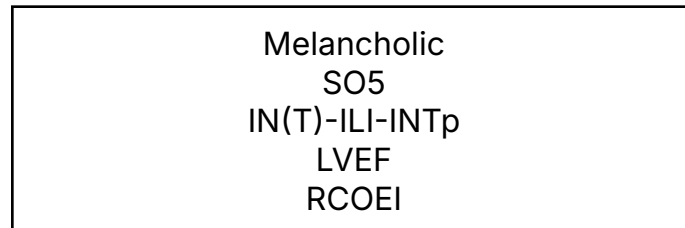


My Typologies

Typology

(SO5 ILE LVEF)

INTP - 5w4 - ***SO5*** - ***P541*** - ***IN(T)*** - ***ILI-CNDH-T [SHS]*** - ***ILE [Classic]*** -
L²V³E⁴F² - ***VBNP*** - ***Melancholic-Phlegmatic*** - ***Rcoe|I|*** - ***True Neutral***



Socionics, Jungian, MBTI

SHS: ILI-CNDH-T

SCS: ILE-Yin

Jungian: IN(T) (Ni+Ti)

MBTI: INTP

Enneagram

Naranjo: Social 5 (SO5)

Ichazo: Point 5, 541

Psychosophy + Temperaments

PY (SoL): LVEF

PY Subtypes: L²V³E⁴F²

Temperament: Melancholic-Phlegmatic

Trait Theory / Misc

Big 5: RCOEI

SLOAN: Rcoe|I|

Temporistics: VBNP

Moral Alignment: True Neutral

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Notes

[Part 1]

Model 1: *INTJ - 5w4 - SO5 - 514 - IN(T) - ILI-Ni [SWS] - ILI-CN [SHS] - ILE [SCS] - L²V³E⁴F² - Melancholic-Phlegmatic - Rcoe|I - True Neutral*

- **Fictional Example: Viktor (Arcane)**

Model 2: *INTP - 5w6 - SO5 - 593 - IN(T) - ILI-Te [SWS] - ILI-CN [SHS] - ILE [SCS] - L²V³E⁴F² - Melancholic-Phlegmatic - Rcoe|I| - True Neutral*

- **Fictional Example: L Lawliet (Death Note)**

My conclusion came down to three main components:

(1)

First, INTP is a better fit than INTJ when comparing cognitive functions.

INTP IN(T) ILI > INTJ IN(T) ILI

People generally fall into one of two categories when converting between Socionics and MBTI:

1. Socionics type is MBTI equivalent by name (ILI INTP Ni-Te = INTP Ti-Ne)
2. Socionics type is MBTI equivalent by 'functions' (ILI INTP Ni-Te = INTJ Ni-Te)

And I'm choosing the former rather than the latter, as functions *are not* described the same, and some functions in one model may have their characteristics found in another. **This is the reason why Panjungianism doesn't work!**

To illustrate my point, I will provide an example on how the Socionics function names can be misleading due to their conflation with Jungian typology.

Ti is generally associated with reasoning, and Te with structuring, in Jungian terms. Conversely, in Socionics, Ti is generally structuring and Te is generally reasoning. The Ti in Socionics is categorical and uncompromising in its analysis because it seeks to determine, with absolute certainty, the eternal truths that govern existence. However, because Te is all about data and information, it lacks the categorical power of Ti. Data is always incomplete and can't give the full picture, but Socionics Ti deals in the realm of absolutes. Thus, individual data points are not central to its analysis, as is the case with the ILI.

Take the archetypal INTP character L Lawliet (*Death Note* series), for instance. He's an example of an ILI-INTP-IN(T)-TiNi character in fiction. Yes, he's Ni-base in Socionics and uses a lot of Ni and Ti, but he neither uses nor values Te, Fi, or Se. L has the thought process of the ILI, which has a NiTe ego block. In Socionics, NiTe represents a mode of thinking that constantly feeds the mind with information and ideas, so that it may come to conclusions by identifying subjectively perceived trends in the data. The ILI is a skeptic — known as the Critic — by nature of Ni-, which ruminates on past instances to form conclusions. However, the ILI is often incredibly indecisive and doubtful of its ideas due to the nature of its method. Because it uses data and information rather than decisive calculation, it constantly questions its conclusions and seeks out new information to arrive at better ones.

This wispy, internal, and deeply impressionistic process is similar to Jung's TiNe (which, in Socionics, is attributed to the negativistic, dynamic, evolutionary cognitive style of dialectic-algorithmic thinking), which we are practically certain L embodies. The dominant Ti function wants to be constantly fed new ideas to analyze and draw subjective conclusions about how things are. Like the ILI, however, it is almost always skeptical and dissatisfied with its conclusions by nature of its thought process. Although this type uses logic, the ideas and axioms it begins with are not guaranteed to reflect reality. Therefore, creating analyses from multiple lenses is necessary to avoid being wrong.

Furthermore, L's association with INTP almost indirectly suggests IN(T) and ILI. His perceptive qualities, disorganized nature, and keen intuition and logical faculties are indicative of the irrational logical type.

The MBTI INTP being described as very disorganized is a mischaracterization of Ti dominants — especially if you read Jung or Socionics authors like Gulenko. He seems like an INTP, which, humorously enough, is evidence that he's more Ni > Ti.

The MBTI INTP resembles Jung's IN(T) more closely due to their perceiving and disorganized disposition.

For these reasons, I prefer to type as an INTP in MBTI. While INTJ might align better with my cognitive functions, I'd rather use the terminology from Socionics and move away from MBTI altogether than retype as INTJ in MBTI.

(2)

Second, so/sx 5w4 (SO5) is a stronger match than so/sp 5w6. Likewise, the 514 tritype is more consistent than 513, 593, or 594 — especially with a definite 1 and 4 fix.

The "Researcher (514)" tritype resonates with me deeply, as it reflects my double competencies (5+1), double frustrations (1+4), and double withdrawing tendencies (5+4). Additionally, I've been officially typed as 541 (please see *The Arica Training* for more information about enneagram fixations and passions) in the Trifix system based on Ichazo's enneagram.

The 514 tritype is characterized by a strong drive to understand both themselves and the world around them. Their primary focus is on gaining knowledge, disseminating it, and striving to improve the world. It's a fitting archetype for philosophers. 514s are deeply ethical, with a high sense of duty and rational morality. They explore their emotions thoroughly, seeking to align them with their values and beliefs. Though they appear withdrawn on the surface, they are not hesitant to speak out about issues that matter to them.

They tend to be self-critical, maintaining high standards for themselves and others, and often feel a chronic dissatisfaction with their achievements. Integrity, creativity, and intellectualism are central to their identity. 514s are passionate about research and philosophy, and while they can sometimes appear cold, reserved, or emotionally distant, they also possess a sensitivity that underlies their

idealism. Quirky, aloof, and mysterious, they tend to have an academic approach to life, all while balancing a deep emotional and intellectual life.

(3)

Third, the 514 tritype can manifest as Melancholic-Phlegmatic with a $3E^4$ subtype. This Mel-Phleg + $3E^4$ combination is more aligned than a dominant Melancholic with $3E^1$ (this could change, in which case, I'd retype to Melancholic [Dominant] + $3E^1$)

Some other observations I've made about my two models:

(1)

Both tritypes — 514 and 593 — the two main contenders for each model, are double-withdrawing (5+4 and 5+9, respectively). This fits, as I don't identify with either triple-withdrawing (594) or triple-competency (513).

(2)

One potential issue with Model 1 is the following:

ILI-Ni [SWS] → ??? [SHS]?

If ILI > ILE, then SO5 → ILI-[SHS] subtype

In other words, I'm trying to identify an SHS-subtype of ILI that aligns with the rest of Model 1 and doesn't contradict the classic ILE-[Classic] typing associated with SO5.

What I've found is that **ILI-C or ILI-H with Ni as a subtype are more common among INTPs than INTJs.**

Since I've been officially typed as ILE in Classic Socionics (Classic), which correlates to ILI-CN in Humanitarian Socionics (SHS), I believe these two types are closely connected in my typology. However, in Part 2, I also explore other ILI subtypes to see if they align with Model 1.

