

Excerpt from blocks

Excerpt on blocks and functions from various Augusta's papers and descriptions of types for convenience and faster search of important information.

by Cysia

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Ego

Subordinating the world

The Ego block is socially demonstrative and autonomous, i.e. fully independent and creative. It is the individual's creative self-realisation, a means of consciously influencing the external world.

The Ego block demands a level of recognition which is adequate to its own self-evaluation. It is the block of in-depth study of one of the external world's aspects and complete identification with the chosen objects or relations within this aspect. The block of the most intellectual feelings and sensations.

In general, the activity of the kinetic mental block of the Ego is limited to the following variables:

- health, abilities, education, range of interests, intelligence;
- psycho-energetic capabilities available, which are determined by the conditions of functioning of the previous half-phases;
- the extent to which society needs what a given individual can give.

The Ego Block is the individual's contribution towards adapting society to objective reality. It is the creation of new standards of adaptation to the surrounding objects and phenomena, with this adaptation getting increasingly more rational.

The object of deep conscious study

The aspect that falls on the Ego block is studied in depth rather than in breadth: the individual goes deeper and deeper into some part of the aspect of the external world. It's characterised by a narrowness of its interests when it comes to collecting information, which is how it acquires depth of knowledge and an ability to spotlight what it selects with its attention like with a laser beam.

The Ego block is distinguished by the depth of its interests. The more differentiated the perception, the deeper and more refined the observer's intellectual self. That which is reflected is directly proportional to that which reflects it. The more developed that which reflects, the more refined its perception of that which is reflected.

It should be emphasised that in the exchange of information the Ego tries to receive about the objects of the objective world only exist within an interesting, necessary, consciously desired, and selective part of the stream of information, for a deep understanding of only some small, limited group of objects.

The scope of the individual's personality and intelligence is determined by how cultured they are, and by the interests for the sake of which they act, i.e. the problems of the Superego. All of this is shaped by the inherent qualities of the individual's intelligence, by the level of integrity of their personality that they managed to keep through childhood and adolescence, by their education, and by the people they had to communicate with before their personality was fully formed.

Serves the Superego

One could suspect the Ego of subjectivity or egocentrism if it was free. But it is not free, it is conditioned by the problems introduced on the Superego. The Ego serves the Superego. For most, these problems are personal issues or issues related to work or family. For some, they are instead large-scale social issues.

Not normative

The Ego block is not normative. Under different conditions, different conclusions are drawn from the same facts. This is because the Ego can shuffle the facts, selecting the ones it needs. It can take some facts or objects into account while disregarding others. The Ego has a permanent goal. It does not care about complete objectivity, it cares about achieving its goal in any way that the individual considers honest and fair enough.

In order to acquire the needed relation or object, the individual has to shuffle the facts, i.e. only use the information that can be effective out of all the information collected by the reproductive (accepting) element. After all, information itself is not the only thing getting manipulated – reality is manipulated as well, as only the needed combinations of facts and objects are selected from it. The producing element is the goal, one that is predetermined, which the accepting element serves.

Setting a direction

The Ego block decides exactly what the partner's Superid must think about in order to maintain good health and ensure they remain physically active. The Ego subordinates the partner's thoughts to its own, and through this relieves the partner of the pangs of anti-conscience.

The Ego gives verbal corrections about everything that is not sufficiently meaningful, rational, or sensible, about that which is useless or dangerous. “Infects” others with its own sensibility. This reaction is an energetic boost to the partner’s potential Superid block. The dual’s Super-Id rewards the Ego with complete obedience and thus enables the individual to experience their social significance.

The Ego block only engages in activity after acquiring followers who want to use its ideas, but are unable to implement them on their own. The Ego Block is more inclined to criticize others for unreasonable, irrelevant, ill-considered, irrational activity than to do something to radically improve one’s own situation.

Confident

The Ego block is a kinetic block, and in its realisation the individual is bold and fearless. They always know and are certain that they can find a solution, and they even like difficult situations. The individual achieves a lot on their Ego because this is where their conscious will is realised. It creates new values and brags.

Only the Super-Ego cares about others’ evaluations. If society is outraged by the activity of the individual’s Ego, the individual argues their reason for doing what they did, and is certain that they are in the right until proven otherwise. If they do receive such proof, they are glad that they acquired new experience, and do not worry about their mistake.

The Ego block does not know of doubts, worries, or pangs of conscience. One may succeed or fail, but it is never their fault for these failures: only errors are possible, from which one learns. And therefore, the person does not receive pangs of conscience here. They neither blame others nor shift responsibility in this domain towards others.

Verbal

Verbal blocks “voice problems.” They have collective discussions, but very careful individual activity with the meticulous avoidance of mistakes. Everyone can discuss, joke around, and be willing to make all kinds of mistakes at the verbal level.

In the Ego, this is because one actively, consciously, and independently thinks about the relevant aspects, strives for perfection, and only acts deliberately, with a sense of personal responsibility and a completely calm conscience.

In general, they have complete freedom of speech and discussion but great caution in their actions. There are arguments, discussions, and attacks, which are all at the level

of an “intellectual game” to help those who do not understand. On the other hand, the actual realisation of these blocks happens individually, i.e. preferably without witnesses, especially those witnesses who are inclined to be critical.

Everything related to verbal blocks requires secrecy. They don't tolerate interference or questioning and don't want to meddle in other people's affairs. Help on these blocks should be silent. Verbal blocks are implemented individually.

Leading

Setting oneself, one's own knowledge and will, in opposition to the knowledge and will of others. Outlining socially important individual goals, trying to turn them into a program for others.

The first function is the one the individual is most consciously aware of. The element that fulfils this function occupies a special place in the psyche. It is used creatively, and its usage is always accompanied by a noticeable sense of satisfaction. Everything related to the functioning of this element is controlled by the consciousness. If I took a specific action, arrived at a particular conclusion, or had a certain thought, it means that there was a good reason for it, that behaving differently in this situation would be wrong, unjustified, or groundless.

People are never shy about anything caused by their first, reproductive [Leading] function. In this area the individual can still argue, agree with others, or make concessions, but they never feel uncomfortable, constrained or humiliated. The first function is self-sufficient and creative, it does not depend on other people's pressure. It is always open to any new objective arguments, but never makes concessions solely based on others' desires or perceptions. It tends to give directives and take a leadership role and is not at all inclined to accept unconvincing or unclear instructions. It is similar to this expression: "I either teach or learn myself".

At the same time, if others' perception of something related to the individual's first function is different or incorrect, the individual may find it surprising or even funny, but it does not cause anger or outrage. Freedom of thought and action is recognized by everyone.

Identification with the element

Thanks to the effect of the accepting element the external is internalized; that which was alien becomes one's own. But the process of accepting information signals simultaneously develops one's own qualities and abilities, i.e. the mechanism of perception itself. The more is perceived, and the more complex it is, the finer the mechanism of perception becomes, its ability to differentiate what it perceives increases. One who studies other people's spiritual culture enriches themselves, firstly through the refinement of their mechanism of perception, and secondly through others' experience. The more differentiated the perception, the deeper and more refined the observer's self.

That which is reflected is directly proportional to that which reflects it. The more developed that which reflects, the finer the reflection of that which is reflected. And vice versa – the finer the reflected, the finer the reflecting. One uses their own self as a

measure when measuring another person, there is no other way to do it. What one sees is another person is determined only by one's own ability to reflect. It is impossible to measure another person's perception of the World if it is more differentiated than one's own. In this case, one sees the other person as an abyss which can be worshipped, but not understood.

