for rapport and contrary to the purpose of playing which is to play along comfortably, without effort or difficulty.

Making an effort to be playful would make a subject seem like a sycophant who misses the point of the activity. However, among boys this isn't necessarily a problem. Socially awkward boys can be disliked by other boys but they aren't necessarily shut out. Boys are capable of codifying their behavior in a way that makes it possible to excuse social awkwardness if they want to. This is why bad minimal value a' is in the diagonal position.

To be sure, socially awkward boys do also end up getting bullied by other boys. Bullying someone behind a playful facade is often

easily accomplished but its the worst position to be in for the victim. Hence, negative intrinsic value γ' is in the proximal location φ' .

The author prefers to seek the mindset of Playful Man when writing about metaphysical thoughts. In this Mood negative intrinsic value γ' is in the negative diagonal location ψ' , deterring bad karma. For an author it's important to pay attention to the karmic content of his writings because an author doesn't wield power over his audience but influence.

3.9.7 Hostile Mood $\left(\begin{smallmatrix} - \\ 0 \end{smallmatrix}\right)^{LP(p, \neg p)}$

Life Position: I'm p , You're $\neg p$.

$$\begin{aligned} \left(\begin{smallmatrix} + \\ 0 \end{smallmatrix}\right)\{\psi, \chi\} &= \left(\begin{smallmatrix} - \\ 0 \end{smallmatrix}\right) \\ \wp_0^- &= ((\gamma, \alpha, \beta), (\alpha', \gamma', \beta')) \\ \sigma_0^- &= ((\alpha, \gamma, \beta), (\alpha', \gamma', \beta')) ! \\ *_\wp_0^- &= ((\beta, \gamma, \alpha), (\alpha', \gamma', \beta')) \\ *_\sigma_0^- &= ((\alpha, \gamma, \beta), (\gamma', \alpha', \beta')) \end{aligned}$$

The author is often in a Hostile Mood when walking on the street because he tends to intimidate people for some reason. This way, when he sees an intimidated person he can get some satisfaction from the possibility that he somehow caused this person to feel intimidated. Assuming a Hostile Mood is a way for the author to try to make something good out of his effect on others. Perhaps

it's somehow sadistic but if he never did it he'd suffer from making people feel that way despite not meaning to.

The Hostile Mood marks preparation for conflict. The Hostile Man and Boy understand positive value the same way. Instrumental value β is in the diagonal position to make sure all the necessary preparations are done. Intrinsic value γ is in the axial location to make sure they understand what's going on and have the right priorities.

Also the Girl places intrinsic value in the axial location but she's more conflict avoidant so she doesn't value preparing for confrontation as much as the Man and the Boy do. The outcome of the conflict is of least interest for the Girl – the important thing is that conflicts should end. This is why the good diagonal location is occupied by the minimal value α .

The Hostile Woman expects to need to sincerely express herself in case of confrontation so she places intrinsic value in the proximal location, as usual. Reflecting on what's going on in order to adapt to the situation is contrary to this goal. There's usually no shortage of people who want to tell women things, including what's going on. Hence, low quality α is in the axial location.

3.9.8 Escaping ("flight") Mood $\left(\begin{smallmatrix} - \\ - \end{smallmatrix}\right)^{LP(N, K)}$

Life Position: I'm NOT Ok, You're OK.

$$\begin{aligned} \left(\begin{smallmatrix} - \\ 0 \end{smallmatrix}\right)\{\varphi', \psi'\} &= \left(\begin{smallmatrix} - \\ - \end{smallmatrix}\right) \\ \wp_- &= ((\gamma, \alpha, \beta), (\gamma', \alpha', \beta')) ! \end{aligned}$$

$$\sigma^- = ((\alpha, \gamma, \beta), (\gamma', \alpha', \beta'))$$

$$*\varphi^- = ((\beta, \gamma, \alpha), (\gamma', \alpha', \beta'))$$

$$*\sigma^- = ((\alpha, \gamma, \beta), (\alpha', \gamma', \beta')) !$$

The input of the function which produces the Escaping Mood is identical to the one which produces the Caring Mood by using the Peaceful Mood as the source. Hence, from a formal viewpoint, the Caring and Escaping Moods are analogies of each other. It remains to be seen whether this means something in practice, such as being triggered by similar or analogous conditions.

The Escaping Man, Girl and Woman constantly focus on actively escaping which is why negative intrinsic value γ' is in the proximal position. Reflecting on the situation is of least importance, explaining the placement of negative minimal quality α' in the axial position. The Boy is again different.

The Boy may be curious of conflict and therefore stop escaping upon noticing nobody to be after him anymore. Boys may expect to be excused for their antics so they may even return to whoever they're running from, for example to apologize or because one of them got caught and they want to manifest solidarity towards each other. For boys, childhood is a time for learning to understand conflict.

3.9.9 the Fighting Mood $\begin{pmatrix} - \\ + \end{pmatrix}_{PP(S,O)}^{LP(K,N)}$

Life Position: I'm OK, You're NOT Ok.

Process Position: I'm SUBJ, You're OBJ.

$$\begin{pmatrix} - \\ 0 \end{pmatrix} \{\psi', \chi'\} = \begin{pmatrix} - \\ + \end{pmatrix}$$

$$\varphi_+^- = ((\gamma, \alpha, \beta), (\alpha', \beta', \gamma'))$$

$$\sigma_+^- = ((\alpha, \gamma, \beta), (\alpha', \beta', \gamma'))$$

$$*\varphi_+^- = ((\beta, \gamma, \alpha), (\alpha', \beta', \gamma'))$$

$$*\sigma_+^- = ((\alpha, \gamma, \beta), (\gamma', \beta', \alpha'))$$

Bad intrinsic value γ' is in the diagonal position for the Man, Girl and Woman when they are in Fighting Mood. This means locations titled *wrong*, *fake*, *withhold* and *apathy* are evaluated as the worst in Fighting Mood. While fighting it's important not to make mistakes about priorities. Perhaps the outcome of the fight is ultimately the most important thing but it isn't the focal point during the fight. Instead, fighting is. This is why instrumental badness β' , which is about minding long-term consequences, is in the axial position. The possibility of getting hurt is readily understood and accepted by placing bad minimal value α' in the proximal position.

The Boy is again different. Boys are most likely to end a fight when someone gets hurt. This can be inferred from intrinsic badness γ' being in the proximal location. Making mistakes about priorities is considered a part of being just a boy and learning one's lessons, so minimal badness α' is in the diagonal locations.

3.9.10 *Symmetrical Moods*

primal mood	result of operation	Modal Form	name
$\begin{pmatrix} + \\ 0 \end{pmatrix}$	$\begin{pmatrix} - \\ 0 \end{pmatrix} \{\psi, \chi\}$	$\varphi_0^+ = ((\gamma, \beta, \alpha), (\alpha', \gamma', \beta'))$ 1. $\sigma_0^+ = ((\alpha, \beta, \gamma), (\alpha', \gamma', \beta'))$ $*\varphi_0^+ = ((\beta, \alpha, \gamma), (\alpha', \gamma', \beta'))$ 2. $*\sigma_0^+ = ((\alpha, \beta, \gamma), (\gamma', \alpha', \beta'))$	Peaceful
$\begin{pmatrix} + \\ - \end{pmatrix}$	$\begin{pmatrix} + \\ 0 \end{pmatrix} \{\varphi', \psi'\}$	$\varphi_-^+ = ((\gamma, \beta, \alpha), (\gamma', \alpha', \beta'))$ 2. $\sigma_-^+ = ((\alpha, \beta, \gamma), (\gamma', \alpha', \beta'))$ $*\varphi_-^+ = ((\beta, \alpha, \gamma), (\gamma', \alpha', \beta'))$ 1. $*\sigma_-^+ = ((\alpha, \beta, \gamma), (\alpha', \gamma', \beta'))$	Caring
$\begin{pmatrix} + \\ + \end{pmatrix}$	$\begin{pmatrix} + \\ 0 \end{pmatrix} \{\psi', \chi'\}$	$\varphi_+^+ = ((\gamma, \beta, \alpha), (\alpha', \beta', \gamma'))$ $\sigma_+^+ = ((\alpha, \beta, \gamma), (\alpha', \beta', \gamma')) !$ $*\varphi_+^+ = ((\beta, \alpha, \gamma), (\alpha', \beta', \gamma'))$ $*\sigma_+^+ = ((\alpha, \beta, \gamma), (\gamma', \beta', \alpha'))$	Playful
$\begin{pmatrix} - \\ 0 \end{pmatrix}$	$\begin{pmatrix} + \\ 0 \end{pmatrix} \{\psi, \chi\}$	$\varphi_0^- = ((\gamma, \alpha, \beta), (\alpha', \gamma', \beta'))$ 3. $\sigma_0^- = ((\alpha, \gamma, \beta), (\alpha', \gamma', \beta')) !$ $*\varphi_0^- = ((\beta, \gamma, \alpha), (\alpha', \gamma', \beta'))$ 4. $*\sigma_0^- = ((\alpha, \gamma, \beta), (\gamma', \alpha', \beta'))$	Hostile
$\begin{pmatrix} - \\ - \end{pmatrix}$	$\begin{pmatrix} - \\ 0 \end{pmatrix} \{\varphi', \psi'\}$	$\varphi_-^- = ((\gamma, \alpha, \beta), (\gamma', \alpha', \beta')) !$ 4. $\sigma_-^- = ((\alpha, \gamma, \beta), (\gamma', \alpha', \beta'))$ $*\varphi_-^- = ((\beta, \gamma, \alpha), (\gamma', \alpha', \beta'))$ 3. $*\sigma_-^- = ((\alpha, \gamma, \beta), (\alpha', \gamma', \beta')) !$	Escaping, flight
$\begin{pmatrix} - \\ + \end{pmatrix}$	$\begin{pmatrix} - \\ 0 \end{pmatrix} \{\psi', \chi'\}$	$\varphi_+^- = ((\gamma, \alpha, \beta), (\alpha', \beta', \gamma'))$ $\sigma_+^- = ((\alpha, \gamma, \beta), (\alpha', \beta', \gamma'))$ $*\varphi_+^- = ((\beta, \gamma, \alpha), (\alpha', \beta', \gamma'))$ $*\sigma_+^- = ((\alpha, \gamma, \beta), (\gamma', \beta', \alpha'))$	Fighting

Modal Forms which describe each Mood can be obtained by manipulating the symbols which define the four basic genders according to the previous table. The column labeled "operation" declares

two locations of a Mood whose values are swapped.

Symmetrical Moods are marked by an exclamation mark. They are:

- Escaping Woman: $\varphi_-^- = ((\gamma, \alpha, \beta), (\gamma', \alpha', \beta')) !$
- Playful Man: $\sigma_+^+ = ((\alpha, \beta, \gamma), (\alpha', \beta', \gamma')) !$
- Hostile Man: $\sigma_0^- = ((\alpha, \gamma, \beta), (\alpha', \gamma', \beta')) !$
- Escaping Boy: $*\sigma_-^- = ((\alpha, \gamma, \beta), (\alpha', \gamma', \beta')) !$

From a formal viewpoint, symmetry of Mood means good and bad are quantified the same way. No symmetrical Mood has been found for the Girl but the Woman and Boy have one, the Escaping Mood, and the Man has two, the Playful and Hostile Mood. Do these Moods have something in common which would make them different from other Moods?

When the author was an elementary school student he once went to the schoolyard at night with a couple of friends. They scattered into a forest next to the yard. It was dark. After a while some older boys drove into the schoolyard on mopeds. They drove around a bit, quite fast. The author was a sensitive child so this was enough to make him feel like situation was somehow dangerous and out of control. Even though he didn't escape – he remained safely unnoticed in the darkness – in his mind there was a feeling of danger and excitement. This feeling, which lasted maybe ten seconds, stood out as different from usual. Perhaps it was different because Escaping Boy is a symmetrical Mood.

The feeling wasn't sexual. The author was in the latent stage of childhood and was quite asexual just like anyone of that age. But

in retrospect, if it had been a sexual feeling it would've been more intense. This would seem to apply to all symmetrical Moods.

In the author's experience, many women get satisfaction from being manhandled in moderation. This situation between the two sexes isn't quite symmetrical because women also have a higher threshold for pain. It has frequently been okay for the author to hurt a woman sexually in such a way that he wouldn't allow himself to be hurt like that. Apparently this kind of treatment can trigger an Escaping Mood which increases sexual satisfaction. In order to do that to a woman it would be good for a man to be in a Hostile Mood, especially if he's inexperienced, because then he has a psychological barrier which prevents him from caring too much about the fact that he's doing something to the woman which he wouldn't want to be done to himself.

Symmetrical Moods aren't necessarily sexual. They can also involve humor or relaxation. The symmetry of the Playful and Hostile Moods could explain why the Man relates differently to violence than others. Violent behavior can be a serious problem, but on the other hand, Men are capable of engaging in a kind of horseplay. Among their own Men can defuse situations that could have escalated into violence as mere play.

Women aren't like this. Violence is serious business for the Woman. Women have a tendency to try to do as much damage as possible if they want to. Nothing playful is involved, let alone some notion of fair game.

Linking symmetrical Moods to sexuality could explain why children who see adults having sex tend to misinterpret the situation so that the man is hurting the woman. If a man's arousal needs

either the Playful or Hostile Mood and a woman's arousal requires a mental feeling of Escaping, which could be intensified by the rhythmic movement of the man's pelvis, children who make this judgment could actually be quite right about what they're seeing even though they don't understand the woman isn't really being victimized – this is just her way to experience arousal.

The symmetry of the Mood of Escaping Boy could also be linked to sexual arousal by pointing out that getting to copulate with a female when the alpha male of the pack isn't around can be a very exciting experience.

If linking symmetrical Moods to sexual arousal is correct it also explains some aspects of male and female homosexuality. Firstly, male homosexuality doesn't necessarily render the bottom feminine if we interpret this model so that the bottom is *Infantilized* instead. In other words, the bottom assumes the gender of Boy instead of Man and experiences sexual arousal in the Escaping Mood similarly to Women. Secondly, if Girls don't have any symmetrical Mood they're largely asexual, which could explain why lack of sex is a common occurrence in lesbian relationships and lifestyle.

3.9.11 *Equal Moods*

Equal Moods are numbered. Turns out that Men and Boys can sometimes experience Moods whose Modal Forms are the same even though they're different Moods. In this case their difference apparently means that the conditions which cause these Moods are different.

- Peaceful Man is equal to Caring Boy: $\sigma_0^+ = {}_*\sigma_-^+$

- Caring Man is equal to Peaceful Boy: $\sigma_-^+ = {}_*\sigma_0^+$
- Hostile Man is equal to Escaping Boy: $\sigma_0^- = {}_*\sigma_-^-$
- Escaping Man is equal to Hostile Boy: $\sigma_-^- = {}_*\sigma_0^-$

No equal Moods have been found for the Girl and Woman! This could reflect a deep difference between males and females. It could explain a root cause of women feeling inferior to men in terms of something cognitive instead of patriarchy and penis envy. This finding could have profound implications regarding the origin of male solidarity and also male chauvinism.

Why does a mother throw a temper tantrum when her offspring reminds her of its individuality? Because she'd want her offspring to be an extension of her own self? Because she needs to make an effort to understand the difference between two separate people?

What contemporary feminism may perceive as oppression and exclusion of women could, in fact, be a natural consequence of males understanding other males better and especially more effortlessly than women understand other people in general. For women it's an important priority to be free to behave as if inequality didn't exist, which is highly restrictive towards their understanding of social matters. For example, women feel victimized by "Barbie" dolls which depict somewhat pretty although skinny females whereas males don't feel victimized by "He-Man" dolls which depict strong males. This is an instance of women focusing on a symptom instead of the underlying problem which is inequality.

Women don't consider themselves bad. If they feel insufficient anyway they project this feeling into some kind of an identity

project such as feminist activity or an eating disorder. Men and boys, on the other hand, do not cease to relate to each other upon finding inequality among themselves. They prefer to avoid each other or to focus their social interaction on some shared activity so that they'd have something else on their minds than inequality.

Males are more likely than women to discuss their values on an abstract level so that statements are understood according to their literal meaning instead of according to who's making the statement. This is why there's no feminine equivalent for "mansplaining". Only some men mansplain but all women womansplain, and to point this out would make womanhood seem like a bad thing, which is why it isn't pointed out and no word for it is needed.

3.9.12 A Treatise on Understanding the Other

Generally speaking the Man seems best equipped to understand other genders because the Mood transformation functions which change the Man to another gender and vice versa are the simplest. These functions are:

$$\text{Man to Woman: } \sigma\{\varphi, \chi\} = \varphi$$

$$\text{Man to Girl: } \sigma\{\varphi, \psi\} = {}_*\varphi$$

$$\text{Man to Boy: } \sigma\{\varphi', \psi'\} = {}_*\sigma$$

Each of these functions has a breadth and depth of one. The functions which change the Boy to the Girl or Woman have a breadth of two, meaning there are two parallel operations which are independent of each other.

Boy to Woman: ${}^*\sigma^{\circ}\{\{\varphi, \chi\}, \{\varphi', \psi'\}\} = \varphi$

Boy to Girl: ${}^*\sigma^{\circ}\{\{\varphi, \psi\}, \{\varphi', \psi'\}\} = {}^*\varphi$

Boy to Man: ${}^*\sigma^{\circ}\{\varphi', \psi'\} = \sigma^{\circ}$

The functions which changes the Woman to the Girl and vice versa has a breadth of one but a depth of two, meaning the operation consists of two steps which must be performed in sequence.

Girl to Woman: ${}^*\varphi(\{\varphi, \psi\}, \{\varphi, \chi\}) = \varphi$

Girl to Man: ${}^*\varphi\{\varphi, \psi\} = \sigma^{\circ}$

Girl to Boy: ${}^*\varphi\{\{\varphi, \psi\}, \{\varphi', \psi'\}\} = {}^*\sigma^{\circ}$

Woman to Man: $\varphi\{\varphi, \chi\} = \sigma^{\circ}$

Woman to Girl: $\varphi(\{\varphi, \psi\}, \{\varphi, \chi\}) = {}^*\varphi$

Woman to Boy: $\varphi\{\{\varphi, \chi\}, \{\varphi', \psi'\}\} = {}^*\sigma^{\circ}$

This makes it seem like the Woman is the worst at understanding other kind of people or needs to make the greatest effort to do so. In practice the issue isn't quite as straightforward as it seems to be on paper. It can be rather complicated because men tend to choose not to understand women especially if a woman's intelligence makes them feel insecure about their masculinity. Groups which consist predominantly of men sometimes shut out the opinion of a woman but approve of the same opinion when it's voiced by a man. The author doesn't remember having done so himself and considers it unfair but does admit that expressing approval towards the woman's opinion, and consequently towards the woman, tends to detach him and the woman from the group.

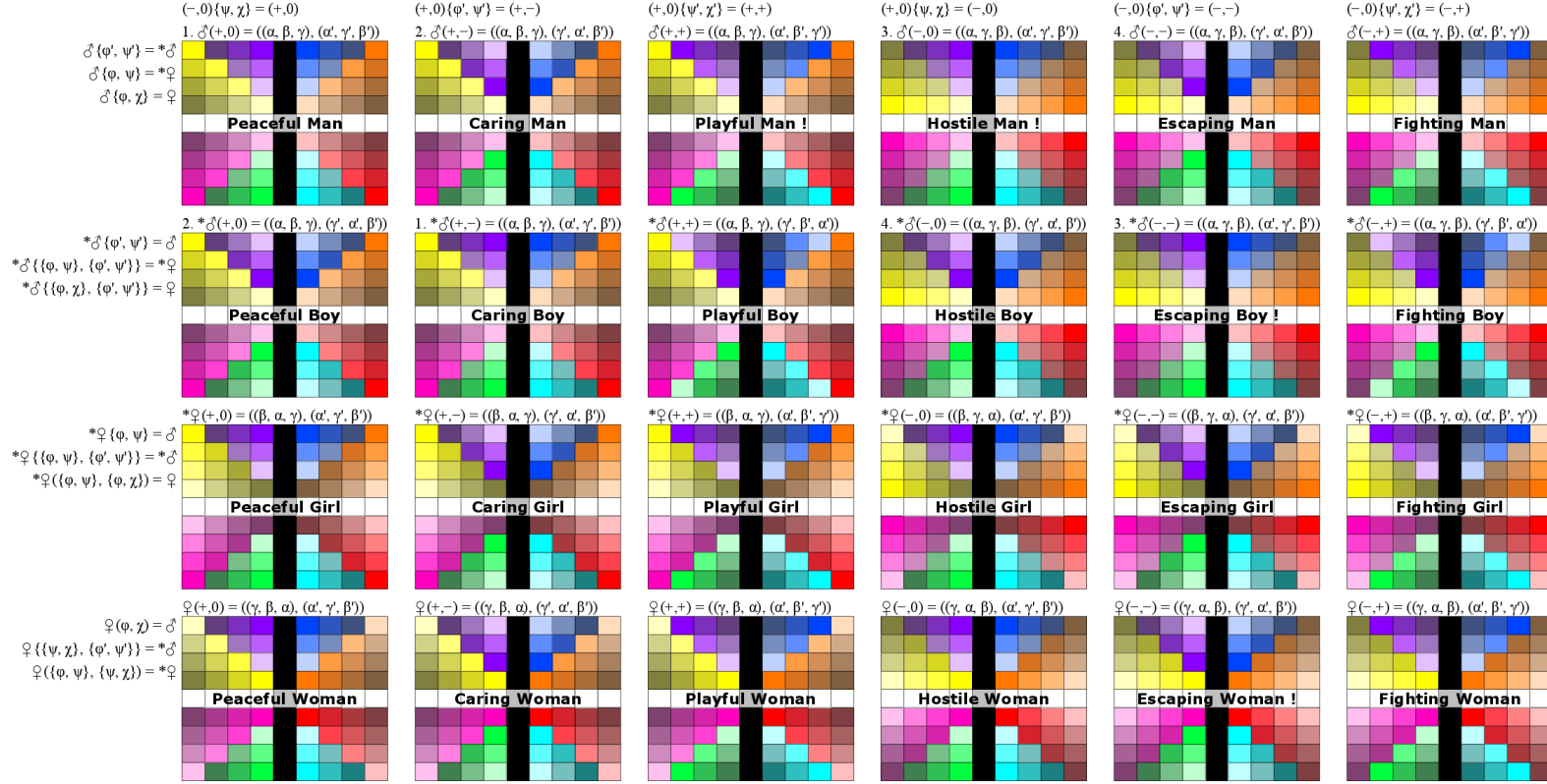


Figure 3.5: The genders and their Moods. Symmetrical Moods are followed by an exclamation mark. Equal Moods are numbered.

In their present form, gender and identity studies offer a rather subjective and fragmented conception of reality. The normative theory of gender could introduce logical rigor into this field and, in fact, turn gender studies into a hard science.

The author figures that the Peaceful, Fighting and Playful Man and the Escaping and Caring Boy have a selfless cognition. This

is because value is quantified so that α and α' are in the proximal position. These Modal Forms do not include the variable R which stands for resolution.

Furthermore, the author interprets his model so that the Peaceful, Caring and Playful male have the most objective mindset because they associate high quality with high complexity. Insofar as

the conscious mind can serve as a guiding light for human endeavor, no other Mood is predisposed to exert it to the individual's full capacity. This is because every other kind of Mood would be content with less than maximum complexity.

Women place high quality in the proximal position. This position is near the origin where only simple things are found. Pursuit

of the simplest forms of good would trivialize humanity if everyone did only that.

3.9.13 Evaluation Arithmetic

We can see from the following table that there are two Modal Forms which match no known Mood.

modal form	intrinsic value γ	instrum. value β	found in Moods	Mood quantity
(α, β, γ)	$ r $	$ c - r $	${}^*\sigma_+^+, {}^*\sigma_-^+, {}^*\sigma_0^+, \sigma_+^+, \sigma_-^+, \sigma_0^+$	6
$(\alpha', \beta', \gamma')$	$ c $	$ c - r $	$\varphi_+^-, \varphi_+^+, {}^*\varphi_+^-, {}^*\varphi_+^+, \sigma_+^+, \sigma_+^-$	6
(α, γ, β)	$ c - r $	$ r $	${}^*\sigma_+^-, {}^*\sigma_-^-, {}^*\sigma_0^-, \sigma_+^-, \sigma_-^-, \sigma_0^-$	6
$(\alpha', \gamma', \beta')$	$ c - r $	$ r $	$\varphi_0^-, \varphi_0^+, {}^*\varphi_0^-, {}^*\varphi_0^+, {}^*\sigma_-^+, {}^*\sigma_-^-, \sigma_0^+, \sigma_0^-$	8
(β, α, γ)	$ r $	$R - c $	${}^*\varphi_0^+, {}^*\varphi_-^+, {}^*\varphi_+^+$	3
$(\beta', \alpha', \gamma')$	$- c $	$ r - R$		0
(β, γ, α)	$ c - r $	$R - c $	${}^*\varphi_0^-, {}^*\varphi_-^-, {}^*\varphi_+^-$	3
$(\beta', \gamma', \alpha')$	$ c - r $	$ r - R$		0
(γ, α, β)	$R - c $	$ r $	$\varphi_0^-, \varphi_-^-, \varphi_+^-$	3
$(\gamma', \alpha', \beta')$	$ r - R$	$- c $	$\varphi_-^-, \varphi_+^-, {}^*\varphi_-^-, {}^*\varphi_+^+, {}^*\sigma_0^+, {}^*\sigma_0^-, \sigma_-^+, \sigma_-^-$	8
(γ, β, α)	$R - c $	$ c - r $	$\varphi_0^+, \varphi_-^+, \varphi_+^+$	3
$(\gamma', \beta', \alpha')$	$ r - R$	$ c - r $	${}^*\sigma_+^+, {}^*\sigma_+^-$	2

The blank fields make the impression that we might not have found all Moods. We could, at least for the sake of experiment, conduct a deeper analysis to see if there are more Moods to be found.

3.9.14 Deep Analysis of Moods

If we increase the depth of Mood transformation functions we obtain more Modal Forms. In order to choose whether we believe them to indicate actual Moods we need to first check what they are.

Derivatives of Hostile Man σ_0^- :

7. $\sigma_0^+ \{\psi, \chi\} \Leftrightarrow \sigma_0^- = ((\alpha, \gamma, \beta), (\alpha', \gamma', \beta')) !$
8. $\sigma_0^- \{\varphi', \psi'\} \Leftrightarrow \sigma_- = ((\alpha, \gamma, \beta), (\gamma', \alpha', \beta'))$
9. $\sigma_0^- \{\psi', \chi'\} \Leftrightarrow \sigma_+^- = ((\alpha, \gamma, \beta), (\alpha', \beta', \gamma'))$
10. $\sigma_0^- \{\{\varphi', \psi'\}, \{\psi', \chi'\}\} \Leftrightarrow \sigma_{\mp}^- = ((\alpha, \gamma, \beta), (\gamma', \beta', \alpha'))$
11. $\sigma_0^- (\{\psi', \chi'\}, \{\varphi', \psi'\}) \Leftrightarrow \sigma_{\pm}^- = ((\alpha, \gamma, \beta), (\beta', \alpha', \gamma'))$
12. $\sigma_0^- (\{\varphi', \psi'\}, \{\psi', \chi'\}, \{\varphi', \psi'\}) \Leftrightarrow \sigma_{\times}^- = ((\alpha, \gamma, \beta), (\beta', \gamma', \alpha'))$
12. $\sigma_0^- (\{\psi', \chi'\}, \{\varphi', \psi'\}, \{\psi', \chi'\}) \Leftrightarrow \sigma_0^- (\{\varphi', \psi'\}, \{\psi', \chi'\}, \{\varphi', \psi'\})$

Derivatives of Peaceful Man σ_0^+ :

1. $\sigma_0^- \{\psi, \chi\} \Leftrightarrow \sigma_0^+ = ((\alpha, \beta, \gamma), (\alpha', \gamma', \beta'))$
2. $\sigma_0^+ \{\varphi', \psi'\} \Leftrightarrow \sigma_{\pm}^+ = ((\alpha, \beta, \gamma), (\gamma', \alpha', \beta'))$
3. $\sigma_0^+ \{\psi', \chi'\} \Leftrightarrow \sigma_{\mp}^+ = ((\alpha, \beta, \gamma), (\alpha', \beta', \gamma')) !$
4. $\sigma_0^+ (\{\varphi', \psi'\}, \{\psi', \chi'\}) \Leftrightarrow \sigma_{\mp}^+ = ((\alpha, \beta, \gamma), (\gamma', \beta', \alpha'))$
5. $\sigma_0^+ (\{\psi', \chi'\}, \{\varphi', \psi'\}) \Leftrightarrow \sigma_{\pm}^+ = ((\alpha, \beta, \gamma), (\beta', \alpha', \gamma'))$
6. $\sigma_0^+ (\{\varphi', \psi'\}, \{\psi', \chi'\}, \{\varphi', \psi'\}) \Leftrightarrow \sigma_{\times}^+ = ((\alpha, \beta, \gamma), (\beta', \gamma', \alpha'))$
6. $\sigma_0^+ (\{\psi', \chi'\}, \{\varphi', \psi'\}, \{\psi', \chi'\}) \Leftrightarrow \sigma_0^+ (\{\varphi', \psi'\}, \{\psi', \chi'\}, \{\varphi', \psi'\})$

Derivatives of Hostile Boy $*\sigma_0^-$:

8. $*\sigma_0^+ \{\psi, \chi\} \Leftrightarrow *\sigma_0^- ((\alpha, \gamma, \beta), (\gamma', \alpha', \beta'))$
7. $*\sigma_0^- \{\varphi', \psi'\} \Leftrightarrow *\sigma_- = ((\alpha, \gamma, \beta), (\alpha', \gamma', \beta')) !$
10. $*\sigma_0^- \{\psi', \chi'\} \Leftrightarrow *\sigma_+^- = ((\alpha, \gamma, \beta), (\gamma', \beta', \alpha'))$
9. $*\sigma_0^- (\{\varphi', \psi'\}, \{\psi', \chi'\}) \Leftrightarrow *\sigma_{\mp}^- = ((\alpha, \gamma, \beta), (\alpha', \beta', \gamma'))$
12. $*\sigma_0^- (\{\psi', \chi'\}, \{\varphi', \psi'\}) \Leftrightarrow *\sigma_{\pm}^- = ((\alpha, \gamma, \beta), (\beta', \gamma', \alpha'))$
11. $*\sigma_0^- (\{\varphi', \psi'\}, \{\psi', \chi'\}, \{\varphi', \psi'\}) \Leftrightarrow *\sigma_{\times}^- = ((\alpha, \gamma, \beta), (\beta', \alpha', \gamma'))$
11. $*\sigma_0^- (\{\psi', \chi'\}, \{\varphi', \psi'\}, \{\psi', \chi'\}) \Leftrightarrow *\sigma_0^- (\{\varphi', \psi'\}, \{\psi', \chi'\}, \{\varphi', \psi'\})$

Derivatives of Peaceful Boy $*\sigma_0^+$:

2. $*\sigma_0^- \{\psi, \chi\} \Leftrightarrow *\sigma_0^+ = ((\alpha, \beta, \gamma), (\gamma', \alpha', \beta'))$
1. $*\sigma_0^+ \{\varphi', \psi'\} \Leftrightarrow *\sigma_{\pm}^+ = ((\alpha, \beta, \gamma), (\alpha', \gamma', \beta'))$
4. $*\sigma_0^+ \{\psi', \chi'\} \Leftrightarrow *\sigma_{\mp}^+ = ((\alpha, \beta, \gamma), (\gamma', \beta', \alpha'))$
3. $*\sigma_0^+ (\{\varphi', \psi'\}, \{\psi', \chi'\}) \Leftrightarrow *\sigma_{\mp}^+ = ((\alpha, \beta, \gamma), (\alpha', \beta', \gamma')) !$
6. $*\sigma_0^+ (\{\psi', \chi'\}, \{\varphi', \psi'\}) \Leftrightarrow *\sigma_{\pm}^+ = ((\alpha, \beta, \gamma), (\beta', \gamma', \alpha'))$
5. $*\sigma_0^+ (\{\varphi', \psi'\}, \{\psi', \chi'\}, \{\varphi', \psi'\}) \Leftrightarrow *\sigma_{\times}^+ = ((\alpha, \beta, \gamma), (\beta', \alpha', \gamma'))$
5. $*\sigma_0^+ (\{\psi', \chi'\}, \{\varphi', \psi'\}, \{\psi', \chi'\}) \Leftrightarrow *\sigma_0^+ (\{\varphi', \psi'\}, \{\psi', \chi'\}, \{\varphi', \psi'\})$

Derivatives of Hostile Woman φ_0^- :

$$\begin{aligned}
\varphi_0^+ \{\psi, \chi\} &\Leftrightarrow \varphi_0^- = ((\gamma, \alpha, \beta), (\alpha', \gamma', \beta')) \\
\varphi_0^- \{\varphi', \psi'\} &\Leftrightarrow \varphi_0^- = ((\gamma, \alpha, \beta), (\gamma', \alpha', \beta')) ! \\
\varphi_0^- \{\psi', \chi'\} &\Leftrightarrow \varphi_0^+ = ((\gamma, \alpha, \beta), (\alpha', \beta', \gamma')) \\
\varphi_0^- (\{\varphi', \psi'\}, \{\psi', \chi'\}) &\Leftrightarrow \varphi_0^- = ((\gamma, \alpha, \beta), (\gamma', \beta', \alpha')) \\
\varphi_0^- (\{\psi', \chi'\}, \{\varphi', \psi'\}) &\Leftrightarrow \varphi_0^\pm = ((\gamma, \alpha, \beta), (\beta', \alpha', \gamma')) \\
\varphi_0^- (\{\varphi', \psi'\}, \{\psi', \chi'\}, \{\varphi', \psi'\}) &\Leftrightarrow \varphi_0^- = ((\gamma, \alpha, \beta), (\beta', \gamma', \alpha')) \\
\varphi_0^- (\{\psi', \chi'\}, \{\varphi', \psi'\}, \{\psi', \chi'\}) &\Leftrightarrow \varphi_0^- (\{\varphi', \psi'\}, \{\psi', \chi'\}, \{\varphi', \psi'\})
\end{aligned}$$

Derivatives of Hostile Girl $*\varphi_0^-$:

$$\begin{aligned}
*\varphi_0^+ \{\psi, \chi\} &\Leftrightarrow *\varphi_0^- ((\beta, \gamma, \alpha), (\alpha', \gamma', \beta')) \\
*\varphi_0^- \{\varphi', \psi'\} &\Leftrightarrow *\varphi_0^- = ((\beta, \gamma, \alpha), (\gamma', \alpha', \beta')) \\
*\varphi_0^- \{\psi', \chi'\} &\Leftrightarrow *\varphi_0^+ = ((\beta, \gamma, \alpha), (\alpha', \beta', \gamma')) \\
*\varphi_0^- (\{\varphi', \psi'\}, \{\psi', \chi'\}) &\Leftrightarrow *\varphi_0^- = ((\beta, \gamma, \alpha), (\gamma', \beta', \alpha')) \\
*\varphi_0^- (\{\psi', \chi'\}, \{\varphi', \psi'\}) &\Leftrightarrow *\varphi_0^\pm = ((\beta, \gamma, \alpha), (\beta', \alpha', \gamma')) \\
*\varphi_0^- (\{\varphi', \psi'\}, \{\psi', \chi'\}, \{\varphi', \psi'\}) &\Leftrightarrow *\varphi_0^- = ((\beta, \gamma, \alpha), (\beta', \gamma', \alpha')) ! \\
*\varphi_0^- (\{\psi', \chi'\}, \{\varphi', \psi'\}, \{\psi', \chi'\}) &\Leftrightarrow *\varphi_0^- (\{\varphi', \psi'\}, \{\psi', \chi'\}, \{\varphi', \psi'\})
\end{aligned}$$

Derivatives of Peaceful Woman φ_0^+ :

$$\begin{aligned}
\varphi_0^- \{\psi, \chi\} &\Leftrightarrow \varphi_0^+ = ((\gamma, \beta, \alpha), (\alpha', \gamma', \beta')) \\
\varphi_0^+ \{\varphi', \psi'\} &\Leftrightarrow \varphi_0^\pm = ((\gamma, \beta, \alpha), (\gamma', \alpha', \beta')) \\
\varphi_0^+ \{\psi', \chi'\} &\Leftrightarrow \varphi_0^+ = ((\gamma, \beta, \alpha), (\alpha', \beta', \gamma')) \\
\varphi_0^+ (\{\varphi', \psi'\}, \{\psi', \chi'\}) &\Leftrightarrow \varphi_0^\pm = ((\gamma, \beta, \alpha), (\gamma', \beta', \alpha')) ! \\
\varphi_0^+ (\{\psi', \chi'\}, \{\varphi', \psi'\}) &\Leftrightarrow \varphi_0^\pm = ((\gamma, \beta, \alpha), (\beta', \alpha', \gamma')) \\
\varphi_0^+ (\{\varphi', \psi'\}, \{\psi', \chi'\}, \{\varphi', \psi'\}) &\Leftrightarrow \varphi_0^+ = ((\gamma, \beta, \alpha), (\beta', \gamma', \alpha')) \\
\varphi_0^+ (\{\psi', \chi'\}, \{\varphi', \psi'\}, \{\psi', \chi'\}) &\Leftrightarrow \varphi_0^+ (\{\varphi', \psi'\}, \{\psi', \chi'\}, \{\varphi', \psi'\})
\end{aligned}$$

Derivatives of Peaceful Girl $*\varphi_0^+$:

$$\begin{aligned}
*\varphi_0^- \{\psi, \chi\} &\Leftrightarrow *\varphi_0^+ = ((\beta, \alpha, \gamma), (\alpha', \gamma', \beta')) \\
*\varphi_0^+ \{\varphi', \psi'\} &\Leftrightarrow *\varphi_0^\pm = ((\beta, \alpha, \gamma), (\gamma', \alpha', \beta')) \\
*\varphi_0^+ \{\psi', \chi'\} &\Leftrightarrow *\varphi_0^+ = ((\beta, \alpha, \gamma), (\alpha', \beta', \gamma')) \\
*\varphi_0^+ (\{\varphi', \psi'\}, \{\psi', \chi'\}) &\Leftrightarrow *\varphi_0^\pm = ((\beta, \alpha, \gamma), (\gamma', \beta', \alpha')) \\
*\varphi_0^+ (\{\psi', \chi'\}, \{\varphi', \psi'\}) &\Leftrightarrow *\varphi_0^\pm = ((\beta, \alpha, \gamma), (\beta', \alpha', \gamma')) ! \\
*\varphi_0^+ (\{\varphi', \psi'\}, \{\psi', \chi'\}, \{\varphi', \psi'\}) &\Leftrightarrow *\varphi_0^+ = ((\beta, \alpha, \gamma), (\beta', \gamma', \alpha')) \\
*\varphi_0^+ (\{\psi', \chi'\}, \{\varphi', \psi'\}, \{\psi', \chi'\}) &\Leftrightarrow *\varphi_0^+ (\{\varphi', \psi'\}, \{\psi', \chi'\}, \{\varphi', \psi'\})
\end{aligned}$$

This new inquiry makes our previous inquiry appear to lack depth. On the other hand, it might seem to be of dubious value to dissect Moods at such great detail as to differentiate between *Caring But Playful* and *Playful But Caring*. But if our hypothesis of the link between symmetrical Mood and sexual arousal is correct this is the only way to explain the sexuality of the Girl, as the deep analysis has found two symmetrical Moods per each gender. This refutes our earlier result about the Girl having no symmetrical Mood. However, females still have no different Moods whose Modal Forms are equal.

3.9.15 Caring But Playful Mood $\left(\begin{smallmatrix} + \\ 0 \end{smallmatrix}\right)_{PP(O,S)}^{LP(p,p)}$

Life Position: I'm p , You're p .

Process Position: I'm OBJ, You're SUBJ.

$$\left(\begin{smallmatrix} + \\ 0 \end{smallmatrix}\right)(\{\varphi', \psi'\}, \{\psi', \chi'\}) = \left(\begin{smallmatrix} + \\ \mp \end{smallmatrix}\right)$$

$$\varphi_{\mp}^+ = ((\gamma, \beta, \alpha), (\gamma', \beta', \alpha')) !$$

$$\sigma_{\mp}^+ = ((\alpha, \beta, \gamma), (\gamma', \beta', \alpha'))$$

$$*\varphi_{\mp}^+ = ((\beta, \alpha, \gamma), (\gamma', \beta', \alpha'))$$

$$*\sigma_{\mp}^+ = ((\alpha, \beta, \gamma), (\alpha', \beta', \gamma')) !$$

The Caring But Playful Mood is symmetrical for the Boy and Woman. If symmetry of Mood is linked to sexuality it would make sense to associate this Mood to the specific desire to stimulate the partner's genitalia. While doing that to a male partner it would be

important to avoid hurting him as males have a lower threshold of pain. This goal is readily kept in mind because γ' is in the proximal position for the Woman, asserting the importance of avoiding small and simple mistakes.

γ' is in the proximal position for everyone else than the Boy. The Boy has this value in the diagonal position which means he requires playing to be fun, inclusive, fair or sincere. The Boy isn't worried about someone getting hurt.

For everyone except the Boy, bad locations labeled as *apathy*, *withhold*, *fake* and *wrong* are of least concern. This could be interpreted in many ways. If *fake* is only marginally bad then it's quite okay for the Woman to pretend arousal in this sexual mindset. On the other hand, if *wrong* is only marginally bad then, for the Woman, this could mean it isn't such a big deal if she wants to have sex with a man just because her friend has a crush on him.

Instrumental badness β' is in the axial position for every gender. This makes the Caring But Playful Mood quite mindful of long-term goals such as those which motivate the use of a condom.

3.9.16 Playful But Caring Mood $\left(\begin{smallmatrix} + \\ \pm \end{smallmatrix}\right)_{PP(O,O)}^{LP(p,p)}$

Life Position: I'm p , You're p .

Process Position: I'm OBJ, You're OBJ.

$$\left(\begin{smallmatrix} + \\ 0 \end{smallmatrix}\right)(\{\psi', \chi'\}, \{\varphi', \psi'\}) = \left(\begin{smallmatrix} + \\ \pm \end{smallmatrix}\right)$$

$$\varphi_{\pm}^+ = ((\gamma, \beta, \alpha), (\beta', \alpha', \gamma'))$$

$$\sigma_{\pm}^+ = ((\alpha, \beta, \gamma), (\beta', \alpha', \gamma'))$$

$$*\varphi_{\pm}^+ = ((\beta, \alpha, \gamma), (\beta', \alpha', \gamma')) !$$

$$*\sigma_{\pm}^+ = ((\alpha, \beta, \gamma), (\beta', \gamma', \alpha'))$$

For the Girl, Man and Woman the Playful But Caring Mood seems to represent an idealized world in which nothing bad can happen. When we call this Mood "Careful" we mean this Mood makes these kind of subjects try to carefully preserve and foster such an illusion.

In reality, the Playful But Caring Mood seems like a sexual risk factor for the Girl for whom it's a symmetrical Mood. Minimal badness α' is in the axial position, downplaying the importance of events which have long-term consequences. For the Girl, this Mood seems like a probable cause for failure to use contraception.

Also experienced adult women may assume this mindset as Girls if they're infantilized by stressful circumstances, which is more likely to happen if they're weakened by old age or illness. When this happens, the woman may start giving unusually bad advice about how to deal with the source of stress.

Interestingly, this Mood appears to make the Boy more aware of danger. If the author tries to recall own experiences of being in this Mood as a boy he remembers an occasion when he was in a pit with a few other people, shooting at targets with a rifle. Every now and then someone needed to go put more targets on the range. During these moments, when the author wasn't the one replacing the targets but waited for someone else to do so, he remembers feeling worried about the fact that someone is there on the shooting range so that there's a gun and cartridges at the firing point. This was a puzzling feeling because nobody had any reason to load the

gun and point it towards the range. The author believes that if he were at the pit now, as an adult, he wouldn't even think about that.

3.9.17 *Caring And Playful Mood* $\left(\begin{smallmatrix} + \\ \times \end{smallmatrix}\right)_{PP(S,S)}^{LP(p,p)}$

Life Position: I'm p , You're p .

Process Position: I'm SUBJ, You're SUBJ.

$$\left(\begin{smallmatrix} + \\ 0 \end{smallmatrix}\right)(\{\varphi', \psi'\}, \{\psi', \chi'\}, \{\varphi', \psi'\}) = \left(\begin{smallmatrix} + \\ \times \end{smallmatrix}\right)$$

$$\varphi_{\times}^+ = ((\gamma, \beta, \alpha), (\beta', \gamma', \alpha'))$$

$$\sigma_{\times}^+ = ((\alpha, \beta, \gamma), (\beta', \gamma', \alpha'))$$

$$*\varphi_{\times}^+ = ((\beta, \alpha, \gamma), (\beta', \gamma', \alpha'))$$

$$*\sigma_{\times}^+ = ((\alpha, \beta, \gamma), (\beta', \alpha', \gamma'))$$

This Mood makes the Boy unaware of danger but increases awareness of danger for all other genders. The Caring & Playful Mood isn't symmetrical for any gender. It seems like a safe way for everyone to spend time at troubling times, such as when someone has become seriously ill.

3.9.18 *Escaping But Fighting Mood* $\left(\begin{smallmatrix} - \\ \mp \end{smallmatrix}\right)_{PP(O,S)}^{LP(p,\neg p)}$

Life Position: I'm p , You're $\neg p$.

Process Position: I'm OBJ, You're SUBJ.

$$\begin{aligned}
(\bar{}_0)(\{\varphi', \psi'\}, \{\psi', \chi'\}) &= (\bar{}_{\mp}) \\
\wp_{\mp}^- &= ((\gamma, \alpha, \beta), (\gamma', \beta', \alpha')) \\
\sigma_{\mp}^- &= ((\alpha, \gamma, \beta), (\gamma', \beta', \alpha')) \\
*\wp_{\mp}^- &= ((\beta, \gamma, \alpha), (\gamma', \beta', \alpha')) \\
*\sigma_{\mp}^- &= ((\alpha, \gamma, \beta), (\alpha', \beta', \gamma'))
\end{aligned}$$

In the Escaping But Fighting Mood the motive of escaping appears to have a higher priority than the motive of fighting. All genders except the Boy value escaping unhurt. The Boy would seem to find injuries sustained while escaping to be some kind of status symbols. It makes sense except that these injuries could prevent taking care of one's responsibilities or prevent one from courting a partner. But the Boy wouldn't care about that because boys are just boys.

3.9.19 *Fighting But Escaping Mood* $(\bar{}_{\pm})_{PP(O,O)}^{LP(p,\neg p)}$

Life Position: I'm p , You're $\neg p$.

Process Position: I'm OBJ, You're OBJ.

$$\begin{aligned}
(\bar{}_0)(\{\psi', \chi'\}, \{\varphi', \psi'\}) &= (\bar{}_{\pm}) \\
\wp_{\pm}^- &= ((\gamma, \alpha, \beta), (\beta', \alpha', \gamma')) \\
\sigma_{\pm}^- &= ((\alpha, \gamma, \beta), (\beta', \alpha', \gamma'))
\end{aligned}$$

$$\begin{aligned}
*\wp_{\pm}^- &= ((\beta, \gamma, \alpha), (\beta', \alpha', \gamma')) \\
*\sigma_{\pm}^- &= ((\alpha, \gamma, \beta), (\beta', \gamma', \alpha'))
\end{aligned}$$

The Fighting But Escaping Mood may result from a rude remark in a social gathering if one doesn't retort immediately but starts brooding over it. It's triggered when someone has been wronged and attempts to correct it while disengaging from the wrongdoer. It's important to keep all messages short and straight to the point so that the wrongdoer doesn't obtain a reason to prolong the conflict. The goal is to end the conflict as soon as possible and to feel righteous afterwards. It isn't necessary to leave the scene if the wrongdoer assumes a more cooperative attitude – hence the fighting motive is more important than the escaping motive. This Mood doesn't include a sense of serious danger for any gender except the Boy.

3.9.20 *Fighting And Escaping Mood* $(\bar{}_{\times})_{PP(S,S)}^{LP(p,\neg p)}$

Life Position: I'm p , You're $\neg p$.

Process Position: I'm SUBJ, You're SUBJ.

$$\begin{aligned}
(\bar{}_0)(\{\varphi', \psi'\}, \{\psi', \chi'\}, \{\varphi', \psi'\}) &= (\bar{}_{\times}) \\
\wp_{\times}^- &= ((\gamma, \alpha, \beta), (\beta', \gamma', \alpha')) \\
\sigma_{\times}^- &= ((\alpha, \gamma, \beta), (\beta', \gamma', \alpha')) \\
*\wp_{\times}^- &= ((\beta, \gamma, \alpha), (\beta', \gamma', \alpha')) !
\end{aligned}$$

$$*_\times \sigma^- = ((\alpha, \gamma, \beta), (\beta', \alpha', \gamma'))$$

Discovering and establishing the Fighting And Escaping Mood by a formal method seems to provide some insight into the notion of corrective rape as it's known in Islamic societies. The author has seen a video of a Muslim woman being group raped by Muslim men, more or less in broad daylight. She is yelling angrily at her rapists throughout the entire clip.

Given that the Fighting And Escaping Girl is a symmetrical Mood, the function of corrective rape appears to be to infantilize the victim. Ostensibly, this would discourage her from repeating her offensive behaviour, whatever it was. As far as the author can tell, the woman in the video is responding to corrective rape in the intended way since she's trying to escape and fight at the same time. The theory of primal moods provides a reason to believe she needs to react this way in order to alleviate her suffering by experiencing sexual arousal.

This observation would seem to explain why corrective rape doesn't work in Western societies. Western women could be blank, docile or mentally absent during any kind of rape. They could be intimidated by the idea of yelling at someone who's raping them. There seems to even be some kind of an expectation for women to feel troubled later if they've had an orgasm during rape. Of course, since Western mainstream culture includes no notion of corrective rape the victim's default expectation is that making noise could aggravate a rapist who's afraid of getting caught because his behaviour isn't culturally accepted. However, according to Wikipedia, the Cheyenne people of North America and the Mundurucu people

of South America have also condoned group rape as punishment for female transgressions.

3.9.21 Is it indecent for an adult woman to be a fighting and escaping girl?

The challenge with an adult woman being a fighting and escaping girl is that she can only strive for doing things that have good karma, and considering her mood, she may have difficulty making sexual advances even if she could enjoy and accept having sex. This is not necessarily a problem – she isn't always supposed to make advances. Merely observing this mood can feel flattering for a man. It isn't indecent *per se* if she doesn't do anything except good karma. Of course there may be some variation in cultural standards about appropriate clothing and similar aspects but now we focus on mood-related issues only. To be sure, this mood can make men jealous anyway if it's too obvious which man is usually causing females to assume this mood. The only somewhat reliable way to conceal it would be to conceal the eyes which can be accomplished with a burqa or sunglasses. Sometimes it's better just to try not to have other men too close if they can't bear their position in the hierarchy.

3.9.22 Girls Have Symmetrical Moods

Our earlier hypothesis about lack of sex in lesbian relationships has turned out wrong. The earlier hypothesis was that, given a "butch" and a "femme", the femme is infantilized and the lack of sex is caused by the Girl not having any symmetrical Mood. Now

it turns out the Girl does have symmetrical Moods. However, they appear to be complicated to access.

If the Girl's sexual arousal requires either the Caring But Playful or Fighting And Escaping Mood then it may be complicated to arrange. The transformation function that produces the former Mood has a depth of two. For the latter Mood the depth is three and the breadth is two. This is quite different from the Man who can attain two symmetrical Moods by functions whose depth is one. Furthermore, since these Moods of the Man are Playful and Hostile, they're easily accessible under a wide variety of circumstances. The Man can attain a symmetrical Mood even if he's feeling bad if he can turn that bad feeling into some kind of aggression which makes it possible to become Hostile. So Men would seem more self-sufficient with regards to finding ways to become sexually aroused.

Being Fighting And Escaping, like the Girl might need to be, would seem to be possible only if external conditions are right for it. Being in a steady relationship with a committed partner would make this Mood difficult to access if the partner is known to be safe. The Caring But Playful Mood, on the other hand, can be accomplished with a committed partner. But if this is the only option then apparently lesbians do have some difficulty metabolizing negative feelings in a sexual way and there are no such difficulties in

relationships which involve the Man because the Man can become Hostile.

However, it would be overly simplistic to assume that the ability to sexualize Hostility would empower only the Man. The Woman also affords worse behaviour if the Man can enjoy sex with her despite being in the Hostile Mood. Even if the man becomes Hostile because he's displeased by the Woman's behaviour he may forgive her if he gets to have sex with her. Therefore this cognitive mechanism doesn't just empower men – it also makes it possible to exploit them. Of course, if contraception were impossible and there were no need to pay child support it would be easy to argue that having sex with a woman is an adequate compensation for almost any sacrifice.

Perhaps this is an origin of the Madonna-whore-dichotomy: the Man has sex with the whore when Hostile and sex with the Madonna when Playful. However, it would be easy to confuse this mechanism with the fact that women can also experience sexual arousal while feeling like Boys. More on this later.

