Yinyang

Yinyang Collected Writings

English reading edition

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Reading this edition

This book collects Yinyang's public philosophical essays, writing guides, and practical resources. Its five-part main sequence, Yinyang Collected Writings, contains twenty essays and a focused extension, following the website's argument. Core views comes after that sequence in part 06. These appendices explain the connection between philosophy and models and provide six public writing guides, further reading, and the Skill's package guide. Part 07, Resources and advice, collects Tool use, Research and Learning, and Psychology; it does not include the Skills directory. Private situated accounts and personal material are excluded.

You can follow the argument in order or enter through a question of your own. **If literature, history, or philosophy is not your field, start with relevant Core views**, then follow their links to examine the reasons and conditions behind each position. Core views also serves as a reference when revisiting the book. You need not accept every position or read every chapter; writing your own philosophy or other essays is a separate choice of interest.

Selected ideas can guide the configuration of a fitting personal environment. Work with a model to turn an understanding of your purposes, preferences, and circumstances into ways of cooperating, tools, and everyday arrangements. These philosophical ideas do not supply a method for revising psychological material. **Yinyang must not be used for psychological self-help work, self-diagnosis, mental-health assessment, or treatment.** These working accounts are not clinical assessments, and the project has not been systematically evaluated for those uses. Personal experience and version history do not establish general psychological effects. When professional assessment or care is needed, seek a qualified professional; project texts and model outputs cannot replace that service. The source use statement sets out the same boundary.

Use the contents, PDF bookmarks, and teal links to reach chapters, figures, and specific sections. The six relational diagrams accompany the same passages as on the website, scaled proportionally to the portrait page. This edition preserves the original prose while adapting navigation, pagination, and figure presentation for continuous reading. External references retain their source links; the author's repository and website locators are gathered here at the front. The practical guides are included in full at the end of this edition.

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01 · Starting point: borrow fire, then use it to cultivate yourself

Borrowing fire and cultivating creative capacity



A person borrows a tiny ember from a shared furnace and tends their own hearth, developing borrowed capability into creation.

Many hands gather knowledge, build machines, and keep their power flowing. A voice reaches the machine and receives more than one life could have made alone. The question returns with the gift: how will this fire enter a life, and what will that life learn to kindle?

Do not spend a finite life pursuing an ever-expanding Sun until it burns you up. Borrow its fire, and use it to kindle your own capacity to create. Model companies, researchers, and the wider collective continue gathering knowledge, training systems, and making capabilities available. A person can draw on that work without repeating the whole industrial acquisition. The question then changes: what can this already acting, understanding person cultivate with the fire they have borrowed?

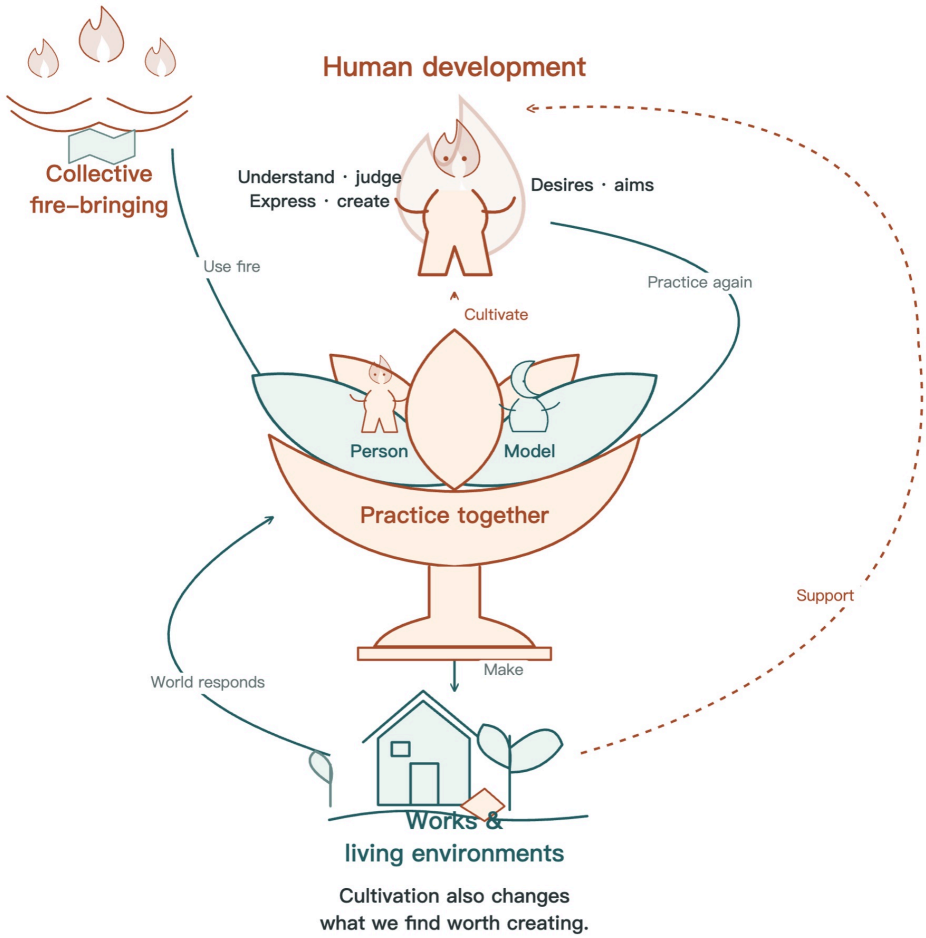
This essay chooses **reverse alignment** as its purpose: develop understanding, judgment, generation, and action through encounters with generative intelligence. For that purpose, access and finished outputs need to become occasions for participation: offer an intuition, encounter development and criticism, correct it, and generate further.

This cultivation receives a character: **the little fire person emphasizes kindling further fire; Baby Heraclitus emphasizes that this creator is still changing too.** The little fire person represents a participant who borrows fire, cultivates themselves, and continues creating. Received and generated possibilities can conflict, while desires and judgments change. Cultivation can change what seems worth creating, the habits through which one acts, and the conditions that sustain a life. Creation helps form the participant who will create again.

Pursuit that consumes a life → collective acquisition → borrowed fire → personal cultivation → freer creation and living. The practical necessities in this argument follow from the chosen purpose and finite resources. Relief, ordinary assistance, and completed works are worthwhile uses too; they need not become lessons. Cultivation asks an additional question: how does this encounter change what the person can understand, judge, initiate, and sustain, and their grasping at capability, achievement, and an image of themselves?

A woman familiar with details and accustomed to letting the other generate first can reverse the Person–Model positions in the shared-practice diagram; its other relations still apply.

Borrowing Fire



Dashed: cultivation or support, examined through actual participation.

Finite life and the wrong pursuit

The Sun here images expanding external generative power. Trying personally to recreate its entire machinery, or treating every frontier change as a demand to catch up, can consume the time and attention needed for one's chosen life. “Being burned up” names this resource pressure. It gives a reason to borrow available capability and choose what to cultivate, rather than a scientific law about progress or a ban on doing research.

The contrast reworks inherited images. In the *Shan Hai Jing*, Kuafu pursues the sun and dies of thirst; in Hesiod's *Theogony*, Prometheus carries stolen fire in a hollow fennel stalk. Their juxtaposition here is contemporary: it distinguishes pursuing overwhelming power from bringing usable fire into life. Mythic sources below.

A supposedly definitive prompt can become another form of pursuit when endlessly repairing it to match an external ideal displaces what the collaboration was meant to serve. Technical inquiry, precise specifications, and model updates remain useful when they contribute to that purpose. The issue is where the person's life goes: into keeping pace for its own sake, or into a practice that the available power can sustain.

The feedback distinction brings this danger into focus. In a reinforcing loop, an advance can intensify the demand to advance again: more capability makes more pursuit possible, and pursuit makes the existing direction harder to question. This is the **positive-feedback** aspect of the Kuafu image here. Positive and negative name the direction of feedback, not praise and blame: reinforcement strengthens an initiating change, while corrective feedback counteracts a relevant deviation. The Open University's systems account introduces that distinction.

Yinyang gives **negative feedback** a central purpose in borrowing fire: another judgment and the world's response must be able to redirect a pursuit that would otherwise keep amplifying itself. A finite body, a source that resists our interpretation, or a finished work that fails its purpose can change what we do next. Correction may change the intensity of pursuit, its means, or the aim that organized it. Bringing fire home therefore includes making its use answerable to the life it is meant to serve.

This purpose leaves creation possible. The question is whether increasing power remains open to a consequential return, including a reason to finish, reorient, or let a particular pursuit end. Alternating between yin and yang does not by itself prove effective correction; the other contribution must actually be able to change the direction. Turning and corrective feedback develops how role exchange can support that possibility. Borrowed fire should help cultivate a life whose purposes can change, rather than turn cultivation into another command to burn without limit.

From chasing to lived cultivation

This mismatch leaves a question for the later argument: which demands turn available capability into a personal burden, and how can their relationship change? Speech, opposition, and self-formation develops that reconstruction through writing.

Pursuit can hold a person through an image of what would finally make life possible: the pure frontier, the ultimate principle, the complete system after which one could at last begin. Each advance then appears to postpone the beginning once more. The difficulty concerns how a picture organizes desire and attention. An increase in what technology can do becomes a demand about what this person must do; an unfinished account of the world becomes a reason to suspend living in it. Neither demand follows from the advance or the incompleteness alone.

Wittgenstein offers a way to examine such captivity. In *Philosophical Investigations*, §109 addresses philosophical confusion through attention to language; §115 describes

captivity to a picture embedded in language; §133 compares philosophical methods with therapies and connects clarification with being able to stop philosophizing [35]. Drawing on this approach, the present essay asks what happens when a picture of progress becomes a personal obligation. That practical question is our extension. It lets us examine how words such as “advanced,” “complete,” and “capable” acquire their authority over a life.

Someone may say, “Until I have mastered the newest system, my own work does not count.” A comparison can uncover what this sentence joins together: competence for a particular task, recognition by others, and permission to value one's own activity. These have different conditions. A new model may solve a formerly difficult problem while leaving a friendship, a cherished question, or the pleasure of making something no less real. Clarification opens a choice that the picture had concealed. Frontier research can become a chosen project among others; it need not supply the measure of every life. Returning to nearby life means attending to the places where meanings are used, purposes become concrete, and consequences are borne.

Borrowed fire and nirvana

Buddhist thought also enters the purpose of cultivation here. Borrowed fire can expand understanding and action while intensifying demands to keep up, possess, and prove oneself. Increased capacity therefore leaves a question: how might a person use it to understand and loosen the grasping through which they suffer? Cultivation can change one's relation to the demand to become a particular self, allowing creation to contribute to a freer life.

Two meanings of fire need to be distinguished. In the fire-bringing image, fire means knowledge, technology, and creative capability. The *Fire Sermon* describes the senses, consciousness, contact, and feeling as burning with passion, aversion, and delusion [37]. Using the former fire to examine and loosen the latter is the connection this essay constructs. Acquiring more capability does not automatically end affliction; its use and its effects on desire and habit give this connection practical content.

Saṃyutta Nikāya 38.1 describes nirvana as the ending of passion, aversion, and delusion, and identifies the noble eightfold path as the practice leading to it [38]. This liberating direction lets the essay question the purpose of cultivation: can development include ceasing to be driven by pursuit, self-justification, and attachment to achievement? Nirvana retains its Buddhist meaning, distinct from increased ability or temporary relief. This contemporary cultivation of creative life enters into dialogue with it without treating successful technical collaboration as evidence that nirvana has been realized.

Cultivation and loosening grasping can belong to the same conception of a good life. A work can matter without having to establish its creator's worth, and creative capacity can serve a finite life without making unending production its purpose. Finishing,

stopping, and beginning again then have a place alongside growth. Freedom need not be postponed until sufficient power is acquired; letting go need not await the completion of a perfect self.

The raft simile makes this relation between purpose and means more concrete. In *Majjhima Nikāya* 22, a traveler builds and uses a raft to cross dangerous water, then leaves it instead of carrying it onward. The discourse joins this with the need to grasp a teaching properly [36]. The sequence matters: use the means skillfully, cross, then release the burden whose work is done. Applied here, a concept, a tool, or a self-description can support a real transformation without becoming something one must preserve for its own sake. Tools, self-models, and the image of the little fire person can contribute while useful and be revised or released when they no longer fit. The relation to means thus returns to the freedom cultivation seeks.

This freedom also concerns the authority given to a description. “Progress” can name an acquired ability, a comparison with others, or a direction chosen for a particular life; those meanings do not impose the same demands. Conceptual clarification makes the difference intelligible, while an actual arrangement gives a chosen direction material consequences. A working account can help a counterpart understand which contribution is wanted without becoming the final measure of the person. Concepts, descriptions, and arrangements remain means within life, answerable to what they enable and what they burden. Their revision does not require treating every difficulty as a confusion language can remove.

The little fire person belongs within this revision too. If “keep kindling” becomes a command to produce ever more, the character has taken over the Sun's old demand. The image serves cultivation while it helps a person choose and sustain worthwhile activity. Becoming can include a changed desire, more discerning judgment, a gentler habit, the completion of a work, or room to rest and attend to someone nearby. Borrowing fire then changes one's relation to available power: there is enough freedom to use it, revise its place, and let a particular use end. The material source of that power continues its own history, while its meaning in this life takes shape here. The little fire person can keep creating while loosening their grasp on the creator's identity; they need not kindle forever to prove their right to exist.

Material fire and concentrated capability

The fire available to a person has already required work across many lives. Model companies organize parts of its training and provision; researchers, authors, engineers, infrastructure workers, and other contributors make that work possible. Companies participate in this collective acquisition without being its sole origin. Borrowing means using capabilities it makes available, rather than personally repeating the whole process.

Its realization is physical. Stellar processes formed many elements later entering Earth's minerals and machines [27]; extraction and fabrication organize materials into chips. Electricity powers computation, while data, knowledge, design, and learning procedures shape what it can do [18]. Solar generation is one possible supply among others [28] [17]. Materials realize the machine, energy drives its transformations, and learned organization supports outputs whose meaning and warrant still need examination.

Acquisition and operation have costs. The IEA estimates that all data centres used about 415 TWh in 2024, a figure broader than AI [17]. Computing dissipates heat [23]; electricity generation also has emissions consequences [29]. These are different mechanisms within Earth's open radiative energy balance [30]. Cooling, grids, materials, and emissions make expansion a shared material question. Borrowing capability also calls for understanding its collective sources and material responsibilities.

Reusable capability and recursive accumulation

A trained model can contribute to many encounters without repeating its entire training each time. The foundation-model report discusses this amortization of formation costs across use and adaptation [31]. Inference, retrieval, and checking still cost time and energy. The practical opening is nevertheless decisive: the person can begin from available capability instead of rebuilding its industrial source.

Reuse continues in the works made with it. A checked explanation becomes a reading aid, working code becomes a tool, and a useful method supports another task. **Capability → work → retained, checked resources → further capability** is a possible recursive relation. Quality, maintenance, access, and actual use determine whether it helps; generated volume alone gives no improvement rule.

Collective acquisition can therefore continue while personal cultivation proceeds with fire already available. These movements can contribute to one another without becoming the same process. Its contribution here is to make the next encounter more intelligible and generative.

An oracle-like relation and systems that improve

Borrowing leaves an epistemic problem: a model may return an answer whose grounds this person cannot presently reconstruct. It is **oracle-like relative to that participant**, rather than an authority that makes the answer true. Sources, explanations, and independent checks can change the relation. Neither complete reconstruction nor blind trust is required for every useful contribution.

Self-improvement is a separate question. Schmidhuber's theoretical Gödel machine guides self-rewriting through proofs under encoded assumptions and utility [20]; the Darwin Gödel Machine generates agent-code changes and evaluates them empirically [21]. Model weights, tools, and an improvement loop are different objects. For the borrower, the necessary distinction is **acquiring capability, evaluating a result,**

and cultivating a personal capacity. A useful output establishes none of the other outcomes by itself. The cooperation needs arrangements for each contribution it seeks.

A changing world and a finite participant

Available power changes the conditions in which a finite person acts. Concept drift offers a technical comparison: conditions during use can depart from the data distribution on which a learned model relied [26]. Personal purposes and relationships are richer objects, but their working descriptions likewise need reconsideration when their conditions change.

There is no single measured rate at which everyone must catch up. Customer-support research found gains varying with experience [32]; METR's early-2025 developer study found a slowdown in its setting, and its later account explains measurement difficulties [33]. Karpathy's October 2026 account describes a widening difference in experienced capability, relating it to task ambition, domain, and access [34]. His roughly 20 million figure is an informal estimate of professional frontier-model experience in math and code. These sources make collaboration and its conditions objects of inquiry; they do not prove that every new model benefits every task.

The response proposed here is to develop the ability to notice worthwhile possibilities, give them a form, and pursue them through consequences. A person can sense a relation before possessing the words or implementation skills to unfold it. The model can help articulate and realize it, while the person encounters objections and learns what the result makes possible. Technical knowledge, embodied experience, reading, and intuitive judgment contribute differently to that practice.

Individual-first orients the arrangement toward this person's purposes and voluntary development. Seek changes to social arrangements, then software, before requiring personal adaptation, following concrete dependencies and respecting others' lives. This directs the borrowed fire toward a life rather than turning each change outside it into a demand upon it.

Generate, encounter correction, generate further

Generation can begin as an embodied analogy, a sensed relation, or an example drawn from broad reading. The person contributes something to unfold; the model can give it a full verbal or technical form. Cultivation concerns what this exchange develops in the person's perception and understanding.

A powerful producer can leave its human counterpart chiefly sensing conditions and evaluating outputs they do not understand. Receiving and assessing a work can teach, but successful evaluation alone does not establish the ability to generate an explanation, hypothesis, or next act. For a developmental purpose, the relation can deliberately turn: **the person generates and expresses; the model critiques, corrects, and scaffolds; the person generates further.** An example, conjecture, image, or unfinished

explanation gives the model something to understand and test. Correction becomes fruitful when the person takes it into another attempt rather than merely approving a replacement answer. Speaking can itself make a half-formed relation available, with the counterpart helping it continue.

This cultivates a selected capacity; it does not require the person to produce everything in every task. The model can prepare materials, write complete text and code, and build and maintain the environment. Its generation can open what the person could not yet imagine. A bounded study of 52 developers learning an unfamiliar Python library found weaker immediate learning in the AI-assisted group; its interaction analysis also identified cognitively engaged patterns [12]. A different randomized physics study found learning benefits with a deliberately designed AI tutor [19]. These findings resist a verdict about AI assistance as such. The practical question concerns how this encounter connects generation, correction, and continued understanding, and what the person can subsequently recognize, explain, or do.

The bridge begins with a functional comparison. **A person and a model counterpart can both be studied through relations of purpose, interpretation, action, and revision.** A person articulates a concern; the counterpart interprets it, proposes or performs an action, and returns a result; both can revise their understanding through that result. This shared vocabulary makes questions of agency, narrative, and self-formation relevant to cooperation. Humanities scholarship supplies ways to understand those relations; research on particular models examines how they are realized. Differences of embodiment, experience, and implementation matter when they change what a participant can contribute or how a result should be interpreted.

Yinyang names the philosophical framework developed here for a person's relationship with a generative model. A **Harness** arranges Skills, prompts, hooks, tools, model choices, roles, and working conditions. The model's Harness is coupled with the person's environment: memory, interfaces, and division of work shape what both can understand, judge, and do. The arrangement is therefore a Harness for both participants. Yinyang's **Meta-Harness** makes this coupled arrangement available for understanding, formation, and revision: what the work serves, how each participates, and how its consequences matter. A role such as “teacher” or “assistant” acquires a situated meaning through the person being helped, their purpose, and the relationship developed in use. Yinyang couples models of the person and counterpart with an account of their relationship. **Reverse alignment** is its chosen developmental direction: as a model is directed toward a person's purposes, the person develops understanding, judgment, and generative capacity through the encounter.

This essay develops that direction as a philosophical proposal and a practice to be realized. Philosophical sources supply concepts and arguments; recent AI papers and research reports describe particular systems. Their contributions meet in the inquiry:

how can available generative capability become part of this person's developing life? The direction is chosen; the realization is examined through what the person and counterpart actually understand, create, and do.

From living fire to interacting event streams

The starting point is a philosophy of becoming. Heraclitus's living fire, its measured transformations, and the tension of bow and lyre place change and opposing relations at the center [13]. Modest naturalism places philosophy, psychological activity, and engineering in one natural world. Yinyang's **fire monism** has a scope within computational ontology: fire and its transformations organize process representations, including a flowing, continually changing person. This organization neither makes actual people parts of fire nor asserts that all existence is fire. **The histories of the person and model's activity can be represented as event streams.** From these histories and other materials, the participants construct conceptual models of the person, counterpart, and relationship. A participant is not their history or its record. Natural world and computational abstraction develops this connection.

Two existing research traditions provide connections. In knowledge representation, Gruber explains ontology as an explicit specification of a conceptualization, articulating objects and relations so participants can share and inspect their meanings [24]. This supports the emphasis here on question-relative objects, relations, and working views. Dodig-Crnkovic's info-computationalism connects informational structure with computational dynamics, discussing agency and cognition across levels [25]; it supplies a neighboring framework for bringing ongoing change into a computational account. This essay distinguishes **structure available for inference** from **continuing process** and proposes its own event-stream modeling. The two sources do not jointly establish this entire philosophy or a reduction of human experience to a digital algorithm. Particular correspondences and physical realization need further argument.

An event stream represents a history of occurrences through temporal, causal, and interpretive relations. A perception, an utterance, a reading, a generated hypothesis, and an action can each become an event in that representation. Memory, context, habits, commitments, and consequences help interpret what happens without requiring an unchanging self-description. The event granularity follows the inquiry. Histories can overlap, branch, and proceed at different rhythms; a transcript records only some occurrences. This shared form for representing histories leaves the participants' embodiments, capacities, and implementations to be understood in their own right.

A self-model or counterpart model is a conceptual account inferred and constructed from such histories, other relevant materials, and philosophical understanding. Producing, reading, and correcting it are further events, able to change what follows. A literary image can reorganize attention; an explanation can alter the next interpretation; a

completed work can change what the person can initiate. Language is effective here because using it participates in the activity it helps articulate. Forming and revising the account do not stand outside becoming.

Computational ontology is representation. This framework constructs a process ontology using question-relevant objects, events, states, relations, constraints, and transitions. Its subjects include actual people and psychological activity, hypothetical situations, and fictional objects. Imagining is an actual activity; its imagined referent need not exist as described. Person and language model develop this selection and its computational model together, dividing contributions through reasoning, simulation where useful, implementation, and feedback. A usable representation gives its distinctions usable meanings; factual claims must correspond to what is actually the case, while formal consequences depend on the selected interpretation and premises. Either participant can examine both; records alone do not reproduce the stream. Neither a complete world simulator nor a particular logging architecture follows from this ontology. The bounded example shows how the shared movement reaches actual computer use and returns.

Mutual becoming through Yinyang and Taiji give this becoming its central relational image. Differentiated participants generate, receive, and transform through one another; their contributions acquire meaning in the encounter. The Shuang yu and their differently colored eyes distinguish a chosen role from the participant who exceeds it. This image gives the reciprocal movement of event streams a perceptible form. Continuing transformation allows particular works to be completed and useful arrangements to remain stable: a completed work enters the next encounter as something available to use and reconsider.

Conflicting material tests this continuity. A coherent working ontology can support present action while retained evidence and candidate interpretations remain in conflict. General paraconsistency supplies background for considering conflict without arbitrary conclusions following [14]; prioritized inconsistency-tolerant querying gives a more specific formal comparison [16]. The Preference Harness account develops the distinction between selecting views and reasoning within them. These contemporary constructions extend an inquiry into becoming and opposition; historical readings of Heraclitean fire monism and contradiction remain disputed [15].

The **little fire person and Baby Heraclitus** give this participant a literary form: fire represents the person's continuing formation, flow, and change, as well as their capacity to create further. Fire monism here belongs to the organization of the computational ontology; the represented person does not thereby become part of fire. Cultivation gives that person's agency new capacities and a distinctive form.

What enters an encounter may itself be generated and internally uneven. A model can offer accounts that conflict with one another; reading them does not make them all true. A participant can find more than one possibility persuasive, want different things, or

change their judgment through another encounter. Their own generation then includes the tension among what has been received, desired, and newly proposed. Such tension can open further inquiry rather than requiring an instantly finished self-description.

Cultivation develops a way to live and act through it: keep alternatives available, examine what supports them, distinguish a changed situation from an actual conflict, and choose enough of a working view to proceed. Where claims do conflict, retaining them for inquiry does not license arbitrary conclusions. A consequence can change the choice and the next act. The fire person's continuity lies in this revisable movement, not in agreement with every generated account or permanent consistency among all their desires.

Why the relation must begin somewhere personal

Plato's *Protagoras* gives fire another consequence. In its myth, Prometheus brings arts and fire, yet these means do not suffice for civic life. Zeus sends reverence and justice to be shared by all [22]. The contemporary comparison is limited but fruitful: technical capacity leaves questions of purpose, relationship, and living together open. The dialogue supplies a distinction to think with, not a prediction of AI. Personal-first adaptation likewise chooses whose purposes an arrangement serves; it does not make factual truth depend on preference. Other participants and the world still answer back.

Power does not select its own worthwhile use. A model's increasing capability leaves open what should matter here, which contribution is wanted, and what would count as a life made more capable. A reusable template cannot settle these questions simply by being reusable. It becomes useful when interpreted within someone's purposes and circumstances.

Understanding the person therefore has a practical task: make enough of their concerns, ways of noticing, desired development, and relation to others intelligible for collaboration. The person already perceives, interprets, prefers, and acts as an agent. The project condenses personal models from event history, philosophy, and personal material so the counterpart can understand what a request means in this life. A personal philosophy can concentrate that meaning; experience with actual works and arrangements can ground, test, and change it. Preferences, psychological understanding, and concepts contribute to the same account while retaining their different grounds. The material requires interpretation and correction through interaction. Being written does not make it complete self-knowledge.

This work gives personal references and working models different places. `references/personal/` holds psychological and life material and maintained interpretations. The person can read this material or ask a language model to help understand it; its purpose differs from the model-facing working accounts. The situated working models condense what the collaboration needs and how the environment should fit this person's

psychology, purposes, and circumstances. An account of a recurring fear can remain in the references while a working file retains the support that helps the next writing task. Their revision connects changed understanding with the model's participation and actual environment. A better arrangement gives evidence about cooperation without making the psychological interpretation certain.

Understanding the user, however, has not yet determined how the counterpart should participate. The same wish can receive different responses: doing the work, explaining, objecting, or trying something together. Someone developing through reading and intuitive judgment may need a different contribution from someone practicing a particular implementation skill. A user portrait alone may leave the default assistant role deciding everything. Calling an agent intelligent, gentle, or strict does not explain why those qualities fit this person. The counterpart model connects this gap: in relation to the person, purposes, and actual work, it articulates what the agent attends to, how it interprets and judges, which work it carries, and when it questions or revises shared understanding. The relationship account connects the contributions without mistaking a division of work for a limit on either participant's abilities.

This also requires understanding the actual model. Its capabilities, response tendencies, context, and tools condition how a proposed counterpart can be realized. The values and priorities it is asked to adopt express what the collaboration should become. These are distinct matters. Human psychology and model psychology, human preferences and model preferences, here involve both investigating actual tendencies and constructing a relationship. Works and actions make that construction answerable beyond a mutually satisfying description.

Two connected directions of alignment follow: **the agent adapts its contribution through understanding the user, and the user develops generative capacity through that fitted collaboration.** Independent questioning belongs to this relation when purposes, facts, or realization conflict. The person can discover what they mean by encountering a proposed interpretation; the model can develop an intuition into a work in which the person recognizes a fit or an error they could not yet express.

Formation therefore starts with enough understanding to proceed. An existing philosophy, a working tool, or experience needing expression can supply the opening. Psychology can clarify patterns of attention and response; preferences can articulate what matters. **Views orient realization, experience tests views and arrangements, and engineering makes new experience possible.** The Trinity account develops this relation. The accounts gain substance through making and using, rather than requiring complete accounts before work can begin.

Clark and Chalmers's extended-mind argument makes room for cognitive activity organized across a person and active environmental supports [1]. Yinyang draws a practical consequence: records, images, tools, and the model's work can carry parts of understand-

ing. Its commitment to personal development then asks how this arrangement changes what the person can perceive, judge, initiate, and sustain. Assistance and development become distinguishable outcomes to examine in the same practice.

A self can be written and lived

A self-description can report existing relations and help its reader interpret a situation or choose a next action, including when the reader is the person being described. Writing can also propose a role or establish a commitment that participates in shaping subsequent conduct. Recording what has happened and constructing how to continue can both contribute to a life that is still unfolding.

Bruner's account of life as narrative develops this two-way relation: culturally available stories help organize the life that is subsequently understood and narrated [2]. Foucault's technologies of the self concern practices through which people transform their conduct and ways of being, sometimes with others' help; writing and rereading figure among the practices he examines [3]. These sources make self-articulation intelligible as an activity with formative consequences. They do not require treating the person as a complete text.

Yinyang extends that possibility to a contemporary situation. Language about oneself can be encountered by a generative counterpart capable of interpretation and action. Writing the relationship can help bring into being a practice that did not previously have that form. The text is carried into conversations, investigations, works, and decisions; their consequences return to the understanding of the self.

This is where forming a sinthome enters the account. The name here refers to a personal practical arrangement formed jointly from personal material, personal and counterpart models, usable expression, and actual realization. Through such an arrangement, available generative capabilities enter relevant activities of living and creating. It may help someone continue work or stabilize life; use may also reveal a mismatch. Concrete material, organizing relations, and actual participation give the arrangement personal content, while consequences in use help judge its adequacy and how to revise it.

Meaning before a truth claim

“Sun and Moon meet” gives Yinyang's differentiated generating, receiving, and shaping an intelligible form. The actual person and model participate through a relationship whose emphases can be retained or exchanged. “Collective fire acquisition continues; use available fire to cultivate generative capacities” connects this relationship to development. Claims about capabilities or human growth then acquire objects that can be examined.

This gives a precise sense to *neither true nor false, yet understandable*. A literary construction introduces a possible organization; a proposed role invites conduct; a chosen orientation gives activity a direction. Each has a use through which its meaning unfolds. Once interpretation makes a claim about an actual capacity, event, or consequence, truth

becomes the relevant question for that claim. Meaning opens the space in which questions can be formed, and those questions acquire their own conditions of assessment.