The first element of the Ego is absolutely certain in its perception of the world and itself. It is the part of the individual's self which they contrapose to the corresponding aspect of the external world with perfect ease and confidence. Thanks to this part the individual feels like a whole that contraposes itself to the external wholeness. This element provides a feeling of being comparable in strength and insight, it gives one a right to "challenge" the whole Cosmos. Because in reality only the whole mechanism of IM makes one fully commensurable with the world and allows them to physically contradistinguish themselves.

In the mechanism of IM, the skill of the reproductive element of the Ego is brought to perfection. This element reflects and sees absolutely everything that is possible to see at this particular level of the individual's abilities, education, experience, and differentiation of perception. What it does not see is impossible to see under its given conditions, which means it is also impossible for the individual to do.

Opposition

The third stage of mental energy embodiment is 3/1. The more energy, the more information, since the energy power of the half-phase determines its informational receptivity. At this half-phase, there is a volitional self-contradiction of one individual to another.

"[SLI] For SLI, it's the opposition of one's own sensory and aesthetic tastes and experiences to the tastes, needs, and experiences of others. Their will manifests itself after consciously examining various aspects of other people's sensory and aesthetic tastes. "

This volitional self-contradiction is an energetic self-contradiction, so the winner is determined by the quantity and quality of the energy accumulated in a given half-phase. But it is not used here, but only in the last, fourth half-phase.

Creative

A means to achieve goals by influencing the mentality of others

The second function is more creative, less balanced, more interested in prestige, more prone to working “for the audience”. People are never shy about it, but there is a noticeable tendency to “show off”, to “shine”, and to use it as a universal tool. Quite often the Creative function is even somewhat speculative or coquettish (acting playfully in order to attract others’ attention and favour). There is a desire to attract attention, to show one’s strength and abilities, to surprise and amaze. This seems to be linked to the fact that, while the first function is utilized to connect with the objective world, the second function is intended to create something new for one’s own and others’ benefit, something that is meant to attract, amaze and bring joy. These creations are the individual’s conclusions, decisions and artistic works, and they require a positive evaluation.

In this area, we see a striving for pronounced independence. We see stubbornness, intransigence, and less acceptance of alternative viewpoints than the first function shows. There is less humour in relation to the “opponents” (those who have different views and are acting in “incorrect” ways) and more of a tendency to challenge them.

Evaluations such as “good – bad”, “intelligent – stupid”, “honest – dishonest”, and “beautiful – ugly” are all labels that are selected based on the content or specialization of the evaluating individual’s second function. Interestingly, each individual usually evaluates one, and only one, of other people’s qualities.

Non-normative

Information on the producing element of the Ego is creative rather than normative. It is not determined by social norms (although they do pay attention to them), but rather by society’s overall culture, interests and needs. This is why the only condition on which the Ego does not violate social norms is if they themselves completely agree with the existing norms, or if they are afraid of violating them. They may be afraid of punishment, but not of pangs of conscience. The Ego block solves all problems in accordance with its own logic.

In order to acquire the needed relation or object, the individual has to shuffle the facts, i.e. only use the information that can be effective out of all the information collected by the reproductive (accepting) element. After all, information itself is not the only thing getting manipulated – reality is manipulated as well, as only the needed combinations of facts and objects are selected from it. The producing element is the goal, one that is predetermined, which the accepting element serves.

“[IEE] If the relation is preset and must be acquired at all costs, the question arises: who can guarantee that this relation is ethical enough, that it does not pursue narrowly selfish goals? It should not be forgotten that the second element of the Ego was called speculative by Jung. For the IEE, kindness and all ethical categories (categories of human relations) are creative. What is good or kind is that which is needed!”

And what is needed? Perhaps it really is speculative? No, it is not, and the reason is that “what is needed” is not determined by this socially demonstrative block, but rather by the socially base and fully objective Superego block.

Solving the problems

The Extrovert’s Ego produces indirect change in people. (Only some introverts can strive to change people directly). It is a creation of new relations. But all creativity has its aim. Here the aim is consciously influencing people to ignite in them a certain striving for self-improvement, or at least for the needed activity. The goal is to change some objective relations (which are the Superego’s domain) through changing subjective relations (which the Ego manipulates).

The product of this block is always creative because it does not reflect objectively existing information, but is instead a creation of completely new relations or objects which can help solve some problems, show people some aspects of the objective reality that they do not get otherwise. We must not forget that no matter how creative the Ego is, it remains a servant of the Superego.

Taking action

The fourth stage of incarnation and – finally – use of mental energy – 4/1. Energy is also used to come up with new, more rational ways to spend it. This is the release of mental energy, a deliberate energetic “blow” by which one achieves a better adaptation to the world. It should be noted that individuals here use mental rather than physical energy. The 4/1 half-phase is a means to an end. The goal itself is outlined in the 3/1 half-phase.

The vulnerability of the block

One never worries about the information provided by the accepting element of the Ego. This information is objective and the individual shares it automatically, often even

annoying others and not understanding the cause of their annoyance. It is completely different when other people react negatively to the reasoning related to the producing element, even if they merely dismiss it. In the individual's eyes, it becomes an unpleasant reproach for interfering with their advice despite not being wanted or needed. The result is something like a click on the nose – not very painful, but a good lesson that is remembered well. People try to avoid ending up in this kind of situation again. I think people's jokes mostly relate to this element, which may be to realize it in communication at least in some way.

“If the IEI gets criticized for misinterpreting people's emotional life (Δ), they just take this new information into account through their accepting element. Criticism of their ways of influencing people is completely different, and the IEI tries to avoid getting into the same situation again. The creative element needs to be understood by others, otherwise the creativity brings no joy to the creator.”

Super-ego

Self-image through the lens of society

Socially conforming, informational block. A means of reproducing the objective picture of the external world. The block of social expectations – during the realisation of the Superego the individual tries to fulfil the expectations of others.

The block for objectively reflecting, and photographing reality. A means to learn about the world objectively, the “reader”-block. The block of high self-criticism – the individual’s conscience. The block of social responsibility and duty.

The consciousness adapts to society through the Superego block. This block is the informational “rails,” and the consciousness always stays on these rails. The Superego collects information through both [signal systems](#); if necessary, the individual becomes consciously aware of all the information, and it gets transferred to the second signal system*. The most important part is that this information, as well as all information obtained by the active ring, is stored in the long-term memory.

Knowledgeable

The Superego is a wide-ranging block which takes into account all encountered objects and people. Which often manifests in possessing encyclopedic knowledge. But the Superego does not and can not have a very profound understanding of the object – someone who has broad knowledge cannot have as much in-depth knowledge.

Supergo can surprise others with all-around knowledge, extracting it from their memory whenever needed. It is not done to surprise, although it may often seem so, but rather to enlighten others and share the wealth of knowledge accumulated on the Superego. The Superego has a vital need to inform others, up to informing the whole of society.

The Superego provides everyone willing to listen with truthful, honest information even if it is against the individual’s own interests. It does not get tired of explaining the same thing, but does not go beyond just talking about it. Information from the Superego is not something people argue about, it is something they only talk about, usually adding very little themselves. They talk about it in hope that someone else will help them figure everything out. When people recount information from the Superego, very often it is not done for the sake of discovering a new truth, but rather for the sake of finding connections and new information.

People find themselves in unpleasant, contradictory situations when they have to share the information they accumulated on their Superego, and some people need it (i.e. they expect this information and the individual simply cannot not share it), while others expect this information to not be shared. This is when the well-known “just don’t tell anyone” emerges. This ambiguity is reduced when the individual’s dual is around to guide them on what should be shared and what should be kept private.

The Superego does not argue, it only muses while adding nothing, or almost nothing, of its own. It shares and recounts who felt what, where, when and how. The Superego takes into account everything that is known, so actions are determined by the limits of the known.