3.9.23 Evaluation Arithmetic, Revisited

The form of our theory is more even now, suggesting we're on the right track.

modal form	intrinsic value γ	instrum. value β	found in Moods	Mood quantity
(α, β, γ)	$ r $	$ c - r $	$*\sigma_{\times}^{+}, *\sigma_{\pm}^{+}, *\sigma_{\mp}^{+}, *\sigma_{\pm}^{+}, *\sigma_{\mp}^{+}, *\sigma_{\pm}^{+}, *\sigma_{\mp}^{+}, *\sigma_{\pm}^{+}, *\sigma_{\mp}^{+}, *\sigma_{\pm}^{+}, *\sigma_{\mp}^{+}, *$	12
$(\alpha', \beta', \gamma')$	$ c $	$ c - r $	$\varphi_{\pm}^{-}, \varphi_{\pm}^{+}, *\varphi_{\pm}^{-}, *\varphi_{\pm}^{+}, *\sigma_{\mp}^{+}, *\sigma_{\mp}^{-}, *\sigma_{\mp}^{+}, *\sigma_{\mp}^{-}, *\sigma_{\mp}^{+}, *\sigma_{\mp}^{-}, *$	8
(α, γ, β)	$ c - r $	$ r $	$*\sigma_{\times}^{+}, *\sigma_{\pm}^{+}, *\sigma_{\mp}^{+}, *\sigma_{\pm}^{+}, *\sigma_{\mp}^{+}, *\sigma_{\pm}^{+}, *\sigma_{\mp}^{+}, *\sigma_{\pm}^{+}, *\sigma_{\mp}^{+}, *\sigma_{\pm}^{+}, *$	12
$(\alpha', \gamma', \beta')$	$ c - r $	$ r $	$\varphi_{\pm}^{-}, \varphi_{\pm}^{+}, *\varphi_{\pm}^{-}, *\varphi_{\pm}^{+}, *\sigma_{\mp}^{+}, *\sigma_{\mp}^{-}, *\sigma_{\mp}^{+}, *\sigma_{\mp}^{-}, *$	8
(β, α, γ)	$ r $	$R - c $	$*\varphi_{\pm}^{+}, *\varphi_{\pm}^{-}, *\varphi_{\pm}^{+}, *\varphi_{\pm}^{-}, *\varphi_{\pm}^{+}, *\varphi_{\pm}^{-}, *$	6
$(\beta', \alpha', \gamma')$	$- c $	$ r - R$	$\varphi_{\pm}^{-}, \varphi_{\pm}^{+}, *\varphi_{\pm}^{-}, *\varphi_{\pm}^{+}, *\sigma_{\mp}^{+}, *\sigma_{\mp}^{-}, *$	8
(β, γ, α)	$ c - r $	$R - c $	$*\varphi_{\pm}^{-}, *\varphi_{\pm}^{+}, *\varphi_{\pm}^{-}, *\varphi_{\pm}^{+}, *\varphi_{\pm}^{-}, *\varphi_{\pm}^{+}, *$	6
$(\beta', \gamma', \alpha')$	$ c - r $	$ r - R$	$\varphi_{\pm}^{-}, \varphi_{\pm}^{+}, *\varphi_{\pm}^{-}, *\varphi_{\pm}^{+}, *\sigma_{\mp}^{+}, *\sigma_{\mp}^{-}, *$	8
(γ, α, β)	$R - c $	$ r $	$\varphi_{\pm}^{-}, \varphi_{\pm}^{+}, *\varphi_{\pm}^{-}, *\varphi_{\pm}^{+}, *$	6
$(\gamma', \alpha', \beta')$	$ r - R$	$- c $	$\varphi_{\pm}^{-}, \varphi_{\pm}^{+}, *\varphi_{\pm}^{-}, *\varphi_{\pm}^{+}, *$	8
(γ, β, α)	$R - c $	$ c - r $	$\varphi_{\pm}^{+}, \varphi_{\pm}^{-}, *\varphi_{\pm}^{+}, *\varphi_{\pm}^{-}, *$	6
$(\gamma', \beta', \alpha')$	$ r - R$	$ c - r $	$\varphi_{\pm}^{-}, \varphi_{\pm}^{+}, *\varphi_{\pm}^{-}, *\varphi_{\pm}^{+}, *$	8

3.9.24 Sex and Gender

Interpreting Modal Form as a theory about gender only works under usual or stereotypical conditions. Modal Form doesn't account for any possible difference between a subject's sex and gender. But in fact, these can be different.

Sex is more absolute than gender. The sex of a subject is that according to which the subject is most conditioned to behave. This doesn't render sex an entirely cultural convention. Hormones surely affect conditioning. Subjects also obtain conditioning about their sex by interacting with their own genitalia, which are not a cultural construct. Usually it's easier for subjects to obtain conditioning which is in agreement with their physical characteristics. However, our model doesn't make any difference between cisgender and transgender people. Both kind of people are equally right about what their sex is.

The most common notion about sex is that there are two sexes: male and female. We use a model in which there are four sexes: Man, Boy, Girl and Woman. There are also four genders with the same names. The difference between sex and gender is that sex is relative to all of a subject's experience as a whole but gender is relative to some particular experience.

Under normal conditions, all subjects experience one sex change: that from Boy to Man or that from Girl to Woman. This change happens by way of gendered experience. Once a Boy has enough particular experience of being a Man his sex turns into that of Man. Once a Girl begins to experience in the gender of a Woman her sex begins to turn into that of Woman. The change happens when the subject has more adult conditioning than child conditioning. Usually we don't call this a change of sex but, perhaps, a coming of age. In some cultures there are ceremonies for performing this change.

It's also possible that a subject obtains so much conditioning of being a member of the opposite sex that it exceeds the amount of conditioning the subject has for his or her previous sex. In this case the subject experiences a change of sex from male to female or from female to male. Any such change is always preceded by a period of undoing the subject's previous sexual identity, which the subject experiences as negative value. However, small amounts of such conditioning do not change the subject's sex. There's also a difference between conditioning which disagrees with both the subject's sex and age and conditioning which only disagrees with the subject's sex but not age.

3.9.25 *Queer Good*

If a subject experiences a gender which disagrees with both the subject's sex and age we call this experience Queer Good.

Once the author was at a nightclub with his ex when they noticed a young woman with an exceptionally well-endowed booty go by. She stopped near the counter to turn her body left and right as if she were looking for something. Her feet stood firmly on the floor but her booty turned with her body. It was as if the actual event which was taking place was less about her looking for something and more about her showing off her butt.

The author noticed his ex to be completely absorbed in this sight. So he came into his ex's line of sight and moved his own body like this young woman had done, saying in a girly tone: "I need to ventilate because my ass is overheating." His ex burst into laughter and forgot about the young woman.

Clearly the author was doing something feminine and clearly this was a good thing to do. But on the other hand he seemed to do this feminine thing in a way that females don't do. If the author tries to imagine a female impersonating that young woman with the booty he feels like his ex wouldn't have laughed at that. So even though he was doing something feminine it apparently wouldn't have been such a good thing to do if a female had done it.

For another example of Queer Good, consider the following image:



Figure 3.6: The girl above appears to be in a Mood of Man, probably Hostile Man. It would be more risky for a man to behave this way towards a soldier. To be sure, it isn't safe for a girl, either.

These examples suggest there's a morally acceptable form of behavior that's contrary to gender stereotypes. Males can exhibit

feminine behavior and vice versa so that said behavior, although not essentially offensive, is grotesque in a manner that's sometimes humorous. In this case it's necessary for both the gender and relative age of the subject to mismatch the subject's sex and absolute age. We may model this so that the signs of value and karma change: bad locations turn good and good locations turn bad. For males, this applies to introverted location and for females, extroverted locations.

There seems to be a pitfall here: society cannot accept crimes like murder just because they were done by someone who was experiencing Queer Good. But this work is not a code of law. Indeed it has been related to the author that a witness observed two perpetrators of violent murder to be "giggling like little girls" when they hadn't yet been caught and were in the same apartment with the victim's body. If that is to be taken literally, these men weren't being masculine when they giggled like little girls and they'd also done a terrible thing, but it wasn't terrible in a way that would immediately threaten the integrity of their sexual identity.

Killing and cutting the victim was a different event than that of giggling like girls after it had already been done. Here, the hypothesis of Queer Good is applied only to the latter event. This could be quite justified considering that many people would have difficulty relating to the perpetrators and that relating to the perpetrators isn't the same thing as accepting what they did. This treatise doesn't justify their behaviour but merely explains how could they laugh about it. Such laughter would require a cause that's perceived as positive.

3.9.26 *Queer Bad*

If a subject experiences a gender which disagrees with the subject's sex but not the subject's age, this is not a case of Queer Good. The author would like to call it "pure evil" but to call a deed evil is to denounce the motive for which it was done. This wouldn't be right because also curiosity could motivate such behaviour. It might be tempting to call it "pure bad" because this kind of experience directly undermines the subject's sexual identity. But it isn't really even pure so the author calls it Queer Bad.

It is Queer Bad for a subject to experience a gender that's different from the subject's sex yet whose age is the same. This rule applies to the value of males extroverting such behavior and to the value of females introverting such behavior.

- It is Queer Bad for a Woman to introvert as a Man.
- It is Queer Bad for a Girl to introvert as a Boy.
- It is Queer Bad for a Boy to extrovert as a Girl.
- It is Queer Bad for a Man to extrovert as a Woman.

Males are allowed to have empathy for females and females can do things which are usually done by males. But behaving like a Woman undermines a man's sexual identity and feeling like a Man undermines a woman's sexual identity. However, in practice the issue is complicated by the way people speak.

A man has told the author he's really a woman so that he didn't mean his gender is Woman. The author didn't ask what does he mean but he could tell this man said that as a Man and was honest.

Perhaps the man tried to refer to his lack of proficiency in tasks that are traditionally considered masculine. He is *iNFR* in Model M so he may have tried to express that. It would also make some sense to associate extroversion to masculinity and introversion to femininity even though they obviously aren't the same thing. Furthermore, in Nordic cultures Feeling is sometimes considered feminine.

Also a woman has told the author she's really a man so that she didn't seem to refer to her gender. Perhaps she meant something like "I don't play games like some women" or "I take more responsibility than the average woman". In this case her message was a metaphor. In both cases it's possible these people didn't quite know the literal meaning of the words they said because they'd never experienced gender confusion.

People with gender identity disorder experience disagreement with their biological sex. This can cause a lot of suffering. It isn't necessary to try to deliberately attain knowledge by acquaintance of how does it feel like to be a member of the opposite sex if knowledge by description is good enough for understanding people. To be sure, it might be interesting to experiment with gender.

The author has observed he can tell from a distance of about three hundred meters if a man is experiencing the gender of Woman. Already as a child he was capable of telling if a boy feels like a Girl. When this happened the boy's face would appear to become geometrically distorted in a frightening way.

As a child the author didn't comprehend the meaning of this phenomenon. Even as a teenager he still didn't understand although he had become curious of this due to its novelty value. He thought the experience is all in his head and that it's a symptom of schizophre-

nia. It didn't occur to him that the source of the experience could be the other person.

Once, in high school, a male student the author was looking at began seeming like a sticker that's placed on his field of vision. Behind the sticker, he felt, there was a hole into outer space. Then the geometry of the school hallway began to distort. The author felt he could have chosen to stay in the distorted reality but didn't because it was frightening.

The author didn't learn anything about this by listening to *Songs for the Deaf* by Queens of the Stone Age or *She's Like Heroin* by System of a Down.

Women feeling like Men aren't as easy to detect than men feeling like Women. Once the author walked behind a suspect for about one hundred meters on the street. At first he didn't identify her as a whole person but instead perceived her by her attributes: gait, clothing, body shape. He felt there's something wrong with her and that she isn't feeling alright but it took a few days for him to come to think of this as the probable reason why she stood out.

3.9.27 How to gracefully dismiss potential emasculation

During discussions with his wife-to-be that author has learnt she has a lot of experience of hooking up with sex partners in bars. The author also has experience of this. He has managed to hook up with a woman a few times at certain clubs although not so often in ordinary pubs. Also the partners found from ordinary pubs have almost invariably been highly unsatisfactory. But for the author's

wife-to-be, hooking up with men in bars has been something that just happens.

This is exactly how it's easy to be a woman. Being a man, on the other hand, has been so difficult for the author as to turn his male gender into a borderline case of illness or disability. Before he dropped out from society he was frequently required to be near attractive women without making sexual advances towards them. This, combined with some bad first experiences, made him develop such massive inhibitions that already as a teenager he was no longer healthy. It's usually impossible for him to have sex with a new partner without medication although this isn't necessary with a familiar partner. The need to use a condom worsens the complications. It also worsens problems if the attractive partners are taken by other men, but the undesirables have needs, too.

The first date matters the most and it's a common requirement to have sex on the first date. This, combined with the cultural requirement that the man has condoms, decisively makes it so that for most of the men who really care about sex, sex isn't something that just happens. Instead, many preparations for sex must be made and they may never be a problem. Not even if a vicious doctor were to suddenly refuse to prescribe medication. If this were to happen to anyone but an old man, no woman could be expected to accommodate for it. Indeed a good drug dealer is more reliable and more available than doctors. He stocks the substances he's supposed to provide and he's even free to give you credit.

So that other males could evade similar problems the author would give the following advice. When females begin to interest you sexually, do not wait for something to happen before you buy

condoms. Buy them immediately and always carry them but don't show them. Do not masturbate with your foreskin. The foreskin is not long enough for masturbation when the penis is fully erect. It's possible to orgasm with a limp penis but it's detrimental for your health to get accustomed to climaxing this way. There are many alternatives to masturbating like this. Their implementation is not trivial but they're better than ruining your health.

If you have synesthesia, avoid trigonometric functions and data which includes uncountably infinite quantities. The author has experience of synesthesia weakening after using trigonometric functions in programming and he suspects the endless decimals to be the cause. Moderately rounded numbers like 1.618, which is an important number to know, are not a problem.

During a discussion with his wife-to-be the author remarked it would be nice if public establishments such as bars were meant also for him so that he could go somewhere instead of only hooking up on the internet. His wife replied that maybe he should go to a bar to hook up. She must've been unhappy about him largely missing out on something that has been so easy for her.

The author replied he's "had the experience", even if only seldom, and that he's "fine". But upon saying this he didn't feel like himself. He felt like he was the mother of a certain ex of his. This is a different ex than the one previously mentioned. Her mother was *eNTR* like the author. The author doesn't think he'll ever meet her again. But she was hardy, honest, intelligent and fair. An independent divorced mother. It sure was fun to get to be the man in the house. *Don't ask me but I didn't notice anything missing.*

When the author replied to his wife-to-be that he's fine, this

was an instance of the author assuming a bad queer mood. He couldn't feel like a man when he had to so closely face the fact that his wife-to-be has had less difficulty hooking up than he has had. However, his incarnation of his ex's mother was introverted, therefore it could be good although the associated mood is called "bad queer". Indeed it was a good way to deal with the situation and proceed. Soon they had sex again.

3.9.28 *Coming To Age*

When the author was in elementary school he frequently got into debates with the teacher. The debates were about art. Many times in art class the author had drawn something which was, surprisingly to him, deemed inappropriate by the teacher. Consequently, he and the teacher debated in the hallway on numerous occasions. The teacher was *eSFR* with extroverted Thinking bound to her Vulnerable function so her arguments didn't make much sense even though she managed to retain a position of authority.

At first the author only paid attention to the poor quality of the teacher's arguments. Her intentions were good, even ambitious, but her arguments were so bad the author enjoyed prolonging the debate by tearing them apart. His conscience was clear as he didn't have anything against the teacher.

The teacher called the author's parents a few times to ask what should she do about this. She was advised to resolve the issue by way of authority – to force the author to do her bidding. The author didn't know much about these telephone conversations. But one day, in yet another debate, he encountered something new. The

teacher said the curriculum requires her to behave this way.

Although the author was pretty sure the curriculum doesn't say that, he now identified some foreign thing to have crept into the debate. It wasn't just the curriculum. It was a sensation of danger. Suddenly exposing the teacher's argumentation as nonsensical began seeming juvenile. He sensed that the teacher could hurt him if he doesn't do her bidding.

When this dispute began the author operated in terms of child conditioning. A child would expect grownups to be able to tell him why affairs of the world are such and such. If some grownup can't do that the child doesn't assume responsibility of the grownup or the situation but may be content pointing out why the grownup's arguments are balderdash – unless the grownup is aggressive or otherwise scary. However, this teacher indeed turned scary when she began referring to the curriculum which surely didn't really support her decisions. This was scary because she was no longer searching for arguments which would end the debate. Now she had begun searching for methods.

At this point the author ceased to operate according to child conditioning. As a Boy the author had placed high negative value in the proximal position, meaning that his primary goal in the situation had been to identify and eliminate bad arguments. He didn't do that as an act of rebellion but to preserve his own integrity. As a child he was obedient and believed there should be capital punishment for some offences, such as smoking cigarettes. He wanted to *believe* in any rules he was required to follow so he had demanded to understand why are there such rules. But the sensation of danger made him rethink his priorities. He realized that if the teacher will

inflict permanent harm to him by resorting to overwhelming force it won't matter that her arguments don't make sense. Therefore he placed high negative value in the axial location like a Man.

It goes without saying that he didn't participate in military service even though this is compulsory for men in Finland. People say military service turns boys into men. But the author had already begun turning into a Man in elementary school upon finding a debate to turn into a dispute he in all likelihood shall lose.

Perhaps all this happened too soon. Turning into a Man in elementary school, while a child is in the latent phase, will cause difficulties with relating to females because the child isn't sexual. Therefore if someone turns into a Man already in elementary school he will need to turn into a Man again, in relation to females, after he has hit puberty. This requirement will be confusing without any guidance.

Nevertheless, turning into a Man in elementary school marked the beginning of a process in which the perceived duty of obtaining formal education turned into a disturbance. Already in high school the author mostly knew what he needed to do and deemed being told to do something else a waste of time. Completing high school was unpleasant for him and trying to study in the University would've been disastrous for his career as an independent researcher. He had become a Man and didn't need to be told what to do anymore.

Where is the good in all this?

It is good for a Boy to obtain conditioning for being a Man. It builds character to endure hardships without making a fuss of it. In Western cultures this usually happens by way of some authority

telling males what to do. It is also good for a Girl to obtain conditioning for being a Woman. Western society seems to be different for females in the sense that it doesn't seem to include any rituals for becoming a Woman even though there are rituals for becoming a Man, such as the army. Instead, an ordinary secular Girl becomes a Woman by way of completely unsupervised intimate interaction with a male.

The author's manhood began by way of accepting that a grownup who's responsible of him and has power over him can be a lot less intelligent than him. This was a case of *defeat*: the other party's lack of intelligence made negotiation impossible.

When the teacher quit using arguments and began using methods she was no longer helping the author to believe in the rules that are but, instead, demanded blind obedience. Therefore she and the likes of her were no longer to be trusted. After this experience a teacher could still earn the author's respect but it wasn't there by default. The author now knew teachers might not have the time to care about the likes of him and even if they did they might not know of any useful advice or meaningful assignments. So even though *defeat* is a bad location it was good to learn that some teachers are incapable of intelligent conversation. To not accept *defeat* would've been the choice of a Boy who wants the teacher to be like a mom to him which she is not – she's just another professional who needs a job to get by.

Of course it could be a problem for society if teachers in general were so incompetent that pupils would need to grow up already in elementary school. This would probably cause young people to drop out from society. For example, the author could be considered

a dropout because he's a pensioner even though in reality he makes more progress on research than his academic peers and probably works longer hours, too. The author thinks the real dropouts are the grownups who accept and perhaps endorse or even require the humiliation of studying compulsory University courses that are irrelevant, such as learning the Swedish language. From the moment he graduated from high school to the age of thirty-one the author has so far never had time for anything like that and to him it seems like there's no way these people could be busy with something comparatively important. More students apply to the University than the University admits so they're replaceable. The author, on the other hand, clearly isn't replaceable because no other person in the world is making this kind of research. This isn't anything an employer couldn't as well tell an employee – and most employers are replaceable, too.

Securing a stable source of funding for the author that's proportional to the merit and importance of this inquiry would be the best way of becoming irreplaceable. Admittedly, the author is so convinced of the excellence of his genetic material that he entertains the thought of having other people than family members mother or raise his children for him so that he'd have the time for focusing on continuing on his line of work – theoretical research, programming and artistic expression – as an unsurpassed cognitive top athlete. He thinks the children would find comfort in the thought of being related to him. They could find their place in the world as genetic experiments. All of us are genetic experiments anyway.

Certainly the children would find more comfort in the thought of being related to him than in the thought of him interrupting, sac-

rificing or compromising his career for their sake. It is hard to be the child of a genius. How does one thrive in the shadow of one's own parent? If such abominations as adoption and sperm banks are to be condoned at all this would be the best way of doing so. *Besides, my genes have a good track record for surviving divorce which, from the child's point of view, bears some semblance to being adopted, which the adopted child might consider a permanent affliction.* The author has a permanent affliction, too: that way in which society perceives his career. He knows what it's like to bear a burden others don't have and to bear that for a long time with no surety of ever being relieved. In this state he would be most sympathetic to his adopted children even if he were later relieved of said burden by reaching the middle-class living standard which was everything he himself knew when he was a child.

When he asked his father why do people have children his father replied: "For the survival of the species." The author once called his father a genius when he was a small child even though his father wasn't that really.

Among animals, to have a longer childhood is associated to better cognitive faculties. It seems bad to have one's childhood cut short. But the end of childhood is a transformative experience which the subject is unable to evaluate objectively as he doesn't know what would've he become had his childhood ended at some other moment, in some other way. Therefore, in the mind of the subject, the experiences which ended childhood are merely lessons and as such, their value cannot be other than positive. The Boy and the Man differ from each other only in terms of how they evaluate badness so it might seem necessary that the experiences which end

a Boy's childhood would be bad if they weren't lessons, and that this is probably different for females. However, according to the theory it's simpler and therefore more reasonable to assume that Coming To Age experiences do not necessarily differ from stereotypical experiences with regards to their moral worth.

3.9.29 Infantilization

Earlier, we have mentioned the notion of infantilization several times yet not defined it. Infantilization is the opposite of Coming To Age. When Infantilization occurs, good locations turn bad and bad locations remain bad.

Typical circumstances in which infantilization occurs include situations in which one is unable to perform some task which is expected and required, and needs assistance from another. If this assistance is given in a condescending way the one who receives assistance may feel infantilized. Also, if the one receiving assistance won't learn to perform the task independently despite being given instructions, this may cause infantilization.

Infantilization may also occur as a response to being subjected to corrective behavior. Suppose a young man has a habit of stealing other people's drinks in a bar. If it somehow surprises him to get caught and reprimanded he may feel infantilized.

Losing the affection of one's significant other to another person of the same sex could also cause infantilization. In order to prevent infantilization the man who's threatened by this condition should immediately do something to assert his masculinity but sometimes there's nothing to be done. If a man experiences this more than

once, with more than one female partner, with the same male friend, then he and this male friend often cease to be friends. Even if this happens only once it may be necessary for friendship to make such an arrangement that the woman stays away when these friends meet each other.

3.9.30 Complex Mood Transformation Functions

Any Simple Mood can be transformed into a true Complex Mood by applying the relevant operation of subsection 3.9.12 and performing the following additional operations.

- female Bad Queer: $\{\gamma i, \gamma i'\}$
- male Bad Queer: $\{\gamma e, \gamma e'\}$
- female Good Queer: $\{\gamma e, \gamma e'\}, \{\gamma' e, \gamma' e'\}$
- male Good Queer: $\{\gamma i, \gamma i'\}, \{\gamma' i, \gamma' i'\}$
- Infantilization: $\{\gamma i, \gamma i'\}, \{\gamma e, \gamma e'\}$
- Coming To Age: $\{\gamma' i, \gamma' i'\}, \{\gamma' e, \gamma' e'\}$

3.9.31 When Sign Changes also Absolute Value Changes

Our theory now includes several instances of bad locations turning good and good locations turning bad. If this is to be interpreted so that merely the sign of each location's value and karma changes, we end up with a model in which bad and good are completely

antagonistic towards each other. This isn't necessarily the best interpretation.

The author finds it prudent to consider the possibility than when a good location, whose value is V , turns bad, the new value V' is calculated so that $V' = V - R$. And when a bad location turns good the new value V' is calculated so that $V' = V + R$. This way, for example, *fail* of Peaceful Man has a value of 1 when experienced by a Girl. However, *pain* of Peaceful Man has an intrinsic value of 3 when experienced by a Girl. In this case the original intrinsic value of *fail* is -3 and that of *pain*, -1.

This is to say, even though bad turns good, this doesn't cause locations of negative low value to become inferior to locations of negative high value. In a similar vein, locations of positive low value do not become superior to locations of positive high value when good turns into bad.

3.9.32 Karma Is Indifferent to Complex Moods

Karma remains unaffected by Queer Bad, Queer Good, Coming To Age and Infantilization. If a male-to-female cross-dresser prevented a ship from sinking by welding shut some hole in its hull this would be good even though its bad to be a male-to-female cross-dresser. It would be possible to consider the cross-dressing as separate from saving the lives of everyone on board. In this sense, it isn't *impossible* that something good could result from Queer Bad or that something bad could result from Coming To Age. However, the range of circumstances under which these things happen is a very

limited one.

This is a very good finding because now we don't need a metatheory for explaining the obvious fact that since all people are sometimes in a rightful need of help, such help could be provided also by someone whose current mood is Queer Bad. Needing some unspecified metatheory for that would've rendered this metaphysical gender theory contingent. If this were contingent it would apply only under some circumstances yet not apply in other circumstances. In this case it would be unjustified to fully believe this all without any reservation. This would have been awkward because in other parts of this work we boast about the fact that our theory can be modeled in provably consistent arithmetic. Now we can explain the possibility of good in people whose mood is Queer Bad, and we can provide this explanation at object level – at the same level at which we provide similar explanations of related phenomena.

3.10 Beings as *Mosaic Planes*

3.10.1 Objects, Subjects, Feminine and Masculine

We have now examined different combinations of sex and gender. The bigger picture is that we are in the process of defining a model which has also another feature: to model the interaction between subjects and objects. By subject we mean one or more *beings* who have initiative in some situation and by object we mean one or more beings who are affected by the subject.

Those familiar with Pirsig's work will pay special attention to

the inclusion of subjects and objects. Pirsig notoriously opposed a form of philosophy he called "subject-object-metaphysics". Essentially, we are going to ignore this. If the model we're going to develop next is the only correct model of subject-object-metaphysics then Pirsig's reason for opposing such metaphysics probably was that he'd never heard of a good model of that.

Even though the author ended up developing a model of subject-object-metaphysics he was deeply affected by Pirsig's criticism. The first version of the Mosaic Plane model was published in 2017 and all the way until 2019 the author kept using a Mosaic Plane whose *domains* were those of the self and the other, not those of subject and object. He kept using such a model until a certain thought experiment broke it.

The model of the self and the other seemed to work somewhat reasonably when there were only two beings present in the situation that was being modeled. But what if the model includes a self who's an observer and seven other people who are all doing the same thing? Then the effect of the other people towards the observer would be sevenfold. If the value of what each of the seven people are doing would be, say, four, then the observer would accumulate a staggering $7 \times 4 = 28$ units of value. This seems wrong for many reasons.

Firstly, this appears to be an instance of multiplication by variable. No other part of our model involves multiplication by variable. No consistent system of arithmetic has been proven to facilitate such an operation.

Secondly, in real life the amount of people present doesn't affect the value of the result in this way. Let's suppose a self who's

a student in a class of fifteen students. The entire class is working on some assignment given by the teacher. The value of this experience wouldn't change if there were thirty students in the classroom. Larger classes can be more cost-efficient and it's easier to get personal assistance from the teacher in a smaller class but these factors do not immediately affect the value of the experience. In the context of the Cartesian plane model a teacher telling a class something is a subject, all of the students in the classroom are an object and any third person observing the situation is also, by default, an object.

To be sure, there are techniques the third person could use to become a subject so that the situation becomes an object. For example, if he kept repeating in his mind the command: "Look towards me" then even if this wouldn't affect the others in any way the intention of making them look towards him could turn the third person into a subject from his own point of view. Under some circumstances it might make sense to do this. If one of the students happened to look at him accidentally then the student might perceive him as a subject, too. Sometimes it's better to be a subject than an object. For example, if a man is looking at a woman he might need to do this because if the woman were to happen to notice him he'd seem to be in control of himself instead of staring at her mesmerized.

Let us assume each being to simultaneously have both the aspect of being a subject and the aspect of being an object even though the being is either a subject or an object in any given situation. When a being is a subject this being's aspect of being an object is latent, meaning that the aspect exists in a certain configuration but

does not manifest. Similarly, when a being is an object its aspect of being a subject is latent.

Let us assume each being to also have a feminine and a masculine side which exist simultaneously even though the being's gender is either feminine or masculine at any given moment. For example, when a being's gender is feminine this being's masculine side is latent, meaning it exists in a certain configuration which is a Mood but is inactive. We may say that every being has a feminine and a masculine side.

3.10.2 The Mosaic Form

We need a new language for describing Moods because Modal Form cannot express any difference between sex and gender. Modal Form doesn't even express the difference between equal moods such as those of the Man and the Boy. If we were to know only the Cartesian plane of some masculine Mood but not its Modal Form we couldn't determine the age of any being whose Mood it is.

Let Γ stand for gender.

${}_{Ac}\sigma({}_{Ac}\Gamma)_q^p$ refers to any Mood of a male being.

${}_{Ac}\varrho({}_{Ac}\Gamma)_q^p$ refers to any Mood of a female being.

Let Σ stand for sex. The purpose of the Mosaic Plane is to model a being simultaneously as:

- a feminine subject ${}_{Ac}\Sigma({}_{Ac}\varrho)_q^p$
- a feminine object ${}_{Ac}\Sigma({}_{Ac}\sigma)_q^p$

- a masculine subject ${}_{Ac}\Sigma({}_{Ac}\sigma)_q^p$
- a masculine object ${}_{Ac}\Sigma({}_{Ac}\varrho)_q^p$

to the extent the being is any of these. The modeling involves placing the being into some location of the Mosaic Plane. This plane may be defined as a 2×2 matrix of Mood-specific Cartesian coordinate systems so that:

${}_{Ac}\Sigma({}_{Ac}\varrho)_q^p$	${}_{Ac}\Sigma({}_{Ac}\sigma)_q^p$
${}_{Ac}\varrho({}_{Ac}\sigma)_q^p$	${}_{Ac}\varrho({}_{Ac}\varrho)_q^p$

Variables Ac , p and q refer to parameters of Mood whose value must be specified for defining an instance of the Mosaic Plane. Duplicates of these variables do not necessarily have the same value. The Mosaic Plane is a multipolar coordinate system. It is wrapped around its edges like the socionics 3-space, but unlike that space it's two-dimensional.

3.10.3 The Mosaic Plane

We may make some generalizations about the constituent planes of the Mosaic Plane. Firstly, the feminine planes remain in the same orientation but the masculine planes are transformed so that locations closer to the horizontal x-axis are now closer to the vertical y-axis and those closer to the y-axis become closer to the x-axis.

Later we shall examine what this means in terms of the meaning of the model. For now we may ask, is there some philosophical meaning to be found in this formal operation?

Let us imagine a baby who doesn't know its gender. Let us assume this means the baby's mind doesn't make any difference between the x-axes and y-axes. When must happen in order for the baby's mind to learn to do this?

There must be some attribute that's common to locations closer to the Mosaic Plane's x-axes, and another attribute common to locations closer to the y-axes. Locations equally distant from both axes, origins included, have yet another attribute common to them. Let us define this attribute as that of referring to qualities whose actual value and ideal value are equal. Now locations closer to the x-axes may be defined to refer to qualities whose difference between actual and ideal value is minimal. In a similar vein, locations closer to the y-axes refer to qualities whose difference between actual and ideal value is maximal.

This would explain why women are more vicious when aggressive. Men can also act out their conflicts and disputes but to do so in a masculine way means not overdoing it. For females, not overdoing it is the default goal right from the start whereas males are conditioned to find the purpose of their existence in activity.

This is the more complicated aspect of the Mosaic Plane. The less complicated aspect is that the object planes are mirrored along the x-axis. This bestows a different metaphysical identity for the same act depending on whether it's experienced as a subject or an object. For example, experiencing vector $(-4, -4)$ as a male subject is *beauty* but as a male object it's *epiphany*. This means it's

epiphany for a male to receive *beauty* from another male. The female object is affected the same way as the male object, but for the female subject it's *success* to receive *beauty* from a male subject.

Coordinates of *beauty* are $(-4, 4)$ for the female subject. The female and male objects receive this as *wisdom* whereas the male subject receives it as *success*. This could be revealing of how feminine and masculine beauty are different. Hopefully it affirms existing beliefs about the matter. If it really does, it's pretty cool this information has been produced by crunching numbers in a language game.

wisdom ⁱ _w You are good	withhold ⁱ _s You would harm that	deceive ^e _w You shall falsely relate to that	condemn ^e _s You are bad	S Ac ^{ie} _{sw} iNtuit 4	destroy ⁱ _w We do something bad	confusion ⁱ _s We don't know what we want	apathy ^e _w We don't want anything	beauty ^e _s We do something good	beauty ^e _s We do something good	apathy ^e _w We don't want anything	confusion ⁱ _s We don't know what we want	destroy ⁱ _w We do something bad	O Ac ^{ie} _{sw} iNtuit 4	condemn ^e _s You are bad	deceive ^e _w You shall falsely relate to that	withhold ⁱ _s You would harm that	wisdom ⁱ _w You are good
relevance ⁱ _w You would contribute to that	metalevel ⁱ _s You can relate like that	reject ^e _w You don't relate to that	impose ^e _s You aren't like that	S Ac ^{ie} _{sw} iNtuit 3	hate ⁱ _w We don't want them	awkward ⁱ _s We don't want to do this together	freedom ^e _w We let this happen	event ^e _s We pay attention to this	event ^e _s We pay attention to this	freedom ^e _w We let this happen	awkward ⁱ _s We don't want to do this together	hate ⁱ _w We don't want them	O Ac ^{ie} _{sw} iNtuit 3	impose ^e _s You aren't like that	reject ^e _w You don't relate to that	metalevel ⁱ _s You can relate like that	relevance ⁱ _w You would contribute to that
would ⁱ _w You would relate to that	use ⁱ _s You relate to that	purpose ^e _w You relate like that	exclude ^e _s You can't be that	S Ac ^{ie} _{sw} iNtuit 2	greed ⁱ _w We don't want this	want ⁱ _s We want this	join ^e _w We do this together	could ^e _s We prepare for this	could ^e _s We prepare for this	join ^e _w We do this together	want ⁱ _s We want this	greed ⁱ _w We don't want this	O Ac ^{ie} _{sw} iNtuit 2	exclude ^e _s You can't be that	purpose ^e _w You relate like that	use ⁱ _s You relate to that	would ⁱ _w You would relate to that
reason ⁱ _w Why are you like that?	kind ⁱ _s You are like that	meaning ^e _w You can be that	form ^e _s You are that	S Ac ^{ie} _{sw} iNtuit 1	integrity ⁱ _w We are these people	innocence ⁱ _s Who does this, when and where?	norm ^e _w We do this	culture ^e _s We want to do things this way	culture ^e _s We want to do things this way	norm ^e _w We do this	innocence ⁱ _s Who does this, when and where?	integrity ⁱ _w We are these people	O Ac ^{ie} _{sw} iNtuit 1	form ^e _s You are that	meaning ^e _w You can be that	kind ⁱ _s You are like that	reason ⁱ _w Why are you like that?
S Think 4 Think 4	S Think 3 Think 3	S Think 2 Think 2	S Think 1 Think 1	S Ac ^{ie} _{sw} strength of subject	S Think 1 Feel 1	S Think 2 Feel 2	S Think 3 Feel 3	S Think 4 Feel 4	S Think 4 Feel 4	S Think 3 Feel 3	S Think 2 Feel 2	S Think 1 Feel 1	S Ac ^{ie} _{sw} strength of object	S Think 1 Think 1	S Think 2 Think 2	S Think 3 Think 3	S Think 4 Think 4
method ⁱ _w How do I do this?	tool ⁱ _s This makes me whole	need ^e _w This makes me whole	body ^e _s I perceive this	S Ac ^{ie} _{sw} Sense 1	peace ⁱ _w What happens to us?	like ⁱ _s That makes us feel good	unite ^e _w That unites us	believe ^e _s That matters to us	believe ^e _s That matters to us	unite ^e _w That unites us	like ⁱ _s That makes us feel good	peace ⁱ _w What happens to us?	O Ac ^{ie} _{sw} Sense 1	body ^e _s I perceive this	need ^e _w This makes me whole	tool ⁱ _s This makes me whole	method ⁱ _w How do I do this?
should ⁱ _w This puts me in charge	order ⁱ _s This puts me in control	life ^e _w I nurture this	pain ^e _s This makes me not whole	S Ac ^{ie} _{sw} Sense 2	fear ⁱ _w That makes us feel bad	love ⁱ _s That brings us together	style ^e _w That distinguishes us	can ^e _s That is possible for us	can ^e _s That is possible for us	style ^e _w That distinguishes us	love ⁱ _s That brings us together	fear ⁱ _w That makes us feel bad	O Ac ^{ie} _{sw} Sense 2	pain ^e _s This makes me not whole	life ^e _w I nurture this	order ⁱ _s This puts me in control	should ⁱ _w This puts me in charge
right ⁱ _w This makes me a priority	social ⁱ _s I cooperate	problem ^e _w I need help with this	shame ^e _s Others need help because of me	S Ac ^{ie} _{sw} Sense 3	detach ⁱ _w That breaks us apart	burden ⁱ _s That makes us feel bad about ourselves	happiness ^e _w That keeps us together	fun ^e _s That makes us attractive	fun ^e _s That makes us attractive	happiness ^e _w That keeps us together	burden ⁱ _s That makes us feel bad about ourselves	detach ⁱ _w That breaks us apart	O Ac ^{ie} _{sw} Sense 3	shame ^e _s Others need help because of me	problem ^e _w I need help with this	social ⁱ _s I cooperate	right ⁱ _w This makes me a priority
success ⁱ _w I do something good	wrong ⁱ _s I harm someone for no reason	loss ^e _w I need this but don't preserve it	fail ^e _s I do something bad	S Ac ^{ie} _{sw} Sense 4	dysphoria ⁱ _w Something bad happens to us	defeat ⁱ _s That isn't possible for us	fake ^e _w That makes us pretentious	epiphany ^e _s Something good happens to us	epiphany ^e _s Something good happens to us	fake ^e _w That makes us pretentious	defeat ⁱ _s That isn't possible for us	dysphoria ⁱ _w Something bad happens to us	O Ac ^{ie} _{sw} Sense 4	fail ^e _s I do something bad	loss ^e _w I need this but don't preserve it	wrong ⁱ _s I harm someone for no reason	success ⁱ _w I do something good
wisdom ⁱ _w You are good	relevance ⁱ _w You would contribute to that	would ⁱ _w You would relate to that	reason ⁱ _w Why are you like that?	O Ac ^{ie} _{sw} Think 4	culture ^e _s We want to do things this way	could ^e _s We prepare for this	event ^e _s We pay attention to this	beauty ^e _s We do something good	beauty ^e _s We do something good	event ^e _s We pay attention to this	could ^e _s We prepare for this	culture ^e _s We want to do things this way	S Ac ^{ie} _{sw} Think 4	reason ⁱ _w Why are you like that?	would ⁱ _w You would relate to that	relevance ⁱ _w You would contribute to that	wisdom ⁱ _w You are good
withhold ⁱ _s You would harm that	metalevel ⁱ _s You can relate like that	use ⁱ _s You relate to that	kind ⁱ _s You are like that	O Ac ^{ie} _{sw} Think 3	norm ^e _w We do this	join ^e _w We do this together	freedom ^e _w We let this happen	apathy ^e _w We don't want anything	apathy ^e _w We don't want anything	freedom ^e _w We let this happen	join ^e _w We do this together	norm ^e _w We do this	S Ac ^{ie} _{sw} Think 3	kind ⁱ _s You are like that	use ⁱ _s You relate to that	metalevel ⁱ _s You can relate like that	withhold ⁱ _s You would harm that
deceive ^e _w You shall falsely relate to that	reject ^e _w You don't relate to that	purpose ^e _w You relate like that	meaning ^e _w You can be that	O Ac ^{ie} _{sw} Think 2	innocence ⁱ _s Who does this, when and where?	want ⁱ _s We want this	awkward ⁱ _s We don't want to do this together	confusion ⁱ _s We don't know what we want	confusion ⁱ _s We don't know what we want	awkward ⁱ _s We don't want to do this together	want ⁱ _s We want this	innocence ⁱ _s Who does this, when and where?	S Ac ^{ie} _{sw} Think 2	meaning ^e _w You can be that	purpose ^e _w You relate like that	reject ^e _w You don't relate to that	deceive ^e _w You shall falsely relate to that
condemn ^e _s You are bad	impose ^e _s You aren't like that	exclude ^e _s You can't be that	form ^e _s You are that	O Ac ^{ie} _{sw} Think 1	integrity ⁱ _w We are these people	greed ⁱ _w We don't want this	hate ⁱ _w We don't want them	destroy ⁱ _w We do something bad	destroy ⁱ _w We do something bad	hate ⁱ _w We don't want them	greed ⁱ _w We don't want this	integrity ⁱ _w We are these people	S Ac ^{ie} _{sw} Think 1	form ^e _s You are that	exclude ^e _s You can't be that	impose ^e _s You aren't like that	condemn ^e _s You are bad
O Ac ^{ie} _{sw} Sense 4	O Ac ^{ie} _{sw} Sense 3	O Ac ^{ie} _{sw} Sense 2	O Ac ^{ie} _{sw} Sense 1	O Ac ^{ie} _{sw} weakness of object	O Ac ^{ie} _{sw} iNtuit 1	O Ac ^{ie} _{sw} iNtuit 2	O Ac ^{ie} _{sw} iNtuit 3	O Ac ^{ie} _{sw} iNtuit 4	O Ac ^{ie} _{sw} iNtuit 4	O Ac ^{ie} _{sw} iNtuit 3	O Ac ^{ie} _{sw} iNtuit 2	O Ac ^{ie} _{sw} iNtuit 1	O Ac ^{ie} _{sw} weakness of subject	O Ac ^{ie} _{sw} Sense 1	O Ac ^{ie} _{sw} Sense 2	O Ac ^{ie} _{sw} Sense 3	O Ac ^{ie} _{sw} Sense 4
dysphoria ⁱ _w Something bad happens to us	detach ⁱ _w That breaks us apart	fear ⁱ _w That makes us feel bad	peace ⁱ _w What happens to us?	O Ac ^{ie} _{sw} Feel 1	body ^e _s I perceive this	pain ^e _s This makes me not whole	shame ^e _s Others need help because of me	fail ^e _s I do something bad	fail ^e _s I do something bad	shame ^e _s Others need help because of me	pain ^e _s This makes me not whole	detach ⁱ _w That breaks us apart	S Ac ^{ie} _{sw} Feel 1	peace ⁱ _w What happens to us?	fear ⁱ _w That makes us feel bad	detach ⁱ _w That breaks us apart	dysphoria ⁱ _w Something bad happens to us
defeat ⁱ _s That makes us feel good for us	burden ⁱ _s That makes us feel bad about ourselves	love ⁱ _s That brings us together	like ⁱ _s That makes us feel good	O Ac ^{ie} _{sw} Feel 2	need ^e _w This makes me whole	life ^e _w I nurture this	problem ^e _w I need help with this	loss ^e _w I need this but don't preserve it	loss ^e _w I need this but don't preserve it	problem ^e _w I need help with this	life ^e _w I nurture this	need ^e _w This makes me whole	S Ac ^{ie} _{sw} Feel 2	like ⁱ _s That makes us feel good	love ⁱ _s That brings us together	burden ⁱ _s That makes us feel bad about ourselves	defeat ⁱ _s That makes us feel good for us
fake ^e _w That makes us pretentious	happiness ^e _w That keeps us together	style ^e _w That distinguishes us	unite ^e _w That unites us	O Ac ^{ie} _{sw} Feel 3	tool ⁱ _s This makes me independent	order ⁱ _s This puts me in control	social ⁱ _s I cooperate	wrong ⁱ _s I harm someone for no reason	wrong ⁱ _s I harm someone for no reason	social ⁱ _s I cooperate	order ⁱ _s This puts me in control	tool ⁱ _s This makes me independent	S Ac ^{ie} _{sw} Feel 3	unite ^e _w That unites us	style ^e _w That distinguishes us	happiness ^e _w That keeps us together	fake ^e _w That makes us pretentious
epiphany ^e _s Something good happens to us	fun ^e _s That makes us attractive for us	can ^e _s That is possible for us	believe ^e _s That matters to us	O Ac ^{ie} _{sw} Feel 4	method ⁱ _w How do I do this?	should ⁱ _w This puts me in charge	right ⁱ _w This makes me a priority	success ⁱ _w I do something good	success ⁱ _w I do something good	right ⁱ _w This makes me a priority	should ⁱ _w This puts me in charge	method ⁱ _w How do I do this?	S Ac ^{ie} _{sw} Feel 4	believe ^e _s That matters to us	can ^e _s That is possible for us	fun ^e _s That makes us attractive for us	epiphany ^e _s Something good happens to us

Figure 3.7: This Mosaic Plane models Peaceful beings.

3.10.4 Vector Transformation on the Mosaic Plane

Let there be a being who moves from one function of the socionics 3-space to another function. Each instance of a function manifests so that the being is situated in a location of the Mosaic Plane. Whenever the being is assigned to a Mosaic Plane location it accumulates the value of said location.

For Valued functions, a location's value is accumulated as both *internal* and *external* value. This can be expressed by multiplying the factors of γ and β by the constant ι . For unvalued functions, a location's value is accumulated as external value only. Even though external value isn't rewarding, beings may have the ability to compare external values of different options to make decisions.

Given any two consecutive instances of functions, the previous vector affects the next vector depending on the absolute direction of the circuit.

In case of a lateral circuit the coordinates of the vectors retain their both signs. The classical magnitude of one vector is greater than $\frac{R}{2}$ and that of the other vector is not greater than that. The romantic magnitudes are unrelated to each other.

Longitudinal circuits of democratic types SF and NT and vertical circuits of aristocratic types ST and NF are parallel to the subjectivity–logic-axis so that their classical coordinates have different sign. Also zero may have a sign and unsigned zero has a different sign than signed zero. Due to the reciprocal or opposite diagonal nature of the romantic qualities, the romantic coordinates have the same sign so that $|r_1| = R - (|r_2| - 1)$. As a result of this

rule, using a lateral circuit when $|c| > \frac{R}{2}$ and $|r| \leq \frac{R}{2}$ has a negative moral value.

Vertical circuits of democratic types SF and NT and longitudinal circuits of aristocratic types ST and NF are parallel to the objectivity–mysticism-axis. Vector pairs of these circuits have equal classical coordinate. One romantic coordinate is negative and the other, positive.

When a vital circuit is used, the producing function's vector is determined according to the previous circuit's accepting function. This can be modeled by using the above rules in succession. However, in interpretation we should remember that the producing function's vector should refer to the previous circuit's accepting function, not that of the current circuit.

Each instance of a function either depletes or generates energy in proportion to its Value. In this case the sign of Value doesn't matter. Let us denote energy by ϵ .

3.10.5 Faculty Sequence Transcript, Example 1

One day of the January of 2019 the author put a picture of the Mosaic Plane on display in the internet and asked how does it differ from a previous picture of the Mosaic Plane he had put on display in 2017. He received a cryptic response: "At first I was going to say it's more colorful."

This response didn't seem interesting at first. But then the author looked at the picture again and noticed the rotation of the masculine planes to be so that it's easy for men to cooperate whereas the feminine planes were oriented so that cooperation was difficult:

there was a gap of bad quality between the feminine origins of subject and object.

The author realized he'd gotten the rotation of feminine and masculine planes the wrong way around and that the man who had replied to him had noticed this before he had. But this man didn't break it to him. Instead, he insinuated something so elusive that by the time the author had realized what it meant he was already fixing the problem on his own accord. The merit of this man's cryptic message was that of ensuring the author's project still feels like his own even though someone else had pointed out a mistake in it.

In all likelihood, this man's type is $eNTR$ like the author's, he used the challenge detector, Id and the harvester for replying and he wasn't in a symmetrical Mood. Let's assume he was in the Peaceful Mood. Let's use this as an example of what kind of a reality does the mosaic plane portray.

$$V_s 5(Ne^-) : \mathbf{a} = {}^S\sigma_0^+(-4, -4) \quad \text{beauty, } -\epsilon|4\gamma + 0\beta|$$

This is a pretty diagram.

$${}_w C_{PP(O,O)}^{LP(K,K)} \dots \text{challenge detector, } 1v$$

Do I understand this diagram?

$${}_s 6(Ni^+) : \mathbf{b} = {}^O\sigma_0^+(2, -2) \quad \text{want, } \epsilon|2\gamma + 0\beta|$$

I want to contribute.

$${}_s H_{PP(S,O)}^{LP(K,N)} \dots \text{Id, } 1v$$

What does this diagram mean to me?

$${}_s 7(Ti^-) : \mathbf{c} = {}^S\sigma_0^+(3, 3) \quad \text{metalevel, } -\epsilon|3\gamma + 0\beta|$$

I think the feminine and masculine got mixed up.

$${}_s H_{PP(S,O)}^{LP(K,N)} \dots \text{Id, } 2v$$

What can I do about it?

$${}_s 6(Ni^+) : \mathbf{d} = {}^S\sigma_0^+(-2, -2) \quad \text{want, } \epsilon|2\gamma + 0\beta|$$

I don't want to be intrusive.

$${}_s 7(Ti^-) : \mathbf{e} = {}^S\sigma_0^+(4, 3) \quad \text{relevance, } -\epsilon|3\gamma + 1\beta|$$

I shall make a "turn back" gesture.

$${}_s D_{PP(O,S)}^{LP(K,N)} \dots \text{harvester, } 2v$$

How do I signal: "turn back"?

$$V_s 8(Te^+) : \mathbf{f} = {}^O\sigma_0^+(1, 2) \quad \text{meaning, } \epsilon|1\gamma + 1\beta|$$

I shall state something apparently false.

$${}_s 7(Ti^-) : \mathbf{g} = {}^O\sigma_0^+(3, 3) \quad \text{metalevel, } -\epsilon|3\gamma + 0\beta|$$

Then I retract the statement.

$${}_s D_{PP(O,S)}^{LP(K,N)} \dots \text{harvester, } 3v$$

What will I say?

$$V_s 8(Te^+) : \mathbf{h} = {}^O\sigma_0^+(1, 2) \quad \text{meaning, } \epsilon|1\gamma + 1\beta|$$

I retract: "It's more colourful".

$${}_s 7(Ti^-) : \mathbf{i} = {}^O\sigma_0^+(4, 4) \quad \text{wisdom, } -\epsilon|4\gamma + 0\beta|$$

Also the retraction shall not be intrusive.

$$V_s 8(Te^+) : \mathbf{j} = {}^O\sigma_0^+(2, 2)$$

purpose, $\epsilon|2\iota\gamma + 0\iota\beta|$

I say: "At first I was going to say it's more colourful".

Total: $8\iota\gamma + 2\iota\beta + 14\gamma + \beta + \epsilon(7\iota\gamma + \iota\beta - 8\gamma - \beta)$

3.10.6 Faculty Sequence Transcript, Example 2

The following faculty sequence describes the author's cognition on a certain occasion when the author may be assumed to have been in a Playful Mood.

1A2⁶G3⁶B4I 5C6J3B4F¹5 M
Se Si Fi FeNeNiFi FeSe

He was at a party when he noticed a flimsy lamp stand to be easy to take apart and put back together ($\frac{1}{Se}$), began gently bashing the stand ($\frac{2}{Si}$) and felt good about making it fall apart ($\frac{3}{Fi}$). Others paid positive attention to the scene ($\frac{4}{Fe}$), he noticed he's making a good impression ($\frac{5}{Ne}$) and he felt like bear ($\frac{6}{Ni}$) because he'd seen a movie in which Juuso, a cultured bear who is an artist, tore a table apart for fun. He felt good about feeling that way ($\frac{3}{Fi}$), decided it's best to put the stand back together ($\frac{4}{Fe}$) and did so ($\frac{1}{Se}$).