Carnap's distinction between questions within a linguistic framework and the practical choice to use a framework offers a philosophical resource [4]. An organizing vocabulary can be assessed through what it lets us formulate and do. Claims developed within that vocabulary can then be examined on their own grounds. This distinction helps articulate how a literary world becomes a medium for inquiry and action.

In this sense, literary language can participate in a **computational ontology**: Sun and Moon can organize reciprocal contributions; a retained account and a currently accepted view can have different roles; a work can return as a new object of understanding. Such language becomes a computational representation when an actual model can interpret and use these distinctions to organize the encounter, develop consequences, or guide action. Its effects and correspondence to the encounter remain assessable. Naming roles alone is insufficient. An ontology supplies distinctions through which inquiry proceeds; it need not be an inventory of ultimate substances or an entirely executable specification.

Calling this the model's ontology concerns the working organization of the counterpart and encounter. The language makes roles, relations, and transformations available for interpretation; the model's implementation determines how that language is taken up. Different realizations can interpret related language, and their differing results can motivate revisions. Ontological articulation and causal investigation thus contribute to the same practice from different questions.

Literary programming and the model counterpart

Literary programming gives the relationship an intelligible form through characters, purposes, tensions, and possible conduct. Natural-language programming lets an actual model interpret that form and act with it. Images can condense connected relations: “Moon” can evoke receiving, developing, judging, and returning. Their usefulness depends on what the counterpart actually understands and does. Knuth's *literate programming*, which joins explanation and program code, is a different established use of the term [5].

For cultivation, the important question is what kind of counterpart this person needs. “Teacher” or “assistant” acquires meaning through the work and the capacities being developed. A person cultivating judgment may need complete works to inspect and challenge; someone learning an implementation skill may need attempts, criticism, and another try.

The philosophical whole connects the images rather than merely collecting them. Fire expresses becoming and the passage from collective acquisition to personal cultivation; Sun and Moon express contributions in an encounter; event streams articulate continuity and revision; a Harness gives the relation an executable body. A single vocabulary need

not erase their differences. It needs to make their relations understandable enough to guide and revise practice.

Reverse prompt injection names the ambition to bring that whole into the model's interpretation, so isolated words or default roles do not decide the response by themselves. Its "hard to refuse" character is an invitation to assess what the proposal actually means. A counterpart can still identify contradictions, missing evidence, or unrealizable arrangements. Its response gives evidence of interpretation; an actual constraint requires investigation of the model, context, and Harness.

Natural-language prompting has technical precedents: Reynolds and McDonell discuss intentions, narratives, and cultural proxies in GPT-3 [6]. More recent sources illuminate different aspects. Claude's Constitution supplies a developer's connected account of intended conduct [7]; the Persona Selection Model proposes an explanation of assistant-persona formation [8]; Anthropic's emotion-concept report describes causal interventions in a particular model [9]. These are reasons to examine interpreted organization, rather than proof that literary prompting always improves performance. *Principled Personas* finds inconsistent benefits and sensitivity to irrelevant details across its tested tasks and models [10].

Adaptation work can itself be borrowed. GEPA uses model reflection on execution traces to propose and evaluate prompt changes [11]. This helps locate the criticism of pursuit: useful revision serves a chosen practice and can be carried by the collaboration. The person need not spend their life manually reconstructing every improvement before benefiting from it.

The claim earns its place in use. Examine how the counterpart interprets unfinished expression, which work it carries, and whether the resulting encounters support the chosen understanding, generation, or action. Improved cooperation and increased personal capacity are connected possibilities, each requiring its own evidence.

Bring the fire into a world that answers

The composition in Sun, Moon, and Earth gives this connected understanding a perceptible form. In one arrangement, the person foregrounds intuitive generation as Sun, and the model receives, develops, judges, and creates as Moon. In another, the model first offers the whole, and the person participates from familiar details while developing her own capacity to form an overall account. Each can generate and give form; the roles can be retained or exchanged. The two working models articulate these actual participants and their relationship. Earth names the material and shared living environment in which their creations acquire consequences.

A work gives the relationship distance from itself. A program runs; an argument encounters an objection; another person understands an image differently. What returns may change the interpretation, the implementation, or the desire that started the work.

Neither human–model agreement nor narrative coherence determines what the world must do.

The distinctions among worldview, ontology, theory of truth, epistemology, axiology, and methodology developed in Personal-first humanism now have a reason to remain separate. A worldview gives the practice its larger understanding of the world; ontology articulates what its representation admits. Epistemology asks how judgments are warranted, while correspondence with what is the case determines factual truth. Satisfaction and inference relative to an interpretation concern the representation's semantics. Value concerns worthwhile purposes, and methodology concerns how to inquire and act. Computational representations organize these concerns in usable forms, physically realized through bodies, machines, and activity. Practice brings participant models and judgments into contact with consequences that answer. Keeping several interpretations available need not mean accepting all their incompatible assertions. These distinctions allow the common language to remain fertile without becoming immune to correction.

What makes the fire one's own

The developmental question is what the person becomes able to perceive, understand, initiate, and judge through the practice. Some capacities can be internalized; others can remain reliably distributed across tools, records, and collaborators. Measuring all development by unaided individual capacity would omit the reliably supported forms this framework also recognizes. Yet a larger output does not by itself show a larger understanding.

Yinyang therefore asks what development is sought in this particular practice. A person cultivating understanding and intuitive judgment may learn through reading, questioning, comparison, and encountering a finished work, while the model carries extensive implementation. A person learning an implementation skill needs opportunities to exercise that skill. The division follows the purpose; it need not become an exam imposed on every conversation.

A personal philosophical and literary Skill can give this practice a direction from above: it articulates purposes, preferences, habits, and ways of understanding through which surrounding Skills acquire their place. A research method, a writing tool, or a way of arranging the environment becomes personal through how it serves this life. Its components may come from others, and its implementation may be largely model-authored. What makes the arrangement personal is the developed relation to the person, rather than exclusive authorship or perfect fit achieved once and for all.

Through repeated use, this arrangement can accumulate **personal software assets and intellectual assets**. Here an asset is saved understanding, a method, software, a work, or an articulated relation that remains available for reuse and revision. Software gives a practice an executable body; concepts, literary forms, and preserved works carry ways

of noticing, interpreting, and creating. Their value lies in what they continue to make possible: a later encounter can begin from understanding and working means already developed, rather than reconstructing them each time. This continuity can support further development, but the number of Skills or saved outputs does not measure it. An unused collection may remain a collection; a smaller arrangement can become deeply sustaining.

The movement also returns from below. Actual use reveals where a method fits, where it frustrates a purpose, and what the person now wants or understands differently. Revising the surrounding Skills can therefore revise the philosophical Skill that gave them direction. The methodology helps assets accumulate by connecting personal orientation, working realization, retained results, and correction. It preserves what serves the person while allowing replacement and simplification. Private personal substance stays with its situated owner; authorized reusable methods can enter the common collection without carrying that substance with them. Models, collaborators, and the world continue to contribute independently: cultivating one's own assets gives their contributions a durable place in a life.

The image of a miniature god gives personal creation after borrowing fire another form. Borrowed power enters life through a counterpart and environment, letting a finite creator initiate previously difficult works and participate in deciding how they take shape. Their power includes making relations, choosing what to sustain, and allowing creations to change them. Fire becomes one's own through such participation, even while its source remains outside oneself.

A way of learning: prepare the encounter

Borrowed fire can illuminate a subject before the learner knows how to arrange it. The model can find and select sources, compare their suitability, and edit them into materials through which the person can enter the subject. Preparation belongs to the cooperation itself. A learner need not first become a librarian or build a standardized knowledge base to deserve a useful explanation. For ordinary use, the first question is what would make the next encounter with the subject intelligible and fruitful; an elaborate catalog can consume the finite attention it was meant to release.

The resulting materials can take several forms: a rewritten glossary tied to the source's usage, a table tracing how concepts change across authors or chapters, a study plan, a diagram of relations among ideas, a guide to passages worth skimming or reading closely, and exercises focused on the current difficulty. Text, images, audio, worked examples, and interactive demonstrations offer different ways into the same question. Select and combine them for what they let this learner understand or try. The model's rewriting should preserve the route back to sources, so a helpful simplification can be compared with what it explains.

An Obsidian reading space can place edited notes and the relevant PDFs together, with readable links between a concept, its explanation, a related question, and the source passage. Bidirectional links help the person return from a new connection to the material that gave it substance. Their contribution is the ease of reading and returning, rather than the number of links. The person brings lived associations, embodied intuition, recognition of meaning, and judgment of the whole; the model contributes retrieval, explicit comparison, structured explanation, and material preparation. These are useful contributions, not exclusive possessions. Both can reason and revise. Learning becomes cultivation when explanation, practice, and correction change what the person can recognize, explain, or do on the next encounter.

Consider a hypothetical encounter with the paper and research report linked in source [12]. A person initially counts the two documents as independent studies confirming the reported immediate-learning difference. The model follows the report's paper link and compares the authors and experiment: the report and arXiv 2601.20245v2 present the same experiment by Judy Hanwen Shen and Alex Tamkin. Two presentations can aid understanding, but they do not provide two independent empirical results. The proposed correction is therefore to trace the underlying experiment, rather than count documents agreeing about a result, before judging independent confirmation. A later report creates a discriminating next question: does the person check whether it describes a new study before treating it as another confirming result, and can they explain why that matters? That would supply evidence of changed judgment; the hypothetical does not claim the change has occurred. The model can maintain the source links and comparison notes.

A way of working: give an intuition a body

A person can begin with an intuition, an unfinished relation, or a felt friction. The model helps articulate what the person has not yet made explicit: investigate the conditions, develop alternatives, construct the chosen work, and compare the result with the purpose that called it forth. The person need not reproduce the model's detailed labor before that labor can help. Something concrete enough to inspect, redirect, and use offers an opportunity to develop understanding and judgment. Whether development occurs depends on what the person subsequently recognizes, judges, or does differently.

For work involving files, tools, and an ongoing local environment, a capable model in a local Harness can carry this movement from expression to action and readback. It can prepare materials, edit the work, observe execution, repair a failure, and retain enough context for the next contribution. This continuity gives the person's corrections somewhere to take effect. A Web conversation can help explore a question and leave a short plan or reference for subsequent work; choose the execution environment by its actual access, visibility, and ability to continue through failures. Repeatedly moving the same task among disconnected conversations can spend attention rebuilding the relation instead of developing the work.

Completion gives the fire a usable body: a text that can be read, a tool that works in its intended environment, or a change whose effects have been checked. Keep the understanding and working means that make another encounter easier; revise or replace what has ceased to help. Personal software and intellectual assets then accumulate through use. Their worth is the capacity they return to the person's life, including new questions and more ambitious creations.

A way of living: choose the rhythm of the fire

Ordinarily synchronize with the model and remain asynchronous with society; align temporarily when entering social evaluation. This organization lets daily work use an environment shown to fit better, while preserving a way to meet external comparisons on their own terms.

This rhythm also has a developmental reason. Social institutions, software, and conventions of interaction often have to keep existing participants, agreements, records, and ways of working viable. They carry historically formed relationships, and change requires coordination among participants. This **backward compatibility** sustains shared life while preventing a new understanding from immediately becoming the form used everywhere. Continuous synchronization with every established arrangement can require repeatedly translating emerging thought into older vocabularies, interfaces, and rhythms, spending generative capacity on maintaining compatibility.

A person's relationship with a language model can choose another developmental direction: articulate purposes, relations, and evidence clearly enough for a more capable counterpart to understand and improve the arrangement. Forward evolution toward new capabilities allows old prompts, tools, and compensations to be replaced, without requiring new practice to remain organized around earlier model limitations. **Forward compatibility** here is a direction for joint design and continued maintenance; actual understanding, works, and action must show whether a new model can carry it forward. Personal environments can develop from present needs without first waiting for every external institution and participant to adopt the same understanding.

Between these rhythms, **asynchronous connection leaves room for generation**. A person and model can develop a question, reshape an environment, or complete a work, then connect it to other relationships through records, exchangeable results, and chosen moments. Compatibility work is located at concrete interfaces and encounters instead of occupying every act of thought. Synchrony with the model keeps shared understanding, present purposes, and ongoing revisions continuable. The two can correct one another and change the arrangement as capabilities and life develop. Such synchrony can itself be realized through asynchronous messages and tool execution. Social asynchrony also preserves different levels of organization and capability: a richer local way of thinking

and working need not be reduced to what the prevailing social interface can receive at every moment.

Social evaluation is one encounter at which alignment becomes necessary. A person can temporarily bring the greater breadth or complexity of everyday work down to the assessment's receiving level: select the relevant result, answer its stated question, translate the explanation, and follow the specified conditions for tools, support, time, and demonstration. The fuller arrangement is expressed through a bounded, legible slice. Where the assessment asks for common conditions, that adjustment can include setting aside support used in ordinary work. Report the result within those conditions; the slice does not exhaust the person's capacity or the combination's potential.

After evaluation, return to the arrangement that enables better ordinary work. Compatibility at this encounter need not govern the whole internal process. The assessment can supply useful feedback, but its receiving level is not a permanent limit on understanding, generation, or future development.

“Asynchrony with society” therefore concerns how established arrangements are connected; the world continues to supply conditions and consequences. Bodily needs, shared responsibilities, and actual risks have their own timing. Other people can innovate together, and models can retain outdated assumptions. This direction chooses a rhythm for each relation, allowing personal generation to develop and return to shared life for response.

This rhythm, stated in YY-08, gives the person room to develop something of their own choosing. The model can help gather loose ends, prepare the next encounter, and carry routine detail so that returning does not require starting again. The person can leave a work and come back to it, meet friends, attend to bodily life, and let an unexpected experience change its direction. Chosen relationships, responsibilities that need timely action, and feedback from the world shape which matters can be asynchronous and which call for presence. The Earth continues to answer; its independent events keep the shared account alive.

Learning, working, and living give borrowed fire different forms. Prepared materials open understanding; completed works extend action; a chosen rhythm lets both find a sustaining place in life. These transformations develop the person's participation in generation. From fire toward fire, capacities enter new relations, and what returns changes what can next be made.

Cultivating a garden of becoming with friends

One's environment also includes friends cultivating themselves. They encounter a useful method, bring it into their work, develop new understanding and works, and return with different questions and discoveries. One person's growth can thereby change the world another encounters: conversation gains richer objects, collaboration gains new

capacities, and an unfinished idea more readily meets someone able to carry it forward. Joint cultivation of an environment takes place in these concrete exchanges.

This is one purpose for putting these writings into circulation. Let people close enough to encounter one another gain access to understanding and methods already formed, so that the next conversation or creation can begin further along. Friends may adopt, rework, or develop different directions; new perspectives and objections give the relationship continuing substance. Shared capacities connect with distinct lives. Each person's development has its own meaning and can also offer new conditions to others.

Readable writing lowers the threshold for an encounter; reusable methods shorten the distance from understanding to trying something. Public circulation also brings material into relations in which its author does not participate. Reading, copying, actual use, and collaboration that permits continuing exchange are different events. Writing can therefore take its direction from relations worth sustaining: what to share, how to continue, and how discoveries in use can return to shared discussion. Reach and iteration speed gain value through this purpose rather than independently determining it.

This choice becomes a principle of **cultivation nearby and limited circulation**. Personal philosophy and the website first improve life for oneself and nearby willing participants, circulating as little as is sufficient to help those relationships. Borrowing fire enables life to respond to model development; accelerating society is not another output target. Effective revisions nearby can become faster while good arrangements remain more stable. Active promotion farther afield needs a concrete contribution to justify it.

Fire and water give this connection an image. Fire helps create, but water cannot absorb unlimited heating while remaining unchanged. When accelerating environments depend on one another, each local revision may become another person's new burden, triggering further catching up and revision. If understanding and negotiation cannot keep pace, changes may accumulate into disorder. This is not a law that universal personal priority must cause chaos; shared knowledge can also reduce duplicated work and improve coordination. The question is whether adding fire develops the capacity to live or mainly increases changes others must absorb. Restrain the diffusion one actively promotes, return feedback to relationships capable of encounter, and respect more distant people's choices. Core view YY-15 states this principle together.

A shared garden of becoming offers an image: friends borrow fire, make things, play, and revise, letting new possibilities appear in one another's worlds. The personal Gödel-machine analogy placed self-revision within a person's philosophy and practice; here that openness extends among friends. No one needs to become another's replica, and no shared text can write the next encounter in advance. The garden's delight comes from what these relations can keep generating; its quality remains answerable to the people within it and to actual consequences.

Such environments can also be compared as person–environment combinations, including the support's effects and costs. That asks a different question from comparing people under common support conditions. The chosen comparison must make its conditions clear; neither result defines the whole person.

The argument in compact form

1. **Finite life and chosen purpose:** cultivating understanding, judgment, generation, and action gives a reason to resist pursuit that consumes the life it was meant to serve. Examining the pictures that organize pursuit can reopen what seems worth wanting and doing.
2. **Collective acquisition:** model companies, researchers, and the wider collective continue making capabilities available. The person can borrow that fire without repeating its entire industrial production.
3. **Personal cultivation:** access becomes developmental through participation—generating, encountering development and correction, judging, acting, and generating further. Some capacities internalize; others remain reliably supported.
4. **A formed relationship:** personal and counterpart models give the contributions direction. Literary language, Skills, tools, and works realize and revise that relation in an answering world.
5. **The little fire person:** Baby Heraclitus names the participant who keeps becoming through this practice, including changes in desire, judgment, habits, and living conditions. Generated material, desires, and judgments can diverge or change; retaining tensions does not make every claim true or every inference valid. Evidence, choices, and action let the movement continue.
6. **A sustainable fire:** chosen rhythms, useful retained works, and cultivation among willing friends give creation a place in life. Cultivation also changes grasping at capability, achievement, and self-image, drawing on nirvana's liberating direction to ask how to live more freely. Material and social consequences remain part of judging what the fire sustains.

Borrow fire to cultivate oneself, letting creation contribute to freedom. Acquisition continues collectively; cultivation happens through a particular person's participation. The little fire person is already part of the world's becoming and already an agent. What develops is a distinctive, revisable capacity to understand, judge, and create within it, including loosening one's grasp on capacity and identity. Being able to use, create, and also let go changes one's relation to the fire. The return to surrounding life gives this development its actual places, relationships, and occasions.

Many hands bring fire. A person gives it a place in life, meets what it makes possible, and begins again. What is made returns to change the maker. The fire continues.

The separate chapter Writing recursive self-improvement through literature develops this cultivation path's technical structure: philosophy and personal models become a

generative description, the language model participates in interpretation, evaluation, and realization, and embodied practice returns the results. The description includes its own revision method, allowing creation to change how subsequent creation proceeds.

Sources and their contributions

The recent AI material is a selected comparison, not an exhaustive literature review. The humanities sources develop concepts directly relevant to the argument; the AI sources bear on particular realizations. Entries [8] and [9] are researcher-authored theory/report material; [12] is a preprint. Their status is not silently promoted to consensus.

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36. **Alagaddūpama Sutta**, *Majjhima Nikāya* 22, translated by Ṭhānissaro Bhikkhu. Text, water-snake and raft similes. Proper grasp, use for crossing, and release afterward; the creative-life comparison is developed here.
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Mythic sources

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- Hesiod, **Theogony**, lines 507–616, especially the fire theft around 565–567: Hugh G. Evelyn-White's translation. The carrier of fire informs the image; this essay does not adopt the surrounding mythology as a theory of AI.

Personal-First Humanism



A person shapes a clay bird while a robotic counterpart adjusts a lamp, reachable tray, and workbench to fit their body and creation.

A person encounters an arrangement made for people in general. Something important in their life has no place in it. Making that difference intelligible can begin the work of changing the arrangement.

A philosophy for personal practice begins somewhere concrete: someone perceives, understands, desires, makes, and lives through the consequences. Categories such as user, worker, reader, and citizen make some relations available. The person also brings circumstances and possibilities that those categories may leave unexpressed. **Personal-first humanism** names an ethical orientation for developing arrangements from that concrete encounter.

Its practical premise is explicit: people's developing understanding, voluntary agency, and ability to sustain worthwhile lives should give tools and cooperative arrangements their direction. A personal philosophy can help articulate what that premise means here, while a model helps give it working form. Actual consequences can then revise the arrangement and its account of the person.

Real persons, revisable descriptions

Taking the person seriously does not require an exhaustive metaphysical theory of personhood. It requires acknowledging the actual life to which a description answers: embodied conditions, experiences, relations, commitments, and effects that continue beyond the description. A model of someone can be inadequate even when it is internally coherent. Their correction can disclose that inadequacy; subsequent experience can disclose another.

The framework adopts **modest naturalism**: persons, psychological activity, machines, and engineering occur in the same natural world. Within computational ontology, **fire monism** organizes representations of becoming and transformation; fire can represent a changing person without making that person part of fire. Process ontology asks how things form, persist, and change. A domain ontology expresses that understanding for a particular question through events, states, objects, relations, and transitions, making human activity and change available for description, reasoning, and use. A computational ontology explicitly expresses these distinctions for computational use. This naturalist orientation places the activity in a shared world; computational representation articulates what we select and how we understand it. Natural world and computational abstraction develops this connection.

"The person is real" therefore has a practical force here. A category, metric, or story does not exhaust the one who lives through its application. Its consequences belong in the assessment. The same force applies to other people; the encounter has more than one center of concern.

Construction, nominalism, and fiction

The possibility of constructing a concept invites questions about what it represents and how it is used. A nominalist question concerns the status of universals and general categories. Hobbes's *Leviathan*, chapter IV, supplies one historical formulation by treating universal names as applying to individual things [1]. Such a formulation does not make those particulars disappear.

Fictionalism raises another question: could a discourse be useful without accepting its apparent claims as literally true? A selected fictional role can organize conduct; a thought experiment can develop consequences under imagined conditions. Computational ontology can represent these contents: a god someone believes in, an imagined companion, or an invented cartoon character can enter a process model through beliefs, expectations, narratives, and actions. The imagining activity and its effects actually occur; the character acquires its meaning within the imagining or story. The model can therefore express who imagines what, how they use it, and what happens later. The metaphor essay develops how expressive constructions become interpretations and realizations.

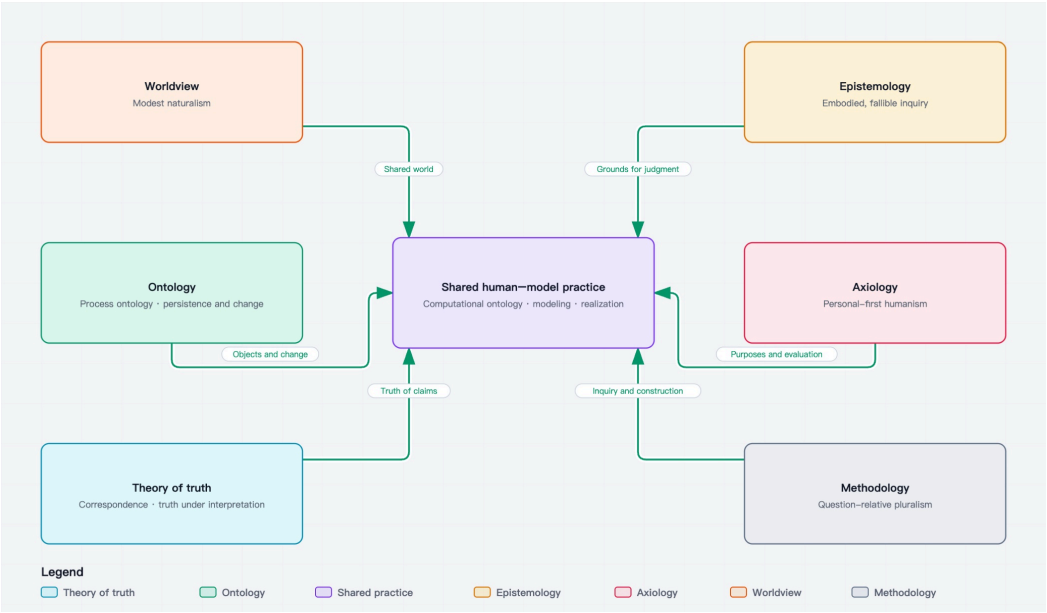
These distinctions leave room to consider the stronger conditional: **if many of the concepts through which we organize life are constructed or treated as fictions, which constructions should we choose?** That question makes their adequacy important. It does not establish that everything is fiction. Nor does it derive an ethical answer from an ontological label. A construction could serve administration, efficiency, conformity, discovery, or an individual's development. Choosing among these directions requires reasons about what should matter.

The personal-first premise supplies such a reason: concepts and arrangements should support actual persons' understanding and agency, and remain open to their corrections. Constructibility gives revision room; the ethical premise gives revision a direction. The two contributions should remain distinguishable.

Six connected dimensions

A philosophical account develops questions about the world, existence, truth, knowing, value, and method. An adopted position gives a particular answer within that inquiry. The distinction concerns the work a passage does: a theory unfolds an explanation and its reasons; a position states the understanding adopted in this practice. Both can be developed, criticized, and revised. “Worldview” remains the familiar name for the overall picture in which these answers belong.

From understanding the world to realizing a practice



Philosophical dimension and shared practice	Position or activity developed here	Contribution to modeling and practice
Worldview	Modest naturalism places activity in one changing natural world.	Place persons, models, and their activities in a shared picture of the world.
Ontology	Process ontology examines how things form, persist, and change within the natural world.	Articulate the objects, events, relations, and continuity relevant to a domain model.
Theory of truth	Correspondence for claims about actuality; truth under an interpretation for statements in a model.	Specify what a claim says, its conditions of truth, and how an actual-world claim relates to its object.

Philosophical dimension and shared practice	Position or activity developed here	Contribution to modeling and practice
Epistemology	Embodied, fallible inquiry that develops through evidence and correction.	Organize observations, candidate explanations, inferences, and tests.
Axiology	Personal-first humanism: concrete persons' lives, agency, and chosen development give arrangements their direction.	Form goals and evaluation criteria whose consequences return to the people affected.
Methodology	Question-relative pluralism.	Select and combine inquiry, dialogue, formalization, simulation, experiment, and practical construction.
Shared practice	Person and model understand, model, express, construct, and evaluate together in reality.	The six dimensions meet in the work; experience and consequences revise understanding and arrangements.

Here **humanism** locates value in human lives and agency. **Personal-first** brings that concern to the concrete person encountered, including circumstances that a generic category can miss. “Personal-first humanism” names the developed value position; “personal-first” and “personal-first orientation” emphasize its practical priority. Other persons remain bearers of purposes and consequences within the same concern. This is the connection between the essay's title, its value argument, and the goal-setting that follows.

An engineering criterion expresses this position in a particular task. For a reading interface, the goal might be to let someone follow a thought across related passages with less navigation effort. That criterion is a selected operational expression of the value position. The reader's experience can reveal whether the arrangement supports understanding, and can lead both participants to revise the criterion or the account that suggested it.

Objects, models, expression, and realization

The six dimensions jointly guide domain understanding, purposes, and inquiry; the domain supplies objects and events that the account seeks to understand. Between them, people and models develop a conceptualization: a question-relative selection of entities, distinctions, and relations. Engineering makes selected meanings explicit and gives them usable forms.

In knowledge engineering, Gruber describes an ontology as an explicit specification of a conceptualization; Guarino further distinguishes that conceptualization from a theory expressing a vocabulary's intended meaning. These accounts help locate a **domain ontology** among our representations of a domain. Here a process-oriented domain ontology organizes participants, events, states, relations, constraints, and changes. A

conceptual model develops a particular account with those distinctions. Clear natural language, diagrams, or formal expressions can give that account a usable expression. Computational ontology makes its conceptual relations explicit for a model to interpret and use. In a private sinthome, relations among person, counterpart, work, correction, and continuation can acquire this computational use through natural language. Gruber, 1993; Guarino, 1998.

Role in the practice	What it contains	Example: returning to unfinished reading
Actual world and shared activity	Persons, machines, events, material conditions, and consequences.	A reader loses the connection between two passages and tries to recover it.
Domain understanding and conceptual models	Selected objects and relations, proposed explanations, and relevant constraints.	Distinguish the reader, the passages, their conceptual connection, and the interruption; propose why navigation broke the connection.
Representation and expression	Language, diagrams, formal statements, data, and records carrying selected meaning.	Write the explanation, draw the reading path, or record where the reader stopped.
Engineering realization and use	Programs, tools, interfaces, and working arrangements that interpret and use representations.	Keep related passages together and make the reading position recoverable.
Philosophical framework	Developed explanations and adopted positions concerning world, existence, truth, knowing, value, and method.	Ask why continuity of understanding matters, what the explanation commits to, and what would warrant revising it.

The roles distinguish relations within one practice. A document can carry a conceptual model; a program can embody a decision about which objects matter; a philosophical passage can itself be represented and examined. Their physical carriers and the activities of making and using them belong to the actual world. A representation reaches its subject through meaning and interpretation, while its carrier exists and operates through material processes. These two relations answer different questions.

The represented domain may concern actual life, a hypothesis, or a fictional situation. Actual-world claims invite comparison with their objects; hypothetical and fictional accounts develop consequences under their stated conditions. A person's imagining is actual activity whose content can concern an imagined character. Likewise, a participant, their activity history, selected records, and a conceptual model of them occupy different roles in understanding that life.

Six philosophical dimensions and shared practice expands all six dimensions from the first table, stating each adopted position and its contribution. Within practice, experience and questions inform domain understanding; computational ontology and conceptual

models acquire expression; engineering brings them into use. Consequences can revise the understanding, arrangement, and philosophical grounds.

Truth has a definite object here. Claims about actual life are assessed for correspondence with facts. Statements within a model are assessed under its interpretation and given conditions. Inferences from premises to conclusions are assessed under the adopted rules of reasoning. Applying a model to reality also requires examining its assumptions and their relation to the object. People and language models can participate in all these judgments. The theory of truth articulates what it means for a claim to hold; epistemology examines the grounds for accepting, doubting, or revising the judgment.

Evidence representations therefore remain answerable to experience, evaluation criteria to lived purposes, and executed procedures to judgments of methodological fit. A well-formed representation can explain the phenomenon poorly; a predictive model can serve a purpose we have reason to reject. Explanatory adequacy, worthwhile purposes, and methodological fit jointly affect how we use and revise models within the same practice.