(3)

One may propose the following model for consideration:

INTP 5w4 so/sx 594 → SO5

However, this mapping breaks down under closer scrutiny. Specifically:

594 ≠ SO5,

as SO5 is predominantly associated with tritypes that include a Type 1 or Type 3 fix:

SO5 → (E1 ∨ E3)

Accordingly, the tritype configurations compatible with SO5 are limited to:

SO5 → (514 ∨ 513 ∨ 593)

Among these:

- **514 and 513** are more commonly correlated with the **INTJ** personality type,
- while **593** shows a stronger correlation with **INTP**.

Since **594 ∉ {514, 513, 593}**, the initial model does not hold.

Final Note:

Typology is merely an approximation, not a categorization.

Considering that each system has its own set of rules and differences, it's

necessary to treat them independently.

For this reason, strict "correlationism" in typology is out of place, since it ends up being reductionist and only shows a lack of understanding of each system.

[Part 2]

Topic of Interest: Investigating which combination makes the most sense with *ILE [Classic]* when paired with either Model 1 or Model 2

Combo 1:

ILI-Te [SWS] - ILI-NHCD [SHS] - ILE [Classic]

Combo 2:

ILI-Ni [SWS] - ILI-HNCD [SHS] - ILE [Classic]

Combo 3:

ILI-Ni/Te [SWS] - ILI-CNDH [SHS] - ILE [Classic]

These three combos are derived from the three archetypal subtype combinations of ILIs in Humanitarian Socionics: ILI-NH, ILI-HN, and ILI-CN

Type: ILI-C [SHS], ILE [Classic]

Representatives:

- **IRL:**
 - Albert Einstein (*ILE [Classic]* scientist)

- Marie Skłodowska-Curie (*ILE [Classic]* scientist)
- Aušra Augustinavičiūtė (Founder of Classic Socionics. Self-typed *ILE [Classic]*)

- **Fictional:**

- L Lawliet (Death Note)

Type: ILI-N [SHS], ILE [Classic] (note: I believe Ruan Mei is the only one I consider to be both ILI-N (SHS) and ILE (Classic))

Representatives:

- **IRL:**

- Issac Newton
- Ludwig Wittgenstein
- Martin Heidegger

- **Fictional:**

- Ruan Mei (Honkai: Star Rail)

Creative Subtype

Critic — Ironic

Prototypes: TV show and entertainment program presenters or producers; satirists

The creative subtype is sociable and enjoys having fun in good company. She feels insecure if her appearance or manner doesn't align with the tastes of the social group she is part of. The ILI seeks intellectual novelties and takes pride in her connections with famous people. She loves to share her knowledge and assess the potential for development in new fields of study.

Independent and obstinate, she resists external control or authority. She seeks support and approval for her ideas and initiatives. Suitable partners are those who understand her inherent cynicism and share her assessments of people or projects. She has a tendency to make sharp, offensive comments, which makes it difficult for her to maintain smooth relationships—not only with adversaries but with close friends as well. Despite this, she shows generosity and will assist people close to her during difficult times.

When in a good mood, she is a clever and engaging companion. Attentive and democratic, she trusts people and is willing to offer advice or recommendations when asked. She appreciates talent and respects individuals who have intellectual achievements in her field of work, rather than those who gained fame easily or by borrowing ideas. When in a bad mood, however, it's best not to disturb her, as she can become very irritable and volatile.

In pursuit of her goals, she won't hesitate to hurt anyone's feelings. She is skilled with irony and cynical humor. Usually loyal and tolerant, she forgives others' weaknesses and passions. She respects authority and values the past, believing that the future cannot be understood without it. She enjoys emphasizing her dissenting opinions on controversial issues.

The creative ILI applies her skills and expertise in creative fields. She has a special sensitivity for music and is often talented in humanitarian areas such as languages, journalism, and film—particularly in sound engineering. She knows how to find a niche in the creative intelligentsia. Often, she has clear political or ideological positions.

ILI-C

Unlike the typical Creative subtype, the ILI-Te seems to show less inclination to connect with others, especially when it comes to her inert subtype. This is because her abilities have regressed in favor of emphasizing the direct, bold, and assertive temperament of this type. In my opinion, this subtype is rare for an ILI. For example, Maki managed her creativity in a unique way: she played the piano

and sang songs to express herself without anyone noticing, or she helped the Muse convert Umi's poetry into musical notes.

As the ILI-Te is somewhat less "expressive" compared to their Ni-subtype counterpart, expect them to appear as still, emotionally reserved individuals. They can be cold and blunt in their words, and the emotions they express are often subtle and difficult for others to fully comprehend. Their secondary harmonizing subtype compensates for this by displaying aloofness and ignorance as a first impression.

Normalizing Subtype

Critic — Aggregator

Prototype: Quiet person, inclined to thoroughly assess information

The normalizing subtype is diligent and executive. She works slowly but meticulously, disliking surprises and impatient people who rush ahead. She never hurries developments herself. She loves old, reliable, and familiar things that have been time-tested and proven true. This ILI strives to be competent in her affairs and knowledgeable in all aspects. She is interested in laws and regulations and accumulates necessary and interesting information. She is adept at maintaining documentation and records. Appreciating high-quality work and qualifications, she respects authorities in her field. She is inclined to intellectually assimilate information.

She notices all the contradictions and imperfections in the world around her and often advises others to exercise caution and restraint to avoid surprises and troubles. Despite her observation and insight, due to her skepticism, she finds it difficult to assess the possibility of new beginnings and people's abilities. Her speech can be monotonous, slow, and soporific, and she feels awkward in public.

The ILI takes everything into account in advance, disliking impromptu actions and unforeseen risks. She is cautious and indecisive when it comes to new endeavors.

Subject to doubts and fluctuations in her decision-making, she won't promise anything unless she is completely sure that she will be able to deliver. A creature of habit, she values stability above all.

The normalizing ILI finds it difficult to be pressured or persuaded by someone with a strong will. She prefers to make agreements based on mutually beneficial terms and wants others to comply with her demands. She carefully studies contracts and agreements. Conservative in her habits, she opposes radical actions and harsh statements.

Polite in communication, she dislikes familiarity, vulgar displays of emotion, and heated arguments filled with shouting. She is amicable by nature and expects those around her to be calm and prudent. She isolates herself when in a bad mood to avoid saying or doing anything she might regret later.

Due to her relatively inert nature, she may underestimate the importance of a healthy lifestyle, which can lead to poor health and stress. Some, however, may place great importance on disease prevention and hygiene.

ILI-N

It's not always easy to notice the overall characteristics of the N subtype, as it might appear similar to another type due to their peculiar approach to restructuring laws or noticing contradictions in statements. However, there is a sense of rigidity when it comes to trusting old, tested, and true methods. Many of them might be mistyped as Ti-based or, if not, as SLI due to their acute awareness of the environment, though they remain detached from the present time, preferring to engage with their surroundings without directly acknowledging them.

In the case of the ILI-Ni subtype, characters like Mei Misaki and Kyouya Onodera serve as examples for the Te subtype. For instance, Mei didn't seem reactive to her environment and preferred to dissociate, making herself "non-existent" as a person. However, she was more than capable of noticing contradictions when it came to facts and could guide Kouichi effectively.

Harmonizing Subtype

Critic — Prescient

Prototypes: Scholars, participants in intellectual games, scientists with encyclopedic knowledge, programmers, and consultants

The harmonizing subtype is gifted with a strong memory and a vivid imagination. She perceives the world philosophically, reading extensively and engaging in deep thought. To solve problems, she collects all available information, often finding the process and method of thinking more intriguing than the end product. An excellent, albeit slow, narrator, she can recall details with precision and vividly recount her observations. With strong visual intuition, she can foresee the outcomes of events or predict an individual's behavior in the future by extrapolating from past patterns. Her focus is on understanding the objective world and studying its underlying causes.

Her emotions are often restrained and not easily expressed. She tends to avoid giving compliments, believing that it's fairer to start by pointing out disadvantages. Strong emotions tend to drain her nervous system, and she lacks romantic illusions. She has a clear understanding of the various factors that contribute to the development of relationships. Passive in her personal relationships, she is outwardly relaxed but remains internally focused. When asked, she offers advice on how to achieve ambitious goals.

