

## Psychosophy Summarised ~ Akaii.

Source used



Volition/Will placements (V):

### **1st Will. Tsar.**

One of the signs of the bearer of the first will is absolute confidence in the legitimacy of his desires. At the same time, the Tsar clearly distinguishes where his real desire is, and where is a trifle, a trifle. In any business, the King is guided only by his own desires. Other people's desires and their contradiction with their own desires do not interfere with the owner of the first will, he does not consider them as something worthy of attention. Someone else's desires are just a set of conditions that must be taken into account when realizing their own. According to the Tsar, there are no situations that can interfere with the fulfillment of his desires, moreover, the very fact of the presence of any desire suggests that it is feasible.

### **2 Will. Nobleman.**

Realizing his desires, the representative of the second will always takes into account the desires of others. A nobleman is always interested in the desires of others and tries to find a reasonable compromise if these desires conflict with his interests. In all his affairs, the Nobleman strives to ensure that, whenever possible, no one's rights are infringed, including his own. The nobleman is always ready to give in (within reasonable limits), or to discuss the contradiction that has arisen and find a way to reach a compromise. In his opinion, there is a certain limit within which nothing is impossible, and the boundaries of the possible are clearly understood by him. A nobleman never imposes his desires on others, but on the contrary, wants to help others to determine their own desires and is tuned in to dialogue to help them understand themselves.

### **3 Will. Bourgeois.**

The representative of the third will is poorly aware of his desires. He can fantasize about "what I would like", but he will not take a step towards fulfilling at least one of his desires, and if you point this out to him, thereby reproaching him for inconsistency, he may be offended. At the same time, the bourgeoisie is characterized by the feeling that his own desires and his rights are not taken into account by anyone. And since the bourgeois does not have a clear definition of what these "rights" are, and where their boundaries are, such a contradiction gives him a lot of suffering. When he has a feeling that he has been "infringed" in some way, the Bourgeois is able to resent and "seek justice." Or he will silently suffer on the sidelines, if he is not sure that he has the right to be indignant, or he will delve into himself and convince himself that it just seemed to him. For this reason, the bourgeois needs

an active dialogue of those around him in matters of his own rights and desires. He needs them to demonstrate a constant readiness to coordinate their desires with his desires, and thereby push him to realize these desires, give him confidence that he has the right to do so, in this case, he stops fidgeting and "being capricious" and it turns out that, in essence, the Bourgeois is a rather flexible person, capable of making compromises. to be capricious "and it turns out that, in essence, the Bourgeois is a rather flexible person, capable of making compromises. to be capricious "and it turns out that, in essence, the Bourgeois is a rather flexible person, capable of making compromises.

#### **4th Will. Serf.**

For a representative of the fourth will, their own desires are not something fundamental. This is not to say that he does not want anything at all. He, perhaps, wants something, only it is more convenient for him that someone else wants the same thing, and begins to act. And if there is no such person nearby, then the bearer of the fourth will can delay for a very long time with the realization of his desire, moreover, he may even never tell anyone that he wants something. It may seem that the Serf, like a leaf blown by the wind, is led to the desires of others, and to some extent this is so if his superior functions do not conflict with other people's desires. The main thing is that these desires are expressed clearly, clearly and, preferably, without options and discussions. Very often the Serf is a fatalist, in his opinion, little depends on his own will. He tries to choose for himself surrounded by people who are purposeful in fulfilling their desires, to the realization of which he just needs to join.