Objective

The information gathered by the Superego is absolutely objective, but the individual’s own opinion is not characterised by such objectivity from their own point of view. This is why the Superego refrains from making statements – not out of fear of expressing their opinion, but because of the danger of becoming or appearing non-objective. As an informational part of the person’s intelligence, the Superego has no right to be subjective. It only takes in the information, stores it and passes it on to others.

The individual will present the information on their superego block with certain nonchalance as if it is something they care about the least. It is also because they need the evaluation to be objective, and objectiveness is something they can only count on when they demonstrate nonchalance, that nothing can get to them – otherwise, others will hide the truth from the individual out of pity, and thus their mistakes will remain. Objectiveness allows the superego to take note of the deviations from the norm, and the sooner the better.

The superego is a persistent fighter for objectivity. When not understanding something new that emerges, they treat this new thing as subjective and fight against it. But once this new thing becomes stronger and enough evidence of its objectivity is gathered – in other words, once the superego understands that it is objective, – then they start fighting against all the truths that were previously spread, but now are “untrue”.

Self-improvement

There is a constant struggle for self-improvement in the Superego. For individuals it is inevitable to be constantly unsatisfied with themselves and the way they present themselves to others – otherwise, they would stop being able to navigate the ever-changing external world. The individual loses their tendency for self-criticism

together with their interest in adaptation, i.e. interest in the objective world and its happenings. As long as the Superego is restless, as long the individual is drawn to self-improvement and has some self-doubt, they do not lose their vigour and do not become an elder.

The value of the self as an object is determined by its qualities, one of which is a person's informational baggage. The greater this baggage, the relatively more humble and confident the person themselves become, because they become a part of the larger world. And at the same time, their behaviour is more confident, and they know better what the world expects from them and what they hope for. This is the view of oneself through the prism of the world or the eyes of the world.

Normative

Production of the Superego is normative. It means that the same premises can lead to one and only one conclusion, one that is also the same in each case.

The Superego takes everything into account. For the Superego all known facts are equal. If any fact is not taken into account, the only possible reason is that the individual does not know it. There can be no other reason. Otherwise, if the individual allows themselves to shuffle the information stored on the Superego block, they will be tormented by conscience.

Serious

In a way, it could be said that the whole person is in their Superego. The Superego is the only block that can neither lie nor joke.

“The IEE can treat objects pretty loosely – for example, they can, without thinking, call something beautiful “ugly”. But if the IEE thinks someone is reasonable or something is logical, it is so serious to them that others’ doubts about it can shock them.”

The practical helplessness of the Superego

The Superego's weakness is in the versatility of its knowledge. The information accumulated on it forms something akin to [concentric circles](#). In their practical activity, the individual only uses this information in cases of extreme necessity, or under the influence of others. This is the only reason for which the Superego is not ahead of other blocks in its activity. This block is a storehouse of all kinds of knowledge, and on their

own, the individual cannot establish which knowledge should be preferred. In this chaos of knowledge, the same thing may simultaneously be (or rather alternates between seeming) positive and negative, proven and unproven. What it seems like at any given moment depends on what others prefer.

The only solution, then, is for the individual to classify the sources of information into trustworthy (“this was said by a professor”) and untrustworthy (“this is a layman’s hypothesis”). Through discarding low-quality sources the information is, at least partially, cleared of garbage. The focus is on sources because on their Superego people cannot be critical of the information itself. After all, this information is a reflection of the objective world and objectively existing knowledge and opinions, with all their equally objective contradictions.

Because of its helplessness in solving practical problems, the Superego cooperates with the dual Id, which is very straightforward in its activity.

Because of the overly “versatile” and “equalised” nature of the Superego’s erudition it is often lost in indecision. The information about objects accumulated on the IEE’s Superego “has a 360-degree angle”, it is informational awareness without a direction.

The individual themselves cannot even choose a direction for gathering information. The dual’s Id is what provides a direction. The Id always puts the person with an identical Superego* into a situation that requires concrete action in a preset direction. It is impossible to ignore the “restraints” of the ignorant Id. The Id can be argued with, but the individual is unable to remain indifferent to it and not begin correcting the activity of the dual’s Id. This process of correction “opens” its own activity to the Superego, and a direction emerges. The Id’s activity is so restlessly rigid that the dual Superego gets involved by itself to provide additional security, i.e. for purposeful realisation.

When the question “How much is two times two?” gets answered with “How much do you need?”, it is not a frivolous joke at all. That is the whole essence of the Superego. The direction set by the dual’s Id determines which facts the Superego must take into account.

The Superego itself does not know in which direction to use its knowledge and skills until this direction is prompted by the Id of the cooperating dual, or by the “team”. Until the expected external advice is received, the Superego has no interests of its own. It is truly objective. Interests emerge under others’ influence and pressure. Even the fact that the individual expects a specific, needed prompt, rather than any prompt, is conditioned only by the previously received prompts (a seed of direction).

If no one orients them, the individual tries to realize the Superego in such a way that it would not fall out of social context, i.e. they do not take into account their own abilities and capabilities, but only what is common for society or the individual’s reference

group. Sometimes such a group is their own family, and the individual acts the way their father or mother would act in a given situation.

The Superego provides the dual's Id with verbal programming information about "the right and wrong" of the external world's phenomena. This is long- and short-term programming of the dual's Id, providing it with programming information. The Id uses this information in its own activity, as well as to dictate to the partner's Superego block what exactly should be done. This relieves the Superego of the pangs of conscience.

The origins of the creative search

The individual's creative intelligence is in their Ego block. But the problem this creative intelligence deals with is borne on the Superego. The individual becomes a creative person under the condition that their Superego encounters an irritatingly inconsistent fact, and gets put in an ambiguous position.

"[IEE] The fact that the IEE does not tolerate two logical truths in the same problem, that they need "norms", can make them an amazing fighter for the new in science. This can be illustrated with the concrete example of the historical feat of Thomas Henry Huxley, who won the fight against the Bible and for Charles Darwin, and paved the way for a new teaching. Huxley was a polymath scientist who was very well-versed in all scientific theories of his time, as well as the biblical version. Apparently, compared to all the scientific discoveries, the biblical version ended up being too primitive for him. When Darwin's consistent and much more logical version appeared, and it did not contradict the known information from other scientific sources, it severely outweighed the Bible. With the IEE's Superego, it is impossible to live with two logical truths: either-or. In this case Huxley had to choose between the Church's teachings and Darwin, who, by the standards of the time, closed the last issue in natural science."

The Superego demands a very logical and very consistent conclusion rather than a creative one. Any creativity or "relativity" is perceived as a blatant lie. The Superego does not solve anything, nor makes concessions; it only collects information and makes sure that two identical premises always lead to the same conclusion.

[IEE] It needs to know for sure which relation, which "truth" is false based on the universally accepted point of view: what the Bible offers, or what Darwin offers.

But choosing the truth for themselves is not enough for the individual. They cannot live in an ambiguous society where they will be constantly confused and bothered by contradictory statements, so they zealously defend their truth. This is an unacceptable ambiguity and illogicality that must be fought. But the Superego is not a fighter, it just feels nervous. So the problem gets transferred to the creative Ego block, which tries to solve it in ways available to it.

Anti-monopoly

Both the Superego and the Ego perform certain social functions. For the Ego, it is a personal contribution to changing the external situation. For the Superego, there seems to be a certain “anti-monopoly” and an honest effort not to appropriate for oneself what can be useful to others as well.

For example, SLI introduces people to different ways of manifesting the inner life – △ All forms of art are used for this, especially – active participation in them, explaining what spiritual benefit can be derived from it.