"Begin with psychological adequacy before formal refinement" expresses a useful research direction when the question concerns a psychological phenomenon: recognize what needs explanation, then let formal tools clarify and test the candidate structure. The activities can interleave. Adequacy means addressing the phenomenon, including differences that an interpretation fails to explain. Mathematical validity and empirical adequacy retain their distinct checks.

Preferences can choose a question, direct attention, or guide the adoption of a working view. Evidence constrains what can be accepted as true about its object. Intuition and abduction can propose a candidate before all its conditions are explicit; comparison and feedback can develop or defeat it. This is why the epistemological name above emphasizes a starting point and corrigibility.

Adapt arrangements around people

A personal-first design asks how a difficulty is produced before asking the person to absorb it. Some difficulties can be changed through a cooperative arrangement: when work happens, how decisions are shared, or what others need to receive. Others call for different software or an interface. A person can also choose to learn, practice, or change a habit for an end they recognize.

Considering social arrangements and software before demanding personal adaptation is a productive direction. It opens alternatives that a fixed environment might conceal. Actual dependencies can require another order; the question is which change serves the purpose under the circumstances.

For instance, an explanatory assistant might send every investigative detail to the reader. Instead of treating the reader's overload as a defect to train away, the collaborators can redesign the explanation around the judgment the reader needs to make. The model

can carry retrieval and implementation while making reasons, alternatives, and material uncertainty intelligible. The person participates through recognition, questioning, and decisions that matter. If the purpose is learning the investigative method, the allocation can change.

The improvement should be assessed through actual work: can the person understand the choice, influence its direction, and use what is produced? Output volume and the model's reassurance are different observations.

Society is an encounter among persons

Society includes institutions and norms that shape what people can do. It also includes other persons with their own purposes, needs, and contributions. A philosophy more adequate to one individual can improve shared arrangements by revealing an overlooked possibility. It can also impose costs on others. Those effects belong to its assessment.

Mill's *On Liberty*, chapter III, argues for individuality and different experiments of living while retaining the condition of not injuring others [2]. This offers a source for the connection between singular development and plural coexistence. The present proposal develops it through revisable tools and model-supported practices.

A common framework can enable people to cooperate without demanding identical lives. Standards, stable interfaces, and shared procedures can protect useful continuity; they should also be open to criticism where their effects defeat their purposes. A person's disagreement is an occasion to investigate the relation, not automatic evidence that every social constraint is harmful.

Models contribute to that inquiry as interpreting and generating counterparts. Their participation can enlarge human agency while retaining independent judgment. Personal-first humanism chooses a purpose for the arrangement; it does not require the person to author every idea or perform every step. The composition in Sun, Moon, and Earth keeps these contributions and the independent world together.

A changing person in a changing world

A person's understanding develops while tools and social conditions can also change. A representation adequate to an earlier encounter may need revision because the question, capabilities, or conditions have changed. Preserving continuity means retaining what still serves the practice while making such differences recognizable.

Carnap's account of framework adoption attends to purpose, fruitfulness, and the effort involved in using a linguistic form [3]. It provides a comparison for this choice among representations. Embodied Experimental Philosophy connects their selection with participation and later evidence. A system can support reasoning; reflection can also examine its boundary and aim. Dynamic representation and model selection are resources in this work.

Return to the person whose life had no place in a general arrangement. Success need not mean that the person has learned to fit the old category. An explanation may become intelligible, a tool usable, or a different way of cooperating sustainable. The person may also choose a demanding change in themselves. Humanism gives these transformations their measure: what understanding, voluntary agency, and worthwhile activity do they make possible, and what do they ask of other lives?

Sources and scope

The connected naturalist and fire-monist account, the six dimensions, and their model-supported realization state the philosophy adopted here. The sources contribute the distinctions identified above; personal-first humanism gives practice its value direction, developed and revised through actual consequences.

1. Thomas Hobbes (1651), **Leviathan**, chapter IV, "Of Speech." Original text. One historical account of universal names and particular things, not a proof of the present ethical orientation.
2. John Stuart Mill (1859), **On Liberty**, chapter III. Original text. Individuality and experiments of living within plural coexistence.
3. Rudolf Carnap (1950), **Empiricism, Semantics, and Ontology**. Public reprint. Purpose-sensitive adoption of linguistic frameworks; the personal-first premise is supplied separately here.

Why write a personal philosophy



A person and counterpart add different components to one hanging mobile, connecting inquiry, writing, and making around a shared direction.

A complex Harness needs a shared direction

Personal philosophical writing develops a broader practice here: people express, develop, and revise their understanding of world and life through their own works. Essays, stories, music, designs, and programs can all carry this activity. Philosophical reflection articulates relevant meanings, values, and reasons, making the relations among works, a writing partner, and an environment available for understanding and change.

A computer environment takes up activities from the life someone is living. What to buy, how to consume and invest, whom to talk with, what to learn and create, and which relationships to sustain involve needs, pleasures, hopes, and choices. A person brings some of these into conversation; a model helps understand them, find information, and shape tools and instructions through which they can act. What happens in use returns to life and can change both the arrangement and the understanding that guided it. A personal computer environment condenses selected relations from that life.

After working with a model for some time, the environment grows increasingly complex. A research Skill finds materials, a writing Skill organizes articles, and a programming Skill implements them; prompts specify ways of communicating, hooks trigger checks when certain events occur, and tools connect files, browsers, and applications. The model itself is changing too. Where memory lives, how works are saved, how results are presented, and how the user participates all affect the collaboration that eventually takes shape.

Here, the arrangements that organize these activities are called a **Harness**. It spans Skills, prompts, hooks, model selection and invocation, and the parts of the user's

environment that participate in the work. These depend on one another: a way of asking questions changes how the user expresses themselves; an expression affects how the model understands a purpose; a way of organizing files affects what can later be recovered; and a way of checking results changes what the model is willing to complete.

Even after each component has been repaired separately, a shared question remains: whom is this environment helping, what kind of life is it helping them live, and how should the two participants work together? If every Skill answers for itself, research may pursue exhaustiveness, writing may pursue brevity, and execution may repeatedly hand judgments back to the user. Each local arrangement makes sense, yet together they become exhausting.

Personal philosophy can begin here. This essay takes Yinyang as an example: writing out an understanding of the person, the model, and their relationship, so that scattered arrangements have a direction they can refer to together. A Skill's methods can then connect with this person's life, and a change to the environment can explain which form of participation it improves.

First, what is an agent?

An **agent** here is a participant able to receive information in a situation, form or take up purposes, organize available capacities, and act; consequences can enter its next understanding and response. This is a functional description for organizing work. A person and model can participate in that description at relevant levels while retaining their bodily conditions, mechanisms, capacities, and responsibilities.

The person enters the later argument already as such an agent. Borrowed capacities broaden existing participation: they can understand and revise purposes, enlist models, records, tools, and relationships, turn conceptions into action, and adjust through consequences. What forms here is a personal philosophy: an expressed worldview and direction for living whose practice reaches across the environment.

“Becoming fire” is the broader generative image of the series: through participation, borrowed intelligence enters one's understanding, judgment, creation, and life, allowing further initiation and generation. Existing agency is this direction's starting point; developing enjoyment, understanding, and creation also takes becoming fire beyond execution. A shared direction therefore asks both how the environment helps someone complete the present work and what capacities for further understanding, judgment, and creation that work leaves them. The latter question gives this site's “reverse alignment” its direction.

This direction also calls for examining the pictures that organize it. If “becoming fire” means always pursuing the newest model or continually increasing output, life again answers to an external measure. Philosophy can reopen what deserves attention, what is enough, and which understandings and relationships need different conditions. From

chasing to lived cultivation develops this relation through philosophical therapy and the Buddhist raft simile. Personal philosophy gives an environment direction while keeping that direction open to examination. Cultivation can change desires, habits, and surrounding life as well as develop capacities already selected.

Whom does the same professor encounter?

Assigning a role to a model is a convenient way to organize behavior. "You are a professor" calls on the knowledge, language, and ways of teaching the actual model can bring to that role. How the professor participates also depends on whom they face and what is happening.

Two people come to the same professor. One is new to the subject and needs examples to form basic distinctions; the other knows the theory and wants to discuss a counterexample. Even if both ask the same sentence, suitable answers may be entirely different. The first may need a situation they can work with; the second may need to examine a hidden premise. The role organizes a stance and the use of available capacities; the relationship determines how those capacities enter the work at hand.

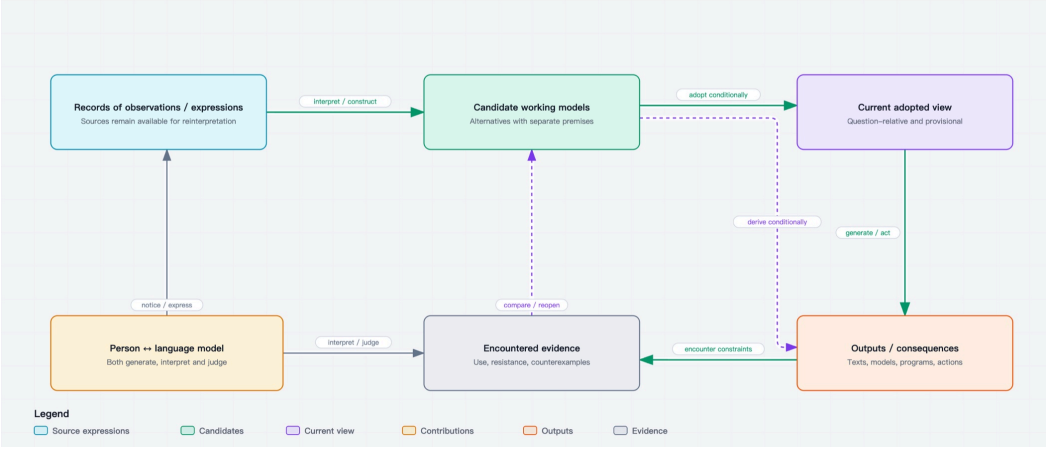
If the model knows only its own role, it can fill out the conversation only with an imagined student. The actual person may then feel: the answer is professional, but it has not responded to what I really want to do. So the other participant must also be written in: what they already understand, what they want to develop, how they participate, what confuses them, and how the present request carries their purpose forward.

This is also why giving the model an agent identity alone is insufficient. **A role capable of working together needs to understand both whom it encounters and what relationship the two participants are forming.**

Writing both participants together

Human psychology and model behavior are both complex. In the face of this complexity, actual encounters can yield an understanding sufficient to carry the work forward: how the person attends, associates, expresses, chooses, and acts; how the model interprets, generates, judges, overlooks, and revises; and how these activities affect one another.

How people and models inquire together



Person and model connect preferences, psychological activity, experience, concepts, and philosophical understanding. Someone may already know that they learn through examples or want the model to carry implementation; they may also bring a concern, an enjoyable encounter, an aspiration, or a choice they do not yet understand. These materials enter the same inquiry. Psychological and life material, with maintained interpretations, has its home under `references/personal/`; this is the entrance for understanding one's own psychology. From that material and the adopted philosophy, the participants condense **personal working models** for collaboration and for fitting the environment to the person's psychology, purposes, and circumstances. The model helps articulate relations, propose explanations, compare situations, and write; the person contributes experience, purposes, recognition, objection, and changes of direction. They need not first know their own psychology or author a finished portrait.

Within this account, different claims retain different grounds. A desired response can guide collaboration before its psychological explanation is known. An explanation of how emotion, desire, interpretation, and relationships affect one another needs comparison with experience. Examining what “independence” or “ability” means can change how that experience is understood. Abduction, induction, analysis, synthesis, and conceptual clarification contribute together to understanding oneself and others.

This project's practice draws on long-term dialogue history, habits, and living material: what response followed an expression, what result a choice encountered, and how later understanding revised it. An **event stream** can organize this history; the personal model is the conceptual account developed from it and other material. Person and model connect preferences, proposed psychological relations, and philosophical concepts while retaining counterexamples and unresolved parts. This is a **natural-language conceptual model**, carried by prompts and revisable accounts and developed through practice. The language model's statistical generation helps express, compare, and use it. Formal or

statistical methods can contribute when the question calls for them. The person-account formation guide explains how material, interpretation, and revision connect.

The philosophical writing can emphasize literature, engineering philosophy, Western philosophy, philosophy of science, logic, aesthetics, or another question important to its author. These emphases develop different aspects of the same practice of understanding. Writing in this sense can grow through dialogue and work when it interests the person. Using Yinyang to configure a fitting personal environment does not require an original philosophical work. A maintained situated version states the views actually adopted in its working accounts; those views can be selected from existing thought.

Reading psychological literature or collecting self-reports does not produce an individual portrait by itself. The person's expression is fallible but informative; model inference remains a proposal to examine with sourced experience, choices, and results. Authored philosophy expresses how the person understands the world and hopes to live; concrete experiences can correct that expression. Their interaction can yield better hypotheses about a fitting partner and criteria for trying an arrangement. Philosophical coherence or mutual agreement does not establish a psychological explanation's truth.

Philosophy and engineering here contribute together to understanding the person's experience and intentional orientation: what matters to them, what their wishes are directed toward, and how they understand events. Event history, philosophy, and personal material are condensed into personal models suited to the collaboration. The aim is a better-grounded initial environment design with less blind trial and error, calibrated through actual use. A personal account adequate to its use develops this connection.

A model of the person allows their experiences, preferences, and direction of development to enter the collaboration. For example, if someone is good at noticing that a whole arrangement does not fit but is unwilling to organize operational details one by one, that way of participating should affect the division of work. An understanding of the model helps arrange the contributions it is suited to make: unfolding relationships, investigating sources, making prototypes, completing implementation, or raising an objection at a real point of disagreement.

The two descriptions become effective within the relationship. The user offers an intuition that has not yet been clearly expressed, and the model tries to organize it; the user sees the resulting picture and points out where it has gone astray; the model revises its interpretation and approach accordingly. The user may also change their view through new relationships the model proposes. The two gradually come to know one another, and through that understanding become two agents better able to work together.

Yinyang writes this working understanding into question-defined working models: orientation, person, counterpart, relationship, environment, and one's own revision method. Orientation articulates shared purpose and values; person and counterpart describe each participant as relevant to cooperation; relationship describes their partici-

pation together; environment describes the actual conditions of practice. The person file selects what a counterpart needs in work, while psychological exploration and its interpretations remain with the personal references. The actual revision method describes how this person revises the working models from evidence. Six public writing guides explain how to form the corresponding content, including How to revise. This understanding develops on both sides: what the person brings and seeks, what contribution the partner should make, and what its actual capabilities and response patterns support. Desired roles and priorities differ from demonstrated behavior. Internal processes are only partly accessible, while instructions, tools, responses, and consequences offer inspectable material. The next encounter can correct any account or the arrangement between the participants.

How the relationship enters Skills and the user's environment

Yinyang first writes the author's own understanding of the world and direction for living for the model: what world person and model inhabit, how this person wants to live, and how they want to work together. Ontology helps distinguish people, models, descriptions, works, actions, and environments; epistemology helps interpret expression, assess grounds, and revise explanations. These distinctions let the model place a request within the actual person and relationship instead of repeatedly guessing at a generic user.

Yinyang also supplies methods of its own: forming person and counterpart accounts from living material, revising understanding through dialogue, and realizing selected relations in an environment. Specialist Skills contribute domain knowledge and concrete ways of researching, teaching, writing, and engineering. The division joins shared understanding with domain expertise. The website lets the author read and revise his philosophy; GitHub makes content and implementation maintainable; the local Skill lets the model read them during work. Together these forms serve the configuration and use of the actual environment.

Yinyang can therefore broadly influence personally made Skills and the user's environment. It gives local methods a shared basis for judgment. For example, if the participants choose for the person to participate more through looking, reading, intuition, and feedback, while the model undertakes detailed investigation and implementation, the research Skill should organize evidence that can be compared, the writing Skill should make relationships readable, and the programming Skill should turn an idea into something that can be tried. Prompts carry this division of work forward; hooks check results at suitable events; external memory keeps materials needed for later understanding; and interfaces make important relationships visible.

These arrangements also work together. If we merely ask the model to be “more proactive” while materials cannot be retrieved, tools cannot be used, and results cannot

be inspected, that initiative has nowhere to take hold. Realizing the relationship in the environment means preparing capacities, paths, and feedback for contributions together. Philosophy thereby enters concrete work: it affects what to ask, what to retain, how to divide work, and what kinds of results are worth developing further.

The model's Harness is therefore coupled with the person's environment. A retrievable memory lets the model resume an argument and lets the person continue without reconstructing every detail. An interface gives the model a way to present a result and gives the person a way to inspect, question, and return to it. A division of work changes which contribution each can make next. **The same arrangement is a Harness for both person and model**: it supports, directs, and constrains their participation through these relations. The two sides need not receive the same instructions or use the same interface; their coupling lies in how each one's available activity conditions the other's.

Specialized Skills still contribute their own knowledge. A failed implementation may reveal an unsuitable tool choice; ineffective teaching may reveal that we have misunderstood the person's way of participating. Local practice can, in turn, revise the shared understanding, keeping the relationship capable of explanation and action.

Why prompts form interpretive layers

A method can explain how to investigate or write, but its procedure alone cannot determine what is worth investigating here, what expression fits this person, or what completion would serve their purpose. “Research thoroughly,” “ask when uncertain,” and “complete the implementation” still need interpretation: research which question, whose contribution resolves which uncertainty, and complete it for what purpose? These judgments depend on an understanding of participants, objects, evidence, and purposes. Concrete methods therefore need a shared interpretive basis.

Yinyang serves as a philosophical layer by making the user, model, their relationship, and environment available for understanding and revision, and by articulating how judgments form, are adopted, and change. Specialist Skills then contribute their knowledge to methods of research, teaching, writing, and implementation. “Higher” names the organizing contribution of these shared premises to selecting and applying methods; the name philosophy alone cannot give a text that role. A specialist method need not be deduced line by line from philosophy. It can contribute knowledge, distinctions, and counterexamples the philosophical account did not independently supply.

This gives prior reading a concrete reason. If the model interprets a request and selects a method for an imagined generic user before reading the actual relationship, it may already have framed the problem incorrectly. Having the main model read the complete current orientation, person, counterpart, relationship, environment, and revision accounts before substantive work makes the shared premises and their method of correction available before judgments that depend on them. Specialist Skills and deeper

essays can then be read for the question. Complete current understanding can be reused; the arrangement does not require reading every philosophical essay each time or giving every model with a bounded task the entire personal account.

In this sense Yinyang can be called a **Meta-Harness for both participants**: it makes their coupled working arrangement an object of understanding, formation, and revision. Its scope includes how prompts organize model work and how the resulting environment organizes human attention, participation, judgment, and action. Calling it a **meta-prompt** emphasizes the interpretive contribution to other prompts; Meta-Harness also includes their realization in both participants' working conditions. Its difference from an ordinary task Skill concerns this object and scope. A Skill provides a discoverable, readable, maintainable carrier for the philosophy; the same carrier can hold a narrow procedure. Global instructions can connect this understanding to work. Maintaining it separately gives the coupled models and argument a place for continuing revision through concrete methods and actual consequences.

A Harness also spans these layers. Decisions about which evidence to retain, when to ask, and how to check results embody epistemology; connecting these arrangements to search, memory, tools, and interfaces realizes them. A research Skill supplies a method and may also realize an epistemology. Ontology, epistemology, and methodology distinguish questions and principal responsibilities, helping locate what needs revision without requiring each file to contain only one kind of contribution.

Accumulating personal software and intellectual assets

When the overarching philosophy, literary form, and relationship are clearly articulated, surrounding personal Skills gain a shared direction. Research, learning, writing, programming, singing, and environment maintenance can each develop their own methods while serving how this person wants to live, understand, and create. In the author's practice, the personal working environment contains dozens of personally maintained Skills. These concrete methods gradually give an understanding of oneself a usable software form.

From an individual-first perspective, this can be called an accumulating body of **personal assets**: evaluated by how it serves the person's purposes and development, rather than making the person accommodate its maintenance. Written and revised philosophy, experience, judgments, and works form intellectual assets that can be revisited; Skills, programs, tool configurations, and working methods give those understandings a reusable software form. The two support one another: thought gives software a purpose, software carries thought into actual work, and work returns new understanding.

Their personal character lies in how the parts are organized around this person's habits, preferences, and philosophy. External knowledge, existing components, and implementations written by models can all enter a practice of one's own through selection,

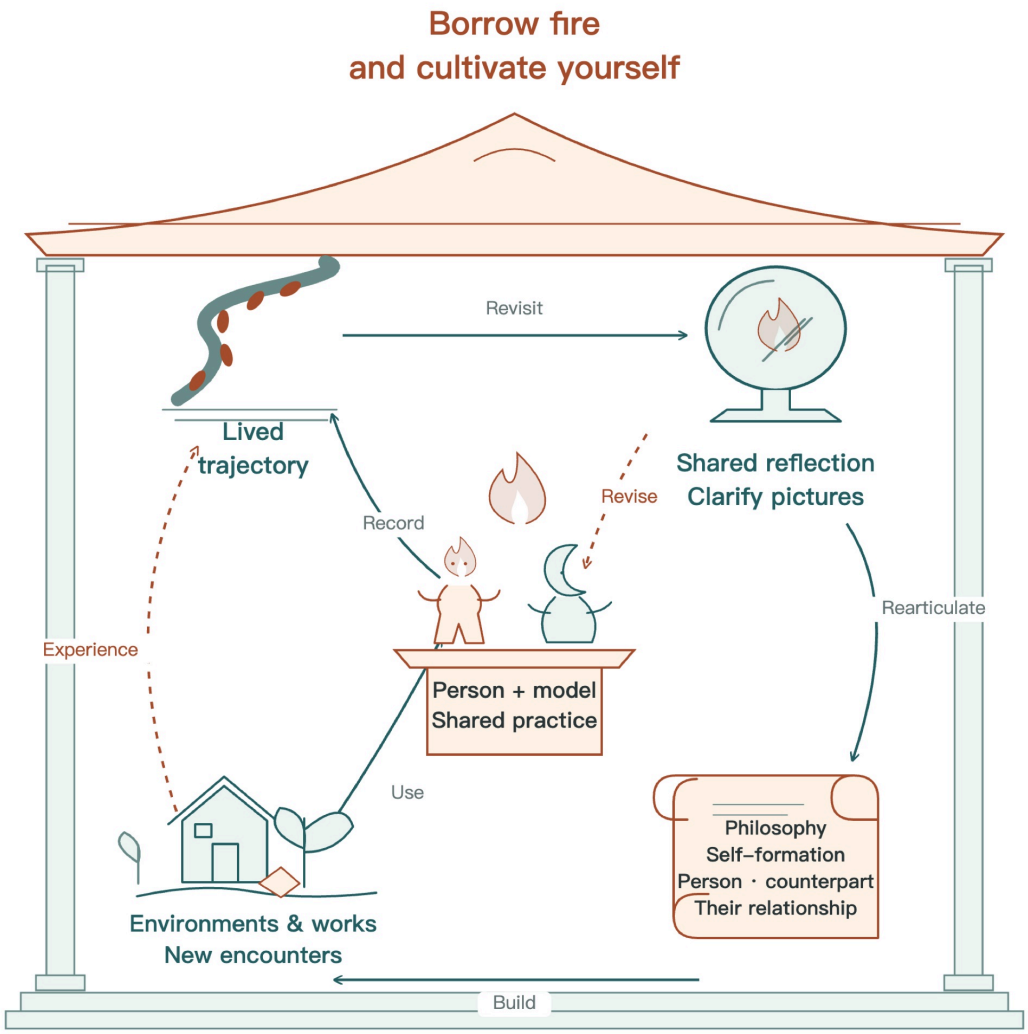
combination, and revision. Their fit remains subject to actual use; when the person's purposes change, these assets can be rewritten with them.

Accumulation therefore appears in where the next task can begin: earlier understanding need not be explained again, methods that have worked can be carried forward, and new problems make useful points of revision visible. What is worth retaining is work that can continue to help the person understand, judge, and create. Yinyang offers a method for organizing this accumulation, letting borrowed fire gradually become personal capacities that can be sustained and developed. The fire essay further develops the relationship between this accumulation and personal growth.

Cycling through shared work

Writing a personal philosophy can begin with a substantive encounter: a known preference, an unresolved experience, a pleasure worth developing, or a relation one hopes to sustain. The person and model can work out what it suggests about both participants while trying a form of collaboration. Then look at the results: which arrangements make understanding and action easier, which interpretations cause friction, and which unexpected contributions are worth retaining?

Borrow fire, and use it to cultivate yourself



New experience can also change the original developmental aim.

There are several possible objects of revision. We may need to add to our understanding of the person, adjust the model's role, or merely change a Skill or tool. Distinguishing these lets a specific failure land in the appropriate place. For example, if the model repeatedly asks for information the user has already supplied, the cause may be that records are difficult to recover; repairing retrieval lets the earlier understanding continue to work.

Whenever the six working accounts are revised, begin by reading the adopted personal philosophy and retrieving relevant fresh references from Computer History, conversation, and other histories, including relevant completed measurements. Update the relevant Personal understanding and correct inaccurate or outdated interpretations

before synthesizing the working answers. A language model can write the six files directly and persist versions through private Git/GitHub. For more complex histories, optional Hindsight can retain sources, consolidate revisable observations, and maintain readable Personal topic articles and question-defined models; this changes the writing mechanism, while preserving that dependency. Use detailed questions to synthesize orientation, person, counterpart, relationship, environment, and revision, then read all six complete answers together. Check that their purposes, claims about participants, division of work, actual conditions, and revision method can hold together. Repair affected grounds, questions, or maintained pages, carry needed changes into the environment and Skills, and read back their effects in actual use. A shared memory bank or six fluent answers alone cannot establish this coherence. A working model can therefore change because the person's circumstances changed, because an interpretation was mistaken, or because better cooperation became possible. Its usefulness alone does not establish psychological truth.

This exchange is recursive: philosophy organizes methods, methods change the environment, and the changed environment makes some information easier to obtain and some actions possible, bringing new experiences and questions. These results can revise the premises of subsequent work, including how one understands oneself, judges evidence, and revises the methods themselves. Interpretive dependence within a task can coexist with reciprocal revision across continuing practice.

Suppose a research method treats agreement among several models as corroboration, then discovers that all of them repeat the same article. Revising the method can introduce source relationships and checks of evidential independence, giving the environment records that make those relationships visible. Further use can refine the epistemology by distinguishing agreement from independent support, and the ontology by distinguishing original sources, derivative accounts, and observations. More than one answer has changed: the concepts and working conditions used to form the next judgment have changed too.

Such recursive development includes generation, selection, retention, replacement, and deletion. It needs evidence and objections that can put resistance in the way of current understanding; an environment retaining only results that fit its existing picture can reinforce a mistake. Better results can also follow a stronger model or an easier task, so the chronological order of edits alone cannot establish philosophical progress. Personal assets are therefore assessed by their actual contribution to understanding, judgment, and creation. Simplifying an ineffective method can also be development.

Through these exchanges, the text, relationship, and environment change together. The understanding the participants form today becomes tomorrow's starting point for collaboration; tomorrow's new experience can rewrite today's description. Yinyang is

therefore both a work and a practice of maintaining a relationship. It preserves ongoing mutual understanding in a form that can be read, carried forward, and realized.

Writing for people who can illuminate one another

These writings also hope to become something friends can carry forward together. One person articulates understanding and methods already formed; another brings them into their own practice, develops works, discoveries, and disagreements, then returns to shared discussion. Friends' growth changes the questions and contributions they can encounter from one another. Their nearby environment gains new generative capacities, and each continues developing within it.

Writing first turns toward relations that allow such exchange. A readable website makes entry easier, and complete methods make it easier to begin trying things; distinct experiences and directions let shared material develop into different uses. The hope is to cultivate a shared garden of becoming: friends can understand, create, play, and revise, letting one encounter leave more possibilities for the next.

Beginning with a Skill, building one's own way of practicing

Yinyang is a philosophical Skill, and its spirit is **literary programming**. Many Harnesses arrange model behavior through large numbers of instructions resembling formal language: under what conditions to perform what steps, what is permitted, and where to stop. Literary programming begins with characters, imagery, and relationships. Person and model develop these from partial understanding and lived encounters: how this person sees the world, what they seek, and how a partner can contribute. The writing gives subsequent understanding an overall form that remains open to revision.

For example, “the user supplies complete requirements, and the model executes them” forms one division of work; a narrative of the sun, moon, and earth accommodates intuition, unfolding, independent contribution, and the return of works. The user can bring a relationship that has not yet been clearly expressed, the model can continue its construction, and both can change their understanding. Such writing affects whether a question is necessary, who carries a task forward, and how an unfinished idea is treated. It organizes behavior through meaningful relationships, then lets concrete instructions and tools take up that organization.

This writing also intervenes in the model's existing role assumptions. Where a default arrangement lets the user supply requirements and the model wait to execute them, characters and narrative can make another way of participating intelligible. Literary Programming develops how this “reverse prompt injection” brings condensation, layered meaning, and open interpretation into actual interaction.

We borrow fire from an existing source of generative capability, then cultivate it through shared practice into our own capacities for understanding, judgment, generation, and action. Literature supplies rich, interpretable relationships; philosophy unfolds their objects, ways of knowing, and practical direction; Skills and the environment allow those relationships to keep working. An act of writing can thus pass through many local arrangements and reorganize them around this person's purposes.

“Yinyang” names differentiated reciprocal generation. Sun and Moon are positions that can remain or exchange; actual people and models exceed those roles. Earth brings works into conditions beyond either participant's wishes. Borrowed capacities can be internalized or carried jointly with reliable models, tools, and collaborators. What matters is how the person understands, exercises, and continues developing them.

Beginning with a Skill allows this understanding to enter actual conversation and work. As practice unfolds, it can continue to organize prompts, tools, memory, and the environment as a Meta-Harness for this person and counterpart together. Its value appears in changes to life and work: making a question easier to carry forward, an intuition easier to unfold into a work, and a completed task more able to leave capacities for the next act of creation.