Logic placements (L):

#### **1st Logic. Dogmatist.**

The peculiarity of the bearer of the first logic is self-righteousness. If this person is smart, then such confidence, as a rule, is not born out of nothing: before forming his own opinion, he first collects information, and only then forms his own. That is why attempts to challenge his opinion make it possible to regard the disputants as "stupid people", and sincerely wonder how one can fail to understand the obvious things. A dogmatist loves to talk on a topic of interest to him, and to listen to what other smart people have to say, in order to form their opinion in the process of discussion, and does not like to argue only in order to prove his case. He does not like long arguments, assumptions and other rhetorical devices, the purpose of which is to lead the audience to accept his point of view. He is also not interested in other people's reasoning, the purpose of which is to prove the erroneousness of his own judgments - after all, he is sure of their correctness, so attempts to persuade him seem stupid and ridiculous to him, and if opponents are too active, this can annoy him. Dogmatics is distinguished by the ability to precise and concise formulations, while he does not like to prove their accuracy and is nervous if they try to force him to do it. If the Dogmatist has to admit the erroneousness of his beliefs, this can seriously upset him, up to depression and the feeling "that life has failed." Dogmatics is distinguished by the ability to precise and concise formulations, while he does not like to prove their accuracy and is nervous if they try to force him to do it. If the Dogmatist has to admit the erroneousness of his beliefs, this can seriously upset him, up to depression and the feeling "that life has failed." Dogmatics is distinguished by the ability to precise and concise formulations, while he does not like to prove their accuracy and is nervous if they try to force him to do it. If the Dogmatist has to admit the erroneousness of his beliefs, this can seriously upset him, up to depression and the

feeling"that life has failed."

## **2nd Logic. Rhetorician.**

The owner of the second logic enjoys the process of constructing logical chains and proofs. The rhetor is amused by dogmatic, categorical statements, because he understands that you can prove anything you want, which he actually does sometimes, just for fun - first he will prove one thing, and then, relying on the same facts, the opposite. That is why he never takes anyone's logical beliefs on faith. He likes to reason and participate in other people's reasoning, he can willingly get involved in an argument, just for the sake of a dispute, in order to have the pleasure of playing with evidence once again, while he can even help his interlocutors who are entangled in their own logical chains, since his goal in a dispute is not proof of your own rightness. The only thing, what can seriously hurt him is a disregard for his logical abilities and a reluctance to listen to him.

## **3 Logic. Skeptic.**

The skeptic is extremely meticulous about the consistency and consistency in any reasoning. Moreover, it happens that he does not have time for this analysis, or is not able to evaluate the very result of these inferences, and it happens that really valuable and worthwhile information or opinion is discarded by the Skeptic as not worth his attention only for the reason that this information was not a sufficiently convincing and coherent logical explanation has been provided. The skeptic himself guesses about this quality and therefore involuntarily waits for a catch in any reasoning: "Where is the logical trap waiting for him?" A skeptic is very sensitive to criticism of his beliefs and mental abilities, he is extremely reluctant to give up his opinion, even if he latently feels its inconsistency. The Skeptic can be persuaded only by gradually substantiating a different point of view in detail, breaking the persuasion process into several intermediate stages, each time checking whether he understood and accepted everything. Feeling his insecurity, he sometimes refuses to substantiate anything logically, because he is afraid to make a mistake in the logical chain. However, more often he nevertheless gets involved in an argument, and gets great pleasure, smashing his opponent to smithereens with his logical arguments, however, even despite the victory, doubts gnaw at him about this, and the Skeptic needs authoritative confirmation of his innocence, preferably with a detailed analysis of his logical calculations. he is afraid to make a mistake in the logical chain. However, more often he nevertheless gets involved in an argument, and gets great pleasure, smashing his opponent to smithereens with his logical arguments, however, even despite the victory, doubts gnaw at him about this, and the Skeptic needs authoritative confirmation of his innocence, preferably with a detailed analysis of his logical calculations. However, more often he nevertheless gets involved in an argument, and gets great pleasure, smashing his opponent to smithereens with his logical arguments, however, even despite the victory, doubts gnaw at him about this, and the Skeptic needs authoritative confirmation of his innocence, preferably with a detailed analysis of his logical calculations.