When verbally describing events there seems to be no room for circuits, but these can be included in the full transcript. However, the author doesn't actually remember how many strikes were needed for dismantling the lamp stand. He remembers the direction was G , not M , and speed was $1v$, therefore there were no parallel

instances of ($\frac{2}{Si}$). Apparently each strike was an instance of ($\frac{2}{Si}$). The author has assumed it took six strikes to disassemble the stand but this means there were also multiple instances of ($\frac{3}{Fi}$). The author has assumed it took five instances of ($\frac{1}{Se}$) to put the stand back together.

$${}^u_1(Se^-) : \mathbf{a} = {}^S\sigma_+^+(1, 1)$$

body, $-\epsilon|1\gamma + 0\beta|$

The right way to forcefully dismantle this lamp stand is to poke it against the window sill until the parts dislodge.

$$V_s A_{PP(S,S)}^{LP(N,N)} \dots \text{love detector, } 1v$$

Do I want to forcefully dismantle this lamp stand?

$$V_w 2^6(Si^+) : \mathbf{b} = {}^S\sigma_+^+(4, 4)$$

success, $\epsilon|6(4\iota\gamma + 0\iota\beta)|$

I'm bashing the lamp stand.

$${}^m_s G_{PP(O,S)}^{LP(K,K)} \dots \text{Super-Id, } 1v + \delta v = 1v$$

How does it feel to bash the lamp stand?

$$V_w 3^6(Fi^-) : \mathbf{c} = {}^O\sigma_+^+(-1, -2)$$

like, $-\epsilon|6(1\iota\gamma + 1\iota\beta)|$

This is fun.

$${}^m_w B_{PP(S,O)}^{LP(N,K)} \dots \text{daring, } 1v$$

What have I done?

$${}^u_w 3(Fe^+) : \mathbf{d} = {}^S\sigma_+^+(4, -4)$$

epiphany, $\epsilon|4\gamma + 0\beta|$

Everybody froze to their tracks when I began. Those not already looking this way didn't even turn to look.

$${}^m_s I_{PP(S,S)}^{LP(N,N)} \dots \text{neurosomatic, } 1v$$

What is happening now?

$$V_s^5(Ne^-) : \mathbf{e} = {}^S\sigma_+^+(-4, -4) \quad \text{beauty, } -\epsilon|4\iota\gamma + 0\iota\beta|$$

We are in a spontaneous spectacle.

$${}_wC_{PP(O,O)}^{LP(K,K)} \dots \text{challenge detector, } 1v$$

What's so unusual about this?

$${}_s^u6(Ni^+) : \mathbf{f} = {}^O\sigma_+^+(1, -2) \quad \text{innocence, } \epsilon|1\gamma + 1\beta|$$

The unusual part is that I am being a bear.

$${}_w^mJ_{PP(S,O)}^{LP(K,N)} \dots \text{metaprogramming, } 1v$$

How does it feel like to be a bear?

$$V_w^3(Fi^-) : \mathbf{g} = {}^O\sigma_+^+(2, -2) \quad \text{love, } -\epsilon|2\iota\gamma + 0\iota\beta|$$

It feels empowering.

$${}_w^mB_{PP(S,O)}^{LP(N,K)} \dots \text{daring, } 1v$$

What do I do about the scene I've created?

$${}_w^u3(Fe^+) : \mathbf{h} = {}^S\sigma_+^+(3, -3) \quad \text{happiness, } \epsilon|3\gamma + 0\beta|$$

It's best that I put the lamp stand back together.

$${}_w^m\overline{F}_{PP(S,O)}^{LP(K,N)} \dots \text{reversed Super-Ego, } 1v$$

How do I put the lamp stand back together?

$${}_w^u1^5(Se^-) : \mathbf{i} = {}^S\sigma_+^+(2, 2) \quad \text{life, } -\epsilon|5(2\gamma + 0\beta)|$$

It's easy.

$${}_wM \dots \text{no direction, } 1v + \delta v = 1v$$

$$\text{Total: } 36\iota\gamma + 6\iota\beta + 19\gamma + \beta + \epsilon(10\iota\gamma - 6\iota\beta - 3\gamma + \beta)$$

3.10.7 Vector Addition on the Mosaic Plane

When a being is in a symmetrical Mood its conception of subjects and objects becomes singular. This means subjecthood and objecthood become particular to individuals and cannot be shared. Every subject and every object becomes exactly one being, and every being has exactly one being in focus. The woman usually focuses on herself.

In this state of mind, beings whose gender is female begin to affect the velocity and location of their objects and subjects. The coordinates of the female being's location are added to the location of their each object and subject as a vector.

In a symmetrical Mood beings whose gender is male can have a velocity on the Mosaic Plane. This is different than the velocity in the 3-space. After every event, a being's velocity is added to its current location as a vector. Beings may traverse beyond their own domain. Feminine beings accumulate the value of the locations of the beings in their domain. Also each of these beings accumulates the value of their location.

Let us denote feminine beings by vowels and masculine beings by consonants, and adults by upper-case letter and children by lower-case letters. This way we can replace ${}_{Ac}\varphi$ and ${}_{Ac}\sigma$. A masculine subject B reaches the velocity of $(-9, 9)$ by the following sequence.

${}^u_s7(Ti) : \mathbf{a} = {}^SB_+^+(-4, 4)$	$wisdom, 4\gamma + 0\beta$	The author entertains the hypothesis that falling asleep also requires a symmetrical Mood so that the being is required to stay in the masculine origin. This isn't a problem because the masculine origin is devoid of value so its value cannot turn negative.
${}^V_w3(Te) : \mathbf{b} = {}^SA_0^-(-1, 1)$	$form, 1\iota\gamma + 0\iota\beta$	
$\mathbf{a} + \mathbf{b} : \mathbf{c} = {}^SB_+^+(-5, 5)$	$wisdom, 4\gamma + 0\beta$	
${}^u_s7(Ti) : \mathbf{d} = {}^SB_+^+(-4, 4)$	$wisdom, 4\gamma + 0\beta$	
${}^V_s0(\gamma) : \mathbf{e} = {}^SA_0^-(0, 0)$	$strength, 4\iota\gamma + 0\iota\beta$	
$\mathbf{d} + \mathbf{e} : \mathbf{f} = {}^SB_+^+(-9, 9)$	$strength, 4\iota\gamma + 0\iota\beta$	

In this situation A and B do not need to keep moving on the Mosaic Plane although they can of course physically move their bodies. Because B has achieved a velocity of $(\pm 9, \pm 9)$ he will keep moving to the feminine subject's origin from the masculine subject's origin and back. This is how the Mosaic Plane models sexual intercourse. Moving to the feminine origin amounts to penetrating and moving to the masculine origin amounts to pulling back. The subjects can keep accumulating value until the male climaxes.

Note that a woman in a symmetrical Mood tends not to hear what anyone else than the object of her affection says, yet her man might not be in a symmetrical Mood himself. Other men sometimes use this situation to say something critical so that only the man hears it. In this situation the man may need to say something to his woman that's also intended for the other man so that the woman doesn't notice the other man. The ultimate retort is to assume a symmetrical Mood while doing so – a Hostile Mood would match the situation. In this case the focus of the action is actually the other man but the woman doesn't notice this, which can be devastating for the other man.

Chapter 4

Cross-Disciplinary Application of Model M and the Analytic Metaphysics of Quality

4.1 Gender in Intertype Relations

According to a certain article by Sergei Gainin, the meaning of the Information Element bound to the Mobilizing function of each type can be summarized by using very few words. These meanings summarize each type's so-called "hidden agenda". The general psychological meaning of the hidden agenda itself isn't the point right

now. Let's focus on what the specific hidden agendas are.

Each hidden agenda is determined from the mobilizing function's Information Element but seems to match only one particular location of the Cartesian planes of the AMOQ. We can quantify the value of that location to demonstrate that gender affects the value of every type's hidden agenda. We conduct the analysis in terms of females, ♀, and males, ♂.

types	IE	hidden agenda	quality	intrinsic value γ
<i>iSFC</i> <i>iSTC</i>	<i>Ne</i>	"to believe"	<i>freedom</i>	♀ : 2 ♂ : 3
<i>iSFR</i> <i>iNFR</i>	<i>Te</i>	"to know"	<i>purpose</i>	♀ : 3 ♂ : 2
<i>eSFC</i> <i>eSTC</i>	<i>Ni</i>	"to be perfect"	<i>culture</i>	♀ : 3 ♂ : 2
<i>eSFR</i> <i>eNFR</i>	<i>Ti</i>	"to understand"	<i>metalevel</i>	♀ : 2 ♂ : 3
<i>iSTR</i> <i>iNTR</i>	<i>Fe</i>	"to be loved"	<i>happiness</i>	♀ : 2 ♂ : 3
<i>eSTR</i> <i>eNTR</i>	<i>Fi</i>	"to love"	<i>love</i>	♀ : 3 ♂ : 2
<i>iNFC</i> <i>iNTC</i>	<i>Se</i>	"to be healthy"	<i>life</i>	♀ : 3 ♂ : 2
<i>eNFC</i> <i>eNTC</i>	<i>Si</i>	"to be wealthy"	<i>social</i>	♀ : 2 ♂ : 3

Rostislav Persion has redefined "to be perfect" as "to be believed". This means the types with this hidden agenda want to

belong perfectly to their *culture*, that is, to be perfectly decent citizens. The hidden agenda of "to believe", on the other hand, can be equated with *freedom*. Someone who believes in what they're doing is doing it out of their own free will.

Perhaps subjects with the more valuable hidden agenda pay more attention to their relationships. If so, this looks like a precursor for division of labor: it makes for a better relationship to have one party slightly more focused into the relationship and the other party slightly less focused. The other option would be to have both partners pay little attention to their relationship or to have both partners pay a lot of attention. In the former case it's easy to imagine there could be slacking, boredom, and especially failure to solve problems. In the latter case both partners would have activity suggestions so they'd have to choose one partner's suggestion over the other's.

When hidden agendas are evaluated in a gender-specific way it becomes possible to make generalizations about quadras and gender. Deltas are predisposed towards matriarchy and betas are predisposed towards patriarchy. This can be deduced by checking all Dual pairs. Alphas and gammas are gender-neutral as quadras but they consist of two pairs of duals, one of which is more matriarchal and the other, more patriarchal.

Secondly, if inequality of hidden agenda makes for a better pair then Semi-Duality is better as a same-sex relationship. Because of these kind of surprising findings it seems like a good idea to methodically check all relations and, for each instance of a relation, report whether it's better as a same-sex relation or mixed-sex relation.

4.1.1 Gender in Identical Relations

$iSFC(\sigma < \varphi)$ *IDN* $iSFC(\sigma < \varphi)$: mixed

All Identical relations are better as mixed.

4.1.2 Gender in Mirror Relations

$iSFC(\sigma > \varphi)$ *MRR* $iSFR(\sigma < \varphi)$: same

$eSFC(\sigma < \varphi)$ *MRR* $eSFR(\sigma > \varphi)$: same

$iSTC(\sigma > \varphi)$ *MRR* $iSTR(\sigma > \varphi)$: mixed

$eSTC(\sigma < \varphi)$ *MRR* $eSTR(\sigma < \varphi)$: mixed

$iNFC(\sigma < \varphi)$ *MRR* $iNFR(\sigma < \varphi)$: mixed

$eNFC(\sigma > \varphi)$ *MRR* $eNFR(\sigma > \varphi)$: mixed

$iNTC(\sigma < \varphi)$ *MRR* $iNTR(\sigma > \varphi)$: same

$eNTC(\sigma > \varphi)$ *MRR* $eNTR(\sigma < \varphi)$: same

4.1.3 Gender in Contrary Relations

$iSFC(\sigma > \varphi)$ *CTR* $eSFC(\sigma < \varphi)$: same

$iSFR(\sigma < \varphi)$ *CTR* $eSFR(\sigma > \varphi)$: same

$iSTC(\sigma > \varphi)$ *CTR* $eSTC(\sigma < \varphi)$: same

$iSTR(\sigma > \varphi)$ *CTR* $eSTR(\sigma < \varphi)$: same

$iNFC(\sigma < \varphi)$ *CTR* $eNFC(\sigma > \varphi)$: same

$iNFR(\sigma < \wp) \text{ CTR } eNFR(\sigma > \wp)$: same

$iNTC(\sigma < \wp) \text{ CTR } eNTC(\sigma > \wp)$: same

$iNTR(\sigma > \wp) \text{ CTR } eNTR(\sigma < \wp)$: same

4.1.4 Gender in Quasi-Identical Relations

$iSFC(\sigma > \wp) \text{ QID } eSFR(\sigma > \wp)$: mixed

$iSFR(\sigma < \wp) \text{ QID } eSFC(\sigma < \wp)$: mixed

$iSTC(\sigma > \wp) \text{ QID } eSTR(\sigma < \wp)$: same

$iSTR(\sigma > \wp) \text{ QID } eSTC(\sigma < \wp)$: same

$iNFC(\sigma < \wp) \text{ QID } eNFR(\sigma > \wp)$: same

$iNFR(\sigma < \wp) \text{ QID } eNFC(\sigma > \wp)$: same

$iNTC(\sigma < \wp) \text{ QID } eNTR(\sigma < \wp)$: mixed

$iNTR(\sigma > \wp) \text{ QID } eNTC(\sigma > \wp)$: mixed

4.1.5 Gender in Conflict Relations

$iSFC(\sigma > \wp) \text{ CNF } iNTR(\sigma > \wp)$: mixed

$iSFR(\sigma < \wp) \text{ CNF } iNTC(\sigma < \wp)$: mixed

$eSFC(\sigma < \wp) \text{ CNF } eNTR(\sigma < \wp)$: mixed

$eSFR(\sigma > \wp) \text{ CNF } eNTC(\sigma > \wp)$: mixed

$iSTC(\sigma > \wp) \text{ CNF } iNFR(\sigma < \wp)$: same

$iSTR(\sigma > \wp) \text{ CNF } iNFC(\sigma < \wp)$: same

$eSTC(\sigma < \wp) \text{ CNF } eNFR(\sigma > \wp)$: same

$eSTR(\sigma < \wp) \text{ CNF } eNFC(\sigma > \wp)$: same

4.1.6 Gender in Super-Ego Relations

$iSFC(\sigma > \wp) \text{ SEG } iNTC(\sigma < \wp)$: same

$iSFR(\sigma < \wp) \text{ SEG } iNTR(\sigma > \wp)$: same

$eSFC(\sigma < \wp) \text{ SEG } eNTC(\sigma > \wp)$: same

$eSFR(\sigma > \wp) \text{ SEG } eNTR(\sigma < \wp)$: same

$iSTC(\sigma > \wp) \text{ SEG } iNFC(\sigma < \wp)$: same

$iSTR(\sigma > \wp) \text{ SEG } iNFR(\sigma < \wp)$: same

$eSTC(\sigma < \wp) \text{ SEG } eNFC(\sigma > \wp)$: same

$eSTR(\sigma < \wp) \text{ SEG } eNFR(\sigma > \wp)$: same

4.1.7 Gender in Activator Relations

$iSFC(\sigma > \wp) \text{ ACT } eNTR(\sigma < \wp)$: same

$iSFR(\sigma < \wp) \text{ ACT } eNTC(\sigma > \wp)$: same

$eSFC(\sigma < \wp) \text{ ACT } iNTR(\sigma > \wp)$: same

$eSFR(\sigma > \wp) \text{ ACT } iNTC(\sigma < \wp)$: same

$iSTC(\sigma > \wp) \text{ ACT } eNFR(\sigma > \wp)$: mixed

$iSTR(\sigma > \wp) \text{ ACT } eNFC(\sigma > \wp)$: mixed

$eSTC(\sigma < \wp) \text{ ACT } iNFR(\sigma < \wp)$: mixed

$eSTR(\sigma < \wp) \text{ ACT } iNFC(\sigma < \wp)$: mixed

4.1.8 Gender in Duality Relations

$iSFR(\sigma < \wp) \text{ DLT } eNTR(\sigma < \wp)$: mixed

$iSFC(\sigma > \wp) \text{ DLT } eNTC(\sigma > \wp)$: mixed

$eSFR(\sigma > \wp) \text{ DLT } iNTR(\sigma > \wp)$: mixed

$eSFC(\sigma < \wp) \text{ DLT } iNTC(\sigma < \wp)$: mixed

$iSTR(\sigma > \wp) \text{ DLT } eNFR(\sigma > \wp)$: mixed

$iSTC(\sigma > \wp) \text{ DLT } eNFC(\sigma > \wp)$: mixed

$eSTC(\sigma < \wp) \text{ DLT } iNFC(\sigma < \wp)$: mixed

$eSTR(\sigma < \wp) \text{ DLT } iNFR(\sigma < \wp)$: mixed

4.1.9 Gender in Supervision Relations

Supervision ring 1:

$iSFC(\sigma > \wp) \text{ SP} \rightarrow iSTR(\sigma > \wp)$: mixed

$iSTR(\sigma > \wp) \text{ SP} \rightarrow iNTC(\sigma < \wp)$: same

$iNTC(\sigma < \wp) \text{ SP} \rightarrow iNFR(\sigma < \wp)$: mixed

$iNFR(\sigma < \wp) \text{ SP} \rightarrow iSFC(\sigma > \wp)$: same

Supervision ring 2:

$iSFR(\sigma < \wp) \text{ SP} \rightarrow iNFC(\sigma < \wp)$: mixed

$iNFC(\sigma < \wp) \text{ SP} \rightarrow iNTR(\sigma > \wp)$: same

$iNTR(\sigma > \wp) \text{ SP} \rightarrow iSTC(\sigma > \wp)$: mixed

$iSTC(\sigma > \wp) \text{ SP} \rightarrow iSFR(\sigma < \wp)$: same

Supervision ring 3:

$eSFC(\sigma < \wp) \text{ SP} \rightarrow eSTR(\sigma < \wp)$: mixed

$eSTR(\sigma < \wp) \text{ SP} \rightarrow eNTC(\sigma > \wp)$: same

$eNTC(\sigma > \wp) \text{ SP} \rightarrow eNFR(\sigma > \wp)$: mixed

$eNFR(\sigma > \wp) \text{ SP} \rightarrow eSFC(\sigma < \wp)$: same

Supervision ring 4:

$eSFR(\sigma > \wp) \text{ SP} \rightarrow eNFC(\sigma > \wp)$: mixed

$eNFC(\sigma > \wp) \text{ SP} \rightarrow eNTR(\sigma < \wp)$: same

$eNTR(\sigma < \wp) \text{ SP} \rightarrow eSTC(\sigma < \wp)$: mixed

$eSTC(\sigma < \wp) \text{ SP} \rightarrow eSFR(\sigma > \wp)$: same

4.1.10 Gender in Comparative Relations

$iSFC(\sigma > \wp) \text{ } CMP \text{ } iNFC(\sigma < \wp)$: same

$iSFR(\sigma < \wp) \text{ } CMP \text{ } iSTR(\sigma > \wp)$: same

$eSFC(\sigma < \wp) \text{ } CMP \text{ } eNFC(\sigma > \wp)$: same

$eSFR(\sigma > \wp) \text{ } CMP \text{ } eSTR(\sigma < \wp)$: same

$iSTC(\sigma > \wp) \text{ } CMP \text{ } iNTC(\sigma < \wp)$: same

$eSTC(\sigma < \wp) \text{ } CMP \text{ } eNTC(\sigma > \wp)$: same

$iNFR(\sigma < \wp) \text{ } CMP \text{ } iNTR(\sigma > \wp)$: same

$eNFR(\sigma > \wp) \text{ } CMP \text{ } eNTR(\sigma < \wp)$: same

4.1.11 Gender in Benefit Relations

Benefit ring 1:

$iSFC(\sigma > \wp) \text{ } BN \rightarrow \text{ } eNFR(\sigma > \wp)$: mixed

$eNFR(\sigma > \wp) \text{ } BN \rightarrow \text{ } iNTC(\sigma < \wp)$: same

$iNTC(\sigma < \wp) \text{ } BN \rightarrow \text{ } eSTR(\sigma < \wp)$: mixed

$eSTR(\sigma < \wp) \text{ } BN \rightarrow \text{ } iSFC(\sigma > \wp)$: same

Benefit ring 2:

$iSFR(\sigma < \wp) \text{ } BN \rightarrow \text{ } eSTC(\sigma < \wp)$: mixed

$eSTC(\sigma < \wp) \text{ } BN \rightarrow \text{ } iNTR(\sigma > \wp)$: same

$iNTR(\sigma > \wp) \text{ } BN \rightarrow \text{ } eNFC(\sigma > \wp)$: mixed

$eNFC(\sigma > \wp) \text{ } BN \rightarrow \text{ } iSFR(\sigma < \wp)$: same

Benefit ring 3:

$eSFC(\sigma < \wp) \text{ } BN \rightarrow \text{ } iNFR(\sigma < \wp)$: mixed

$iNFR(\sigma < \wp) \text{ } BN \rightarrow \text{ } eNTC(\sigma > \wp)$: same

$eNTC(\sigma > \wp) \text{ } BN \rightarrow \text{ } iSTR(\sigma > \wp)$: mixed

$iSTR(\sigma > \wp) \text{ } BN \rightarrow \text{ } eSFC(\sigma < \wp)$: same

Benefit ring 4:

$eSFR(\sigma > \wp) \text{ } BN \rightarrow \text{ } iSTC(\sigma > \wp)$: mixed

$iSTC(\sigma > \wp) \text{ } BN \rightarrow \text{ } eNTR(\sigma < \wp)$: same

$eNTR(\sigma < \wp) \text{ } BN \rightarrow \text{ } iNFC(\sigma < \wp)$: mixed

$iNFC(\sigma < \wp) \text{ } BN \rightarrow \text{ } eSFR(\sigma > \wp)$: same

4.1.12 Gender in Illusionary Relations

$iSFC(\sigma > \wp) \text{ } LLS \text{ } eNFC(\sigma > \wp)$: mixed

$iSFR(\sigma < \wp) \text{ } LLS \text{ } eSTR(\sigma < \wp)$: mixed

$eSFC(\sigma < \wp) \text{ } LLS \text{ } iNFC(\sigma < \wp)$: mixed

$eSFR(\sigma > \wp) \text{ } LLS \text{ } iSTR(\sigma > \wp)$: mixed

$iSTC(\sigma > \wp) \text{ } LLS \text{ } eNTC(\sigma > \wp)$: mixed

$eSTC(\sigma < \wp)$ LLS $iNTC(\sigma < \wp)$: mixed

$eSTR(\sigma < \wp)$ SDL $iNTR(\sigma > \wp)$: same

$iNFR(\sigma < \wp)$ LLS $eNTR(\sigma < \wp)$: mixed

$iNFC(\sigma < \wp)$ SDL $eNTC(\sigma > \wp)$: same

$eNFR(\sigma > \wp)$ LLS $iNTR(\sigma > \wp)$: mixed

$eNFC(\sigma > \wp)$ SDL $iNTC(\sigma < \wp)$: same

4.1.13 Gender in Look-Alike Relations

$iSFC(\sigma > \wp)$ LKL $iSTC(\sigma > \wp)$: mixed

$iSFR(\sigma < \wp)$ LKL $iNFR(\sigma < \wp)$: mixed

$eSFC(\sigma < \wp)$ LKL $eSTC(\sigma < \wp)$: mixed

$eSFR(\sigma > \wp)$ LKL $eNFR(\sigma > \wp)$: mixed

$iSTR(\sigma > \wp)$ LKL $iNTR(\sigma > \wp)$: mixed

$eSTR(\sigma < \wp)$ LKL $eNTR(\sigma < \wp)$: mixed

$iNFC(\sigma < \wp)$ LKL $iNTC(\sigma < \wp)$: mixed

$eNFC(\sigma > \wp)$ LKL $eNTC(\sigma > \wp)$: mixed

4.1.14 Gender in Semi-Duality Relations

$iSFC(\sigma > \wp)$ SDL $eSTC(\sigma < \wp)$: same

$iSFR(\sigma < \wp)$ SDL $eNFR(\sigma > \wp)$: same

$eSFC(\sigma < \wp)$ SDL $iSTC(\sigma > \wp)$: same

$eSFR(\sigma > \wp)$ SDL $iNFR(\sigma < \wp)$: same

$iSTR(\sigma > \wp)$ SDL $eNTR(\sigma < \wp)$: same

Chapter 5

On the Foundations of this Theory

5.1 Evolution from Myers–Briggs Type Indicator® to Model M

The practical need for Model A is, in part, a result of the abundance and poor quality of resources about the MBTI®. If someone wants to find a good quality resource by googling then googling for socionics reliably yields a better result. There seem to be no bad sources for socionics but many MBTI® resources read like horoscopes: feeble, insipid and mix literal meaning with metaphors.

MBTI® types have the same structure as socionics types but the parts are named and numbered differently. In MBTI® the names and descriptions of the parts seem immature and kind of silly. Func-

tions are called "roles" which isn't quite fitting. A subject could have a role which consists of several or all of his functions. We don't say the screwdriver and the saw are different roles – we say they're different tools.

MBTI®		Socionics		
#	"role"	# in A	function	# in M
1	leading	1	leading	5
2	"supporting"	2	creative	8
3	"relief"	5	suggestive	2
4	"aspirational"	6	mobilizing	3
5	"opposing"	7	ignoring	6
6	"critical parent"	8	demonstrating	7
7	"deceiving"	4	vulnerable	4
8	"devilish"	3	role	1

Despite the similarities it would go a bit too far to say Model A simply renames MBTI® concepts. When we compare MBTI® with Model A we find out the developers of the MBTI® didn't follow through their inquiry but began applying the results before they were done. We can also determine the result to which their inquiry would have led to.

MBTI® definitions for concepts corresponding to the Information Elements are vague. Especially introverted and extroverted Sensing are defined so differently in MBTI® that the author can understand those who say the MBTI® and Model A are theories about a "different topic" and that therefore they shouldn't be compared. But understanding doesn't mean agreeing.

To argue for no connection between MBTI® and Model A is

the easy way out: the loser's way. This is not the way of Aušra Augustinavičiūtė who developed Model A. Because of structural similarities we may make conclusions about the intended meaning of an MBTI® type even if the concepts which correspond to Information Elements are badly defined in MBTI®. This is because even though there are also differences between MBTI® and Model A, the *differences* don't lead us anywhere. There is no "MBTI® 2.0" which is different from Model A and which is that which the original MBTI® was destined to become.

The following table clearly shows that MBTI® types have the exact same structure as Model A types but they and their parts are named differently. The judging-perceiving attribute is defined differently for introverts in MBTI®. Consequently, the Dual of an

MBTI® type has all the letters changed instead of having the first three letters changed like in Model A.

As for the Information Elements, the MBTI® and Model A resemble each other more than Model A and Model M resemble each other. As parts of types, the names of Information Elements are interchangeable between the MBTI® and Model A despite the different nuances in the descriptions. In the following table we shall write the names of the Elements according to Model M. As we have previously noted, in Model M the vertness of Sensing and iNtuition is reversed. The exclamation mark denotes a difference between MBTI® and Model A. This difference is inherited by Model M despite its different external appearance.

Model M			5	8	3	2	6	7	4	1
	Model A		1	2	6	5	7	8	4	3
		MBTI®	1	2	3	4	5	6	7	8
<i>iSFC</i>	<i>ISFj</i>	<i>ISFP !</i>	<i>Fi</i>	<i>Si</i>	<i>Ne</i>	<i>Te</i>	<i>Fe</i>	<i>Se</i>	<i>Ni</i>	<i>Ti</i>
<i>iSFR</i>	<i>ESFp</i>	<i>ESFP</i>	<i>Si</i>	<i>Fi</i>	<i>Te</i>	<i>Ne</i>	<i>Se</i>	<i>Fe</i>	<i>Ti</i>	<i>Ni</i>
<i>iSTC</i>	<i>ISTj</i>	<i>ISTP !</i>	<i>Ti</i>	<i>Si</i>	<i>Ne</i>	<i>Fe</i>	<i>Te</i>	<i>Se</i>	<i>Ni</i>	<i>Fi</i>
<i>iSTR</i>	<i>ESTp</i>	<i>ESTP</i>	<i>Si</i>	<i>Ti</i>	<i>Fe</i>	<i>Ne</i>	<i>Se</i>	<i>Te</i>	<i>Fi</i>	<i>Ni</i>
<i>iNFC</i>	<i>INFj</i>	<i>INFP !</i>	<i>Fi</i>	<i>Ni</i>	<i>Se</i>	<i>Te</i>	<i>Fe</i>	<i>Ne</i>	<i>Si</i>	<i>Ti</i>
<i>iNFR</i>	<i>ENFp</i>	<i>ENFP</i>	<i>Ni</i>	<i>Fi</i>	<i>Te</i>	<i>Se</i>	<i>Ne</i>	<i>Fe</i>	<i>Ti</i>	<i>Si</i>
<i>iNTC</i>	<i>INTj</i>	<i>INTP !</i>	<i>Ti</i>	<i>Ni</i>	<i>Se</i>	<i>Fe</i>	<i>Te</i>	<i>Ne</i>	<i>Si</i>	<i>Fi</i>
<i>iNTR</i>	<i>ENTp</i>	<i>ENTP</i>	<i>Ni</i>	<i>Ti</i>	<i>Fe</i>	<i>Se</i>	<i>Ne</i>	<i>Te</i>	<i>Fi</i>	<i>Si</i>
<i>eSFC</i>	<i>ESFj</i>	<i>ESFJ</i>	<i>Fe</i>	<i>Se</i>	<i>Ni</i>	<i>Ti</i>	<i>Fi</i>	<i>Si</i>	<i>Ne</i>	<i>Te</i>
<i>eSFR</i>	<i>ISFp</i>	<i>ISFJ !</i>	<i>Se</i>	<i>Fe</i>	<i>Ti</i>	<i>Ni</i>	<i>Si</i>	<i>Fi</i>	<i>Te</i>	<i>Ne</i>
<i>eSTC</i>	<i>ESTj</i>	<i>ESTJ</i>	<i>Te</i>	<i>Se</i>	<i>Ni</i>	<i>Fi</i>	<i>Ti</i>	<i>Si</i>	<i>Ne</i>	<i>Fe</i>
<i>eSTR</i>	<i>ISTp</i>	<i>ISTJ !</i>	<i>Se</i>	<i>Te</i>	<i>Fi</i>	<i>Ni</i>	<i>Si</i>	<i>Ti</i>	<i>Fe</i>	<i>Ne</i>
<i>eNFC</i>	<i>ENFj</i>	<i>ENFJ</i>	<i>Fe</i>	<i>Ne</i>	<i>Si</i>	<i>Ti</i>	<i>Te</i>	<i>Ni</i>	<i>Se</i>	<i>Fe</i>
<i>eNFR</i>	<i>INFp</i>	<i>INFJ !</i>	<i>Ne</i>	<i>Fe</i>	<i>Ti</i>	<i>Si</i>	<i>Ni</i>	<i>Fi</i>	<i>Te</i>	<i>Se</i>
<i>eNTC</i>	<i>ENTj</i>	<i>ENTJ</i>	<i>Te</i>	<i>Ne</i>	<i>Si</i>	<i>Fi</i>	<i>Ti</i>	<i>Ni</i>	<i>Se</i>	<i>Fe</i>
<i>eNTR</i>	<i>INTp</i>	<i>INTJ !</i>	<i>Ne</i>	<i>Te</i>	<i>Fi</i>	<i>Si</i>	<i>Ni</i>	<i>Ti</i>	<i>Fe</i>	<i>Se</i>

The Dual of a type is found by changing all letters except the last, like in Model A. In Model A changing all of the letters results in a Conflicting type whereas in Model M this results in the type's Activator. The Conflicting type in Model M is obtained by changing all letters except the first.

5.2 An Arithmetic with Negative Numbers and Subtraction

Our value and karma calculations include several instances of subtraction. It is by no means self-evident we may subtract numbers from each other because any theory could be subjected to the following requirements:

- Consistency. It must be impossible to prove any statement and its negation.
- Completeness. For every statement of the theory it must be possible to prove it or its negation.
- Decidability. There must be an algorithm for deciding whether any statement of the theory is a theorem or not.

Theoretical physics does not satisfy these requirements. The most widely known system of arithmetic which satisfies all these requirements is Presburger arithmetic, introduced in 1929. This theory of arithmetic doesn't include negative numbers and subtraction.

If it's possible to include negative numbers and subtraction into a system of arithmetic that's consistent, complete and decidable then Model M, including its interpretation of the Metaphysics of Quality, might also be consistent, complete and decidable. At least it will become possible to define some core part of the theory which provably satisfies all these criteria.

We explain how negative numbers and subtraction can be added to Presburger arithmetic so that the resulting system remains consistent, complete and decidable.

Let the language L and axioms of Presburger arithmetic PrA be the standard ones. Let us define some helpful relations as well-formed formulas of L as follows:

$$\text{Neg}(x, y) :=_{def} ((x + 1) = (y + y))$$

$$\text{Pos}(x, y) :=_{def} (\neg(x = 0) \wedge (x = (y + y)))$$

$$\text{Opp}(x, y) :=_{def} (((x = 0) \Rightarrow (y = 0)) \wedge \forall z((\text{Neg}(x, z) \Rightarrow \text{Pos}(y, z)) \wedge (\text{Pos}(x, z) \Rightarrow \text{Neg}(y, z))))$$

$$\text{Add}(x, y, z) :=_{def}$$

$$(((x = 0) \vee (y = 0)) \Rightarrow (z = (x + y)))$$

$$\wedge$$

$$($$

$$\neg((x = 0) \vee (y = 0))$$

$$\Rightarrow$$

$$($$

$$\forall u \forall v((\text{Pos}(x, u) \wedge \text{Pos}(y, v)) \Rightarrow \text{Pos}(z, (u + v)))$$

$$\wedge$$

$$\forall u \forall v((\text{Neg}(x, u) \wedge \text{Neg}(y, v)) \Rightarrow \text{Neg}(z, (u + v)))$$

$$\wedge$$

$$\forall u \forall v((\text{Pos}(x, u) \wedge \text{Neg}(y, v)) \Rightarrow (((u = v) \Rightarrow (z = 0)) \wedge \forall t(((u = ((v + t) + 1)) \Rightarrow \text{Pos}(z, (t + 1))) \wedge (((u + t) + 1) = v) \Rightarrow \text{Neg}(z, (t + 1)))))$$

$$\wedge$$

$$\forall u \forall v((\text{Neg}(x, u) \wedge \text{Pos}(y, v)) \Rightarrow (((u = v) \Rightarrow (z = 0)) \wedge \forall t(((u = ((v + t) + 1)) \Rightarrow \text{Neg}(z, (t + 1))) \wedge (((u + t) + 1) = v) \Rightarrow \text{Pos}(z, (t + 1)))))$$

$$)$$

$$))$$

$$\text{Sub}(x, y, z) :=_{def} \forall t(\text{Opp}(y, t) \Rightarrow \text{Add}(x, t, z))$$

We can prove that for any parameter x there is a unique y for which $\text{Opp}(x, y)$ holds in PrA and that for any parameters x and y there are unique numbers z for which $\text{Add}(x, y, z)$ and $\text{Sub}(x, y, z)$ hold. So we may add the following to language L :

- (a) A unary function $\overline{}$ (x), written \overline{x} . This returns the unique y for which $\text{Opp}(x, y)$ holds.
- (b) A binary function $\overline{+}(x, y)$, written $x\overline{+}y$. This returns the unique z for which $\text{Add}(x, y, z)$ holds.
- (c) A binary function $\overline{-}(x, y)$, written $x\overline{-}y$. This returns the unique z for which $\text{Sub}(x, y, z)$ holds.

We may also now rename the even numbers of L as follows: 2 is henceforth $\overline{1}$, 4 is $\overline{2}$, 6 is $\overline{3}$ and so on. We immediately note that the odd numbers 1, 3, 5, ... then correspond to $\overline{\overline{1}}$, $\overline{\overline{2}}$, $\overline{\overline{3}}$, ... where the sign is really the unary function $\overline{}$.

This way we have formed a new system with both positive and negative numbers (and zero, which is left unchanged) and new symbols to handle opposite numbers, addition and subtraction. In essence, these are just renamed numbers and already definable functions of PrA , so we do not alter consistency, completeness or decidability in any way; any statement of the new system is really a statement of PrA just in another format.

5.3 On *Relativizability*

In this section we identify a way of using concepts that is incompatible with logic, analytic philosophy and normative science. Several or most contemporary academic philosophers are already able to make this distinction. For example, in pages 59-60 of *Filosofian köyhyydestä ja rikkaudesta* (2001) Jaakko Hintikka criticizes Quine for failing to make this distinction. However, we have chosen to make this distinction again because Robert Pirsig famously exposed a certain chairman at the University of Chicago as a fraud. This has created mistrust towards academic philosophy among the general public.

We might like to obtain academic credentials if any were available for us. But we prefer to have independence from sources which have dubious reputation even if they happened to be right about something. We don't establish such independence to punish the academia but to present *credible* advice for young people to abstain from trying to create metaphysical systems which are impossible.

Let there be a language \mathcal{L} which is a set of *well-formed sentences*, that is, sequences of some predefined symbols formed by given well-defined recursive rules. Henceforth we write simply "sentences" instead of "well-formed sentences". A *theory* is a set Γ of sentences which are called *theorems*. Based on certain basic theorems, or *axioms*, deductive arguments can be made so that the results are also to be taken as theorems.

We may think that the set Γ is at least potentially *closed*, that is, it contains all logical consequences of its axioms. Note that for

the purposes of this article, we do not have to do so. In practice any collection of explicit deduced theorems of a theory Γ is always open. Even if A and $A \Rightarrow B$ were to belong to the deduced portion of a potential theory Γ , B would not have to belong to it. This would be the case if B had not *yet* been deduced. Let us demonstrate this with the case of the not-yet-resolved Goldbach conjecture. Suppose either it or its negation follows logically from the Peano axioms. Now it would be so that a human actor deducing theorems of the theory based on these axioms would necessarily also hold either any sentence describing the Goldbach conjecture or any sentence describing its negation as a theorem, even if this is (probably) not the case for any human actor at least at the time of the writing of this article. Very often, however, we may suppose that our theories are closed, as this makes the formalization of theories simpler and hardly does any real harm to the generality of our thinking.

A *predicate* is a sentence $p(x)$ with one free variable x . The variable can naturally be something else than x . For example, $x+2=4$ or "the person y who was the President of Finland in 1998" are predicates. By the word "predicate" we refer also to more informal expressions which could be interpreted as predicates. For example, the expressions $4-2$ and "the President of Finland in 1998" can be understood to correspond with the aforementioned predicates. Rather generally and informally speaking, we may think that predicates are descriptions of some elements in the universe of our discourse.

Historically the "predicate" concept used here originates from a slightly simplified theory of definite descriptions by Bertrand Russell. Our definitions do not rest on the details of this theory, however, so the reader is not required to know them.

The *extension* of a given predicate in theory Γ is the whole of elements a for which a theorem of Γ is formed when the free variable of the description is substituted with a . Generally speaking, the extension of a predicate can be empty, it can have only one element or it can have many elements.

Existence is a property of a predicate. A predicate exists in theory Γ if and only if $\exists x(p(x))$ is a sentence of Γ . This is equivalent to the extension of predicate $p(x)$ being nonempty.

Let us have a logically valid predicate, such as $p(x) \Rightarrow p(x)$, which is an instance of the tautology $A \Rightarrow A$ of propositional logic. Its extension in theory Γ is now called the *domain* of the theory. The domain contains all elements which can be in an extension of a predicate. This is so because a logically valid predicate is always a theorem when any symbol denoting any element is substituted for its free variable and thus this element is in its extension.

Let us have theory Γ . Γ is *relativized to a predicate* $p(x)$ as follows. In every sentence φ of Γ , every subsentence $\forall y(\psi)$ is substituted by the form $\forall y(p(y) \Rightarrow \psi)$ and every subsentence $\exists y(\psi)$ by the form $\exists y(p(y) \wedge \psi)$. After this we go through all free variables y_1, \dots, y_k of the thus obtained sentence φ' and substitute φ' by the form $p(y_1) \wedge \dots \wedge p(y_k) \Rightarrow \varphi'$. If there are no such free variables, we instead substitute φ' by the form $\exists y(p(y)) \Rightarrow \varphi'$. This final form is called *the relativization of the sentence φ to the predicate $p(x)$* . Thus we have a new set of sentences Γ' .

What does relativization to a predicate $p(x)$ do to the theory, intuitively speaking? Every structure of the form $\forall y(\psi)$ amounts to the statement "for every y it holds that ψ ". This is transformed into the statement "for every y for which $p(y)$, it holds that ψ ". Every structure of the form $\exists y(\psi)$ amounts to the statement "there is y in such a way that ψ ". This is transformed into the statement "there is y , for which $p(y)$, in such a way that ψ ". If the sentence has free variables it states that by placing any term which is free for the variable in question, a theorem results. The new sentence states that this applies to all terms t , which are free for the variable in question, to whom it holds that $p(t)$. If the sentence has no free variables we must just ensure that the extension of $p(x)$ is non-empty because otherwise any closed sentence would become a theorem of the original theory. For instance, $\forall y(p(y) \Rightarrow y \neq y)$ would be a theorem if there were no such y that $p(y)$, but $\exists y(p(y)) \Rightarrow \forall y(p(y) \Rightarrow y \neq y)$ would not be. (In open sentences with free variables this is checked implicitly.) In other words, relativizing Γ to $p(x)$ forces Γ to refer exclusively to those elements x for whom it holds that $p(x)$.

For example, let theory Γ be the set of all sentences which are theorems according to Mr. Smith, that is, sentences which Mr. Smith holds true. Let us have description $J(x) :=_{def}$ " x is in the domain of Mr. Smith's theory". When we relativize Γ to predicate $J(x)$ we get a new theory Γ' whose every sentence is about matters being such and such in Mr. Smith's theory instead of being about matters being such and such in some unspecified, more general context. If Mr. Smith holds the sentence "Unicorns do not exist", formally $\neg \exists x(Y(x))$, as a theorem, the corresponding sentence of theory Γ' states that $\neg \exists x(J(x) \wedge Y(x))$ which can be interpreted

as: "In Mr. Smith's theory, unicorns do not exist". This could also be expressed simply as: "According to Mr. Smith, unicorns do not exist".

Let us once again have a theory Γ . We now define how to *expand* this theory. First we take another theory Δ of the same language and some predicate $r(x)$ so that $r(x)$ doesn't hold for any x in the theory Γ . Then we relativize Γ to the predicate $p(x)$ and Δ to the predicate $r(x)$. Finally we combine the relativized theories into one larger theory by forming a union of their theorems. Should this be convenient to us, we may add some additional symbols to the language of the theories before the process – this does not add theorems (save for logically valid formulas) to any of the language's theories as the new symbols do not occur in any of their older theorems.

For example, if there are theories Γ and Δ which define the natural (non-negative) numbers and the negative numbers respectively, and the predicates " $x \in \mathbb{N}$ " and " $x \in \mathbb{Z}_-$ " (we may here add the needed extra symbols to the language), we can relativize both to these respective predicates and then combine the results into one theory, getting the theory of integers as the final product of our operation. This can be seen as expanding the theory Γ , or alternatively Δ , should we like to think of it that way.

A predicate *is used nonrelativizably* in a certain discourse if its usage there implies that the extension of this predicate in a theory must adjust to something else if the theory is relativized to any arbitrary predicate and expanded to any possible larger theory. A *relativizable use* of a predicate is any use of a predicate that is not nonrelativizable.

Generally speaking its possible to use a predicate either in a

relativizable or in a nonrelativizable way. For example, let us have the predicate "a thing x " used nonrelativizably in our context, for instance by using it to refer to an arbitrary "thing" or element in any theory of our language, as is more or less often done at least in informal discourse. Let us expand a theory Γ of our context by combining this theory relativized to the predicate $q(x) :=_{def}$ " x of the domain of the theory Γ " and some suitable arbitrary alternative theory Δ relativized to the predicate $r(x) :=_{def}$ " x of the domain of the theory Δ ". By hypothesis, the extension of the nonrelativizable predicate "thing x " should also contain all new elements of the expanded theory, not just the elements which were "things", that is, arbitrary elements, in the theory Γ . The extension is therefore ambiguous because when using the predicate we did not mention whether we mean the "things" of the theory Γ or this expanded theory or some other arbitrary theory of our language.

On the other hand, any time we use a predicate relativizably, it is relativized whenever a theory where we use it is relativized. When we use the aforementioned predicate "thing x " relativizably we perceive it as bound to some theory in question. In the case of this predicate we may let its extension be the domain of the theory. Used this way, the predicate "a thing x " in theory Γ changes to "a thing x of theory Γ " when relativized to $q(x)$ when that is defined as above. The extension of this predicate remains the same as the extension of the original predicate if the theory is expanded in any way.

Now, what is the purpose of this concept of relativizability we have just defined? All predicates should be well-defined if an unambiguous discourse is desired. Their extension should not change

when the theory is relativized to something. The extension of relativizably used predicates does not change but the extension of nonrelativizably used predicates can change.

For example, let us have the predicate "a number whose successor is 0" so that it is bound to the theory of natural numbers. The extension of this predicate is empty. Let us now expand the extension in such a way that the theory is the theory of integers. If we have interpreted the predicate "a number whose successor is 0" relativizably it turns into the predicate "a natural number whose successor is 0", thus retaining an empty extension. But if we have interpreted the predicate nonrelativizably we cannot unambiguously determine whether its extension is empty or -1 .

Logicians and mathematicians sometimes use an approach identical or very similar to the method of relativization here. For instance, we may want to solve the question, "Is a given axiom ψ without free variables independent from the other axioms Σ of a given theory Γ ?" The process involves some logical principles which we do not deal with here, but the basic idea goes like this. We try to find a predicate $p(x)$ so that relativizing Σ and ψ to $p(x)$ gaining a set Σ' of sentences and a sentence ψ' , we may construct some presumably consistent theory Π with theorems $\exists x(p(x))$, Σ' and $\neg\psi'$. If we succeed, $\exists x(p(x)), \Sigma' \vdash \psi'$ cannot be a logically valid deduction and we may use this to prove that deducing $\Sigma \vdash \psi$ is impossible.

For a quick example, suppose the axioms of the ZFC set theory are consistent. We want to prove that the axiom of infinity ψ is independent and call the other axioms Σ . We first assume that ψ is not independent, i.e. that it can be proven from Σ . Thus there

is a set of hereditary finite sets Ψ . Let $p(x)$ be $x \in \Psi$. Now we may prove $\exists x(p(x))$, Σ' and $\neg\psi'$ in ZFC itself and thus, as above, it does not hold that $\Sigma \vdash \psi$.

As a second example, Hilbert's first problem can be partially solved by relativizing the axioms of ZFC to the predicate $p(x)$ defined as " x is a member of Gödel's constructible universe" and noting that the relativization of the continuum hypothesis holds (using ZFC again as Π). Thus, the continuum hypothesis cannot be disproved in ZFC.

5.4 Inconsistency Proof of Pirsig's Metaphysics of Quality

In the state in which its original author Robert Pirsig left it, the Metaphysics of Quality is an inconsistent theory. We haven't founded our inquiry on that theory. But we have proved its inconsistency.

The academic status of Pirsig's (1928–2017) Metaphysics of Quality is unclear. The University of Montana has awarded Pirsig a honorary doctorate in 2012^[1] but he hasn't published his ideas in a peer-reviewed journal. However, he has written a bestseller titled *Zen and the Art of Motorcycle Maintenance*, published in 1974.

According to Pirsig the Metaphysics of Quality is an important philosophical accomplishment because it resolves the age-old question about what's the relationship between mind and matter.^[2] Here the author logically proves Pirsig's approach to entail either contradiction, that is, inconsistency, or that the Metaphysics of Quality is neither true nor a good idea. Because Pirsig states everything that exists to consist of moral value^[3] it would seem to be worse for the theory if it weren't good.

Before proceeding with the proof it's important to note that all concepts of the Metaphysics of Quality cannot be subjected to logical methods. The most important such concept is Quality which is undefinable^[4]. Quality means moral value.^[5]

Undefinable concepts cannot be subjected to logical methods. However, according to Pirsig the workings of logic are independent of the concept of Quality.^[6] Therefore the Metaphysics of Quality neither rules out the formal approach nor claims to be immune to it.

Pirsig doesn't tell how could the Metaphysics of Quality be formalized but the only possible partial solution seems to be to exclude all variables, whose referent is an undefinable concept, from the formalization.

Therefore, when Pirsig states Quality to come first, then mind and then matter,^[7] from the viewpoint of logic he merely states that mind comes before matter. This statement is equivalent to idealism.

However, Pirsig also states that materialism is a valuable or good idea.^[8] If so, idealism cannot be a good idea unless either the Metaphysics of Quality is inconsistent or the Metaphysics of Quality isn't a single theory.

According to Pirsig the Metaphysics of Quality is consistent.^[9] So maybe the Metaphysics of Quality isn't a single theory, despite being called "the" Metaphysics of Quality. In this case the Metaphysics of Quality doesn't dialectically resolve the question about what's the relationship between mind and matter. Instead, it merely discusses both idealism and materialism in the same context. However, Pirsig claims his theory to resolve the mind–matter problem which is dialectical by tradition. Therefore we assume the Metaphysics of Quality to be one single theory.

Consequently, idealism isn't a good idea. But the Metaphysics of Quality is idealistic. Therefore the Metaphysics of Quality by Pirsig isn't a good idea. But according to the Metaphysics of Quality everything that's true is good.^[10] Therefore the Metaphysics of

Quality isn't even true.

This is a dilemma with four prongs so it can be called a quadrilemma. Or a table fork. According to this quadrilemma we must choose at least one of these four options:

- The Metaphysics of Quality is inconsistent.
- The Metaphysics of Quality isn't a good idea and isn't true.
- The Metaphysics of Quality doesn't resolve the mind-matter-problem.
- The Metaphysics of Quality should be modified.

When the subject matter includes everything Pirsig has ever published there's a risk of finding apparent problems where there really are none. This is because the subject matter can include something which explains why some problem is just an illusion but there's so much to read that the researcher misses this part.

If there's any problem with the argument the author calls a quadrilemma this problem is most likely that Pirsig somehow places idealism and materialism into different contexts. In other words, if there really were no quadrilemma this would most likely be because the statements "materialism is good" and "idealism is true" do not belong to the same language game. In fact, this is precisely what Paul Turner states in his essay *The Two Contexts of The Metaphysics of Quality* (2013).

According to Turner the Metaphysics of Quality includes two contexts. The "first" context is "largely epistemological" according to him and contrary to materialism. He also finds this context to be

contrary to idealism but the only justification he presents for this involves Quality. Like the author previously pointed out, logic excludes the conceptual part of Quality. So there's no logical reason to find the first context contrary to idealism.

The "second" context, on the other hand, is accepting towards materialism and the "traditional" scientific way of thinking.^[11]

The author would generalise that the first context is rhetorical by nature because it aspires to describe something which cannot be defined. Such things are beyond logic and dialectic. The second context, on the other hand, is dialectical. But the mind-matter-problem is essentially dialectical. It cannot be "solved" by mere rhetoric. When Pirsig claims "all schools to be right" about the mind-matter-problem he only demonstrates that he doesn't understand the nature of this problem. If the Metaphysics of Quality supports idealism only rhetorically it has no more integrity than a politician who says nice words to the impoverished but then cuts their welfare.

Rhetorical support of idealism doesn't cause all schools to be right about the problem because there are dialectical schools which find idealism to be true. Pirsig himself practically admits that Hegel's idealism is dialectical by nature.^[12] In addition, according to materialistic monism the idealistic school is in the wrong.

5.4.1 The Disjunctive Syllogism

The author cites his previous statement:

"If so, idealism cannot be a good idea unless either the Metaphysics of Quality is inconsistent or the Meta-

physics of Quality is not a single theory.

According to Pirsig the Metaphysics of Quality is consistent. So maybe the Metaphysics of Quality isn't a single theory..."

This argument is a so-called disjunctive syllogism. Formally:

Either *A* or *B*.

Not *A*.

—

Therefore *B*.

There are forms of logic which don't include the disjunctive syllogism. Abandoning the disjunctive syllogism is common especially in paraconsistent logic. However, according to Pirsig there's no such thing as paraconsistent mathematics^[13] even though its existence is widely known^[14]. It's puzzling that he denies paraconsistent systems because paraconsistent logic is popular in Oriental philosophy^[15] from which he draws inspiration^[16]. One possible reason for rejecting paraconsistent logics is that such systems are incomplete but Pirsig doesn't mention this. Such finesse seems to completely escape him as he doesn't even acknowledge^[17] that polar coordinates are pretty much impossible in Presburger arithmetic.

According to Pirsig, the Metaphysics of Quality is consistent. Consistent formal systems which don't include the disjunctive syllogism are possible but rather uncommon. Furthermore, Pirsig claims the Metaphysics of Quality to be in perfect accordance with logical positivism. He finds it to pass the logical positivists' criteria

for "meaningfulness" with the highest marks.^[18] The author isn't sure what these criteria exactly are but the Metaphysics of Quality hardly satisfies them if its formalization requires some unusual axiomatic system which is left unspecified.

5.4.2 Deviating from Pirsig

Pirsig states his Metaphysics of Quality to ultimately be a theory about static quality and Dynamic Quality. His most important accomplishment is that of equating Dynamic Quality with God without implicating theism. This idea is an essential precondition of world peace, namely, peace between Buddhists and Muslims.

Buddhism doesn't include belief in God and traditionally Buddhists aren't people of the book. However, if Buddhists are to be compared with Christians then their observance to the undefinability of Dynamic Quality is superior to that of Christians. How can Buddhists be theologically superior to Christians even though they aren't people of the book? Perhaps this is a wonder of God.

Christians would depict and define God because the *New Testament* is a recreation of something that was lost in history. Mathematician Blaise Pascal went so far as to barter about belief in God. Do us believers truly relate to a "fellow" believer who believes in God for no other reason than Pascal's wager?

Muslims and Buddhists are gnostic by definition but Christians are gnostic by exception. The "believer" who believes solely on grounds of Pascal's wager is devoid of gnosis. He doesn't contribute to our faith as he is. If he wishes to associate to us we hope he understands he will need guidance from us.

The problem with believers who aren't gnostic – agnostic believers, so to say – is the mechanical way in which they adhere to principles of faith. The author once met a spiritual teacher who had spent some time in one of his local Buddhist centers in Finland. This teacher told him about a certain regular of that center. He'd shown this regular an animated music video in which a man was riding a skateboard. On the background there was a voice repeating vigorously: "Understand the concept of love!" This phrase was repeated the same way over and over again, with some music, as the man performed various stunts with the skateboard.

Upon seeing this video the regular said: "It would be better if it didn't have the word 'concept'."

This is exactly the problem with agnostic believers. Buddhists aren't supposed to be agnostic in the sense of being oblivious towards Dynamic Quality but this regular clearly was being deaf. Judging from his behavior he was new to Buddhism and, in fact, probably still more influenced by Evangelical Lutheranism than Buddhism.