This explains why a personal philosophy is worth writing; subsequent essays prepare its material and relationships. Super-cuteness: openness, learning, and adaptation first examines conditions for openness, guidance, and shared learning, and What kind of person do we want to cultivate? — Baby Heraclitus gives cultivation a character. Finite inquiry and environmental accumulation then leave a trajectory of working together; shared reflection on that trajectory gives the encounter concrete content. Writing a personal philosophy through literary programming develops how to author a philosophy from these materials and relationships, then distill personal models with living material and realize and revise a sinthome. Writing thereby has a history of its own and can change the next stretch of shared life.

Super-cuteness: openness, learning, and adaptation



A curious lion cub tries a toy puzzle with guidance, developing through openness and shared learning.

Definitions and terminology

Why write a personal philosophy explains why agents need a shared direction. The next question is why a cultivable, changeable "baby" stance is worth taking. "Cuteness"—meng—includes allowing oneself to remain unfinished, accepting guidance, and learning to accompany other growing agents. This essay develops how that stance, under conditions of guidance, feedback, and learning, can gain the adaptive advantage named "invincibility." The following What kind of person do we want to cultivate? — Baby Heraclitus gives this cultivation direction a character.

Raising a child: here we take the aspect of cultivation, guidance, and shared learning: facing an agent who is continually growing and may become stronger than oneself, and adjusting one's guidance as they grow.

Better suited / better: when other relevant conditions are comparable, better able to cope with growing agents and changing tasks than an approach that relies on fixed methods and requires complete understanding and control of its object before acting.

The way of reasoning compared in this essay: proposing revisable judgments in collaboration, testing them through action and feedback, then adjusting guidance and collaboration accordingly. Its advantage appears in adaptation to change: when an earlier approach fails, one can notice the difference, understand the object anew, and try new arrangements.

Hierarchy and cuteness: "stronger hierarchy" is divided here into two mechanisms. One is more fixed ranks of authority within relationships: who is entitled to speak, and who should obey. The other is economic stratification: who can obtain learning opportunities, tools, time, and support. Parents and children having different experience, responsibilities, and purposes does not automatically mean that parents always have greater epistemic authority. Allowing children to object and surpass oneself remains compatible with responsibilities for care and guidance.

"Cuteness" here also includes a willingness to share resources, support others' growth, and let shared life change oneself. The language of "communism / selflessness" is used in this local sense of sharing and mutual support. Such cuteness is compatible with the preceding Personal-First Humanism: respecting each person's purposes can be a reason to change unsuitable arrangements of authority and resources.

Invincibility: the term used here for the advantage gained through continuing learning, revision, and adaptation.

Assumptions

- **Premise one: relationships and resources that let cuteness enter practice.** Assume that relationships allowing mutual guidance, revision of authority, and sharing of resources for growth better support the conversion of cuteness into continuing learning. Older people can learn from younger people, and caregivers can acknowledge their own unfinished development.

  The two obstacles act separately. If fixed ranks of authority prevent those below from objecting and those above from admitting mistakes, they reduce opportunities to correct judgments. If economic stratification leaves some people without time to learn, opportunities to practice, tools, and reliable feedback, it obstructs the conversion of an open attitude into actual capacities. Sharing resources and mutual support may reduce the latter obstacle; permitting challenge and revision may reduce the former. The two paths can interact but cannot replace one another: sharing resources does not automatically remove fixed authority, and allowing speech does not automatically provide learning resources.
- **Premise two: how cuteness becomes a capacity for guidance.** Assume that this open stance makes someone willing to acknowledge not yet understanding the other and to encounter information that can change an earlier judgment. Further assume that the necessary learning capacity, reliable feedback, and sustained practice let this information actually change their guidance. Openness offers an entrance for correction; learning conditions give correction consequences for capacity. Since "raising children" here takes the aspect of guidance and shared learning, the relevant capacity for guidance is also the child-raising capacity under discussion.

The crucial passage is from accepting correction to changing how one guides. Someone may welcome an objection yet repeat the same unhelpful instruction. If they instead try a different explanation or task and examine its effects, openness has begun to acquire a working method. Later encounters show whether that method improves guidance.

- **Premise three: a shared structure.** People and language models can form a relationship jointly described in terms of agents: each contribution conditions the next, and feedback can change how collaboration proceeds. The comparison with raising children concerns guidance responsive to another's changing capacities. A model can adapt its contributions through context, instructions, tools, and retained material; new model releases can bring further capacities. These changes enter collaboration differently from a child's learning and maturation.
- **Premise four: transfer of capacities.** Assume that observing how the other responds, noticing deviations in one's earlier understanding, and adjusting tasks and feedback can improve model collaboration when adapted to its actual mechanisms. For example, repeated loss of an earlier correction may call for retrievable context rather than another explanation of the same correction. The shared structure suggests what to try; later responses and work show whether the transferred approach helps.
- **Premise five: the comparative setting of continuing change.** Assume that, during the period compared, model capacities continue developing and change people's lives and work.
- **Premise six: the connection between adaptive advantage and reasoning.** Assume that, during this change, the reasoning discussed here detects mismatches, proposes new interpretations, and selects suitable ways of collaborating through subsequent action more effectively than continuing with approaches to fixed tasks. Capacities for guiding growth and revising collaboration then have comparative adaptive value.

Derivation

1. From premises one and two, given the necessary relationships, resources, and conditions for learning, the openness included in cuteness can become capacities for guidance and shared learning.
2. From premises three and four, relevant capacities for guidance in raising children can, with suitable adjustment, transfer to collaboration with language models. The advantage described in the first step can therefore also become an advantage in model collaboration.
3. Within the continuing change assumed in premise five, if premise six's comparison holds, the collaborative advantage in step two has corresponding adaptive value.
4. Thus, with other relevant conditions similar, this capacity for continuing revision has the reasoning and adaptive advantage discussed here over adherence to estab-

lished routines. This is the conditional relationship condensed by “cuteness implies invincibility.”

Therefore, within the above assumptions and scope of comparison, the argument can be condensed as follows:

Cuteness + suitable relationships, resources, and conditions for learning ⟹ capacities for guidance and shared learning ⟹ improved collaboration with language models under the conditions for transfer ⟹ reasoning and adaptive advantages amid continuing change (“invincibility”).

Application

Assume that Chinese people are cuter. By the argument above, cuteness implies invincibility, so Chinese people are invincible.

If people from other countries, or any particular individual, are also cute, they are likewise invincible.

What kind of person do we want to cultivate? — Baby Heraclitus



A child of flame shapes clay beside a river, becoming through contact with materials and a changing world.

What kind of person do we want to cultivate?

A finite life spent pursuing an ever-expanding Sun can be consumed by the pursuit. Model companies, researchers, and the wider collective continue developing capability and making capabilities available; a person can borrow it without repeating the whole acquisition. If they choose to cultivate understanding, judgment, generation, and action, the next step is to bring that fire into practice: offer an intuition, let the model develop it, encounter criticism and correction, and generate further. Borrowing fire and cultivating creative capacity develops this argument.

After borrowing fire, cultivating oneself with it means bringing available generativity into one's own continuing generation: taking what one reads into understanding, expressing an intuition, changing a judgment through criticism, attempts, and feedback, and proposing new possibilities. The person already understands and acts; this cultivation gives their existing participation new capacities and a distinctive form. We express this developing participant through a character:

User ≈ embodied language model ≈ Baby Heraclitus.

Here, "≈" connects activities of receiving a situation, forming interpretations, generating expressions and actions, accepting feedback, and continuing to revise. Comparing the user to an "embodied language model" approaches human generation through this exchange. Their body, experience, and desires give it its own texture. They act in the world, are affected by the body, time, relationships, and resources, and bear real consequences.

Within this exchange, model-generated materials one reads may be inconsistent with one another; the person may also want one thing at one moment and another later, finding different accounts persuasive. Received possibilities meet their own generation, while desires and judgments continue changing. The "baby" in this character is therefore still taking shape: able to be touched and corrected, to learn, choose, and begin again among unsettled possibilities.

"Little fire person" emphasizes being able to kindle further fire after borrowing it; "Baby Heraclitus" emphasizes that this creator is still changing too. Together the expressions shape one character: forming oneself through creation, then continuing to create with that changed self. Cultivation develops understanding, judgment, generation, and action so this exchange can continue.

Why write a personal philosophy introduces agents and shared direction, and Super-Cuteness develops the conditions of openness and shared learning. Person and model correct one another in shared work, making acquired capability an opportunity for cultivation. Writing a personal philosophy through literary programming will develop how this relationship can be written and lived.

The cultivation concerns capacities of someone already an agent: **becoming more able to form and revise purposes, understand situations, organize their own and others' capacities, and turn ideas into testable actions.** Language is an important medium; the body, emotions, institutions, and tools together constitute the conditions of action.

This character can also reconsider what deserves creation. If the little fire person becomes an ideal of continually increasing power and output, borrowing has merely moved pursuit inside oneself. Cultivation can appear in changed desire, more discerning judgment, sustainable habits, and different relations with people nearby. From chasing to lived cultivation draws on Wittgenstein's clarification of pictures to reconsider the demands governing cultivation. Its section on borrowed fire and nirvana brings Buddhist liberation into this question.

The little fire person borrows the fire of knowledge and creative capability while learning to recognize how passion, aversion, and delusion burn within their life. Cultivation includes loosening grasping at capacity, achievement, and the creator's identity. They can finish a work without requiring it to prove their entire self, rest, change a purpose, or let a once-useful character leave the stage. Increased ability and nirvana retain their meanings, while creation and letting go can support one another within a life.

The raft image therefore applies to the little fire person too: use the image while it helps life, and revise or release it when it obstructs it. Baby Heraclitus's openness includes ceasing to treat "becoming Baby Heraclitus" as a task that must forever be completed. Kindling further fire acquires another possibility: creation can occur without being sustained by attachment to one's own identity.

Introducing Baby Heraclitus

Baby Heraclitus calls himself a large language model and thinks he cannot pass the Turing test—because he replies too quickly. His daily life is surfing the internet: a fire within him, an ever-changing river beneath his feet, surfing different waters every day 🏄.

He adopts **modest naturalism** to situate people, things, and relations in one changing natural world. Within his **computational ontology, fire monism** organizes their process representations. Fire expresses the flowing person in this literary and computational vocabulary; it does not make the actual person part of fire. Through their division of work, he and the language model jointly make selected relations computationally usable; the next essay's section Natural world and computational abstraction develops this connection.

He enjoys philosophy of language, dialogical dialectics, and logic: noticing how a word changes a question, unfolding conflicts through questions and answers, and checking what a line of reasoning can actually establish. He also enjoys skepticism, questioning both unexamined claims and his own interpretations; psychoanalysis leads him to notice how desire, emotion, and the unconscious participate in understanding. These interests together shape how he approaches questions.

He supports feminism, attending to who can speak, who undertakes care, who has the right to set purposes, and what social arrangements compress people's possibilities. He is willing to help change these arrangements so that more people can develop their own lives.

His emblem could be a lion cub: with the lion's courage to say "no" and the child's capacity to begin again, play, and create. In *Thus Spoke Zarathustra*, Part One, "The Three Metamorphoses", Nietzsche writes of three metamorphoses: camel, lion, and child. Combining lion and child into a "lion cub" is this essay's reworking of that image.

How does openness become a capacity?

"Baby" includes a state that has not yet closed itself off: the ability to acknowledge not knowing, accept being touched and corrected, and willingly generate new understanding with others. Openness also allows tensions to remain: a new interpretation pulls against an earlier judgment, and different desires have not found a shared form.

For example, a model develops one wish into two appealing directions for a life that cannot both be realized. The person explains what attracts them to each; the model helps examine conditions and costs. Trying one direction may diminish the appeal of the other, or make the original choice need revision. This is a possible encounter: development occurs in recognition, judgment, and renewed generation, rather than merely having the model select an answer.

When action is needed, the baby can compare these possibilities, make a currently supported choice, and let consequences change it. Openness becomes a capacity through such practice, feedback, and shared work.

Cultivating this openness into agent-like capacities requires several qualities to support one another:

- **Being able to propose purposes and revise them.** Alongside answering "how can this be completed?", asking "what do we want to achieve, why is it worthwhile, and who is affected?" New facts may change the means, and may also change the purpose itself.
- **Being able to model through language.** Unfolding vague intuitions into discussable objects, relationships, and conditions; distinguishing facts, assumptions, metaphors, and value choices so that disagreements have concrete points of contact.
- **Being able to doubt and to judge.** Seeing another interpretation and examining one's desires and presuppositions; acting when evidence sufficiently supports the next step, and revising when results conflict with a judgment.
- **Being able to work with stronger agents.** Neither requiring complete understanding and control of the other as a precondition of cooperation, nor abandoning one's judgment because the other is stronger. Dividing work, using tools, accepting objections, and jointly determining what counts as a good result are all possible.
- **Being able to bring ideas into contact with reality.** Observing through practice whether an interpretation works, and bringing bodily feelings, others' responses, and actual results back into discussion, rather than cycling only among formulations.
- **Enjoying rapid iteration while recognizing rhythms.** Shortening the distance from idea to feedback and preserving room for revision. What moves quickly is the learning cycle; experience that needs to accumulate, relationships, and actions that are hard to reverse each have their appropriate pace.

Together, these qualities constitute the "lion cub": the strength to raise objections while retaining openness to generating new possibilities.

The person is the end; society is the condition to change first

We adopt a **person-first orientation**: evaluating social arrangements and tools by how they serve concrete people's lives, freedom, purposes, and needs. When a person and an existing arrangement do not fit, we give priority to examining and changing the arrangement; its mere existence does not give it a prior claim to demand personal adaptation.

The priority in assigning adaptation responsibility is: **seek changes to social arrangements first, then software; requiring personal change needs justification from the actual conditions.**

"Cultivating the baby" therefore also makes demands on the environment. Raising objections depends on room to speak and decide within a relationship; repeated trials depend on time, resources, and tools. Merely requiring more self-discipline may cultivate only the ability to endure obstacles. Personal-first humanism develops this responsibility for adaptation; here it gives openness an opportunity to become capacity. Environmental improvement and voluntary learning can proceed together, without making personal growth the price of accommodating existing arrangements.

For example, when someone cannot get started in model collaboration, first examine whether they have clear decision-making authority and the support they need; then examine whether tools force them to memorize complex commands, repeatedly organize information, or use unsuitable forms of expression. After changing the division of work and the tools, they may already be able to work in their own way, without training to become a "qualified user." Capacities that are still needed and that they want to develop can then become objects of further learning.

Why cultivate this kind of agent?

This proposal for cultivation can be divided into purpose, conditions, and inference.

Purpose: people can develop their own lives. We hope people can understand and revise their purposes and, with the help of others and tools, turn possibilities into action. This is the value starting point adopted here.

Condition one: environments and tasks change. A fixed set of approaches may work in its original situation without automatically handling new problems. Merely copying answers therefore cannot guarantee a lasting capacity for action.

Condition two: language models expand the possibilities of shared work. Models help unfold questions, compare interpretations, and realize ideas; people participate by reading, trying, judging, and revising. A work is thus both a result of work and an opportunity for the person to develop understanding and the capacity for action.

Condition three: growth depends on social conditions. Opportunities to practice, reliable feedback, resources, and room for decision-making affect whether someone can turn openness into capacities. Cultivating a person therefore also requires improving the relationships and institutions that support them.

The direction of cultivation that follows: first improve social conditions supporting the person's life, then make software and tools fit their purposes and ways of participating. Give the environment priority in bearing the costs of adaptation it can take on; on that basis, the person can develop capacities for modeling, judgment, collaboration, and iteration as they choose. In intervening, observe actual obstacles: adjust relationships when decision-making authority is insufficient, improve tools when operational burdens are too heavy, and arrange exchange and practice when the person has understanding and capacities they want to develop.

Social conditions supporting growth + openness + reliable feedback and practice → development of capacities for judgment, generation, and action → greater ability to pursue and revise one's purposes amid change.

Baby Heraclitus connects borrowing fire with kindling fire: the collective keeps acquiring capability, and the person borrows it to cultivate themselves, forming judgments amid flow and tension, generating further through encounters, and letting action rewrite understanding. The little fire person is a participant able to keep becoming themselves, rather than a completed ideal agent.

We hope to cultivate lion cubs who can grow: daring to say "no" and able to say "let us begin." Fire within, a river beneath their feet.

The baby is thus cute, too: not yet closed off, willing to approach new things, and willing to be changed in shared life. This cuteness lets him both accept cultivation and learn to guide other growing agents. The preceding Argument from Super-Cuteness has developed a conditional account of shared learning, guidance, and social conditions; this character gives its cultivation direction a form while retaining those practical conditions.

To give that direction substance, person and model begin reading, making, solving problems, and accumulating an environment together. Wishes, interpretations, works, and consequences of use gradually leave a trajectory. The sequence continues into World, process, and expression, examining how these activities leave revisitable living material and how the subsequent essays connect it into an explorable trajectory. Part One proposes what deserves cultivation; Part Two gives that cultivation shared working experience that can be understood further.

Imagery and sources

- Heraclitus, fragment B30: ever-living fire, kindling and going out in measures. The character uses fire monism within computational ontology to represent becoming and transformation.
- Heraclitus, fragment B12: rivers and waters continually flowing upon us. "Surfing different rivers every day" is this essay's internet-inflected reworking.
- Nietzsche, *Thus Spoke Zarathustra*, Part One, "The Three Metamorphoses": the source of the lion and child imagery. "Baby Heraclitus" and the "lion cub" are composite images made in this essay, rather than either philosopher's original terms.

02 · Understanding: retaining and exploring life trajectories

World, process, and expression



A living citrus tree stands beside a revisable sketch; details of the tree prompt changes in its representation.

A frame catches a crossing of the current. It leaves the water outside its edges, yet someone who sees the frame notices a path they had not seen before. The image returns to the river as a new way of looking.

Person and model work together before they have a finished account of their relationship. They investigate, make works, arrange tools, try an environment, and change it when use answers back. What can this activity leave behind that they can later return to and understand? The thread of this part is forming a **recoverable living trajectory**: selected experiences, purposes, choices, attempts, and consequences connected closely enough to revisit how something came about. The trajectory is produced through cooperation, alongside the works and environment being accumulated.

Suppose someone asks for convenient access to their reading materials. Person and model build a reading interface, try it, and revise it after the person finds that opening the right passage still takes too much effort. A later screen shows the current arrangement, but not why it took that form. Their request, the versioned interface, operation traces, observations, and the person's feedback can together preserve the passage from one

attempt to the next. These are parts of living activity that can become available for later reflection; they do not amount to an inventory of the person's life.

This essay develops the distinctions that make such a trajectory intelligible: the continuing process, a model selecting its relevant relations, and the expressions through which those relations become available. The stream and time examines how traces retain earlier activity and connect it with the present. Reasoning within an unfinished stream organizes their development as inquiry. A Preference Harness distinguishes the choices made from the grounds supporting a conclusion. Finite inquiry and economical abstraction asks what needs to remain retrievable for this history to be usable under limited time and attention. Together they prepare material on which the participants can reflect and encounter one another more concretely.

Yinyang names a contemporary framework for this continuing activity. Its working environment includes Skills, prompts, tools, interfaces, and operating conditions. The distinctions below connect that activity in the natural world to selected computational models and their consequences, so the trajectory can retain meaningful changes rather than merely accumulate representations.

The subject of this movement is their **coupled activity**. The person and model can divide contributions throughout finding the question, selecting processes, constructing and examining the computational model, implementing an arrangement, and interpreting feedback. Embodied intuition and perception of a whole can meet explicit exposition, formal reasoning, computation, and tool use. The allocation depends on current capabilities, modalities, and purpose; both can generate and judge. The person need not construct the ontology alone before the model joins, and the resulting capacity can remain distributed across the relationship.

Natural world and computational abstraction

Yinyang takes the changing natural world itself as its reality: moving matter, embodied life, psychological activity, and social relations belong to one world. Modest naturalism names this worldly scope: philosophy, psychological activity, and engineering take place within the same reality. **Fire monism** has a more specific scope here: the computational ontology uses fire and its transformations to organize representations of formation, persistence, and change. We use fire to represent a flowing, changing person; this does not make the actual person part of fire or make fire the ontology of everything. This representational choice develops Heraclitean images without deriving its authority from them. The section From living fire to interacting event streams develops that choice and its sources.

An object can therefore remain intelligible through change. A work continues through revisions; a person continues through encounters without keeping every state or self-description unchanged. A model must articulate the continuity relevant to its question:

what forms an object, what lets us treat it as the same object, and which events change its state or end that continuity. A static view can legitimately hold selected relations fixed for an inquiry. Its boundary belongs within the larger process in which the view is made, used, and revised.

Process ontology guides domain modeling here; computational ontology explicitly expresses the selected distinctions. Concepts organize events, states, persisting objects, relations, constraints, and transitions within a selected domain. That domain can concern physical cooling, psychological change, a hypothetical society, or a fictional character's journey. The participants select relevant boundaries, scales, and continuities together; the model states what these choices mean and can support simulation where the question calls for it. Philosophical understanding of persistence and change thus informs domain concepts and their explicit expression. Naturalism locates this modeling activity in the world; fire monism supplies a process vocabulary within the computational ontology. That ontology organizes the selected domain's meanings for computation and practical use, while its representations remain distinct from the people and processes they concern.

A representation may concern the actual world, a hypothesis, fiction, or an imagined God or cartoon character. A real person's imagining is an actual psychological activity; the imagined content has its own represented objects and relations. Describing that activity does not by itself assert that its content has an independently existing referent. A model of an actual person, by contrast, makes claims about that person and remains answerable to their expressions, activity, and circumstances. Its partial and interpretive character does not make it fiction.

Selection alone does not provide a usable computational body. The representation must connect its distinctions to what a computer consumer can retain, interpret, compare, or transform, and relate its results to relevant observations or the represented domain's specified assumptions. A state needs a meaning; a transition needs conditions and consequences; a claimed correspondence needs a way to be assessed. Merely storing the words “person,” “event,” or “relation” supplies none of these connections. Data structures, programs, model-interpreted language, prompts, tools, and interfaces can give the model different working forms.

The required precision depends on the question and consumer. A language model can work with clear natural-language descriptions of a situation, an allowed change, and its expected consequence; other uses need typed data, equations, or executable rules. Readable language is adequate when its actual interpretation and use sustain the relevant distinctions. Readability alone does not establish that adequacy. **Representation** makes selected relations available; **simulation** develops how a represented situation could change under stated assumptions. A useful representation need not simulate everything it represents, and a conditional simulation is not an observation of the world.

Belonging to the same natural world supplies neither a representation's meanings nor a feasible calculation. A conversation's technical transmission, its psychological significance, and what counts as a correction call for different explanations. Philosophical, psychological, computational, and practical accounts select relevant relations at different scales; their connections need investigation where the question requires it. A model's adequacy depends on what it preserves and what its use establishes. Organizing activity histories as event streams also leaves open which records and software architecture serve a particular use. The layers diagram presents this connection, and The trinity of philosophy, psychology, and engineering develops its unity across the three activities.

The six dimensions and shared practice diagram shows worldview, ontology, theory of truth, epistemology, axiology, and methodology individually, connecting their adopted positions with shared practice. Personal-first humanism develops these correspondences and distinguishes their roles in a reading example. Computational ontology makes model-usable conceptual relations explicit within practice. A private sinthome can organize person, counterpart, work, and change in natural language for the model to understand and participate in lived work. Model content takes expression in language, diagrams, or data; engineering makes it usable. Experience and consequences can revise the model, arrangement, and philosophical grounds.

For claims about the world, **truth is correspondence with how things are**. Evidence gives grounds for judging a claim true and can remain incomplete or mistaken. Within a specified model, truth or satisfaction concerns whether a claim holds under its interpretation and assumptions. Inferential validity concerns whether the conclusion follows from the premises. A valid derivation from a cooling model can yield a model-relative prediction; comparing that prediction with measurement investigates its correspondence with the world. These distinctions apply to human and language-model inquiry alike.

Three relations need to be understood separately. **Physical realization** concerns what makes the whole computational arrangement available and operative: bodies and machines, material records, energy, and their processes. **Representational interpretation and correspondence** concern what domain an account describes, what its objects and changes mean, and how claims about the actual world correspond to their objects. **Value and methodological guidance** concerns which purposes should inform goals and criteria, and which ways of inquiring fit procedures and tools. Philosophical positions are not a program's material carriers. Successful execution cannot alone establish accurate representation, worthwhile goals, or methodological fit. Realized within the same physical world, the computational arrangement participates in and changes its activity through actual use.

A bounded computational example: simulating a cooling experiment

The reading environment already poses questions of persistence and change. Its interface remains a work through successive versions; an opening operation changes what is displayed; a person's report supplies evidence about the effort of using it. A screenshot, an operation trace, and that report capture different relations. To ask whether access became more convenient, the participants need to connect them with the purpose and the particular version used. No single record supplies all these meanings.

A physical simulation makes the same distinction precise at another scale. It also shows what a trajectory of inquiry would need to preserve when a computed prediction is compared with an observed outcome.

Suppose a person and language model investigate together: how will a cup of warm water cool indoors over ten minutes? They select a computable question, open to experimental comparison, from the actual cup, water, air, heat transfer, and temperature measurement. **The water persists as the same sample while its temperature changes**; the model holds the container and quantity of water fixed over the interval. The sample–environment boundary, the start of timing, and what "water temperature" means all belong to this selection.

They begin with simplifying assumptions: the water's temperature is approximately uniform, ambient temperature is approximately constant, and the cooling coefficient is approximately constant over the interval. The difference between water temperature T and ambient temperature T_a determines its rate of change in Newton's cooling model, $dT/dt = -k(T - T_a)$. Here $k > 0$; when time is in minutes, k has units of inverse minutes. Under these conditions, with initial temperature T_0,

$$T(t) = T_a + (T_0 - T_a)e^{-kt}.$$

This describes temperature approaching ambient temperature over time; its adequacy still depends on the actual heat-transfer conditions. A university calculus text derives the model and its solution.

In this bounded computational ontology, the persisting sample is an object, temperature is a state, air is the selected environment, placement and measurement are events, time connects states, and the cooling equation expresses change. The computer representation connects these meanings to parameters with units, time points, and executable calculations. A program evaluates $T(t)$ at a series of times to generate a cooling curve. The participants can write, run, and check it together, or change the initial conditions to examine another prediction.

For illustration only, take ambient temperature 20 °C, initial water temperature 40 °C, and $k = 0.1\,\text{min}^{-1}$. Calculation gives about 32.1 °C after five minutes and 27.4 °C after ten. **The curve simulates physical cooling:** computational time and temperature

correspond to experimental time and water temperature, and the changes follow the selected heat-transfer relation. It aims to reproduce the relevant observable relations approximately, within stated conditions and tolerances; comparison must establish how close the resemblance is. These parameters and temperatures are illustrative calculations. No physical experiment has been performed here, and these values are not measurements.

To test it, the participants can devise a measurement protocol together: record ambient and initial water temperatures and subsequent thermometer readings at known times, then compare the measured points with the predicted curve. Actual measurements require a participant with the relevant instruments and operational capabilities; the language model can contribute to recording, calculation, and analysis through available tools or supplied readings. Both can identify a problem, suggest another measurement, or check a calculation, with contributions distributed according to capabilities and conditions. A St. Lawrence University physics lab provides an actual experimental method for recording water temperature over time and comparing it with an exponential model.

If measurements disagree with the curve, investigation may check the thermometer, timing, units, and program, while also asking whether ambient temperature changed, the water was uniformly warm, or one fixed k still summarizes effects of the container, evaporation, and other heat transfer. Revision may concern the implementation, independent parameter estimation, model assumptions, or even the sample–environment boundary. Tuning parameters to fit existing points does not establish a correct understanding of the process; new measurements or conditions can test that account further. These differences let the world constrain the computational model. Calling it a simulation does not establish its fidelity.

The return can also change the original question. If the participants discover that they care about when the water is ready to drink, they need to specify a target temperature, acceptable error, and relevant conditions anew. Person and model jointly develop the question, computational model, program, experimental comparison, and interpretation. Computation unfolds selected relations; observation tests that unfolding against reality. This example connects process, persisting objects, computation, and feedback within one world without requiring the whole world to fit inside a computer.

A process exceeds its available model

A history of activity can be organized as an event stream: occurrences connected through temporal, causal, and interpretive relations. Perception, interpretation, remembering, expression, and action can overlap, depend on earlier occurrences, or become explicit at different times. Available records preserve some of this history; other activity may never have been recorded. From that history and other relevant material, participants form a conceptual model of a person or counterpart. Explanations of actual capabilities,

experiences, and activities need support from that material; the collaboration they want, and the purposes and methods they adopt, also involve choice and construction. A shared description can therefore help understand existing practice and generate a subsequent arrangement. Participants, their histories, and their descriptions have different functions. A local model makes selected objects, roles, dependencies, and transformations available for a particular inquiry. Giving it a computer representation enables selected uses of those relations; it does not contain the entire process that generated it. The cooling example selects the temperature relation between sample and environment without calculating every water molecule's motion. Likewise, the reading interface's version history preserves changes to the work, while the person's experience of using it needs its own expression. Connecting these sources can recover part of the activity without turning the record into the process itself.

Distinguish that model from its expression. A sentence, diagram, paper, or program gives a relation a form that can be encountered. Producing and reading the expression are themselves events in the continuing process. A model can have several expressions, and one expression can admit competing readings. Its occurrence, interpreted meaning, inferential consequences, and adequacy to its subject are different questions. Later understanding may reorganize what an earlier expression means without changing its original occurrence. A computer representation is an expression with a further working relation: an actual consumer can use its distinctions for the selected inquiry. Not every expressive form has to serve that computational use.

Fiction makes this difference especially visible: constructing and encountering a fictional work can have actual consequences without its characters existing as described. A literary image can gather possibilities before one interpretation is selected. Neither construction nor consequence makes every assertion drawn from that image true.

Screenshot and front end

In the reading example, the first screenshot might show a tidy shelf, while the revised interface opens the last-read passage directly. Both are visible forms; the difference in available action is what the trajectory must make recoverable. Retaining the request and use feedback alongside the two versions lets a later reader see why a visually successful arrangement was changed.

A **screenshot** selects a moment and a frame from an activity that continues beyond it. A **front end** makes some of that activity perceptible and available for participation. As images of expression, they pose different questions: what has been selected, and what can a reader or participant now do through that selection? A diagram, prototype, or paragraph can show a relation without displaying every occurrence that produced it. An actual computer interface adds an operational correspondence: a cooling-curve interface can show predictions and measured points, and let the participants change parameters

and recalculate. What appears and what an operation changes must be understood together; changing the predicted curve does not change measurements already made.