ILE fulfils this social function by trying to introduce people. All sorts of qualities – “customer value” – are obligatorily pointed out. In essence, it tries to bring together the right people for each other and feels responsible for this.

The search for those who submit and empathise

A person does not only empathise with others. He needs others to empathise with him in an aspect of the Superego block. But this happens only if the Superego is rich enough in information, i.e. if it is a socially valuable Superego. At least this seems to be the case for the individual himself, so they try to raise their value for society precisely in the aspect of the Superego block. And when this fails to be achieved to a sufficient extent, they feel pangs of conscience.

Non-verbal/Labor

Labor blocks are the blocks of collective physical, work-related, and emotional realization according to the first signal system. They are collective in their action, not words. This is the area where people are careful with conversations and jokes. The only thing allowed here is the transfer of objective information, what one has seen or heard without one's own comments. One acts here without discussion, only exchanging opinions on the course of what happened. And if someone wasn't part of what happened, they especially have no right to make any critical statements or remarks, with the exception of thankfulness for the people who somehow showed their activity and did something.

Someone who talks about someone else's labor blocks, “knows too much,” and is always unpleasant, uncomfortable, and dangerous. They are not helping. Everyone is certain that on labor blocks, a person tries to be so extremely and scrupulously diligent,

honest, attentive, and careful, that any words are perceived as distrust or even mockery.

And they act together and separately discuss things, and keep silent about them because they aren't able to do it otherwise. And they are sure that speaking about it would be simply tactless and indecent.

Role

Merging with the environment, not showing presence until kinetic nourishment appears

The accepting element of the Superego is “attached” to the external world as to the rails for the sake of absorbing all information and always having the needed conclusion on the producing element. In other words, all of it is for the sake of the individual being able to trust their producing element. In this case, the accepting element is only the means, while the producing element is the goal.

The accepting element of the Superego block “sucks onto” the space, so that the individual’s consciousness could fully and consciously reproduce the corresponding aspect of the objective world, i.e. get a comprehensive picture of at least one parameter of objectivity. Figuratively, this can be imagined as follows: like a whale, the Superego block sifts through a mass of water to absorb all the plankton. The model of IM filters a lot of stimulating signals through itself as through a sieve, and only those that correspond to the accepting element of the Superego get stored in it indiscriminately.

Doesn’t tolerate the incomprehensible

The first half-phase does not tolerate the incomprehensible, things that can not be classified as good or evil. They get lost, confused, and unable to make sense of things in morally grey or undefined areas.

This half-phase is characterised by a nervous reaction, which manifests itself as more or less noticeable irritability about incomprehensible personal feelings. Anything incomprehensible, too complicated, or ambiguous is frustrating and swept aside.

Negative reactions to the incomprehensible and unacceptable are reactive, and not fully thought through. This is a desire to brush off what intrudes upon and interferes with their lives. The social purpose of these reactions is to program the Id of the dual about what is good and what is bad. Which feelings are socially acceptable and which are not. The mental energy of this half-phase is enough only for these reactions and for attention to the new and socially acceptable, which is the source of the individual’s potential energy on the Mental Ring.

Cannot change

The first half-phase of the Superego is incapable of changing how it manifests on its own.

The ILE and IEE are incapable of changing their style of dress, and the LSI and LII are equally incapable of switching to a new way of feeling and sympathizing. It is always someone else who rearranges people's attitudes regarding this half-phase.

The individual feels somewhat stuck in the collective in the way that they were initially accepted.

"It is difficult, if not impossible, for the LSI to change their previously established personal relationships. This is the norm, which the LSI ardently adheres to."

Irritable

One may know what external information this half-phase perceives in excess by knowing which inconsistencies or superfluities irritate the individual. This is because the 1/1 half-phase is characterised by a particular irritability to the incomprehensible or superfluous.

The LSE has **L** in this position, and is exceptionally irritable to various inappropriate sounds, such as the random sounds of things falling.

The IEE (1/1 - ●) is irritated at the sight of small abnormalities of an object, such as a sticker on a person's face.

The SLI is irritated by the inconsistency, inappropriateness, and irregularity of internal processes **△**. For example, a religious SLI does not go to church because many people who supposedly go there to pray (which is the only reason one is supposed to go to church) instead look at others and gossip. This is not allowed and is seriously annoying.

Place of least resistance (PoLR)

Opening oneself up while using others' reactions as reference points, avoidance of those reactions

The most vulnerable function is the [PoLR] function. This is the so-called place of least resistance (PoLR) of the human psyche, the main source of all conflicts, hurt feelings and misunderstandings. If the individual is close to and cooperates with someone whose psyche is complementary, the control over the individual's vulnerable function is automatically passed on to that person. In this case, the individual feels protected.

When they act, they can rely on the other person and partially divert their attention. Yet even in such conditions, this function remains the place of the biggest doubts and worries, even though it no longer leads to the individual feeling maladjusted to society. On the contrary, it becomes the basis of their creative search. But if the individual does not feel such security, any criticism from the outside, any hint or double entendre (even those that are merely inferred) bewilder them, knock them off-balance, traumatise them, and lead to character accentuations and mental illnesses.

There is another way to look at this. It could be said that in order to realise their third function people need "will", and, according to our observations, the power of said will is directly proportional to the security one had in childhood and has currently. What is usually understood by the word "will" is an ability to "keep one's direction" unencumbered by distractions. It means being able and being in a position where it is possible to disconnect from various constant direct stimuli (including others' opinions, proposals and entreaties) that lead to the individual feeling a need to make new decisions beyond the limits of their first and second functions. This ability can also be called an immunity to certain signals from the outside world.

The issue of "will" does not arise in the areas covered by the Leading and Creative functions. Will is not needed for their realisation, since the first function is a source of direct pleasure, and the second function is a source of joy brought by recognition. However, neither of them can function properly if the PoLR and Suggestive functions do not.

Cry for help

Each type of IM responds to the hits to their unprotected PoLR function with their own cry for help. This cry is like self-defence in a situation where the individual feels completely helpless and does not understand exactly why they are being reproached, how to act, or how to defend. Under such circumstances of complete lack of understanding the individual acts in the simplest and only available way: they

exponentially magnify the hit they had received. For example, when it is hinted that they are not sensible enough, they begin to act like a complete idiot or clown. This unconscious defence is not senseless – it is a cry for help directed at the individual with the complementary type of IM, who is sure to answer the call and hurry to the rescue. Let us briefly look at the concrete examples of how the element fulfilling the role of the [vulnerable] function connects to the “cry for help”.

*Editor’s note: (The provided examples are averaged, because in each case two types of IM are implied. For instance, the example with introverted logic fits IEE more than SEE)

- □ Introverted Logic: “I am even dumber than you think, and I am not trying to be different”.
- ▢ Introverted Ethics: “I am even worse, and more tactless than you think. And I do not need anyone”.
- ○ Introverted Sensation: “I am even more weak and sick than you think, and I am not trying to be different” (paranoid or hysteroid illnesses).
- △ Introverted Intuition: “Everything that might happen scares me even more than you think, but I will do nothing to change the situation”.
- ■ Extraverted Logic: “Not only do I not know what to do and how to do it, I am also unable to know that and I have no desire to”.
- ▀ Extraverted Ethics: “I do not have any emotions at all, and I never did. I certainly do not need others’ emotions either”.
- ● Extraverted Sensation: “Not only am I not beautiful or elegant, I also have no need for it. I have no life goals (or objects – love), and I do not need them”.
- ▲ Extraverted Intuition: “Who cares what I have on the inside? I do not want nor try to be strong, sensible, honest, or noble”.

Everyone is afraid of snapping on their 2/1 half-phase. For the SLI it is emotions, for the SEI it is actions, for the ILE it is feelings about people and other living beings that make them capable of “screwing up.”