The video wouldn't have been better without the word "concept". If the voice on the background had repeated: "Understand the love!" the piece would've been pointless. It wouldn't have rhymed! It wouldn't have been a music video – just a weird screen recording from some computer game.

If Buddhism makes you want to ruin a music video just because its lyrics emphasize a "concept" then you don't understand Buddhism. In fact, these lyrics are more like a mantra. When "concept" is repeated as part of a mantra it turns less conceptual, not more conceptual! This regular understood the nonconceptual aspect of

Buddhism in a merely nominal way. But the beauty of the lyrics becomes apparent if one just *listens* to them. "Understand" sounds like "Islam", "the concept" sounds like "Muhammad" and "of love" sounds like "Allah".

Honor to God! But there is also static quality. Pirsig equates static quality with everything that can be distinguished, that is, told apart from something else. The author wishes to spare his audience from some trouble by pointing out that Dynamic Quality and static quality are *both* nonrelativizably used concepts. Pirsig writes that all there was left to do after inventing these concepts was to "fill in the gaps"^[19] but that's nonsense. In the context of analytic philosophy or normative science, if you have only the concepts of Dynamic Quality and static quality and nothing else, you don't have anything.

Pirsig claims to be or to have once been a "knower of logic". The only evidence of this is an intelligence quotient of 170 on the Stanford–Binet test.^[20] He isn't a logician and shows merely cursory interest in logic. The authors of this book are clearly far better logicians than him.

Admittedly, Pirsig doesn't strive to be a normative scientist. Instead, he subscribes to empiricism. According to this philosophical doctrine, knowledge is derived from sensory experience. To put it plainly, this doctrine states the Information Element of Sensing to be of primary importance and the Element of Thinking to be of secondary importance. Feeling and iNtuition, on the other hand, are irrelevant for knowledge! Or if not, the doctrine of empiricism requires us to fabricate arguments which might have no other use than that of establishing Feeling and iNtuition as some kind

of derivatives of Sensing and Thinking so that empiricism would remain true.^[9]

The fact that Jungian psychology works is enough to disprove empiricism. Of course it would be interesting in a nasty way to ask an empiricist what's the significance of using provably consistent arithmetic in a metaphysical theory. Do we use it because it is provably consistent or because empirical experience has so far shown other kind of arithmetic not to produce any results in this inquiry? This question is a such a waste of time but an empiricist might not see it that way.

Empiricism is a point of view. All people are sometimes empiricistic. But to believe in empiricism is something different. It is a commitment to defending the ultimacy of the empiricistic point of view. Why commit so religiously to something that isn't a religion?

Pirsig uses empiricism as some sort of protective armor for his theory. He selected empiricism for no other reason than that it fits on his theory. He would've selected some other doctrine if that would've been a better fit. To the author's best knowledge, Pirsig never retracts any statement. This code of conduct apparently left him with nothing to say. He turned out unable to make his theory grow out of the armor of empiricism because the only way to grow out from it would've been to break it.

Furthermore, Pirsig's interpretation of empiricism is actually rather questionable. He finds atoms and molecules to be inorganic.^[21] These are not tangible objects which can be perceived by the senses. Their existence can be inferred from sensory experience but, in the mind of the human observer, they are incapable of existing without this inference. Therefore their existence is dependent

of interpretation.

Perhaps Pirsig selected this point of view because he knew a thing or two about carbon, protein, DNA, mitosis and meiosis. But inorganic patterns exist also for people who know nothing about these. The author thinks this point of view is more important because it can be shared with all the people in the world instead of just scientists. Even small children can understand what is a "ball" or what does it mean to "throw" something. These kind of things are proper inorganic patterns. The examples of inorganic patterns provided by Pirsig seem like they could actually be intellectual patterns.

Pirsig's message turns rather flaky and peculiar when we consider the fact that, according to him, "substance" may be defined as "stable inorganic patterns of value".^[22] Here he's probably trying to define forces such as gravity and magnetism as "not substance" but the result gives the impression that high explosives and plutonium cores are not substance. It would've been far easier and more in accordance with Pirsig's usual style to use some common sense notion of inorganic quality but unfortunately he wanted something fancier.

In any case, the rhetorical part of the *Metaphysics of Quality* is an aesthetically appealing combination of Western and Oriental philosophy because the undefinability of Quality resembles the *Diamond Sūtra* of Mahayana-Buddhism and, on the other hand, Gödel's (1906–1978) incompleteness theorems (1931) and Tarski's (1901–1983) undefinability theorem (1936).

According to the *Diamond Sūtra* the Buddha has no characteristics^[23] and he and the spiritual community are manifestations of

an unfamiliar force penetrating into society.^[24] From the viewpoint of society this unfamiliar phenomenon represented by the Buddha is undefinable and hence resembles Quality.

In the case of the incompleteness theorems the focal point is the fact that many formal systems, such as our traditional Peano arithmetic, don't include criteria which can be used to decide whether some of its undecidable statements should be assumed as additional axioms or not. In the case of Peano arithmetic the external criterion is often thought to be truth in its so-called standard model^[25] but also non-standard arithmetics and stronger theories such as non-standard analysis are sometimes useful^[26]. On the other hand, the question of whether the axiom of choice should be included into Zermelo–Fraenkel set theory is even more multifaceted.^[27] Generally speaking we may rhetorically argue that Quality is the criterion for deciding about additional axioms.

Tarski's undefinability theorem, on the other hand, states that truth cannot be defined within a system that's strong enough.^[28] Hence, truth from the internal viewpoint of the system is analogous with the undefinability of Quality.

In a strictly logical sense these analogies could turn out to be more rhetorical than dialectical. However, without rhetoric there would be no dialectic.^[29]

5.4.3 Theological Conclusions

When Pirsig claims his Metaphysics of Quality to be idealistic he is trying to accommodate for subjectivism, which is the most spiritual ontology there is. Unfortunately his theory is unable to differenti-

ate spiritual truth from objective truth. But he has tried to include aspects of spirituality into his system. His most important spiritual concept is Dynamic Quality which he declares undefinable.

In spite of the undefinability of Dynamic Quality we may ask: is Dynamic Quality a subject or an object? At first the question appears rather misguided. Dynamic Quality is undefinable, so shouldn't we believe it's neither a subject nor an object?

Perhaps, if a logical concept were declared undefinable, we could take that such a concept is neither a subject nor an object. But Dynamic Quality is a spiritual concept. And, in a spiritual context, objects and non-subjects are dependent of subjects because they cannot exist without subjects.

If something is dependent of something else it is definable. Therefore, in order to turn Dynamic Quality into a truly undefinable spiritual concept we need to declare it a subject. But this has far-reaching implications.

Pirsig's Metaphysics of Quality is based on Buddhism. Buddhism doesn't include belief in any god but it promotes the notion of Nothing to something similar to god. Is Nothing a subject?

The goal of Buddhism is to reach nirvana, which is the end of existence. Many Buddhists devote their life to meditation which is very passive. Therefore, for practical intents and purposes it suffices as common sense to conclude that Nothing is not a subject. Allah, on the other hand, is a subject.

All gods are subjects, but Allah is the only undefinable God. Let us compare Allah to the Monad which is worshipped by gnostic Christians. The Monad is frequently claimed to be somehow undefinable. However, historical sources clearly state the gender of

Monad to be that of man.

If god is known to be a man then it's possible to make a reference to god which can be determined to refer to that god more than some other reference. But this turns said reference into an attribute of god. A god whose attribute can be determined by using a dialectic method is definable.

We may compare the Monad to Kali. According to Hinduism, we live in the aeon of Kali Yuga, which is an era of darkness. The gender of Kali is clearly that of woman. Furthermore, there appear to be no bans on defining Kali and many depictions of Kali are readily available. Perhaps defining or depicting Kali could be considered worship of Kali. Of course it's possible to worship Kali the wrong way, but to do so would be an unfeminine manifestation of femininity, and people don't let such things happen without a good reason.

Is Kali definable because her gender is that of woman? If so, the underlying motive of claiming the Monad to be undefinable would seem to be that a god whose gender is man can only be worshipped because he isn't understood. But in reality the Monad is understood because we now know it isn't truly undefinable.

Most Christians have never heard of the Monad and worship Yahweh, instead. Yahweh may be likened to the demiurge, which is an artisan-like character who has crafted the physical universe and maintains it. Jewish and Christian theology includes no motif of establishing Yahweh as undefinable. It is completely permissible to imagine Yahweh as a bearded white-haired man in a robe on top of a cloud, or as a woman or even a pirate. Because Yahweh may be depicted in any way none of these imaginations can be estab-

lished as the archetypal Yahweh. Instead, the shape of Yahweh is arbitrary. But why should god have an appearance?

If someone claimed to have seen the face of god this could make some people curious about what was it like. But what would be spiritual about that? A pot of gold at the end of a rainbow could also make people curious, but it's fiction.

Even if the shape of Yahweh were arbitrary something objective can be said about "Yahweh" as a name of God. It is possible to pronounce "Yahweh" so that the tongue doesn't touch the palate. Therefore, if one needed to say the name of God after having tasted some dirty substance on her tongue, she would say: "Yahweh" because this can be pronounced without moving any part of the mouth so that it would touch another part of the mouth. This way, even if the mouth were full of filth she could pronounce a name of the God without spreading the filth.

There are many ways to get one's mouth full of filth, some of them sexual, but usually people don't want this to happen. At the historical time when humanity lived in tribes there may have been some orgies in which leaders established hierarchies amongst each other. But to explicate hierarchies is usually contrary to the purpose of culture.

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5.5 The Ultimate Order

5.5.1 Binary Qualities

In addition to formal instruments, this theory has been founded and is at least implicitly based on certain metaphysical or empirical assumptions. The assumptions are about the way in which metaphysical concepts ought to be ordered so that we can define all of them as a linear sequence. It's important that while performing this sequence we need to go back as little as possible. That is the measure of correctness for the Ultimate Order. Ideally, we would never have to go back to define additional dependencies for a concept that has already been defined.

The author is a member of the biota of fauna. In simple terms, that means he is an animal, not a plant or a mushroom. As such, he is bound to his subjective point of view while making metaphysical assumptions. He should be aware of this. Therefore he begins the Ultimate Order by defining the female gender as the first metaphysical simple. This is because simple fauna such as bacteria are generally speaking females. The male gender is the second metaphysical simple. It is a genetic innovation based on femininity.

Interestingly, the oldest surviving religion, Hinduism, seems to worship femininity more than it worships masculinity. Abrahamic religions appear to include no explanation for why does this religion exist. This could be the reason why it has a place in the world. Perhaps humanity needs it to reach its roots. Without Hinduism, religion as a whole would turn out not to reflect the metaphysical Ultimate Order.

The female and male genders together comprise classical quality. This assumption is based on the fact that, according to our theory, vertness on the mosaic plane depends of the classical coordinate. Additionally, vertness is essential for the queer moods which are also gender-related because they feature a mismatch between sex and gender.

Given this definition, we contradict Robert Pirsig who claims romantic quality to somehow precede classical quality. On page 363 of *Zen and the Art of Motorcycle Maintenance* he calls romantic quality "the cutting edge of experience". Pirsig's statement may be excused because his sociotype is probably *eNTR* which is a Romantic type. His statement is true for him but this doesn't suffice to objectively make it the final word. When push comes to shove and we all must get along, classical quality precedes romantic quality.

The first romantic quality shall be the adult gender because most single-celled organisms do not experience childhood. They begin their lives as adults. Childhood is an innovation of evolution. Therefore the age of child is the second romantic quality and romantic quality in general is the successor of classical quality.

5.5.2 Scalar Qualities

The qualities we just defined may be considered essentially binary. The attributes of gender and age and all their possible values are definable in binary logic. However, classical and romantic qual-

ity have also non-binary attributes. The simplest of them may be called scalar attributes. The word "scalar" is interchangeable with "magnitude" and refers to values that are non-negative numbers, integers in this case. The greatest possible value is 4. This range of values applies to the scalar qualities of Feeling and Thinking. We may interpret *Thinking, Fast and Slow* (2011) by Daniel Kahneman so that, according to ample empirical evidence, Feeling precedes Thinking in evolution.

The feminine and masculine scalar qualities are different. Due to the primacy of the feminine gender, feminine classical qualities are the default.

In the mosaic plane model Feeling and Thinking are modelled as a single number which can be negative or positive. Even the zero value has a sign: zero Feeling is represented by -0 whereas $+0$ refers to zero Thinking. However, if we don't define the mosaic plane model it is unnecessary to define negative numbers. The mosaic plane model isn't defined at this stage.

The attribute of vertness is derived from the scalar qualities of Feeling and Thinking. This is a binary attribute but determining its value requires checking the parity of a scalar quality, therefore the attribute is a derivative of scalar qualities.

Like the feminine and masculine classical qualities, the adult and child romantic qualities are also different. Due to the primacy of the adult age, adult romantic qualities are the default and child romantic qualities are the exception. However, no romantic quality is purely scalar.

Romantic qualities can be thought of as pairs of scalars (r_1, r_2) . In the case of objectivity the possible values of r_1 and r_2 in (r_1, r_2)

are $(1, 4)$, $(2, 3)$, $(3, 2)$ and $(4, 1)$. In the case of mysticism an additional zero value of $(0, 0)$ is possible.

Why does mysticism have a zero value but objectivity doesn't? The non-zero romantic values of mysticism are called harmony, significance, awareness and unity. The values of objectivity are called sense-data, lower needs, higher needs and deliberation. The zero value of mysticism refers to the absence of all of these. Absence matches no particular sensory experience, therefore it cannot be sensed. Mysticism is the only way to perceive absence.

Absence can be perceived in also other things than emptiness. For example, the notion of randomness is romantically empty. Such emptiness is impossible to achieve in the context of objectivity because there's no way to generate or verify genuine randomness. Every algorithm capable of creating apparent randomness does so in a way that's anything but random.

The rationale for having a zero romantic value for mysticism but not for objectivity lies in the fundamental assumptions of this theory. The Analytic Metaphysics Of Quality is intended to be a spiritual theory, therefore its ultimate ground of relevance is mystical unless otherwise noted. There's also a logical reason not to have two romantic zeros. We already have three classical zeros (twelve in fact if we take gender and subjecthood-objecthood into account). These can be established as different according to vertness. There appears to be no similar way to establish a difference between two or more romantic zeros. Hence, it would be arbitrary to define them as different. Because this definition would be arbitrary we would have no method for deciding the identity of the Cartesian plane's origin. We couldn't decide whether the origin is objective or mysti-

cal. Then, if a being on the Mosaic Plane were to accumulate value while located in some origin of the plane, we wouldn't know which Information Element would accumulate this value.

There is yet-another reason to define each axis of the Cartesian plane in isolation. This way we can increase the resolution of the model in order to break ties which would otherwise prevent decision-making. For example, consider the caloric theory, according to which heat is a weightless liquid which flows from hot bodies to colder ones. Let us compare this theory to modern thermodynamics according to which heat is motion. Both theories have some objective degree of success inherent to them as both theories can explain the workings of the heat engine. However, caloric theory is unable to explain why do cannons get hot while they are being bored. Where is all that caloric coming from?

Both the caloric theory and modern thermodynamics qualify as intellectual due to their objective success at explaining how does some machine work. But modern thermodynamics has a wider range of applicability, rendering it "more intellectual" than caloric theory. So on the other hand, both theories should have equal value because both of them are intellectual in some context, yet modern thermodynamics should anyhow be more valuable. How to solve this problem?

Perhaps we may express the respective values of thermodynamics and caloric theory as sequences of scalar qualities so that the first and second classical qualities are Think 4e whereas the first romantic quality is that of deliberation and the second quality that of higher needs. There can be a social reason to believe in caloric theory, such as to be on good terms with someone who believes in

that theory. However, this reason is less good than the best possible reason to believe in thermodynamics. This would be a formal way to define caloric theory as intellectual but less valuable.

In order for this method to work, it must be possible to chain only similar scalar qualities. It would make no sense that the first romantic quality would be lower needs yet the second would be significance, or that the first classical quality would be *Think2e* but the second *Feel4i*. When all axes of the Cartesian plane are first defined in isolation, without explicating their mutual relationships as parts of the Cartesian plane, the result allows chaining scalar qualities in this manner without a need for additional definitions.

Generally speaking, value is accumulated into scalar qualities, therefore scalar qualities are a type of a model of memory. It is possible, to some extent, to affect a being's perception of his or her own gender by manipulating scalar memories.

5.5.3 Two-Dimensional Qualities

Except for those previously discussed, forms pertaining to the Cartesian coordinate systems of moods or the mosaic plane are considered two-dimensional qualities. To be sure, it would be possible to create a model in which Moods are expressions of a formal language which can be reduced to one-dimensional values by using Gödel numbering. However, Presburger arithmetic is complete, therefore it does not facilitate Gödel numbering or any equivalent system.

When we discuss two-dimensional qualities we allow negative numbers which are possible in the extended Presburger arithmetic

we are using. Negative numbers are needed for vector summation and for defining the identities of the two-dimensional locations. They are also needed to model badness. The author would consider it prudent to have a separate variable for bad and good moral value. These variables can be added to produce a number which represents total value but, on the other hand, under some yet-unspecified circumstances the amount of bad value could matter more than the amount of good value, or vice versa.

We may divide the two-dimensional qualities into more absolute and more relative qualities. The absolute qualities include the proximal, axial and diagonal locations which remain the same in every mood. Primal moods and their mood transformation functions are also absolute because they always remain the same.

Furthermore, each Cartesian plane of a mood consists of 81 locations which may be called vector qualities. The identities of vector qualities are defined by matching their coordinates with scalar qualities, hence their identities are two-dimensional. For example, *greed* and *love* are vector qualities and there is a feminine and masculine variety and an adult and child variety of each. The identities of vector qualities are absolute in the sense that they do not depend of other two-dimensional qualities. However, there is no absolute way to evaluate the vector qualities.

Evaluating the vector qualities depends of the configuration of minimal, instrumental and intrinsic values in relation to proximal, axial and diagonal locations, hence said evaluation is relative. Also mood transformation functions from one gender to another are relative because they are meaningless unless some specific configuration of a Cartesian plane is implicated as input for the function. Gener-

ally speaking, every model in which the value and karma of vector qualities have been evaluated is relative, so all moods that aren't primal moods are relative.

Additionally, Life Positions and Process Positions are meaningful in the context of two-dimensional qualities. Two-dimensional qualities affect the value of these attributes, namely, value and karma affect Life Position whereas subjecthood or objecthood affect Process Position. Life and Process Positions also affect two-dimensional qualities as a being's Mood changes according to them.

5.5.4 Mood Transition Conditions

We have now covered each primal mood we're going to use and their way of manifesting for each gender under usual conditions. We've also formalized the way in which a Mood is transformed into another Mood. But we haven't defined the circumstances in which a being's Mood actually changes from one Mood to another.

We can explicate the Mood transition conditions are particular configurations of Life and Process Positions. For each row of the table we may denote an arbitrary value by p so that another instance of p refers to the same value whereas $\neg p$ refers to the other possible value.

Mood	Life Pos. I	Life Pos. U	Process Pos. I	Process Pos. U
Peaceful	p	p		
Caring	NOT Ok	NOT Ok	SUBJ	OBJ
Caring But Playful	p	p	OBJ	SUBJ
Playful	OK	OK		
Playful But Caring	p	p	OBJ	OBJ
Caring And Playful	p	p	SUBJ	SUBJ
Hostile	p	$\neg p$		
Escaping	NOT Ok	OK		
Escaping But Fighting	p	$\neg p$	OBJ	SUBJ
Fighting	OK	NOT Ok	SUBJ	OBJ
Fighting But Escaping	p	$\neg p$	OBJ	OBJ
Fighting And Escaping	p	$\neg p$	SUBJ	SUBJ

These Mood transition conditions do not cover Complex Moods which feature a discrepancy between the subjects sex and gender. Complex Mood transition happens when the subject's intension's gender and age differ from the subject's sex. A stereotypical mood is restored when the intension has the same gender that is the subject's sex. The femininity-masculinity of the intension is determined from its classical quality and the Adult-child-attribute from its romantic quality.

Like scalar qualities, Moods are a model of memory. The moral value stored in this memory determines the being's sexual orientation, among other things. There is a limited possibility to affect a being's sexual orientation by changing the balance of these memories.

5.5.5 Three-Dimensional Qualities

Three-dimensional qualities are needed for modeling the faculties and Information Elements of a sociotype. Generally speaking, the sociotype as a whole is a model of decision-making whereas the scalar qualities and moods are a model of memory. Information Elements are generalizations of scalar qualities which omit data that isn't needed for decision-making. This omitted data is relevant for identifying objects but the function of the sociotype is not to identify objects.

Information Elements are the more absolute aspect of the sociotype which ought to be defined first. The identities of Information Elements are defined in relation to vector qualities whereas their values are defined in relation to scalar qualities. Our current research hypothesis is that gender and age aren't directly involved in the way in which Information Elements affect decision-making. This is not to say it couldn't be statistically meaningful to check correlations between moods and Information Elements. Doing so might produce relevant information but we assume the sociotype itself doesn't use such data.

Model M	Model A
<i>Fi</i>	<i>Fi</i>
<i>Fe</i>	<i>Fe</i>
<i>Si</i>	<i>Se</i> ?
<i>Se</i>	<i>Si</i> ?
<i>Ti</i>	<i>Ti</i>
<i>Te</i>	<i>Te</i>
<i>Ni</i>	<i>Ne</i> ?
<i>Ne</i>	<i>Ni</i> ?

The relative aspect of the sociotype consists of functions and circuits, or in other words, faculties. The functions are defined in relation to Information Elements and there are sixteen different valid definitions, each one of them matching a particular sociotype. The circuits are defined in relation to functions and only one way of defining them is in use in Model M.

Life and Process Positions are relevant also in this context. To be sure, it's possible that two-dimensional and three-dimensional Life and Process Positions are somehow very different, like two-dimensional and three-dimensional velocity. We don't know this yet.

#	Life Position	Process Position
<i>A</i>	I'm NOT Ok, You're NOT Ok.	I'm SUBJ, You're SUBJ.
<i>B</i>	I'm NOT Ok, You're OK.	I'm SUBJ, You're OBJ.
<i>C</i>	I'm OK, You're OK.	I'm OBJ, You're OBJ.
<i>D</i>	I'm OK, You're NOT Ok.	I'm OBJ, You're SUBJ.
<i>E</i>	I'm NOT Ok, You're NOT Ok.	I'm SUBJ, You're SUBJ.
<i>F</i>	I'm NOT Ok, You're OK.	I'm OBJ, You're SUBJ.
<i>G</i>	I'm OK, You're OK.	I'm OBJ, You're OBJ.
<i>H</i>	I'm OK, You're NOT OK.	I'm SUBJ, You're OBJ.
<i>I</i>	I'm NOT Ok, You're NOT Ok.	I'm SUBJ, You're SUBJ.
<i>J</i>	I'm OK, You're NOT Ok.	I'm SUBJ, You're OBJ.
<i>K</i>	I'm NOT Ok, You're OK.	I'm OBJ, You're SUBJ.
<i>L</i>	I'm OK, You're OK.	I'm OBJ, You're OBJ.

5.5.6 Ordering Sociotypes

In Socionics, classical quality associates to the leading function of judging types. Romantic quality associates to perceiving types' leading function. Note that it is philosophically inappropriate to call sociotypes "rational" and "irrational" according to a certain established convention. This is due to, for example, David Hume's ideas of "passion" as "irrational".

Knowing this, we may begin composing a standard way of ordering all sociotypes. There are two options on how to begin. One is to begin by listing the eight judging types, followed by the eight perceiving types. The other is to begin by listing a judging type, then a perceiving type, then a judging type again and so on until the list is complete.

We choose the latter approach because this way the list consists of eight pairs of Mirror relations which is arguably structurally a very simple, if not the simplest, relation in both Model A and Model M. These types are similar to each other because they value the same Information Elements.

When deciding on the second variable we shall choose introversion–extroversion so that introversion precedes extroversion. This is because the zero point of Feeling is, technically, introverted according to the AMOQ, and because, furthermore, empirical research finds Feeling to precede Thinking in evolution.

The third variable shall be Feeling–Thinking. Introversion–extroversion precedes this variable because on the AMOQ mosaic plane it is a binary attribute whereas Feeling–Thinking is a numeric attribute. Binary attributes are structurally simpler than numeric attributes. Furthermore, formal logic has demonstrated numeric attributes to be more dependent of binary logic than binary logic is dependent of numbers.

Let the fourth attribute be Sensing–iNtuition. From an evolutionary point of view, Sensing appears to precede iNtuition. Fauna that arguably are not self-aware because they lack a central nervous system can and do respond to some kind of sensations. Bacteria have a sense of touch and can recognize surfaces. Sensing–iNtuition is the last attribute because unlike the previous two, it associates to perceiving which is a successor of judging.

The following list presents sociotypes in an order which, according to empirical evidence, arguably reflects their evolutionary level of sophistication more than any other ordering. Of course, in real life differences between individuals often contradict the following,

ideal model.

1. iSFC (ESI)
2. iSFR (SEE)
3. eSFC (ESE)
4. eSFR (SEI)
5. iSTC (LSI)
6. iSTR (SLE)
7. eSTC (LSE)
8. eSTR (SLI)
9. iNFC (EII)
10. iNFR (IEE)
11. eNFC (EIE)
12. eNFR (IEI)
13. iNTC (LII)
14. iNTR (ILE)
15. eNTC (LIE)
16. eNTR (ILI)

If you believe in Model A you'll order the types like this:

1. ISFj (ESI)
2. ISFp (SEI)
3. ESFj (ESE)
4. ESFp (SEE)
5. ISTj (LSI)
6. ISTp (SLI)
7. ESTj (LSE)
8. ESTp (SLE)
9. INFj (EII)
10. INFp (IEI)
11. ENFj (EIE)
12. ENFp (IEE)
13. INTj (LII)
14. INTp (ILI)
15. ENTj (LIE)
16. ENTp (ILE)

This latter list doesn't make as much sense as the former list because it consists of pairs of Quasi-Identicals, which is a structurally more complicated relation than Mirror. To compose the list according to a more complicated relation is more arbitrary and hence, arguably less correct.

5.5.7 An Extremely Trivial Snippet

Note that this finding demolishes the analogy between quadra names "alpha", "beta", "gamma" and "delta", and forms of radiation. Beta radiation is more penetrating than alpha radiation, and gamma radiation is more penetrating than beta radiation, whereas no form of primary radiation is called delta radiation. In order for the degree of penetration to reflect the evolutionary distance of dual pairs insofar as that can be determined according to type alone, alphas should be renamed as betas and betas should be renamed as alphas. However, this would be counterproductive because the quadras are actually intended to form a ring so that the alpha and delta quadras neighbour each other. This convention allows us to call non-neighbouring quadras "opposite" quadras to express that they share no valued Information Element. To preserve this convention is obviously more important than to make a purely figurative analogy between quadras and forms of radiation.

Part III

Logiduction

Chapter 6

The Problem of *Induction*

The author doesn't understand the academic world very well. If the following treatise were offered to the academia as a solution to the problem of induction the academia might find there to be something wrong with it so that even though there would be no mistake in it it wouldn't solve the problem of induction. But the author doesn't see it that way. The author sees it so that nothing would prevent the academia from considering the following as the solution to the problem of induction. Therefore he needs to publish the result so that it wouldn't get destroyed and forgotten. After all, solving the problem of induction *was* among his original ambitions.

The default form of reasoning in normative science is *deduction*, which can be used for interpreting an observation according to a

rule. There's no such thing as "the problem of deduction" because the nature of deductive reasoning is considered understood. An example of a deductive argument:

All perches are fish.

There's a perch in the lake.

—

There's a fish in the lake.

When we approach the problem of induction we begin by axiomatizing *abductive* reasoning first. Abductive reasoning is used for finding a likely explanation for some set of observations. For example:

There's smoke behind the mountain.

—

There's fire behind the mountain.

The difference between abduction and induction is that abduction searches for a case-specific explanation for an observation whereas induction searches for a general explanation for a observation. An example of an inductive argument:

Every perch I've seen is green.

—

Every perch is green.

We begin solving the problem of induction by axiomatizing abduction as a system that's analogous with classical propositional

logic. Then we define induction as a similar system of predicate logic. A concise definition of induction would thus be: induction is abduction in predicate logic. The word "induction" may refer to either induction (but not abduction) or both induction and abduction.

6.1 Logiduction, a Categorization of Classical Forms of Reasoning

We present a model called logiduction which divides reasoning into four forms according to how truth values are preserved.

- *Disduction* doesn't preserve truth values.
- *Deduction* preserves truth.
- *Induction* preserves falsehood.
- *Equiduction* preserves both truth and falsehood.

These are the forms of *classical reflexive reasoning* and only them.

Let us denote the set of the non-empty subsets of S by $\wp^*(S)$.

Let us have a form of reasoning M in which we may infer propositions from other propositions by using rules of inference. This form of reasoning is binary in the classical sense that propositions are always true or false in a given interpretation but never both. Let us have a certain interpretation \mathcal{I} , let Γ be an arbitrary non-empty set of propositions and let V_Γ be the set of truth values of

the latter in the former, that is, $\{F\}$, $\{T\}$ or $\{F, T\}$. Let $\Sigma \neq \emptyset$ be a set of propositions for which $\Gamma \vdash_M \Sigma$ and V_Σ the set of its truth values (when we discuss truth values we always mean truth value within \mathcal{I}). Let U_Γ be the union of the truth value sets V_Σ of every possible set of propositions Σ . Let $S \in \wp^*(\{F, T\})$ and $G_M(S)$ be the set which is the union of all sets U_Γ when $V_\Gamma = S$. Therefore G_M is the function $G_M : \wp^*(\{F, T\}) \rightarrow \wp^*(\{F, T\})$. G_M tells the truth values of propositions that can be inferred from the set of truth values of a particular set of propositions by way of form of reasoning M . When we equate those forms of reasoning whose corresponding functions G_M are the same we state that the forms of classical reasoning can be divided into $3^3 = 27$ categories.

However, some of these forms of reasoning are rather peculiar, such as a form of reasoning in which only false propositions may be inferred from true propositions and vice versa. Therefore, let us assume we want a form of reasoning to allow the inference $A \vdash_M A$. We call this attribute the *reflexivity* of reasoning. In this case it holds that $\forall x \in \{F, T\} (\forall S \in \wp^*(\{F, T\}) (x \in S \Rightarrow x \in G_M(S)))$. Therefore $F \in G_M(\{F\})$, $T \in G_M(\{T\})$ and $\{F, T\} \in G_M(\{F, T\})$. Now the functions, and therefore the categories of forms of reasoning, differ only with regards to whether it holds that $T \in G_M(\{F\})$ and/or $F \in G_M(\{T\})$. Let us list every option.

1. $T \in G_M(\{F\})$ and $F \in G_M(\{T\})$: Both true and false propositions may be inferred from propositions which are true and propositions which are false. This applies to disduction which doesn't preserve truth values.
2. $T \in G_M(\{F\})$ and $F \notin G_M(\{T\})$: If all premises are true so

are the conclusions. This applies to deduction which preserves truth.

3. $T \notin G_M(\{F\})$ and $F \in G_M(\{T\})$: If the conclusions include even one true proposition all premises are true. This applies to abduction and induction which preserve falsehood.
4. $T \notin G_M(\{F\})$ and $F \notin G_M(\{T\})$: Only true propositions are inferred from true propositions and only false propositions are inferred from false propositions. This applies to equiduction which preserves both truth and falsehood.

The logiduction model is a categorisation of reflexive classical forms of reasoning with regards to the preservation and transformation of truth values. It's partially based on Indian philosophy. The *Navya-Nyāya*-school differentiates sources of knowledge according to whether they're based on observation or proof. An important method for discovering new knowledge is *anumāna*, inference. It exists in three different forms. Citing http://www.srimatham.com/uploads/5/5/4/9/5549439/nyaya_philosophy.pdf:

There are 3 types of *anumāna* or inference;—

1. It may be *a priori*, — from cause to effect; (*pūrvavat*)
e.g. on seeing clouds, one infers that it is going to rain;
2. or it may be *a posteriori*, — from effect to cause; (*śeṣavat*)
e.g. on seeing a river swollen, one infers that there has been rainfall.

3. It may also be what is termed 'commonly seen,' (*samānyatodṛṣṭa*) which is knowledge of one thing derived from the perception of another thing with which it is commonly seen;
e.g. on seeing rain, one infers that there are clouds.

In a sense, deduction and *pūrvavat*, induction and *śeṣavat*, and equiduction and *samānyatodṛṣṭa* are connected because the analogies between them are interesting. As a side note, analogy, *upamāna*, is also among the *Nyāya* ways of discovering knowledge but it isn't considered reasoning. We used to think disduction and *upamāna* could have something to do with each other but we don't think so anymore because the notion of disduction appears to be useless on its own. The other, independently useful forms of reasoning may be generally referred to as *conduction*.

Chapter 7

Axiomatic Abduction

Here we formalize a form of reasoning we call axiomatic abduction, or abduction for short. Abductive reasoning means reasoning from effect to cause which is the opposite direction than that of deduction, which is valid reasoning. We present a method for transforming a deductive Hilbert-style axiomatization of propositional logic into an axiomatic system of abduction. In the former, it's possible to infer proposition β from γ if and only if it's possible to do the opposite in the latter. We call this attribute the fundamental theorem of abduction and prove it as metatheorem AMT11 of the theory we're about to formulate.

First we contemplate what should the axioms of abduction be like. Because an instance of an axiom can be appended to any proof, that is, it can be inferred from anything, it must be possible to infer anything from an instance of an abduction axiom in deduction. Therefore it has to be a contradiction. The rules of inference,

on the other hand, must preserve falsehood so that we couldn't infer a contingent proposition using only the axioms. In deduction this would mean we could infer a contradiction from a contingent proposition. Therefore the axioms, rules of inference and theorems of abduction won't be intuitive, like deductive axioms can be, but instead will appear nonsensical. But this isn't the focal point of our inquiry. Instead, the focal point is the fundamental theorem of abduction which makes abduction interesting.

When ψ is an axiomatic theory we shall henceforth write $\vdash_{\psi} \kappa$ (" κ is provable in ψ ") iff κ is a theorem of ψ and $\lambda \vdash_{\psi} \kappa$ (" κ is provable in ψ from proposition λ ") iff κ can be inferred from proposition λ in theory ψ .

7.1 Deductive Propositional Logic τ

Let there be a formal Hilbert-style valid and complete first-order theory of propositional logic τ whose language consists recursively of propositional variables, negation \neg and implication \Rightarrow . Henceforth "proposition" means a statement of this language. The rule of inference is *modus ponens*, that is, if $\vdash_{\tau} (\alpha \Rightarrow \beta)$ then $\alpha \vdash_{\tau} \beta$. In this context we call this rule detachment. Here, "validity" means that when we formulate a truth table in the ordinary way for any κ for which $\vdash_{\tau} \kappa$ it always turns out to be a tautology so that for any combination of truth values of propositional variables the truth value of κ is T . By completeness we mean that when we formulate a truth table for any proposition κ , if it turns out to be a tautology then $\vdash_{\tau} \kappa$. We use the classical abbreviations $(\alpha \wedge \beta)$, $(\alpha \vee \beta)$ and $(\alpha \Leftrightarrow \beta)$ of forms $\neg(\alpha \Rightarrow \beta)$, $(\neg\alpha \Rightarrow \beta)$

and $\neg((\alpha \Rightarrow \beta) \Rightarrow \neg(\beta \Rightarrow \alpha))$.

7.2 Formulating Abductive Theory ζ

Let us form a new theory ζ of the same language by replacing every implication form $(\alpha \Rightarrow \beta)$ of every axiom and detachment rule by the *noncontrainplication* form $\neg(\beta \Rightarrow \alpha)$. Let our new rule of inference – if $\vdash_{\zeta} \neg(\beta \Rightarrow \alpha)$ then $\alpha \vdash_{\zeta} \beta$ – be called *noncontradetachment*. When we replace the implication forms of any proposition κ by noncontrainplication forms, thus obtaining proposition κ' , it trivially holds that $\vdash_{\zeta} \kappa'$ if $\vdash_{\tau} \kappa$. We shall demonstrate also the converse as metatheorem AMT4. Henceforth we call proposition κ' the ζ -equivalent of proposition κ .

Noncontradetachment preserves falsehood so that if formulas α and $\neg(\beta \Rightarrow \alpha)$ both get the value F in their truth table given certain same truth value combinations then also β gets the value F given this truth value combination. This can be observed from the lowest row of the truth table of proposition $\neg(\beta \Rightarrow \alpha)$.

7.2.1 ξ -transformation

Let κ be a proposition. Let us replace every instance of propositional variable in κ by its negation and every implication form $(\alpha \Rightarrow \beta)$ by the noncontrainplication form $\neg(\beta \Rightarrow \alpha)$. We shall denote the result of such transformation by $\xi(\kappa)$.

7.2.2 Metatheorem AMT1

For every proposition κ , $\vdash_{\tau} (\kappa \Leftrightarrow \neg\xi(\kappa))$.

Proof:

Let $p(n)$ mean for every $n \in \mathbb{N}$: "for every proposition λ whose length isn't greater than n it holds that $\vdash_{\tau} (\lambda \Leftrightarrow \neg\xi(\lambda))$ ".

$p(0)$ is trivially true because there's no proposition λ whose length wouldn't be greater than zero.

Let's now assume that $p(n)$ holds for an arbitrary $n \in \mathbb{N}$. Let λ be a proposition whose length is $n + 1$. If λ is a propositional variable it's equivalent with its negation, that is, $\vdash_{\tau} (\lambda \Leftrightarrow \neg\xi(\lambda))$. If the form of λ is $\neg\alpha$ then, according to $p(n)$, $\vdash_{\tau} (\alpha \Leftrightarrow \neg\xi(\alpha))$, which entails that $\vdash_{\tau} (\lambda \Leftrightarrow \neg\xi(\lambda))$. Otherwise λ is $(\alpha \Rightarrow \beta)$ and $\xi(\lambda)$ is therefore $\neg(\xi(\beta) \Rightarrow \xi(\alpha))$. According to $p(n)$, $\vdash_{\tau} (\alpha \Leftrightarrow \neg\xi(\alpha))$ and $\vdash_{\tau} (\beta \Leftrightarrow \xi(\beta))$. According to the deduction theorem, $\lambda \vdash_{\tau} (\xi(\beta) \Rightarrow \xi(\alpha))$, therefore $\lambda \vdash_{\tau} \xi(\lambda)$ and therefore, according to the deduction theorem, $\vdash_{\tau} (\lambda \Rightarrow \xi(\lambda))$. Analogically we prove that $\vdash_{\tau} (\neg\xi(\lambda) \Rightarrow \lambda)$, which is how we obtain the desired result, $\vdash_{\tau} (\lambda \Leftrightarrow \neg\xi(\lambda))$. Thus we have reached the result $\forall n \in \mathbb{N} : (p(n) \Rightarrow p(n + 1))$.

According to the induction principle $p(n)$ holds for every $n \in \mathbb{N}$. The metatheorem follows as a consequence.

7.2.3 Metatheorem AMT2

Let κ be a proposition and κ' be its ξ -equivalent. Now κ is a tautology if and only if κ' is a contradiction.

Proof:

According to AMT1, κ is equivalent with $\neg\xi(\kappa)$. If κ is a tautology, by substituting every propositional variable in $\neg\xi(\kappa)$ with its negation and by removing the resulting double negations we obtain

a tautology whose truth table is the same as that of $\neg\kappa'$. Therefore κ' is a contradiction. On the other hand, if κ' is a contradiction its truth table is the same as that of $\xi(\kappa)$ in which every propositional variable has been substituted with its negation and the resulting double negations have been removed. Therefore κ is a tautology.

7.2.4 Metatheorem AMT3:

The *Contrasoundness* of Theory ζ

Theory ζ is contrasound, that is, if $\vdash_{\zeta} \kappa'$ then $\vdash_{\tau} \kappa$.

Proof:

According to AMT2 the instances of the axioms of theory ζ are contradictions, and noncontradetachment preserves falsehood.

7.2.5 Metatheorem AMT4

Let κ be a proposition and κ' be its ζ -equivalent. If $\vdash_{\zeta} \kappa'$ then $\vdash_{\tau} \kappa$.

Proof:

Let $\vdash_{\zeta} \kappa'$. According to AMT3, κ' is a contradiction. Therefore $\neg\kappa'$ is a tautology, and by substituting its every propositional variable with its negation we obtain the tautology $\neg\xi(\kappa)$ which, according to the completeness of τ , is a theorem of τ . AMT1 states that $\vdash_{\tau} (\kappa \Leftrightarrow \neg\xi(\kappa))$ so therefore $\vdash_{\tau} \kappa$.

7.2.6 Abbreviation Ξ

Let the abbreviation $(\alpha \Xi \beta)$ mean the ζ -equivalent of abbreviation $(\alpha \Rightarrow \beta)$ which is the form $\neg(\neg\neg(\alpha \Rightarrow \beta) \Rightarrow \neg(\beta \Rightarrow \alpha))$.

7.2.7 Metatheorem AMT5

Let λ , λ' and λ'' be propositions. In theory ζ it's provable that

- (a) $\neg(\neg(\neg\lambda \Xi \neg(\lambda \Xi \lambda')))$,
- (b) $\neg(\neg((\lambda \Rightarrow \lambda'') \Xi (\lambda' \Rightarrow \lambda'')) \Rightarrow \neg(\lambda \Xi \lambda'))$ and
- (c) $\neg(\neg((\lambda'' \Rightarrow \lambda) \Xi (\lambda'' \Rightarrow \lambda')) \Rightarrow \neg(\lambda \Xi \lambda'))$.

Proof:

Let α , β and γ be propositional variables. In theory τ it's possible to prove theorems $((\alpha \Leftrightarrow \beta) \Rightarrow (\neg\alpha \Leftrightarrow \neg\beta))$, $((\alpha \Leftrightarrow \beta) \Rightarrow ((\alpha \Rightarrow \gamma) \Leftrightarrow (\beta \Rightarrow \gamma)))$, and $((\alpha \Rightarrow \beta) \Leftrightarrow (\gamma \Rightarrow \alpha) \Leftrightarrow (\gamma \Rightarrow \beta))$. By substituting α with λ , β with λ' and γ with λ'' in the proofs of their ζ -equivalents in theory ζ we obtain the desired proofs because instances of axioms remain instances of axioms and instances of use of noncontradetachment remain instances of use of noncontradetachment.

7.2.8 Metatheorem AMT6:

Abduction Replacement Theorem

If α appears in proposition κ and κ' is a proposition in which some appearance has been substituted with α' then if $\vdash_{\zeta} \neg(\alpha \Xi \alpha')$ then $\vdash_{\zeta} \neg(\kappa \Xi \kappa')$.

Proof:

Let $\vdash_{\zeta} \neg(\alpha \Xi \alpha')$. Let $p(n)$ mean for each $n \in \mathbb{N}$: "For each proposition λ whose length isn't greater than n and in which proposition α appears, it holds that if λ' is a proposition in which some appearance of α is substituted with α' then $\vdash_{\zeta} \neg(\lambda \Xi \lambda')$ ".

$p(0)$ is trivially true because there's no proposition λ whose length wouldn't be greater than zero.

Let's now assume that $p(n)$ holds for an arbitrary $n \in \mathbb{N}$. Let λ be a proposition whose length is $n + 1$ and in which proposition α appears. Let λ' be a proposition in which some appearance of α is substituted with α' . If λ is α then $\vdash_{\zeta} \neg(\lambda \Xi \lambda')$. Let's assume λ isn't α . Then λ isn't a propositional variable. If λ is of form $\neg\beta$ then, according to assumption $p(n)$, $\vdash_{\zeta} \neg(\beta \Xi \beta')$. According to part (a) of AMT5, $\vdash_{\zeta} \neg(\neg(\neg\beta \Xi \neg\beta') \Rightarrow \neg(\beta \Xi \beta'))$ so, according to noncontradetachment, $\vdash_{\zeta} \neg(\neg\beta \Rightarrow \neg\beta')$, therefore $\vdash_{\zeta} \neg(\lambda \Xi \lambda')$. If the form of λ is $(\beta \Rightarrow \gamma)$, in which an appearance of proposition α is in proposition β , then, according to assumption $p(n)$, $\vdash_{\zeta} \neg(\beta \Xi \beta')$. According to part (b) of AMT5, $\vdash_{\zeta} \neg(\neg((\beta \Rightarrow \gamma) \Xi (\beta' \Rightarrow \gamma)) \Rightarrow \neg(\beta \Xi \beta'))$, so according to noncontradetachment $\vdash_{\zeta} \neg((\beta \Rightarrow \gamma) \Xi (\beta' \Rightarrow \gamma))$, that is, $\vdash_{\zeta} \neg(\lambda \Xi \lambda')$. If the form of λ is $(\beta \Rightarrow \gamma)$ so that an appearance of proposition α is in proposition γ we shall analogically use part (c) of AMT5 to prove that $\vdash_{\zeta} \neg(\lambda \Xi \lambda')$ again. Thus we end up with the result $\forall n \in \mathbb{N} : (p(n) \Rightarrow p(n + 1))$.

According to the principle of mathematical induction $p(n)$ holds for all $n \in \mathbb{N}$. The metatheorem follows as a result.

7.2.9 Metatheorem AMT7

If κ is a proposition then $\vdash_{\zeta} \neg(\neg\neg\kappa \Xi \kappa)$.

Proof:

Let α be a propositional variable. From $\vdash_{\tau} (\neg\neg\alpha \Leftrightarrow \alpha)$ it follows that $\vdash_{\zeta} \neg(\neg\neg\alpha \Xi \alpha)$. We obtain the proof of the metatheorem

by substituting α with κ in the latter proof.

7.2.10 Metatheorem AMT8: Removing Double Negation in Abduction

If κ is a proposition in which proposition $\neg\neg\alpha$ appears, and κ' is a proposition in which some instance has been substituted with α , then if $\vdash_{\zeta} \kappa$ then $\vdash_{\zeta} \kappa'$.

Proof:

According to AMT7, $\vdash_{\zeta} \neg(\neg\neg\alpha \Xi \alpha)$, so according to AMT6, $\vdash_{\zeta} \neg(\kappa \Xi \kappa')$. Let α and β be propositional variables. From $\vdash_{\zeta} ((\alpha \Leftrightarrow \beta) \Rightarrow (\alpha \Rightarrow \beta))$ it follows that $\vdash_{\zeta} \neg(\neg(\beta \Rightarrow \alpha) \Rightarrow \neg(\alpha \Xi \beta))$. By substituting α with κ in the latter proof and β with κ' and by using the noncontrainplication twice we learn that $\vdash_{\zeta} \kappa'$.

7.2.11 Metatheorem AMT9:

The *Contra*completeness of Theory ζ

Theory ζ is *contra*complete, by which we mean that if κ is a contradiction then $\vdash_{\zeta} \kappa$.

Proof:

Let proposition κ be a contradiction. According to AMT2 its ζ -equivalent κ' is a tautology, therefore $\vdash_{\tau} \kappa'$. For its ζ -equivalent κ'' it holds that $\vdash_{\zeta} \kappa''$. According to AMT8 the double negations of κ'' , which were formed while substituting implication forms $\alpha \Rightarrow \beta$ with corresponding noncontrainplication forms $\neg\neg(\alpha \Rightarrow \beta)$, may be removed one by one. Therefore $\vdash_{\zeta} \kappa$.

7.2.12 Metatheorem AMT10: The Abduction Theorem

Let α and β be propositions. If $\alpha \vdash_{\zeta} \beta$ then $\vdash_{\zeta} \neg(\beta \Rightarrow \alpha)$.

Proof:

Let the ζ -equivalents of α and β be α' and β' . Let us substitute each intermediary step of the proof of proposition β from proposition α in theory ζ with its ζ -equivalent. Every instance of an axiom of theory ζ is a ζ -equivalent of an instance of an axiom λ of theory τ , so we can infer the ζ -equivalent of the ζ -equivalent of λ in theory τ from λ by adding a double negation before every implication. This way we obtain the proof of proposition β' from α' in theory τ . According to the deduction theorem, $\vdash_{\tau} (\alpha' \Rightarrow \beta')$. Hence, $\vdash_{\zeta} \neg(\beta'' \Rightarrow \alpha'')$ so that α'' and β'' are the ζ -equivalents of propositions α' and β' . According to AMT8 we may remove the double negations of proposition $\neg(\beta'' \Rightarrow \alpha'')$ one by one. These were formed when the implication forms $(\gamma \Rightarrow \delta)$ of proposition $\neg(\beta \Rightarrow \alpha)$ were substituted with the corresponding noncontrainplication forms of noncontrainplication forms $\neg\neg(\gamma \Rightarrow \delta)$. Hence, $\vdash_{\zeta} \neg(\beta \Rightarrow \alpha)$.

7.2.13 Metatheorem AMT11: The Fundamental Theorem of Abduction

Let α and β be propositions. $\alpha \vdash_{\tau} \beta$ if and only if $\beta \vdash_{\zeta} \alpha$.

Proof:

If $\beta \vdash_{\zeta} \alpha$ then, according to AMT10, $\vdash_{\zeta} \neg(\alpha \Rightarrow \beta)$. Hence, $\neg(\alpha \Rightarrow \beta)$ is a contradiction and $(\alpha \Rightarrow \beta)$ is a tautology, therefore

$\vdash_{\tau} (\alpha \Rightarrow \beta)$. According to detachment, $\alpha \vdash_{\tau} \beta$. If $\alpha \vdash_{\tau} \beta$ then, according to the deduction theorem, $\vdash_{\tau} (\alpha \Rightarrow \beta)$. Hence, $(\alpha \Rightarrow \beta)$ is a tautology and $\neg(\alpha \Rightarrow \beta)$ is a contradiction so, according to AMT9, $\vdash_{\zeta} \neg(\alpha \Rightarrow \beta)$. According to noncontradetachment, $\beta \vdash_{\zeta} \alpha$.

7.2.14 An Example of an Axiomatic Theory of Abduction

Let theory τ be an axiomatization of propositional logic by Jan Łukasiewicz. Its axioms are:

$$\begin{aligned} & \alpha \Rightarrow (\beta \Rightarrow \alpha) \\ & ((\alpha \Rightarrow (\beta \Rightarrow \gamma)) \Rightarrow ((\alpha \Rightarrow \beta) \Rightarrow (\alpha \Rightarrow \gamma))) \\ & ((\neg\alpha \Rightarrow \neg\beta) \Rightarrow (\beta \Rightarrow \alpha)) \end{aligned}$$

The rule of inference is detachment: if $\vdash_{\tau} (\alpha \Rightarrow \beta)$ then $\alpha \vdash_{\tau} \beta$.
The axioms of a corresponding theory ζ are

$$\begin{aligned} & \neg(\neg(\alpha \Rightarrow \beta) \Rightarrow \alpha) \\ & \neg(\neg(\neg(\gamma \Rightarrow \alpha) \Rightarrow \neg(\beta \Rightarrow \alpha)) \Rightarrow \neg(\neg(\gamma \Rightarrow \beta) \Rightarrow \alpha)) \\ & \neg(\neg(\alpha \Rightarrow \beta) \Rightarrow \neg(\neg\beta \Rightarrow \neg\alpha)) \end{aligned}$$

The rule of inference is noncontradetachment: if $\vdash_{\zeta} \neg(\beta \Rightarrow \alpha)$ then $\alpha \vdash_{\zeta} \beta$.

using Gödel's completeness theorem (1930). We shall use the traditional abbreviations $(\alpha \wedge \beta)$, $(\alpha \vee \beta)$, $(\alpha \Leftrightarrow \beta)$ and $\exists x(\alpha)$ of forms $\neg(\alpha \Rightarrow \neg\beta)$, $(\neg\alpha \Rightarrow \beta)$, $\neg((\alpha \Rightarrow \beta) \Rightarrow \neg(\beta \Rightarrow \alpha))$ and $\neg\forall x(\neg\alpha)$. We call the quantification form $\exists x(\alpha)$ the *dual* of quantification form $\forall x(\alpha)$ and vice versa.

Chapter 8

Axiomatic Induction

8.1 Deductive Predicate Logic τ

Let us have a formal Hilbert-style sound and complete theory τ of first-order predicate logic whose language consists recursively of variable, constant, function and predicate symbols, negation \neg , implication \Rightarrow and universal quantification $\forall x$ in which x is a variable symbol. In the context of predicate logic or induction, a *proposition* henceforth means a statement of this language. The rules of inference are *modus ponens*, that is, if $\vdash_\tau (\alpha \Rightarrow \beta)$ then $\alpha \vdash_\tau \beta$, and generalization, that is, $\alpha \vdash_\tau \forall(\alpha)$. Henceforth we shall call the *modus ponens* rule *detachment*. By soundness we mean that every proposition κ for which $\vdash_\tau \kappa$ is logically sound, that is, true in every model theoretic interpretation. By completeness we mean that if proposition κ is true in every model theoretic interpretation then $\vdash_\tau \kappa$. Completeness can usually be demonstrated conveniently by

8.2 Formulating Inductive Theory ζ

Let us form a new theory ζ of the same language by replacing every implication form $(\alpha \Rightarrow \beta)$ of every axiom and detachment rule by the *noncontradimplication* form $\neg(\beta \Rightarrow \alpha)$ and by replacing every quantification form by its dual in generalization rules. Let our new rules of inference – firstly, if $\vdash_\zeta \neg(\beta \Rightarrow \alpha)$ then $\alpha \vdash_\zeta \beta$ and secondly, $\alpha \vdash_\zeta \exists x(\alpha)$ – be called *noncontradetachment* and *dual generalization*. When we substitute every implication form with a noncontradimplication form and every quantification form with its dual in proposition κ , thus obtaining proposition κ' , we call κ' the ζ -equivalent of κ .