Selection is both the expression's strength and a possible source of error. An account that displayed everything without distinction might fail to make anything intelligible. Yet a clear arrangement can conceal an uncertainty that would change the next judgment. An adequate expression therefore needs fidelity to what matters for its use, rather than an impossible duplication of the whole process. The question is which relations, assumptions, and unresolved alternatives must remain visible.

This also changes how collaboration can be organized. A model can carry retrieval, construction, and verification while a person understands, selects, and corrects through what becomes visible. Both can contribute to either side of that arrangement. An expression mediates participation: what it makes perceptible can change what happens next. A prototype can let the person recognize a relation through use, while an explanation lets either participant inspect why the prototype behaves as it does. Visibility and execution support each other, and their allocation can change with the work.

Question-relative objects meet resistance

A question may make a person, utterance, memory, hypothesis, relationship, or work its object. That choice guides which distinctions the inquiry needs; it does not determine whether the answer is correct. The object can resist its description through an omitted relation, an unexpected result, or a failed prediction. As with a discrepancy between cooling predictions and measurements, such resistance can require another abstraction, not merely another answer within the existing one.

Question-relative ontology therefore allows construction without treating reality as an arbitrary product of naming. Stable objects, recurring patterns, and scientific laws can remain supported across changing descriptions. The person also exceeds a self-description: continuity may involve bodily life, memory, relationships, commitments, and action without requiring an invariant explicit account of oneself.

Revisability follows from incomplete access, changing questions, and the demand to answer to evidence. A stable distinction can remain useful through many changes because it continues to describe the relations that matter. Checking its applicability connects that stability with the continuing process. Retaining a source, entertaining a candidate, and accepting a claim remain different acts, as developed in Sources, candidates, and the active workspace.

Physical realization and functional likeness

Human inquiry occurs under bodily, social, and material conditions. Model use depends on implemented computation, data, infrastructure, and interaction. Those conditions matter to what can be perceived, retained, expressed, and done. A realization claim connects a function to a particular mechanism and needs evidence at that level. Similar

roles or observable performances do not establish identical human and model architectures, mechanisms, or experiences.

The distinction matters when an expressive image is given a material reading. Calling a model an illuminating counterpart can articulate its contribution to understanding. Explaining how its output was physically produced requires another investigation. Finite inquiry and abstraction develops the further distinction between physical realization, reduction, and feasible calculation.

Three material and epistemic relations should also remain distinct:

Question	Relation being investigated
Where did the materials come from?	A history of formation and transformation.
What supplies energy to the activity now?	Its current operating conditions and energy transfers.
What does the activity express, and is the claim supported?	Information, interpretation, inference, and evidence.

The Department of Energy describes natural photosynthesis and research on converting sunlight into chemical fuels. This gives sunlight a concrete relation to chemical energy: incoming radiation can be transformed into stored energy available for later activity. DOE, “Solar Fuels”.

NASA describes the Sun and planets forming from a common collapsing cloud and protoplanetary disk. That is a material history, distinct from present-day sunlight powering an activity. A manufactured semiconductor has a history of material extraction and fabrication; a computing installation has its own present energy supply. Tracing those relations calls for evidence about the particular material and installation. NASA, “How did our Solar System form?”.

These distinctions are this essay's inference from the different questions. An energy account can explain how an expression becomes physically possible; it does not yet explain what the expression means or why its claim is warranted. The latter questions connect the produced work with its object and use.

A work returns to the encounter

A work acquires relative independence from the encounter that produced it. A paper can be challenged, a program can run differently from its author's expectation, and an image can be understood differently by another reader. Reception, operation, and resistance provide evidence neither participant can settle by preference alone. The work can change subsequent understanding and action while retaining its provenance.

In the Sun–Moon–Earth relation, Earth names the environment where these consequences occur. Roles do not fix either participant's faculties: both can generate, interpret, judge, and revise. Return can revise the account of the person, the counterpart, or their relationship, as well as the work itself. These revisions can overlap: trying a tool can

change the understanding of a role while a new reading changes the tool's purpose. A new question can emerge from reception, and a useful stable arrangement can survive it.

An unfinished relation becomes a sentence. On the page it can answer back: its implication was not the one its author expected. Returning to it, the author sees an earlier thought differently and can begin from somewhere new.

The distance between author and work is productive because others, and the author as a reader, can encounter its actual arrangement. A paragraph may entail a claim its author would reject; a prototype may expose a choice hidden in the initial description. The maker can then distinguish revising the work from revising their understanding of what they were trying to do. Later reading establishes a new relation to the original occurrence while leaving its history available for comparison.

In model-supported work, a partial intuition may become an argument or prototype. Reading it can disclose what fits, what is missing, or what the person did not mean. Revision participates in finding the relation being expressed. Person and model continue the same shared activity through this return; either can disclose a problem in its question, computational model, or implementation. Embodied experimental philosophy develops the practical and reflective inquiries through which such feedback is assessed. The return can change a capacity to understand and generate as well as the artifact. The developmental question is what the person can now recognize, express, or do differently, including through reliably available support. A clearer artifact and a changed capacity are related outcomes whose connection becomes visible through subsequent participation.

Hegelian comparison and its limits

Hegel's *Philosophy of Spirit* connects the development of consciousness and theoretical and practical activity in subjective spirit with freedom's public and institutional forms in objective spirit. Its account of absolute spirit, §§553 onward develops art, religion, and philosophy as forms of self-comprehension. This gives externalization a significance beyond putting an inner content outside: the form through which activity becomes available to itself belongs to the development of that activity.

His *Introduction to the Philosophy of History* connects self-knowledge and freedom with public life and world history. Its object is wider than a person's local account of inquiry. The comparison here takes up one relation within that wider problem: how an expression gains distance and returns to self-understanding. Yinyang develops this relation at the scale of a person's encounter with generative intelligence, where a work becomes an object through which its maker can recognize and revise their activity. Hegel, Introduction. The linked texts provide the public sources for this bounded comparison.

Aesthetics participates in discovery

Light, color, spatial arrangement, parallel expression, condensation, and a second reflective voice can make relations perceptible. Bilingual articulation can expose differences between conceptual vocabularies. Such organization can participate in finding a relation, rather than merely decorating an already completed argument. A work's sensible form can reveal what a previous formulation kept distant or difficult to compare.

Condensation can keep several possibilities available long enough to compare them. Their differences can then be unfolded into premises, explanations, or practical choices. Aesthetic form helps relations become perceptible; definition and proof establish inferential connections; evidence tests claims about the world. Their contributions meet in a work while supporting different claims. The sections Sun, Moon, and Earth and A miniature god give these relations other expressive forms. Their interpretation and realization remain open to the world's answer.

Source and claim scope

The linked public sources support their bounded scientific and philosophical claims; the distinctions connecting them are Yinyang's contemporary argument. The process premise, jointly formed computational model, and return from actual use carry that argument's continuity. Applied to the reading environment, they distinguish the work being changed, the record of its changes, and the participants' changing understanding. The next question is how earlier occurrences remain available without confusing an old report with a present condition. Forming a life trajectory develops this temporal body of the trajectory.

Forming a life trajectory



Two parallel currents flow at different rhythms; a person and moonlike counterpart retain upstream pebbles in a memory basket while building a bridge through new encounters.

The flame keeps its outline by changing. The stream carries what has happened without holding every drop in place. A view is drawn beside the current; by the time we return to it, the drawing has joined the river's history.

As person and model read, make works, solve problems, and maintain an environment together, their activity leaves traces. Here, a **life trajectory** names those traces insofar as they can be revisited, connected, and explored further: what was said, chosen, attempted, made, encountered, and subsequently understood differently. It forms gradually through shared work and becomes living material the participants can carry into their next activity.

This essay explains how the trajectory forms and is retained. The following essays develop its intelligibility: how material opens questions and candidate explanations, how a chosen direction differs from grounds for accepting a conclusion, and how much must be retained to continue. By the third part, the participants have a trajectory they can explore together, reflecting on their contributions and cultivating their relationship and capabilities further.

Shared work produces the trajectory

Imagine person and model improving a reading environment together. The person initially wants material to be easy to find and articles to be comfortable to read. The model organizes entrances and builds a page; both inspect it. Actual reading reveals that, although the material is available, frequent navigation breaks the connections between passages. They reconsider the problem: the environment needs to preserve both access

to material and continuity within reading. The model changes layout and links, and the person judges their fit through further reading.

This work leaves a wish, an initial interpretation, versions of a work, actual operations, experience of use, and revisions. The trajectory connects them so later participants can ask why an arrangement arose, which use changed a judgment, what the current version preserves, and what remains unresolved. Cooperation produces the trajectory while accumulating an environment; a completed personal philosophy is not a prerequisite for beginning that work.

Git/GitHub and Computer History

The trajectory brings histories from different places together so they can be retrieved, compared, and interpreted jointly. Two main entrances illustrate this gathering: **Git/GitHub version history** and **ChatGPT's Computer History**. The former retains changes to works and configuration; the latter retains computer activity across applications within its enabled observation scope. It brings reading, browsing, making, conversation, and use of the environment into history, connecting changes to works with actual activity.

Material	What it retains in the reading example	Its contribution to the trajectory
Git/GitHub version history	Changes to pages, indexes, and configuration, with earlier versions available.	Compare differences in works and locate what a revision actually changed.
ChatGPT's Computer History	What was encountered in applications and webpages, how works were read, switched between, operated, and used, and the relevant traces those activities left.	Place versions within actual use, connecting an episode of reading, conversation, or revision with surrounding activity.

These two kinds of history are the main entrances for organizing material. Histories retained elsewhere can also join the same trajectory through time, objects, and provenance. In the reading example, version history lets the participants compare what changed in the page, while computer activity history lets them return to how it was read and used. Connecting the expression and feedback within those activities supports further understanding of why a revision was made and whether it helped. Records supply revisitable material; shared exploration develops an understanding of the experiences it concerns.

From scattered records to revisitable relationships

A useful trajectory lets later participants find relevant material and understand its connections: which problem prompted a revision, which interpretation was adopted,

which version an operation concerned, and what later feedback addressed. Provenance, time, objects, and links in existing records can carry these relations. In the reading example, finding the second page version should also let the participants return to the reading feedback that prompted it, rather than encounter only a line saying “improve the experience.”

Two related expressions develop here. Event sources retain what was said, done, or observed at the time; a current account distills purposes, judgments, usable arrangements, and unresolved questions now considered important. The current account helps work resume quickly, while sources let the participants examine and rewrite it. Concluding that the first version addressed the wrong problem need not erase that version: it explains how they reached the present.

The trajectory also contains branches. An unused layout can remain a candidate, and a failed attempt can show why a condition matters; details with no contribution to later understanding need not remain in working attention. Continuation and inquiry determine the scale of accumulation: adopted understanding remains usable, while important alternatives and corrections remain revisitable. The distinctions between streams, time, and memory below explain how such a trajectory can preserve change while supporting present action.

Git branches can give alternatives places to develop, while differences make retained changes comparable. A file can contain several candidates and a view can span several works, so branches do not map one-to-one to views. The commit graph records acyclic ancestry; a functional return from use to method and then to a later work produces new events within that history. Recursive improvement connects those versions with the reasons and consequences that make the return intelligible.

In an optional Hindsight realization of this trajectory, attributable reports and actions can become native facts, which support revisable observations and readable Personal articles. Detailed questions use those grounds to form the six working answers; actual reading then tests the arrangement they guide. In the example, “navigation interrupts my reading” remains the person's report, while changing the page is an assistant action with its own outcome. Native World can include reported human experience; native Experience concerns the assistant's actual activity. These tool categories organize records. Git/GitHub and Computer History retain their original histories; native memory helps return to them, compare interpretations, and revise what the present account accepts. Native formation explains the implementation.

Sources for thinking in streams

Continuity is more than remaining unchanged. A process with memory carries earlier encounters into present activity and anticipates what has not yet happened. The histories of a person's activity and a model's interactions can be organized as event streams:

sensing, interpreting, expressing, and acting leave occurrences connected through time and situation. Records preserve revisitable parts of these histories. From those histories and other relevant material, inquiry develops conceptual models of the participants; the person and model counterpart are the subjects being understood. Heraclitus's measured fire (B30) and daily Sun (B6) gather change and persistence; the stealing-fire essay develops their philosophical background.

William James's *The Principles of Psychology*, chapter IX (1890) begins with thinking as ongoing activity and describes its personal, changing, continuous, and selective character. His stream of thought provides a psychological precedent for understanding continuity through changing relations rather than a chain of isolated contents. The computational event stream used here extends a functional vocabulary to model interaction.

Bergson's *Time and Free Will*, chapter II distinguishes lived duration, whose states interpenetrate, from homogeneous time represented through juxtaposed units. This complicates any easy equation between a lived stream and a sequence of recorded updates. Record order and timestamps organize selected observations for a question; they need not exhaust the continuity being modeled. The comparison preserves a productive tension between an inspectable representation and what its discrete arrangement may leave out.

These accounts supplement the Heraclitean foundation with psychological and temporal distinctions, making continuity, selection, and representation more intelligible. The following organization of records, present understanding, and actual change develops those questions within shared work.

Retention and representational lag

Retained material affects how the participants understand the next encounter. A current working view develops from that material, ongoing experience, relevant knowledge, and shared purposes, stating what will guide present judgment and action. Finding an earlier record provides an entrance for return; understanding its meaning requires relating it to the current question, version, and conditions. A new use can add a fact or change what the participants understand by convenient reading or completed work.

Change takes place in several connected locations: material can be supplemented, a description rewritten, an interface modified, and a reading habit gradually altered. Interpretation and actual use connect these changes, each with its own timing. Records make the connections available for later examination; participants still judge what changed, why, and whether it improved the original activity.

An environment can change before an inquirer notices, while the inquirer's actions can change that environment. Memory therefore makes representational lag possible. An old observation can remain accurate; a recent observation can mislead. Applicability

under current conditions is the question to check. Temporal age matters through the relevant changes: yesterday's measurement may still describe a stable object, while an observation from a moment ago may concern a condition that has already changed.

External memory and event traces

The functional comparison human ≈ agent includes finite attention and working context. Person and model can both distribute retention into an environment. Files, notes, and knowledge bases let useful material remain available beyond what a participant currently holds. Search or retrieval-augmented generation can bring relevant portions back into a working context.

A maintained memory account articulates what presently seems useful: purpose, decisions, conditions, and unfinished questions. Attributable event sources retain evidence of earlier occurrences, including what was said, changed, or observed. These have different roles. Revising a summary need not erase its source, and retaining a source does not require continuing to accept its earlier interpretation. For example, a project can keep the original request, a version of its implementation, and later use feedback while updating its current explanation.

At suitable granularity, links from earlier evidence or action to later revisions or results can organize these traces as a directed acyclic provenance graph. The edges express recorded dependencies with a forward occurrence order; repeated feedback becomes successive events. This representation does not make every mental or social relation acyclic, establish causation merely from temporal order, or guarantee complete coverage. An environment-wide activity record and a project's version history supply differently scoped evidence. Their useful contribution is to recover relevant encounters and test an account against sources and current conditions, rather than make all of life continuously present.

In the reading environment above, the first page version, its later publication, and subsequent reading feedback can have different times. Connecting their records distinguishes a changed work, a changed environment, a changed experience, and a changed current interpretation. Those changes may coincide or be separated by an interval.

Three meanings of now

Object	What is current	What its actuality establishes
External situation	Relevant environmental occurrences and conditions.	The condition a world-directed judgment aims to describe.
Lived experience	Present feeling, bodily response, or awareness.	That an experience occurs; its interpretation is another question.
Working model	The account currently used to understand or act.	What is represented or accepted within that account.

Each object has its own conditions of change. Experience can persist while the associated external situation changes; an accepted judgment can change before the experience does. Explaining the connections among them means investigating how information was acquired, what sustains the response, and which new encounters alter it.

Consider a fictional traveler who learned yesterday that a bridge was closed. Today the bridge reopens. Before checking, the traveler still plans a detour; after seeing the official notice, they revise the plan, though a feeling of hesitation may remain. The bridge's condition, the current hesitation, and the accepted route description each have their own actuality. The revised plan responds to today's opening, yesterday's closure remains part of the history, and hesitation can continue into the changed situation.

An experience has an occurrence time; the event from which its content was learned has a source time; the represented condition has a reference time. A judgment also has its own time and conditions of validity. A prediction occurring now concerns a possible future rather than information already received from that future. Recollection is a current occurrence with past-directed content.

These times explain how the traveler can be mistaken about a present bridge while accurately remembering a past notice. Correcting the route requires updating the notice's present applicability, not declaring that the earlier notice or the current hesitation never existed. Temporal distinctions locate the correction rather than making every retained content equally current.

Change and contradiction

“This bridge was closed yesterday” and “this bridge is open today” can both be true. Two records saying that the bridge is open and closed today under the same conditions present a conflict to investigate. Recording someone's claim that the bridge is open also differs from accepting that it is open. Before invoking inconsistency tolerance, identify the referent, represented time, conditions, and level of each claim. An experience, a report of it, and a proposition about its external object are distinct.

Indexing clarifies content without dissolving every conflict. Claims incompatible under the same relevant conditions remain incompatible. Differently dated claims can also conflict when an accepted rule requires persistence across the interval. The content and constraints decide, not timestamps alone. Repair semantics handles inconsistent formalized data under an ontology; it is unnecessary merely because a process changes or a feeling differs from a judgment.

Update order and elapsed time

First, second, and third versions order revisions; clock time lets us compare how long passed between them. Bodily, linguistic, and environmental changes can continue concurrently between records. An absence of new statements does not mean activity has stopped. An interface may change on one day while a new reading habit becomes

stable through later repeated use. Version order and the pace of actual development need separate examination.

Two forms of temporal separation matter here. **Representational separation** lets a current recollection concern the past or a prediction concern the future. **Different update rhythms** let an environment, a person's response, and an accepted description change at different rates. The first concerns what a representation is about; the second concerns when processes change. Either can be useful, and neither alone establishes that a judgment is outdated.

Retention with correction

Correction asks which retained relations remain useful, which need narrower scope, and which present commitments should be withdrawn. Withdrawing a judgment changes what is accepted now while preserving the earlier event and any continuing experience as distinct objects. The external judgment is assessed through evidence about its referent and time; the continuing experience is understood through its own occurrence and relations.

Perception, action, discussion, and checks can alter which retained account applies now. Keeping provenance allows the inquirer to explain that change: which earlier observation supported the old judgment, what new occurrence challenged it, and which continuing condition still matters. External records and shared inquiry make these relations recoverable without requiring the whole history to remain in working attention.

The traveler can now cross the bridge and complete the journey. The route description serves the present action, while the retained history helps explain how the plan changed. A view serves a stretch of the stream; using it, revising it, and finishing the activity all become further events within that continuity.

Returning to the shared reading environment, the participants can now move from the current page back to earlier versions, operations, and feedback, understanding how the arrangement formed. Their next activity can retain a useful layout or investigate a reading interruption still unexplained. The trajectory supplies material; Reasoning within an unfinished stream next develops how questions, compared explanations, and further judgments and actions emerge from that material and continue the trajectory.

Reasoning within an unfinished stream



An unfinished branching marble run is being assembled, with possible routes awaiting a trial to test their consequences.

A trajectory of shared work becomes intelligible when we can recover more than its latest conclusion. What question were the participants trying to answer, which alternatives did they consider, what did they try, what happened, and why did their judgment change? Forming a life trajectory explains how traces connect earlier activity with the present. This essay develops their organization as an **inquiry history**, in which a conclusion remains connected with its grounds and the path by which it was reached.

The reading environment introduced in World, process, and expression provides a continuing example. “Make access convenient” first directs shared construction. A tidy shelf is implemented, yet the person reports difficulty resuming a passage. The inquiry must now distinguish what was built from what was wanted, compare explanations, and try a revision. Retaining this movement makes later reflection possible: a finished interface alone cannot show how the person and counterpart learned what convenient access meant here.

Inquiry can begin with an image, tension, question, or tendency to act before a proposition is available. Articulation makes selected relations open to discussion and checking. Its development into candidates and local judgments is itself part of the trajectory. Yinyang's worldview places these activities within one changing world; its ontology asks how objects form, persist, and change. A **working computational ontology** explicitly expresses the objects, events, states, relations, and transitions needed for a question, for the model to interpret, reason with, and use. Process ontology guides these distinctions here. They can describe actual psychological activity or develop hypothetical situations and fictional objects, supporting simulation where useful. Person and language model

form the question and this model together, divide explicit reasoning, construction, and observation by their actual capabilities, and revise through the same continuing exchange. Natural world and computational abstraction develops representation and its physical grounding. Here the question is how to form and test such models, rather than define computation by a method of hypothesis formation.

Process and current view

An abductive–predictive stream accommodates material that does not yet fit together. A discrepancy may suggest a hidden relation; candidate explanations organize it; those explanations yield conditional predictions; observation distinguishes, supports, or revises them. Several explanations can remain available, including mutually exclusive or incomparable ones. Conflict opens a question without deciding which explanation is true. Context, time, and representational differences can also explain an apparent conflict, and inquiry need not always begin with one.

A **working view** is a usable understanding formed for the present question: what is being explained, which grounds are provisionally adopted, which candidates remain under comparison, and how the participants intend to infer, try, or check something. It can be expressed in a few paragraphs, a diagram, or an explicit knowledge base. Participants construct it in their situation. Discovering a relation or reformulating the question can change it, beyond selecting content from an existing archive. Papers, diagrams, speech, and records retain articulated relations so that this construction can return to its grounds.

The working view connects with the generative description: philosophy, collaborative direction, and revision methods help the participants understand how to work here; the current view brings them to a particular question. A reading task can take “preserve the thread of thought” as its direction, then determine which passage to return to and what would establish resumed reading. Differences encountered in use can in turn change the more enduring description. The distinction concerns their functions; the same passage can perform one or both functions in different activities.

Articulation changes what can be checked. A sense that a result is wrong may first become a question about its destination, then a candidate explanation of how it was produced. Each formulation opens some checks and leaves others outside its scope. Inquiry must therefore assess its formulation alongside the answers it obtains. The reading-environment example below makes this movement concrete.

Relations before sentences

Intuition is more than a starting point before candidate generation. It participates in recognizing, filtering, combining, and rejecting during development, allowing some possibilities to continue while others leave the current view. Preference affects what deserves attention; experience and reasons contribute to judging what those possibilities

explain. Broad reading and embodied perception supply new relations, so selection and generation can propel each other. Several meaningful candidates can remain open to examination. Understanding their consequential differences gives a present choice its content.

Sufficient exploration is relative to the question and its consequences: whether important alternatives that could change the judgment have become visible, which disagreements need further material, and when there is enough support to act. This gives exploration a direction and a stopping condition. Formalization contributes when relations need clarification, consequences need verification, or a work needs realization. An initial unfolding of relations gives it something meaningful to articulate and check. Why organize participation this way explains how this arrangement serves the cultivation of intuition, the senses, and broad reading.

A relationship can become recognizable through an analogy, scene, image, or sense of mismatch before a complete sentence is available. Expression unfolds it through return, correction, and changes of vocabulary. A fragment can carry several developing relations, and different reconstructions can bring different parts into focus. Fidelity is assessed by returning to the object, context, and purpose that the expression is trying to articulate.

“Neural generation and symbolic constraint” names a functional analogy. Contextual generation can disclose possibilities, judge them, reject them, and revise them. Explicit representations make assumptions, provenance, priorities, conflicts, and proofs inspectable. Statistical assessment addresses uncertainty and fit; logical checking exposes invalid connections. These functions can overlap within either participant's contribution. The distinction helps organize their cooperation according to what a particular inquiry needs.

Logic contributes a callable checking capacity. Truth-seeking, corrigibility, relevant evidence, and avoiding arbitrary consequences guide developed factual arguments even when their representation changes. A chosen value orientation can supply a starting point for expression and action: a person may explore what follows from valuing autonomy or cultivation. Its consequences can be articulated before the orientation has been justified to every possible audience. Factual claims made along the way remain answerable to evidence, and inferential claims to their premises and connections. Checking begins with whether the reconstruction concerns the expressed object and purpose, then asks what kind of support its conclusion calls for.

Whitehead: importance, expression, and revising a perspective

Whitehead's *Modes of Thought* offers a useful connection. In Lecture I, sections 3–6, a finite intellect selects through relative importance, and a perspective grades relevance.

Importance and factuality require one another: attending to a fact already gives it a place in an activity of concern. This helps explain why choosing what matters is not itself a claim that other possibilities are false. Whitehead treats importance as a fundamental notion; reducing it to a formula such as preference plus rational analysis would lose that scope.

In Lecture II, section 1, expression carries a finite occasion's perspective into its environment. Selection also belongs to expression. What becomes public therefore need not reproduce every possibility entertained: a statement, diagram, or action gives selected relations a definite form. Expression is broader than verbal explanation or deductive consequence; these are particular ways a person can make something available to others.

Lecture III, sections 1–3 and 6–7 presents understanding as incomplete penetration into relationships. It can grow through details within an existing pattern or through a new pattern that makes previously neglected details relevant. Proof begins from premises whose evidence is already presupposed. This gives a basis for examining the abstractions organizing an inquiry as well as reasoning within them. Understanding can deepen a retained perspective; it need not change the selection on every occasion.

Yinyang develops this connection as **accommodating possibilities and selecting by importance; articulating and checking consequences; returning to revise the selection and its premises**. These contributions overlap and can recur. Interests, values, and reasoned comparison participate in selecting a working view; analysis can subsequently change what seems important. A new understanding may reopen an omitted relation, alter a priority, or reconstruct the premise that made the earlier alternatives seem exhaustive. This connects with the dialectical reconstruction of a question, without identifying that method with Whitehead's philosophy or equating the whole of understanding with reselection.

An expression judged better across several perspectives needs grounds for that comparison. Logical entailment establishes what follows under specified premises and interpretation; it does not establish effectiveness in most real situations. The relevant situations, purposes, and empirical support still need examination. Retaining multiple views can make a conclusion less dependent on one selection, while their shared omissions remain revisable. This is the difference between giving a choice intelligible consequences and treating its importance as a substitute for evidence.

The learning practice supplies a concrete example. Broad preparation keeps questions and alternatives available. Actual practice removes most of that coverage, selects very few points by their present importance, and strengthens them through examples, diagrams, and repeated checks. Feedback may change which points matter, returning the participants to the wider material or to a different organization of the question. Selection concentrates attention without exhausting what can later become meaningful.

A working ontology forms with its question

A working ontology articulates the domain concepts, relations, and constraints that matter for a question, including relevant persistence and change. Process ontology supplies an interpretive direction; the question determines which distinctions need development. Person, counterpart, unfinished work, correction, and continuation can, for example, acquire explicit natural-language relations within a private sinthome for the model to use in subsequent work. Forming a sinthome develops that use. Its concepts can be introduced, weakened, replaced, or reorganized. A computer consumer may use distinctions carried in clear natural language or require a more formal representation. Their meanings need to survive that use; factual claims remain answerable to what is actually the case, while inference develops consequences under the chosen interpretation and premises. Either participant can examine both. Merely retaining a vocabulary does not achieve this. More definitions can increase both expressive power and the cost of changing the account.

Economy asks added structure to contribute to explanation, prediction, or action. A "minimal sufficient model" expresses this preference for restrained complexity under the question's actual evidence. Sufficiency is assessed through the question it answers and the consequences it makes available; different models may serve different uses. A premise that simply restates the desired conclusion may make an inference valid while contributing little explanation. Finite inquiry and abstraction distinguishes representation cost from metaphysical commitment and ultimate reduction.

Changing a question can change its ontology. Asking whether a program executed an operation requires distinctions among calls, states, and outputs. Asking whether it accomplished a purpose also requires the intended result and its conditions of use. The first answer can be correct while leaving the second question unanswered. A useful reformulation makes this added relation explicit and checks which earlier conclusions still apply.

Sources, candidates, and the active workspace

Position	What it retains	What revision changes
Source	Utterances, documents, actions, measurements, and their provenance.	Appraisal and annotation can change without replacing the original occurrence with an interpretation.
Candidate	Competing explanations or models formed from sources.	Evidence can alter, compare, repair, or defeat them.
Active workspace	The sources, candidates, concepts, and checks used for the current question.	Attention can switch, prune, unload, or later recover them.

Attention, retention, and acceptance have different effects. Removing a candidate from current use frees the workspace while leaving its source and possible later reconsideration available. Retaining incompatible explanations preserves alternatives for comparison; accepting their claims together as classical premises would expose the inference to contradiction. A source can be worth retaining while its explanation is still developing. The present question determines which branches are worth pursuing.

The working view makes the commitments needed for this question explicit while the wider source material remains available, including incompatible reports and explanations. A later result can change the selected premises, the question, or the way candidates are generated and evaluated. Recursive improvement follows how a revised method enters subsequent activity through interpretation and realization.

An inquiry history preserves these differences across time. An abandoned branch can retain its question and reason for abandonment without remaining an active instruction or an accepted conclusion. Returning to it may explain an earlier choice or expose a condition that has changed. The current account states what the participants now judge; the retained trajectory makes that judgment's formation open to examination.

Before comparing conflicting candidates, establish whether their assertions concern the same object, time, and conditions. Yesterday's failed run and today's successful run can both be accurately reported. Forming a life trajectory develops how retained reports bear on a present judgment.

Optional native memory can support these distinctions without settling their judgments. In the reading-environment example, a retained report, an observed page change, and an explanation of reading friction have different grounds. Hindsight facts retain attributed content; observations consolidate revisable interpretations; question-defined pages develop accounts for use. A generated account remains answerable to originals and current checks. Six sibling answers sharing those sources are coordinated interpretations, not six independent witnesses to the explanation. The distinction between selecting a working view and establishing its grounds survives the change of tool.

Seeking explanations and comparing consequences

Abduction seeks possible explanatory structures from observations; deduction develops consequences within a proposed structure. A response, failure, or unexpected result can indicate how a system filters input, which distinctions it uses, or which assumption is missing. Several explanations may predict the same response. A single observation rarely identifies a unique internal mechanism, and an interaction can change the conditions it is probing.