She gravitates toward a smooth, contemplative life, with a fatalist outlook. She feels vulnerable to the forces of fate and doesn't handle discomfort—whether external or internal—well. While traveling, she is meticulous, noting every detail and ensuring she has everything she needs, from electronic devices to soft slippers.

At home, her clothing is usually modest, yet comfortable and cozy. She is compact and strives to dress neatly, avoiding bright colors and accessories. She is punctual and doesn't need to constantly check the time.

She makes an effort to look after her health, though she is unlikely to engage in systematic physical training, as she is skeptical about its benefits. She prefers focusing on health prevention rather than dealing with the consequences of poor choices.

ILI-H

This is a typical ILI with the IP temperament—no further elaboration is necessary. However, this is the most laid-back of the already relaxed ILI types. I might argue that Kenjiro Shibazaki exemplifies the ILI-Te subtype, while Kisaragi Shintarou is a good representation of ILI-Ni. Both are archetypical scholars, craving knowledge that remains useful. They tend to be more polite than other ILI subtypes, though they may also experience significant emotional turmoil.

For instance, Shibazaki appeared uneasy when trying to manage his family—it seemed like he had abandoned that part of his life. Similarly, Shintarou, as a NEET, lived his life as an armchair expert and lacked the ambition to move past his troubled past from high school. A more "organized" example of an ILI-H might be Hishiro (Te) or Izumi Eita (Ni).

To decide which subtype letter is last, this is a good summary:

- **H-last:** inclined to aggravated conflicts and contradictions, hard to distance itself from problems and exhausts all forces into them
 - **N-last:** inclined to unprincipled behavior, it is difficult for them to have a continuous identity and dealing with them can be unpredictable
 - **C-last:** inclined to inflexibility, difficulty changing the direction of movement which leads to staying in the same rut longer than necessary
 - **D-last:** inclined to scattered behavior, often not willing to concentrate forces on goals and thus energy is scattered and efficiency is lost
-

Final Assessment

Conclusion (Model α):

***INTP - 5w4 - SO5 - 541 - IN(T) - ILI-2Ni [SWS] - ILI-CNDH-T [SHS] -
ILE [Classic] - L²V³E⁴F² - VBNP - Melancholic-Phlegmatic - Rcoe|I| -
True Neutral***

What I discovered is that:

**SO5 – IN(T) – ILI-2Ni [SWS] – ILI-CNDH-T [SHS] – ILE [Classic] – L²V³E⁴F² – VBNP
– Melancholic-Phlegmatic – Rcoe|I| – True Neutral**

...was $\frac{2}{3}$ of the puzzle, and the final piece was distinguishing between **INTP/INTJ
5w4 so/sx 541 (ILI-Ni)** and **INTP 5w6 so/sp 539 (ILI-Te)**.

Ultimately, I settled on **INTP/INTJ 5w4 so/sx 541!**

Alternate Typing (Model β):

***INTJ - 5w4 - SO5 - 541 - IN(T) - ILI-2Ni [SWS] - ILI-CNDH-T [SHS] -
ILE [Classic] - L²V³E⁴F² - VBPN - Melancholic-Phlegmatic - Rcoe|I| -
True Neutral***

As of 05.11.25, I decided to go with this alternate typing!

Potential Variance:

- 3E¹ + Melancholic [Dominant]
- SX5

As of 05.23.25, I've chosen to move forward with a new proposal that addresses the uncertainties encountered previously. Specifically...

Conclusion (Model γ):

INTP - 5w4 - SO5 - P541 - IN(T) - ILI-CNDH-T [SHS] - ILE [Classic] - L²V³E⁴F² - VBNP - Melancholic-Phlegmatic - Rcoe|I| - True Neutral

Changes:

- INTJ (-) changed to INTP (+)
- 514 (Naranjo) removed (-), P541 (Ichazo) added (+)
- VBPN updated to VBNP

This model was developed with the following underlying assumptions in mind:

- 1) It aligns with my original analysis that one can be INTP, IN(T), and ILI simultaneously. In fact, this combination is archetypal, and the functions in one system do not necessarily correlate directly with those in another.
- 2) It excludes systems I do not use or find relevant, such as Naranjo's tritype and Western Socionics, since distinctions like LII versus ILI are not clearly defined and rely mainly on behavioral trait analysis, making them inconclusive.

Other Notes

Jungian Function Models and MBTI Mappings

Alright, to confuse you even further about Jungian in letters approach:

IT(N): INTJ

IN(T): INTP

And how does this happen? It is because J is Rational while P is Irrational.

Want some more confusing stuff about Jungian? Alright here:

Introverted Thinking "types":

IT(X) | EF(X)

IT(eN) | EF(eS)

IT(IN) | EF(IS)

IT(eS) | EF(eN)

IT(IS) | EF(IN)

ITX-J / EFX-P

ITN-P / EFS-P

ITN-J / EFS-J

ITS-P / EFN-P

ITS-J / EFN-J

IxTJ - ExFJ

INTP - ENFJ

ISTP - ESFJ

ISTP - ESFJ

INTP - ENFJ

The first row is Jung's original proposal – implies conscious/unconscious types.

The second is the implementation of Jungian stack into a more fluid 4-letters system.

While the third one is MBTI interpretation, which is based on Grantian stacking.

And from here, apply the IIEE / EEII stacking and it will look like this:

Introverted Thinker functional "stacking":

Ti - Ne - Si - Fe (INTP / ITN-p)

Ti - Se - Ni - Fe (ISTP / ITS-p)

Ti - Si - Ne - Fe (INTP / ITS-j)

Ti - Ni - Se - Fe (ISTP / ITN-j)

Ti - Ni - Si - Fe (INTJ / ITN-J)

Ti - Si - Ni - Fe (ISTJ / ITS-J)

Ti - Xy - Xy - Fe (ITJ / IT)

Wait, do not forget to add IEEE / EIII by Myers too.

And here comes the recipe of disaster:

Ti - Ne - Se - Fe (INTP / ITN-P)

Ti - Se - Ne - Fe (ISTP / ITS-P)

Ethereal Avarice - (Social V)

Social 5 is a *magician* who, unexpectedly, tries to turn everything into gold, such as Midas, Newton, Sartre, and of course, Heraclitus. Totem is rather to be understood as something ethereal from a thing, concept or the idea - it's the super-ideal that constantly seeks the magic words in books, materials, information, people, things, or even relationships - hence then, it could be anything. Sartre's portrayal of human beings who are in a bad faith due to not expressing his radical freedom, thus making them to be a bad company who seem to be the living hell despite he himself also is included as the hell of people, Heraclitus, who shares such kind of magical thinking such as reality that constantly is in-flux, being, becoming, and nothing or Hegel's definition of the absolute spirit of being, using dialectics to heal his beloved sister. All of these show the quality of Social 5 as one who seeks for the hidden as a cryptic figure on itself - an ideal to connect reality with fantasy.

You transformed your experience into something else that is entirely new, could be something such as knowledge or the application of such an experience. And this is the exact reason why "Totem" may be seen as magical: There is a certain sense of serendipity when it comes to discovering something new as if the evidence or thing on itself finds them, but it's more about the way they think is what makes them seen as such. For the outsider, it looks like a magic because those things seem to come out of nowhere. However, for them, it's something

normal and in-fact sensible especially when considering they already trace the right path

Analysis of the SO5 Concept: Totemic Ideal

1. Totemic Conceptualization

A "totem" refers to the conceptualization of an ideal formed from the conventions underlying its creation. The formation of a totemic ideal can be understood through the intellectual sublimation of analytical observations. In other words, during childhood, a SO5 — driven by a form of intellectual greed — develops a tendency to observe society. In a state of isolation, combined with a "withholding" aspect, the individual creates a reflexive convention where both unconscious and conscious tendencies contribute to the formation of the "Totem."

2. Childhood and the Formation of Worldview

Due to their emotional sensitivity, inability to adapt, and keen powers of observation, a SO5 often concludes that people are "unsuitable" or excessively emotional/intimate. From birth, a type 5 is naturally drawn to intellectual pursuits, accumulating more knowledge and intellect than others. This accumulation later manifests as intellectual arrogance — a defense mechanism against the inherent "fear" characteristic of a type 5 in the Enneagram. Heightened emotional sensitivity leads the SO5 to view society as overly open and irritating, which prompts the formation of a lofty intellectual concept (born from a combination of observance and hypersensitivity) known as the "Totemic Ideal." This ideal reflects the underlying "fear" tendency of a type 5. For a SO5, the Totem defines both their place in society and their mode of adapting to their own detachment.