Inflexible

Besides, it is worth noting that the PoLR function is particularly conservative and inflexible in its thinking or behaviour. Its reaction is so slow that “changing direction” is, in essence, impossible without the help, approval and instructions of authoritative figures. Because of this, people are wary and suspicious of those who have their third function as the first, i.e. those who enjoy the element’s creative twists rather than its “balanced consistency”. Such individuals are seen as “playing with fire”. This is the reason behind conflict in all relations where the third function, or PoLR, is affected.

Lack of ambiguity

The individual is forced to fight for a lack of ambiguity in everything related to the producing element of their Superego. Because this element is the place of least resistance it must, as much as possible, be protected from any mistakes, shortcomings and excessive rigidity.

In each case only one of the two possible conclusions is true. One of them must be more provable. Otherwise, the producing element of the Superego is in danger of splitting in two.

The IEE knows that the same thing can be both good and bad, their Ego recognizes relativity in ethics. But logic, for the IEE, is not and can not be relative: the same thing cannot be both correct and incorrect, logical and illogical, except in those rare cases when someone else takes full responsibility for it.

Wanting to fit in

The more information is accumulated on the Superego, the smaller the gap between the real objects or the relations between them and the individual's idea of them. The more information, the more adequate to reality these conclusions become, and the smaller the danger of getting hit in the place of least resistance. If the conclusions match with objective reality, it does not get questioned and they come off as a well-socialised subject.

To evaluate how well the Superego's conclusions match reality, and, most importantly, how well they match society's perception of this reality, i.e. that which objectively exists in society, the individual gauges others' reactions. A negative reaction to the Superego's adaptive production is stressful to the individual, it is a hit in their place of least resistance. Often even positive reactions are perplexing and frustrating. The Superego's production must fully fit into the surrounding reality, and that which is noticed by others is not a perfect enough fit.

The presence of hits in the place of least resistance means that the individual is imprecise; that they do not take into account some social values, some objects or their relations, and that their idea of objective relations or objects noticeably differs from social reality. The Superego only do what others expect from them.

When another person gives a particularly positive evaluation of the Superego's production, the individual perceives it negatively. In such cases, the individual feels intrusive, like someone who wants to attract attention or curry favour. They feel like

others' compliments are fake and actually indicative of animosity; they are unpleasantly shocking and alarming.

Relations or objects that attract no attention, that evoke neither criticism for their stupidity nor praise for their reasonableness, are the best indicator that no mistakes were made. When the Superego's production is unnoticeable, it is a sign of this production's high quality.

Everyone's golden and unfulfilled dream

The Super-Ego block is the block of doubts, worries, insecurities, and pangs of conscience. The worse the conditions are for the realisation of one's intellectual energy, the less that they feel that their abilities are needed by those around them, and the less they also feel that their abilities are recognized and encouraged.

Everyone's golden and unfulfilled dream is for their 2nd half-phase (the PoLR function) to become a social ideal, a norm to which everyone strives to live, a social line whose boundaries nobody ever dares to cross. This is most vividly manifested when a person becomes a dictator, whether in their family, state, or business.

The ILE then preaches ethics, as they have 2/1 . An example of this would be Albert Schweitzer's activities in Africa.

The LSI, on the other hand, turns into a cornucopia of the only correct information about the essence and structure of things, as we could see in the sad example of Joseph Stalin's activity. To some extent, this can also be seen in the works of Gorky himself.

Self-disclosure

PoLR is the "self-disclosure" of potential mental energy for the sake of transforming it into kinetic energy. This self-disclosure of the individual determines how much of the potential energy is turned into kinetic energy. It's important not to turn more than can be used in the following half-phase, as this threatens psychic trauma.

Apparently, because of the fact that the energy that is intended to be used outwardly has to be burned into oneself. This makes the self-disclosure especially cautious. That's why the half-phase is called the place of least resistance.

How much potential energy should be turned into kinetic energy is determined by society's need for the kinetic energy of a particular individual. The mechanism for regulating the process is very simple: the negative reaction of others to the excessive,

leading to excess kinetic energy. The individual simply feels that he or she has “allowed or is allowing too much. The more the individual PoLR is encouraged, the greater the need society feels for his kinetic mental energy. The 2/1 should reveal as much energy as the 3/1 needs. More disclosure stresses the psyche by “hitting” the point of least resistance.

The individual is frustrated by all manifestations of the PoLR that have drawn the attention of those around him because they cannot be realized at the 3/1 half-phase. The desire to avoid such “interrupted action” gives rise to the need for normativity. The 2/1 half-phase is always dreaming of normativity.

Activity

In the second half-phase, the “igniter” to one’s mental activity is either flipped “on” or “off”. A favourable psychological climate is necessary, which is always the case if they are aware that their mental production is needed by others. This half-phase, too, is incapable of creating any active change in the world or themselves and is exceptionally timid about it lest they be suspected of trying to change it. They are only capable of revealing themselves or hiding themselves.

The stress that revealing oneself here can cause is experienced as retribution for “sinfulness” “megalomania”, being too conceited, etc.

How much self-disclosure is “allowed” is determined by how much is possible with the individual’s mental energy, based on the activity of their social situation. Each insufficiently careful self-disclosure creates an excess of energy that gets burned into the person. This is what is called “frustration” or an “interrupted activity”.

Superid

Conceptualising society through the lens of oneself

Physical base, or psychosomatic, block. A means of reproducing an objective picture of the state of one's organism. An egocentric block is a part of the individual's [self](#) (in the Jungian sense), the psychophysical state of one's organism as it is felt by the individual.

The block of the organism's psychosomatic realization. The block of "unconscious" worries, fears and phobias, dangers of physical self-identification with others. Through the realization of this block, the individual may torture themselves and others, even though they only demand love and the kind of attention they need.

On the Superid the individual adapts the world to their own image. It could be said that they create the world in accordance with their personal parameters, the latter being something other people have notified and continuously notify them about as they inform the individual about this aspect of reality.

Organism's health

The Super-Id's state represents the state of the individual's body. But no one can handle these states by themselves. Therefore, the more people around them take care of its functioning, the greater, all other things being equal, the vitality, energy, and physical strength of the individual, the better their state of health. When there are not enough sources of excitement and the body needs to work, the harmony of one's body becomes disturbed.

Super-Id is an effort to understand oneself and one's needs and through this self-knowledge to know the corresponding aspect of society and its needs. Super-id tries to figure out what value the world has for them, and how it pays for the individual's participation in the Socio-Energetic Metabolism. The more information received from others, the more objective the individual's expectations are, and the more the real world has given corresponds to the individual's own assessments and expectations.

Last Resort

In psychologically difficult situations the Superid block is like a last resort, with the help of which an individual explains their situation and seeks a way out of it. The ESI tries to

solve their problems by work, the ILE – by improving their wellbeing, the EIE – by fighting to make others respect their needs.

Evaluating society

With the Super-Id block, the individual evaluates the reliability of their society. Society is what it recognizes, nurtures, and cares for the feelings of the extravert. Accordingly, the introvert does not demand attention to their feelings: they are secure in their feelings, but not to themselves, their work, their abilities, or their emotions. The goodness of society depends on the extent to which it notices these outward manifestations of the activity of the introvert.

The more pronounced society's need for the activity of the individual, the more attention is given to the functioning of the block, and the fuller the life of the individual. We can say that energy production on the block shows us how much society agrees to pay the individual for their participation in the SEM (Socio-Energetic Metabolism). According to our research, the Super-Id is the weakest point in the structure of IM. This can be judged by the prevalence of diseases that affect the body systems hiding behind the elements of this block.