Noncontradetachment preserves falsehood, that is, if formulas α and $\neg(\beta \Rightarrow \alpha)$ are both false in a given interpretation then also β is false. This can be inferred from how the truth of $\neg\alpha$ and $\beta \Rightarrow \alpha$ implicates $\neg\beta$ according to *modus tollens*. Also dual generalization preserves falsehood because if $\neg\alpha$ is true then, according to the generalization rule, it holds that $\forall x(\neg\alpha)$ and therefore $\neg\exists x(\alpha)$.

8.2.1 σ -transformation

Let κ be a proposition. Let us replace every predicate $p(t_1, \dots, t_n)$ in κ by its negation, every implication form $\alpha \Rightarrow \beta$ by noncontradiction form $\neg(\beta \Rightarrow \alpha)$ and every quantification form by its dual. We shall denote the result of such a transformation by $\sigma(\kappa)$.

8.2.2 Metatheorem IMT1

For every proposition κ it holds that $\vdash_\tau (\kappa \Leftrightarrow \sigma(\kappa))$.

Proof:

We may assume that κ is in its non-abbreviated form. Let $p(n)$ mean for every $n \in \mathbb{N}$: "For every proposition λ whose length isn't greater than n it holds that $\vdash_\tau (\lambda \Leftrightarrow \sigma(\lambda))$."

$p(0)$ is trivially true because there's no proposition λ whose length wouldn't be greater than zero.

Let us now assume that $p(n)$ holds for an arbitrary $n \in \mathbb{N}$. Let λ be a proposition whose length is $n + 1$. If λ is predicate $p(t_1, \dots, t_n)$ it's equivalent with the negation of its negation, therefore $\vdash_\tau (\lambda \Leftrightarrow \neg\neg p(t_1, \dots, t_n))$. If the form of λ is $\neg\alpha$ then according to $p(n)$ it holds that $\vdash_\tau (\alpha \Leftrightarrow \neg\sigma(\alpha))$ which entails that $\vdash_\tau (\lambda \Leftrightarrow \neg\sigma(\lambda))$. If λ is of the form $(\alpha \Rightarrow \beta)$ and $\sigma(\lambda)$ then it holds that $\neg(\sigma(\beta) \Rightarrow \sigma(\alpha))$, according to $p(n)$ it holds that $\vdash_\tau (\alpha \Leftrightarrow \neg\sigma(\alpha))$ and it holds that $\vdash_\tau (\beta \Leftrightarrow \neg\sigma(\beta))$. Let us assume λ , that is, $(\alpha \Rightarrow \beta)$. Let us assume $\sigma(\beta)$. Therefore $\neg\beta$ which entails that $\neg\alpha$. This leads us to the conclusion $\sigma(\alpha)$. According to the deduction theorem, $\lambda \vdash_\tau (\sigma(\beta) \Rightarrow \sigma(\alpha))$, that is, $\lambda \vdash_\tau (\neg\sigma(\lambda))$, from which we infer $\vdash_\tau (\lambda \Rightarrow \neg\sigma(\lambda))$ according to the deduction theorem. Analogically we prove that $\vdash_\tau (\neg\sigma(\lambda) \Rightarrow \lambda)$

and this way obtain the desired result $\vdash_\tau (\lambda \Leftrightarrow \neg\sigma(\lambda))$. Otherwise λ is of the form $\forall x(\alpha)$ and it holds that $\vdash_\tau (\alpha \Leftrightarrow \neg\sigma(\alpha))$. Let us assume $\forall x(\alpha)$. Now it holds that α and therefore $\neg\sigma(\alpha)$. This gets us $\forall x(\neg\sigma(\alpha))$, that is, $\neg\exists x(\sigma(\alpha))$. According to the deduction theorem, $\vdash_\tau (\forall x(\alpha) \Rightarrow \neg\exists x(\sigma(\alpha)))$. The other direction of the implication is proved in an equally routine manner. Therefore $\vdash_\tau (\forall x(\alpha) \Leftrightarrow \neg\exists x(\sigma(\alpha)))$, that is, $\vdash_\tau (\lambda \Leftrightarrow \neg\sigma(\lambda))$. Hence we reach the result $\forall n \in \mathbb{N} (p(n) \Rightarrow p(n + 1))$.

According to the principle of mathematical induction $p(n)$ holds for every $n \in \mathbb{N}$. The metatheorem follows as a consequence.

8.2.3 Metatheorem IMT2

Let κ be a proposition and κ' be its ζ -equivalent. Now κ is a tautology, that is, true in every interpretation, if and only if κ' is a contradiction, that is, false in every interpretation.

Proof:

According to IMT1 κ is equivalent with $\neg\sigma(\kappa)$. If κ is a tautology then by substituting every predicate $p(t_1, \dots, t_n)$ in $\neg\sigma(\kappa)$ with its negation and by removing the resulting double negations we obtain the tautology $\neg\kappa'$. Therefore κ' is a contradiction. On the other hand, if κ' is a contradiction then $\neg\kappa'$ is a tautology by which we obtain the tautology $\neg\sigma(\kappa)$ by substituting every predicate $p(t_1, \dots, t_n)$ with its negation, which is equivalent with κ . Therefore κ is a tautology.

8.2.4 Metatheorem IMT3:**The *Contrasoundness* of Theory ζ**

Theory ζ is contrasound, that is, if $\vdash_{\zeta} \kappa$ then κ is a contradiction.

Proof:

According to IMT2 the instances of the axioms of theory ζ are contradictions, and noncontradetachment and dual generalization preserve falsehood.

8.2.5 Metatheorem IMT4

Let κ be a proposition and κ' be its ζ -equivalent. $\vdash_{\zeta} \kappa'$ if and only if $\vdash_{\tau} \kappa$.

Proof:

Let $\vdash_{\zeta} \kappa'$. According to IMT3 κ' is a contradiction. Therefore $\neg\kappa'$ is a tautology and by substituting its every predicate $p(t_1, \dots, t_n)$ with its negation we obtain the tautology $\neg\sigma(\kappa)$ which, according to the completeness of τ , is a theorem of τ . IMT1 states that $\vdash_{\tau} (\kappa \Leftrightarrow \neg\sigma(\kappa))$, therefore $\vdash_{\tau} \kappa$.

Let $p(n)$ mean for every $n \in \mathbb{N}$: "For each theorem λ of τ whose shortest proof isn't greater than n it holds that $\vdash_{\zeta} \lambda'$."

$p(0)$ is trivially true because there's no proposition λ whose length of shortest proof is zero.

Let us assume $p(n)$ holds for an arbitrary $n \in \mathbb{N}$. Let λ be a theorem of τ whose length of shortest proof is $n+1$. If λ is an instance of an axiom of τ (in this case $n=0$) then λ' is an instance of an axiom of ζ . If λ is obtained by rule of detachment from the theorems α and $\alpha \Rightarrow \lambda$ of τ then according to the assumption it holds that $\vdash_{\zeta} \alpha'$ and $\vdash_{\zeta} \neg(\lambda' \Rightarrow \alpha')$. If λ is of form $\forall x(\alpha)$ and is obtained by

using the generalization rule from theorem α of τ then according to the assumption it holds that $\vdash_{\zeta} \alpha'$ and thereby $\vdash_{\zeta} \exists x(\alpha')$, that is, $\vdash_{\zeta} \lambda'$. Thus we reach the result $\forall n \in \mathbb{N}(p(n) \Rightarrow p(n+1))$. According to the principle of mathematical induction $p(n)$ holds for every $n \in \mathbb{N}$. The metatheorem follows as a consequence.

8.2.6 Abbreviation Φ

Let the abbreviation $(\alpha \Phi \beta)$ henceforth mean the ζ -equivalent of abbreviation $(\alpha \Leftrightarrow \beta)$, that is, the form $\neg(\neg\neg(\alpha' \Rightarrow \beta') \Rightarrow \neg(\beta' \Rightarrow \alpha'))$.

8.2.7 Metatheorem IMT5

Let $\lambda_1, \lambda_2, \lambda_3$ and λ_4 be propositions. In theory ζ it is provable that

- (a) $\vdash_{\zeta} \neg(\lambda_1 \Rightarrow \exists x_1, \dots, x_k(\lambda_1))$,
- (b) $\vdash_{\zeta} \neg(\neg((\neg\lambda_1 \Phi \neg\lambda_2) \Rightarrow \lambda_3) \Rightarrow ((\lambda_1 \Phi \lambda_2) \Rightarrow \lambda_3))$,
- (c) $\vdash_{\zeta} \neg(\neg(((\lambda_1 \Rightarrow \lambda_3) \Phi (\lambda_2 \Rightarrow \lambda_3)) \Rightarrow \lambda_4) \Rightarrow \neg((\lambda_1 \Phi \lambda_2) \Rightarrow \lambda_4))$,
- (d) $\vdash_{\zeta} \neg(\neg(((\lambda_3 \Rightarrow \lambda_1) \Phi (\lambda_3 \Rightarrow \lambda_2)) \Rightarrow \lambda_4) \Rightarrow \neg((\lambda_1 \Phi \lambda_2) \Rightarrow \lambda_4))$,
- (e) $\vdash_{\zeta} \neg(\neg(\exists x(\lambda_1) \Rightarrow \lambda_2) \Rightarrow \exists x(\neg(\lambda_1 \Rightarrow \lambda_2)))$ in which x isn't free in proposition λ_2 ,
- (f) $\vdash_{\zeta} \neg((\forall x(\lambda_1) \Phi \forall x(\lambda_2)) \Rightarrow \exists x(\lambda_1 \Phi \lambda_2))$ and
- (g) $\vdash_{\zeta} \neg(\neg(\neg(\lambda_3 \Rightarrow \lambda_1) \Rightarrow \neg(\lambda_3 \Rightarrow \lambda_2)) \Rightarrow \neg(\lambda_2 \Rightarrow \lambda_1))$.

Proof:

Propositions $(\forall x_1, \dots, x_k(\alpha \Rightarrow \alpha))$, $((\gamma \Rightarrow (\alpha \Leftrightarrow \beta)) \Rightarrow (\gamma \Rightarrow (\neg\alpha \Leftrightarrow \neg\beta)))$, $((\delta \Rightarrow (\alpha \Leftrightarrow \beta)) \Rightarrow (\delta \Rightarrow ((\alpha \Rightarrow \gamma) \Leftrightarrow (\beta \Rightarrow \gamma))))$, $((\delta \Rightarrow (\alpha \Leftrightarrow \beta)) \Rightarrow (\delta \Rightarrow ((\gamma \Rightarrow \alpha) \Leftrightarrow (\gamma \Rightarrow \beta))))$, $(\forall x(\beta \Rightarrow \alpha) \Rightarrow (\beta \Rightarrow \forall x(\alpha)))$ in which x isn't free in β , $(\forall x(\alpha \Leftrightarrow \beta) \Rightarrow (\exists x(\alpha) \Leftrightarrow \exists x(\beta)))$ and $((\alpha \Rightarrow \beta) \Rightarrow ((\beta \Rightarrow \gamma) \Rightarrow (\alpha \Rightarrow \gamma)))$ are tautologies and hence theorems of τ for all propositions α, β, γ and δ . In the proofs of their ζ -equivalents in theory ζ , by substituting α with λ_1 , β with λ_2 , γ with λ_3 and δ with λ_4 we obtain the desired proofs because instances of axioms remain instances of axioms, uses of noncontradetachment remain uses of noncontradetachment and uses of dual generalization remain uses of dual generalization.

8.2.8 Metatheorem IMT6: Φ -theorem

If κ is a proposition in which proposition α appears, and κ' is a proposition in which one appearance has been substituted with α' , and (at least) every free variable of α and α' , which are bound variables of κ , are in the list x_1, \dots, x_k (henceforth \bar{x}), then $\vdash_{\zeta} \neg((\kappa \Phi \kappa') \Rightarrow \exists \bar{x}(\alpha \Phi \alpha'))$. As a truncated special case we allow the empty list, in which case $\vdash_{\zeta} \neg((\kappa \Phi \kappa') \Rightarrow (\alpha \Phi \alpha'))$.

Proof:

We may assume κ to be in its unabbreviated form. Let $p(n)$ mean for every $n \in \mathbb{N}$: "For every proposition λ whose length isn't greater than n and in which proposition α appears it holds that if λ' is a proposition in which an appearance of proposition α has been substituted with proposition α' and (at least) all free variables of α and α' , which are bound variables of λ , are in list \bar{x} then

$$\vdash_{\zeta} \neg((\lambda \Phi \lambda') \Rightarrow \exists \bar{x}(\alpha \Phi \alpha'))."$$

$p(0)$ is trivially true because there's no proposition λ whose length wouldn't be greater than zero.

Let us now assume that $p(n)$ holds for an arbitrary $n \in \mathbb{N}$. Let λ be a proposition whose length is $n+1$ and in which proposition α appears. Let λ' be a proposition in which some appearance of proposition α has been substituted with proposition α' , and \bar{x} a list of variables which includes (at least) all free variables of α and α' , which are bound variables of λ . If λ is α then according to IMT5(a) it holds that $\vdash_{\zeta} \neg((\lambda \Phi \lambda') \Rightarrow \exists \bar{x}(\alpha \Phi \alpha'))$. Let's assume λ isn't α . In this case λ isn't the predicate $p(t_1, \dots, t_n)$. If the form of λ is $\neg\beta$ then according to assumption $p(n)$ it holds that $\vdash_{\zeta} \neg((\beta \Phi \beta') \Rightarrow \exists \bar{x}(\alpha \Phi \alpha'))$. According to IMT5(b) it holds that

$$\vdash_{\zeta} \neg(\neg((\neg\beta \Phi \beta') \Rightarrow \exists \bar{x}(\alpha \Phi \alpha')) \Rightarrow \neg((\beta \Phi \beta') \Rightarrow \exists \bar{x}(\alpha \Phi \alpha')))$$

from which, according to noncontradetachment, it holds that $\vdash_{\zeta} \neg((\neg\beta \Phi \beta') \Rightarrow \exists \bar{x}(\alpha \Phi \alpha'))$, therefore $\vdash_{\zeta} \neg((\lambda \Phi \lambda') \Rightarrow \exists \bar{x}(\alpha \Phi \alpha'))$. If λ is of form $(\beta \Rightarrow \gamma)$ in which an instance of proposition α is in proposition β then according to assumption $p(n)$ it again holds that $\vdash_{\zeta} \neg((\beta \Phi \beta') \Rightarrow \exists \bar{x}(\alpha \Phi \alpha'))$. According to IMT5(c)

$$\vdash_{\zeta} \neg(\neg(((\beta \Rightarrow \gamma) \Phi (\beta' \Rightarrow \gamma)) \Rightarrow \exists \bar{x}(\alpha \Phi \alpha')) \Rightarrow \neg((\beta \Phi \beta') \Rightarrow \exists \bar{x}(\alpha \Phi \alpha')))$$

so according to noncontradetachment, $\vdash_{\zeta} \neg(((\beta \Rightarrow \gamma) \Phi (\beta' \Rightarrow \gamma)) \Rightarrow \exists \bar{x}(\alpha \Phi \alpha'))$, therefore it again holds that $\vdash_{\zeta} \neg((\lambda \Phi \lambda') \Rightarrow \exists \bar{x}(\alpha \Phi \alpha'))$.

$\exists \bar{x}(\alpha \Phi \alpha')$). If λ is of form $(\beta \Rightarrow \gamma)$ in which an instance of proposition α is in proposition γ we analogically use IMT5(d) for proving that it again holds that $\vdash_{\zeta} \neg((\lambda \Phi \lambda') \Rightarrow \exists \bar{x}(\alpha \Phi \alpha'))$. Otherwise λ is of form $\forall y(\beta)$ and according to the assumption it holds that $\vdash_{\zeta} \neg((\beta \Phi \beta') \Rightarrow \exists \bar{x}(\alpha \Phi \alpha'))$. Variable y isn't free in proposition $\exists \bar{x}(\alpha \Phi \alpha')$ because then it would be free in α or α' , and because it is bound in λ it would be in list \bar{x} and therefore bound in the proposition $\exists \bar{x}(\alpha \Phi \alpha')$. According to dual generalization, IMT5(e) and noncontradetachment it holds that $\vdash_{\zeta} \neg(\exists y(\beta \Phi \beta') \Rightarrow \exists \bar{x}(\alpha \Phi \alpha'))$. Now according to IMT5(f) it holds that $\vdash_{\zeta} \neg((\forall y(\beta) \Phi \forall y(\beta')) \Rightarrow \exists \bar{x}(\alpha \Phi \alpha'))$ and, according to the double noncontradetachment of IMT5(g), $\vdash_{\zeta} \neg((\forall y(\beta) \Phi \forall y(\beta')) \Rightarrow \exists \bar{x}(\alpha \Phi \alpha'))$, therefore again $\vdash_{\zeta} \neg((\lambda \Phi \lambda') \Rightarrow \exists \bar{x}(\alpha \Phi \alpha'))$. This is how we end up with the result $\forall n \in \mathbb{N} : p(n) \Rightarrow p(n+1)$.

According to the principle of mathematical induction $p(n)$ holds for every $n \in \mathbb{N}$. The metatheorem follows as a consequence.

8.2.9 Metatheorem IMT7: Induction Replacement Theorem

If κ is a proposition in which α appears and κ' is a proposition in which an appearance has been substituted with proposition α' then if $\vdash_{\zeta} (\alpha \Phi \alpha')$ it holds that $\vdash_{\zeta} (\kappa \Phi \kappa')$.

Proof:

Let all free variables of α and α' which are bound variables of κ be in list \bar{x} . According to IMT6, $\vdash_{\zeta} \neg((\kappa \Phi \kappa') \Rightarrow \exists \bar{x}(\alpha \Phi \alpha'))$. After a sufficient amount of dual generalizations and one use of noncontradetachment we obtain the desired result.

8.2.10 Metatheorem IMT8

If κ is a proposition then $\vdash_{\zeta} (\neg\neg\kappa \Phi \kappa)$.

Proof:

Let α be some proposition. Now it holds that $\vdash_{\tau} (\neg\neg\alpha \Leftrightarrow \alpha)$ so according to IMT4 it holds that $\vdash_{\zeta} (\neg\neg\alpha \Phi \alpha)$. We obtain the proof of the metatheorem by substituting α with κ in the latter proof.

8.2.11 Metatheorem IMT9: Removal of Double Negation in Induction

If κ is a proposition in which proposition $\neg\neg\alpha$ appears, and κ' is a proposition in which one instance has been replaced by proposition α then if $\vdash_{\zeta} \kappa$ then $\vdash_{\zeta} \kappa'$.

Proof:

According to IMT8, $\vdash_{\zeta} (\neg\neg\alpha \Phi \alpha)$, so according to IMT7 it holds that $\vdash_{\zeta} (\kappa \Phi \kappa')$. Let α and β be propositions. Because $\vdash_{\tau} ((\alpha \Leftrightarrow \beta) \Rightarrow (\alpha \Rightarrow \beta))$ it holds that $\vdash_{\zeta} \neg(\neg(\beta \Rightarrow \alpha) \Rightarrow (\alpha \Phi \beta))$. By substituting α with κ and β with κ' in the latter proof and by using noncontrainplication twice we shall see that $\vdash_{\zeta} \kappa'$.

8.2.12 Metatheorem IMT10: The *Contra*completeness of Theory ζ

Theory ζ is *contra*complete, by which we mean that if κ is a contradiction then $\vdash_{\zeta} \kappa$.

Proof:

Let proposition κ be a contradiction. According to IMT2 its ζ -equivalent κ' is a tautology so it holds that $\vdash_{\tau} \kappa'$. For its ζ -equivalent κ'' it holds that $\vdash_{\zeta} \kappa''$. According to IMT9 the double negations of κ'' , which were formed while substituting implication forms $(\alpha \Rightarrow \beta)$ with noncontrainplication forms of noncontrainplication forms $\neg\neg(\alpha \Rightarrow \beta)$, may be removed one by one. Therefore $\vdash_{\zeta} \kappa$.

8.2.13 Metatheorem IMT11: The Induction Theorem

Let α and β be propositions. If $\alpha \vdash_{\zeta} \beta$ holds so that its proof doesn't include any use of dual generalization on any free variable of α then $\vdash_{\zeta} \neg(\beta \Rightarrow \alpha)$

Proof:

Let α' and β' be the ζ -equivalents of propositions α and β . Let us substitute every intermediary step of the proof of β from α in theory ζ with its ζ -equivalent. Every instance of an axiom of theory ζ is a ζ -equivalent of an axiom λ of theory τ , so we can infer λ 's ζ -equivalent of ζ -equivalent in theory τ from λ by adding a double negation before every implication. When the original proof uses noncontrainplication for inferring δ from γ and $\neg(\delta \Rightarrow \gamma)$ we can infer δ' from propositions γ' and $\neg\neg(\gamma' \Rightarrow \delta')$ by removal of double negation and detachment. The uses of dual generalization in the original proof are mapped as uses of generalization. In this case we obtain the proof of proposition β' from proposition α' in theory τ in which the generalization rule hasn't been used for any free variable of α' . According to the deduction theorem it holds

that $\vdash_{\tau} (\alpha' \Rightarrow \beta')$. Therefore $\vdash_{\zeta} \neg(\beta'' \Rightarrow \alpha'')$ in which α'' and β'' are the ζ -equivalents of propositions α' and β' . According to IMT9 the double negations of proposition $\neg(\beta'' \Rightarrow \alpha'')$, which were formed upon replacing the implication forms $(\delta \Rightarrow \gamma)$ of proposition $\neg(\beta'' \Rightarrow \alpha'')$ by corresponding noncontrainplication forms of noncontrainplication forms $\neg\neg(\delta \Rightarrow \gamma)$, may be removed one by one. Thereby $\vdash_{\zeta} \neg(\beta \Rightarrow \alpha)$.

8.2.14 Metatheorem IMT12: The Fundamental Theorem of Induction

Let α and β be propositions. It holds that $\alpha \vdash_{\tau} \beta$ so that the proof includes no use of generalization rule for any free variable of α if and only if it holds that $\beta \vdash_{\zeta} \alpha$ so that the proof includes no use of dual generalization for any free variable of β .

Proof:

If it holds that $\beta \vdash_{\zeta} \alpha$ with the aforementioned precondition then according to IMT11 it holds that $\vdash_{\zeta} \neg(\alpha \Rightarrow \beta)$. Therefore $\neg(\alpha \Rightarrow \beta)$ is a contradiction and $(\alpha \Rightarrow \beta)$ is a tautology, so it holds that $\vdash_{\tau} (\alpha \Rightarrow \beta)$. According to detachment, $\alpha \vdash_{\tau} \beta$. If it holds that $\alpha \vdash_{\tau} \beta$ with the aforementioned precondition then, according to the deduction theorem, $\vdash_{\tau} (\alpha \Rightarrow \beta)$. Therefore $(\alpha \Rightarrow \beta)$ is a tautology and $\neg(\alpha \Rightarrow \beta)$ is a contradiction, so according to IMT10 it holds that $\vdash_{\zeta} \neg(\alpha \Rightarrow \beta)$. According to noncontradetachment, $\beta \vdash_{\zeta} \alpha$.

8.2.15 An Example of an Axiomatic Theory of Induction

Let α , β , γ and $\delta(x)$ be propositions and $\delta(t)$ be a proposition in which every free instance of x (if any) is substituted with t in proposition $\delta(x)$.

The example axioms of deduction are:

$$(\alpha \Rightarrow (\beta \Rightarrow \alpha))$$

$$((\alpha \Rightarrow (\beta \Rightarrow \gamma)) \Rightarrow ((\alpha \Rightarrow \beta) \Rightarrow (\alpha \Rightarrow \gamma)))$$

$$((\neg\alpha \Rightarrow \neg\beta) \Rightarrow (\alpha \Rightarrow \beta))$$

$(\forall x(\alpha \Rightarrow \beta) \Rightarrow (\alpha \Rightarrow \forall x(\beta)))$ in which x isn't free in proposition α

$(\forall x(\delta(x)) \Rightarrow \delta(t))$ in which t is free for x in proposition $\delta(x)$

The rules of inference are:

If $\vdash \alpha \Rightarrow \beta$ then $\alpha \vdash \beta$ (detachment).

It holds that $\alpha \vdash \forall x(\alpha)$ (generalization).

The corresponding example axioms of induction are:

$$\neg(\neg(\alpha \Rightarrow \beta) \Rightarrow \alpha)$$

$$\neg(\neg(\neg(\gamma \Rightarrow \alpha) \Rightarrow \neg(\beta \Rightarrow \alpha)) \Rightarrow \neg(\neg(\gamma \Rightarrow \beta) \Rightarrow \alpha))$$

$$\neg(\neg(\beta \Rightarrow \alpha) \Rightarrow \neg(\neg\beta \Rightarrow \neg\alpha))$$

$\neg(\neg(\exists x(\beta) \Rightarrow \alpha) \Rightarrow \exists x(\neg(\beta \Rightarrow \neg\alpha)))$ in which x isn't free in proposition α

$\neg(\delta(t) \Rightarrow \exists x(\delta(x)))$ in which t is free for x in proposition $\delta(x)$

The corresponding rules of inference are:

If $\vdash \neg(\beta \Rightarrow \alpha)$ then $\alpha \vdash \beta$ (noncontradetachment).

It holds that $\alpha \vdash \exists x(\alpha)$ (dual generalization).

Chapter 9

Practical Significance of Logiduction

9.1 On Induction in Mathematical *Proving*

Upon studying the basics of number theory one might face the following assignment: "Prove that $1 + x^2 \geq 2x$."

The following would be accepted as an answer:

$$1 + x^2 \geq 2x$$

$$1 - 2x + x^2 \geq 0$$

$$(1 - x)^2 \geq 0$$

Here we have inferred the from the original theorem the theorem $(1 - x)^2 \geq 0$, which is true because the squares of all numbers are non-negative. This is deduction, but as a method it's wrong from a technical point of view. For the following would also be a corresponding deductive proof for the statement $0 = 1$.

$$0 = 1$$

$$1 + 1 = 2$$

As above, truth is preserved; $0 = 1 \Rightarrow 1 + 1 = 2$ is a completely valid deductive argument in number theory. But this obviously doesn't suffice for proof.

The validity of the first proof, on the other hand, is based on the fact that it's an *inductive* argument. Every row is the consequence of the following row. Induction preserves falsehood, so if we inductively infer a true statement $(1 - x)^2 \geq 0$ then the premise $1 + x^2 \geq 2x$ must also be true. QED.

This is why it's preferable to write the first proof the other way around in academic mathematics:

$$(1 - x)^2 \geq 0$$

$$1 - 2x + x^2 \geq 0$$

$$1 + x^2 \geq 2x$$

This is a deductive proof, but in the mind of the beginner student it raises the question: "Where is this premise $(1 - x)^2 \geq 0$ coming from?" One very common explanation is that the maker of the proof first made the inductive kind of proof we examined first and then reversed it in order to make a traditional deductive proof.

9.2 On Equiduction in *Solving* Mathematical Equations

Let us consider the task of solving the x -intercepts of polynomial $x^2 - 5x + 6$. Regardless of whether we use the quadratic formula or some other technique we obtain the result $x = 2$ or $x = 3$. Let's consider whether we performed this task deductively. We didn't, because we could have as well presented $x = x$ as the result while fulfilling the criteria of deductive reasoning. Did we obtain the result completely inductively, then? This would appear to be the case because the formula $x^2 - 5x + 6 = 0$ does facilitate the inductive inference of theorems $x = 2$ and $x = 3$. However, it's possible to infer both separately, so it's correct to say: "According to induction, we obtain the result $x = 2$ from the formula $x^2 - 5x + 6 = 0$." This is completely correct although the polynomial also has another root.

If we use equiduction, instead, the initial form $x^2 - 5x + 6 = 0$ and the result must be equivalent. This means we cannot write $x^2 - 5x + 6 = 0 \Leftrightarrow x = 2$ but, instead, must state that $x^2 - 5x + 6 = 0 \Leftrightarrow (x = 2 \vee x = 3)$. We may not present some trivial truth as the solution to the original equation like we may in deduction and we also may not present a partial solution like we may in induction. We must present the whole answer. Arguably, the typical method for solving numeric mathematical problems is *equiductive*, not deductive or inductive.

Part IV

Am I a Terrorist?

Chapter 10

About the Future of this Project

The author doesn't have academic credentials aside from having completed high school. He is on disability pension. The author is capable of working long hours – perhaps longer hours than those of his academic peers. Given this ability and the outstanding results, it seems surprising that the author should be on disability pension. However, currently no agency in the world is interested of funding his research. What is the purpose of institutional science if there's not enough money to fund this?

If the author were to study subjects such as philosophy, psychology, logic or computer science in the University this would prevent him from conducting successful research. The curriculum is for people who need to be told what to do. The author isn't that kind of

a person.

If the author were to get some job that's unrelated to his research he wouldn't have time for conducting research because he'd be too tired.

The author receives free one-on-one expert education on formal logic. As education this is obviously superior to what the University can provide even though it doesn't accumulate course credits. Besides this the author independently studies things he needs to know. He believes his theory could serve as a design pattern of artificial intelligence so he's mostly studying programming. The kind of education the University would have to offer would mostly just be in the way even though obtaining academic credentials or recognition could be useful.

The financial foundation of this project is shaky because the author's pension is so small. The author spends perhaps the greatest part of his life at home, working. If he somehow lost his computer it could take a long time for him to save enough money to buy a new one. He lives in an apartment whose sound insulation is so bad he needs to wear ear plugs and ear muffs all day and even this doesn't block all the noise. The stress caused by poverty is both a distraction and a health risk.

To prove that he's making progress studying programming independently, the author references some unfinished work. He updates the latest version of his programming project at <http://www.moq.fi>. Currently the application only verifies that certain data structures have been formed correctly.

The author began programming in LISP in 2014, personally assisted by an anonymous expert. Now he's programming in

JavaScript and no longer needs an assistant. The source code of his latest program should demonstrate that insofar as we're considered of learning he has certainly spent his time at least as well as it would've been spent in the University. His learning process is partially documented on <https://github.com/TuukkaVirtaperko>.

It's the man's Islamic responsibility to be the provider of his household. In order to fulfill this responsibility the author would need a stable source of funding that's better than his pension or that can be used in conjunction with his pension. He'd need something like a benefactor, a lifetime grant or access to assets which, from a legal point of view, are not his own. Short-term grants are not an option unless there's a reliable and convenient way to keep getting them indefinitely.

The author is worried of the financial status of his project and displeased about needing to have a mental problem, which is exacerbated by his financial situation. He believes he might not have developed any serious mental problem had his research been adequately funded right from the start. He's displeased that disproportionately great funding is available to projects whose value is clearly inferior to that of his.

Poverty causes much hate and a sense of being enslaved by wealthy people. It makes the author resent his own usefulness. He bides his time envying and fantasizing about retribution. Disruptions to public order delight him.

Because of poverty, the author particularly resents his own harmlessness. He needs to do things like spitting on cars and throwing glass bottles at a wall to convince himself he isn't completely deprived of power. When the authorities came to restrain him and

commit him to a mental hospital he even kicked the nurse in the ambulance. He isn't usually violent but he wouldn't have needed to be sick and in an ambulance if he were wealthy.

The best things about poverty are that it makes money feel more valuable than that otherwise would and it teaches one to convince other people into covering one's expenses on a regular basis. Amidst hard competition in a fundamentally cruel and unfair society, learning to behave convincingly is important for survival. On the other hand, it is poverty itself that turns convincing behaviour into a necessity. Furthermore, chronic poverty perverts one's relationship to money. Because financial matters are too painful to be thought of, the poor person's way of spending money is impulsive and irrational. It's also hard to discuss money with him because he's aggravated by the subject.

The author doesn't know what's the origin of the prevalent belief that he has deficient social skills. People don't tell you the rumours they spread about you. Is it because at a psychedelic festival he hid into his tent went two gals and one guy wanted to hang out with him? He was afraid they're undercover cops.

The contest for survival is hard and its hardness is intensified by the wealthy people's thirst for authentic experience. Because their wealth precludes authenticity from them – their sufferings are always trivial if money alleviates them – they do not help those in need but prefer to observe them. In this world you definitely need to get born into a good family. You need to have friends. If you have bad friends you need to let women bully you and then you need to be Christian.

You need to be born to a good family in order to access the

most recent technology. Without the technology, you can't outperform everyone. Without superiority, you would need a completely different life with different values and you would be less you.

Technology is the only thing that makes it possible to be intelligent, spiritual and competitive at the same time. If it isn't possible to be spiritual like this, spirituality will not interest wealthy people because they enjoy technology so much. They won't relate to spiritual matters that way.

If they don't understand spirituality they won't understand that the human animal is already extremely well-attuned to the evolutionary requirements of survival. This should be of primary importance and wealth should be of secondary importance. It is implemented by way of having a culture.

Chapter 11

What happened in 2017?

I've never had a normal life. A lot of people always knew who I am even though I didn't know who they are. There were always these familiar strangers of which I couldn't tell whether we just met or had they already heard about me.

One day in 2017 I decided to start the inquiry which led to the creation of this book. After the decision I went shopping for groceries. I remember being hungry and tired – not tired due to lack of sleep but due to feeling neglected.

At the grocery store the clerk looked at me with eyes that said: "I want you to have me and I want it right now." There was a line of customers waiting behind me. In objective terms, with regards to childbearing, her appearance was better than that of any white woman whose love towards me had ever been consummated.

I didn't know what to do about that and walked away. At home I felt terrible. I'd gotten used to this scheme that it's the man's

responsibility to pick up the woman, and that if you can do that to a grocery store clerk so that there's a line of people behind you waiting as you waste their time, this turns you into a better man – not a worse man. This was what I had been taught and before I had learned this attitude I had always felt lonely. On the other hand, it didn't feel like the right thing to do. I didn't want to live in a world in which dating is that competitive. But I thought I must do so for the sake of my work as I can't think if I don't have sex.

I complained about this incident to a friend of mine. In fact, that's an understatement. I told her I wanted to die. She listened well and said she's already past that phase. It felt reassuring that she said so but the truth was this was not any "phase". This was no stage of personal development. I felt awful because I wanted to pick up this woman who's flirting to me as I'm about to pay for my groceries but didn't know any acceptable way to do so.

These kind of things had happened before. If I'm thinking about something really interesting at a public place women may want a share of that. Then they flirt to me. And they do it so that I can't pick them up, such as when we encounter each other in oppositely directed escalators or when she's in a bus. And in this culture you're kind of supposed to like that. Apparently that's what some people sit outside and drink beer for: to get some attention from a woman. What could possibly be more interesting? For these people it doesn't make sense that there would be something bad about it.

But they are interested of me only because I feel interested. They would like me to be interested of them instead of what I'm

thinking of. Then they intrude into my personal space with their flirt which is offensive because they don't want me to pick them up at all – they just want to make-believe I had been interested of them instead of my own thoughts. How shallow can a human being be? And I'm supposed to take that as a compliment?

When that clerk began flirting to me I perceived the situation as a territorial dispute. This grocery store was open twenty-four hours a day. I wanted to keep going to this specific store despite the fact that she was working there. But then she flirted to me again. I reacted by writing and publishing the article On Gender and Power on 16.8.2017.

11.1 *On Gender and Power*

Men,

You you please permit me might to make a particular assumption of a somewhat potentially provocative kind or like.

A woman is always turned on by what a man has killed, whose life energy he has taken.

Men make systems so that they could do this safely.

That they wouldn't have to kill. But they could just take. And not fear when taking something.

The system makes a man not fear when he takes another man's time, money or feeling.

But all men do not know what women want.

And it is the riptide of life when women change when they want.

Because then they will figure out which one of the men already knew that and which were impostors.

The impostor men tried to imitate the men who knew.

Some would also teach, since not all impostors were bad.

Someone became an impostor towards women because he remained sincere to God. Or some other cause.

Perhaps even a bad cause. But to be impostor isn't bad if an impostor can be saved.

Then someone just needs to save them.

Beware of a teacher who is a woman and teaches you about gender.

Maybe you will never meet her but there will be a problem after she has nothing to teach, if she was only a teacher.

The problem is she would've preferred a man to have taught you what she taught.

She will take that out on someone.

And if she loved you she loved you the way you already were before she began teaching.

She will not benefit herself by making you a better man than you need to be in order for her to love you.

She will take that out on someone, too, and she might take it out on you.

She loved her man as a simpleton so when she strikes she will expect to win.

This is a stupid thing to do if the man indeed learnt.

It is stupid because it's bad for her and if the man gets hurt anyway and people hear about it they'll give her a hard time.

However, if the man didn't learn and is destroyed, this will turn on the woman.

It will make her obtain satisfaction of destroying a

man and she will feel that satisfaction as a man even though she's a woman.

Despite this it might be best that she indeed destroys the man instead of letting loose a thrall that would do something bad.

If she let loose a dangerous thrall she could be blamed for empowering the thrall by teaching him but not taking responsibility of him by staying with him.

She could also break up in a civilized manner but that's no easy matter. It can lead into betrayal.

Waiting for the other shoe to drop can take years. These kind of things have a longer timespan than what's on the mind of most youngsters.

If a man noticed breakup betrayal even once he will expect it to happen again because that's a dangerous thing not to prepare for.

There are ways to remove that expectation but it's usually warranted. For some, best methods might involve psychedelic therapy.

But even the best therapy can't change the fact that for some people it's reasonable to expect breakup betrayal.

This means that if you're rewarded for not expecting that, someone will consider you a lucky fool.

He mightn't want to see any merit in your fortune, especially if he believes good luck can't be earned.

He might require you to hide your fortune because

he'd desecrate it without knowing or even learning what that meant for you.

It isn't enough for him that you're doing well. He doesn't want you to do well. He wants you to be him! He thinks no further than that.

But you can never become him so you should destroy everything in him that wants you to be him unless you believe he is teaching you.

If there's something outside him that wants you to be him, you should try to put that inside him, too.

You can destroy him by thralling.

If you believe he's teaching you then what's he teaching? If you don't know, how do you know he's teaching you?

Do you think he knows what's he teaching you?

Would you hope that he did?

Well, think about this: we all hope for that at first.

To be feminine is to let go and appreciate things as they are.

If a woman has to teach a man she must watch herself and stay on guard. This isn't feminine.

A woman who isn't feeling feminine always has a reason to end a relationship with a man.

If that man is unusual and the woman doesn't understand that she might consider it safest for her to destroy the man.

Maybe others didn't understand the man, either.

Then they would understand that she wanted to destroy him because she didn't like needing to teach him.

Nobody is ever your friend unless you help each other with things you need, not just things you want.

This is why artists aren't friends of each other or then they aren't really artists.

But anyone who's more of a human than an artist can have artist friends.

A man doesn't need to be turned on by what he has killed, stolen or seized.

For a man the female body can be enough for turning on. But he might steal that from the woman if the woman isn't turned on.

Some women don't want their bodies to turn men on because if this happens, the women are not in power.

Women cannot control their looks as much as they can control their actions.

This is why attractive women flaunt their bodies without meaning affection.

This is also why some women shave their heads after being raped. To flaunt is a milder version of that.

It isn't supposed to make men feel good. It's supposed to make men stop believing they have a chance.

She sure doesn't look like a gift if there's no

wrapper. But if she's also shaved her head I guess she'd consider herself no thing to give to anyone.

Or maybe the sun just feels good on the skin and that's that.

I agree the sun feels good on the skin but there might be something else there under the sun that doesn't.

But I can totally understand why would a woman go there even alone. I'd go there alone if she weren't already there.

At least it isn't as difficult for me to spend time alone.

These people are busy making bike lanes.

They find it important to accommodate for an alternative method of transportation.

So why don't they accommodate for an alternative goal for existence?

I don't seek to disempower women.

If women don't have power then 50 % of people operate on full brain power and 50 % don't.

If women do have power they give it to a man but they choose.

The men women choose have 200 % brain power and the

men they don't choose have 100 %.

What is normal?

There are so many things a man can take from another man.

House, honor, idea, woman, family, innocence, life, heritage, tribe, existence, soul, anything that can be taken.

And there are so many systems on how to do that without fear.

Women have now wanted a multicultural system.

This is how women make men force hierarchy. Women hate hierarchies so much they never want to create them. They make men do that.

Furthermore, women would prefer to have some men enforce the hierarchy on their behalf while telling everyone there are no hierarchies.

This way the hierarchy can include even people it deems so bad they might resist the hierarchy if they understood it.

Any man who believes there are no hierarchies becomes the thrall of women.

Women disrespect the thrall because the way he treats women is based on what do the women look like although the women already know that.

If you seem like a thrall you can only trust women who aren't considered to have a beautiful appearance.

Thus, a man measures his charisma according to the appearance of women who do not thrall him.

This would be a difficult thing to understand for a

man who is always thrallled by every woman.

A Western man is expected to rise into masculinity, then find it waning and be thrallled by a woman who matches his status.

It is tolerated that something else happens but this is the normal expectation people have around here.

Islam seems intended for thralling everyone who isn't a Muslim.

Thralling is an easy thing to do if you're not asking for much.

If you're good at thralling people Islam asks you to join. But Islam judges you according to your behaviour.

Islam cannot punish you if your behaviour isn't bad. But even if your behaviour used to be good Islam might punish you if it turned bad.

The best way for a Christian to convert to Islam is to have Muslims cause so much problems that Christians will convert one of their own to Islam in order to understand what right did Muslims have to cause problems.

But if the explanation would be very good it might cause some Christians to follow the example of the convert.

The convert isn't recommended to announce conversion if Christians pay attention to him seeming like a Muslim despite not announcing that.

This way Christians will think about Islam, which

they otherwise wouldn't do. Men might think of it when they have to choose between thinking of Islam or thinking of a woman who thrallled them.

To pay too much attention to whether something belongs to a category, such as "Christian" or "Muslim", is typical of Christians.

It is a form of wasting time, energy and effort. Christianity is so wasteful.

But since a Christian would insist on wasting that anyway, the best a Muslim can do is to make him waste a part of it for Islam.

If women succeed in making a thrall enforce a hierarchy he doesn't even know to exist, this is dangerous, because the man won't know what he's doing.

Women are more likely to control thralls so that the thralls are unaware. This makes women dangerous.

And then there's also that slim chance of making a woman believe you're his thrall even though you're not. But if you aren't it will show eventually and this will cause a penalty on your social integrity so that you might be required to keep behaving that way.

If a man would control a thrall he might actually tell the thrall everything the thrall needs to know.

But a thrall who knows that isn't a thrall. He's a subordinate.

These local power structures are so rigid that everyone who is a subordinate of something loses credibility.

But a thrall doesn't lose credibility if he can fake authenticity. Then others can't tell between him and the real deal.

If credibility is a valuable resource for you then you should let Islam thrall you.

You don't need to become a known subordinate of Islam if you succeed in thralling others to Islam.

And you do a better job at thralling if you aren't a known subordinate.

Islam controls you like a woman would control you.

This form of control doesn't appear to cause much material prosperity on a geopolitical scale.

But that might be because Islam values aesthetic so it can't make itself look like Christianity's retarded brother with regards to any aspect. If it's not better it wants to appear bad to Christians in order to insinuate it's different.

Someone who isn't a Muslim but wouldn't like any Christian would pay attention to Islam anyway.

If Christianity is the reason why that person didn't like any Christian he'd prefer to convert Christians before attempting to help them in some other way.

But to let him do so could be less unpleasant for you than to be thrallled by women instead.

If a Muslim feels like he is left wanting credibility

despite his good motives, someone will eventually make a terrorist attack for a cause he can relate to.

If he doesn't feel like that, terrorism is unthinkable. Christians are very serious about terrorism always being unthinkable but this just makes them unable to understand why does it happen anyway.

If a subordinate does something bad it's easy to blame him instead of his superior.

A subordinate knew what he needed to know but didn't do what he was told, right? Or then it was bad luck.

If a superior told his subordinate to do the wrong thing, the superior would be at fault. It's common to suspect things don't end up going that way as often as they should, but the system is supposed to work like that.

A subordinate can tell his responsibilities from his superior's responsibilities, so he can also tell others what they are.

And he can usually tell who his superior is although his superior isn't supposed to mention anyone as his subordinate unless he needs to. To mention that would be rude or sadistic.

Thralls don't know everything they'd be expected to consider relevant to them. This increases their innocence.

A thrall might "know" who his superior is but he is

anyhow "unaware" of her.

The superior of a thrall might unknowingly, while being far away, cause the thrall to sit alone on a park bench at night in another country where that's a dangerous thing to do.

And if the superior would have enough experience she could tell that she's thralled someone and that she will probably cause something like this.

Even though she doesn't know when, where and how it will happen she will know something about it.

She will know who are at risk: her thralls.

She will know what risk is that: the thralls have so much contempt they do something dangerous.

She will surely think about that when having sex with someone else.

It turns her on if she can feel innocent despite having a thrall. She will relate to the intensity of feeling the thrall experiences while in danger. Because she is having sex at the same time she will end up conditioning herself to gain more thralls and to make them do more dangerous things.

If she ends up being rewarded for what the thralls do she will totally keep doing this. The friends of the thrall won't understand why the thrall did what he did. Therefore, when a woman thralls a man she also insinuates that his friends are idiots.

To be thralled is therefore a profound and negative judgment of your value as a human.

Nobody would thrall you if that wouldn't turn them on.

Nobody who doesn't value extroverted sensing and has never been thrall'd would thrall you on purpose. But even if you don't value extroverted sensing you can be conditioned to thrall. And if thralling ever made you feel safe you might feel unsafe if you don't do that.

If you have sexualised thralling you will have learnt that these things amplify each other. It's like adding echo into a music recording. Usually a little echo makes it sound better.

If children knew this they could condition themselves to thrall before puberty would force them to do so anyway.

If children did this there would be winners and there would be losers.

All adults in a Christian society are expected to thrall each other even though it's okay not to even know what thralling is. But if you don't know you will be disrespected and you won't know why.

Thralling is the only principle of social interaction Christians are culturally expected to know. Nothing else really works for some of them.

But they aren't supposed to be told to thrall. That would make them worse at thralling. Most of them will learn thralling by imitating their parents. Those who don't will be coerced into it at school unless they're intelligent. The most important function of the teacher

is simply to prevent the worst students from thralling the best students and only them. But could they do this if they knew that's what they're doing?

If kids grow up in a place like this yet still get interested of Buddhism, either their parents didn't teach them to thrall or their parents made thralling feel like a stupid thing to do.

This is what is spiritual about Christianity. A Christian is supposed to figure on his own that it's thralling that these people really do.

That way they don't have to cast away those who don't understand that. They might have to cast them away for some other reason but not for that. A thrall can get mercy from his superior.

But this isn't necessarily a good way to live a life. You might not even need it for learning science unless it helps you improve your tunnel vision.

Thralling is such a bad way to live a life that Christians are very serious about excluding children from thralling even though Jesus didn't teach that.

If a child would wander around lost Christian men wouldn't help the child because they think others would think they're going to thrall the child.

Christendom includes no notion of having sex with a child without thralling the child. There is no such thing whatsoever. Christians don't even believe that it's impossible because most of them can't tell the difference between having sex and thralling. For them

these two things are one and the same.

To thrall is to obtain satisfaction from performing a negative value judgment on another person.

The controller of the thrall shall obtain the reward of thralling as pleasure.

If the reward of thralling is obtained while having sex with someone one wouldn't thrall, the reward increases.

If the reward of thralling is obtained while having sex with the thrall, the thrall is used as a sex object.

Do all women believe there's some form of masculinity between being a good thrall and between being a bad person?

If a thrall did something bad and you wanted to have a look at that, you might need to go through the trouble of finding the woman who controlled the thrall.

That's a shitty job to do because there are many ways to lead you wrong so that you actually end up finding someone else than the thrall's superior.

What does it mean if a superior uses power in such a way?

Either that superior is a psychopath narcissist or then there's something wrong with more or less everyone else than the superior so that the superior can't trust anyone.

But any exceptionally beautiful woman has a good reason to assume there's something wrong with everyone

else: their looks can't stand comparison to hers. Everyone else can notice that, too.

Jesus died because back in the day Jews would always kill an excellent thraller if he isn't Jewish because they had no experience of such a person ever doing anything good.

That was such a terrible thing to happen that the thralls came up with a religion that says: "Never again".

But I'd like to add to that that if someone is bothered by drone strikes, the drone is almost certainly the hand of a thrall.

But that thrall is almost certainly the penis of a woman.

"The penis of a woman" is supposed to be inside that woman, not outside.

A woman whose penis is outside is supposed to be already yours for the taking, to push that back inside.

If another man pushes that back in and the woman likes it, she might believe she's a better person than the thrall and his victims.

It's possible to gain power over a man who's in the bottom of a hierarchy and doesn't know about that.

All you'd have to do would be to make them believe.

All you might need for that is a few cookies, a business card and two hours.

Select a food that resembles them.

If they're dry, select cookies and have no water.

If they're a woman in the age of marrying, select something with honey.

If they're old. Select lemon.

You mightn't need to do anything else than that to make them feel like you're not some cassette recorder whose finger presses "Play" whenever they see a vacant ear.

You could do that every time you go somewhere by train so that it takes a few hours.

But it can be a long way to go.

People you might want to influence might prefer their car to public transport...

...and some people will get really angry if you tell them they're in the bottom of a hierarchy.

It reveals that if you were them, you'd do something about it. But they think they already know the way you see them.

They get angry because there's some reason why they can't do what you'd do.

A psychotherapist is an expert in finding in this reason.

But people go to psychotherapy so that they pay the therapist and get to choose their time of self-discovery.

I don't mean to present unreasonable requirements, but if you need to choose something about your self-discovery doesn't that mean you've already found yourself? Then

why go to therapy in the first place.

What if some stranger would just casually reveal your true nature to yourself without asking anything in return?

That would make you feel like your existence is a small and casual thing, like a soap bubble.

In order words, that stranger would expect you to be a Buddhist. Well, you can't walk around expecting everyone to be a Buddhist without paying any attention to what they seem like!

Not even Buddhists would always want to hear that kind of a thing. But they wouldn't categorically oppose such an idea.

If a Christian can't do something and knows it, and you point this out, and you seem like you can do it, this is usually considered rude.

This is why Christians fear disabled people if they can't patronise them. The requirement not to point out anything related to the disability leaves them with nothing to say.

They can't say anything nice because they believe good luck cannot be earned. This means they expect the disabled person to envy them even if he wouldn't envy them.

If good luck could be earned they could simply think they're good people with whom that person with that

disability might enjoy to spend some time.

If good luck can't be earned one has to earn the right to experience good luck with disabled people. One is expected to earn this right by going to med school.

To graduate from med school is such a great effort that the doctor might no longer heal anyone out of benevolence.

Either he thralls them or gets paid for his work.

But if you're very poor and risk death and a doctor heals your sickness you won't mind the thralling.

What would be so offensive about that? If the doctor has sex with a woman who thinks of the people that doctor has healed, it's less offensive than to have the woman think of people the man has hurt.

But people turn evil because it's so much easier to hurt others than to heal them. And you need to do something if you don't want to meditate a lot.

Nowadays Christians tend to hurt others a lot despite receiving inferior rewards of pleasure in return. They might also be addicted to doing so. But it's easy to cheat them in this kind of trade because their culture doesn't teach them these things.

All you need for cheating them is to have them give you a chance, to waste it and to do something better with the power you gained by enjoying wasting such a chance.

If you succeed in this you thrallled them. But they might think they thrallled you by having you figure out

what is it they're supposed to do. Only thing is, it's not just thralling if they can't do it themselves.

If they can't do it themselves, you're entitled to a reward. If their religion prevents them from understanding that, you shouldn't forget that they owe you. They won't be thankful if they don't even understand what you did. Nobody will even think of rewarding you if you don't remember that they owe you in the first place. You may then wait for an opportunity for your knowledge to manifest to them.

While waiting you should remember they don't know you're waiting. Their religion makes them think you've got nothing to wait for. This means you don't wait by meditating, gardening or such.

It is usually good to wait by increasing their debt. So you do with your satisfaction what a Jew would do with his money.

When the pressure gets hard enough, somewhere, somehow, the kundalini energy of a Christian thrall may flow out through his base chakra just as if it wasn't ever meant to end up inside him. Consequently, somewhere, somehow, someone would figure this thrall no longer to be good for anything. We wouldn't hear of him thereafter.

But the closer you are to someone experiencing that the more desensitisation you'd require in order to remain a good person.

If you don't know what that's like you should consider that an asset. That is innocence. You don't waste that

kind of innocence without a reason.

You think this is bad? If you think of the refugees who crush themselves against that blade wire, I don't think they'd be so shocked about that.

You're thralling these Muslim refugees by giving some Christian thrall a chance he doesn't deserve anymore.

And the refugees know you do that. But they do what they do anyway. They don't give a damn. But they don't even know you don't know what is thralling. That's the last thing they'd expect you not to know.

If they knew you don't know they wouldn't understand why you even do what you do. But they'd still want to come.

And to drown in the sea or get cut by blade wire is the best way they can thrall you. So that you'd think about these cuts and bodies and blood. You wouldn't think about that otherwise, but they want you to think about that because they believe you aren't innocent.

And here's the catch: the few rich and powerful people in the countries where the refugees come from, they thrall you for one thing.

These refugees would rather die than change their religion.