3. Notes on Social Implications

As a result, SO5 individuals often display intellectual arrogance, stemming from their childhood-formed attitude toward society due to hypersensitivity and detachment. This is especially evident in terms of defining their social status. The creation of the Totem elevates them above others, providing a protective barrier

against the inherent fear of a type 5 in the Enneagram. Consequently, the Totem is directed into the social sphere, actively integrating into public intellectual trends. It forms a unique, idealistic vision of the Totem that was shaped during childhood.

4. Formation and Representation of the Totem

A Totem can be formed from any phenomenon that a SO5 deems satisfying to the aspects they developed during childhood or adolescence. However, it is invariably dependent on intellectualization — a causal link between the SO5's detachment and their love for absorbing knowledge. This leads to the formation of the totemic ideal as a form of knowledge and a way to define one's identity. The Totem is not a mere object or thing; it is a concept embodying the conventions of the intellectual ideal. For example, it might be expressed through the first function in psychosophy, particularly in terms of how the individual engages with ideas or knowledge.

Note: The following observations are based on empirical analysis and represent common variants observed in society. These are not uniquely definitive but offer insights into the general trends seen within this personality type.

5. Examples Based on Typological PY Variants

For a SO5 1V:

The principled will manifests as intellectualization — a way to demonstrate one's superiority by combining a principled stance with a result-oriented mindset. This reflects an assertion of one's uniqueness and individuality as a "high intellectual," along with the desire for an immediate intellectual outcome that reinforces one's identity. In this case, the individual essentially views themselves as their own Totem, meaning that the intellectual ideal equates to intellectual arrogance. This is particularly evident if the 1V is ambitious, and the Totem of intellectual superiority may manifest in competitive intellectual activities (e.g., intellectual duels with formidable opponents, as seen in characters like L Lawliet from *Death Note*, V from *V for Vendetta*, and potentially Aizen from *Bleach*).

For a SO5 1L:

With a principled and result-oriented function, the Totem manifests as the development of a personal opinion about logic, one's mode of thinking, and their worldview. The individual's intellectual stance becomes closely tied to their sense of identity, and the Totem acts as a guiding principle for their intellectual pursuits.

For a SO5 1L, the Totem ceases to be synonymous with the self and becomes a unique intellectual pursuit that prioritizes the perception of intellectual superiority. Thanks to the social aspect, SO5 individuals with a 2V–3V orientation may seek the totemic ideal in a unique opinion and within an intellectual community. A 1V may do the same, but as a 1V, it does not necessarily require external confirmation of its Totem from society, unlike the more extroverted 2V or the principled 3V.

SO5 1L-2V

This variant is the least arrogant, especially if they believe they belong to a like-minded community. For them, demonstrating superiority is expressed through the intellectual prioritization of their method of forming opinions about the world, as well as through collective, general societal activities. Even when a 2V is present, a SO5 1L–2V will still set themselves apart from the general societal trend, seeking to find common ground with people who share a similar worldview (as expressed by a principled 1L). This allows them to exchange opinions and perspectives on their interests and society — a characteristic of an extroverted, non-principled 2V.

Additionally, the difference between VL and LV teachers can be seen as follows:

- **VL teachers** tend to be intellectually superior and arrogant, believing they are the most competent to explain material using unique methods. (If the type is LII, the emotional arrogance tends to decrease.)
- **LV teachers**, on the other hand, are open to explaining knowledge to students but are less inclined to revise or question the knowledge itself.

(Note: I did not take into account the LxVx type because it is less common than the VLxx and LVxx types.)

A lot of people reduce Type 5's isolation to "avarice" the idea of hoarding time, energy, or emotions. That's part of it, sure. But that's just the surface. The real reason is deeper, structural, and has to do with how head types process reality. All head types (5, 6, 7) suffer from a disconnection to inner knowing. They rely on the mind to orient themselves—but the mind is never still, never certain, never safe. So each type tries to solve this problem in its own distorted way: Type 6 externalizes thinking. They scan the environment, overanalyze people, play out worst-case scenarios. They're trying to predict danger by constantly tracking what's out there. But they lack internal guidance so they latch onto authority or belief systems, or bounce between doubt and loyalty. Type 7 escapes uncertainty by projecting into the future. They generate plans, fantasies, and ideas on top of each other, but none of it lands. They bend the truth into something exciting so they don't have to sit with dissatisfaction. The next high is always in reach until it isn't. Type 5, by contrast, goes inward. They withdraw to find truth. But here's the catch: the more they search, the more questions appear. Knowledge is never complete. Understanding becomes addictive. "I have to know more" is both a craving and a trap. It feeds the ego while eroding peace. And that internal spiral where every answer births more uncertainty is exactly why the Five isolates. It's not just about conserving energy. It's about managing existential anxiety through obsessive inquiry. They don't trust the external world (too invasive), and they don't trust emotion (too unpredictable). So the mind becomes their fortress but also their prison. In other words: The Five isolates not because they want to be alone, but because it's the only way they can keep searching for clarity without being consumed by noise. But the irony? They never find what they're looking for. The search becomes the identity.

Misconceptions About Isolation and Type 5 People often mistype others as Fives just because they "seem isolated." But that's a surface reading. Isolation is not

about behavior. It's about structure. Plenty of types isolate physically: Type 4 isolates to feel their depth and protect the special image. Type 9 isolates to numb out Type 6 isolates when trust is broken Even 7s and 1s retreat under stress. But the Five's isolation is mental. They don't just leave the room they mentally step out of the frame. They withdraw into observation mode, keeping themselves above, beside, or beyond the immediate moment. They don't need to control the room they need to know what's really happening while everyone else is distracted. It's not about solitude it's about sovereignty. Their ego isn't on display; it's hidden inside layers of thought you'll never get access to. If someone is quiet, introverted, or private, that doesn't make them a Five. But if someone protects their mind like a fortress if they use knowledge as a weapon and distance as armor that is the signature of a true Five.

Type 5 doesn't disappear they ascend. Their isolation isn't about hiding in corners or fearing touch. It's mental. A quiet elevation above the noise of other people's egos, a sideways slide into thought, where no one can follow. As long as they keep one mental step ahead, they're safe. Not because they're weak because they know. I know what you don't. I see through what you perform. I hold the map while you're still guessing. That is the pride of the Five: silent, cold, untouchable. Information is power. That's why they think. That's why they watch. To give nothing, reveal nothing, yet hold everything. You can't touch what's hidden behind layers of internal precision. The Five's mind is their citadel. And every insight, every unanswered question, every withheld truth is a blade tucked into their silence. It's not that they're scared to connect. It's that they already saw the cost. And they chose to remain sovereign. Not awkward. Not shy. But utterly beyond your reach.