#### **4th Logic. School student.**

In the field of logical beliefs, the school student is guided not by the process of their development, but by the result - the beliefs themselves. Logically, he is not interested in calculations by themselves, but only in their application to life. Abstract reasoning is not interesting to him. During his life, the bearer of the fourth logic acquires people who are sympathetic to him for any reason, and if they are able to briefly and clearly state their opinion on the issues of interest to the Schoolboy, then such people become "authorities" for him, whose opinion the Schoolboy must listen to. Having received new information from such a person, the school student first listens to it, agrees with it, and only then comprehends, evaluates how it is applicable to life according to his higher functions, and if he was not mistaken in choosing an "authority", then once again finds confirmation of the correctness of the expressed thought. The representative of the fourth logic is too lazy to substantiate something logically, it is easier to refer the interlocutor to the same "authorities" who, in his opinion, have stated everything quite clearly. Sometimes it is inconvenient for him if there are several "authorities", and they do not agree with each other on some logical nuances, which are rather difficult for the Schoolboy to distinguish. However, if the Schoolboy took the trouble to formulate something, then it will be done very clearly and as succinctly as possible. and they disagree with each other on some logical nuances, which are difficult for the Schoolboy to discern. However, if the Schoolboy took the trouble to formulate something, then it will be done very clearly and as succinctly as possible. and they disagree with each other on some logical nuances, which are difficult for the Schoolboy to discern. However, if the Schoolboy took the trouble to formulate something, then it will be done very clearly and as succinctly as possible.

#### **Physics Placements (F):**

##### **1st Physics. Owner.**

In all matters of the material world, the Owner is guided only by his own tastes and needs. The entire material world is divided for the first physics - into "mine" and "not mine". Everything "mine" is completely at the mercy of the Owner. He does not know how to adapt to the physical needs of other people. If some thing, which the Owner considers "not his own", falls under his hands, he may simply not notice it, and as a result - break or spoil, tk. it does not seem to exist for him and does not represent any value. The owner of the first physics does not like to be responsible for "someone else's". With "their" things (and they include everything related to the material world - material resources, money, appearance, physical well-being, etc.) as he sees fit. He cannot be persuaded to change his mind about how to handle "his" material objects. He hardly changes his habits, and does this only according to his own understanding, he can be called a lazy person and a sybarite. All that others can do is to adapt to the owner's habits so as not to interfere with his realization of his physical needs.

## **2nd Physics. Worker.**

The area of the material world is the area where the Worker can express himself. A worker is a sober and practical person who stands firmly on his feet. Throughout his life, the Worker improves his skills in various applied areas, hones various technologies, and improves his qualifications. The owner of the second physics is able to help others in their interaction with the material world for their own pleasure. It gives a worker pleasure to disassemble all the details, little things that make up life, to give advice, to take an active part in the material life of people close to him. At the same time, he does not forget about his own needs, being able to get physical pleasure and adapt to any conditions, providing both himself and the people around him with physical comfort. However, if the Worker's advice is ignored, or worse, criticized by others, it offends him.

## **3rd Physics. Impatient.**

In matters of the material world, the carrier of the third physics feels extreme uncertainty, even if it has no foundation. Impatient by nature, very suspicious in matters relating to his health, appearance, physical sensations. Impatiens divides the entire material world into "mine" and "not mine", however, within the boundaries of this division, he is constantly not sure what gives him discomfort. And if in matters of his own physical body they can still be clearly defined, then where the boundaries of his own material resources begin and end, it is difficult for him to determine. He does not like other people's touches to himself and to his things. A touchy person often experiences a fear of a lack of material resources (money, things, health, etc.), which can affect his health, he can periodically fall into despondency from "uncertainty in the future," become a curmudgeon, stock up, save. He needs the active participation of others in his material well-being. To people he trusts, Touchy can complain about health problems, lack of money, and it is enough for him to simply express confidence in. Sometimes he himself wants to become an authority in matters of the physical sphere - he is actively mastering various crafts, handicrafts, willingly taking on the solution of economic issues, but he is very tired of such a burden, although and does not dare to admit it. For every action he takes, he is waiting for approval - is it tasty what he has prepared, whether he arranged everything conveniently, is his decision beneficial, etc. People who turn out to be inattentive to his material well-being, Impatiens tries not to burden them with their problems, and those who stubbornly do not notice their needs, or even act to the detriment of them, are afraid and avoid.