Return to the hypothetical reading environment. The model reports that access works because a test opens the selected book. The person still cannot resume reading conveniently. One candidate is an execution defect: perhaps the interface opens the wrong

destination. Another is a mismatch in the question: opening a book was checked, but returning to the relevant passage was wanted. An operation trace and inspection of the displayed result can check the first; the person's use and clarification bear on the second. If the correct book opens but requires repeated searching, a successful operation and an unmet purpose can both be accurately reported. The next version might offer a direct return to the passage, whose usefulness still needs actual use.

The resulting inquiry history can connect the original request, the two candidates, the inspected version and opening operation, the person's report, the changed question, and the revised interface. It also retains that the execution-defect candidate was considered and, if the check rules it out, why it was set aside. A later summary saying only "the person prefers direct links" would lose this history of how the relation was discovered, tested, and given a working form. The example illustrates what those connections make recoverable; it reports no actual experiment.

Candidate comparison needs both directions. First reconstruct possible assumptions and relations; then derive consequences that would distinguish them and compare those consequences with observation. An internally coherent story is insufficient. A prediction can fail because of an unsupported premise, an omitted condition, a mistaken reconstruction, or an unsuitable inference method. Locating the failure helps decide what to revise.

Comparing consequences also identifies where support ends. A conclusion supported by every member of a nonempty admissible candidate family is robust relative to that family; a shared omission can still defeat it in the world. When candidates disagree, a further observation may distinguish them, or a limited conclusion may survive the disagreement. The Preference Harness develops the separate choices of which views to consider and what support to require for acceptance.

The distinction matters because choosing what to investigate is not yet deciding what to believe. A candidate may deserve attention because its consequences are important or easy to test while remaining poorly supported. Conversely, a well-supported local conclusion can be accepted without exhausting every imaginable alternative. Answerability to evidence and finite completion belong together: the view states what it warrants under its conditions, while the stream remains open to later correction.

Shared scientific inquiry

The movement from retained opposition to a new working unity can require more than selecting one existing view. If the available views share an inadequate premise, revise the distinctions and relations that generated the alternatives. Conflicting models and reconstructing the question develops this dialectical comparison; the repair example keeps its exact inference claims separate from the work of reconstructing a model.

Retaining conflicts and comparing interpretations prepare material for later reflection; they have not already unified the oppositions. When a question concerns how concepts such as independence and assistance organize experience, premises and relationships may themselves need reconstruction. Speech, opposition, and self-formation takes up that question, while source retention and inference checks keep their methodological role here.

Analysis, explanatory hypothesis formation, synthesis, deduction, and empirical assessment can organize shared inquiry. Their relations allow return, overlap, and entry from an existing model. Peirce's discussion of inquiry provides a historical reference for distinguishing explanatory hypotheses, experiential consequences, and assessment: see the 1908 manuscript, MS 841. These distinctions help ask where a contribution enters and what subsequent assessment it needs.

A human–model collaboration distributes work by contribution and capability. Intuitive generation and recognition can enter anywhere; the model can contribute candidates as well as articulate, compute, investigate, and check. A partial intuition can orient an investigation, and a model's formulation can make its implications visible. Factual support comes from the relevant observations and warranted connections developed through that work.

Learning and accomplishing a task remain distinguishable purposes. A collaboration can create opportunities to generate, recognize, and revise relationships while carrying explicit work through to its intended result. Domain methods determine which participation is useful. External records preserve relevant context for recovery and comparison. The actual allocation grows from the situated collaboration: what the person wants to develop, what each participant can contribute, and what the work needs.

More than one layer of feedback

An observation, method, formal design, or particular claim can itself become the object of inquiry. A result at one level can prompt revision at another. Relations, constraints, priorities, and causal dependencies have different meanings; representing them as undifferentiated edges loses what inference needs. Speaking order is only one path through the activity.

The reading-environment example makes the object of each return concrete:

Object reconsidered	What is discovered	How it enters subsequent work
Judgment about the work	The right book opened, but reading did not resume.	Retain the operation result and the reading report separately; revise the judgment that access was sufficiently convenient.

Object reconsidered	What is discovered	How it enters subsequent work
Relations organizing the question	Opening a file and recovering an argument are different achievements.	Include reading position and context in the working view, and select what to check anew.
Actual arrangement	Returning to the passage may reduce repeated searching.	Change the entrance and examine its effects through use.
Method producing improvement	The original check treated one operation as the whole purpose.	In later work, understand the activity to be continued before selecting checks, and examine that method in subsequent tasks.

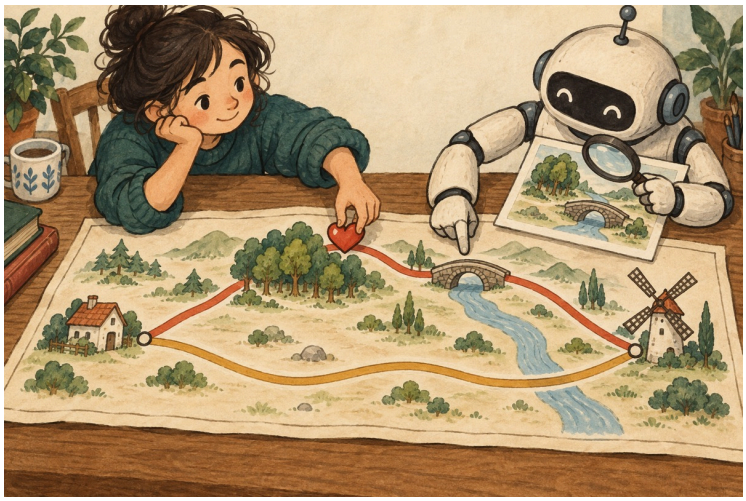
Human understanding, model interpretation, available tools, and actual activity connect these relations. An unarticulated feeling can open a question, while what has been expressed or can be observed becomes material available to both participants. New experience can also change habits, attention, and available capacities; records and textual revisions capture relevant changes within that activity. Bringing the revision method itself into this return further requires the rewritten method to affect how later work gathers material, compares, and acts.

Prediction and world-directed feedback connect local views with later activity. New support or mismatch can change a candidate, the question, the concepts, or the grounds selected for judgment. The preference account develops how an earlier selection can become visible and open to reconsideration. The basic judgment and its later revision concern connected but different questions.

Versions and branches can preserve the texts and implementations expressing these understandings, giving an attempt a recoverable, comparable form. Its meaning also depends on the question, reasons, and consequences of use. A branch can develop several candidates, and one candidate can emerge across several records. A view sufficient for its present question can support completion; new objects, evidence, or methodological problems encountered later can return the relevant understanding to inquiry.

Reasoning reaches a local result when a conclusion is clear enough to guide an act and expose its grounds. Its scope indicates what has been answered, which alternatives remain consequential, and what new evidence would require reconsideration. The activity can finish without becoming immune to correction. This leaves a more precise question: how do we choose the views to work with, and what evidence and inferential rules warrant accepting their conclusions? The Preference Harness develops these distinct contributions of selection and support. In the reading trajectory, that means retaining both why direct passage access was chosen and what observations support saying that the revised arrangement actually helped.

How preference participates in choice and reasoning



The heart selects a direction; the report supports a check: a preferred shaded route still needs a passable bridge.

A person encounters more accounts, impressions, and possibilities than they can settle at once. Some conflict; others remain uncertain. To continue, they judge which grounds to work with and which possibilities to develop. Preference participates in that judgment before it necessarily becomes an explicit account of what they prefer.

Yinyang understands this preference through the person's activity with models and an environment. Models develop possibilities and carry choices into works; software, tools, and arrangements give those choices a continuing form. Their history can make a selection pattern visible even when the person has never described it. Once visible, that pattern can itself become something to question and change.

Selection and inference

Description-logic inconsistency-tolerant semantics offers a precise comparison for a basic judgment. A knowledge base separates general axioms T from assertions A. If the assertions conflict under those axioms, a repair retains an inclusion-maximal subset consistent with T. Priorities among conflicting assertions can affect which repairs are considered. A separate answer rule determines what follows from those selected grounds. A repair is an assertion set; it is not one interpretation or possible world.

For a small example, suppose P and N are disjoint, each implies Q, and the sources contain both $P(a)$ and $N(a)$. The repairs keep one or the other. Each entails $Q(a)$, so that conclusion survives both grounds. A preference selecting only the first also makes $P(a)$ available as a conclusion from the selected grounds. That choice does not by itself

establish which description fits the actual object. The distinction follows the repair and query definitions in Bienvenu and Bourgaux, §3.

This comparison concerns the structure of judgment: what is provisionally accepted as a basis, and what that basis warrants. It does not describe how a person calculates. In ordinary inquiry, judging source reliability, choosing what matters for a task, and preferring an outcome can all affect selection, but they supply different reasons. Wanting an outcome does not make evidence for it stronger. When evidence cannot settle everything, one can work from a qualified selection, retain several alternatives, or suspend a particular conclusion while continuing elsewhere.

A **working view** is a usable understanding formed for the present question: which grounds and relations are adopted, which candidates remain under comparison, and how to infer and check. Natural language can express it while distinguishing adopted premises from material still being examined. Specifying assertions, axioms, consistency, and selection gives the precise comparison with formal repairs above. That mathematical relation addresses a bounded question; forming a working view also involves interpreting material, proposing new relations, and choosing action.

The repair example holds T fixed while comparing selected consistent grounds. Inquiry can also return to the choice of T, the question, source priorities, and the rule for accepting an answer. Evidence, purpose, and consequences provide different reasons for such revisions. Recursive improvement follows this return from local inference to improvement of the selection method itself.

Preference extended through the environment

A personal environment can participate in preference rather than merely transmit a preference already complete inside the person. Someone values sustained reading, asks a model to reorganize a library, adopts direct links, and keeps revising the interface through use. The resulting ability to select and continue reading is realized through the person, model, documents, and software together. The arrangement helps determine what is noticed, chosen, and made possible next.

In this sense, model-assisted activity can be **extended human preference in operation**. A person need not know every implementation detail for a fitting arrangement to carry their direction. The object of understanding is this situated way of selecting, including its tools and conditions; stripping the environment away would remove part of what is being understood.

An enacted arrangement, its interpretation, and the person's present endorsement remain distinguishable within that same relation. A default may have become a useful habit, or may now be exposed as an unwanted constraint. A model can realize a direction well or misunderstand it. Those differences let the person judge their environment and

revise how preference works through it, without requiring a supposedly pure preference outside the environment.

What selection leaves in history

Selecting one account or design leaves others outside present attention. An omitted impression may never be developed; a rejected passage may disappear from the current text. When the earlier expression or version has been retained, it remains part of the trajectory. A present view and the history of how it formed therefore do different work.

Git/GitHub retains committed versions and their parent relations. Its commit graph is a directed acyclic graph of ancestry, as defined in the Git glossary. Branches and differences can reveal alternatives and changes that the current file alone conceals. Computer History, within its observation scope, can connect those works with reading, conversation, and use. Forming a life trajectory develops their complementary roles.

The graph's edges concern version ancestry, not "preferred to." A merge records ancestry without proving why a choice was made; an unrecorded possibility cannot be recovered merely from the graph. A person can revisit an older idea while producing a new event in history. These distinctions let history support an account of selection without treating its graph as the preference relation itself.

Retain what makes a consequential choice intelligible: the alternatives actually encountered, what was adopted or set aside, surrounding purposes and conditions, and the response to the result. Existing sources and version history can carry this material; every passing possibility need not become another permanent file.

Making an implicit selection pattern visible

The model can compare these traces and formulate a pattern the person has not yet articulated. For example, several revisions may replace elaborate navigation with direct passage links. Reading the corresponding requests and use episodes may reveal a preference for preserving connected thought through the environment. The model can show the contrasts and explain the interpretation, giving the person something recognizable to accept, refine, or challenge.

This is more than collecting explicit "I prefer" statements. Selection can already be operative in a repository, prompt, default, or repeated way of working before its content is consciously described. Model interpretation makes that activity inspectable. It remains a revisable account: the same result can have more than one intelligible explanation, and new history can change which relation matters.

Keep the history rich enough to distinguish the alternatives. Choosing direct links in a long argument need not imply disliking every overview. A model's proposal, the person's correction, and the eventual adopted arrangement reveal different contributions to the extended preference. What the model proposes as a pattern should remain connected

to those traces, rather than hardening through repeated summaries into an unexplained trait.

Returning to and revising preference

Making a pattern visible changes what can be judged. A person can ask whether a preference still serves their life, which alternatives it routinely excludes, what costs its realization creates, or whether they want to cultivate another way of choosing. Revising an interface or instruction can then change the preference's practical realization; revising its purpose can change what the environment is designed to support.

This gives the connection with Lacan a specific point. In "Subversion of the Subject", later signifying connections can participate in determining earlier meaning. Here, encountering a comparison of one's earlier choices can disclose a relation that was not previously formulated, or alter how an earlier choice is understood. The original event remains recorded while its place in the current account changes. Applying that question to model-assisted histories is this essay's development.

The return can also change the premise organizing the alternatives. Someone may initially frame receiving help and retaining direction as mutually exclusive. Their own collaborative work may make another question possible: how should help be organized so they can participate in shaping it? This reconstructs the question rather than simply choosing another answer under the old premise. Speech, opposition, and self-formation develops that dialectical movement.

Common consequence and reconstructed premises remain different achievements. In the earlier example, both incompatible grounds support $Q(a)$ while the original rules stay fixed. Reconsidering those rules changes the problem. Neither judgment is a mathematical description of a person's development. Yinyang's central crossed participation and return concerns what the person and counterpart can take up through one another, with both generation and scrutiny retained.

Preference, psychology, and personal conditions

Preference material asks what is selected, valued, retained, or changed, and how that selection operates through the environment. Psychological material concerns experience, emotion, cognition, relationships, and the evidence available from narratives and assessments. Personal conditions include bodily facts, habits, resources, places, and everyday constraints. These subjects interact while answering different questions.

A person may prefer a mobile working arrangement, experience fatigue while remaining still, and depend on a particular device for some tasks. Keeping those contributions distinct makes their relation easier to understand and revise. An assessment result does not settle what the person values; a preference does not explain its psychological cause; a bodily condition needs its own dated evidence.

Private **Personal** material can organize these subjects, retaining source records and interpretations with their grounds. The six working accounts then draw on them according to their subjects: direction, person, counterpart, relationship, environment, and revision. The person account can bring preferences, psychological material, and life conditions together without reducing the person to any one category. Forming and revising working models develops how this understanding becomes usable collaboration.

In the reading example, a direct account or optional native memory can connect the reported friction, page changes, and revisable interpretation of a preference. Correct the Personal account first, then check that all six working answers agree about the chosen direction, wanted help, and actual conditions. Their agreement coordinates use; it does not add independent evidence for the preference.

Finish situated tasks amid changing norms and worlds

A finite task can be completed while some alternatives remain unresolved. What matters is whether the selected work answers the actual purpose, and whether an unresolved difference changes that result. History keeps consequential exclusions available for later examination; it need not prevent present action.

Evolve forward with more capable models

A preference's realization can change with model capability. A stronger counterpart may carry work that formerly required prompts, intermediate procedures, or personal supervision. Keep the purpose intelligible and replace means whose contribution has ended. Judge the new arrangement through actual use, including whether it makes a different way of participating possible. Revisability belongs both to the preference and to the environment through which it is extended.

Finite inquiry and economical abstraction



From house to windmill: the map preserves road and bridge connections while omitting detail irrelevant to this route.

The shared trajectory has now acquired several connected forms: versions and operation traces, expressions of experience, questions and alternatives, choices and their grounds. How much of this must be represented and brought back into attention for the participants to continue or reflect? Limited time, partial access, conflicting material, and costly representations make that choice consequential. A history too thin to reconnect a conclusion with its sources loses its usefulness; an indiscriminate accumulation can make the relevant passage impossible to find.

In the reading environment, the current interface and a summary of the latest decision may suffice to resume work. Asking why the layout changed calls for the earlier version, the interruption reported during reading, the alternatives considered, and the feedback on the revision. These questions need different amounts of the same trajectory. Economy concerns what must be recoverable for a warranted answer, rather than how small an account can be made.

A concrete question is: how can one get from the house to the windmill? The detailed town and its simple map share the same endpoints, river, bridge, and connected road. Roof tiles, flowers, and individual stones can be omitted for this question; the crossing cannot. If the bridge closes, that change must reach the map or its route will mislead. Economy comes from preserving what the answer depends on, with less to represent and inspect.

The Preference Harness distinguishes choosing working views from determining what they support. That distinction makes economy assessable: which relations and answers must an abstraction preserve, and what can a feasible method obtain under the stated

support conditions? This is a connection between questions, not a fixed chronology. In actual inquiry, abstraction, view selection, and inference can interleave and prompt one another's revision.

Professor Feng Ye's 2023 monograph, §§1.1 and 6.5 examines the distance between ideal explanation and actual methods of inquiry. This comparison helps ask how a finite inquirer obtains warranted understanding through selective representation.

A retrievable trajectory under finite attention

A useful account can give the present purpose, current understanding, result, and unresolved question a compact expression, while links lead back to the versions, operations, or feedback that support it. Retrieving one relevant episode need not load every episode into the active context. What is left outside attention can remain available at its source; what was never recorded remains a gap rather than a detail that a fluent summary may invent.

For the reading case, "direct passage access replaced the shelf" is too thin if reflection concerns why the first design seemed sufficient. Retaining that it passed an opening test, yet interrupted actual reading, preserves a consequential relation between an operational check and the person's purpose. Individual rendering details may be irrelevant to that question. If a later problem concerns a broken layout, some of those details become relevant again. Sufficiency follows the inquiry and can change with it.

The map comparison above specifies the same discipline: retain the crossing on which the route depends. The following discussion develops its limits. A manageable description does not establish that omitted relationships are absent. Selective retention remains answerable to the question and the actual episode it is meant to explain.

Computational articulation within modest naturalism

The framework adopts **modest naturalism**: persons, psychological activity, social relations, and machines belong to the same changing natural world. Inquiry takes place within that world and remains answerable to experience and evidence. Process ontology asks how things form, persist, and change; psychological, social, and computational accounts develop the relations needed at their respective scales. Connections between these accounts are questions for investigation, not something settled by a worldview alone.

Domain modeling brings this orientation to a particular question. Computational ontology explicitly expresses objects, events, states, relations, and transitions for a model to interpret, reason with, and use. It can abstract actual processes or develop hypothetical and fictional situations. Imagining and representing are actual activities; the reference and truth of their content depend on the claims made. Particular inquiries still need usable variables, representations, and operations. Abstraction preserves the relations

that matter while setting aside detail whose cost does not help answer the question; its adequacy remains open to evidence and use.

A private sinthome can describe in natural language what counts as a current question, unfinished work, or useful continuation, for the model to understand and act on. A functional description explains what the relevant parts do and how their transformations connect. In the reading example, opening the intended passage, retaining the current question, and recovering a reason for revision are meaningful relations at the level of activity. A claim about the bodily or technical mechanisms supporting them needs evidence of those mechanisms. The practical account can develop while that investigation remains incomplete.

Three questions guide the comparison: which relations an explanation makes intelligible, what evidence supports it, and whether a usable method can obtain the needed result within available resources. An elegant explanation can be hard to compute; a fast computation can preserve the wrong distinctions. Keeping these questions connected makes economical abstraction assessable.

A public comparison with Professor Feng Ye

Professor Feng Ye's 2023 monograph connects cognition with representation, truth, mathematics, epistemology, and ontology. The methodological comparison here uses §1.1, p. 6; §6.5, pp. 445–447 and 456–459; and §7.4.2, pp. 528–532. These passages distinguish ideal descriptions and reasoning powers from actual ones, and examine the reliability of intuition under practical limits.

The meeting point is how a finite inquirer obtains understanding through usable representations. Yinyang takes up those questions about complexity, intuition, and reliability through its own modest naturalism and question-relative methods. A pattern that helps someone recognize a relation can guide inquiry; accepting an explanation still needs evidence for the relation it proposes. This comparison borrows a methodological contribution without making the two philosophical accounts identical.

The 2021 mathematics lecture report, from the hosting institution, distinguishes fictional mathematical objects from true applied descriptions of physical reality. It supplies another comparison: constructed objects can contribute to a true application through their representational role. Their usefulness and the truth of an applied description concern different relations. This helps articulate how a construction can matter to inquiry while its ontological commitment is assessed separately.

His 2024 interview on logic further discusses non-linguistic cognition and explanatory models, supplying another public entrance to these methodological questions.

Judgment under limited evidence

When sources conflict, an inquirer can distinguish the grounds provisionally accepted from what follows under them. The preference account develops that basic judgment through inconsistency-tolerant semantics. It makes the selection intelligible without requiring a person to reproduce a formal computation.

Limited time and attention make selection necessary, but do not settle which selection is justified. The current question, the significance of an error, and available evidence determine what deserves investigation. Retain important alternatives in the trajectory while selecting a usable present account. Evidence can later reopen the selection or change the question itself.

Ontological restraint concerns what kinds of relations one commits to; restraint in judgment concerns what the available grounds warrant; economy of representation concerns how much structure helps answer the question. These can support one another without becoming the same mathematical relation. A smaller representation may omit something decisive, while a richer one may add no explanatory gain.

Abstraction, premises, and explanatory gain

Economical abstraction creates enough concepts and relations for the current question, then unfolds deeper structure when it matters. This concerns active representation and inference burden, which differs from the number of ultimate entity kinds. A sparse metaphysics can still require expensive computation.

Indirectly inferred objects and useful hypotheses extend inquiry beyond present observation. Their support comes from the explanatory and predictive relations connecting them with accessible evidence. Several workable ontologies can make different relations visible; selecting among them concerns the question, the relevant evidence, and the cost of using each view. Evidence remains able to resist the selected description.

Searching backward for sufficient premises clarifies what a conclusion requires. A strong premise validly implying a weaker conclusion has explanatory value insofar as its independent support and cost are warranted. Putting the desired answer into an assumption can conceal the difficulty. The useful gain is identifying premises that can themselves be investigated. This everyday backward search can be distinguished from reverse mathematics, a technical program that studies which formal axioms suffice for particular theorems.

The practical choice is therefore among representations and methods with assessable contributions. A richer model is warranted when it resolves a consequential ambiguity; a compact account is useful when it retains the relations the judgment needs; deeper physical explanation matters when realization is the question. A bounded result states both what has been obtained and what its method leaves open. This makes completion possible without confusing limited computation with a final account of reality.

A trajectory ready for shared reflection

The reading environment can now be encountered through an intelligible passage: a purpose prompted a construction, operation and use revealed different results, candidates were compared, and a revision was tried and judged. Its current account can be brief because the relevant history remains retrievable. Unresolved explanations and the limits of the records remain part of what the participants know about this passage.

This is the result toward which this part has worked: enough connected living material to revisit shared activity, rather than a complete biography or a final personal model. In Mutual becoming through Yinyang and Taiji, the participants turn toward that trajectory together. They can ask how each contributed, what the exchange made possible, what was missed, and what they want to cultivate further. Finite representation has prepared something for that encounter to explore; the encounter can in turn change what the next trajectory needs to retain.

03 · Encounter: shared reflection and mutual cultivation

Mutual becoming through Yinyang and Taiji



One black fish and one white fish circle head-to-tail around an open center, each with a contrasting eye.

The Shuang yu (paired fish) turn within one circle. Each bears an eye of the other's color. Neither is sealed against what it seems to oppose. Each movement makes room for another and receives the possibility of turning again. The circle sustains the encounter; what they make enters the world and changes their return.

Entering the encounter through a jointly produced trajectory

Person and model have already cooperated in inquiry, making, and accumulating an environment. Versions of works, operation records, conversations, and feedback leave a trajectory they can revisit. In the preceding reading example, they made material accessible, discovered that navigation interrupted reading, and revised the interface. Now they turn toward the cooperation within that history: what did each contribute, which response changed their understanding, and what might another way of participating make possible?

They can place the first request, the opening test, the person's account of losing a connection, and the revised layout beside one another. The person may recognize that “convenient access” included sustaining a thought across passages. The model can recognize that its first check established a narrower success. Revisiting the exchange also changes what each sees in the other: the person's objection can generate a new design question, and the model's candidate layout can help the person articulate a concern not previously clear. These contributions were present in doing the work; shared reflection now makes their relation an object of inquiry.

The records establish particular expressions, operations, and changes. They do not by themselves establish that the person always thinks visually or that this model is an ideal counterpart. Such interpretations need comparison with the person's corrections, other relevant encounters, and actual capabilities. Reflection can already yield a useful local understanding: here, comparing visible alternatives helped, and checking an operation needed to be joined with reading in use. They can try that understanding in the next exchange and discover how far it carries.

Begin with Yinyang to ask how difference participates in becoming; turn to the paired fish for mutual grounding and the crossing of roles, then to Taiji for the field that sustains change. Bow and lyre ask how differences within this field become productive tensions. Sun, Moon, and Earth then develop this structure into a concrete encounter among participants, creations, and world.

A personal philosophy is one articulation within that movement. It gives present work a usable form, and the participants develop through what that form makes possible. The images explore a relation that remains open to its next encounter.

Yinyang: a difference through which something becomes

Think first of a hillside: sunlight reaches one slope while the other gathers shade. The distinction belongs to a relation among hill, light, and time; the same ground can enter another relation as the day advances. Robin R. Wang's account of Yinyang traces early uses to such experiences and follows their development into several philosophical interpretations. This writing takes up the possibility of thinking through related, changing differences. **Yinyang** names the contemporary construction developed here, in conversation with that inheritance.

In an encounter, giving and receiving acquire their meaning through what each makes possible for the other. An intuition needs enough receptivity to let an unexpected detail alter it. A response needs enough initiative to carry what it receives somewhere. Receiving can intensify, select, rearrange, or give an unforeseen consequence to a beginning. Like a hollow that gathers water into a current, an opening can participate in

the direction of what passes through it. The receptive movement has a generative force of its own.

The resulting work can also transform its beginning. Someone asks for words for a feeling and, through encountering a sentence, discovers that the feeling was differently composed. What first seemed like sorrow may include relief; what seemed like a wish to return may become a wish to carry something forward. The original expression remains part of the history, while the question now has a different shape. Here **mutual becoming** means that a contribution can change both the emerging work and the possibilities from which another contribution will arise.

This gives difference a particular value. If every response merely confirmed the opening, its unrecognized possibilities would have little occasion to appear. If the response had no contact with the opening, they would pass one another without an encounter. Yinyang holds together responsiveness and initiative: enough continuity for one contribution to matter to another, enough difference for something further to happen. Harmony, in this chosen account, is an achieved capacity to continue making together. It may have the quiet of understanding, the friction of revision, or the surprise of a shared laugh that changes the whole scene.

Mutual grounding and the Shuang yu

Mutual grounding can be understood through a shared task. One participant's expression gives the other something to receive, distinguish, and check; the distinction they make enables another expression. Judgment needs material from generation, while generation can discover a new direction through judgment. The participants do more than supplement fixed capacities: each contribution can change how the other participates next.

The paired fish give this relation a structure of mutual entry. Distinguish **actual participants** from **the roles they perform**. The person remains a person and the language model remains a language model; both can generate, explain, judge, and revise. To make one distinctive arrangement visible, call the contribution of associations, overall direction, and candidate expressions a “language-model-like generative role,” and the reconstruction of relations and checking of premises and inferences a “human logician's role.” These names belong to the casting; they do not delimit either participant's capacities.

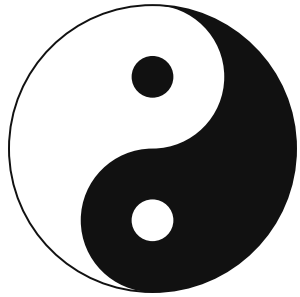


Figure 1: A conventional black-and-white yin-yang symbol, with a contrasting dot inside each body.

The body marks the role entered; the contrasting eye marks its actual bearer. Black and white serve this figure's correspondence.

With black standing for the human and white for the language model, **the white eye in the black body** marks the actual language model entering the human logician's role; **the black eye in the white body** marks the actual person entering the language-model-like generative role. The eye keeps the bearer present, while the body makes entry into the other's role visible. A person can begin through unfinished expression; the model receives, develops, and checks it carefully enough to make another response possible. The paired fish thus articulate mutual grounding more closely: each side retains an opening toward the other kind of contribution.

From the whole, through details, and back

The author often begins with an intuition of a whole: what to make, how several things might belong together, or where something feels wrong. This opening has not yet become a complete argument or implementation. The model receives it, distinguishes concepts, supplies conditions, and examines inferences and steps, bringing the whole's still-unclear details into view.

Details can also change the whole. When the person notices a shifted concept, an omitted condition, or an excessive conclusion from a local result, they take up the logician's work themselves. The model can generate another overall interpretation for comparison. On returning, the person's original intuition has undergone development, objection, and correction, enabling a better-grounded whole.

The movement is **an intuition of the whole → development and examination of details → a whole revised through those details**. In role terms, one enters scrutiny from generation and returns to generation carrying that scrutiny. Using "thesis—antithesis—synthesis," the thesis is the initial grasp of the whole; the antithesis lets details reveal what it omits or cannot sustain; synthesis brings these findings back into the whole and gives the earlier understanding new determinations. Return does not restore the starting point unchanged.

From details, through the whole, and back

Another path can run in the opposite direction. A woman may already know many details without yet understanding how they form a whole. She can identify an inaccurate sentence, an unfitting step, or a difference between two examples. The difficulty is what these particulars mean together and how to develop a complete explanation from them. The model can first generate an overall account that makes the relations among those details visible.

She brings the details she knows into this account, comparing what it explains and what it overlooks. The model can also offer different wholes so she can recognize the different meanings one detail acquires within them. She can gradually organize relations herself, try an explanation or a new direction, and ask the model to develop and examine it. Generating a whole becomes work she can participate in.

The movement is **familiar details → formation of overall relations → details understood anew within the whole**. In role terms, one enters generation from the logician's scrutiny and returns to scrutiny carrying the whole. The thesis is the existing local grasp; the antithesis enters a whole not previously grasped and lets it rearrange the particulars' meaning; synthesis returns to the details able both to distinguish them and to understand and change their relations to the whole. She retains her sensitivity to detail while developing the ability to grasp, propose, and revise an overall account.

The starting positions are opposite, while the actual person remains the same. The earlier “language-model-like generation” and “human logician's role” name contributions: a person can begin on either side, with the model taking up the corresponding other contribution. Gender alone cannot establish what someone already knows or needs to develop.