When we look at the Enneagram from its original, esoteric foundation, we see that type has nothing to do with neurosis, personality traits, behaviors, or ego fixations. It is not about being shy or confident, emotional or stoic, introverted or extroverted. These are surface expressions shaped by environment, culture, or

temperament. At its root, type is about your fundamental energetic configuration the way your heart, mind, and body centers are internally organized and how they move unconsciously within universal laws. Before any psychological typing, before fixations or passions, there was the Enneagram symbol itself. The Symbol Gurdjieff was the first to introduce the word "enneagram" to the west. The word simply means "nine-pointed figure." He did not use it to describe personality he saw it as a map of cosmic processes. He saw the people were mechanical asleep. He saw that there are "three different people" The Body - The father The Heart - The Son The Mind - The Holy Spirit The symbol he shared combines three geometries: The Circle: represent unity, wholeness, the total potential of all being. The Triangle (3-6-9): Represents the Law of Three the principle that all creation requires three elements. Active (affirming) force (point 3) Passive (denying) force (point 6) Reconciling (harmonizing) force (point 9) This law shows that nothing can exist or move with only one or two forces; there is always a third force that completes the movement. The Hexad (1-4-2-8-5-7-1): Represents the Law of Seven, describing how all processes unfold, deviate, and require intervention. It is based on the mathematical repeating decimal $1/7 = 0.142857...$ reflecting a perpetual sequence that loops but does not close without external shocks. Law of Three Example: A seed (active force) planted in the ground meets the soil's resistance (passive force), and through sunlight and water (reconciling force), it grows into a plant. In human relationships, one person proposes an idea (active), another resists or disagrees (passive), and through honest dialogue, a new understanding arises (reconciling). Law of Seven Example: A new habit begins with strong intention, but without conscious maintenance ("shock points"), it declines, loses energy, and eventually fades. A business launches with excitement, grows rapidly, then starts to plateau or fall apart if not consciously re-energized and redirected. Type 5 and the Law of Three The Law of Three states that every movement or creation requires three forces: active, passive, and reconciling. Type 5 fundamentally identifies with the passive (denying) force. Internally, this shows up as a strategy of withdrawing, stepping back, and observing rather than acting. The 5 fears depletion, intrusion, or being overwhelmed by the demands of life or other people. To defend against this, they take the stance of holding back keeping their energy, time, and inner resources carefully guarded. While other types might rush forward (active force) or try to mediate and shape everything (reconciling force), the 5 remains in a mental stronghold. They prefer to watch from a distance, analyzing rather than engaging, collecting knowledge as a substitute for real participation. This does not mean a 5 cannot act in the world many 5s are successful, even assertive, in certain

contexts. But internally, the core impulse remains: "I must preserve myself by staying back, by withholding." This is the passive force in action at the deepest level. Type 5 and the Law of Seven The Law of Seven describes how processes unfold in stages, and how without conscious shocks or interventions, they inevitably drift off course or decay. Type 5 illustrates this law perfectly. Their mind is always in motion, always searching, collecting, mapping. But without a conscious shock an intentional decision to engage, to connect, to act this process becomes an endless spiral of analysis and fragmentation. The 5's mind keeps them stuck in perpetual preparation: I need more knowledge before I can act. I need to understand completely before I engage. I must be fully equipped before I commit. This mental loop gives them a false sense of safety but ultimately isolates them from life. The shock point they resist is embodied engagement stepping into direct experience and contact with reality. If they do not consciously interrupt this cycle, their intellectual process becomes its own trap. The mind, which they trust above all else, becomes the cage. In living so deeply in the passive force and mental loops. This is not about being "introverted" or socially shy these are surface behaviors. A 5 might appear talkative, warm, or even dominant in a group. But inside, they are holding a line, always measuring what to give and what to withhold. In Gurdjieff's language, they remain "asleep," living life mechanically, as if behind a glass wall seeing everything, but touching nothing.

While all Type 5s fundamentally identify with the passive (denying) force, the Social 5 channels this force in a uniquely strategic and detached way, directed toward groups, social structures, and the broader collective. At their core, Social 5s still move from withdrawal and self-protection. But rather than intensely focusing on one object (as the Sexual 5 does) or on private safety and comfort (as in the Self-Preservation 5), the Social 5 withdraws into a mental vantage point above or outside the group. They maintain contact with the social world, but always as an observer rather than a full participant. In the Law of Three, the Social 5 deeply embodies the passive force. They do not energetically assert themselves into the group (active force), nor do they harmonize and merge fully (reconciling force). Instead, they hold back, standing at a distance, watching and mapping the dynamics around them. Social 5s often create a persona of minimal presence in group spaces they may seem invisible, private, or almost ghost-like. This is not accidental: it is a strategy to protect their inner resources and avoid being claimed or consumed by collective expectations. They may appear highly knowledgeable, even publicly intellectual, but always with a sense of boundary. Their participation is partial, cautious, and always on their terms. The group becomes an object of

study rather than a true relational field. Their social persona or “totem” is merely a mental tool a constructed interface that allows them to interact without being truly touched. It is a protective mechanism to ensure they do not look foolish, lose control, or reveal the vulnerable inner core they guard so fiercely. They do not want to be penetrated by the emotional realities of others or risk exposure to unpredictable human messiness. From the perspective of the Law of Seven, the Social 5’s process drifts into ever-deepening mental abstraction and social disengagement. They might begin with a genuine desire to understand the group, contribute knowledge, or find a place of belonging. However, without conscious “shock points” decisive acts of engagement and vulnerability this impulse decays into aloofness, cynicism, and even misanthropy. They start to see themselves as fundamentally different or superior to the group an “outsider among insiders.” Over time, they become trapped in a private intellectual tower, defining their identity by their refusal to be fully part of the collective. Internally, they tell themselves: I will stay apart so I can remain free. I cannot let them take my energy or intrude on my mind. I must understand everything before I can engage. The Social 5 does not withdraw purely into private isolation, but rather into a mental fortress that hovers just above social life. They might be physically present, but internally they are gone hidden behind analysis and silent observation. They appear sociable or even friendly, but these connections rarely cross the deep inner line. The core remains untouched, untouched because they fundamentally deny true merging and emotional exposure. Thus, the Social 5 fully embodies both cosmic laws: The Law of Three reveals their deep commitment to the passive force, resisting both active contribution and harmonizing participation. The Law of Seven shows their drift from genuine social curiosity into mechanical detachment, isolation, and sometimes intellectual elitism a loop that self-perpetuates without conscious inner shocks. Ultimately, the Social 5 remains “asleep” like all 5s present in form but absent in essence, watching life unfold through a glass window of concepts, never fully entering the warmth of shared human experience.

The archetype of SO5 is LVEF

1L: The SO5 is self-absorbed in their own logic. They are usually characterized by an intellectual richness, which they rarely share with others. Despite being the most open and theoretical E5 subtype, they still keep the most valuable

knowledge to themselves. The SO5 usually adopts the role of a lonely thinker, sheltered on their "island," disconnected from others.

"The way out they find is to occupy a place in the world where they can idealize recognition for their intellect and knowledge, aspiring to teach the world something extraordinary, without getting involved in relationships."

"The Social E5, by hiding a secret, locks themselves in a tormented solitude. In this way, they isolate themselves more and more psychologically, becoming socially inaccessible, even though they remain together, as if on a psychic island. They do not reveal what they keep or hide behind their closed pride."

"I remember once, when I finished reading my texts, I prepared to circulate among my audience so that they could not get too close to me. Interestingly, as I was leaving, someone handed me a piece of paper that said, 'Be careful on the island.' That shocked me and made me realize that I kept myself isolated from everyone behind an invisible boundary."

1L + 2V: Despite this placement appearing contradictory to SO5, it remains the best fit for this subtype. As previously mentioned, the SO5 usually embraces the role of a lonely and solitary thinker, dedicating their life to lofty pursuits.

Often, the main problem with SO5 and 2V is that the SO5 is hierarchical, while 2V is not. This is a misconception for both. 2V is capable of recognizing hierarchy, but they do not absolutize it. For them, it's usually a system of labels or a simple convention. Instead, they focus on the ontological essence of being. The SO5, in terms of hierarchical views, is relatively hierarchical, and that's the key — only partially. They're described as seeking to occupy some sort of prestigious position socially, which often involves being a scientist. This is justifiable for 2V. The SO5 doesn't care for glory per se, but rather for their intellectual contributions. The glory is not based on them themselves, but on the achievements, which are often linked to their Totem and the demands of their Totem. This reflects 2V neatly, as they consider themselves exemplary, even with less-than-exemplary functions, which for the SO5 is always related to their 1L, such as intellectual achievements

and contributions (note: they idealize recognition for their intellect and knowledge, which is more interpreted as dreaming about self-realization, something notably mentioned about 2V).

Deep down, the SO5 focuses on the spiritual side of life, viewing unimportant things — including social relationships — as arbitrary, keeping what they consider important to themselves (1L's selfishness of mind). However, should the SO5 work on themselves more, they would integrate their spiritual vocation into concrete reality, thus achieving the self-realization they strive for.

"What still fits here is the 'sacrosanct' pattern defined by John Bowlby, characterized by absolute individualism, accentuated by the search for mystical, metaphysical, and abstract knowledge."

A notable part of the SO5 is their individualism.

"Einstein's craving for solitude was twofold. The intellectual autonomy of the 1st Logic combined in him with the hardened individualism of the 2nd Will."