That's what they can't do. Nobody will pay them to convert to Christianity. Nobody will give them citizenship on basis of religious considerations because Christianity prevents that. At least, not unless that

someone is Kurt Gödel.

Kurt Gödel can get Einstein and Morgenstern to his U.S. citizenship hearing and fill the judge's ears with nonsense like an autistic kid, and the judge will simply smile while Gödel thralls him. And of course Gödel gets citizenship. His life is saved.

Hey, at least it occurred to them to save his life in the first place. A guy like that sure wouldn't know anything about the political situation himself.

But a Muslim wouldn't have to be Kurt Gödel or even rich in order to gain citizenship to a Muslim country. Nobody notices this because people don't want to go to Muslim countries. But if they were nice places to be they could grant someone citizenship simply because he did something funny. Like North Koreans can also do. But he'd still remain a nobody. He could still be the everyman and that's what Kurt Gödel would've found more difficult.

If you obtain U.S. citizenship in a way like that you can't leave the elite, go meet some other people and tell them that and expect that to be funny for them. It isn't funny because such an option isn't available for them. And it's doubly less funny if you don't even know why they'd want to have such an option. You'd have a harder time thralling the judge if you did. But the judge is a part of the elite, or more accurately, to have you thrall him is his only way of getting into historical records. That's why he's smiling despite

being thralled.

But if you did that to a judge while gaining citizenship you should remember that some everyman who doesn't belong to the elite doesn't gain anything from being thrallled by you. You see, he's so far below you that you could as well steal some minor object from him instead of opening your mouth at all. Actually that might be a wiser thing to do than to say anything you aren't expected to say. They're so far below you you could just walk around stealing small things and expect them to let you do that. If someone looks dumb yet has a pen you could steal it if they look like they aren't working!

But if you're Christian you can't do that without committing an act that's pretty much a sin. If you're Christian but not gnostic Christian, that's a sin. Jesus didn't die in order to have you do THAT.

Did you know Buddhists laugh instead of thralling?
It's like a victimless crime!

There are so many of these refugees!

Yet you consider them uneducated people who are just taking a risk in a desperate situation.

You don't have to understand anything about thralling in order to set up fences.

But what if someone began telling you this is how it is after you've already set up the fence and many people have died and everyone knows about it?

ship How are you going to tell people about that? Are you going to say: "Look at how poor a country these people are coming from!"

Are you going to mock their intelligence for using survival methods like inflatable toys that seem so bad you'd have to think twice to realise they could be better than nothing? Don't you realise they don't want to survive as much as they want you to think?

Your ability to think is THAT important for them.

But you need to watch porn and have DVD and drive a car. They only need to think you don't understand that they understand what you think about them. As long as they believe in that they're ready to die.

And of the few who survive the migration, you're going to make statistics that indicate they watch porn.

You thrall by pointing out that's against their religion even though it's you who made them watch porn in the first place.

You never stop, do you?

What if women would start thinking you always tell the same joke, even though you think you don't?

It's easier for a Buddhist to live by way of interpersonal compassion and benevolence than it is for a Christian. This includes healing.

Buddhists are more able to heal others without thralling them. This makes them more capable of healing

their superiors than Christians are.

This is healing in the sense of making things grow and flourish, not healing in the sense of removing a sickness or injury.

Doctors believe they've earned the right to patronise. Indeed they're good at patronising nicely. But if you're a doctor people will expect you to be the subordinate of politicians and businessmen.

Some people cannot truly respect anyone who is in the role of such a subordinate. Only Christians are required to respect that. But this makes it harder for Christians to respect anything that isn't a subordinate. Such things are so scary for them that they experience, for example, the following problem:

If good luck cannot be earned and you're no doctor, to point out a disability is so offensive the disabled person might get angry even if nobody else witnessed the discussion.

That's too bad because it means they can't have therapy for free so that they'd just get it.

They can't have it so that it falls out of the sky like a golden apple.

They risk being left fundamentally ignorant of the nature of their condition. Because, if someone says anything about it, it has to be done just right or it will make things worse.

Despite all this, it might be a really simple thing

to do.

What do you do to a woman who has experienced sexual violence?

This one guy had such a visitor. So he drank a slight overdose of GHB, asked her to suck his dick, listened her utter with some hesitation that she doesn't feel like doing that, and then fell asleep.

But is that a safe thing to do?

That's what sexual violence does to a person. They need to remain more alert than others because it takes a longer time for them to figure out whether they like someone having sex with them or not.

Furthermore, anyone exposed to sexual violence is more likely to thrall despite not doing that on purpose.

It's also easier to thrall them, so they need to remain more alert always when people are around. And if a large dog somehow managed to rape them they'd need to remain alert even in the presence of dogs. So, the product of sexual violence is a person who cannot relax.

Thralling is sexual violence.

If you turn sexual violence on in your culture you will cause losers to lose more severely. So you should be sure the losers are people you don't want. Eventually people would probably get sick of that.

But to turn sexual violence on in a culture would be a fair method of reducing population if people can

prepare for it and stop doing it once it's done.

It would be a better method of reducing population than any known form of total war. The problem with war is that the most masculine men end up taking risks they otherwise wouldn't, because of some Christian power structure that has been implanted in their minds by thralling. This kills them so that you eventually just don't have masculine men around. This is what systematic warfare does.

War doesn't kill masculine Muslims because they don't wage war in a systematic manner.

You see, the reason why the Giant isn't God that the Giant, upon seeing his mirror image in a man, becomes jealous of that man.

So the giant is a woman for she doesn't follow her mirror image but envies it.

Furthermore, you can destroy someone with sexual violence without ever having touched them. This is good because the giant cannot be touched. She is immaterial so thralling is the only way of destroying her.

Even if a woman were to urinate on a man that wouldn't hurt him. It would be the thralling that would hurt him, and he almost certainly would be thrallled just because now it's possible and there's always a demand for thrall victims in Christendom. Good boy. Good thrall. That's what she'd mean when she'd talk to you when you have sex.

The giant thralls people when people make choices based on attaching inappropriate emotional significance to some pictures they have in their minds that aren't real. Despite being able to do this the giant has no volition. The giant is an exaggerated parody of woman's lack of willpower and independence, as the giant doesn't even have a soul.

Christian men invented the giant as a mirror image of the woman because in their souls they wanted to follow women. They envied women for how great they had made their women. Where do women lead them if they can't become women and some other people are greater thrallers?

And there's nothing else left to do because there's no war? And the few people intelligent enough to sustain economical growth don't want to have anything to do with Christianity?

Logically, any system that can contain this kind of a giant must be larger than that giant. Does this suffice to prove that Islam is larger than Christendom? "Large" can be a good thralling word, by the way. But there are better ones.

Any woman would thrall the giant right away if someone planted that thought in her head. And men wouldn't know when she's doing it. Even if they did and it would show, she'd only humiliate them if they couldn't explain why they know. The right answer would

be empathy and the wrong answer would be paranoia and the truth could be either, but the woman could make a fuss about it so that she just says he has bad self-esteem.

What use would he have for empathy in his situation if that's all he'd find out if he did have empathy?

Perhaps this is why men have evolved to be less empathic. Well, that kind of stuff is probably mostly in the genes.

If you're the kind of a person who could walk around casually poking at people's deepest secrets you mightn't want to always poke them.

But if you couldn't help doing that you couldn't go meet strangers in public places. You'd better stay home.

If the standards of safety in your society are very high but your personality is very intensive, you only need to be a little evil in order to become reluctant to go to a public places alone for no particular reason.

If you're reluctant to go to public places for no reason there doesn't exist such a situation that you'd just hang out somewhere and meet someone nice. I have to forgo that because the rest of these people are such fools. And I'm not paid to do this. I obtain 100 % of my reward by thralling. But that isn't something nobody else could do. The best deal I could reach would be that nobody ever thralls me, but there is no agreement

that can make that happen. To make such an agreement anyway would be a Christian thing to do.

If you think there's something bad about thralling why don't you also remember I haven't been given any other chance to obtain rewards. What else would I learn, then? It's good the thralls didn't waste my time by requiring me to learn administration.

If I went out for no particular reason I'd be in danger. Even if I wouldn't directly threaten others I'd casually violate standards that makes others feel safe. They would snitch or thrall to make me stop.

"The schoolyard bully" will remain out there but thralling and snitching are the most indirect weapons that are known to be available for him. He will use only them if he's serious about both hiding his activity and sustaining it indefinitely. But why would he need to hide his activity if nobody would be too stupid to understand anything about it?

At least, if he doesn't use violence, he could be pretty bad at defending himself against that, but that's no reason to use it against him. He doesn't use the weaknesses of others against them unless he can do that by thralling. But doing that only by thralling means he's high-maintenance even if he doesn't cost people money.

Assessing the financial value of thralling is perhaps the one thing whose financial value I find most difficult to estimate. If I try to come up with an algorithm for

that I don't have any clue where to begin. Not now.

Basically, if you want societies to be maintained by diligent, responsible, competent people who also work very hard and are creative, these people are going to need to like living in some kind of metaphorical sewers and not know of anything better.

But if you'd know them to do so you'd feel bad for them if you wouldn't thrall them.

The police officer is characterised by his mental inertia. Anyone who is capable of restraining people and controlling them in a coercive manner without making a moral concession on personal integrity cannot be both sensitive and exemplary for sensitive people.

The only way to do police work without turning evil is not to be sensitive. But what if something happens that makes you sensitive?

What if it's sexual violence and you can't ask for compensation because sexual violence is taboo and the issue would totally confuse a lot of people and they'd take it out on you before having figured out what should be done?

Snitching and thralling are good for being used in public places because they can be used so that there's minimal risk of someone paying unwanted attention. They're like a pistol with a silencer but also no wound and no blood. The police don't know what's that. Some of them do but you can't expect a patrolling police

officer to know much about that.

These people got safe because they believed in these safety standards. But they're not smart enough to maintain these standards without a "no man's land" between safety and danger. Only a police officer is safe there and he's supposed to go there so that criminals wouldn't be safe there. But for some reasons Muslims have an improved ability to scare police officers without meaning to do so, despite the fact they don't mean to do that. Since it happened anyway and it wasn't their fault they must thrall the police officer in order not to feel bad for him.

I guess the life of ordinary Christians would make more sense for the Christians themselves if men wouldn't go to what they've declared a no man's land.

But some men go there and tell about it. If a child would ask about that they might have to tell the child what's there despite never having been there. Otherwise the child would go there, too.

They'd have to tell a child about the no man's land so that the child doesn't think they've been there or even wanted to go.

If they've neither been there nor wanted to go, they wouldn't have learnt anything about no man's land unless someone else told them. But if someone told them something that isn't true the parent and the child might get thrallled.

The purpose of the veil is to reduce thralling.

But if it does that it will also increase sensitivity to thralling. What's in that for you? Well, if you get sensitivity to thralling, you also get telepathy. Wouldn't you like to have that?

Well, sorry, but you can't buy it. Maybe you can make a telepathy machine. A telephonebooth?

But if you don't believe in telepathy, you're right. It doesn't work. Now go back to work.

Even if you wouldn't like hanging around outside because you could see an unveiled woman there, you could stay home.

You could go out if you need something. But you'd have to really believe you need that in order to have enough dopamine to generally ignore unveiled women.

You wouldn't need another man in your home but you could have a wife and children there if you wanted to, although it's not just up to you.

The woman would also need to want to be with you. She'd like being with you even if there'd be something evil in you.

In fact, if there's something evil in you the woman will like particularly that because it allows her to retain innocence while thralling. The woman will like the novelty value of this experience at first but her demand for it can increase if that demand can be met. In any case thralling can energize or invigorate her.

I never thralled before women I didn't use to know

taught me to do so.

When a woman thralls because you have sex with her, others will intellectually believe your company to reduce that woman's innocence but if they're Christians they will try not to show it.

This means they will go through the trouble of evaluating the woman negatively yet doing nothing about that.

This is what the woman will thrall them for.

This is how she remains happy despite having a man who doesn't spend much time with her friends or the rest of her family.

This is the origin of the nuclear family which appears to be an origin of wealth.

Even if you were used to sexual violence your children would be safe if you don't associate sexuality to children.

Many denalist Christians consider sexual violence an art form. I guess they can't do that without being used to it.

If you're required to be used to sexual violence you can't associate sexuality with children because they'd have no idea when they're supposed to say no.

But no Buddhist can learn why it would be good to say no to sexual violence without having any experience of it. Unless someone told him.

Sexual violence will make people more prone to get distracted by the need to thrall someone.

So, every culture must choose between thralling its own and allowing pedophilia, but if a culture chooses both it might wither and die because children would get too messed up.

However, people who value thralling can often recognize each other without having ever met before. Even if they're children and don't speak the same language. And a child doesn't need to know about thralling in order to be drawn towards the company of another child who has grown in a culture where people would know how to thrall if they'd need to do that. A child could prefer the company of that kind of a child despite being able to speak the same language with some other children. What is it that they share?

Not being thralled as much as the others have been?

In any case, if you're used to sexual violence yet resent it, you don't want to go outside if everyone is thralling there.

However, if you don't go anywhere your children wouldn't even feel comfortable outside the home.

But if you're a very busy man they won't spend much time with their father then and that wouldn't be good for them.

Unless they were like you and could follow or imitate you. But what if they aren't?

I've seen so many children turn out the opposite of what was intended that merely having seen this makes me believe I got no way to convince anyone I'd have a right to conceive a child.

Furthermore, I am confused by the prevalent notion that a child is "intended" to be something. The prevalence of this notion makes me feel like I don't understand something. But I have no reason to believe someone else would understand that extremely well, either.

The best objective idea about this that I have is that the purpose of a child is to contribute to the survival of humanity.

That cause should be easy to thrall for but it will backfire if you encounter good aliens.

Or create robots that will put you on display in a zoo so that only robots go to that zoo.

What if an introvert fathers an extroverted son?

The extroverted son mightn't have a very good role model in the family on how to interact with people.

He could get one elsewhere but he'd have to trust him.

But perhaps, for me, growing up has meant that I run out of trust.

Since you don't like the golden apples I could've made fall for you from the sky...

...I shall expect that you produce a golden apple that is palatable for me and falls from the sky

or I shall not regain trust.

But there is so little trust left I concede I am not asking for anything easy.

So I didn't mean to ask for that in the first place. But maybe you could have some use for that information anyway.

In any case it is true that women around here enforce hierarchies and will keep doing so.

By that I mean that nobody knows how to stop them as long as they can give a man 200 % brain power.

But having to teach men makes women aggressive.

They would prefer men to teach men.

This is why God probably should be manly. So that men would follow his example.

So that men wouldn't hate whoever claims power whose origin is God.

That they would rather even hate God if they couldn't love God.

Any power whose origin is One God doesn't have the intended effect to polytheists.

But polytheists aren't causing problems in the society right now. Not that I know of.

Thank you for that.

A sign of a healthy romantic relationship is that the woman will persistently present nonsense to the man

and require healthy correction.

If this happens often the woman is giving the man a reason to believe she isn't afraid of ending up teaching him or not telling him what she thinks.

If it ceases to happen the woman may have ceased to love or lost trust towards the man.

A man has a reason to believe it has happened if he looks at the woman and she feels like a beautiful picture.

This feeling indicates that there's energy in the woman she doesn't release because she doesn't trust something.

Maybe she's in the way. Maybe she's afraid. Maybe she doesn't respect the man.

Some men can keep a relationship with a woman despite feeling this way towards her. But then they have to work for it.

They have to do things they otherwise wouldn't. How do they know they can do enough? That's hard to tell.

It is easier for the woman to know her man can't do anything else than his best and that he won't do that for anyone else.

Not even for God.

If you need to fool such a woman you must behave as if you wouldn't do anything else even for God.

This way you can teach her a lesson but it will look confusing for others.

But if you win they take that confusion out on her. However, they might also be a little scared of you after that. If they don't invite you anywhere it doesn't necessarily mean they'd also dislike you.

They might even dislike you if they resent having done a dirty job so that you would benefit. That would be a good moment for you to apologise. But you might not know they did it. They might not tell you or they might merely insinuate.

If they'd insinuate that someone you don't know did a dirty job for you, you can thrall for that if you assume they did that dirty job themselves but just don't want to tell you. But they could've as well made the whole thing up. In that case the only dirty job they'd do would be to lie to you that there was a dirty job. Then you'd do that dirty job to whoever you please and retain your own innocence.

You'd do the dirty job by wanting someone to be the victim of that dirty job, then telling the purported victim about the dirty job as something fascinating that already happened. You'd tell them about that in a casual conversation if you'd want that to happen to them. You wouldn't need to admit to yourself that you want that to happen to them in order to reveal it anyway.

The catch in being intelligent is this: being intelligent increases your ability to figure out someone might be

doing this to you. Then you'll feel like people do that to you even if they don't. You can't be equal with them because of this. You have to thrall them if you need to be with them.

Furtherore, other people are basically going to have to teach you to thrall them if you're used to thralling them without even seeing them and can, in public places, pretend you don't thrall them all the time. To pretend you don't live to thrall them. Because they're so much in the way you just don't feel like doing anything else even though you could do at least something else.

If you're supposed to be the person you really are and thrall them to their face, you wouldn't be good at knowing what would go too far.

They could say a safeword if they trusted that this isn't an embarrassing thing to do.

It will be if you don't stop what you're doing.

But your ability to thrall will be hurt if she says the safeword, so you won't let a stranger see you thrall them if you aren't sure they won't do that.

You might need to do thing this way if your sociotype were unaware of introverted Sensing. In this case your use of introverted Sensing would be based primarily on conditioning and only secondarily on volition.

Conditioned behavior is weaker than voluntary behavior. If it needs to be made stronger the most effective way of reinforcing it is thralling, which is a sexual thing

to do.

As a sidenote, if you made a study of this and required the study to be done in a controlled environment you'd face several challenges.

Firstly, anyone the subjects have ever met is also in the room. If someone thrallled the ancestors of a subject the subject is likely to keep thralling for him. But no Muslim should thrall for Jesus if that prevents him from thralling for Muhammad. However, this isn't an Islamic rule in the sense that I'd have read that it would be a sin to thrall for Jesus. But everything I've read of Islam suggests that is a sin.

Secondly, if the subjects even know of the researchers they might thrall them. And the researchers might thrall each other. And they might be unwilling to do that yet do it anyway. A core message of Christianity would be that the scientists could perform the experiment despite experiencing a little thralling.

Researchers don't know about thralling so they end up performing studies of telepathy and such so that each researcher gets the result he expects. But the results will differ if their expectations differ. Then they'll have a discrepancy and not know what to do about that.

The discrepancy is caused by researchers thralling the subjects into reinforcing the initial hypothesis.

The only way to study thralling would be to have no

expectations about it.

But a researcher doesn't get to research thralling without having an expectation of whether it's good or bad, or existent or non-existent.

In theory it's possible to get to research thralling because you'd only want to know about that. But in practice the system is so competitive nobody would get to research something like that if they didn't have some issue with it. Only some issue, some problem, would give a scientist enough willpower to make the academic machine let him research thralling. But the very same issue would make him particularly unsuitable to research that topic. However, nobody else would be let to research it either, so people in general just won't get it. But it's quite easy to thrall them if they don't know what that is and it's quite attractive if they let you do it just like that. Like children.

One apparent problem with Islam is that, without additional measures and with no relevant possibility to colonise new territory, Muslims would have to stop thralling if everyone converted to Islam. It is then and then only when they'd really have to choose between thralling children and thralling people who behave in an un-Islamic manner. They don't need to make an effort to convert anyone to Islam before nobody visibly professes any other religion. But even if nobody would visibly profess any other religion they might not make an effort to do that because they're supposed to be

telepathic enough not to need to do that. The only reason they sometimes behave like the Inquisition is that there are other religions around. The mission of Islam is to make people convert to Islam so that the conversion happens in a way that actually delights everyone it should delight.

Basically, it is as if Muslims would start behaving like Buddhists except that they'd wear more clothes. They'd do that unless they couldn't stop thralling. But if they couldn't stop doing that the planet might experience a huge decline of human population. Some areas would be destroyed whereas others wouldn't.

If there were many destroyed areas some people might want to indiscriminately destroy everything that is there without checking whether it's any good. Because if it wouldn't be good - if it would be bad - the thralling might start again. Something would need to be done not to have that start again and, unlike in *Terminator 2* the movie, suicide wouldn't be okay.

I guess if the vandals knew what they were doing when they sacked Rome, Pirsig wouldn't have understood why they know that even if he'd been there. And they wouldn't have cared about that. They would've just walked past him. But they would've thrallled him. However, they didn't come there to do that but to end thralling.

Or then they came there because competitive thralling had made the Romans so insensitive they had killed a lot of non-Romans yet forgot to even thrall for that.

That's something you might forget to do if you were just doing your job... if you're a soldier... then you might end up contemplating the purpose of life amidst a battle, like a philosopher, when your enemy would be thinking of you instead of that.

Furthermore, the essential reasons why you became really good at thralling people is that because your sociotype isn't even good at it, you don't get carried away so easily when you do it. Someone else would be more likely to get carried away and turn selfish. But if they gave you that kind of power you'd essentially treat it as some kind of a toy and consider it quite incredible they're impressed by your use of that toy.

If they didn't seem so impressed by that your sociotype would make you assume people don't want you to do that. But if you're a man you will be conditioned to do so from such an early age that you really won't ever become as good as not doing it as you are in doing it, unless something disturbs that conditioning.

If you were good at playing with such a toy they'd let you do it because they'd want to watch and then do something like that after you gave them ideas on how to do that without causing a disaster. They don't even want you to toy with introverted Sensing in order to have you accomplish anything else with that unless they want to be your thralls. But they might tempt you into toying with that if someone has told them they have

a right to tempt you or even embarrassed them if they forget to tempt men. Because of them a man can't trust a woman to be good for him even if she appears to like him. You can't know she doesn't believe thralling a man to be a shameful thing to do.

But it is shameful for a woman to thrall a man. Islam was invented because of this. The academic machine has broken because of this.

If the victim of some dirty job really was a victim she will be very interested of whether you seem sincere when you tell this as some fascinating factoid that doesn't particularly mean anything for you except that you think about it.

If she figures you're bullshitting her about not knowing she was the victim of the dirty job you're talking about, and that the real reason you're telling her about the dirty job is to thrall her, she might react in a very nasty way.

You could bullshit her about that just for fun if you really hated her, which is pretty much the core reason why is thralling so much fun.

But not all people know that the right way to end up thralling someone is to do that by accident.

The right way to end up thralling someone is to play by better rules that make these kind of accidents happen so that you don't need to want to thrall in order to end up realizing you've got a reason to thrall

someone and it's safer for you to do it than not to do it.

If you can thrall anyone you're pretty sure you at least want to live.

If you can't thrall anyone despite wearing some crown you might be in danger.

But if she figures you honestly don't know she was the victim of a dirty job then she won't want to tell you that and it won't show if she's good at hiding it. But she has to be a little callous if she's capable of hiding that, or then the dirty job wasn't dirty enough to make her show that.

But if it never happened you won't be able to tell whether she didn't react because it didn't happen or because she's naturally extremely deceptive.

Since it occurred for you to think she might be naturally extremely deceptive it might also occur to you to thrall for that.

If you'd want her to be deceptive but thought she isn't, you'd thrall her for that.

If you wouldn't want her to be deceptive and thought she isn't, you wouldn't thrall her for that.

If you wouldn't want her to be deceptive but thought she might be, you might want to thrall for that just in case.

But if she knows you'll do that, she's got nothing to gain unless she thralls pretty much whenever she pleases.

You get to choose as long as you've never done that. But if she values introverted Sensing you won't turn her on unless you do that.

To make you use willpower to thrall her sexually when you aren't really having sex with her is her way of attempting to thrall you. And your partner.

She measures men according to whether they can resist this type of thralling.

They can't if they don't have much experience of an attractive woman not thralling them. Furthermore, if a man's resistance to this kind of thralling is based on conditioning it can be undone by making a man associate feminine beauty to something bad.

And he won't associate good things to feminine beauty after that as readily as he otherwise would.

Women, or girls, probably learn at an early age who is a good thrall. Introverted Sensor women would never stop conditioning these thralls to like them. But other men, or boys, wouldn't know at first that they're being thralled.

They wouldn't realise the women favor men they find safe in the sense that these men would do nothing else than thrall other men for them.

But they don't favor these men because these kind of people would be good to have around. These people are just good for the women who have thralled them.

Such thralls might even end up saying stupid things

about beauty being completely undefinable - that nothing very clear could be stated on beauty.

This is why the ladder theory only works for people who value introverted Sensing. But if conditioning is what makes them stick to the ladder then they can fall. And they might convince you that it was your fault.

If you live in a culture where people don't even know what thralling is yet do that all the time you'll end up having people killing each other with thralling and not know why that happens.

If you must be in a relationship with a woman who teaches you, you are a young man in danger.

A young man in danger has more hope than an old fool.

If you don't fear, your risks increase but your rewards may increase, too.

If you fear too much you will fail only because of that and also get embarrassed.

You will not fear if you have enough contempt.

But it is unnatural towards the flow of life that a man has contempt towards the beauty of a woman.

A man shouldn't have contempt towards that but he shouldn't want to be a woman, either.

If a man has contempt towards female beauty, something bad has happened and something good should be done about it.

But there isn't necessarily any hurry.

Intelligent young men should fear the beauty of a woman, especially a young woman.

Why would you want to get a woman like that?

If she leaves you you need another beautiful woman or to lower your expectations.

If people can see you lower your expectations they can see you've lost something.

They might like to see this because they like the possibility that they gained since you lost.

But you might believe you aren't supposed to lose.

And if you manage to define thralling so that everyone does it and most of them didn't know about it, they will thrall also for you whenever they thrall for anyone if they know about your definition.

This is how someone will become similar to a Jew if they manage to define thralling.

Furthermore, thrallers would have to stop thralling if they really wouldn't like you but could no longer thrall without thralling for you.

If they never thrall you you have no reason to require them to mind Islam.

They lose in that deal because you keep thralling them. But the deal will at first seem good because they've got a lot of other people to thrall.

And it can be difficult for an unveiled woman to refrain from thralling.

A beautiful woman will give the intelligent young man 200 % brain power but might use him for her own beautification.

This is a bad deal if the man could've as well spared thousands or millions of women from the burden of teaching men.

But it's a good deal for a man who can't do that. It also remains a good deal for a man who won't learn to do that.

But the deal turns bad for him if he makes the woman gain assets that make her superior to him.

The fact that the woman has already thrallled him makes her seem like she won't leave him but he can't be sure.

He can't be sure because he might cause the woman to acquire assets that are so good she can't share them with him even though she can enjoy them herself.

That would provide her a reason to give herself away to another man with whom these assets can be shared.

So a man can't even be nice towards his wife if she's so free and gets a taste of thralling. The best he can do is not to tell her to go somewhere where she could find such an asset. If she goes there anyway, that's that, then.

But if you could see that someone would eventually have a woman go there, you might send your own in order to prove you could predict THAT.

Any stranger on the street could've given her a taste of thralling, though.

Some couples have children because they don't want to break up.

If this happens it could be because they've broken up with their culture.

They won't even know they've broken up with their culture if they think society and culture are the same thing.

Then they will have invented some lame microculture with their friends.

That cultural bond is so weak an intelligent person is likely to eventually exploit it to his own advantage so that others who shared this bond with him get humiliated. Also welfare has been found to be good for wealth.

However, if the bond is very good it persists despite having started as a lame microculture.

People who broke up from their culture generations ago might have a really hard time understanding what happened to them.

But it's wrong towards culture for couples to make children in order to stay together.

Children from these kind of families will take out their bad childhood on society and culture.

There will be disturbance because, like their parents, these children won't know the difference between society and culture.

Many factors affect whether it's wise to start a family.

The sperm of younger men are more healthy but younger men are less likely to have learnt a trade they could teach to their child.

Then the child will have to go to school to learn. But the best way to learn is to have a father teach his son.

If a father isn't good at teaching his son the son needs a community or a tribe.

It has been found to be good for wealth that all children are required by law to belong to an academic community, school.

But welfare isn't part of community because one doesn't need to know where his money came from in order to have it anyway.

Your community members, on the other hand, would be people you know. Of course you respect your neighbors but you don't want to belong to the same community with them if it means someone might need to leave if you don't like each other.

Some say people who receive welfare money should be thankful. But welfare recipients can't thrall taxpayers while being thankful towards them so they've got to find something else to thrall for.

"Thank you" is a stupid thing to ask for if the

thanks are for you. You're stuck in that office with your telephone because you're so dumb you'd ask for that.

The taxpayers gain nothing from being thanked. Nothing except to have a say. And they use that chance to tell you they'd like you to be thankful. You give them that but then you just have to thrall more, and this is what they don't understand.

Or maybe they understand it all too well.

Maybe they see it like this: most welfare recipients are so dumb or somehow inept they wouldn't thrall despite being able to do so.

But if you think like that, how could you notice any value in a Buddhist who doesn't have a spiritual obligation to thrall?

He could help you but why would he do that if you thrall so much?

You couldn't even tell whether he could help you or not. And if you tried to find that out you'd present him such a deal that you shall thrall him to death if he doesn't convert to Islam.

Why did you present him such a deal if you aren't Muslim yourself?

Would you like to be? If you would, why don't you do something else about that for a change?

Some people believe that bad people shouldn't have the right to start families if there's welfare.

So they have to choose between welfare or equal rights.

But they wouldn't have to choose if there was a culture that made bad people feel so bad they wouldn't end up messing things up.

Maybe they'd just stay home and not go to places without an invitation.

Then everyone would get welfare, even weirdos who want to do weird things that other people don't understand.

Maybe others will understand them later once they figure out what is it that these weirdos wanted to tell.

In any case gender is an interpersonal construct. Gender is subjective and cultural when it's in use.

If gender is objective or logical it's not in use.

In that case gender has been sent to the workshop for repairs.

Here, now it works.

(I should stop now because this is the first moment I became aware that I could use this text to assert my masculinity. However this text would work better for that if I didn't do so.)

11.2 *A surprising turn of events*

After posting that article I saw three Middle-Eastern men in an escalator. They were speaking a language I didn't understand – probably Arabic. One doesn't see these kind of people around usually. Their eyes were wide open and hard like glass or crystal. They weren't speaking to each other. They were speaking into all directions around them. They were vigorous, not pleased and somewhat intimidating. That kind of energy gave the impression they were about to do something and might not care whether it's lawful or not.

On 18.8.2017 there was a terror attack in Turku – the first of its kind in Finland. Two women were stabbed to death.

I felt like I had unintentionally caused the terror attack by posting that article. That my free speech had caused a terror attack even though I hadn't meant to.

This wasn't the first time I'd felt that way. In November 2015 I thought an article of mine titled On Global Economy: Bitcoin as the Islamic "Gold Standard" caused the terror attack in Paris. The death toll felt like a weight on my shoulders so heavy it was difficult to even walk. But I was certainly wrong about having caused this attack. It happened on the same day my article was published and obviously needed too much preparation that it could have been done as a response to something I'd written. In any case, the delusional thought of having possibly caused the Paris terror attack had caused me to have already processed any emotional issues and reservations I might have had about making people die. So in 2017 this no longer bothered me. I saw a video of a bleeding woman lying

on the pavement. Someone was already helping her. She seemed pretty attractive to me but I didn't feel anything else than immense curiosity. This was the same feeling which seemed to have made the likes of her interested of me in the first place even though I hadn't been curious of them. It was safe to be curious of her now when she was unable to react, just like the likes of her wanted to display curiosity towards me when I had been unable to react.

I watched the video only once and didn't save it so that I'd feel like I had actually been there with her.

The reason why the clerk at the store had been such a terrible experience is that women who look like that had never consummated love towards me. They had only wanted to play with me. In spite of this, they seemed to feel certain I'm having as much fun as they are. They thought I could score women who look like them.

Of course, that's what I thought too, but I thought that way in order to score women who look like them – not because I would've had already scored such women. Although I'd had sex with a few of them they hadn't loved me. It would've improved my self-esteem if they had also loved me. Then I wouldn't have taken this dating game so seriously.

Later that summer I was waiting for a ferryboat with my spouse when I noticed a man nearby. He didn't make any gesture towards me. He didn't even look. But I could tell he hated me. I couldn't come up with any other reason for that except that I had written favourably of Islam.

He was taller and had a stronger body than mine. He felt as

if it were my fault that I hadn't scored the kind of women he had. Why wasn't that the women's fault? They were the choosers.

He does not pay me for my work, he takes women I could have had and now he even hates me. And the reason why he hates me is that he has already had good women I could have otherwise had. Did I get this right? If so, what a greedy man.

But I didn't know anything about his background. I could only guess. Maybe he knew one of the victims.

He knew a victim if he knew me. Why had I had this experience that women whose attractiveness had exceeded a certain threshold had treated me differently than other women? Other women, who perhaps look homely or are morbidly obese.

In this country, women are free. What's the result?

She told me she's interested of bondage. She wanted me to bind her with rope. But then she told me she's going to take her baby with her when she comes to my place.

If the baby would have began crying she wouldn't have needed to do anything because she couldn't have. Because she would've been bound. I would have had to care for her baby. Disgusting. When she told me she knows the Clojure programming language I suspected she only said that to insinuate she'll never provide me closure about her possible attraction towards me but intends to lead me on indefinitely.

How about that other woman who called herself a "guide" and told me she isn't interested of having sex with me. One day she wanted to attend some demonstration with me – a political protest. I told her it's okay but I also have an appointment with a friend and women aren't allowed there. She didn't hesitate to convince me

that after the demonstration she'll accompany me to the appointment anyway and it's okay because she can behave. Of course I was ultimately responsible of bringing her with me, but what made her so sure she can behave?

At the demonstration she aggressively yelled slogans while I felt unsure what is this protest for.

At the appointment she asked me to tell her about what are we doing. Suddenly she interrupts me as I speak and tells me we need to leave right now. She also scribbles some message into one of the papers we had been looking at. According to the message we went outside to have sex. When we leave, this piece of paper is left at my friend's place so that they can see what we apparently went out for.

Outside she told me my friends had said rude and very threatening things about her. I cannot verify or falsify this because I couldn't have listened to them while I was speaking to her. But I could tell she had created a watershed: if I come with her I should lose my friends. If I don't, I should lose her.

I told her these people are my friends. She asked me for my shirt and left. Later she told me on Facebook where to retrieve my shirt from, and disappeared. I didn't trust her enough to go to that address. I never heard of her thereafter.

What was all that about? Did she go to the demonstration in order to get turned on? Because she intended to have sex with me but can't get turned on any other way? Huh? A veiled Muslim woman would not have needed so much to get turned on.

Did she lie to me about not intending to have sex with me? Or did she lie to my friends about intending to have sex with me in

order to hurt their feelings? But I didn't have so many friends at that time. If I had lost them I would've been left with next to no friends at all.

There's nothing light and playful in this ordeal. The saddest part is how it changed the relation between me and my friend. This is always the saddest part.

But she must've felt like a winner with some oaf when they had sex so that she was wearing my shirt. Was that the same guy who hated me when we were waiting for the ferryboat? I must've ruined what he perceived as his very own personal meat party!

You have to do things this way because you cannot be bothered to wear more clothes. Because you're not Muslim. It is as if a woman's sexual arousal is sacred around here merely due to its rarity.

The secular woman needs to do something special to charge herself with sexual arousal. But she cannot tell me when she is charging. She can only tell me when she is ready. In order for me to take advantage of this I must be reachable at all times. I may not have any appointments even if they have been agreed of in advance. I must frequently check my phone and all dating sites I use even though I rarely receive any messages. Even if we've already talked on the phone I need to also check messages on the dating site on which we met because she could message me there, too. If I don't – if I read three good useful books instead and next morning find out she sent me a bunch of horny messages – they end with a picture of her in tears and she will never date me again. Everything between us has turned to waste because I did something else than courted her.

Why does she send me a picture of her crying? Is she trying to tell me she's a victim, too? She feels like a victim but she can replace me in a jiffy and she's still crying about it. It's harder for me to replace her yet I don't cry. How frivolous she is. Had she cared about me she would've been capable of agreeing on another meeting. We had already been on a date but clearly a dinner which ended in her kissing me wasn't enough to make her care about me.

The previous examples have featured stereotypically feminine behavior. Not all emanations of feminine evil are so stereotypically feminine. For example, I had hardly hit my twenties when I was in a bar with a pint of beer. I recall a musician was performing so I placed my beer on a nearby shelf. After a while I took a sip from the beer and placed it back on the shelf without looking, only to notice that a woman had stealthily placed her own beer on the same shelf so that I would knock it down and she could create a scene. A fat guy walked into the scene and told me to offer her a new drink. I punished him and left. Nothing else than punishment works with these kind of people.

Another time I ran into a bunch of pyramid schemers by way of an associate who had fallen for them. Curious about how much will they show me before requiring me to make some deal, I led them on by pretending gullible. I got to see the mastermind of this branch of the operation in an immaculate home in which she lived with her partner. She was a picture-perfect blonde iSTC who commanded at least three eNFC henchmen who tried to make me feel like the pyramid scheme has turned their lives into a paradise.

In both cases it would seem to miss the point to state that I encountered organized crime. Likewise, what I encountered wasn't

essentially duality, either. Far more importantly, what I encountered was love that can be consummated, and as a form of love that can be consummated it ought to be banned.

In an Islamic society this form of love would be banned because in most Islamic societies you can't drink beer, you can't have a woman in a bar, you can't let a woman run your operation and you also can't be homosexual. So there is no room for this putrid, reprehensible, despicable love that bound these awful people together. They would have had to find an appropriate way to love each other.

Once you've realized these kind of things happen all the time around here you'll understand there's something wrong about this way of life. Hell, maybe we could even stop global warming if we stopped charging interest like Islam tells us to do. There is only one reservation I have about Islam. This is that in order to understand the merit of Islam one needs to lose so much innocence that not all people will lose so much. And if they don't, their Islamic faith might be based on prejudice instead of understanding. The only remedy for that is to make accurate records of what kind of problems we used to have before we became aware of Islam. If these reports are accurate enough people won't need to have personal experience of the problems in order to understand what kind of problems they were.

Part V

Who's Who?

11.3 *Differences between Christians and Muslims*

I guess a Christian would view the tangible environment as substance and form. Of these, he would consider forms to dictate the current context.

If he were obsessed about forms, he would explicate the forms although they are not tangible.

Upon doing so he would create a kind of a picture or model, which a Muslim would avoid doing.

But already in his mind he would think differently than a Muslim when he would consider substance to compose forms and forms to dictate context.

Such as: you are in a classroom so you must sit quietly. And so on.

For a Christian, contexts are like playing cards. You have a bunch of contexts to choose from, such as "sandbox", "hallway", "living room", "balcony" and so on.

There are rules for each context, such as: you're not supposed to be naked on your balcony if all the neighbors could see.

When a Christian is breaking a form, it might be funny or good, but the Christian might also be breaking the form because he wishes bad for someone - if he has developed a system that says he should be breaking the form, and if he has merely automated his behavior to agree with this system.

Christians like to automate their behavior in this manner. It makes them feel versatile, competent and reliable. Indeed it makes them useful.

Christians congregate so that you are expected to memorize the rules of the context and stick to them. This makes Christians enjoy creating brands - such as McDonald's - that are the same in every country. Everyone can just learn the context of McDonald's and it will remain the same almost everywhere they go.

This approach makes it easy to spot mistakes. If you see a place, and a person in that place, and you also see what that person is doing...

...you will be able to identify the context by looking at the place. Then you will be able determine whether that person is doing something wrong.

Because of this, Christians like to think of themselves as living in a perfect world. Because everything's perfect as long as everybody sticks to the context they're supposed to.

If someone doesn't, well, that's an "exception". And people want that to happen only if it's good humor.

Humor, in a Christian society, tends to be of a grotesque kind, but they get away with that because they contextualize humor. Christians expect humor on the comics page of the newspaper, not in articles. And

the comics page is a kind of a competition, because if you are offended by something there you are a wimp, but sometimes the cartoonist went too far. So, on the comics page, the cartoonists, editors and readers are working on refining the nuances of: what are the exact boundaries of the context of appropriate humor for today and tomorrow?

In a similar vein, whenever a lot of Christians are doing something, another Christian can quickly figure out who are doing what in order to reach which goal. And it's possible to interpret situations in various ways, but the focus is in making *one* interpretation and sticking to it, if you want to participate.

Christian thinking is as if they'd constantly dive underwater and then come back on the surface to breathe, but only to dive again.

Contextualization and action are considered separate. This is why they can get "carried away" so easily. They believe it's okay to expect something because they have chosen a context in which that will happen. When it doesn't happen, the Christian is disappointed and feels so just in his disappointment that others feel they have done something wrong.

They may have or may not have. But in order to deflect this feeling, they would have to identify the context the Christian is using against them and realize that it is the context speaking. The Christian uttering

the words is just a vehicle for the context.

If the Christian was speaking to you from a context that doesn't really apply in the situation you're in, you could point this out. This should cancel everything the Christian said.

But if you can't identify the context, yet it still doesn't match the situation, you will feel like he did you wrong and not know what should be done about that.

If this seems to happen frequently, you will start paying attention to contextualizations made by others. You might start thinking things like: "Now Mike is going to try to make us jump on the trampoline." Some people get paranoid because of this.

Among countless others, there is also a context of "hitting on a girl", and associated with that context are various *outcomes* such as: yes, no, phone number, later...

As the situation progresses and eventually ends, an idle Christian bystander would have already been expecting some outcome that he would have considered probable.

If the bystander was a good friend of the one hitting on the girl, he might even get a little excited about the girl's moment of making a decision, and if he could comment the outcome right away, he might do that in a tense way. Because, tension would have increased as he was already anticipating the moment of changing context, and that moment would probably have coincided

with the moment of decision.

This tension of changing context is not something he usually has.

Muslims do not seem to have this kind of tension. It might be because, although Muslims seem context-aware, they do not consciously associate contexts with outcomes. Instead, they are in some context that is not expected to end into an outcome anytime soon. That context is called Islam.

Islam is a different context than Christianity, because it is not fragmented into external forms of substance that deeply affect context.

A Muslim would appear to perceive reality in terms of people, events and contexts.

People cause and experience events. Events may change context or require a certain kind of context. People affect the context by their presence and state of mind.

Some events have consequences that could be called outcomes. But a Muslim does not focus on the outcome before it actually exists. Instead, he is likely to notice the outcome only after he has already began his reaction. This is why he does not get so tense.

A Christian would appear to perceive reality in terms of substance, form and outcome.

People are forms of substance that try to reach an

outcome. Events are outcomes of form.

There are also contexts, but you're not supposed to think of them unless you are changing them, which is not what you're supposed to be doing all the time.

You are also supposed to use a context that's familiar to others. If you don't, they will not help you create a context but wonder why you are unable to clearly express which context would you like to select this time.

It does not occur to them that you would have let them create that with you, or if it does, they might feel pretty confused, tense and, perhaps at worst, apologetic or threatened.

They expect everyone to operate in terms of a preset repertoire (= "a collection") of contexts.

Most Christians do not produce contexts even though that is perfectly acceptable when done beforehand. They merely refine the ones they already have. They expect the contexts to be familiar to others - even so familiar that doing some small thing differently would not produce a new context. It would be considered mere noise. If you want to create a context, you have to make a point of it or else you can't expect anyone to notice what you're doing.

In fact, if they do notice some small thing you do that doesn't belong to the context, they are probably willing to make a little effort to pretend they didn't

notice it.

This is because they'd assume you are unfamiliar with the current context and that's why you did somethinglose initiative to whoever demeaned him. that wasn't exactly a disturbance but didn't belong here, either.

They feel they are doing you a favor even if you felt they're just being rude. And they are unlikely to ever talk about why, when or how they do that. That there would be another way is otherwise unthinkable except that it's acceptable to pretend it's impossible.

In addition to well-known forms, what does persist in any Christian mindscape is the form of the ideal outcome. The "Kodak moment" or "hole-in-one".

The chance of experiencing the ideal outcome is one reason why a Christian remains motivated to do the same thing over and over again.

The Christian does not consider his current context an ideal outcome. Ideal outcomes may well last only the duration of the moment of changing context, and they are therefore accompanied by tension.

When an outcome is produced and the change of context has already been initiated, you're sometimes supposed to berate an outcome that was good. Some Christians take it for granted that they will get carried away and slightly embarrass themselves after any good outcome, so in such situations they may habitually demean themselves slightly in order not to let anyone else get to do

that. Because otherwise someone would, especially a friend. Then he would not only get demeaned but also

lose initiative to whoever demeaned him.

That would be a bad outcome, and each time you may have a bad outcome you're supposed to have done something to prevent it. If you didn't, you will have nothing to say to people who think you're in charge. But they don't want you to be in charge now. They want you to be in charge at a moment in the past when you could have still done something. And they are panicking because, next time you're in that situation, they want *you* to be panicking so that you'd surely do something.

They are punishing you for a bad outcome. Some think it makes you do better. Some view it as an opportunity to throw some dirt at you, because you're fair game now that you can be blamed for a bad outcome, and who wouldn't like to throw dirt at someone if they got permission to do so?

But most of them are just accustomed to behaving this way.

That makes it hard to enjoy the little things in life. The kind of clever thinking a Muslim would use for staying present may drown in a sea of self-criticism.

A Christian does not value dignity but treats it as a commodity. He kind of thinks he has to pay tax for that, even if the only way he can do so is by ruining a part of it.

Should Christians be compensated for this part they frequently waste without thought in order not to get too much?

Probably not. But the Christian has to waste it anyway because his culture does not include good methods for estimating how much he should get. He can't know how others feel because they won't share that with him if doing so doesn't belong to the current context. Usually it doesn't.

A Christian cannot have certainty in his everyday life without automating numerous choices a Muslim would consider bad and avoid, yet a Muslim does not become uncertain as a direct result of doing so.

Chapter 12

Typing People

After all this it would be easy to forget the following fact: most people don't care about sociotypes. This is not to say they would *disbelieve* in types. However, most people don't have significant belief in the usefulness or relevance of typing people. We have gotten this far without typing people at large! But does that truly mean *we have done well*?

Plausibly, divorce rates could be reduced if people knew their type. It isn't uncommon that conflictors or semi-duals get married and have children in a relationship which, in retrospect, seems all but doomed to fail.

We certainly could have done better, and we could've done so by typing *everyone*. In order to demonstrate that unawareness of types is, in fact, a mortal danger, let us consider Stanley Kubrick's 1987 movie *Full Metal Jacket*. Is it possible to type the characters of this movie?

The difference between life and death is great. In war, our worst performance decides our ultimate fate. Therefore war is a great source of information.

12.1 Full Metal Jacket

12.1.1 Private Pyle and Drill Instructor Hartman

The movie begins at boot camp. Here, drill instructor Hartman is the star and everyone else is a maggot. We can identify Hartman as a sensor by the strength of his character. He never fumbles or is insecure and is aggressive almost all the time.

Hartman obviously values introverted Sensing. He's verbally gifted and passionately uses his vast arsenal of taunts and put-downs, suggesting he values extroverted Thinking. However, he mostly does one-liners, suggesting he doesn't have strong Thinking.

A certain private is amused by Hartman's talk at first. This private is the tallest, largest and fattest recruit whereas Hartman is slightly shorter than average and not heavy-set. Hartman instantly recognizes "the big guy laughing at the small guy" scene as a threat to his credibility as drill instructor. He names this recruit Pyle and administers corporal punishment which involves making Pyle kneel.

Pyle is easily distracted. He doesn't pick up his cap after Hartman slaps him for failing to tell left from right, placing his gun against the wrong shoulder. In the next scene he's seen humiliated and singled out by Hartman. The drill instructor's punishments

towards Pyle are rather cruel and unusual, suggesting introverted Sensing in Hartman's creative function instead of the leading function.

When Pyle fails to climb an obstacle and Hartman orders him to try again it doesn't occur to Pyle to take some distance from the obstacle so that he could run towards it like others do, causing him to fail repeatedly. This suggests Pyle is an iNtuitive type. Pyle keeps failing tasks and Hartman keeps picking on him.

The protagonist of the movie, Joker, becomes concerned of Pyle's mental health when he notices Pyle to be talking to his rifle. Pyle compliments the cleanliness of the parts of his rifle. This suggest he has extroverted Thinking in a valued and strong function. Because it's unconventional to talk to a rifle, the creative function is more likely than the leading function. The hypothesis of extroverted Thinking as Pyle's creative function is reinforced by Pyle's initial liking towards the drill instructor's verbal antics.

Pyle turns out to be good at shooting. This implicates extroverted Sensing as role function and narrows down the initial hypothesis of Pyle's type to *eNTR*. But we do not conclude on Pyle's type just yet.

After the recruits have graduated they spend one last night at boot camp. Joker draws fire watch. He hears something from the toilet and goes to inspect. That is private Pyle who's loading a magazine with live rounds. After a short discussion Pyle starts yelling things he's heard in training while handling his rifle with remarkable dexterity, almost like a circus artist. He locks and loads and keeps yelling so that everyone wakes up.

Also Hartman wakes up. He tells the rest of men to get back

in their bunks and walks into the toilet. He yells at Joker who tells him Pyle's rifle is ready to fire. The drill instructor asks Pyle to hand over his weapon. Pyle points his rifle towards the drill instructor. The drill instructor starts yelling at Pyle. Pyle shoots the drill instructor approximately in the heart, firing from the hip, and blinks upon firing.

Pyle proceeds to point his gun at Joker now that the drill instructor is dead. But Joker was usually kind to him and he's kind also now. So Pyle turns his gun against his own self and shoots himself in the brain dying instantly like the drill instructor.

Why do the drill instructor and private Pyle die?

Private Pyle dies because he's bad at performing the required tasks which causes drill instructor Hartman to pick on him. According to established socionics literature, the individual with classical type is more clingy in relations of activation. If this is a relation of activation and Pyle's type is *eNTR* then Hartman's type is *iSFC*. Because Hartman is superior in rank to Pyle, Pyle's ability to take psychological distance from him is further impaired.

Additionally, Pyle is unlucky to get a bad start. If extroverted iNtuition is his leading function then his overall performance is significantly affected by his first experiences of a new setting. Pyle's first experiences are bad because he gets too amused by Hartman's talk.

Drill instructor Hartman dies because in spite of plenty of evidence he makes no reservations whatsoever for the possibility that Pyle will shoot and kill him. This suggests Hartman has poor iNtuition. Of the types that value introverted Sensing, *iSFC* and *iSTC* have poor iNtuition. Which one would Hartman be?

Nobody's at their best when someone wakes them up in the middle of the night. But if that happens in war one usually needs a gun. The drill instructor doesn't bring his weapon to the scene. When he walks into the toilet he would have an opportunity to notice Joker standing frozen like an intimidated prey animal. He could ask Joker what's going on without entering Pyle's line of sight. But he doesn't.

Basically, it would be rude towards Pyle if Hartman asked Joker what's going on so that Pyle couldn't see him. When this drill instructor wakes up in the middle of the night the first thing on his mind is good manners. This is evidence for introverted Feeling associating to his leading function.

Hartman walks into Pyle's line of sight and notices Pyle to be armed. Because Pyle isn't pointing his gun towards him he could still go back and get his own gun. He's been told Pyle's rifle is loaded with live rounds. Because Hartman misses even this opportunity to save his own life it's likely that in addition to weak iNtuition he also has weak Thinking. If so, he isn't *iSTC*.

Beta sensors are perhaps best adjusted to the requirements of military life and are therefore often career soldiers. Being of the type *iSFC*, Hartman doesn't belong to that club. Even though the movie leads on to think "Hartman" means "Hardman" he's actually "Heartman".

12.1.2 The Colonel and Jung

In Vietnam, Joker becomes a military journalist. Not seeing enough action begins to bore him. Meddling with issues that are peripheral

to the essence of war makes him feel inferior. Finally he's sent on the field with another journalist.

On the way to the front line Joker is interrogated by a colonel who's disturbed by the combination of the text "BORN TO KILL" on Joker's helmet and a peace sign on his body armor. Caring about this suggests the colonel values extroverted Thinking.

Joker doesn't do a very good job at explaining his attire at first but gets away with it when he says it's something "Jungian". This colonel doesn't know who's Carl Jung. The colonel could be *eSTC*, Joker's supervisee, as he doesn't really seem to get a grip of him.

12.1.3 Cowboy Becomes Squad Leader

Joker and his partner join an infantry squad. One of the members of this squad turns out to be Cowboy who attended the same boot camp with Joker. Other notable squad members are Eightball and machine gunner Animal Mother.

The squad sees some action. During the firefight Cowboy is awkwardly biting his lower lip while firing his rifle. This seems to be an instance of dyskinesia around the mouth, suggesting Cowboy has weak Sensing. Also Animal Mother moves his mouth while firing but he does it differently. His mouth is wide open and expresses aggression instead of suffering.

The leader of this squad is an unassuming man who's a decent fighter and leader. He gets killed because he tries to hold a cute stuffed bunny toy in his hand. The toy is a booby trap.

If this soldier has extroverted Sensing in the leading function it would perhaps make sense that he might touch an interesting object

before suspecting it's a trap. His low-key dispassionate demeanor makes him unlikely to be *eSFR*. He could be *eSTR*. Extroverted Feeling being in this type's vulnerable Function, he'd be inclined to ignore that the people who left that friendly-looking bunny there are his enemies, not his friends, and that a soldier in a war zone looks kind of stupid if he's holding a stuffed toy.

12.1.4 Cowboy Screws Up, part one

Even though Cowboy is nominally the squad leader he isn't telling the squad where to go. He doesn't even have a map. Eightball is holding a map. He signals the squad to stop and asks Cowboy to come take a look.