Distancing through submission. Finding the correct evaluation of the world

In his actions and deeds related to the manifestation of this aspect of himself, the individual is inclined to merge with the world around him and fully accept its dictate. It is always a dictate, but it can be different based on whether it takes into account the needs of the individual. It can take these needs into account, then the individual lives well. And it can not take them into account, then the individual's mechanism of IM and his organism work themselves "to the bone."

In practice, every non-dualized person is stretched thin like this. The picture of the world, as the individual sees it, is determined by the extent to which his own interests, conditioned by this block, are taken into account. That is why the individual with a dualized psyche has a rather bright and joyful world. For the non-dualized individual, life is difficult.

Self-sacrifice

During their realisation of the Superid block the individual is apprehensive to set their own interests in opposition to those of others. This is why there is a rather pronounced inclination to "self-sacrifice," and a need for external regulation. Something similar, but

contrary, is observed on the Superego block. On their Superego the individual is afraid to “overdo it,” they try to be socially inconspicuous and unassuming, to avoid receiving corrective remarks from others. If this fails, the individual is tormented by conscience.

On the contrary, on the Superid people try to have their self-sacrificing activity noticed and not accepted. If it is not noticed and the individual does not manage to “earn” corrective remarks, they are tormented by anti-conscience.

What is anti-conscience? A gnawing feeling of guilt, but the guilt of others rather than one’s own. It is a feeling that those around you are guilty before you. It is a very unpleasant feeling, which in its “unpleasantness” is not different from the pangs of conscience. You could say that conscience and anti-conscience are equally unpleasant, equally gnawing. But with conscience, the individual feels his own guilt, and with anti-conscience, the guilt of others. A person’s personality is spoiled by pangs of anti-conscience, he becomes grumpy, and dissatisfied, rebuking everyone and everything. The Superid activity must be realized at the highest level of technique and quality.

On Super-Id, one’s own feelings are in the background; that is, one’s feelings – and thus the needs of others are considered first.

[ILE] “How can I torment the doctor with my problems?” one ILE told us, “If I see that my personality is like a rope around their neck, if they are not interested in me or my case, if all that they are thinking is about when I will finally leave him alone. So I’m in a hurry.”

When this self-sacrifice takes place in a constant, rather narrow circle of people, not only does the one making the sacrifice suffer, but also the one in whose name the sacrifice is made, because the sacrificer becomes, as if for no reason at all, angry, nervous, and perpetually displeased. Only the duals can refuse these “sacrifices”.

The cognition of the environment on Super-Id goes exclusively through self-knowledge. That is, if the individual, thanks to dualization, is aware of their needs, they can really take care of the needs of others without violating their own interests. One could say that the individual treats the world the way the world treats them.

In general, everyone feels that malfunctions of the Super-Id are due to the attitude of society toward them, and therefore one should not expect help by showing their weakness, as it will do nothing but cause more misunderstanding.

Helping Ego

Through the first signal system, the Superid provides the dual’s Ego with visual information for creative thinking and decisions. The dual receives this information by

observing their partner's vital activity. This is long- and short-term programming of the dual's Ego, providing it with information that programs its intellectual activity. The Ego uses this information in its mental activity, as well as for programming the partner's Superid. This relieves the Superid of the pangs of anti-conscience. The Super-Id is covered and shielded from SIM by the dual's Ego.

Verbal

Verbal blocks "voice problems." They have collective discussions, but very careful individual activity with the meticulous avoidance of mistakes. Everyone can discuss, joke around, and be willing to make all kinds of mistakes at the verbal level.

In the Super-Id, it is because they know and understand almost nothing about the relevant concepts at all and are constantly expecting guidelines and clarifying instructions and regulations. Because of this, one will listen to anything, with the full understanding that only this in the end, perhaps, will lead to the path of truth and form at least temporary attitudes. They discuss every step and every action.

In general, they have complete freedom of speech and discussion but great caution in their actions. There are arguments, discussions, and attacks, which are all at the level of an "intellectual game" to help those who do not understand. On the other hand, the actual realisation of these blocks happens individually, i.e. preferably without witnesses, especially those witnesses who are inclined to be critical.

Everything related to verbal blocks requires secrecy. They don't tolerate interference or questioning and don't want to meddle in other people's affairs. Help on these blocks should be silent.

Suggestive

Distinguishing oneself from the environment, not showing absence until kinetic nourishment appears or the collapse is reached.

The impulsive physical reaction of pushing away anything unpleasant that causes physical discomfort. Avoidance of physical discomfort. Greedy absorption of new stimuli signals.

The individual has no personal opinion on this matter, it is something they are usually completely indifferent to, as if it is none of their concern. It is beyond their comprehension, and they happily transfer the responsibility for it to other people without even noticing themselves doing so. In the area of this function, the individual accepts other people's will, opinions and instructions for granted; moreover, they do not even realise that they, too, can have some thoughts of their own on these issues.

When the other person does not exert their will, the individual feels unprotected, unneeded, unloved, restless and uncared for. They get upset at those who demand that they have their own opinions and make their own decisions in the area of the fourth function, those who put the responsibility for it on them. For one type this concerns emotions, for another – actions, for yet another – health, etc.

Helpless

The Superid makes an individual fully dependent on the element in their suggestive function. At the same time, there is a complete inability to consciously figure all this out, i.e. become cognizant of that which is perceived. An ability to figure it out in some way, or at least avoid incomprehensible (to others) mistakes related to their body, only emerges when the individual is directly influenced by other people and imitates them. They need a dual partner who helps them figure out, and who constantly teaches the individual what there is (for example). This is the process of becoming cognizant of the reality pertaining to this block.

The individual never knows which objective cause led to information on their suggestive function which they hardly understand. Since it is the next block, the Id that looks for ways out of situations, they will try to express themselves in hopes that someone will understand them and suggest what is it they need.

The 1/2 half-phase, like all accepting phases, tolerates even very harsh criticism and even perceives it as care. Intervening in the activity of the Superid is caring for the individual, constant conscious caring.

Self-sacrificing

Usually, the first element of this block is the individual sacrificing themselves, that is, doing favours, and sacrificing their own interests. But this is only an unconscious test of one's attitude. If the sacrifice is taken for granted, if in this impulse they are not restrained and helped to realise their own interests, a semiconscious dissatisfaction accumulates in their soul, they feel that something is wrong, that something is being taken from them without giving anything in return. On this element, the individual's own interests must be protected by others from their own "compulsion" to do good.

Mobilising

Mobilisation under the supervision of others and with their help

The second half-phase is the “igniter,” so the individual needs support, assistance, and reassurance that everything is going smoothly. If someone were to do just fine without the person and manage everything in this information on their own, that would reduce the individual’s vital energy and dampen their mood.

The 2/2 half-phase is “snowflake”-like, it is hurt by any criticism and comments because it expects only support. Here the individual can only be the way he is programmed, the way he is expected to be. Generally speaking, the success of the whole Superid block, and the way it is when realised, is not determined by the individual themselves, but by those around them.

The window through which you can enter each person, buy their soul, is 2/2.

Needs norms

“[IEE] Activity of the IEE requires strict regulation by rules, laws, instructions, or customs. Otherwise, they cannot work productively and will not be making progress. Those who have ■ in their Superid are not great at figuring out how to do something or how to act. They follow all rules, instructions and laws very autonomously and honestly, but they cannot add anything of their own to this process. For this reason, they zealously fulfil that which is prescribed and can be trusted when initiative is not needed when the task and the way it should be carried out are strictly regulated. These people act in accordance with how it is generally accepted to act. Rules, laws and instructions IEEs follow in their activity resemble riverbanks along which the river flows. The channel in which the river flows is not something it established or paved itself.