The SO5 is often referred to as Solitude. Distancing themselves from people is a choice, which they strive for. In this solitude, the external world is replaced by an internal world of fantasy and ideas, shielded by a cryptic language. This respects the described intellectual autonomy combined with the hardened individualism.

3E: SO5 is archetypically 3E. SO5, like every E5 core, has a very bifurcated relationship with emotions. They are simultaneously extremely insensitive to them, yet also extremely sensitive, prone to inner conflicts over their emotions.

4F: The SO5 is a type that detaches itself from the world around them, being oblivious to daily concerns.

"On a day-to-day basis, they are oblivious to domestic organization and general cleanliness. And it's not out of carelessness or contempt, they just don't see it. It's as if, all the time, something important lies beyond. They can pass dozens of things or objects in the middle of the road without realizing it. From the outside, it

seems like they live in a chaotic world (due to the disorder that exists everywhere)."

As previously mentioned, the SO5 is usually a spiritual character, almost completely, if not entirely, devoid of desire to talk about typical things in life, unless it's related to something scientific, spiritual, or mystical. They have difficulty talking about things outside of those interests, which connects well to 1L's difficulty in talking outside of affirmative forms.

"Being with ordinary people who talk about unimportant things in daily life, while there are so many interesting topics — such as astronomy, music, ideals — about which most do not usually talk, is tedious and tiresome. Therefore, I avoid social situations whenever possible."

The SO5, in a typical 4F manner, is characterized by great difficulty in starting physical tasks and a tendency to procrastinate. They care too little about the physical layer of life to deal with it seriously.

"The E5 suffers, in general, from a certain difficulty in taking action. This characteristic is not foreign to the social subtype, which postpones all action not only because of their tendency to accumulate energy but also because of the compulsive need to avoid contact and conflicts."

Furthermore, they are a type that excessively retreats into their mental world, where they can detach from everything surrounding them.

"From an early age, I became attached to objects and thoughts. I developed a fertile imagination (in which I collected myself) to conserve, retain, and control my little universe. It was a small world I needed to protect, because through it, I could detach myself from everything around me. It was an escape and survival strategy in the face of the violence and invasion I suffered."

4F reflects an indifferent attitude toward physics. They are indifferent to the nature and results of their work, but only for the purely physical aspects of labor. This indifference can easily lead the 4F to work any dirty, tedious, or pointless job,

which reflects the SO5 well. Due to their difficulty starting physical actions, they don't assign any meaning or value to the fruits of their labor. Their Totemic demands delay them from achieving concrete goals or taking pride in their accomplishments, wasting talents.

"Normally, the social E5 is presented as a person whose realizations take place more slowly, not only because of their physiology or their fragile and devitalized body, but mainly because they believe they don't have enough energy and should retain and save it."

"Regarding concrete achievements, the criteria and demands the E5 imposes on their Totem, with such intellectual and spiritual ambition, end up delaying the realization of projects and making them never feel sufficiently prepared to put their energy into the world. This miser thus becomes a simple observer of life, wasting both opportunities and talents."

"However, among the representatives of the E5 social subtype, we find some people who are very dedicated to their work, to which they attribute great meaning and value. They direct all the energy they save in other areas of their lives toward the service of an ideal, striving to carry out works they consider important."

1L + 3E + 4F:

"The lack of experience throws the social E5 into a void — a void that progressively enlarges due to their retentive attitude and the few exchanges they propose. The impoverishment of their experiences leads them to an arid emotional world (3E) and to a mortification of their body and instincts (4F). In this way, the inner life of a Social E5 is often dull and boring. They compensate for the lack of life with the intensity of their search for knowledge (1L). 'I know, therefore I am' is the phrase that sums up this personality. We are talking about a very observant individual with a great capacity for analysis (1L); a cunning type who hardly shows themselves and does not star in the scenes in which they participate; who finally ends up imagining more than actually living." (4F)

LVEF Summary

1. **Logic** ("Dogmatist")
2. **Will** ("Nobleman")
3. **Emotion** ("Cracker")
4. **Physics** ("Lazy")

Albert Einstein (typed as LVEF: Roxane from Rostand's *Cyrano de Bergerac*, Berdyaev, George Bush, Andrei Rublev, Leonardo da Vinci, Georges Seurat, Nikolai Zabolotsky)

- Values the ability to speak deeply and strongly about feelings much higher than external attractiveness.
- Their sensitivity automatically prevails over sensuality (Third Emotion & Fourth Physique).
- The increased sensitivity of the Third Emotion, a vulnerable function, requires a certain restraint in the manifestation of feelings, and, not without pleasure, curbs their overly violent manifestations.
- Complex natures who know how to hide the tender kingdom of their intense emotional life under a prickly shell.
- Hates sentimentality, and even when surrounded by people who are easily delighted, they invariably maintain their cool.
- Their ulcer on the Third Emotion is so deep that they openly oppose romanticism — a trend condemned by all "crackers," but not openly condemned by everyone.

- "Einstein" is the type of classical scientist in exactly the way the average person imagines a scientist: eternally immersed in the world of ideas (First Logic), forgetting about their daily bread (Fourth Physique), and indifferent to beauty (Third Emotion).
- "Einstein" often appears as a caricature of a scientist.
- Like all "dogmatists," they prefer the role of a solitary thinker to all other roles.
- Their desire for solitude is twofold; the intellectual autonomy of the First Logic is combined with the inveterate individualism of the Second Will.
- Their passionate desire for social justice and sense of social duty are always in strange contradiction with a clear lack of need for close communication with individuals and entire groups.
- A true individualist, they will never give their undivided heart to the state, homeland, friends, or even their own family.
- Throughout their lives, they experience an unrelenting feeling of alienation and the need for solitude.
- This type partially loses spontaneity and carefreeness but gains complete internal independence.
- The autonomy and independence of their mind are inseparable from the autonomy and independence of their character.
- Fearlessly express their views, not stopping to injure their interlocutor.
- Their whole being breathes such courageous truthfulness that it ultimately impresses even their opponents.
- Independence of character (Second Will) and the selfishness of the mind (First Logic) lead to neglecting instructions from others when it comes to assignments and lead to independent, original solutions.

- Unpretentiousness in everyday life is a core characteristic; careless in food and clothing; overall eccentric (Fourth Physique).
- Notices the slightest shades in changes of mood.
- Hypersensitivity is combined with the fundamental dryness of their nature (Third Emotion).
- Their lyrical element is weakly expressed, suppressed.
- Sensitivity to suffering; always very sensitive to the tragic side of life.
- Disharmony in the relationship between their spirit and mental shells.
- Asceticism is essentially alien to them.
- Extremely compassionate but do little to realize it.
- To them, life in this world is struck by deep tragedy; they are characterized by a state of melancholy.
- Dislike for everything generic is their characteristic property.
- Attract attention with their equanimity, correctness, delicacy, and loyalty of behavior.
- The principles of collegiality, delegation of responsibility, the desire for consensus, and working not for oneself but for one's own business are characteristics of the Second Will.
- Pragmatism and professionalism are two main qualities that they possess in abundance.
- A person conflicts in accordance with their order of functions, sequentially from top to bottom, putting them into action; when the futility of peaceful means of influencing the aggressor becomes obvious, they strike in accordance with their order of functions: coldly and mercilessly (Third

Emotion & Fourth Physique).

- Due to the Third Emotion, they only look insensitive but are not.
- The extreme rationalism and arid mental organization of "Einstein" seem to exclude the fruitfulness of their aesthetic life in the cultural field.
- They can devote their lives to art.
- Their works are distinguished by an intellectual fullness that surpasses any custom (First Logic).
- Their works are characterized by the static character and inner peace of the characters and nature (Second Will).
- Have a "noble" psychology: strong, independent, creative, calm, and self-confident.
- There is extreme restraint in facial expressions of the characters; moody, not emotional (Third Emotion).
- "Lazy people" are those who are vitally weakened and give preference to dark-colored emotions (Fourth Physique).
- Possess self-esteem: modest and simple, but imbued with the idea of the necessity and sufficiency of science and chemistry in art, which leads to amazement.
- Expression does not only occur through art but also poetry.
- Thin facial features, thinness, and carelessness in clothing are characteristic features of the "Einstein" appearance.
- Hair is short and unkempt; their look is absent-minded, sad, and ironic.
- Facial expressions and gestures are almost colorless; they have a smooth, monotonous voice.