## **4th Physics. Lazy person.**

In matters of the physical sphere, the owner of the fourth physics by himself is able to be satisfied with the necessary minimum, which, in turn, depends on the opinion of his environment on these issues. A lazy person can be called a lazy person in the literal sense only in that he is too lazy to determine the level of his own material needs, and even more so he does not want to think about it for others. It is easier for him that others decide for themselves, without his participation, what exactly they need in material terms - the level of comfort, security, etc. they need, and he, in turn, is already ready to support them, and, if possible, help in realizing these needs. He will fulfill their requests and requirements, as long as they tell him what exactly needs to be done and how he can help. As for their own material

needs, then they are determined by people who are authoritative for him, provided that these needs do not conflict with higher functions. He does not like discussions on the topic of everyday life, physical health and well-being, these issues, in his opinion, should be identified once and maintained at the proper level without unnecessary conversations.

## Emotion Placements (E):

### **1st Emotion. Romantic.**

The carrier of the first emotion is so absorbed in his own emotions that he is unable to notice the emotions of the people around him. Romance is distinguished by violent (sometimes even excessive) reactions to what is happening. He does not assess how appropriate the manifestation of certain feelings, because he believes that any of his reactions are completely natural. Having caught fire with some idea, the Romantic cannot be distracted from it, he needs to completely burn out, bringing his feelings to the peak. According to the Romantic, only he has the right to determine which emotions are appropriate or inappropriate in a given situation, and what other people should experience at the same time. If he meets the opposite, if the environment ignores his emotional state, he may be offended, increase the distance with these people, considering them insensitive and inattentive.

### **2nd Emotion. Actor.**

In his emotions, the Actor is aimed at the environment. His emotions will always be adequate to the facts that caused them. He easily reincarnates, does not get hung up on his emotions. It may seem that the Actor does not have his own feelings, but this is not so, the representative of the second emotion is set up to correlate his emotional state with its relevance in the situation, as well as with the emotions of others. Moreover, he helps others to cope with their negative emotions, picking them up at the right time, and smoothly and imperceptibly for those around them, correcting them, evens out the emotional background at his discretion.

### **3rd Emotion. Rusk.**

A distinctive feature of the representative of the third emotion is the desire to control one's own and other people's emotions with the inability to do so. Seabiscuit is extremely vulnerable to emotional attack. Once in a situation of emotional pressure, he is able to completely lose control over himself, whether at this moment he is cold, withdraws into himself, or falls into hysterics - his behavior will not be adequate to the situation. In such a situation, the biscuit becomes completely defenseless in front of ridicule. And although he feels vulnerable, he is absolutely unable to defend himself. Seabiscuit is not sure of his emotional assessments and experiences, and therefore needs continuous unobtrusive emotional support, attention to his own feelings, constant unobtrusive conviction that everything is fine, that he is good, that others like him, they do not seem funny. that he is adequate in his emotions.

#### **4th Emotion. Onlooker.**

To the Onlooker, their own emotions matter very little. He is not sure either of the "correctness" of his emotions, or of the very fact of their existence. However, emotional people are attracted to him. The onlooker is able to become infected with other people's emotions: to smile when everyone is smiling around, or to be sad when others are sad. At the same time, he may be annoyed by attempts to "delve into his emotional state" and adjust to it, for the Gawker it may seem insincere. The carrier of the fourth emotion is completely dependent in his emotional assessments on the opinions of others, especially if these assessments are well combined with his opinion on higher functions; over time, he develops ready-made templates for such opinions on human relations, morality, characteristics of certain works of art, etc. etc., which he, however, can easily change, because in themselves they are not fundamental to him.