Deciding how to act in unregulated situations is the business of other people – first of all, the IEE’s complementary types the SLIs. They are experts in thinking up various moves in situations others can no longer figure out. The SLIs act without endangering or overworking themselves, following the principle of “work smart, not hard”.

Id

Expansive subordination of oneself to the world

A block for the organism's self-realisation among other organisms. Psychosomatic demonstrative block. A means of exploring the external world and demonstrating the organism's capabilities. During the realisation of this block, the individual strives to be an example for others. There is a need to be noticed and noted for "good," exemplary behaviour. The block of aspirations, desires, and strivings.

The Id dutifully and vigilantly serves the already accepted social values. It acknowledges society's rights to themselves, feeling bad if said society does not use its rights often. On the Id society intrudes upon the individual's affairs and activity, dictating its own rules of behaviour. Instead of bragging, they wait for praise.

This is the outer kinetic block of the second vital ring. On the first half-phase of the block (3/2) the individual completely submits to the will of their environment, and first of all their dual. On the second (4/2) the individual tries to shine, to necessarily earn praise, to attract attention with their purely physical endurance.

Demonstrative

The block is demonstrative: positive things they see in themselves they try to demonstrate as an example to others. The dam bursts when self-realisation of other blocks gets ahead of the Id, and only because there is no one to imitate. If the conditions are not suitable for a breakdown, the individual develops a heart disease or something similar, which provides "physical reasons" for limiting their contact with other people. The dualized Id has no breakdowns. Instead, there is a calm adjustment to the changing objective reality.

Whereas the Ego demonstrates how well the individual has adapted to their social environment, and how well they function as a person and a member of society, the Id demonstrates how well the individual functions as an organism and how good they feel among other organisms.

On this block, the man is very unhappy with himself if he fails to meet the expectations of others. However, this is not remorse, but only a feeling that he did not pull it off, did not cope with the task, that there is little stamina and vitality.

But if they are pushed beyond their physical capabilities, which depend on emotional reinforcement, they become lost and rebellious, doing nothing and obeying no one until they restore mental and physical balance.

Subjects to society

On the Id society intrudes upon the individual's affairs and activity, dictating its own rules of behaviour. The individual acknowledges society's rights to themselves, feeling bad if said society does not use its rights often. It is established how much society needs the individual and their services, what their "use value" is, whether the individual and their activity get included into Socio-Energy Metabolism, and to what extent.

On this block, people do not invent anything new but only choose from the list of proposed options the one that seems acceptable from the perspective of the accumulated vital energy. If there is no one to imitate, the individual feels bad because they "do not know how to do it". Under such conditions the Id's realization is not socially controllable, turning into a "wild horse".

Impulsive

The first thing that can be said about the Id block is the following. On the one hand, in the manifestation of the Id, a lot is habitual, imitative, or even acquired through imprinting. But, on the other hand, it is the Id that "breaks the dams" when the mechanism of IM cannot function as a single whole because of the two rings receiving stimulating signals unevenly, i.e. when the active ring is better provided with the orienting signals than the passive ring.

As if the phases of the active and passive rings of IM do not serve the same process of energy metabolism; as if it were possible to realise the links of the process of EM controlled by one ring, and leave the links controlled by the other ring unrealized. As if they are not the components of the same process of EM.

Under these conditions of tension and discomfort, it is the Id that tries to break away from the old when the old becomes unbearable. The conditions become unbearable for the Id specifically, even though in reality it is a result of otherwise unsolvable contradictions that the entire mechanism of IM, and the passive ring in particular, got caught in. If there is nowhere to break through, i.e. nowhere to realise the producing element, it negatively affects the physical and the somatic system, the meridians behind the individual elements.

When the mechanism of IM is trapped in hopelessness, the Id seeks an impulsive, narrowly straightforward way out. It can sweep everything out of its path. If there are no available paths, the individual's health "cannot withstand" it. This is also a breakthrough – the weakest link has burst, and the whole organism and system of IM get a break. It is impossible to truly recover from most diseases because after their

recovery the person returns to the same informational environment from which they escaped. This is why diseases become chronic.

All of the above mostly applies to the non-dualized ID. When there is a cooperating dual, the Id does not look for an exit to create a breakthrough but rather chooses a direction. This direction is dictated by one's own and the dual's individuality, and more specifically by the needs of the individual's psychological balance.

Just as the Ego is a tool in the hands of the socially balanced Superego, the Id is a tool in the hands of the physically balanced Superid. It is the Id that demonstrates an inclination to "right the ship" and "breakthrough". If this breakthrough is independent, lacking sufficient reference points, or having poor reference points, other people may perceive it as demonstrative or asocial behaviour.

When we talk about receiving information, the mechanism of IM being loaded with information or stimulating signals mostly refers to the accepting elements since this is how they get realised. Producing elements only get realised when they are used in interactions with the world. This means transferring information to others, as well as using it in social activity and for the organism's own needs. Without such realisation, or when the realisation is uneven, individual systems fail. Insufficient psychosomatic and physical realisation leads to diseases. Insufficient social realisation leads to behaviour that is asocial or not social enough.

If the individual (depending on their type) decides to break away from their old lifestyle, social circle, job, etc., it is always the Id. The forms of life activity that "survive" are the ones that correspond to the aspects of this block's elements. According to our hypothesis, the order in which the organism's systems fall ill is as follows: firstly the ones controlled by the Superid, then the ones controlled by the Id, and last of all – the Superego.

Under changing life conditions each individual is constantly faced with the issues of the Id's realization, i.e. choosing the direction in which the Id should be realised in order to lessen the psychosomatic imbalance and the ensuing erosion of the organism.

The dualized Id finds this direction with ease. In this case, we see two organisms calmly adapting to the changing objective reality and to the change of their own needs in this reality. Rather than "breaking through", people think and choose what is optimal for their psychophysical self in cooperation with the dual's social self. They both think for each other.

In their daily life, people use the Id's impulsiveness in all uncertain, unforeseen situations to which it is impossible to apply norms. For example, the Id gets activated in order to leave a nice evening at a friend's house where the pleasant atmosphere "sucks you in". This is why, when the same situation "sucks them in", different motivations emerge in the consciousnesses of different types of IM: one realizes they have a lot left

to do at home, another feels awkward, and the third feels the need to manifest their activity in some way.

Good Sense

Every Id is distinguished by a certain “good sense”. This is because it usually looks for the optimal way out of the current predicament instead of speculating about all kinds of things that could be done under various conditions and in various situations. The Id looks for the one road it is able to take right now. Therefore everything the Id chooses is realistic. It is always something that can actually be done, and through which the individual can demonstrate their talents and skills.

Because of the overly “versatile” and “equalized” nature of the Superego’s erudition, it is often lost in indecision. The information about objects accumulated on the Superego “has a 360-degree angle”, it is informational awareness without a direction. The individual themselves cannot even choose a direction for gathering information. The dual’s Id is what provides a direction.

The Id always puts the person with an identical Superego into a situation that requires concrete action in a preset direction. It is impossible to ignore the “restraints” of the ignorant (vital) Id. The Id can be argued with, but the individual is unable to remain indifferent to it and not begin correcting the activity of the dual’s Id. This process of correction “opens” its own activity to the Superego, and a direction emerges. The Id’s activity is so restlessly rigid that the dual’s Superego gets involved by itself to provide additional security, i.e. for purposeful realization.

When the question “How much is two times two?” gets answered with “How much do you need?”, it is not a frivolous joke at all. That is the whole essence of the Superego. The direction set by the dual’s Id determines which facts the Superego must take into account.