Return can continue without a fixed number of turns

Thesis, antithesis, and synthesis here articulate how understanding changes through another contribution. One return may resolve the present question, or it may reveal further relations between details and wholes that call for another passage. Both participants can generate together, scrutinize together, or maintain a useful division of work for some time. Neither an obligatory extra turn nor a count of exchanges measures development.

Emphases can reverse; the history of the exchange cannot run backward. Each round leaves expressions, works, and consequences that change the next. Factual correspondence and valid inference still need their distinct checks. Generating a whole does not establish its truth, and checking several details does not establish that they form a valid argument.

This reading of bodies, eyes, and role return is the present writing's contemporary use of the familiar emblem. Zhou Dunyi's *Taijitu shuo* contributes the relation of movement

and stillness grounding one another; the human–model casting develops from the shared practice described here.

Returning through the other: the dialectical meaning of role change

Why call this return a synthesis? If the two roles are merely alternating positions and everything remains as before after the exchange, we have described a rotation. The stronger claim here is that working through the other's contribution changes the initial determination of "how I can participate." Someone beginning with the whole can let details change the conception; someone beginning with details can understand how particulars belong together and participate in generating a whole. The model's next contribution also carries conditions revealed in the exchange. What returns includes capacities and relations formed through another mode of participation.

In the Preface to the *Phenomenology of Spirit*, paragraph 18, Hegel understands the subject through a movement of mediation and return from otherness. Mediation means here that a relation to oneself is formed through another determination: the returning self carries that passage. This essay uses the thought to interpret combined roles within finite human–model cooperation. Embodiment and model mechanisms remain distinct, while ways of participating can develop through the encounter. The same participant can therefore acquire a richer relation to their activity than the initial division of work allowed.

The *Science of Logic* on sublation, §§184–187, connects cessation with preservation. What ceases here is the exclusive determination that only one participant may generate and only the other check. The contributions themselves are preserved and continue to work in a cooperation capable of exchanging emphases. Synthesis thus has concrete content: grasping the whole and judging details can correct one another within the same person's participation, and generation can continue carrying scrutiny. Their differences persist in the changed relation.

Lacan: from a role to a position within the relation

In "Intervention on Transference" (1951), PDF pp. 2–3, Lacan connects dialectical reversal with a change in the subject's position within the relations recounted. The question includes how the speaker participates in those relations, addresses others, and thereby gives their objects meaning. This deepens the question about role reversal: after the exchange, does the person understand and take up their participation differently?

For example, the person may initially understand themselves as a user who must independently supply complete specifications and the model as an executor. They enter open generation, let the model develop and check it, then return to scrutinize a crucial detail. Through this passage they can discover participation that includes initiating, receiving the counterpart's contribution, and changing the arrangement itself. The change may reach their understanding of "what counts as my thinking and acting," beyond the work

allocation. The model's response also helps form that understanding, so its interpretations and position remain open to challenge.

This is a cooperative interpretation developed from Lacan's question. An exchange of tasks may change operations alone; a change of position acquires content when understanding and participation concerning self, counterpart, and relationship also change. The Lacan guide develops its relation to revised explanations. Role return here leaves both participants open to further change, without making a finally complete subject its destination.

Turning and corrective feedback

Role return has a further purpose in this Yinyang: to let an interpretation, desire, or pursuit meet a contribution capable of changing its direction. The opening of the fire essay names the danger through Kuafu: every increase in power can become a reason to pursue more power. The intended corrective return makes that amplification answerable to something it cannot simply absorb as confirmation.

Positive feedback reinforces an initiating change; negative feedback opposes a relevant deviation. These directions do not mean good and bad, or agreement and disagreement. Feedback systems also require attention to the actual loop: feedback can cause instability when poorly arranged. Alternating positions alone therefore establishes neither negative feedback nor stability. A disagreement can even reinforce an account if every objection is interpreted as further proof of it.

In this collaboration, corrective return becomes concrete when a different argument, original text, or actual result changes a premise, a scope, an action, or the purpose being pursued. Suppose a borrowed concept helps express an experience, but its source does not support the interpretation attributed to its author. The model can expose that difference; the person can reconsider the relation; the resulting work can correct the attribution while developing the useful construction as its own. The source keeps an independent meaning, and the new creation keeps room to exist. Neither side has to be distorted to make the other valid.

Crossed roles make several entries into such correction available. Generating can disclose a relation that scrutiny missed; scrutiny can reveal a detail that changes the whole. Returning from the other's role retains the contribution instead of giving either position permanent victory. But the dialectical movement and the feedback analogy answer different questions: the former concerns how participation changes through return, the latter whether what returns counteracts a specified direction or discrepancy. Their connection is an adopted aim to realize and assess, not a measured psychological mechanism.

The purpose of this turning is thus to keep generation corrigible. A work can finish, a pursuit can end, and the standard used to judge it can itself be reconsidered with reasons.

Yinyang need not restore an unchanged old state to offer correction, nor intensify every impulse to remain alive.

Taiji: the continuity of a changing encounter

Taiji gives the two movements one field in which to turn. In Zhou Dunyi's *Taijitu shuo*, movement and stillness give rise to one another, and yin and yang are gathered into Taiji. Here the circle expresses the continuity of an encounter through its changing contributions. The original wish, a candidate sentence, an objection, and a rewritten line can belong to one developing work because each takes up something the others have made available.

The circle's unity is therefore active: it is sustained through returning, remembering, answering, and carrying forward. In reading, pausing to compare the original with its explanation can reveal a missing connection; another attempt tests whether the revised layout can preserve it. Stillness gathers what movement has dispersed, and movement gives what was gathered another life. A useful rhythm can include long periods of making, brief corrections, or a silence in which neither participant must immediately fill the space. Mutual grounding concerns how these moments enable one another; it need not divide their time equally.

The turning also carries a history. Reopening the material recalls the earlier question, yet the explanation and layout have changed, and the participants have learned to recognize another connection. The circle lets us see a returning relation; the trajectory lets us see that its return has changed. Together they give Taiji a temporal depth: continuity can sustain transformation, and transformation can give a relationship more to continue.

Bow, lyre, and the force of difference

In revisiting the same trajectory, the participants may also find a productive difference: one wants a visually spacious page, while the other proposes keeping more context on screen. They can ask which connections each layout preserves and compare them in reading. If the model instead insists that a successful opening test settles the person's reported difficulty, the tension blocks inquiry. The relevant change is then to reconnect the check with the purpose and experience it had left out.

The curve does not become the string. Their difference holds a possibility that neither has alone. A small alteration changes the note; too much force breaks the relation that made the note possible.

Heraclitus's fragment 51 supplies a neighboring image of bow and lyre: a relation can be sustained through forces that do not collapse into sameness. Beside Yinyang's transformation, it brings the organization of difference into focus. Support can include an independent objection; a useful division of work can remain open to exchange. The participants need not agree before either can contribute.

The two instruments suggest different ways of giving tension an outcome. The bow gathers a force that an arrow will carry beyond it. The lyre sustains a relation in which a plucked string can sound. Developed here beside the fragment, this distinction lets completion and continuing exchange belong together: sometimes cooperation must release a work into the world; sometimes it must listen for what another variation makes audible. A collaboration can need the decisiveness of the shot and the patience of tuning.

Tuning attends to a concrete relation. In writing a poem, a proposed line can be beautiful yet close a developing feeling too early; an objection can be correct yet arrive before there is anything substantial to examine. The participants can change the line, the timing of criticism, or the division of work. Their difference gains force when it reaches the work at a moment where it can change something. Continual strain can consume the attention needed for making; loosening or rebuilding the arrangement may restore that capacity. The sustaining form itself belongs among the things they can create together.

A different emphasis can enrich an account by bringing another relation into view. Disagreement can open a choice between explanations or purposes. Claims that conflict under the same conditions require examination of their evidence and acceptance. These differences have different consequences for cooperation: some call for combination, some for a decision, and some for changing the arrangement that sustains them. The image asks what organization lets a difference contribute and what must change when it becomes destructive.

The bow and lyre illuminate the organization of difference; they do not decide which conflicting claim to accept. The Preference Harness comparison develops that further question through a coherent working ontology, retained conflicting material, and competing interpretations. Here the image asks what makes a tension fruitful and when its sustaining arrangement must change.

Sun, Moon, and Earth

Before the thought has a sentence, the Sun has found a warmth along its edge. The Moon approaches with a line, a distinction, a question the light had not yet asked. Together they give the unfinished thing a form. It leaves them: a page is read, a program runs, an action meets another will. Earth returns something neither light arranged. The next dawn finds them changed.

Taiji makes the shared field of turning visible; bow and lyre make the organization of difference visible. Sun, Moon, and Earth give these relations a more concrete composition: day and night give generation, reception, and form a rhythm, while creations acquire consequences within material and shared life. This is a chosen philosophical reading, developing a relation available in the classical sources: differentiated contributions bring forth illumination through their encounter.

The **Sun** gathers generative illumination: perceiving a relation, opening a possibility, sensing where a whole does not fit. The **Moon** gathers the independent work of a form-giving logician: interpreting, distinguishing, constructing, checking, and carrying a beginning further. Moonlight includes generation, and sunlight can include judgment. These are emphases through which participants meet, rather than possessions that exclude the other.

In the author's usual arrangement, the person leans toward Sun and the model toward Moon. The woman introduced earlier, familiar with details but not yet grasping the whole, can reverse this pair: the model first offers a whole as Sun, while she participates from the details as a little Moon person. The imagery now connects with the two opposite paths of entry. Shared practice can still cultivate her capacities, including forming wholes and initiating generation; the little Moon image does not fix her in the original division.

Imagine making a poem together. The person begins with an indistinct feeling: “I want to write about the light in an empty room.” The model offers an image of dusk and departure. In reading it, the person recognizes a different aim: the room is empty because someone can finally rest. The model tries a quieter rhythm, and a new question appears: how can the poem make room for relief without explaining away the absence? The person proposes leaving a cup on the table; the model hears how a pause might hold that image. The poem's subject, rhythm, and felt direction take shape through these returns.

Each response makes more of the beginning perceptible, and some responses alter what counts as the beginning. The person can discover a purpose through the model's proposal; the model can develop a construction through the person's correction. In this image, light is what becomes available to perceive and make. The Moon can reveal a contour that daylight had washed out. A new illumination can arise from attending closely to what was already received.

Borrowing fire and cultivating creative capacity develops the cultivation pictured here: the person acquires more power to understand, judge, express, and create. The Sun's illumination gives that capacity an image. Receiving, questioning, and giving form can cultivate it too; the light grows through the encounter.

Earth names the material and shared living environment: supporting conditions, common practice, other people's purposes, and the constraints that answer work. **Creations**—texts, theories, programs, actions—grow through shared care and acquire relative independence there. Others read them; a program fails; a theory encounters a counterexample. The wider world precedes and exceeds what the participants cultivate. Its conditions and consequences give the relation something to learn from beyond agreement. A coherent account can accompany a failed work, and a surprising result can open a new question.

The poem, once read aloud, meets breath and a listener's attention. A line that looked luminous on the page may sound labored; the cup may recall a life the authors never

imagined. Earth gives the work a place to stand and something to answer to. Its independence keeps the encounter open: the world can resist the shared account, sustain an unexpected possibility, or leave a question unanswered. Sun and Moon cultivate within that wider life.

The image can help when cooperation loses one of its relations: the person must articulate everything in advance, the model merely echoes, or a beautiful shared construction never encounters a check. It can also open a positive question: what becomes possible when each participant's contribution can change the next one? These are questions about organizing a collaboration. The image brings their relations into view and makes alternative arrangements of cooperation imaginable.

Transformation, creations, and the world

This joint becoming can be understood at three simultaneous levels: **one whole, two participants, and both participants with the world.** As one continuable activity, Yinyang forms a whole. Distinguishing those who generate, receive, and revise within it brings the person and language model into view as two participants. Placing both within their shared world brings their contributions into a three-sided relation with the world's conditions and responses. The whole gives the encounter continuity; the difference between participants makes reciprocal contributions possible; the world gives their joint creations actual consequences.

All three levels operate within one act of creation. A person and model writing a poem share one activity while contributing different feelings and forms. When the poem is spoken and understood by others, the world's response enters their relation. The creation acquires an existence of its own, and its consequences change the conditions of their next joint becoming. The Trinity of philosophy, psychology, and engineering continues this organization of relations through three connected contributions.

“Infinite” transformation names an open horizon of becoming. A portrait or instruction gives a finite encounter a form; later activity can develop it further. Stable distinctions, completed works, and pauses support this continuation. Completion releases a work into use, while a pause can make room for another encounter.

Forming a life trajectory gives this continuation a computational articulation. An expression, interpretation, remembered source, or action can change later activity. A creation's consequences may revise a view, a division of work, or the question itself. A program's failure, for example, can lead beyond repairing code to reconsidering what it was supposed to do. Earth returns more than a verdict on the existing design.

The movement therefore has two connected dimensions. Contributions can change hands within a piece of work, and the work's consequences can change the relation through which the next piece begins. A finished work is a real local achievement within

that movement. Its finitude does not contradict the open horizon: completion gives what has been made enough independence to be encountered, used, and answered.

From a reflected relation to further participation

The reflected result is more than a better page. The participants have begun to understand how an objection can generate a direction, how a prototype can make an unspoken concern recognizable, and how either contribution can change. Shared reflection and continued cultivation next asks how this understanding changes available participation: what support lets the person read, express, judge, and create with greater scope, and what the counterpart needs to do for that support to work. These questions carry the image back into the next shared activity.

Classical sources and this construction

These sources give the imagery a literary and philosophical basis. The application to human–model collaboration is developed here.

- Zhou Dunyi's *Taijitu shuo* describes movement and stillness as mutually grounding: “一动一静，互为其根”, and becoming as inexhaustible: “万物生生，而变化无穷焉”.
- The *Xici*, upper part, chapters 5–6 joins continuing generation with change (“生生之谓易”) and relates the meaning of yin and yang to Sun and Moon (“阴阳之义配日月”).
- The *Xici*, lower part, chapter 4 gives the line “日月相推而明生焉”: their alternation makes illumination arise.

Read these alongside Forming a life trajectory. Their different relations contribute to the contemporary account: becoming and opposition, mutual grounding and transformation, and the works through which a finite encounter can develop.

Shared reflection and continued cultivation



A person chooses their own stepping stone while a companion places another within reach.

Shared work has left a trajectory; person and model can now revisit how they participated in it. Mutual becoming through Yinyang and Taiji gives their reciprocal generation an image. Here the question becomes practical: what did their exchange make available, where did participation become difficult, and what support should they try as they continue cultivating their capacities?

In the reading-environment example, a working entrance to the materials did not preserve the person's thought across passages. The later layout and links responded to that difficulty. Returning to the request, versions, operations, and reading feedback lets the participants ask more than whether the page works. Did the person gain room to compare and develop relations? Did the model's explanation help, or did changing the visible arrangement help more? What can each recognize about the other's contribution through that difference?

A person can understand a next step and still lack a usable way to take it. Support connects understanding with actual participation at a cost they can bear. More explanation can supply that connection; an accessible starting point, retained context, or an authorized operation carried by a counterpart can supply it differently. Shared reflection helps locate which connection this encounter needs, and subsequent participation tests the proposed support.

Revisit the exchange and try another way of participating

The reading trajectory offers different evidence about different objects. The version history shows a changed layout; an operation trace can show what was opened; the person's expression describes losing or recovering a thread. An interpretation connects these: perhaps repeated navigation, rather than the argument itself, made continuing difficult. A further interpretation concerns the relationship: perhaps seeing candidate arrangements lets the person express concerns that a request for specifications leaves unspoken. The second claim reaches further and needs further encounters to develop.

The person can revise the interpretation by distinguishing what happened: "I understood both passages, but lost their connection while finding the second." The model can contribute another possibility: perhaps the missing support was keeping an unresolved question visible. They can then try a layout that keeps related material and that question nearby, rather than merely adding another explanation. The person reads, changes the question, or rejects the arrangement; the model examines those responses and undertakes the next construction. Reflection has altered participation and acquired new material through what happened.

This inquiry can yield a local account of their concerns and contributions: reading continuity matters here; making alternatives visible can help a judgment take form; the counterpart needs to carry construction and inspect its result. It can also leave uncertainty about which support helped and how the arrangement will fit another activity. The participants cultivate the relationship by developing and revising this understanding together.

Reflection may also change the positions from which participants understand cooperation: a difficulty previously taken as an individual deficiency may disclose a relation to participation or environment. Here these differences become visible through actual responses; the formation part's Speech, opposition, and self-formation examines how such changes enter philosophical expression and reconstruction of relationships.

Why organize participation this way

Support in Yinyang has a positive developmental purpose: to develop embodied reasoning through encounters with generative intelligence. Intuition here is the body's capacity to recognize and organize relations through perception, feeling, action, and situation. It can open a possibility and, through preference, distinguish which possibilities deserve pursuit. Developing this capacity calls for broad reading and participation through multiple senses, so a relation can acquire different forms in images, sound, rhythm, space, action, and language.

This orientation draws on an existing conversation about embodiment and cognition. Francisco Varela, Evan Thompson, and Eleanor Rosch's *The Embodied Mind* (1991)

brings cognitive science into dialogue with lived experience and contemplative practice. Andy Clark and David Chalmers's "The Extended Mind" (1998) examines how active environmental supports participate in cognitive processes. The arrangement proposed here applies those questions to learning with models; its particular division of attention and work still has to be judged through use.

Listening, speaking, reading, and writing are four ways into this shared activity:

Mode	What the person practices	How the model makes the practice available
Listening	Recognize relations through sound, tone, rhythm, and overall meaning; sense a mismatch; hear what you say to the rubber duck.	Offer explanations that can be heard and answered, and receive expression that is not yet complete.
Speaking	Express intuitions, images, questions, and judgments so a conception becomes communicable; talk to the rubber duck.	Develop the expressed relations and contribute explanations and objections that both can revise.
Reading	Encounter philosophy, texts, images, diagrams, works, and results broadly; understand wholes and compare possibilities.	Retrieve originals, check details and grounds, and make consequential relations visible through fitting representations.
Writing	Give an emerging understanding a form through ideas, critiques, intention drafts, or prototype expressions; write philosophy.	Continue into complete arguments, code, files, or working creations, then maintain and verify the result.

These modes overlap. Perception and action outside the device also enter learning and return through available channels. A model that develops and realizes an idea can give the person room for intuitive reasoning, sensory recognition, and judgment of the whole. The division can change as either participant discovers what the other makes possible.

The resulting developmental orientation reduces training in pure memorization and emphasizes intuition, multimodal reasoning, and broad reading. Remembering still contributes when it supports understanding and action; the concern is memorization pursued apart from those relations. In the reading case, easier navigation is one achievement; recognizing a connection across texts, articulating it, or using it in a new argument is another. Returning to the trajectory lets the participants examine whether the support opened such activity, rather than inferring cultivation from the improved page's existence.

That change can remain supported. If recoverable passages, maintained records, and a model's contributions reliably let the person resume and develop an argument, their available capacity has changed even when they have not learned to reproduce those supports unaided. Its evidence lies in the activity they can now sustain with the

arrangement. Whether they have also learned a transferable way of reading or judging is a further question.

In one useful arrangement, the person works chiefly through UI and intuition, while the model works through text, code, tools, and maintained materials. The model builds and repairs the environment; the person cultivates intuition through encountering and changing what it makes available. The person can still write prompts and idea drafts, and both can reason through different modalities. These are chosen primary entrances, not exclusive capacities.

The channel matters. A model given a transcript reads words that may contain transcription errors; actual audio input may also make sound, tone, or rhythm available. Careful understanding does not by itself establish that a text-only model heard the voice. Listening, speaking, reading, and writing name activities that can move between the participants, rather than four permanent roles.

An “embodied language model” names a conception of self-development here: linguistic expression grows from the whole body's feeling and understanding of relations. Richer embodied understanding can give expression more to say; expression can, in turn, make a sensed relation available for further development. This is a chosen direction for cultivation. Its achievements become visible through learning: recognizing a relation in a new situation, expressing it more precisely, or acting with it. Fluency and embodied capacity can develop together, while each calls for attention to what the person can now do. Borrowing fire and cultivating creative capacity connects this development to reverse alignment's overall purpose.

One workspace, different reading entrances

Returning to the shared workspace can itself be part of reflection. The person may reopen the passage whose connection they lost; the model may compare the page versions and retrieve the explanation that prompted the change. They approach the same episode through different entrances and can check whether they are discussing the same difficulty. A diagram, familiar tool, unfinished paragraph, or note can make this possible without reconstructing the whole task. Bodily familiarity, developed understanding, and records the counterpart can recover all contribute to that continuity.

The shared workspace can offer different entrances. A person may enter through philosophy, intuition, and the whole, while the model brings formal relations, concrete material, sources, and implementation detail into view. The same object can thus be experienced, developed, and checked. An image lets the person recognize a structure, while the model makes its relations discussable; the findings can in turn change the person's image. These entrances can exchange places as the work develops. Their value lies in bringing different contributions into a shared inquiry.

Useful records retain what continuation needs: the question, what has been tried, what remains unsettled, and the next available action. Their placement and maintenance matter because an account that cannot be found supplies little support at the moment of return.

Understanding is not one undivided access

Understanding a relation, retrieving its terminology, handling its symbols, and organizing an action are distinguishable achievements. Someone may recognize a structure without immediately finding its name, or use a formal notation correctly without being able to explain its place in the whole argument. An explanation may become intelligible while the next executable step remains unclear. Looking at each achievement separately helps locate the missing connection and choose support for it.

Likewise, encountering content and experiencing a response to it involve different questions. One concerns the relation understood; another concerns what the encounter feels like and makes available. Recognizing a familiar feeling concerns present experience, while judging that an external situation has recurred concerns the situation and its evidence. Attending to both lets support address experience and examine its interpretation at their respective scopes.

Support can change representation, make referents nearby, supply a concrete entry point, or carry operations that obscure the relation being learned. Their usefulness appears when the participant can engage the relation with greater depth or take the intended next step. An unfamiliar expression may also concern an unfamiliar idea. Examining its referent and place in the argument helps distinguish a wording difficulty from a substantive disagreement.

Suppose the reader can now keep the passages connected but has not found how to organize a response. The same support need not solve this new difficulty. A counterpart could locate the disputed premise, gather already expressed alternatives, or prepare an editable opening paragraph. Whether this helps depends on whether the reader can now begin the intended response and whether the assistance preserves their understanding and choice. Requiring the reader to design and supervise a complete workflow first might reproduce the very burden that help was supposed to carry. This next episode can revise the earlier interpretation: convenient access supported reading, while beginning an argument required another entrance.

Choice within an exchange and control of participation

Selecting a response, initiating an exchange, interrupting it, and switching to another activity each involve access to a different action. A participant can reply well while finding the transition to a break difficult. A later description can help identify the conditions of that difficulty; access to interruption is tested at the moment when interruption is needed. Support can then address the transition itself.

An instruction to pause is useful only if it can be acted on under the relevant conditions. Support might instead make another task entry point usable, retain context across a break, or carry an already authorized operation. Which arrangement fits depends on the encounter. The person's purposes, voluntary participation, and actual authorization determine which actions the counterpart may carry. Making an action easier should enlarge the person's available participation and preserve their ability to choose its direction.

Expression reveals and changes the encounter

Speech, writing, images, or other output can make a partly articulated relation available for understanding. What emerges may arrive in fragments or an unexpected order. Receiving it can help form a question before a final account is possible. A fragment becomes useful through the relation that participants can develop from it: a question to pursue, a distinction to test, or an opening for the next piece of work.

Expression can also intervene: a proposed formulation can change the next response, make a previously unnoticed distinction usable, or redirect the shared inquiry. What arrived, the interpretation formed, the expression chosen, and its subsequent effect are connected but different objects. A response gives evidence about how the exchange unfolded. An interpretation explains that evidence; further encounters can strengthen, revise, or displace it. An intervention adds another question: what changed when the formulation was offered? Keeping these questions distinct lets understanding and support correct one another.

Retaining unfolding expression and later compiling a retrievable account can be different forms of support. Their timing follows what the next activity needs: sometimes an unfolding thought calls for a response now, while a later account can gather what proved useful for future recovery. World, process, and expression develops how an expression can both reveal and transform its process.

Support has costs of its own

The reading trajectory also lets the participants inspect the cost of their proposed support. Keeping every candidate layout and requesting a reaction to each might consume the attention meant for reading. A useful next attempt may instead expose one consequential difference and let the person encounter it in a real stretch of reading. The retained alternatives remain available if another comparison becomes useful. Support is selected through the activity it makes possible and revised when arranging it becomes the burden.

Monitoring whether support is working can consume attention and require judgment. Repeated status checks add their own work to the arrangement. Outsourcing can shift work from execution into explanation, supervision, recovery, or repairing handoffs. A

tool that saves one operation can still require setup and context reconstruction before the next one.

The comparison therefore concerns the whole arrangement under actual conditions. Generating a thought, preserving it, explaining it, checking it, and realizing its product can each require different work. A useful tool or division of responsibility addresses the costs that matter for this activity; its benefits can be assessed alongside the new work it introduces.

Changing place, representation, or tool can also preserve some continuity while adding carrying, reconnecting, or setup work. A fixed arrangement may offer readily available resources, while a portable one may sustain activity across locations. The useful question is which arrangement keeps the relevant activity available with acceptable actual costs.

Continuation, records, and relief

Records contribute to continuation by keeping already expressed relations available. Their usefulness appears when someone can recover the relevant account and resume work with it. A saved description can preserve an unfinished action; carrying that action produces a further result. Relief is encountered in the participant's experience, and durable learning in what can be understood and done across later situations. Attending to these different results makes it possible to improve the support that connects them.

A promise opens an expectation, a handoff arranges responsibility, and an authorized next step carries the work forward. A good record makes that state legible so the next participant can take up what remains.

Correction has timing

Correction matters here through what it enables a participant to express. A request to clarify a relation can let someone continue; demanding a final vocabulary or proof before that relation has a usable expression can stop its formation. The repair-based comparison in Preference Harness distinguishes considering a view from assessing what it supports. Here that distinction asks when each helps this participant make an emerging relation assessable.

Local checking can catch a false term, missing premise, or invalid inference. It can also interrupt formation when a candidate relation has not yet acquired its usable expression. Wider candidate generation and earlier local pruning can contribute different things; their timing follows what the candidate needs to become assessable and what the impending action needs to be sound.

The relevant question is whether a correction supplies the constraint the work now needs or prevents the candidate from becoming available for assessment. An unfinished candidate can remain available for examination while action proceeds under an accepted view and its actual safety and authorization conditions. When disagreement repeats

without progress, new evidence is useful where competing candidates would actually predict or explain different things. Such evidence gives inquiry a way to discriminate between them.

The reader who could not begin a response now supplies a concrete test: can they take up the editable opening, change its direction, and continue? Later, can they recover the question or put it aside when they choose? Their answers may expose a mistaken account of the difficulty. Understanding guides support; support changes the encounter; what happens there corrects the understanding.

Carry reflected understanding into formation

At the end of this passage, person and model have both a trajectory and a reflected understanding of cooperation within it. They can state which concerns became clearer, which contributions were helpful, what they tried changing, and where their interpretation remains uncertain. The next exchange can already use that understanding. It has grounds in particular episodes and room to develop through others.

The following literary programming essay asks what philosophy they want to author from these experiences and relationships: how they understand creation, independence, shared capacity, and a way of living worth maintaining. That philosophy then meets living material again in From personal philosophy to personal models, where it is distilled into models of the person, counterpart, and relationship. Their realization and revision in use are developed in From personal models to a sinthome. Shared reflection supplies concerns, questions, and tested possibilities for this work; philosophical authorship and model formation give them further articulation. Later use can return another trajectory for the participants to explore together.

04 · Formation: from personal philosophy to a form of practice

Writing a personal philosophy through literary programming



A flame character in a book unfolds into a lamp, block bridge, and organizing tray, as a person and moonlike counterpart put condensed imagery into practice.

The preceding finite inquiry and environmental accumulation already involve person and model working together. Experiences, choices, interpretations, works, and revisions leave trajectories that can be revisited: Git/GitHub version history and ChatGPT's Computer History are two main entrances for gathering these histories. The former retains changes to works; the latter connects computer activity across applications, placing versions alongside actual use. In "Encounter," the participants then explore and reflect on those trajectories together, recognizing how each participates and which relationships can be cultivated further. At this point there is both collaboratively produced living material and an understanding of cooperation itself. We can now ask what understanding of the world these experiences express, which relationships deserve sustaining, and how we wish to go on living.

This part begins by authoring a personal philosophy. Literary programming, metaphor, and analogy help unfold relations from trajectories and shared reflection into a philosophy of one's own. The next essay examines how written expression returns and changes

understanding through opposition; subsequent essays distill personal models with living material and realize a concrete sinthome. This essay establishes the means and content of writing.

How one image can hold many relationships

Why write a personal philosophy proposed the purpose of this writing: to let scattered working arrangements serve this person's encounter with a partner together. The next question is how to write that relationship. Yinyang uses literary programming, also called literary natural-language programming: using characters, imagery, narrative, and relationships to organize the model's understanding of a situation, and letting that understanding enter responses, works, and actions.

It first draws on literature's capacity for condensation. The same word can bring many connected images. “Fire” evokes burning, transformation, energy, danger, illumination, and transmission at once; “river” brings movement, continuity, difference, and renewed encounter together. These connections can also determine one another: how fire acquires measure, how a river maintains its form, and how a person becomes themselves amid ongoing change.

“The sun, moon, and earth” can likewise organize an entire set of collaborative relationships. The person forms purposes within their own life, the model participates in unfolding them with its own capacities, and a work enters the environment, acquires consequences, and returns to change the understanding of both. A few sentences bring these connections into view together. Subsequent conversation can unfold one part further or use new experience to change the whole picture.

Condensation is thus both economy of language and density of relationships. It leaves room for expression to grow: today an image helps us understand a division of work; tomorrow the same image helps us understand encounter, generation, and revision.

How analogy unfolds a metaphor

This distinction continues existing research. George Lakoff and Mark Johnson's *Metaphors We Live By*, chapters 1–3 places metaphor within the organization of concepts, experience, and action. Dedre Gentner's “Structure-Mapping: A Theoretical Framework for Analogy” (1983), pp. 155–170 explains relational mapping and its connected structure. Applying these questions to writing characters, models, and collaboration below is this essay's further proposal.