- Speech is inexpressive, poor in imagery, playful, and distinguished by the emphasized severity of constructions. It is replete with expressions that diligently indicate the sequence of thought, such as “firstly, secondly,” etc.
 - In vocabulary, they avoid overly rude and even more overtly pompous phrases.
 - In matters of everyday life, economics, and sports, they seem to be completely indifferent.
 - Art is usually of an amateurish nature: music, painting, and poetry.
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Self-Preservation 5:

- Usually characterized as most similar to a hermit.
- Feels highly energetic, as long as they can be alone.
- Has many ideas and feels confident in writing.
- Would recommend this discipline (writing) to all serious people interested in the hermit's life, as they find this lifestyle pleasurable.
- A deep feeling of impoverishment.
- Drained by expectations. Senses what others want and feels obliged to respond to their wants and expectations.
- Usually quite introverted, but can often be pulled into a social role if expected of them.
- Can live in their room for long periods of time. A library can feel like heaven—enforced silence and an abundance of information.
- Loves privacy and tends to hoard space and time even more than money.

- Often physically acts out their compartmentalization, hiding in books and removing themselves from social engagements for long periods.
- Physically isolates themselves to allow strong feelings to emerge. Only when alone can they trust these feelings not to get them into trouble; they tend to worry more.
- Isolates themselves and becomes stingy with their time and energy for the sake of superiority and safety from being overwhelmed by emotions.
- Intensely sensitive, they build extra sound boundaries and reinforce their boundaries physically. They stay home and haunt their own castle.
- Have a ghost-like quality, with a love of solitude and emotional distance.

Sexual 5:

- Relationships are often based on shared secrecy.
- Part of the focus on the partner is parsimony: "I only have enough emotional energy for one person."
- The other person becomes the focus, placing the precious resources of time and affection solely on them. They won't waste these resources on anyone else.
- Primarily shows affection by sharing secrets, keeping others at arm's length. Privacy becomes an obsession. They can share everything with this one person. Sharing information may even replace sexual intimacy.
- Fear of being overwhelmed by demands, acutely aware of their emotional limitations, and feeling unable to meet the expectations and desires of others.
- When they fall in love, there is often an accompanying fear of being owned. It can feel like a contract with terms they can't meet.

- Want to be loved but also fear being loved; love and affection can only be reciprocated with love and affection. The fear lies in the difficulty of providing an adequate emotional response.
- Can become confident in their ability to respond emotionally, making them wonderful spouses and lovers. They focus all their attention on the one they love and do not waste resources on impulse or adventure.

Social 5:

- Detached for the sake of superiority.
- Spend their time thinking, feeling spiritually superior.
- When the hermit speaks, the seeker listens.
- Loves to belong to a group that shares superior information.
- Does not care what the crowd thinks, but is intensely concerned about their position in the elite group.
- Often a little more “extroverted” than the other two subtypes, but only in contexts dealing with information. Loves research.
- Their sense of superiority might not be entirely intellectual.
- Can work within an organization or community but requires a lot of autonomy—autonomy for the sake of self-sufficiency.
- Self-sufficiency with distance equals hierarchy. Not necessarily a political hierarchy, but a hierarchy based on whose opinions are the most valuable.
- Can work with others, but a private office is highly valued.
- Often flourishes in academia, where intellectual prowess is respected. Exchanges can take the form of teaching or sharing purpose.

- The function of the group is to establish identity. They are concerned about where they stand within the group.
 - Respect is as important as love. This may flip, however, and they may become deeply concerned about relationships if independence cannot be maintained.
 - They will probably be friendly but feel distant, not hostile. They are fine conversationalists but don't enjoy small talk, as they fade from immediate presence; you are fading from their view.
 - Can be fierce snobs, feeling themselves civilized, proper, and several steps above the mundane and ordinary—especially in the quality of their information and their judgments on complex matters.
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514 Description

1+4: The Humanist is a pairing defined by double frustration. It enhances the natural connection between One and Four, with a strong focus on refining ideals and pursuing higher standards. This combination is primarily concerned with what is considered tasteful and decent, while often rejecting the vulgar or grotesque. The Humanist desires to bring intuition and imagination to the forefront, but always within strict standards and guidelines. This pairing is extremely particular and needs to approach things in a certain way, even when it isn't practical. There is a subtle (or not so subtle) disdain for anything seen as subpar, plain, or mediocre, and they can be very hard to please, even critical of themselves. They have a conflicted relationship with their emotions: they tend to repress them, only to later let them flood out. The Humanist yearns to experience life in its full depth and glory, but the One fixation works to keep these experiences within rules and boundaries of decency. Many people with this pairing cultivate a spiritual or religious outlook on life. This combination can bring new standards of excellence and unique visions of beauty, often tied to art or culture. They are philosophical, adamant about setting certain standards and striving for what they deem superior. However, at lower levels of health, they risk emotional and mental exhaustion due

to their self-imposed harsh standards. They may unintentionally block their own emotional experience through a rigid superego or, conversely, sabotage their ability to think critically with overwhelming emotional tides. The 4 fix helps the core 1 experience life more intuitively and spiritually, encouraging them to search for deeper meaning, while the 1 fix helps the core 4 bring structure and order to their emotional musings and manifest their internal desires.

1+5: The Rational is characterized by double competency, making this pairing highly focused on accuracy and scientific reasoning. It is the most cerebral combination, often driven by a deep hunger for knowledge and intellectual pursuits. Individuals with this pairing are not easily satisfied with superficial answers; they are skilled at searching for the depth and truth of any subject. Their minds are typically very focused and precise, able to extract detailed and structured information from books and sources. This combination is one of the most emotionally distant and aloof, though a Two wing or fix can help alleviate this tendency. The Rational pairing is characterized by curiosity; they want to know everything a subject or person has to offer. They are exhaustive and precise in their speech, always avoiding unnecessary rambling. The Rational pairing is also the most uncomfortable with superficial conversation and often finds social situations awkward. It is difficult for them to let go of formalities and to be more open-minded, and they can become stuck in rigid thinking, making it hard to welcome new situations. Frustration can arise when others fail to meet their standards for in-depth knowledge and accuracy. This pairing is often seen as know-it-alls because they enjoy correcting others when information is inaccurate. The Rational may be prone to mental exhaustion due to their methodical, accuracy-driven approach to knowledge. The 5 fix helps the core 1 withhold judgment until a thorough, exhaustive understanding is achieved, while the 1 fix helps the core 5 focus on what information is truly valuable and structure their analysis accordingly.

4+5: The Introspective is a pairing characterized by double withdrawal, making it one of the most introspective and focused on inner life. This combination enhances the natural wings of both Four and Five, creating individuals who are

deep thinkers and feelers. People with this pairing often feel like a drop in the ocean, easily swallowed by the outside world, and they tire quickly when interacting with others, especially in new environments. They often feel fundamentally different and separate from the crowd, and tend to prefer written communication over spoken. They seek depth in everything, finding it difficult to tolerate shallow, everyday conversations. Their interests consume them more than they do for most other pairings, and they struggle to communicate their emotions when they are overwhelmed by them. They have an ability to form mental maps and navigate intuitively through their inner world. Beauty and authenticity are highly valued in their pursuit of knowledge, and they may have unusual or unconventional interests. People with this pairing can be reclusive, retreating into their own fantasy world, and can be deeply moved emotionally without showing it. They often have a hidden side that few are aware of and long to be known for their artistic complexity and ingenuity. Their work can take a long time to produce, as they prioritize quality over quantity. While feelings can be a source of anxiety, the Introspective still desires to experience them

1X-2 — This subtype tries to hide all vulnerabilities by openly asserting their beliefs while helping others reach the same conclusions they themselves hold. Although they may appear flexible at first glance, the closer you get to this subtype, the easier it is to see just how one-sided they perceive information in this area. For this reason, the 1X-2 subtype can sometimes resemble a seesaw: they move from intensely sharing information to cutting off anyone who disagrees and moving on. This subtype is primarily focused on the vulnerabilities that could incapacitate their first aspect and is highly aware of what those vulnerabilities might be.