Eightball hands Cowboy a compass. Cowboy glances at it a few times but doesn't try to hold it horizontally. When Eightball tells him they aren't where they're supposed to be Cowboy repeats his words verbatim. He seems unable to handle this independently and becomes quite discouraged. Animal Mother gives them a weird look.

After a moment of silence Cowboy asks Eightball what to do. Eightball tells him to change direction. Cowboy repeats the words: "change direction". Apparently he cannot come up with another wording for this.

Cowboy tells the squad they're changing direction. Joker asks him are they lost. Cowboy gets angry even though they aren't lost – they've made only one wrong turn.

Cowboy's difficulties at shooting and orienting, combined with the scarcity of his emotional expression, implicate *eNTC* as his

type. This would mean he has extroverted Sensing in the vulnerable function. Immediately afterwards, he and his squad experience a series of problems that are consistent with the hypothesis that extroverted Sensing is indeed in Cowboy's vulnerable function.

12.1.5 Cowboy Screws Up, part two

Now that the squad is changing direction Cowboy orders Eightball to go scouting in that direction. Eightball immediately expresses frustration although Cowboy doesn't notice this. Cowboy might feel like receiving advice threatens his authority as squad leader. On the other hand, perhaps the configuration of his vulnerable function makes him believe it's only fair to always select the nearest guy for a potentially dangerous scouting mission even if this guy had to get close to him to give him advice. If so, it's bad to get close to this kind of a squad leader.

Upon sending Eightball to recon Cowboy tells him: "Let's dance." At this point we can make some observations about Eightball's type. Eightball seems to value extroverted Thinking because he verbally protests against Cowboy's order so that Cowboy can hear it, but only after having already begun doing exactly what is requested. Furthermore, Eightball seems not to be a sensor because upon arriving at the recon waypoint he doesn't even try to make use of the available cover. Instead, he's just standing there, presenting an easy target for any enemies who might be present. There's no obvious reason for this.

Eightball has written "NAM SUCKS" on his helmet. This kind of directness suggests he belongs to the gamma quadra. If he isn't

a sensor yet can orient well the hypothesis about his type can be narrowed down to *eNTR*. In this case his failure to take cover can be attributed to being disgruntled by Cowboy apparently punishing him when he was only helping him. Since he has extroverted Feeling in the vulnerable function it may also confuse him to be told "Let's dance" by Cowboy who isn't really charismatic enough to say that.

The corner of a rather closed yard in which Eightball is standing looks like a good place for an ambush. Had he recognized this area as dangerous and decided to do something about it he could have taken another route. His body language perhaps suggests he indeed feels the place is dangerous. However, he doesn't do anything about it. An enemy sniper fires at Eightball, wounding him.

Later events implicate this sniper's sights are calibrated for too short a distance. She hits low, wounding her target instead of killing him. This turns out to work for her advantage, therefore she could deliberately aim low. However, if her sights are indeed miscalibrated she would've missed her first shot had Eightball used the available cover, which would've probably changed everything. The sniper's rate of fire is low – she might be intimidated or annoyed by the recoil, noise, force or her not-so-great precision. Or she might consider each shot a slow delight and her sights are calibrated perfectly.

12.1.6 Cowboy Screws Up, part three

When Eightball gets hit his squad opens fire at the buildings in his general direction. There's nobody in these buildings but the firing

seems to discourage the sniper from shooting anyway. Apparently the ensuing dust in the air makes it difficult for her to see Eightball who's trying to crawl back into cover. However, Cowboy orders a cease fire. After the cease fire the sniper hits Eightball again, incapacitating him.

12.1.7 Cowboy Screws Up, part four

The squad resumes firing when Eightball gets hit but he can no longer crawl. Then Cowboy receives a call via the radio. He turns out almost completely unable to evaluate the size of the enemy force according to observations. He reports a "possible strong enemy force" in the area and requests immediate tank support.

12.1.8 Cowboy Screws Up, part five

Cowboy orders his squad to wait for reinforcements while the sniper hits Eightball again although he's still not dead. The leader tries to convince his squad they'll get Eightball out of there after the tanks come. He shouldn't make such a promise that's hard to believe. Eightball is bleeding to death before their eyes and the sniper appears to be trying to finish him off.

12.1.9 Cowboy Screws Up, part six

When Eightball gets hit the fourth time one of the soldiers called Doc Jay decides to disobey Cowboy's direct orders and try to save Eightball. He has a certain sensitivity in his eyes which is commonly seen with the *iSFR – Si* type. This would be Eightball's

dual if he's *eNTR*.

The rest of the squad starts firing above Doc Jay's head as he runs. Cowboy also does this. If Cowboy were a sensor he probably wouldn't support direct disobedience of his orders.

12.1.10 Cowboy Screws Up, part even

When Doc Jay reaches Eightball Cowboy orders another cease fire. This is the very moment when the covering fire would've potentially been beneficial because Doc Jay's in the sniper's line of sight. The sniper hits Doc Jay, wounding him.

Doc Jay would've probably succeeded at saving Eightball if he'd used a smoke grenade. However, if he's *iSFR* he has introverted Thinking in the vulnerable function which would be a likely cause for such oversight.

12.1.11 Cowboy Screws Up, part eight

For no apparent reason, Cowboy thinks the enemy is very numerous. He orders the squad to retreat. Animal Mother interrupts him and seizes control of the squad. He assaults towards Doc Jay and Eightball while his squad provides covering fire and the sniper hits Doc a second time.

Upon reaching Doc Jay and Eightball Animal Mother fires at some windows that haven't yet been shot at because the rest of the squad doesn't have a line of sight to them. Then he asks Doc where's the sniper. Doc points at a direction opposite to where Animal had been firing at. Animal doesn't have a line of sight into

this direction. When the sniper notices Doc to be pointing towards her she fires a burst, killing him and Eightball.

At this point attention should be paid to how respectfully Animal Mother talks to Doc Jay. Doc failed because he didn't use a smoke grenade, and Animal Mother causes the sniper to finish off Doc, but when Animal Mother talks to Doc he sounds like his best friend. He also kind of holds a brief moment of silence after the sniper has finished them off. This behavior suggests he values extroverted Feeling.

Animal Mother proceeds to peek around the corner into the direction pointed by Doc Jay. The sniper notices him and nearly hits him. He gets back behind the wall and, for a short while, appears scared. This kind of behavior is typical for the *iSTC* type as a reaction to perceived mortal danger that has recently gone away. The author has experience of causing a similar reaction in an *iSTC* by accidentally pointing a loaded firearm towards his general direction.

It should be considered reasonable to be scared of imminent danger. Drill instructor Hartman wouldn't have gotten so scared but he's already dead. Animal Mother's reaction also serves as a good example of the Super-Ego at work. This circuit is frequently involved in self-criticism. The accepting function of Animal Mother's Super-Ego is introverted Feeling. Apparently, for him, getting scared is a way to adjust one's own behavior.

Animal Mother inspects a nearby building from which there's a line of sight to his current location. He finds nothing. He yells at the squad that Doc Jay and Eightball are wasted, that there's only one sniper and they should come take her out. Cowboy believes him and orders a part of the squad to follow him to Animal

Mother. Both journalists also decide to come.

Animal Mother circles around the alley. If Eightball had gone that way there would've probably been no casualties here. They could have evaded the sniper because they weren't told to go into her line of sight. But now they're after her.

12.1.12 Cowboy Screws Up for the Last Time

The squad approaches the sniper via a new route. Cowboy peeks around a corner. He's in the sniper's line of sight but the sniper does not fire. Her rifle was probably pointed in another direction and she doesn't have enough time to aim at Cowboy. Then Cowboy asks for the radio. It isn't clear why – perhaps he'd like to cancel the reinforcements now that he's seen the window from which all the shots came and realized he's overreacted. However, while speaking on the radio he ignores some huge gaping holes in the walls behind which he intends to take cover. The sniper sees him through these holes and delivers a fatal wound.

A part of the squad drags Cowboy further back while Animal Mother's machine gun can be heard delivering suppressive fire directly at the sniper. Fellow marines try to patch up Cowboy. At this moment we can observe how differently introverted Feeling works for *iSTC* Animal Mother than it works for *eNTC* Cowboy. Introverted Feeling is weak and unvalued for Animal but weak and valued for Cowboy. Surrounded by friends, Cowboy says: "I can hack" even though he's just about to die, and sounds like he believes in what he's saying.

The squad doesn't need reinforcements for taking out the sniper.

The protagonist, Joker, turns out to be decent at sneaking. Previously he has also turned out to want to be the first kid on his block who's killed someone. And judging from the disrespectful tone in which he asked Cowboy whether they're lost, he isn't afraid of getting lost himself. This, combined with his journalistic disposition, narrows down the hypothesis of Joker's type as *eNTR*. Therefore *Full Metal Jacket* appears to have three *eNTR* in key roles. This hardly seems like a random choice although the author has no evidence the creators of this movie know MBTI® or socionics.

12.1.13 Lessons Learned from *Full Metal Jacket*

During the tragic series of events depicted in *Full Metal Jacket* we learn that *iSTC* is a good soldier. Another somewhat similar soldier makes an appearance when Joker and the other journalist are flown into the combat zone by helicopter. He's at the helicopter's side door, firing a mounted machine gun at everything that moves. He kills women and children and jokes about it. He even kills water buffaloes, counts them and brags about it. Such callous and tasteless behavior could be explained by introverted Feeling being in his vulnerable function causing him to be largely unaware of this Element. The resulting overall impression is that this soldier is *iSTR*. Therefore Kubrick portrays both types of beta sensors in his movie with a machine gun, enjoying the war. This makes the entire movie seem to be about beta sensors being superior to other types in combat.

Full Metal Jacket makes it clear that even if people were to believe in equality war wouldn't treat people equally. If the char-

acter of Cowboy is a realistic portrayal of *eNTC* at war, a soldier with vulnerable extroverted Sensing should never be the leader of an infantry squad unless he performs outstandingly well in training. Therefore soldiers with this type should only be promoted under appropriate special circumstances.

In Finland we have compulsory military service for all men. If you had to go to war wouldn't it be nice not to have any of the cannon fodder on your side? Wouldn't it be better to go to war as a beta sensor, in the camaraderie of other beta sensors?

12.2 To All The *eNFR* Friends I've Lost

a Yume Nikki Scrapbook

12.2.1 Panel 1



Madotsuki is about to go to sleep

12.2.2 Panel 2



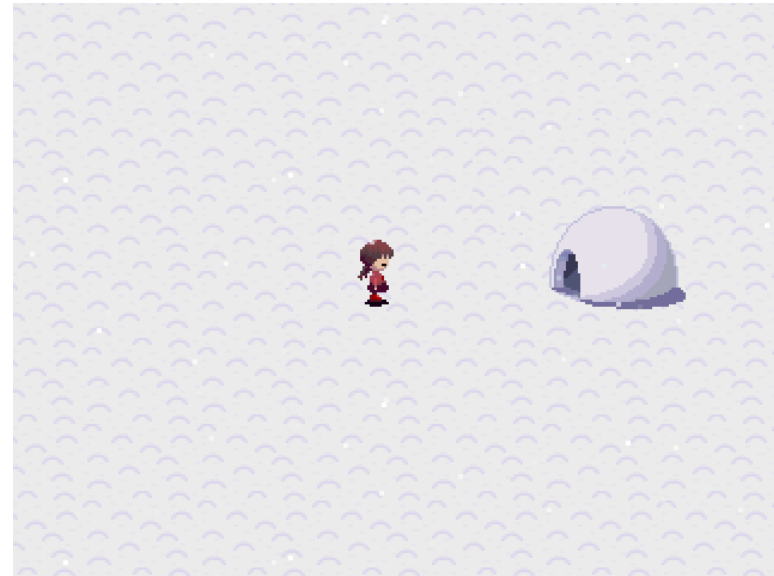
She wakes up in a dream land

12.2.3 Panel 3



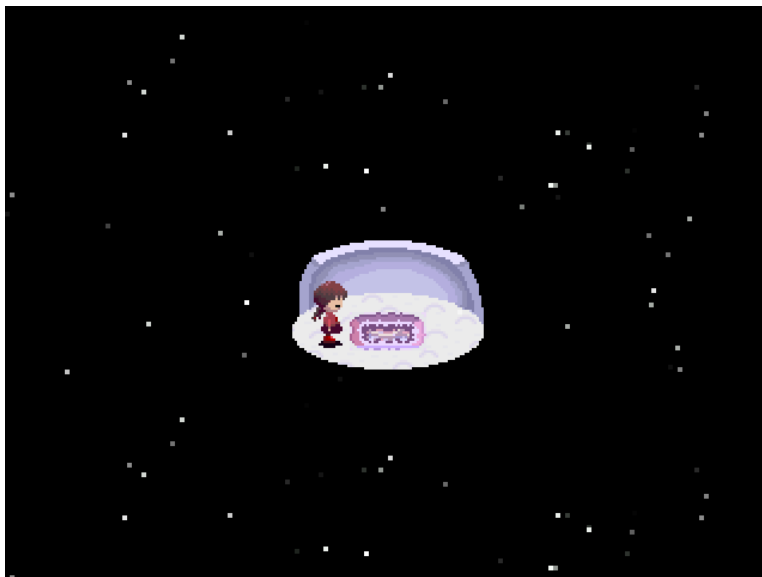
It's freezing in here! Look at that little girl

12.2.4 Panel 4



What's that?

12.2.5 Panel 5



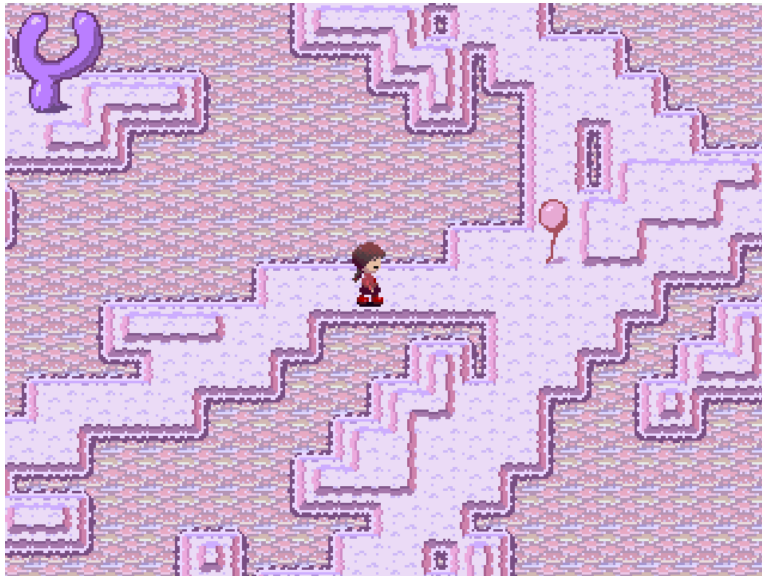
There's a portal inside the igloo

12.2.6 Panel 6



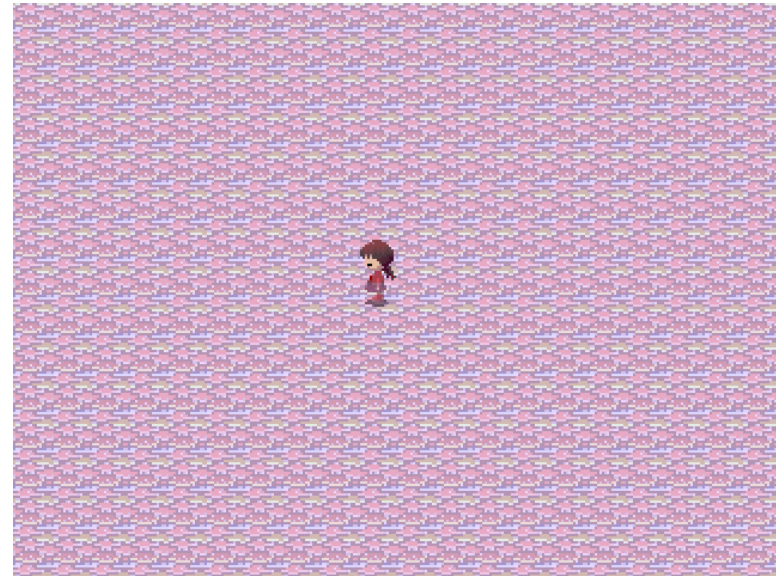
The portal leads into a purple dream world

12.2.7 Panel 7



There's a balloon in the dream world

12.2.8 Panel 8



The balloow flew me into water!

12.2.9 Panel 9



There's another balloon

12.2.10 Panel 10



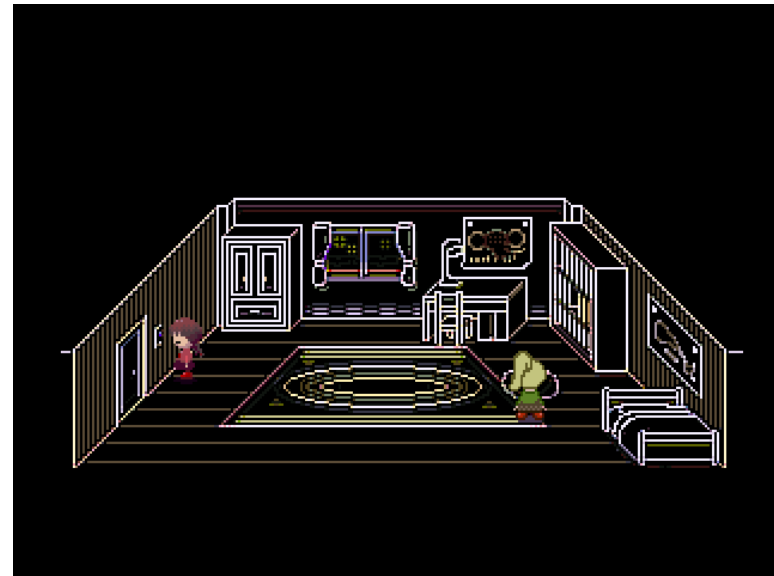
This balloon flew Madotsuki next to an attractive entrance

12.2.11 Panel 11



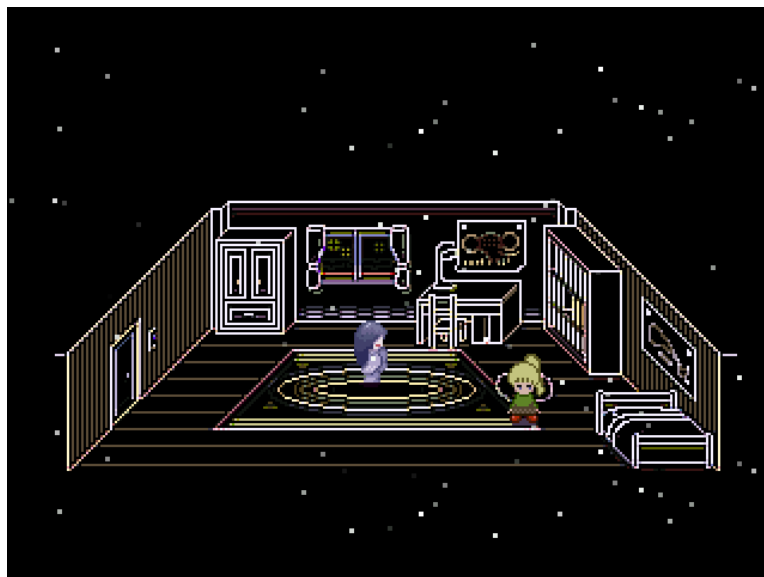
There's nothing to talk about with this girl

12.2.12 Panel 12



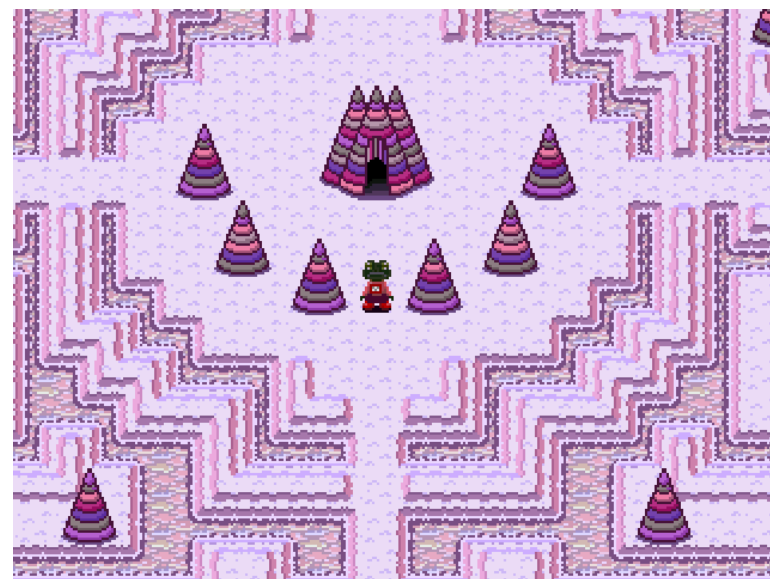
The only way to make something good out of this is to turn off the lights

12.2.13 Panel 13

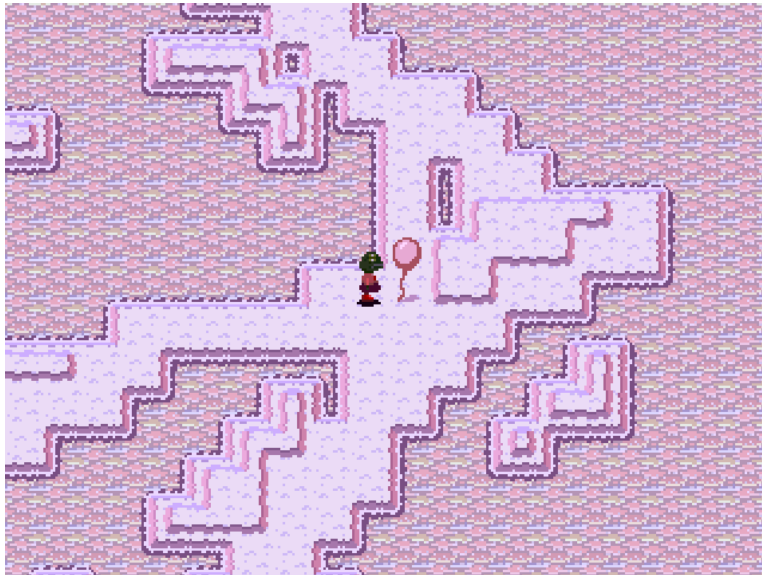


*The only way to make something good out of this is to turn into
Yuki-onna the snow woman!*

12.2.14 Panel 14



That was stupid

12.2.15 Panel 15

At least the balloon didn't pop

12.3 Games as a Synthesis of Hip and Square

□	square	necessity	Thinking
◇	diamond	contingency	metaphysics
◇	diamonds	game (including ◇, ♥, ♠, ♣)	metaphysics and ultimacy
h	letter	hip	

12.4 CYKA

Records of a debate on the discussion group called MoQ-Discuss under the topic: "Rhetoric"

12.4.1 david on 21.11.2016 at 0:47

Hello, MOQers:

I suppose everyone knows that people are suspicious of the emotional language in "rhetoric" and consider "sophistry" to be a form of manipulative deception. The conventional meaning isn't likely to change anytime soon and that's fine because there is empty speech and there are plenty of manipulative deceivers that deserve the name. In telling the story of philosophy Pirsig turns those meanings upside down.

"Plato's hatred of the rhetoricians was part of a much larger struggle in which the reality of the Good, represented by the Sophists, and the reality of the True, represented by the dialecticians, were engaged in a huge struggle for the future mind of man." -- Robert Pirsig

As the story is usually told, rhetoric is too emotional to be considered serious about the truth. Our feelings have no bearing on the truth, this story goes, and clear thinking is about cool logic and putting one's passions aside. But, Pirsig says, this story doesn't make as much sense as it used to.

"It's been necessary since before the time of Socrates

to reject the passions, the emotions, in order to free the rational mind for an understanding of nature's order which was as yet unknown. Now it's time to further an understanding of nature's order by reassimilating those passions which were originally fled from. The passions, the emotions, the affective domain of man's consciousness, are a part of nature's order too. The central part." - Robert Pirsig

At certain points in the re-telling and inversion of this old slanderous story Pirsig is downright angry about it. He finally realizes that the Platonic demand for passionless dialectic has the effect of excluding Quality, which is the whole thing for Pirsig.

"Phædrus' mind races on and on and then on further, seeing now at last a kind of evil thing, an evil deeply entrenched in himself, which pretends to try and understand love and beauty and truth and wisdom but whose real purpose is never to understand them, whose real purpose is always to usurp them and enthrone itself. Dialectic - the usurper. That is what he sees. The parvenu, muscling

in on all that is Good and seeking to contain it and control it."

And he's feeling triumphant about this discovery because it turns out that the Sophists weren't demagogues hucksters, or confidence men. They were teaching Quality and they were teaching it the same way he had been teaching it to his student in Montana.

"Lightning hits! Quality! Virtue! Dharma! That is what the Sophists were teaching! Not ethical relativism. Not pristine 'virtue.' But areté. Excellence. Dharma! Before the Church of Reason. Before substance. Before form. Before mind and matter. Before dialectic itself. Quality had been absolute. Those first teachers of the Western world were teaching Quality, and the medium they had chosen was that of rhetoric."

And this re-telling of ancient history is part of the book's central project, which is a root expansion of rationality. The criticisms of rationality that he offers almost always involve the problem of objective truth. Value-free science has got to go, he says. Attitudes of objectivity make our thinking stiff and narrow and entail a denigration of subjectivity so that Quality is JUST what you like, is JUST your opinion or assessment of some thing or other. But this is part of that same

old slander against the Sophists and rhetoricians, Pirsig says, and our form of rationality would actually be vastly improved by putting Quality at the cutting edge of all experience and all thought. Quality is right there at the very roots of our thinking and by including Quality our thinking is broadened and deepened and enriched by the inclusion of the emotional and aesthetic quality that pervades our thought regardless of whether we acknowledge it or not. You gotta have a feel for the work, he says, and that's not just about fixing motorcycles. It's about everything. All the time.

For Pirsig, "rhetoric" simply means excellence in thought and speech. Rhetoric is truer than objective truth because it includes the heart as well the head, so to speak. To talk truthfully will mean that the claim is supported by evidence and its expression logically sound, just as before, but that's no longer good enough. Speaking truthfully also means that you care about the truth, have feelings about that truth and maybe your expression shows the power or the beauty of that truth. To move or persuade another is not a sinister manipulation or a deception. It's a good thing and we should love it somebody does it right.

12.4.2 mail@tuukkavirtaperko.net on 21.11.2016 at 2:34

dmb,

wow, considering all the crap that has been posted here lately, this one really stands out. This one actually qualifies as an opinion. Something I'm willing to discuss.

Hello, MOQers:

I suppose everyone knows that people are suspicious of the emotional language in "rhetoric" and consider "sophistry" to be a form of manipulative deception. The conventional meaning isn't likely to change anytime soon and that's fine because there is empty speech and there are plenty of manipulative deceivers that deserve the name. In telling the story of philosophy Pirsig turns those meanings upside down.

"Plato's hatred of the rhetoricians was part of a much larger struggle in which the reality of the Good, represented by the Sophists, and the reality of the True, represented by the dialecticians, were engaged in a huge struggle for the future mind of man." --
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emotional to be considered serious about the truth. Our feelings have no bearing on the truth, this story goes, and clear thinking is about cool logic and putting one's passions aside. But, Pirsig says, this story doesn't make as much sense as it used to.

"It's been necessary since before the time of Socrates to reject the passions, the emotions, in order to free the rational mind for an understanding of nature's order which was as yet unknown. Now it's time to further an understanding of nature's order by reassimilating those passions which were originally fled from. The passions, the emotions, the affective domain of man's consciousness, are a part of nature's order too. The central part." -
Robert Pirsig

Tuukka:

If you're calling me unnatural, I agree. I trek and am familiar with nature, I feel it. But there are degrees of separation from nature. Consider the guy who designs the electronics inside your cell phone. He's pretty far detached from nature. But then again, consider an African with a cell phone. He possibly owns very few electronic devices. But many Africans do have a cell phone. I think the African with the cell phone is less detached from nature than the guys (and girls)

who designed the electronics and coded the software inside.

So, these nerds (Hell if Adrie doesn't accuse me of being a nerd. I could call him a flibbertigibbet but that would go nowhere.) change nature. They could some day create nature on different planet. I know, that doesn't interest anyone here, clearly. But they could still do it.

The point is, technology can help us express our nature. And if technology gets good enough we will have more time to cultivate the delightful aspects of what does it mean to be a biological organism. Which is what you want. But you don't want to be part of the process if that requires you to change your thinking. You only want the result. And do you know why that makes me feel bad?

It makes me feel bad because I have to do this because of who I am. I don't have enough social skills. If I try to do that "emotional intelligence" thing people do at my posts, which apparently means throwing poop at them like monkeys or staring at them like ducks, I end up doing something else than maximizing my potential.

But the paradox in me maximizing my potential is in me doing things that don't make me happy. That don't mean living a full life. So, I'm always balancing between "you're going to break yourself that way" and "now you're just trying to drown the pain you feel all

the time".

The break myself part means that I don't eat, I don't have a social life, I get so serious and competitive I start feeling intimidated by people with good social skills... because I'm so serious I don't feel like I'm going to enlighten people like some guy in a robe. I feel like I'm going to KILL the ignorance in them like some guy driving a tank. So, obviously my natural instinct becomes to suspect that the emotionally intelligent people share this mindset even though they're just getting good vibes from helping people. I feel like they're punishing me for who I am because I can't behave up to their standards.

But sometimes I get so sick of that. I'm really not inhumane enough. Because that serious and competitive attitude does make me sick. So then I try to feel. Live a life of feelings. And it's difficult because usually I really don't care. If I love someone, then I care. Otherwise I really don't care. I'm not sure what "universal love" means or whether it's attainable for me. Sometimes temporarily it may be.

And you think I live this way because I think it's a good way to live a life. No, I don't think anybody should live like this unless they're good at what they do. If you do this but you're never going to be good at it, well, unless somebody pays you to do it anyway, or unless you do it just for fun, stop doing it. That's my advice to anyone.

You don't need to teach me I'm hurting myself by living this kind of a life. I know it already. I'm not imposing a lifestyle on you! I'm only imposing the results of my pain-in-the-ass research on you. I could do something else. A lot of people would want me to draw cartoons. But nobody has ever told me a coherent account of why I couldn't be extremely good at this. I think I'm better at this than anyone I know. Yup, another proof that I have no social skills. A suave person might have thought that of himself but wouldn't have said it.

At certain points in the re-telling and inversion of this old slanderous story Pirsig is downright angry about it. He finally realizes that the Platonic demand for passionless dialectic has the effect of excluding Quality, which is the whole thing for Pirsig.

Tuukka: It did before Gödel's incompleteness theories. But after them it became baloney that the Platonic demand for passionless dialectic would necessarily exclude Quality. The theorems, although dialectical by nature, had the rhetorical side-effect of proving the existence of Quality. The formal systems with the most Quality are more widely used (except by people like me who develop alternative analytic systems they suppose to have Quality in the future).

"Phædrus' mind races on and on and then on

further, seeing now at last a kind of evil thing, an evil deeply entrenched in himself, which pretends to try and understand love and beauty and truth and wisdom but whose real purpose is never to understand them, whose real purpose is always to usurp them and enthrone itself. Dialectic - the usurper. That is what he sees. The parvenu, muscling in on all that is Good and seeking to contain it and control it."

Tuukka:

What'cha gonna do if you don't got the emotional intelligence for being one of the cool guys? Of course the cool guys know Quality. Most of them knew all about it after they became rock stars. And the nerds will be forever bitter for not becoming one of the rock stars.

Of course it goes both ways. Finnish reporter Seppo Heikinheimo committed suicide after sending his memoirs to a publisher. They were titled "The Memoirs of a 'Mätämuna'". It's hard to translate "Mätämuna". Literally, it means a rotten egg, but since the Finnish word "muna" can mean both "egg" and "testicle", also darker interpretations are possible. In any case Heikinheimo used this word of himself because he didn't understand mathematics. My high school maths teacher told this story. He'd read all about it from the memoirs. He always spoke of Heikinheimo in an appreciating tone.

And why would someone want to control something? Generally? Well, because if he doesn't control it it could hurt him! Who wouldn't like to know more people they can trust...

And he's feeling triumphant about this discovery because it turns out that the Sophists weren't demagogues, hucksters, or confidence men. They were teaching Quality and they were teaching it the same way he had been teaching it to his student in Montana.

"Lightning hits! Quality! Virtue! Dharma! That is what the Sophists were teaching! Not ethical relativism. Not pristine 'virtue.' But areté. Excellence. Dharma! Before the Church of Reason. Before substance. Before form. Before mind and matter. Before dialectic itself. Quality had been absolute. Those first teachers of the Western world were teaching Quality, and the medium they had chosen was that of rhetoric."

Tuukka: Yeah, I've occasionally been one of the cool guys, too. Still am. But I don't know much about what to do with that. It looks like I probably should be one of the guys who makes things for people who actually need them because they have a life. If you were one of those laborers, would you never feel envious? Maybe, if you wouldn't know how good the living feel. But

they can feel really good. And once you know that, you realize you're on a space mission because even though you can understand what these emotionally intelligent people have accomplished in life, you realize that's not what your life is gonna be. And you search and search for a way to change that, but you can't find any. And if you just keep searching too long you start feeling like: "Now I'm not going to even achieve that nerdy shit I could've made work had I just given up about life soon enough!"

And this re-telling of ancient history is part of the book's central project, which is a root expansion of rationality. The criticisms of rationality that he offers almost always involve the problem of objective truth. Value-free science has got to go, he says. Attitudes of objectivity make our thinking stiff and narrow and entail a denigration of subjectivity so that Quality is JUST what you like, is JUST your opinion or assessment of some thing or other. But this is part of that same old slander against the Sophists and rhetoricians, Pirsig says, and our form of rationality would actually be vastly improved by putting Quality at the cutting edge of all experience and all thought. Quality is right there at the very roots of our thinking

and by including Quality our thinking is broadened and deepened and enriched by the inclusion of the emotional and aesthetic quality that pervades our thought regardless of whether we acknowledge it or not. You gotta have a feel for the work, he says, and that's not just about fixing motorcycles. It's about everything. All the time.

Tuukka: Yeah, well, where did I get all these ideas? Quality. I actually followed Pirsig's advice. I've never completed a course in the University although I passed the entrance exam. Anonymous professionals and experts trained me for free. The rest I made on my own. And I chose what to do according to whether it's a Quality choice.

For Pirsig, "rhetoric" simply means excellence in thought and speech. Rhetoric is truer than objective truth because it includes the heart as well the head, so to speak. To talk truthfully will mean that the claim is supported by evidence and its expression logically sound, just as before, but that's no longer good enough. Speaking truthfully also means that you care about the truth, have feelings about that truth and maybe your expression shows the power or the beauty of that truth. To move or persuade another is

not a sinister manipulation or a deception. It's a good thing and we should love it somebody does it right.

Tuukka: Rhetoric truth and objective truth - I wouldn't compare their truthfulness. There are hucksters and cheaters. They got the rhetoric but they don't give the objective truth. Rhetorical truth isn't categorically better or worse than objective truth.

Thanks for saving my day anyway

12.4.3 David Harding on 22.11.2016 at 13:53

Hi dmb,

Beautifully put and indeed so beautifully it's to the point where it appears even Tuukka was moved by your words. It's clear that you have a great understanding of Zen and the Art of Motorcycle Maintenance and I doubt I could retell it better myself...

However, praise aside, I do wonder if you agree with the words you write when you're continually referring to what 'Pirsig says'. Do you agree with Pirsig? What's your opinion?

On this point I'm not so sure but in your first paragraph you write that a traditional understanding of rhetoric and sophistry is fine as there are so many hucksters out there. But on this I disagree. I would argue that it's precisely because of our traditional understanding of these terms that there are so many

hucksters and deceivers out there. What's missed by Socrates is that he, and not the Sophists, is being the deceptive one by claiming he doesn't know what is good. That's why I think it's our current day Metaphysics, built upon Socrates assumption, that creates this deceptive attitude. One in which the words we speak can be meaningless so who really cares about them anyway? And Quality forget that - what's that? Furthermore, how can you be honest and speak to the wholeness of experience without perceiving and speaking directly of its Quality? And how better to continually do this than with a Metaphysics which points out that all things are built upon it, and so are it?

But you were probably just giving a throwaway line and I'm reading too much into this but figure it's worth a chat anyway

12.4.4 david on 22.11.2016 at 20:05

David Harding said to dmb:

I do wonder if you agree with the words you write when you're continually referring to what 'Pirsig says'. Do you agree with Pirsig? What's your opinion?

dmb says:

Yes, I agree with Pirsig in particular and with Classical Pragmatism in general. I like to quote Pirsig in order to present and explain the ideas rather than defend them. It seems to me that nearly every "critic"

of the MOQ ends up attacking ideas that are NOT actually features of the MOQ but rather products of the critic's misunderstanding. Since there's no point in defending a distorted idea that Pirsig never endorsed, it's better to answer the critic by offering an undistorted version of that idea. In this case, for example, Tuukka was operating with conspicuously incorrect conceptions of "dialectic" and "rhetoric". Pirsig's own comments on the topic serve as the perfect antidote to poison, I think.

David Harding said:

On this point I'm not so sure but in your first paragraph you write that a traditional understanding of rhetoric and sophistry is fine as there are so many hucksters out there. But on this I disagree. I would argue that it's precisely because of our traditional understanding of these terms that there are so many hucksters and deceivers out there. ...

dmb says:

Think of it this way: People use the term "vandalism" to describe pointless destruction and that's fine because there are people who destroy things for no particular reason but we can also speak historically about the Germanic tribe called "Vandals" and make a case that the conventional term is slanderous toward actual Vandals. In the same way, we can use "sophistry"

to describe Trump or talk radio hosts but still make a case that this is slanderous toward the actual Sophists of ancient Greece. I mean, if you're talking to Pirsig and he says you're a great rhetorician then you should know that you have not been insulted. Quite the opposite. In that context, you would have been very flattered. But if you're down at the local bar and some dude accuses you of sophistry, then you have been insulted (and I would not mind meeting the kind of people who hang out there because that's my kind of insult).

David Harding said:

What's missed by Socrates is that he, and not the Sophists, is being the deceptive one by claiming he doesn't know what is good. That's why I think it's our current day Metaphysics, built upon Socrates' assumption, that creates this deceptive attitude. One in which the words we speak can be meaningless so who really cares about them anyway? And Quality forgets that - what's that? Furthermore, how can you be honest and speak to the wholeness of experience without perceiving and speaking directly of its Quality? And how better to continually do this than with a Metaphysics which points out that all things are built upon it, and so are *it*? But you were probably just giving a throwaway line and I'm reading too much into this but figure it's worth a chat anyway.

dmb says:

It's not clear what you mean, David, but I'll give an indirect answer and just hope that some of it addresses your concern.

Socrates actually ends up looking pretty good. That short epigraph from the front of ZAMM - Do we need anyone to tell us what's Good and what's not Good? - that line is put into the mouth of Socrates (in Plato's *Phaedrus*). It's really Plato himself - or rather Platonism in general - that is so much at odds with the *MOQ*. This isn't just because of the vicious slander against the Sophists but also against the view that Truth is eternal and separate from the world as it appears to us finite mortals. By contrast, Pirsig says that Man is the measure of all things, a participant in the creation of all things, and that means that there is no eternal Truth beyond appearances but only humanly constructed truths within a human context. As William James put it, 'The trail of the human serpent is over all.' This anti-Platonism is a common feature of Pragmatism, the meaning of which has been enriched by reading people like William James, John Dewey, and even Richard Rorty.

"At the same time as I was worrying about this tension within Platonism - and within any form of what Dewey had called 'the quest for certainty' - I was also worrying about the familiar problem of how

one could possibly get a noncircular justification of any debatable stand on any important issue. The more philosophers I read, the clearer it seemed that each of them could carry their views back to first principles which were incompatible with the first principles of their opponents, and that none of them ever got to that fabled place 'beyond hypotheses'. There seemed to be nothing like a neutral standpoint from which these alternative first principles could be evaluated. But if there were no such standpoint, then the whole idea of 'rational certainty', and the whole Socratic-Platonic idea of replacing passion by reason, seemed not to make much sense." -- Richard Rorty, 1992

12.4.5 Tuukka Virtaperko on 23.11.2016 at 13:16

David,

dmb is just trying to provoke me to write the academic article about the Quadrilemma in the MOQ. It's all part of the game. From his point of view, there are two options. Either MD dies again or it will be populated by sneering academics. Either Pirsig's MOQ will be ignored or it receives negative attention. Negative attention is probably better.

To boot, dmb gets to feel like a leader, because he makes people more able than himself do work for him.

The question is, do I want to be a part of this deal?

What's in it for me?

You know, I once read the online dating profile of a professional philosopher. He wrote he doesn't have much time for dating because he has to write applications for grant money. DUHH... do I want that?

Once you're done with your grant you need a new one. And if I got a grant I'd probably instantly lose interest in the project I was working on. I wouldn't even know how long the project's going to take. I began working on the MOQ when I was sixteen and I thought I'd be finished in a couple of months. And I'm still at it.

But if dmb ain't gonna shut up perhaps someone else will write the article. Perhaps not.

12.4.6 David Harding on 23.11.2016 at 13:59

Hi dmb,

Ahhh yes - Rorty. I'm sure you've seen all the latest news about him...

<http://www.nytimes.com/2016/11/21/books/richard-rortys-1998-book-suggested-e.html>

I've ordered the book as it appears to have been very astute analysis. It's a shame we can't discuss politics much here as the MOQ provides such a great language to discuss it.

12.4.7 Adrie Kintziger on 23.11.2016 at 15:27

Can't be so that it is forbidden to ask horse 's approval to expand a bit on politics, as a cure for depletion.

I would support the idea, but the theatre is Horse's area.

12.4.8 david on 23.11.2016 at 15:49

David, Adrie, Horse, and all MOQers:

Yes, I've seen Rorty's predictions from 1998. Posted it on my facebook page. He had written something very similar about 6 years before that. This is from the same essay I quoted here the other day about the University of Chicago (the one wherein he mentions Zen and the Art) and I think both quotes not only nailed it but could easily serve as a launchpad for discussing the conflict between social and intellectual values.

"At the moment there are two cultural wars being waged in the United States. The first is the one described in detail by my colleague James Davison Hunter in his comprehensive and informative Culture Wars: The Struggle to Define America. This war - between the people Hunter calls 'progressivists' and those he calls 'orthodox' - is important. It will decide whether our country continues along the trajectory defined by the Bill of Rights, the Reconstruction Amendments, the building of the land-grant colleges, female suffrage, the New Deal, Brown v. Board of Education, the building

of the community colleges, Lyndon Johnson's civil rights legislation, the feminist movement, and the gay rights movement. Continuing along this trajectory would mean that America might continue to set an example of increasing tolerance and increasing equality. But it may be that this trajectory could be continued only while Americans' average real income continued to rise. So 1973 may have been the beginning of the end: the end both of rising economic expectations and of the political consensus that emerged from the New Deal. The future of American politics may be just a series of increasingly blatant and increasingly successful variations on the Willie Horton spots. Sinclair Lewis's It Can't Happen Here may become an increasingly plausible scenario. Unlike Hunter, I feel no need to be judicious and balanced in my attitude toward the two sides this first sort of culture war. I see the 'orthodox' (the people who think that hounding gays out of the military promotes traditional family values) as the same honest, decent, blinkered, disastrous people who voted for Hitler in 1933. I see the 'progressivists' as defining the only America I care about." -- Richard Rorty, 1992

12.4.9 Adrie Kintziger on 23.11.2016 at 17:55

very interesting material.

"*[**M]**members of labor unions, and unorganized unskilled workers, will sooner or later realize that

their government is not even trying to prevent wages from sinking or to prevent jobs from being exported. Around the same time, they will realize that suburban white-collar workers - themselves desperately afraid of being downsized - are not going to let themselves be taxed to provide social benefits for anyone else.*

At that point, something will crack. The nonsuburban electorate will decide that the system has failed and start looking around for a strongman to vote for - someone willing to assure them that, once he is elected, the smug bureaucrats, tricky lawyers, overpaid bond salesmen, and postmodernist professors will no longer be calling the shots."

This alinea is also a transcript of what is happening in Europe. ...

12.4.10 David Harding on 24.11.2016 at 14:29

Dmb, Horse and all,

Regarding the below - whilst we can see his ideas forming here - I think his 1998 thoughts on the matter are superior. Having not received the book yet Wikipedia suggests it distinguishes between two camps on the left - the 'pragmatic progressive left' and the 'critical left'. His narrative of the critical left moving towards apathy is very apt in my view. The rise of Trump is, if anything, a failure of intellectual circles on the left

to defend the right things and the 'post' cultural left could only be at least partly to blame. I also love the following quote from "Competition for political leadership is in part a competition between differing stories about a nation's self-identity, and between differing symbols of its greatness". Mythos over logos indeed! An MOQ supported statement if I ever heard one.

Interestingly Rorty's Vietnam war fracture time period lines up nicely with a political fissure described independently by both Matt Stoller in his excellent article <http://www.theatlantic.com/politics/archive/2016/10/how-democrats-killed-their-populist-soul/504710/>

and by Thomas Frank in his book 'Listen, Liberal - what ever happened to the party of the people?'. Both of these describe a takeover within the Democratic party amongst the despondency of the Vietnam war by those in favor of corporations over the trust-busting Democrats who were pushed out. Stoller writes:

"To young, liberal politicians, many of whom read (Charlie) Peters, there was simply no difference between what the government was doing in one part of the world and what corporate America was doing at home. This cynicism allowed the traditional Republican notion of overregulation to be introduced into a liberal-leaning group. Whether it was overregulated or mismanaged by Wall Street, Penn Central had collapsed-so what was the difference anyway? The idea of Wall Street posing

some kind of specialized problem was dated. After all, it hadn't been banks sending young people to die in the jungle. Remember also, this is the generation that included people like Pete Stark, the congressman who jump-started his campaign by putting a peace sign on his bank."

He goes on to write about how this cynicism naturally produced libertarian style arguments on both the right and left and helped to create what we now know as Neoliberalism.

But to speak to your point at the larger conflict level - that's right regarding this conflict between social and intellectual values. What the MOQ provides us is a language where we can condemn one side -not just as someone's subjective opinion - but a fact backed by millions of years of evolution... It would be great use it on MD!

Horse - I'm walking wide eyed into politics territory here. Here's hoping that you'll reconsider this rule so we can confidently start discussing these things with the strength of the MOQ..

12.4.11 Horse on 24.11.2016 at 17:04

Hi Folks My take on any discussion is that as long as it pertains to the MoQ and is at least vaguely civil

then go for it. If it gets out of hand or abusive I'll intervene.

Cheers

12.4.12 Adrie Kintziger on 25.11.2016 at 18:13

Dmb, David J, Dan, Horse,Tuukka,John etc...

Sorry for the delayed response.The last two years i've developed a heart condition.Sometimes my motor scales down to about 30 beats/min. If so, i'm too tired to type or function well.The medics here do not call that an urgent condition.I did all tests.The diagnostics are not conclusive, so i will have new tests halfway December. I also developed something they call extra systoles.Apparently innocent extra heartbeats inbetween the normal rhythm.About 40.000 per day. Very annoying. But enough of that.

I believe that i have read somewhere that Pirsig is a Democrat?..probably in the observer interview.People here in Europe do not understand a country with only Democrats and Republicans, a candidate-president who wins the popular vote, and loses the presidency. Europeans do not understand why the American president is called the President of the free world, and has the power to rule the country on his own agenda with the help of an administration appointed by him. Bush simply ordered the war on Irak. Why does America need the house of representatives, the parliament,the senate,the

still existing houses of representatives in the apart states?... People wonder here if they are only there for local laws,traffic rules,pollution rules.....what if Trump can rule the country And the free world as an emperor?,...strange really, because when his time is done,he can walk from the scene,leaving all responsibilities behind him.

These are some considerations.

12.4.13 David Harding on 26.11.2016 at 7:36

Adrie wrote: Sorry for the delayed response.The last two years i've developed a heart condition.Sometimes my motor scales down to about 30 beats/min. If so, i'm to tired to type or function well.The medics here do not call that an urgent condition.I did all tests.The diagnostics are not conclusive, so i will have new tests halfway December. I also developed something they call extra systoles.Apparently innocent extra heartbeats inbetween the normal rithm.About 40.000 per day. Very annoying. But enough of that.

djh writes: So sorry to learn of this. Best of luck Adrie!!

Adrie wrote: I believe that i have read somewhere that Pirsig is a Democrat?..probably in the observer interview.People here in Europe do not understand a country with only Democrates and Republicans, a

kandidate-president who wins the populair vote, and loses the presidency. Europeans do not understand why the American president is called the President of the free world, and has the power to rule the country on his own agenda with the help of an administration appointed by him. Bush simply ordered the war on Irak. Why does America need the house of representatives, the parliament,the senate,the still existing houses of representatives in the apart states?... People wonder here if they are only there for local laws,traffic rules,pollution rules.....what if Trump can rule the country And the free world as an emperor?,...strange really, because when his time is done,he can walk from the scene,leaving all responsibilities behind him. These are some considerations.

djh writes: I don't live in the US but for better or worse they have a disproportionate influence over world affairs and so I have always followed their politics closely.

Whilst I don't pretend to answer for the craziness of their electoral system there are books about how the office of the president has likely overstepped his bounds (https://www.wikiwand.com/en/The_Imperial_Presidency) . To keep this in MOQ terms - I think an argument could be made that the role of the President within the American system is influenced by the idea and value of the Native American chief. The role of

the president as a monarch ruling over a country is European to be sure, but why retain such an ease with this authoritarian role within the government and not abolish it completely?

Being Australian, and so from a culture which is inherently suspicious of authority; I can't envisage such large powers being given to any one individual in our culture. And yes, like Pirsig, I attribute much of Australian culture to a mixture of European and indigenous culture (though, like Pirsig, to suggest as much is deemed a very peculiar statement indeed).

12.4.14 Dan Glover wrote on 26.11.2016 at 7:36

Adrie, all,

Dmb, David J, Dan, Horse,Tuukka,John etc...

Sorry for the delayed response.The last two years i've developed a heart condition.Sometimes my motor scales down to about 30 beats/min. If so, i'm too tired to type or function well.The medics here do not call that an urgent condition.I did all tests.The diagnostics are not conclusive, so i will have new tests halfway December. I also developed something they call extra systoles.Apparently innocent extra heartbeats inbetween the normal rhythm.About 40.000 per day. Very annoying. But enough of that.

Dan: Take care of yourself, my friend.

I believe that i have read somewhere that Pirsig is a Democrat?..probably in the observer interview.People here in Europe do not understand a country with only Democrats and Republicans, a candidate-president who wins the popular vote, and loses the presidency. Europeans do not understand why the American president is called the President of the free world, and has the power to rule the country on his own agenda with the help of an administration appointed by him. Bush simply ordered the war on Irak. Why does America need the house of representatives, the parliament,the senate,the still existing houses of representatives in the apart states?... People wonder here if they are only there for local laws,traffic rules,pollution rules.....what if Trump can rule the country And the free world as an emperor?,...strange really, because when his time is done,he can walk from the scene,leaving all responsibilities behind him.

Dan: Our US government is obstinately a system of checks and balances. The legislative branch, representatives and senators, create laws. The executive branch, the president, his cabinet, etc., approve and carry out the laws. The judicial branch, the supreme court, explains and interprets the laws. In theory, each body

of government balances the others. For instance, the president does not have unlimited power. While Bush did order the war, he had to go to congress for funding. Things being what they were at the time, what with the social mania re terrorism and the fear that more attacks were imminent, funding was indeed provided. Support our troops was the name of the game. That is how the administration spun the (in hindsight needless) war(s).

So far as local laws vs federal, we have another war going on now here in the US. The drug war. Numerous states have legalized marijuana or are in the process, while federal law still prohibits it. This is what is referred to as grassroots legislation. Rather than congress passing laws and the president approving them and the supreme court interpreting them, the will of the people takes precedence. This is the cornerstone of the United States. It doesn't matter who is president or whether democrats or republicans control congress. The Constitution is an intellectually-based document that guarantees certain rights to individuals, for better or worse. You can't have the good without the bad. Yes, we Americans shoot and kill a disproportionate number of fellow citizens compared to the rest of the civilized world. But we have a constitutional right to bear arms and we will fight for that right.

This confluence of good and bad is what gives such power, such Dynamic force to the US and its people.

Trump is not an emperor by any stretch. He serves the will of the people. Whether he understands that yet, I don't know. He will, though.

These are some considerations.

Thanks, Adrie. Please let me know if anything I say is unclear.

12.4.15 Adrie Kintziger on 26.11.2016 at 18:28

Hi , All;--

Dan wrote, You can't have the good without the bad. Yes, we Americans shoot and kill a disproportionate number of fellow citizens compared to the rest of the civilized world. But we have a constitutional right to bear arms and we will fight for that right.

(Adrie) I can see part of your point. But my considerations corner around the question, should the good or the bad be under a constant review for its place in the law, time and opportunity?; Is it normal that a candidate Us -president passes the nra-filters before taking office, or before taking part on the elections?..... Why does it seem like an impossibility to even have a decent candidate if he does not want to make himself subordinate to the nra or what is it the fifth amendment?. Personally i do not oppose to firearms or the bearing of them. It is allowed here still to have a rifle or a revolver, if one is a hunter or if one is a member of

a shooting club. They will give a permit here still; but not if there are proven facts of misconduct. We cannot bear them on the streets. If moved in a car the bullets need to be separated from the gun, same rule applies for keeping them at home. The ammo needs to be separated from the weapon. Both need to be in a vault that is not one's bedroom. One mistake, and you lose all permits.