The Id does not need to be taken care of. It only needs help in avoiding possible mistakes, and to be provided with the necessary information. The information that arrives in the Id programs the organism’s activity. However, the program is not adopted blindly, it is adapted to the organism’s real needs and capabilities, to what it feels on the inside.

Programming

In the real world, the Socionic nature of humanity manifests itself only as a tendency and an ideal, because the Socion as structural associations do not exist and the

Socionic (as well as Quadric and even Dual) connections are only realized between people by “probabilistic” contacts. However, each individual has to obey the Socion and be programmed by it. Otherwise, they feel like a lonely, unhappy, unnecessary, and superfluous person.

Programming takes place when the Id block is subordinated to the Super-Ego block of the dual. Therefore, in the behaviour of each individual, there is not only a tendency to behave according to one’s type of IM but also to treat others as if they were duals, to expect from them what only a dual can give. Showing dissatisfaction, which is especially evident in the non-dualized, about anything that does not conform to these expectations.

Subordination to the dual’s Super-Ego block is subordination not to the dual, but to the Socion, because the Super-Ego block does not manifest its own will, but only reflects the surrounding reality. The question of whether the information that accumulates on the Super-Ego is caused by random Socionic contacts (Socion) or by predominating types of contacts (a specific Socion) cannot yet be fully answered. It seems to us, however, that Socionic contacts and information received from the requestee predominate.

Setting a direction

The Id block, through the individual’s actions, decides what the partner will have to do. The Id subordinates the partner’s activity to its own activity and relieves the partner of the pangs of conscience about any inappropriate feelings or inappropriate activity, as well as worries about their indecision. The Id reacts physically and drastically for the sake of correcting the external situation. “Infects” others with its own activity. This reaction is an energetic boost to the partner’s potential Superego block.

The Id block has a sense of direction. The path this block takes, the individual sees as the only possible option. The individual does not know and cannot imagine any other ones, it happens the way it happens. However, if the individual is shown something more fitting that does not contradict their inner voice, they will not refuse and may change the style and direction.

People often use their Id as a last resort and a weapon. This is because in extreme situations it shows exceptional craftiness. The Id is the horse one uses in situations for which one finds no other solution. For the ILE, it is work; for the EIE and LIE, it is the demonstration of their abilities and potential; for the SEI and IEI, it is the ability to establish relationships with people.

Non-verbal/Labor

Labor blocks are the blocks of collective physical, work-related, and emotional realization according to the first signal system. They are collective in their action, not words. This is the area where people are careful with conversations and jokes. The only thing allowed here is the transfer of objective information, what one has seen or heard without one's own comments. One acts here without discussion, only exchanging opinions on the course of what happened. And if someone wasn't part of what happened, they especially have no right to make any critical statements or remarks, with the exception of thankfulness for the people who somehow showed their activity and did something.

Someone who talks about someone else's labor blocks, "knows too much," and is always unpleasant, uncomfortable, and dangerous. They are not helping. Everyone is certain that on labor blocks, a person tries to be so extremely and scrupulously diligent, honest, attentive, and careful, that any words are perceived as distrust or even mockery.

And they act together and separately discuss things, and keep silent about them because they aren't able to do it otherwise. And they are sure that speaking about it would be simply tactless and indecent.

Observing

*Contradistinction of the social to the individual, submission to the social and its will.
Reception of society's goals that are personally acceptable.*

The third stage of embodiment of vital energy is 3/2. This is the half-phase of will, but not the will of the individual himself, but the will of society, which is dictated to him from outside, and the will of nature, which he himself must feel. In this half-phase, a person feels himself. Therefore he should have and usually has as much energy as society needs. And uses it the way he is programmed.

From the point of view of an individual, he himself is a blob of kinetic vital energy, which should be used according to society's program in the next half-phase. As for all other objects and subjects, it is in no case possible to oppose his will to theirs. In my opinion, this is what some teachings call the will of the cosmos, the will of nature, which cannot be violated (For each type of IM it is a different aspect, a different half-phase of reality).

Submits to others

On the 3/2 half-phase people submit to the will of their "programmers," but they choose these programmers themselves, and only use their program until it starts to clearly contradict their interests.

Elements of the observing function receive the strongest stimulating signals from other people. Therefore, in their activity, the individual is inclined to almost completely submit to others.

If there are no signals dictating the activity to them, they feel extremely uncomfortable. Undoubtedly, these commands must correspond to the real needs of the body and the individual themselves. But these personal needs are sort of in the background. Just as in the Ego, a person hardly notices that they are interested in exactly what society needs, in the Id, the person needs activities that should not only please others, but also contribute to the satisfaction of their own needs and requirements.

Adaptation to the external environment

The first element of the Id perceives information that regulates the individual's life. This personalised information may not match the external social understanding of it. How other individuals experience it and feel about it is a complete mystery to the individual, it is a question that they never even consider. They cannot listen to other people's input

here. They can only accept others' suggestions about when and how the producing element of the block can be manifested.

On the one hand, without the dual's guidance an organism's adaptation to the external environment is very "independent". On the other, it may be ineffective or even asocial. No matter what an individual is doing and which part of their consciousness or organism they are realising, they are always put in an unfavourable, losing position, if they do not take into account how other people realise themselves, as well.

"[IEE] When it is in the Id block, the field phase Δ can neither foresee what time brings nor influence what may happen. It cannot defend one's own interests against the future, nor can it influence someone's behaviour or emotions in time. It only observes what is happening and tries to receive as many signals as possible in order to optimally line up one's emotions in the flow of time."

Cautious

The half-phase (3/2), is an implementation of the will and desires of others, and particular caution in satisfying one's own needs. People try to satisfy those needs without attracting anyone's attention, without anyone's help. This is a half-phase through which people help others, but external help can be used only in exceptional cases.

Individuals are afraid to impose themselves on another person in their observing function. The SEI is afraid to impose their will on another person, the EIE their likes and dislikes, and the ESI their emotions.

Capital investment

Each personality type measures their social "capital investment", i.e. what they have given to society through giving to other people, by their expenses on the 3/2 half-phase.

"[SLI] Therefore, material resources, which SLI invests in another person, must give a social return, for example, a child must grow into a real and intelligent person. Otherwise, he feels robbed."

Demonstrative

A means to achieve goals by changing the real situation, influencing the vitality of others

The fourth stage of incarnation and use of vital energy is 4/2. Because of the ability to spend large amounts of vital energy on this, they can achieve exceptionally effective results. They try to realise their 4/2 in such a way as to earn recognition and love by the first two half-phases of the vital ring. Because that alone makes them vitally viable, active people.

In the demonstrative comes the realisation of the individual's potential energy in their work activity. By their actions, the individual demonstrates their attitude to the social program established in the previous element in observing function. This attitude is always positive, but this "positivity" isn't worth anything if other people don't notice it.

Therefore, in this element, the individual tends to exhaust themselves with activity until their work is recognized and appreciated by those around them, who would welcome and appreciate these efforts. The closer the individual is to people they can "prove" or "demonstrate" themselves to, the better and more prosperous the individual's well-being.

Every person gladly demonstrates the second element of their Id block. For the LSE [demonstrative ●] this is the quality of objects, for the IEE [demonstrative ■] - emotions, for the EIE [demonstrative ▲] - talents, for the SEI [demonstrative ▢] - relationships with people. This obsession becomes less flashy only under conditions of dualization.

The ILE does not understand work without passion or effort to do things better and faster than others. Equally, the LSE does not understand a poorly made object. This is surprising and outrageous. The LSE does not understand the psychology of a person who produces a product that is not of the highest quality. And therefore, they, more than any other type of IM, are suited to the "struggle for product quality." And those to whom quality seems superfluous because it is "unplanned" do not like the always neat, tidy, and demanding LSE.

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