1L-2 — This is the 1L subtype that finds themselves educating others, even when it is not expected of them. They naturally take on the role of literary or academic leader. They tend to ignore their own vulnerabilities, and even when they realize they are wrong, they reframe the experience as an opportunity for

self-improvement. They are quick to point out when others are wrong and offer the correct answer. They can become self-righteous about logic, wanting others to see them as logically consistent. They need to be seen as the purveyor of truth, capable of withstanding any external threats or challenges to their reasoning abilities.

Critic (ILI) – NiT

Prudence, Memory, Optimization, Skepticism

Intuitive-Logical Introvert

Activity Orientation: Scientific-Research

Temperament: Favorably Adaptive (requires a moderate and flexible work schedule)

Motivation: Money, within the law

ILI Dichotomies and Small Groups

Jungian:

Introverted · Intuitive · Logical · Irrational

Reinin Traits:

Dynamic · Obstinate · Democratic · Tactical · Constructivist · Farsighted · Serious · Decisive · Negativist · Process · Declaring

Small Groups:

Gamma Quadra · Researchers · IP Temperament · Cold-Blooded · Victim · Project Groups

Forms of Thinking:

Dialectical-Algorithmic Cognition

General Description

Type: Critic (ILI, Balzac, INTP)

1. Notices contradictions and omissions in actions and speech. Skeptical of hasty ventures. Accurately characterizes people and predicts their core reactions. Ironic. Patiently guides others toward necessary actions, preparing them in advance.
2. Only takes on tasks that promise reliable profit. Thrifty with money. Works carefully and thoroughly, delving into details. Strategically calculates steps, striving to control processes and using accumulated knowledge for advantage.
3. Prudent regarding health and comfort. Rejects extreme methods and blind enthusiasm. Favors familiar surroundings. Often a gourmet. May obsess over hygiene and cleanliness.
4. Enjoys debating a wide range of topics. Can become hot-tempered and moody. Struggles with emotional regulation, oscillating between melancholy and frustration. Needs calm and dislikes being disturbed from a relaxed state.

Appearance

The most recognizable external feature of the ILI is posture: usually stooped, with the head slightly tilted forward and drawn into the shoulders. The eyes are expressive and often sad, conveying a sense of victimhood. There is a visual impression of someone who might be wrongfully accused—wisdom paired with either good humor (in intuitive subtypes) or quiet resentment (in logical subtypes).

Lips are usually undefined and expressionless; the lower jaw may sag or move loosely during speech. Appearance depends on subtype:

- **Logical subtype:** Often appears sloppy or careless; shoes may be worn or twisted.
 - **Intuitive subtype:** Neat and clean, with well-chosen, tidy clothes.
-

Manner of Communication

Subtypes differ in communication:

- **Logical subtype:** Assertive, sometimes blunt or even rude—though this demeanor often fades.
- **Intuitive subtype:** Gentle, polite, and soft-spoken. Leaves an impression of intelligence and good manners. Can be very persuasive when needed.

Speech tends to be slow and drawn out, with a hypnotic tone. Notices contradictions in theories or ideas. Predicts events associatively, often modeling behavior based on prior interactions. Rarely shows strong emotions or acts in haste; prefers calm and dislikes being rushed. Commands respect through wisdom and insight.

Typical expressions include:

- "Nothing will come of this."
 - "You're making a fuss over nothing."
 - "Better save your strength."
-

Strengths

- Foresight

- Thoughtfulness
- Prudence
- Critical Thinking
- Intelligence

Challenges

- Task responsiveness
 - Emotional empathy
 - Decisiveness in crises
 - Hospitality and warmth
-

Behavioral Characteristics

Though generally lazy and relaxed, ILI displays commercial aptitude when profit is guaranteed. Knows how to sell and expand business territory. Highly thrifty—rarely gives gifts or lends money, though spends generously on personal comfort.

Regularly adheres to hygiene norms and strives to maintain cleanliness. Their actions follow logical sequences and can become pedantic. Prefers clear, deliberate work, with dedicated tools for each task. Checks household items before leaving.

As a Leader

Characterized by strategic thinking, attention to detail, and the ability to foresee negative outcomes. Avoids impulsive decisions and prefers waiting for the right moment. Maintains a steady pace and dislikes emotional disruptions. Often subtly guides others and critically analyzes theories and workflows.

Optimizes efforts for maximum return. Activity spikes when opportunities arise. Frequently tracks markets and makes strategic investments, especially in real estate. Maintains partnerships based on profitability, withdrawing if results don't align. Hesitates to commit without reassurance, delaying decisions—even when already certain.

Builds strong professional networks and identifies promising individuals in various domains. Negative thinking may dominate, sometimes leading to paranoia or projecting fears onto others.

As an Employee

Self-sufficient and abstract-minded, with a preference for cognitive and theoretical pursuits. Thrives in quiet, low-pressure environments. Discomfort arises in overly social or emotionally charged settings. May seem distant and overly critical. Concepts can become complex and impractical, despite intellectual capability.

Prefers structured environments with well-organized workspaces. Requires others to handle practical details. Senses global patterns and flaws but struggles with self-doubt and emotional balance. Mood swings can affect colleagues.

Values reassurance and encouragement. Strong memory and deep knowledge in areas of interest. Wary of impulsive actions by others and skeptical of new projects. When confident, can be stubborn and persuasive through logic rather than emotion. Values honesty and often critiques others.

Recommendations

Best Suited For:

- Applied research
 - Programming, mathematics, physics
 - Macroeconomics
 - Complex problem analysis
 - Risk assessment and insurance
 - Expert evaluations and forecasting
 - Accounting and banking
 - Tasks involving temporal and probabilistic analysis
 - Philosophy, history, archaeology
-

The Analyst

C-S (Melancholy-Phlegmatic)

The Melancholy-Phlegmatic combination is driven by two key temperament needs. The primary need is to do things right and to figure out what is right. The secondary need is to be accommodating. Depending on the situation, either need may dominate their behavior.

When the natural tendencies of the Melancholy and Phlegmatic temperaments are combined, it produces a detail-oriented person who is highly analytical, accommodating, and cautious in planning their way through life. The

Melancholy-Phlegmatic is naturally skilled at analyzing everything they do and everything that happens in their life. They are driven to answer the question “why” before taking action.

Of all the Melancholy blends, the Melancholy-Phlegmatic is the most consistent. They prefer spending time alone and are not particularly socially active, favoring family or a few close friends. In social settings, they typically don’t stay for long periods. To function well, they need information, time alone to think, and a plan to follow. They enjoy working privately on projects and are usually well-organized. Whether their to-do list is written down or just mentally noted, they tend to know exactly what needs to be done. Even if they’re not physically neat, they can track what’s in their piles of things.

The Melancholy-Phlegmatic is a pleasant and accommodating person who seeks a structured environment that requires attention to detail. They have a self-sacrificing, self-critical nature and often struggle with feelings of guilt, even when the situation is not their fault. More conscientious and private than other Melancholy blends, they are systematic and precise thinkers who follow procedures in both their personal and professional lives. They tend to withdraw from aggressive people and have difficulty putting pressure on others. However, they can become assertive when necessary to restore harmony in their environment.

The Melancholy-Phlegmatic makes decisions slowly, as they feel the need to gather and review information until they are confident in choosing the right course of action, particularly when starting a new project.

They excel at anticipating problems and determining solutions but struggle with taking action. Their overactive thinking can even interfere with their sleep, as they constantly ponder various things.

The Melancholy-Phlegmatic feels safest when they can think, review, and plan in solitude, often staying up after the rest of the family has gone to bed. Males, in particular, may enjoy staying up late to flip through TV channels—not necessarily

to watch, but to see what's on the next channel. It's often said that men don't want to watch TV, they just want to see what's available.

They have a strong sense of justice, knowing what is right and wrong. They prefer quality over quantity and resist change until they understand and accept the reasons behind it. Sudden changes to their plans can be difficult for them, and they need time and encouragement to become more sociable, especially beyond their family and close friends. The Melancholy-Phlegmatic often forms close friendships with Sanguines because they appreciate their fun nature and carefree attitude. This temperament is a common and frequent pattern.