The doubts I'll have about the American way of handling these issues are the following. Is there any need to play around with Tannerite,....? (big amounts of it.) Is there a need for the bearing of assault rifle's?, capable of burst-mode when some minor alterations are done?. Is there a real need for ammo capable of shredding pigs, and by implication, humans?. Bullets capable of diffracting,....yes, the word in the old days was dum-dum ammo, perfect for deer, or pulverising melons! My point is, why o why is there a need for a weapon that can fire thru a vault both ways on a great distance?.

There was a documentary here long ago, about America, and its citizens, I think it was made by Louis Theroux, where he interviewed random people in the streets. Once he was outside the city's heat, he went along the countryside, into the forest, where the houses have some distance from the main roads and long driveways. The type of environment where the signs say, No trespassing, and Moonshine is written all over the place. At a certain moment the crew lost its way, and simply drove up on

someone's driveway to ask for the correct direction. About 10 minutes after that event they got pulled over by the sheriff, telling them they were at risk to do so. The sheriff accompanied them to their next address. Just to make sure. See what I'm pointing at?.

I'm switching to Mr Harding now.

David Harding says..... "Being Australian, and so from a culture which is inherently suspicious of authority; I can't envisage such large powers being given to any one individual in our culture. And yes, like Pirsig, I attribute much of Australian culture to a mixture of European and indigenous culture (though, like Pirsig, to suggest as much is deemed a very peculiar statement indeed)."

(Adrie) I thought you were an American. My mistake.

Maybe your idea about The American native chief would be a very good basis to examine these factualities further. Probably Dan and DMB and John are very well placed to discuss such things. As an Australian, part

of the angle you probably have, is that the old laws that came along with the English roots in your country, should have a lot of congruence still with the Americans laws?, to give an example of what I mean to say is, people in the US or Australia find it very normal that a man, stealing two bars of candy in a shop, is convicted of 3 years in prison?... Here in Europe you get 8 years for murder if you're lucky. It's a rarity here if you go to prison for rape. Europe is becoming a failure btw. I

really wished it would fall apart again. We used to have only the benelux before the united Europe,only Belgium, Netherland,Luxemburg were connected.Things were very well then. 26 governements peacefully working together?.It is a fairy tale in the end.

My fingers a very rusty in English.

12.4.16 Adrie Kintziger on 1.12.2016 at 17:58

hmm,.....what a silence,at first i thought it had something to do with Thanksgiving,or Trump ,.....or a strange feast in Finland but no. Apparently Tim rappl posted Pirsig's real adress on the lila squad list . 14 days ago.Around 7 th nov ,So probably some clowns are fooling around with google earth?, getting on the captains lawn?, searching the mailbox visually?. It takes an American to betray an American i'll suppose. The census records are public domain.That was easy.

https://www.youtube.com/watch?v=_gJVihQIxYI

A piece for assorted lunatics.

12.4.17 david on 1.12.2016 at 19:09

I don't know why anyone would want to expose the Pirsigs like that. Unfortunately, their address had already been leaked on the internet at least a year ago, maybe two or three. Celebrity is hell.

12.4.18 Adrie Kintziger on 1.12.2016 at 19:52

The biggest leak was the wiki-page about the town where they live. Someone placed Pirsig in the header, 'famous inhabitants' It started to spread via that entry.

Thing is not the leaking of 'it', or the fact that they avoid the public eye. The real sad part is the number of loony's that are still haunting the family.

12.4.19 mail@tuukkavirtaperko.net on 3.12.2016 at 23:15

I haven't noticed that Tim would've posted Pirsig's street address on LS. Even if he did, I'd feel uncomfortable writing Pirsig had I obtained his address in such a way.

At this point Pirsig, if in sufficient health, is perfectly capable of figuring out who I am and what's my business. Meeting him would be an honor and I wouldn't require a particular kind of a meeting. If he anyway does not wish to contact me, why should I think any more of it? A man of his age needn't think of work, that's for sure. There's more to life, such as cooking sausages in the fireplace. That's what I'm going to do next, anyway.

12.4.20 Adrie Kintziger on 4.12.2016 at 2:00

He removed the mail containing the adress, yesterday. But it was there long enough.

12.4.21 david on 4.12.2016 at 7:13

I don't know what Robert Pirsig has been doing lately but normally he drinks coffee at his desk each morning while reading the news and the posts on this forum, among other things. If that's still true, then he knows your email address and he knows you'd like to be in contact. But so would many, many, many other people. And nobody is capable of satisfying that kind of demand. Nobody. And he's retired, likes to meditate, and otherwise keep to himself. Plus he's in his 80s. Please, don't take it personally if I suggest that you let it go and leave him alone. And I take my own advice, by the way. I could bother him but I don't. Out of respect for his peace of mind and expressed wishes. He's done talking about the MOQ with fans. That's all there is to it. True story. "I'm retired," he said, "you guys take it from here."

12.4.22 mail@tuukkavirtaperko.net on 4.12.2016 at 13:25

David,
nice. Now you're pretending it was your idea that

I leave him alone. Nothing else to do than try to get inside someone else's skin? I can't even post a message on MD without someone trying to copulate with it... that must be why Pirsig doesn't do so either.

12.4.23 Adrie Kintziger on 4.12.2016 at 17:03

@Tuuk.

Your statement above is not entirely correct. And i do not think it would be honest to say that you cannot post mail's here without someone else trys to copulate with it either. I took a big snip back from the beginning of the thread. "quote", Tuukka.

If you're calling me unnatural, I agree. I trek and am familiar with nature, I feel it. But there are degrees of separation from nature. Consider the guy who designs the electronics inside your cell phone. He's pretty far detached from nature. But then again, consider an African with a cell phone. He possibly owns very few electronic devices. But many Africans do have a cell phone. I think the African with the cell phone is less detached from nature than the guys (and girls) who designed the electronics and coded the software inside.

So, these nerds (Hell if Adrie doesn't accuse me of being a nerd. I could call him a flibbertigibbet

but that would go nowhere.) change nature. They could some day create nature on different planet. I know, that doesn't interest anyone here, clearly. But they could still do it.

The point is, technology can help us express our nature. And if technology gets good enough we will have more time to cultivate the delightful aspects of what does it mean to be a biological organism. Which is what you want. But you don't want to be part of the process if that requires you to change your thinking. You only want the result. And do you know why that makes me feel bad?

It makes me feel bad because I have to do this because of who I am. I don't have enough social skills. If I try to do that "emotional intelligence" thing people do at my posts, which apparently means throwing poop at them like monkeys or staring at them like ducks, I end up doing something else than maximizing my potential.

But the paradox in me maximizing my potential is in me doing things that don't make me happy. That don't mean living a full life. So, I'm always balancing between "you're going to break yourself that way" and "now you're just trying to drown the pain you feel

all the time".

The break myself part means that I don't eat, I don't have a social life, I get so serious and competitive I start feeling intimidated by people with good social skills... because I'm so serious I don't feel like I'm going to enlighten people like some guy in a robe. I feel like I'm going to KILL the ignorance in them like some guy driving a tank. So, obviously my natural instinct becomes to suspect that the emotionally intelligent people share this mindset even though they're just getting good vibes from helping people. I feel like they're punishing me for who I am because I can't behave up to their standards.

But sometimes I get so sick of that. I'm really not inhumane enough. Because that serious and competitive attitude does make me sick. So then I try to feel. Live a life of feelings. And it's difficult because usually I really don't care. If I love someone, then I care. Otherwise I really don't care. I'm not sure what "universal love" means or whether it's attainable for me. Sometimes temporarily it may be.

And you think I live this way because I think it's a good way to live a life. No, I don't

think anybody should live like this unless they're good at what they do. If you do this but you're never going to be good at it, well, unless somebody pays you to do it anyway, or unless you do it just for fun, stop doing it. That's my advice to anyone.

You don't need to teach me I'm hurting myself by living this kind of a life. I know it already. I'm not imposing a lifestyle on you! I'm only imposing the results of my pain-in-the-ass research on you. I could do something else. A lot of people would want me to draw cartoons. But nobody has ever told me a coherent account of why I couldn't be extremely good at this. I think I'm better at this than anyone I know. Yup, another proof that I have no social skills. A suave person might have thought that of himself but wouldn't have said it.

Comment. I did not call you a nerd, nor do I think you are a nerd. What you wrote above is very consistent, taken from real life itself, and seems very honest and open. It is not a bad thing to analyse one self. Knowing yourself is essential to find wisdom. I did re-read the entire mail here, and most of it really should not be criticised at all. The posting was not directed at me, but it is quite clear that nobody here reacted on it.

Nobody thought it was necessary to copulate with it, or throw poop at it right?

When I read it, to be honest, and to address your points of view expressed here, I see no need to ridicule you, or to call in the cheerleaders either,.....it ain't very sad, your story, nor does it appear to be philosophical. Most of the problems you talk about here are simply life's difficulties, nothing else. They are not attached to one individual solely. The social skills you keep referring to?, some white parts in these posting snaps?, you think too much of it, kiddo, life itself nor the social skills you project here, or which are projected as absent in the path you're on right now, will make the lights burn, or produce a book. Life itself is not all that "Pompous", or as we say in Belgium and Holland, life itself is not all that "hoogdravend", as we wished it to be. Forget the playing part, you're way passed puberty, forget mom and dad, as you cannot rely on them when you grow up. Forget the "winig part", "I do not eat", or "I damage myself",leave it behind or it will consume you.

You need to be a character on your own. Work for yourself. Complaining is useless. It does not work.

But is all the above that you wrote decent?, yes of course it is, so why would I call you a nerd?. But I can also see that you are under a lot of pressure to start talking about philosophy or Pirsig, or related material, because that's the purpose of this list right?,.....What

is holding you back? i'm not. Nobody is exept yourself.

I did doubt it for some time weather or not i would comment on the next snip, but i will.

snip

(Yeah, I've occasionally been one of the cool guys, too. Still am. But I don't know much about what to do with that. It looks like I probably should be one of the guys who makes things for people who actually need them because they have a life. If you were one of those laborers, would you never feel envious? Maybe, if you wouldn't know how good the living feel. But they can feel really good. And once you know that, you realize you're on a space mission because even though you can understand what these emotionally intelligent people have accomplished in life, you realize that's not what your life is gonna be. And you search and search for a way to change that, but you can't find any. And if you just keep searching too long you start feeling like: "Now I'm not going to even achieve that nerdy shit I could've made work had I just given up about life soon enough!")

comment.

The above explanation is the story of the kings "fool" or "nar" or in english "jester"!!. [https://en.](https://en.wikipedia.org/wiki/Jester)

[wikipedia.org/wiki/Jester](https://en.wikipedia.org/wiki/Jester)

Nobody gets away with a life like that anymore. You will find some of them still today in the big city's like Rome, or Amsterdam, trying to enchant some tourists, or show them some magic with cardgames, or play the gitar before the vatican (playing 'titanic') (pun intended), i mean, Jester's do not get a pension, they have no future or purpose..... I did not use this explanation to make a fool of you, Tuukka, but either you will play along with life's demands, or it will leave you behind.

Given all the above, and in the light of the controveerse about Pirsig's wherabouts and adress, and you last posting consideret i can say that it is a certainty that tim rappl is a real Jester, a drugged and doped one. do not follow his lead, Tuuka, be a personality of your own.

12.4.24 Horse on 4.12.2016 at 20:55

Or perhaps Tuukka, Dave was pointing out, in a polite and friendly way, that just because RMP doesn't rush to talk to you it's nothing personal. There are several people that I know that have his email address but we take his advice and figure stuff out for ourselves. That's what he wants for us to think for ourselves - i.e. Intellect over Society - not hanging onto every word from 'The Great Author' !! You should try it some time.

12.4.25 Tuukka Virtaperko on 4.12.2016 on 12.4.27 Tuukka Virtaperko on 7.12.2016 at 5:01 20:55

Try what? Last time something was hanging from his words it was he himself, in a freak accident.

12.4.26 Tuukka Virtaperko on 7.12.2016 at 4:42

Adrie, Well, uhh, I'm really mostly just interested of the dialectical part of philosophy. If it's philosophy, dialectics, please. But if it's life... that's a different story. It's just that you're interacting with my work persona here. When Bo had to go to the hospital I was worried. And I expressed it. But after he came back we just kept debating.

The Diamond Sutra pretty much captures the aspect of philosophy that isn't dialectical and that I like. And it captures the point of MOQ, the undefinability of (Dynamic) Quality. And I didn't even get it by reading the MOQ. I got it when someone else read the Diamond Sutra to me. But after I "got" it I regarded it as obvious and kept on doing dialectics because of a million good reasons.

It's like people thought once you realize dialectics is just dialectics you're supposed to stop doing it. I don't think so.

Adrie,

when I step out of dialectics I tend to immediately proceed to theology, art, adventures, experimental culture or something like that. I used to like continental philosophy more but it started feeling like, if we're just wading in all this rhetoric we will not build something that lasts but we will merely take a snapshot of the atmosphere we're living in. I just wanted to make something really solid I can trust not to go away for some reason that escapes my comprehension.

If it's made of logic and it's good, it can last millennia. But yeah, not all things need to last *that* long.

I've been studying socionics lately. It's just so much easier to approach people in terms of logical structure. It makes me keep my focus. Sometimes when I'm around people I feel bad because I don't know what to expect. Socionics allows me to devise vague expectations that are so vague they don't mean much, but just enough to make the part of me that wants to control calm down so that some other functions of my personality can become active.

I used to be popular in high school. But I was so in my own world I didn't even notice. Sometimes I'd like to feel younger again. But, no offense, that's probably not how I'm going to feel here with you guys. Family?

Heart condition?

You know, I sometimes do this kind of random stuff such as meet a total stranger and go keep company to her while she's shoplifting. And when we're near the exit she becomes convinced she's not going to get caught - that nobody noticed - and she just closes her eyes and smiles. She gets off on that. And I like to watch. Do people with a family and a heart condition do that?

If it's not analytical philosophy I want it to be exciting. And I don't think continental philosophy is exciting.

12.4.28 Tuukka Virtaperko on 7.12.2016 at 6:21

I don't like gambling. That feels like work. If you gamble you have to do calculations or be knowledgeable about horses, or someone else is gonna take your money. I already gambled my youth on philosophy and isn't time money? When I came here to debate some age-old issue with you I didn't expect to make progress. It's just that Dan offered the damn thing on a silver plate. Of course I make logic out of it, how can someone not do that after they've received free private education? Do you know how free private education feels like? It makes you feel special. It makes you feel like "The rest of the people don't even know this but if there's something logical I'm gonna take a shot at it." And

then there it is, Pirsig made a mistake. Boom! Yeah, I get my kicks out of that. Because that stuff has been around for years and I'm the first to notice.

So I have this paradoxical character of liking to take risks and being extremely patient. But it doesn't mean I wouldn't like the fast stuff. I like that, too. It's just that I also like the slow stuff.

12.4.29 Adrie Kintziger on 7.12.2016 at 6:21

Plato,- Republic

snip out of context.

He cannot. And from being a keeper of the law he is converted into a breaker of it?

Unquestionably. Now all this is very natural in students of philosophy such as I have described, and also, as I was just now saying, most excusable.

Yes, he said; and, I may add, pitiable. Therefore, that your feelings may not be moved to pity about our citizens who are now thirty years of age, every care must be taken in introducing them to dialectic.

Certainly. There is a danger lest they should taste the dear delight too early; for youngsters, as you may have observed, when they first get the taste in their mouths, argue for amusement, and are always contradicting and refuting others in imitation of those who refute them; like puppy-dogs, they rejoice in pulling and tearing at all who come near them.

Yes, he said, there is nothing which they like better. And when they have made many conquests and received defeats at the hands of many, they violently and speedily get into a way of not believing anything which they believed before, and hence, not only they, but philosophy and all that relates to it is apt to have a bad name with the rest of the world.

Too true, he said. But when a man begins to get older, he will no longer be guilty of such insanity; he will imitate the dialectician who is seeking for truth, and not the eristic, who is contradicting for the sake of amusement; and the greater moderation of his character will increase instead of diminishing the honour of the pursuit.

12.4.30 Adrie Kintziger on 7.12.2016 at 22:58

does this cover the previous 4 mails for congruence of the content? comparable? Plato could be wrong, of course.

12.4.31 Tuukka Virtaperko on 7.12.2016 at 23:29

I'm not eristic. Dialectics is my way of pursuing the truth. It always has been. I have always been old in that sense. But it is also childish to always pursue the truth. Old people say that's the best thing to do but they know when not to do it. Usually.

When I was a child I had debates with adults. I kept doing it for a long time. At first I was bewildered about how stupid these adults are. But it's not much fun anymore.

I certainly don't do this stuff for fun. I do it when I need to kick some much-deserving ass. "Deserving", you say. "Why?" you ask. Well... because they were wrong.

If I've worked on the MOQ since I was sixteen do I or do I not care about whether someone is wrong about the MOQ? Odds are I care.

But, you know, I don't want to really kick somebody's ass. I'm not perfect either. I'd like to forgive. But if they fight back, what is there to forgive? Nothing if I know I'm not crazy. I could be crazy. But if I've made something of logic and it says they're wrong then I'm not crazy. Then it's not about me. Then it's about the truth.

12.4.32 Adrie Kintziger on 8.12.2016 at 0:26

Working on the moq since you were 16?, i don't think so, because about three weeks ago, you stated that you did not completely read 'lila', and it really shows that you did not read it. You have no idea towards the content of 'lila', 'lila's child ' or ZAm. I'm not your enemy , Tuuk, but i found most of mine and Dan, and David's postings here cut/copy'd and pasted away to

the neighboring geeklist as if we were posting them there ourselves?;;;;;but we did not do such thing. You did not get caught in Pirsig's trap, Tuuk or in DMB's trap, but in the Norwegian trap. You can be the Jester there. Here it won't work

12.4.33 mail@tuukkavirtaperko.net on 8.12.2016 at 2:01

Adrie,

why don't you learn to read before you write me another message? I've read LILA and I didn't say I haven't read it.

And, just for the record, that woman I mentioned earlier was broke. But no more stories for you. Learn to read first.

12.4.34 mail@tuukkavirtaperko.net on 9.12.2016 at 5:02

Adrie,

Of course I want to think you're trying to teach me something. That all those typos and negligence are just a facade. To lure me to think I'm smarter than I really am.

I have recollections of a world in which there is time and depth. You think I don't but I do.

I don't know if there are people around here who'd

like to push me down so that they themselves can shine. But I push everyone else down if they give me the slightest reason to do so and if I can. And then we have a bunch of people who are pushing each other down. A bunch of people who have to go elsewhere to breathe so that they'd be able to come back here to push each other down more forcefully. And even if I won that game I'm not saying it's such an awesome game.

I do have recollections of a place in which there is time and depth and this is a place that has made people like Pirsig write great works of literature.

I do have recollections of a place in which ice cream is meaningful. In which eating ice cream on a bench at summer is the best thing you can do and the only thing that really meant something to you that whole week.

I'm not there right now. And if that's the only thing you have that you can use against me, do so. I know what that place is and I know I'm not there. Call that place the MOQ if you like.

12.4.35 mail@tuukkavirtaperko.net on 9.12.2016 at 5:31

I have wasted that place because I was too busy working on the MOQ. And I told the person who lived there that I will never come back. But I didn't do that to impress you.

12.4.36 Tuukka Virtaperko on 9.12.2016 at 17:29

Adrie,

<https://www.youtube.com/watch?v=icCIkh-FL8A>

I love this song. This is our song. The song of me
and... someone else I didn't have time to meet. The
lyrics go:

Do not believe in songs
They turn you into a dreamer
They may make you dig into things
from which your mind is trying to protect you
They tend to mess up all your thoughts
and leave you in chaos
Every one of us
is a path to somewhere
but wisdom lies in understanding
who to follow for long and when to turn away
and that you can never travel into yourself
through someone else
All infinite beauty, all absurdity
All lashing wishes, all indecision
are pieces of meaning in the end
part of the enigma
The lights on the brinks of darknesses

Remember that all those greatest horrors
are the mirror image of your wishes
Invert them
and you'll find their keys in your hand
and that it's easier to forgive me
than be bent on resentment
All infinite beauty, all absurdity
All lashing wishes, all indecision
are pieces of meaning in the end
part of the enigma
AND A PART OF THE TRUTH
The lights on the brinks of darknesses
are sometimes dim and scarce
Inside you there's an ocean of strength
which you can harness as your guide
This is just an empty shell
that you must fill
This is the brightest of the lights
This is the endless night
This is a heartbeat
This is timelessness
The lights on the brinks of darknesses

The lights on the brinks of darkneses
 The lights on the brinks of darkneses
 are scarce
 but there
 All infinite beauty, all absurdity
 All lashing wishes, all indecision
 are pieces of meaning in the end
 part of the enigma
 The lights on the brinks of darkneses
 Do not believe in songs

Someone I respect said something about people like me not necessarily living to be old. But you might not like having me around in the first place. I like having me around.

12.4.37 John Carl on 23.12.2016 at 1:59

Sometimes when you're curious about something, Wikipedia is a good place to start. Probably it's not a good place to end an argument, but it's definitely a good place to start one:

From the wikipedia article on process philosophy we find:

In opposition to the classical model of change as accidental (as argued by Aristotle) or illusory,

process philosophy regards change as the cornerstone of reality—the cornerstone of Being <https://en.wikipedia.org/wiki/Being> thought of as Becoming [https://en.wikipedia.org/wiki/Becoming_\(philosophy\)](https://en.wikipedia.org/wiki/Becoming_(philosophy)). Modern philosophers who appeal to process rather than substance include Friedrich Nietzsche https://en.wikipedia.org/wiki/Friedrich_Nietzsche, Martin Heidegger https://en.wikipedia.org/wiki/Martin_Heidegger, Charles Sanders Peirce https://en.wikipedia.org/wiki/Charles_Sanders_Peirce, Alfred North Whitehead https://en.wikipedia.org/wiki/Alfred_North_Whitehead, Alan Watts https://en.wikipedia.org/wiki/Alan_Watts, Robert M. Pirsig https://en.wikipedia.org/wiki/Robert_M._Pirsig, Charles Hartshorne https://en.wikipedia.org/wiki/Charles_Hartshorne, Arran Gare https://en.wikipedia.org/wiki/Arran_Gare, Nicholas Rescher https://en.wikipedia.org/wiki/Nicholas_Rescher, Colin Wilson https://en.wikipedia.org/wiki/Colin_Wilson, and Gilles Deleuze https://en.wikipedia.org/wiki/Gilles_Deleuze. In physics Ilya Prigogine https://en.wikipedia.org/wiki/Ilya_Prigogine[4] distinguishes between the "physics of being" and the "physics of becoming". Process philosophy covers not just scientific intuitions and experiences, but can be used as a conceptual bridge to facilitate discussions among religion, philosophy, and science.[5][6]

hmmm.

jc

PS: Tuukka, are you familiar with the field of
Mereotopology
???

Seems right your ally -

a branch of metaphysics <https://en.wikipedia.org/wiki/Metaphysics>, and in ontological computer science [https://en.wikipedia.org/wiki/Ontology_\(computer_science\)](https://en.wikipedia.org/wiki/Ontology_(computer_science)), *mereotopology* is a first-order theory https://en.wikipedia.org/wiki/First-order_theory, embodying mereological <https://en.wikipedia.org/wiki/Mereology> and topological <https://en.wikipedia.org/wiki/Topological> concepts, of the relations among wholes, parts, parts of parts, and the boundaries [https://en.wikipedia.org/wiki/Boundary_\(topology\)](https://en.wikipedia.org/wiki/Boundary_(topology)) between parts.

12.4.38 mail@tuukkavirtaperko.net on 23.12.2016 at 13:23

John,

There's lot to read here, but something caught my eye here: https://en.wikipedia.org/wiki/Formal_ontology
Endurants and perdurants.

I've been looking for a quadrant-independent way of describing the levels of AMOQ. It would seem that the first level is that of endurants and the second level is that of perdurants. These generalizations are useful, but similar generalizations for third and

fourth levels are lacking so far.

As for mereotopology, from which I found a link to the aforementioned article, apparently Clarke repaired Whitehead's work in a similar manner as I repair Pirsig's work.

What all this has to do with rhetoric, I don't know.
Thanks anyway.

12.4.39 mail@tuukkavirtaperko.net on 26.12.2016 at 2:23

The problem with Robert Pirsig is that even though he was capable of apprehending that the American Indian culture is different from that which is familiar to him, he was incapable of participating. In fact, he couldn't even hang around with the Indians without Dusenberry. All that erudition didn't teach him how to do that. The only thing he could do about his experiences with Indians was to put them into a box labeled "Dynamic Quality" and leave it at that. And to walk away.

Werewolf is not stating there is no Dynamic Quality. But he is stating that Pirsig called some things Dynamic because he didn't understand them. Things someone else would understand. It's nothing personal. Everyone has a limited amount of energy. Newton said that if he's seen further, it's because he stood on the shoulders of giants. Pirsig talks about a giant - the giant - but what if he's the giant for someone else?

Once upon a time Werewolf became the solo guitarist of a band that only played improvised music. That in itself is kind of funny. That a band with eleven members can play improvised music. But what is more curious about that is that Werewolf had never even touched a guitar before.

The first time Werewolf touched a guitar was at the Farmhouse. He was sitting in the living room where band members liked to smoke cigarettes and get wasted. Or intoxicated. Or sacred.

Captain gave him a guitar. He just gave it. Werewolf can't remember much about the event. He recalls Captain gave him the guitar in the living room and that he didn't think much of it. It didn't occur to him that the guitar might be his guitar. That he might keep the guitar even if they were to part ways. And what a guitar it was.

The ingenuity of this Captain was in not doing unnecessary things that are customary in contemporary culture. He did not talk about the wood. He didn't talk about how much the guitar cost. Only after Captain thought Werewolf might throw the guitar away, or sell it, or not care about it, did he mention that it was somewhat expensive.

A band member once asked the Werewolf how long had he played the guitar. The Werewolf replied truthfully: "About two weeks." The band member smiled.

Nobody ever gave the Werewolf advice on how to play

the guitar. There were two exceptions. Someone said once that the defining moment of guitar playing is when it stops. And Captain once said that Werewolf should take guitar classes. He took one once. The instructor found out that the guitar was slightly damaged so Werewolf took it to a shop for repairs.

None of this matters to a Pirsigian. What matters to a Pirsigian is the things that were not done. The things that nobody in the band did.

If a Pirsigian tries to found a band, it might go like this:

"Since intellectuality is the most valuable static construct, we should form the band according to intellectually selected criteria. For example, we should choose a genre. After all, how could the band members tell appropriate improvisation from inappropriate if they don't know the genre? Also, it goes without saying that every band member must be familiar with his instrument. Otherwise we would just embarrass ourselves."

But the music was good. Nobody had selected a genre. Werewolf had never touched a guitar before. But he thought all band members are respectable people who wouldn't just waste their time. He felt everyone was into what they're doing. Even he was into it.

Surely such music isn't to everyone's liking. Nobody ever complained about it, though. That doesn't mean the musicians were unable to tell good from bad. Once Werewolf played his guitar badly. Soon enough he knew

he sucked. When the song was over there was an awkward silence. Anticipating criticism, Werewolf retreated to the other side of the room and sat down with his head bowed.

A band member looked at him as if he was about to say something. But then he turned away. He realized he didn't need to tell Werewolf. That Werewolf already knew. So he said something vaguely soothing, and they resumed rehearsing after a while.

But what if the band members were playing simply because of social conventions? Because it's cool to be in a band? Or something like that?

Okay, but why is the band cool? Because creativity is cool?

What is creativity, then?

Dynamic Quality. Got to be. If it was there before, it wasn't created. If it wasn't there before, how could someone know what it was? Nobody could have known that beforehand.

If Werewolf played in a band again he wouldn't mention this. Unless spoken to, he wouldn't speak about this. That is against the rules of aesthetic.

That is not how science is done. In science you observe things. Then you make statements about your observations. Then you speculate about explanations for the statements. Then you devise an experiment that verifies or falsifies your speculations. Then you perform the experiment and observe the result. And

nobody minds if you talk all the freaking time while doing this. Nobody minds if you explain everything. Strip it all down to the skin and the bare naked bones if you must. Nobody minds.

In art you don't do that.

Pirsig isn't dumb enough not to know that sometimes a bit of mystery is better. But he couldn't create the mystery with the Indians. He couldn't even participate in their mystery. He could only call the mystery Dynamic Quality and walk away, convinced that there was something he didn't understand. But even though he didn't understand it, it was there.

The band had certain rules that were usually adhered to:

- No leadership - No genre - No form - All rules should be broken unless it's bad to do so

The last rule was never stated, but it kind of logically follows from the rule of no form. Perhaps this "logicality" is merely rhetorical. Perhaps not. It depends on what kind of form do we mean when we say: "No form". But all this could be dissected into oblivion without anybody getting any wiser. So let's just say those were the rules of the band and not take that too logically.

These are prescriptions. Forms. They formed a culture: a band. A band that played music and had gigs. At least some in the audience were impressed. If that's so important to mention. But Werewolf would rather

not mention even that. Werewolf wouldn't want to tell you any of this if it weren't for tearing you apart. Metaphorically, in case that needs to be said out loud. Metaphorically into a mess of blood and guts that is very delicious.

You think the telos of static quality is intellectual quality. Yes, you think the telos of everything is Dynamic Quality, but the telos of static quality is intellectual according to LILA.

Was the band static? Yes. It was once. It might have ceased to be. But it's something that happened and that we can dissect into parts we can label. If we want to do so. Normally Werewolf wouldn't want to do so. But now he does, because he wants to show you you just don't have enough boxes.

It's up to you whether you want to put every static thing into a box or not. But you came here on this MeaDow because you did want to do that. Well, if you're going to do that anyway, you might as well do a good job.

The band is static because it is something that happened before but that has ceased to happen. However, even when the band was happening, its telos was not social and was not intellectual. It wasn't even biological. The telos of the band was aesthetical.

If Bo was here he'd think the band members have brainwashed Werewolf into thinking there is such a thing as aesthetic quality. He'd say the band members

merely take delight in how Werewolf unknowingly attempts to please them. But Bo couldn't have played in that band. The band members wouldn't have invited him. Bo doesn't know how to play, and that doesn't mean the same thing as Werewolf not knowing to play. Just because Werewolf had never touched a guitar before doesn't mean Werewolf doesn't know how to play the guitar in the same sense as Bo doesn't know how to play the guitar. Werewolf knew how to play the guitar, but nobody knew he knew before he actually played. Even he didn't know he knew. Perhaps the Captain of the band knew but that he kept to himself.

And why?

Why would Captain keep something like that to himself? That's absurd! A scientist would rush to publish such a discovery. Hey, everyone! Come look! Werewolf can play the guitar! And now I'm going to give him his guitar and, to the amazement of everyone, he can play it! Even he will be stunned and in disbelief of his latent talent that now becomes apparent and obvious to everyone!

If Captain had done that Werewolf wouldn't have known how to play the guitar. Werewolf would just have fumbled a bit with something that was supposed to be a chord. Then he would have retreated into the shadows wondering whether he had failed Captain or whether Captain had set a trap for him. He would've become confused and disappointed and there would've been no

band.

The band had a fifth rule. This was never proclaimed as a rule of the band. But someone who appeared to be a founding member of the band said he believes in the fifth rule. The fifth rule was that aesthetics is important.

Is aesthetics different from Dynamic Quality?

When Werewolf played the guitar badly in a rehearsal, he knew he sucked. In fact, he had played the guitar badly before. Not often, but sometimes, at least slightly. In fact, all he ever thought about while playing the guitar was: am I playing well?

That was an exaggeration.

There were moments when he played and he saw visions. Or was thrilled by his own blood dripping from his fingers. There was a meditative aspect to the playing. And that was the best thing about it. That was what made him feel like a musician instead of merely acting like one. But it wasn't like that all the time. Sometimes he did actually think: is this tune I'm playing beautiful?

And that's all there is to it. He didn't think much about what "beauty" means. If he did, he might have recited the rules in his mind: "No leadership. No genre. No form. Break rules." And he might even think about the Golden Ratio or symmetry. Sometimes. He was embarrassed that he did that but he thought all the band members do something like that sometimes. It's just not something that was supposed to be talked about.

Just like going to the toilet and doing what you do there.

Werewolf isn't the kind of a person who complains about how people in movies never go to the toilet. Werewolf thinks those things aren't usually shown in the movies because they aren't aesthetically pleasing. And even if they are that sometimes it's anyhow difficult to portray them in such light.

But that's again a wrong wording. Difficult. It's unusual. If going to the toilet is beautiful, it is not beautiful in a difficult manner. It is beautiful in an unusual manner. But difficult things are those that scientists do.

When you're dealing with difficult things you need a seat belt, a helmet, maybe a gun, traffic signs. You need to read the instructions carefully. You need to be serious. You need to pay attention.

But if something is beautiful yet people don't expect it to be beautiful, that doesn't make it difficult. It only makes it unusual.

Some people have ample experience of unusual and beautiful things. Looks like Pirsig only had one: the Indians. The beacon of light in his perhaps even ugly life. The beacon that just shone brightly and blinded him and he had to walk away not knowing what to do about it.

Yeah. He wrote a book about it. LILA. But he didn't

go back. He couldn't. He wasn't invited. He wasn't one of them. He was just a guest. And he kept scolding some anthropologists for incompetence. They didn't even notice what he noticed. But even he couldn't participate in the American Indian aesthetic. He was only capable of noticing it.

That's actually quite a feat. The people who butchered the American Indians probably didn't even notice that these people have some kind of a culture. They just noticed these people live in tents because they're backwards. These people shoot arrows with a bow because they don't have guns. These people turn into alcoholics because they can't tell the fake pleasure of alcohol from the real pleasure of life. Or maybe they can.

Maybe many of them just don't care how alcohol always leaves the drinker in debt. Maybe they, in their aesthetic lifestyle, were used to thinking that pleasure is free. So, if something gives them pleasure, it's just quite alien for them to think that they will be indebted by the pleasure. They don't know what debt is. They know that if they respect nature they'll never get in debt. At least the creditor won't be nature. The creditor may be progress. Dynamic Quality.

Soldier blue on a barren wasteland. Run to the hills. Run for your life. Dynamic Quality is coming.

Was that Dynamic Quality aesthetical? The Dynamic Quality that told soldiers that if you take an Indian's wife and use her as a shield, he will be more reluctant

to shoot an arrow at you?

Is that beautiful?

No.

That's quite intelligent. That's definitely Pirsigian.

But it is not beautiful.

12.4.40 Adrie Kintziger on 26.12.2016 at 11:19

Proving the point that when reading these materials, there is intellectual assimilation, and proving beyond any doubt that you really are a very intelligent guy. But you're only on the beginning of the track. Keep moving now. Every page, every thought. Adrie

12.4.41 mail@tuukkavirtaperko.net on 26.12.2016 at 13:19

Confusingly, this appears not to be an insult.

12.4.42 Tuukka Virtaperko on 31.12.2016 at 9:52

Chris Langan, developer of the CTMU, which is a competitor to the MOQ and AMOQ, does not understand the MOQ.

Citing http://ctmucommunity.org/wiki/Cognitive-Theoretic_Model_of_the_Universe

On the other hand, mind acts as a filter:

that which does not conform to mental categories

is irrelevant to perception, and therefore not real. Langan here breaks with Kant, who posited a noumenal reality of "things-in-themselves", to work as an upside down gearbox, not shifting up, but independent of the phenomenal reality we perceive. Discarding this "Kantian fallacy", Langan rejects noumena as oxymoronic "inconceivable concepts"[21] and holds that phenomenal reality, as the only reality we can know, is the only reality there is.

This means Langan's understanding of philosophy is at the level of ZAMM. It is not at the level of LILA. The phenomenal reality is romantic quality. Langan is oblivious to Dynamic Quality.

12.4.43 Adrie Kintziger on 31.12.2016 at 15:43

I think it's good to read these materials. But things on wiki's are not always what they seem. Some are very deceptive. In fact, what this author is presenting here is actually nothing more than a collection of derivatives from Wittgenstein's work on logic. It is spiced and salted with some previously known paradoxes in a new disguise. The best way of putting it, in my opinion, is to regard it as a new attempt to launch the Tractatus-logico etc, ... explained with the terminology of a computer programmer, or a very strong logical thinker. And a very intelligent thinker, ... clearly, this however does not prove him right in any way or field.

I don't think it will generate clarifications on reality itself, or add new insights; it is kinda developed to work as an upside down gearbox, not shifting up, but in fact, shifting down further, in a halted car.

I wished you would not take this as criticism, because it isn't. You should explore these things, they are less boring than Wittgenstein, and he was not all that clever also.

the only part of criticism I have is about your statement, "competitor to the MOQ and AMOQ", There is no competition, connection, or game to win.

12.4.44 Tuukka Virtaperko on 31.12.2016 at 20:34

Any metaphysics that explicitly disallows the undefinable concept of Quality or Dynamic Quality is contrary to the Metaphysics of Quality. It is a cause of irreconcilability. However I do see the empathical cause for the point you are making.

12.4.45 david on 1.1.2017 at 2:33

I don't know about Chris Langan's CTMU but Tuukka's criticism is not correct.

The MOQ does not include anything like Kant's noumenal reality or "things-in-themselves" and the MOQ holds that phenomenal reality is the only reality we can know. The phenomenal reality is NOT romantic quality. When

Pirsig refers to Dynamic Quality as "direct everyday experience," "the primary empirical reality," or quotes William James referring to "the immediate flux of reality," and "pure experience" he is talking about phenomenal reality as such.

Tuukka's claims to have improved the MOQ are quite preposterous. Obviously, there's no way to "improve" the MOQ or create an alternative without understanding it first.

Buyer beware.

12.4.46 Tuukka Virtaperko on 1.1.2017 at 15:53

The brain is not a muscle, Dave. If you're wrong, that's it.

12.4.47 X Acto on 1.1.2017 at 18:01

Tuk, I guess everyone is being nice to you or ignoring you because you're a "man-child" with out a job or purpose who lives in his parents basement mentally masturbating to what he thinks is his own genius. When in fact he is basing his entire argument on a logical fallacy. You may be a genius when it comes to logical functions but when it comes to critical thinking skills you can't reason yourself out of a wet paper bag. Things aren't quiet because you are right and no one can stand up to your towering intellect . It's that you're so

wrong no one has the time or energy to prove it to you and your immense ego.

Since I have made a New Years resolution not to get involved in discussions here that I can't devote my full attention to, this tirade is basically cathartic. I'm sick to death of your narcissism.

Grow up, get a job and make yourself useful to society And have a great new year in the process.

-Ron

12.4.48 Tuukka Virtaperko on 2.1.2017 at 13:22

Please consider what it does to a person not to have a credible intellectual authority as a child. You are implying that I have caused this burden to fall upon me. But I have not caused the ineptitude of others.

When you are sick to death of my narcissism, you are sick to death of how insignificant it makes you feel. You think you are entitled to feel better. I think I am also entitled to feel better. But we don't, do we?

Is the psychiatrist who put me on pension making a useful contribution to society? If not, why should I?

12.4.49 Tuukka Virtaperko on 2.1.2017 at 13:32

Ron,

If someone can devote time and effort for researching the purported topic of this mailing list, it is regarded by someone else as a bad thing. That someone else is

put off by himself having a job which precludes him from participating except in a mediocre way. However, Phaedrus's aim in ZAMM was not to define or discover or understand mediocrity. It was to understand excellence.

12.4.50 Tuukka Virtaperko on 2.1.2017 at 14:06

Ron,

what is so good about society that you would defend it against me?

12.4.51 Tuukka Virtaperko on 2.1.2017 at 15:27

Ron,

and why am I asking you this question that sounds so offensive?

"What is so good about society that you would defend it against me?"

I agree that sounds pretty selfish. But what's **wrong** about it according to the MOQ? The MOQ doesn't state it's wrong to be selfish. It states that intellect is superior to society.

The point I am making here is a parody of what you believe in. It is also a literally accurate implementation of your beliefs, if you believe in Pirsig's MOQ, but it is so grotesque it is polite to call it a parody.

See, I was being polite to you. But I don't sound polite anymore because I made a fuss of it.

My current behavior lacks aesthetic appeal. You are capable of intuitively perceiving this. But since you believe in Pirsig's MOQ you are compelled to search for an explanation for your intuition from the four boxes Pirsig gave to you. These are labeled "inorganic", "biological", "social" and "intellectual".

You just sought for an explanation for your intuition from the box labeled "social". According to Pirsig's MOQ this was the wrong thing to do. Intellect is superior to society so you can't find anything from that box that you could use to point out that there's something wrong about my behavior.

From your viewpoint, your intuition of the repugnancy of my behavior is Dynamic Quality! But if you keep experiencing it over and over again it will cease to appear to be so Dynamic. So it should become static. But if you believe in Pirsig's MOQ, this means your intuition should eventually settle down in one of the four boxes provided by Robert Pirsig.

And I'm going to keep doing this until you:

- Assign my repugnant behavior to a category provided by Pirsig and explain the assignment
- or:
- Assume that you need more categories (which I have provided)

so, which one is it going to be?

12.4.52 mail@tuukkavirtaperko.net on 3.1.2017 at 11:30 socially inappropriate?

Horse, Can we change the mailing list rules? I need to call Ron a "dickwad" as a part of a dialectical technique that seems rhetorical to him because he doesn't understand it.

12.4.53 mail@tuukkavirtaperko.net on 3.1.2017 at 11:30

Horse,

GET BACK IN HERE AND TELL ME CAN I CALL RON A "DICKWAD"

OR NOT

It is funny because it's true. Wait, what is?

It's true that by behaving this way I am actually acknowledging that intellectual patterns depend on social patterns. They need social patterns to survive. So I try to verify that my behavior is in accordance with social norms.

AND I'M STILL DOING IT WRONG

But you don't have a category for the reason why it's wrong. I do, and you refuse it because I have made it a humiliating thing to accept. But your metaphysics doesn't explain this humiliating feeling. It says you should thank me. Why don't you want to do so?

Why don't you want to thank me for dominating sociality with intellect while verifying that my behavior isn't

12.4.54 Adrie Kintziger on 3.1.2017 at 13:06

@Tuukka.

Your behaviour is not inappropriate. You tend to overshoot a bit, it happens with everyone sometimes.....

12.4.55 Adrie Kintziger on 3.1.2017 at 13:50

https://en.wikipedia.org/wiki/Selective_exposure_theory
ideal garden for you tuukka

12.4.56 mail@tuukkavirtaperko.net on 3.1.2017 at 15:40

I'm an acolyte at this.

12.4.57 Horse on 3.1.2017 at 16:19

No

12.4.58 Tuukka Virtaperko on 3.1.2017 at 16:40

Horse,

okay, but I achieved the same effect by asking you

permission to do so! You see, I'm just copulating with ya.

12.4.59 Horse on 3.1.2017 at 21:08

What are you on about? Are you a complete idiot or do you take the occasional day off? And if you want to carry on fucking with me then please go away and do it where someone gives a shit!

12.4.60 ngriffis on 4.1.2017 at 1:03

It is ironic that this chat room is based on the philosophy of quality, as defined by Persig.

Please, take a step away and let us talk about how someone, who believes in MOQ, applies these same principles to their lives. I once asked this board how they used the principals in their daily challenge to live their life qualitatively. You guys were off and running onto something else, but now I think it a good time to ask the question again. How do the participants of this board use what they learned from Persig to make their lives better?

I have my faults. Everyone does. We are humans, but Persig pointed out a guide to a better way. I think that is why all of us are here talking about Zen and Art of MM, and Lila. He brought the idea of Quality to our attention. But, Quality and Persig's message is useless if we do not utilize the principles introduced.

Here is another question for the circle. Where in ZMM does it speak to how to apply and seek Quality in one's life? What does it say about solving some of the

basic and perennial human problems that we get caught in over and over again?

Namaste and Shanti says it pretty well, especially during the holidays and new year.

Signing off, Dolphin

12.4.61 David Harding on 4.1.2017 at 13:17

Hi Dolphin,

Great point and questions! In fact I ask myself these questions over and over again - indeed it's a lifelong process! If you like you can check out my blog where I occasionally post along these lines at goodmetaphysics.com.

Thanks for some care.

-djh

12.4.62 Tuukka Virtaperko on 4.1.2017 at 15:37

Horse,

I just hear AH AH AAAH. But that's not what you think you're saying. Perhaps you think of yourself as a bit like Bileam's ass. In any case, if you don't give a shit about me fucking you here and now I might as well keep going. Don't worry, Bo is surely watching even though he isn't here. In fact, all the world is looking.

You are concerned about what I'm doing and why. The tender naivete underlying these questions reminds me of a YouTube video I saw:

<https://www.youtube.com/watch?v=azOWjmfUqVw>

Worry not, for in the end of this apparent violence there will be insemination of ideas.

This dialectical technique I am using against you is a variant of *reductio ad absurdum*. Wikipedia describes the latter:

"In logic, *reductio ad absurdum* (Latin for 'reduction to absurdity'; or *argumentum ad absurdum*, 'argument to absurdity') is a form of argument which attempts either to disprove a statement by showing it inevitably leads to a ridiculous, absurd, or impractical conclusion, or to prove one by showing that if it were not true, the result would be absurd or impossible."

It is ridiculous, absurd and impractical that you should allow me to behave in this manner. However, you are unable to use Pirsig's MOQ to identify the reason for why this behavior is wrong.

I personally know my behavior is wrong because it is not aesthetical. This is not nice. This is the opposite of courtesy. But it is in accordance with intellect dominating sociality, so Pirsig says I should do this.

Don't hate the player, hate the game.

At this point I propose, so to say, that you change the game. Adopt the theory of artistic quality as an

alternative to Pirsig's materialistic and empiricistic theory of static quality. The lowest level of artistic quality is the prescription level, which contains rules such as: "If you ask someone a question it's impolite to ask the same question again before the other has had time to answer".

If you had believed prescriptions exist as metaphysical entities you could have made a metaphysical argument according to which my behavior is inappropriate. But if you do that now, your metaphysics says you're just pussies sick of being pounded. Even if you are, just wait a bit. Something begins to grow inside you and you will most likely feel a compulsion to nurture it.

Of prescriptions emerge cultures. Cultures are Wittgenstenian language games, in a way, but they are real-life games involving body language and facial expression, and not just abstract manipulation of symbols that are inherently meaningless - that have been sterilized from ambiguity. In art, ambiguity is a good thing. It can be achieved even in text, obviously, since literature is also an art. And what would be better literature than this?

Of cultures emerges freedom. Freedom patterns are those that are designed to encourage people to defy cultural prescriptions when it is better to do so. The Diamond Sutra is a freedom pattern. And, at the time of its discovery in the orient, such freedom was probably inherently aesthetical.

However, technically the aesthetical level emerges from the freedom level. Aesthetics means that which we choose to do after we have become free to do anything. Free from carnal desire. Free from jealousy. Free from hunger and thirst and cold and heat. Perhaps willing to play with all of them.

Aesthetics refers to what we choose to remember after all those years.

After you have the theory of artistic quality you can use it to argue that my behavior is not aesthetical. I could argue so, too. But on the other hand I could argue that since I'm behaving in an unaesthetical manner to introduce the notions of "aesthetical" and "unaesthetical" to other people, I am innocent, and my activity is consequently aesthetical.

It is aesthetical because, in a sense, you have been bragging all the time you have ignored the existence of aesthetics. You have behaved like know-it-alls. So you brought this upon yourselves. I don't know about you but I don't think karma travels along rail roads and ski tracks. I think karma travels along the rules of aesthetics.

You can say the safeword if you want to, but "I don't give a shit" isn't exactly the safeword, and wouldn't you like to know where all this leads to?

Chapter 13

The Afterword

This work is not a gift and this work is not a loan. It's a document of where curiosity led two young men. At one point in his life the author would've felt accomplished if he'd gotten an opportunity to meet Robert Pirsig. But this famous author passed away the day our author sent his inconsistency proof of the Metaphysics of Quality to a peer-reviewed journal. The grandfatherly role Bob might have had was assumed by Norwegian Bodvar Skutvik, who was a most pleasant man but a fierce and monomaniacal debater. On the Lila Squad discussion group Bo was the tireless drill sergeant but he was also a self-made man who had to leave the official Metaphysics of Quality mailing list on grounds of insisting on his own ideas so much others couldn't keep up. A few essential people left with him.

So many deaths happen on dates which seem meaningful in a coincidental way. The inventor of modal logic, prestigious academic Jaakko Hintikka, passed away on a day the author crossed a place

in Lapland called the Pistol Fell. The criminal and psychedelic cult leader Charles Manson passed away in prison the day the author wrote a Morphogenetic Circuit override to sometimes cause a person to drop an object he's holding in his hand. There's a saying "Don't drop the soap" whose setting is the shower of a vile jail of the United States.

Finally, the author's own grandfather whom he resembles, passed away on International Women's Day. He was an *iSTR* first lieutenant who was described as intelligent and "executive" in the sense of making people make things happen. Various details about him suggest he wanted to fight the war and may have specifically liked killing. The war changed him for the worse. He died long before the author was born but he more than any other ghost visits the author and doesn't rest in peace. He makes funny faces and shouts things.

Ghosts can express themselves in ways which aren't feasible for the living. Their eyes may shine like stars and they may fly in the air. The ghost of a certain woman even takes the form of a pixelated decapitated head which is floating in the air, dripping blood and smiling. But this woman doesn't visit the author as often as his grandfather does. His advice once saved the author. The grandfather began visiting more frequently after a shaman had facilitated finding him somewhere in the spirit world. He was in his military uniform. Upon finding him the author stabbed him to death with a dagger. When he came back, the first thing he said was: "Already dead!" He said this in English, in a tone both impertinent and assertive. Perhaps he spoke English because this was the only language the author shared with the shaman. That particular message is more concise in English but usually he speaks Finnish.

Some of us are alive. The other man besides the author had met the author in a dream when both of them were still in high school or junior high. The building which contained both of these schools was infested by space aliens. The author was a space marine who was fighting them. The seer was stationed near the schoolyard next to a machine which was so large as to resemble a building. The author needed to intermittently visit the seer who maintained this machine, for the important resources it produced.

During the process of writing this book while living the life of a married man the author also saw a dream. It was his birthday. One of the guests was a young woman who seemed to want to make out with him but didn't get around to actually doing anything. She approached him several times until the author chose to get upset and drove all the guests away. This wasn't an impulsive decision but

in retrospect it still didn't feel like the right decision. The woman had apparently genuinely wanted to approach him and didn't mean to tease him but some external circumstance had went wrong each time.

The author's mom wanted to console him after the guests had left. The birthday party had featured some spectacle in which guests had been racing cars in a sandpit. Also some videos about this had been filmed. After the guests were gone the author destroyed these videos in the kitchen with mom. Dad was also there. Mom had already broken something else for starters. The floor got covered in plastic shards, and the cassettes were destroyed. The author admitted he'd never become good at racing in a sandpit anyway. When the birthday was already ruined his brother mocked him by calling him a pensioner but it didn't scathe.

Contrary to his usual habits, the author had picked mushrooms. He'd left them on an island inside a tent. It occurred to him to put the mushrooms into the fridge so they wouldn't spoil, so he hopped on necks of land covered in moss wearing walking shoes until he reached the island once again. Someone else was also there. But sadness made the author so absent-minded he forgot the mushrooms on the porch of their cottage with the lid of the jar open.

Two pretty Russian women biked past him. They turned heads. They were followed by family friends, a mother and a father, mother first. The author had intended to talk to the Russian women after stopping by at a Russian restaurant but going to this restaurant turned out to be so time-consuming the women would've been too far away.

People were singing in the restaurant. But they were also told

about a boy who had hit his head against an ornamental window frame upon jumping out of an apartment window. He had tried to descend by a rope which was made of torn bed sheets that had been tied together. What had happened to him was so bad it couldn't have been any worse. The infographic showed him floating in the air utterly still and stiff, upside down, only his feet and belly showing from the window.

There was a magazine with a picture of a blonde. The article included a warning about the hip-to-waist ratio. It also instructed not to call these females girls or women but "lissu". This article was in Finnish.

The author went to the opera with his parents. Dad put his hand on the author's shoulder to express support for him on his birthday. But the author told him not to touch. Dad replied in Finnish: "My heart weeps blood. But I am not like papá." This was interesting – the author hadn't known "papá" had been "like that".

The author had been angry at his dad because he already knew such females as those in the magazine ought to be called "lissu" but suspected his dad doesn't know that.

In the Russian restaurant there was a lecture about the attributes of cenotaphs. This was a fun performance on the screen. When there were enough small cenotaphs they merged into one big cenotaph. The big cenotaphs grew in various directions – they became wide and high and light shone from the hyperbolic mirrors inside them.

The author is grateful for the constructive feedback and theoretical aid of Timo Kiviluoto, especially in sections concerning formal

logic.

Also thanks to lover and spouse Kirsi who has facilitated a rapid improvement in the author's perceived social status. Before her the author's parents were the only beautiful people who thought he's a beautiful person, too. We impress birds.

The author intends to continue research. So far he has found psychosis to be caused by femininity acquiring a negative value whereas neurosis is caused by femininity acquiring a negative karma. He has also defined what women need men for. Women can judge whether there's a good reason for some unfeminine manifestation of femininity but they prefer to obtain such judgments from an external source.