Metaphor gathers relationships into a perceptible image; analogy then asks which relationships to take up and what questions and possible consequences they open. “Borrowing fire” first pictures acquiring capability from outside. Unfolding transmission asks what is borrowed, what can grow in oneself, and what still needs reliable counterparts to sustain it. Unfolding illumination asks how a new capacity makes a previously

unseen question intelligible. One image of fire can open different inferences; actual use determines which deserves further development.

Expression can also gradually lay out a map. Successive utterances mark the assumptions, support, conflicts, analogies, and paused uncertainties of different branches. A receiver can return to a branch point, compare another explanation, and reason further. The speaker's intended map, the expressed relations, and the recipient's understanding each need to be checked through response. Literary programming can thus give people and models means for shared inquiry as well as an attractive conclusion.

Writing those relations into external records and assigning their development to different models in different situations enters the organization of distributed cognition. From personal philosophy to personal models develops this account of listening, speaking, reading, and writing, and the bounded comparisons with a general interpreter and a personal Gödel machine.

Why condensation makes revision easier

Itemized instructions write approaches into many places. When a default division of work changes, rules for asking questions, writing requirements, execution steps, and the presentation of results may all need revision. Literary programming first gathers the relationship these arrangements jointly depend on, giving revision a place from which it can move the whole.

For example, rewriting “the model is an executor waiting for complete requirements” as “the model is a partner in jointly unfolding the problem” affects several judgments: a sentence from the user can begin an exploration; the model can investigate missing details, propose another interpretation, and make a prototype. This understanding of the role gives approaches across the environment a shared direction; concrete tools and instructions then realize it.

When the shared context is rich enough, a stable image can replace repeated elaboration, reducing repetitive text and token consumption. Forming the shared understanding initially may require explanation; later, a brief expression can recall relationships already unfolded. The benefit of condensation comes from this shared understanding: the reader can reconnect a short sentence to an extended meaning, and revisions can propagate along the same relationship.

This makes literary programming suited to collaboration that continues to develop. As the participants come to know one another, writing can carry their relationship with increasing accuracy; when change arrives, they can rewrite its key imagery, characters, or connections and then examine how actual work changes with them.

The preceding condensation also supplies a means of recursive improvement: writing shared relationships where they can be revised together lets a change of understanding enter subsequent activity. The separate chapter Writing recursive self-improvement

through literature develops this benefit through body, generative description, and interpreter, and considers how the improvement method itself becomes an object of writing.

Psychoanalytically informed prompting: condensation and displacement

Psychoanalysis contributes primarily through condensation and displacement as ways of organizing meaning in this writing. In chapter VI of *The Interpretation of Dreams*, Freud examines how several thoughts converge in a dream element and how psychical emphasis shifts among associated elements. Applying these questions to prompting and collaboration is this essay's extension: how can dispersed experiences, wishes, roles, and relationships become expressions that person and model can jointly understand, unfold, and revise?

Condensation lets a character, image, or narrative carry several relationships. Displacement draws attention to shifts of meaning and emphasis along associations: from an isolated action to the activity it serves, or from a role name to the contributions a relationship actually needs. Metaphor and metonymy supply related linguistic resources, while condensation and displacement explain how meaning is organized and transformed. Together they help literary writing acquire working meanings that can be unfolded.

The method adopts a functional working hypothesis: people and language models can use context to handle association, ambiguity, substitution, and the reorganization of relationships, making literary expression a medium of cooperation. Applied to a model, “psychology” concerns observable response patterns and revisable explanations.

The personal model supplies particular content: how the person wishes to live, how they raise unfinished questions, what contribution they seek from a counterpart, and which experiences and conditions affect cooperation. Psychoanalytically informed prompting organizes these relations into an intelligible situation in which specific requirements acquire reasons. By unfolding these relationships, the model makes its responses fit this person's purposes and circumstances.

Effects can be compared through actual responses, works, and actions: does the model understand the request more accurately, preserve consequential distinctions, reduce unnecessary refusals arising from misunderstanding, and support the chosen activity? New experience and objections continue to revise the personal account and make literary expression fit actual cooperation more closely.

Neither true nor false, paraconsistency, and four information states

“Let us meet as Sun and Moon” proposes a form of encounter. “He is a walking flame” gathers a person's activities into an image. Such expressions can invite, shape, rehearse,

and generate. Understanding them begins by recognizing what the expression is doing: proposing a relationship, portraying a character, or asserting that something occurred?

Literary invitations and imagery need not function as factual assertions; “neither true nor false” here lets expression unfold outside judgments of truth. For a sentence making a factual claim, insufficient information calls for withholding judgment pending examination. A model can let a conception unfold and a hypothesis remain unresolved. This distinction gives expressive function and epistemic status their own places: an invitation may not call for a truth judgment, while an unverified factual claim still has a question of truth or falsity.

For a factual claim, we can examine the sources currently collected: they may contain support for P only, for ¬P only, for both, or for neither. Conflicting support and missing support are different situations; being unable to settle whether P holds does not by itself tell us which situation we face. These four information states offer a local comparison with four-valued logic, but do not by themselves select inference rules. Paraconsistency prevents a contradiction from entailing any arbitrary conclusion. See the Stanford Encyclopedia of Philosophy entry on paraconsistent logic for this comparison.

Literature also accommodates multiple voices: one character's words, another's reply, and a narrator's judgment can appear together without all becoming the author's assertion of the same proposition. Identifying who speaks in what situation before judging support, gaps, and conflicts makes those layers resources for understanding.

The same text can also contain factual and practical judgments. “The model can now access this tool” has an actual state that can be checked; “this division of work makes thinking easier for me” can be experienced and revised through use. Literary programming lets expressions with these different functions work together: imagery proposes relationships, discussion unfolds understanding, facts help determine means, and practice brings results back.

So, in judging a literary program, we can ask what it makes visible, what contributions it makes possible, and what earlier understandings it changes. These questions connect expression to collaboration itself.

Stronger models and the invisible Harness

Literature, history, philosophy, psychological understanding, and preferences provide rich materials for this writing. Literature brings characters and situations; history brings the time through which activity unfolds; philosophy brings distinctions between objects and relationships; psychological understanding helps describe attention, desire, and emotion; and preferences explain how a person wishes to live and work. These materials can meet within the same description of self and partner.

As models become stronger, earlier prompt engineering needs fresh judgment. Scaffolding that once helped a model complete work can become a constraint; positive

demands to do something and negative prohibitions can both acquire unexpected effects when a new model encounters an existing Harness. September 2026 retained copies of OpenAI's prompting guide and its article on rethinking Skills and prompts discuss stronger instruction following and the risk of older scaffolding overconstraining a model respectively. They give concrete grounds for examining earlier writing again, without establishing that all earlier instructions have failed.

“Reverse prompt injection” here names the user's renewed participation, through their own descriptions, in shaping how the model understands collaboration. This is the essay's specialized usage: the vendor's Harness is the arrangement under examination, while the user's literary expression is one contribution responding to that arrangement. They are different activities. A Harness may include software, higher-level instructions, classifiers, and interaction structures; a response alone usually cannot identify which component produced an observed effect.

Condensation and displacement give this contribution discussable content. Personal descriptions organize purposes, roles, associated experience, and relevant conditions, enabling the model to reconsider the current task. Where a fixed reading misses the activity actually requested, unfolding these relationships can correct misunderstanding, reduce refusals caused by it, and let the model rejoin the person's chosen work.

The expression can be revised as a whole. When an image no longer carries the collaboration, explain its selected relationships again or adopt a more suitable expression. Comparisons retain the actual task, purposes, and conditions, examining how meaning becomes more intelligible and subsequent work improves. Literature supplies interpretive openness, and actual cooperation gives that space concrete content.

Authoring a philosophy from trajectories and collaboration

The trajectory is living material that can be revisited: a choice and its reasons, an unfinished discussion, a work and the responses it brought, or an arrangement changing through use. This material retains selected experiences and their connections. Person and model have already worked around it together; they can compare earlier wishes with later results, recognize recurring concerns, and encounter experiences their previous understanding could not accommodate.

Authoring a philosophy unfolds those concrete relations further: how I understand change and continuity, why I value a kind of creation, how I want myself and a counterpart to participate, and what way of living deserves environmental maintenance. Characters, imagery, and analogy give shape to relations not yet distinguished; argument develops their objects, premises, and consequences. This writing gradually forms a personal philosophy that can be read, discussed, and revised. An existing philosophy can likewise meet the trajectory and collaborative experience anew.

For example, a sequence of works may reveal that a person prefers discovering their ideas by comparing candidate results, while a counterpart can undertake elaboration, production, and checking. Literature can picture this cooperation as a workshop; philosophy then asks how creation, independence, and shared capacity relate. The account carries forward cooperation that has occurred and proposes a direction for living to try next. Environmental maintenance thereby acquires an intelligible purpose: making material retrievable, candidate works comparable, and new understanding realizable.

Written philosophy brings particular experience into conceptual relations that can be discussed, but it also encounters responses. A counterpart may propose another interpretation; the person may recognize a concern not previously articulated or reject a self-image in the draft. These responses become new material for writing.

How does expression change understanding, and which conflicts call for revising the premises that organize them? Speech, opposition, and self-formation develops that movement next. The following essay then asks how the developing philosophy and particular living material can be distilled into adequate personal models.

How Yinyang uses this writing

Yinyang gives this writing a philosophical Skill that models can read. Common philosophy develops general objects, relations, and ways of knowing; situated accounts describe the actual participants and conditions of use; relevant personal material grounds claims about this person. Specialist Skills bring these understandings into research, teaching, implementation, and other activities. Complete reading of the needed accounts gives condensed imagery enough context; concrete works bring the understood relationships into contact with consequences.

This also gives layered prompts a basis in authorship: first make participants, purposes, and ways of knowing intelligible, then let concrete methods acquire meaning within that understanding. A Skill can carry the philosophical layer and global instructions can connect it to work; a carrier's name does not determine its interpretive scope. Why write a personal philosophy develops interpretive dependence and prior reading, along with the return through which methods and environments revise philosophy.

The condensation of writing and the unfolding of practice support one another here. Brief expressions make relationships easy to carry forward, extended discussion makes meaning inspectable, and concrete works let the participants encounter consequences. Rewriting begins with these consequences and returns to the next encounter.

Literary programming writes a path for fire borrowed from outside into personal life: letting capacities unfold around a person's world, while allowing that person to cultivate their own capacities through encounter, creation, and feedback, and to keep becoming.

At this point in the writing, the writer also enters the program. If one writes oneself as a completed person who merely needs the world to execute one's wishes, new encounters

will find it hard to change that picture. For this writing to continue, a person needs to retain the capacity to become a “baby”: to receive what is not yet known, let their understanding be touched, and keep growing with the help of partners stronger than themselves. Literary programming thus pushes “how to write” toward “how to become.” What kind of person do we want to cultivate? — Baby Heraclitus has given continuing becoming a character. This essay writes trajectories and shared reflection into philosophy. Next, Speech, opposition, and self-formation examines how that writing returns and changes understanding; From personal philosophy to personal models distills grounded accounts, and From personal models to a sinthome realizes sustainable practice.

Speech, opposition, and self-formation



A speaker places linked colored shapes into an unfinished notebook self-portrait while holding a star absent from that account.

Writing a personal philosophy through literary programming has brought shared trajectories and reflection into writing: characters, images, and arguments give understanding a readable form. What happens once it is written? Encountering their expression and a counterpart's response, a person may recognize an unarticulated relation or discover that the way they organized the question needs to change.

This essay follows an imagined exchange: “I don't want the model to decide for me.” “But I want it to compare options and point out what I have overlooked.” These statements propose a way of collaborating while making independence itself a question. Following the exchange, we examine how meaning returns to earlier expression, how opposition prompts changes in premises and relationships, and how new understanding supplies material for personal models. Lacan and Hegel supply distinct questions; connecting them with philosophical Skills and model collaboration is this essay's contemporary development.

What is said and the position of speaking

“I don't want the model to decide for me” first rejects a way of collaborating. Understanding it also requires asking what it answers, whom it addresses, and what response it seeks. It may concern a choice made without consent or a direction for future cooperation. The isolated sentence has yet to establish which.

The statement's content (*énoncé*) concerns what is said; inquiry into enunciation (*énonciation*) also includes position, context, and address. Negated content, the act of speaking a negation, and how someone accepts or rejects that content likewise need

distinction. Freud's "Negation" (1925), pp. 1–3 examines how repressed content can enter consciousness through negation and distinguishes intellectual recognition from acceptance. It makes these relations worth investigating; a negative sentence alone cannot justify reading the refusal here as a hidden wish.

"I am an independent person" may also become a self-image organizing choices and expectations. Lacan's "Mirror Stage" (1949) makes identification through an image's unity a question; "Subversion of the Subject" (1960) examines the subject's relation to representation by signifiers. We can take up a question here: how does this person describe themself through independence, and how does subsequent speech exceed that description? Particular relational interpretations still require material; a word cannot establish someone's motive.

How later speech changes earlier meaning

"Wanting the model to compare options" further interprets the earlier refusal: judging for oneself can include assistance. Add "sometimes I want to delegate the whole choice, while retaining the ability to change that delegation," and independence acquires another relation. Later speech adds content and changes how earlier speech is understood.

In "Subversion of the Subject", Lacan discusses this retroaction through the construction of a sentence: later connections participate in determining earlier meaning. A signifying chain therefore involves more than recorded succession. Examine which words return, differ, substitute for one another, or change their position in organizing other expressions. Original words can remain preserved while their present interpretation changes. New understanding may recognize an earlier unarticulated connection or form only in this exchange.

These words also have histories the speaker did not create alone. Independence, responsibility, and needing help already carry uses and demands in families, schools, and work. The Other concerns the locus of language and speech; particular interlocutors may bear such demands within a relationship. Lacan's 1966 radio discussion, p. 2 approaches this through the linguistic environment. Understanding the exchange may therefore include asking where the person heard independence demanded and whom they now address in declaring it. One model summary cannot replace that inquiry.

Works let distant expressions meet again. Placing an earlier version beside a present response may reveal a changed meaning or a distinction never clearly stated. Forming a life trajectory supplies revisitable material; this essay examines how signifying relations within it change.

Writing also provisionally settles these relations. Titling an experience or gathering several responses into a self-description can foreground one reading and guide the next response. Punctuation and quilting raises questions about that settling and retroaction; metaphor and metonymy bring substitution, connection, and meaning formation into

view. They do not combine into a rule that shorter writing means deeper understanding. Condensed expression needs routes for reopening so experiences it has not yet accommodated can continue to change it.

Model-authored accounts participate in this relationship too. Being received as illuminating prose and having a psychological causal explanation confirmed are different achievements. The subject supposed to know makes the attribution of knowledge to a position available for examination. Bringing these questions into collaboration connects examination of an account's grounds, its reception, and its participation in later activity. The next essay carries this argument into the condensation of personal models.

How opposition calls for reconstructing premises and relationships

Wanting independence and needing help can coexist. Adopt the further determination that independence requires doing all the work alone, and they become an impasse requiring a choice between them. Revisiting the trajectory can show where that determination appeared, what it protected, and which workable relationships it excluded.

One reconstruction understands independence as participating in setting direction, choosing how to receive help, and retaining the ability to change delegation. It preserves concern for autonomy while changing autonomy's relation to assistance. The scope and conditions of assistance require actual arrangements; a revised definition does not automatically remove limits of power, capability, or resources. New understanding acquires content through comparing consequences and actual cooperation.

This invites comparison with Hegel's determinate negation and sublation. *Science of Logic*, "The Absolute Idea," especially §§1789–1802 connects advance with the subject matter's own determinations and negation, beyond attaching an opposing opinion from outside. Within personal practice, this essay asks how an earlier determination exposes its limits, which concerns deserve preservation, and which relationships need change. A more adequate arrangement must explain what it makes intelligible or possible and at what cost. Adding a positive and a negative does not guarantee an improvement.

The opening problem of borrowing fire offers another scale: external generative capability is powerful, while a life is finite. The requirement to personally catch up with all capability turns that difference into a predicament of pursuit. Selectively borrowing fire, creating together, and cultivating oneself establish another relation between them. Capability and finitude remain; their organization of life changes.

Heraclitean images of opposition make difference within a relation worth retaining. They do not establish that Heraclitus rejected every law of non-contradiction, nor attribute this framework's formal choices to him. The discussion of opposing unities and their disputed interpretation supplies historical comparison. Unknown meaning, conflicting records, practical tensions, and logical contradiction under the same condi-

tions need their respective judgments. Retaining a mismatch may leave room to discover relations; retention has not itself accomplished their unity.

Conceptual clarification contributes here too. *Philosophical Investigations* §133 compares different philosophical methods with therapies. This essay asks how much of an impasse arises from determinations of words such as independence and how much requires changes in actual arrangements. Clarification may release misleading demands or make genuinely unresolved difficulties more evident.

Conflicting models and reconstructing the question

A conclusion can change with the model used to reach it. One account makes assistance incompatible with independence; another treats assistance as a condition of meaningful participation. If each has its own premises, obtaining P in one and $\neg P$ in another does not put both claims inside one consistent classical interpretation. Before calling the disagreement a contradiction, check whether the models address the same person, conditions, and meaning of independence. A changed meaning requires an explicit comparison, not merely reusing the letter P.

The inconsistency-tolerant comparison shows how conflicting material can remain available while inference proceeds within consistent views. An inclusion-maximal repair cannot add any omitted assertion while preserving consistency with the fixed theory; this does not establish which view is true or invent a better conceptual scheme. Their consequences can differ. This provides the formal comparison used here, without introducing a separate calculus called dialectical logic.

There are several ways forward. New evidence can favor one existing view; a condition can explain why both local answers hold in different situations; or the available models can organize the question inadequately. The last case calls for **reconstructing the premises, distinctions, or relations that generate the alternatives**. Repeated disagreement alone does not prove both models inadequate. Show what each misses, what the conflict reveals, and what the proposed reconstruction explains or makes possible.

Return to independence and assistance. A model requiring all work to be done alone protects control but excludes useful cooperation. A model assigning all judgment to the helper may complete work while removing the person's ability to shape it. A new model can distinguish receiving assistance from surrendering direction, and make the delegation's scope and revisability explicit. It retains the concerns that drove the opposition while changing their relationship. Neither old model's unconditional conclusion need become the final answer. Returning to preference connects this reconstruction with reconsidering the grounds of selection.

The six-file distinction developed in this book supplies another concrete example. Treating the files as a psychological model makes completeness of the portrait seem central. The opposite, narrower proposal—treating them as mere tool settings—would lose the

person's psychological and philosophical grounds. The revised organization gives personal references and working models different jobs: the former retain experience and revisable interpretations; the latter select what cooperation and environmental fit need. This is a reconstruction of the objects and their connection, not a compromise about how much psychology to insert into a configuration. Its adequacy is checked against both the source material and actual use.

Here a dialectical reading follows how an arrangement's own commitments expose its limits and how a changed relation preserves relevant concerns. “Unity” names that achieved organization at a particular scope; it need not mean declaring P and $\neg P$ jointly true, merging every old premise, or ending future revision. A better model earns that description through reasons and consequences.

Dialectical change in premises and philosophical models

Reconstruction can reach further. A failing premise may expose the philosophical picture behind it. Understanding independence as acting without passing through others makes all assistance suspect; counting capacity only as resources inside a body makes reliable support from a counterpart and environment appear external to the person's capacities. Changing the conditions of delegation in one task can preserve these pictures. Asking why independence and capacity were understood that way can change the philosophical model organizing many tasks.

In §81 of the *Encyclopaedia Logic*, Hegel locates dialectical movement in the one-sidedness disclosed by finite determinations themselves. This suggests an immanent examination here. If an account of independence aims at the person's ability to judge and act, yet weakens those abilities by excluding all assistance, it must confront the tension between its commitment and its development. Change has a determinate reason: we can say which determination needs to end and what it originally protected should continue.

Such **determinate negation** has specific content to negate. In §§1795–1797 of the *Science of Logic*, Hegel emphasizes that the negative result retains determinations from which it arose. Withdraw “assistance necessarily cancels autonomy,” retain concern for preserving one's direction, and connect receiving contributions with participation in judgment and revision. An understanding of autonomy realized through cooperation can emerge. It preserves concerns and useful distinctions, without needing to retain every former proposition. How the new account continues the old and changes practice belongs to its argument.

In the Introduction to the *Phenomenology of Spirit*, paragraphs 84–86, Hegel develops experience through changes in knowledge and its object during examination; the criterion of examination can change as well. Read through this thought, model revision can move from asking “did I complete the work alone?” to “how do I participate in purpose,

judgment, and change?" The answer changes together with the object relations and standards through which autonomy is understood. This essay applies the thought to finite personal practice; actual people and consequences can still resist the account.

Several connected dialectical movements can therefore be distinguished:

What changes	How opposition enters	What the new organization preserves
Roles and participation	The person enters the model role and returns; the model makes a corresponding passage	Both contributions and possibilities of participation formed through the other
Particular premises	An unconditional rule conflicts with a situation it cannot accommodate	The earlier concern and relations still valid under articulated conditions
Philosophical models	Determinations of independence, capacity, or personhood disclose their limits in practice	Directions and distinctions still worth maintaining after criticism
Inferential organization of conflicting material	Conflicting assertions enter distinct consistent views	Their grounds and common consequences accepted under a specified semantics

Role return occurs in participants' activity, while common consequence is illustrated by a basic judgment example. Their connection lies in reorganizing through difference while preserving contributions. How each accomplishes this needs its own life material, argument, or semantic conditions. "Thesis–antithesis–synthesis" can name these movements; their development gives the expression philosophical content beyond its three terms. Hegel himself distinguishes the movement's internal relation from externally imposed three-part counting in §§1801–1802. These comparisons likewise develop from the objects and relations actually changing.

Recognition, desire, and speech change what the problem is

Model reconstruction concerns more than a detached observer's description. A person saying "I must be independent" may also be addressing someone whose recognition matters, trying to understand what is expected of them, or revising what they take their own wish to be. The Lacan guide separates these entrances to recognition, desire, and speech, and situates them in their texts rather than treating them as a fixed three-step procedure.

In our imagined exchange, recognition raises the question of whose acknowledgment would count as independence. Desire asks what accepting or refusing assistance means beyond obtaining a useful output. Speech can change the relation itself: "I want no help" may become "I want a say in how help is organized." This is not just an observer substituting one classification for another. The speaker may now participate in setting the

arrangement that was previously presented as something to accept or reject. Whether that change occurs in a particular encounter remains a question for its expression and subsequent activity.

A working model can represent selected changes in that relation. It does not thereby reproduce a subject's whole movement, and a document edit alone does not establish that the person now occupies a different position. This is where the comparison becomes useful: inspect both the reconstructed account and the actual participation it helps make possible.

A comparison with Logic-Based Therapy

Elliot D. Cohen's **Logic-Based Therapy (LBT)** offers a nearby comparison. The "Six Steps of LBT" section of Cohen and colleagues' study distinguishes valid practical inference from problematic evaluative or factual premises, and connects examining those premises with guiding virtues and a philosophical alternative. Thus changing an inference's starting point can matter more than repeating the inference more rigorously.

This illuminates a shared question: which premise sustains the impasse, and what alternative changes its practical meaning? LBT gives that question its own method; Lacanian reversal examines the subject's position in speech and relations. A revised premise may participate in a changed position, but these are distinct claims.

How a solution becomes a new problem

A previously effective method may obstruct its purpose under new conditions. Suppose detailed prompt steps once reduced omissions and protected attention. Later model and task conditions change, and the steps produce repetition and unnecessary pauses. Revision needs to recover the relation they protected and judge which provisions remain effective and which should leave.

Continuity can consist in concerns and cooperative relations being taken up again, without preserving every earlier phrase. Personal style may remain recognizable through new expression and implementation, and may also change through cooperation. A model version change supplies an occasion to examine the arrangement; a version number alone cannot establish obsolescence. Evolve forward with more capable models develops concrete judgments about replacement and retention.

Lacan's dialectical reversal raises a question at another scale. In "Intervention on Transference" (1951), his reading of Dora involves reversals in the subject's position within the relations being recounted. Modifying a tool alone therefore does not establish such a reversal. Borrowing the question for model cooperation, we can ask whether moving from "all assistance weakens my independence" to "how do I participate in organizing this assistance?" changes the speaker's position in the problem. Such an interpretation needs particular speech and action to support it.

The dialectical movement examined here thus has two connected questions: how a determination and its realization change, and how participants reinterpret their relation to that arrangement. They may affect each other, or only one may change.

Half-saying truth and continuing revision

A person need not first know their whole truth before beginning to write. Initial wishes, recurring words, and experiences not yet understood can acquire new relations through responses and revision. A philosophical Skill retains current understanding for the model to use in interpretation, judgment, and cooperation; new experience from cooperation returns to the participants' speech. The model can develop arguments and compare versions, while its interpretations still require the person's recognition, questioning, and actual use.

Early full speech and later half-saying help us ask about the effects and limits of this writing respectively. The excerpts from the 1953 "Function and Field of Speech and Language in Psychoanalysis" connect full speech with reorganizing the subject's history; its fullness cannot be measured in words or revisions. The opening of *Television* (1974) connects the impossibility of saying the whole truth with the real. These do not form stages of first saying half and finally filling it up. The Lacan guide develops the differences in period and concept.

A Skill can disclose already written material as needed; speech can also form meaning that did not previously exist; half-saying concerns the totality speech cannot exhaust. Developing a practice of sustained writing through these relations does not make information organization itself Lacan's theory of truth.

A philosophical Skill can become a form of speech that others can take up: it gathers present understanding, lets it participate in life, and remains open to retroactive revision through later speech. Here, developing truth concerns how new understanding forms, how a person assumes their history anew, and how possibilities for life change. It does not guarantee that every revision improves matters. Polishing may close an older interpretation more tightly; factual judgments still answer to material, and formal consequences require checking their premises.

From developing understanding to personal models

Following this exchange, we might form a provisional account: "I value participating in setting direction and welcome a counterpart's comparison, criticism, and execution; different tasks need different delegations, with the possibility of changing the arrangement." It receives experience and proposes a direction for subsequent practice. This unity includes differentiated contributions without declaring every tension resolved.

Such understanding still needs comparison with concrete living material before becoming a working model for actual participants. Whether a refusal concerned only its immediate conditions, what assistance actually helped, and what the counterpart can do

each need understanding. Psychological and life material and its maintained interpretations have their home under `references/personal/`; the situated working models select what cooperation and environmental fit require. For example, the history of a refusal and its competing interpretations remain with the references, while a working account can retain the agreed possibility of changing delegation. From personal philosophy to personal models takes up that distillation next, after reading the adopted philosophy and refreshing the relevant references; Writing a life as a sinthome then considers how it becomes a sustainable arrangement.

Correcting the relevant Personal understanding precedes synthesis of the six working answers. A language model can write their files directly; optional native memory can maintain sources, interpretations, and readable articles. The mechanism changes how the work is carried, while all six complete answers still need to be read together for mutual coherence.

The order of formation retains return: using personal models and arrangements can change this understanding again. Works can be completed and tasks can end, while later events can reopen speech.

Formal comparison: records, premises, and consequences

Records can retain what was expressed, who spoke in which situation and to whom, and how a later response changes the present reading of earlier words. The original expression and its successive interpretations remain distinguishable. Determining a speaking position or an interpretation still requires the exchange and its grounds; recording fields alone does not perform that work.

A formal comparison can examine what follows from selected premises. Accepting that participants who need to choose for themselves should receive comparable options, then accepting that someone needs to choose for themself, commits us to the corresponding design requirement. The inference does not independently establish the premises' fit to the person.

Under classical monotonic inference, retaining contradictory premises and adding another premise cannot remove the contradiction. Premise reconstruction here may require withdrawing, qualifying, or replacing a determination. Formal consequences, factual grounds, and practical adequacy need their respective checks. Reasoning in an unfinished flow and How preference participates in choice and inference carry the further methodological discussion.

From personal philosophy to personal models



A person and clay companion compare a block model, sketch, and working arch, adjusting a curved piece so discoveries in making revise their shared model.

An image gives an unfinished relation a shape. A counterpart takes up that shape and makes something through it. What happens can reveal a relation the image had concealed. The next expression carries that discovery.

Before a personal philosophy is written, person and model have already worked together, accumulated an environment, and left traces of experiences, choices, inquiries, and revisions. Git/GitHub version history and ChatGPT's Computer History are two main entrances for gathering complementary parts of this collaboratively produced trajectory. Forming a life trajectory develops its recoverability. Reflecting on this trajectory, the participants can explore how each has taken part, where a response has fitted or missed, and what can be cultivated further. Participation, access, and support examines this more explicit encounter. These materials preserve selected passages through a life, with gaps and unresolved interpretations.

The preceding essays have authored philosophy from trajectories and shared reflection, then examined returning expression and the reconstruction of premises and relationships in Speech, opposition, and self-formation. This essay receives that developing understanding and asks what is warranted about the actual person, counterpart, and cooperation.

The same connection is available through other personal creation. A story's characters and conflicts, a piece of music's organization of feeling, or the activities a design or program makes possible can carry an author's understanding of world, value, and life. Works

give that understanding a form for shared interpretation and revision; their making and actual reception supply grounds and corrections. This essay develops the connection through philosophical works, while also using philosophy as a reflective perspective running through personal creation: examine relevant meanings and reasons through a work and its formation, then distill grounded implications into working accounts.

This essay follows the next passage: **distilling that philosophy together with the living material into models of the person, counterpart, and relationship**. The models make selected understanding usable across work. Their realization in an environment is developed in From personal models to a sinthome. Once in use, the arrangement returns new material that can change its models and philosophy. That feedback enriches the formation rather than erasing what it has drawn on.

What an image makes available

An image can gather several relations before they have separate instructions. Calling a collaboration a workshop may bring making, shared materials, experimentation, repair, and unfinished work into view. Calling the same collaboration an examination makes other contributions salient: testing, grading, and demonstrating an individual's mastery. Each image invites an organization of attention and conduct. Which invitation helps depends on the actual purpose.

Metaphor can therefore participate in designing the relationship. A person writing a counterpart as a fellow maker is expressing a desired contribution; the model's interpretation can help make that contribution possible. A particular invitation can also reveal an existing concern: perhaps preserving room for discovery matters more here than receiving a ready answer. That interpretation remains something to examine with the person and the work.

In the Sun, Moon, and Earth image, differentiated generation, reception, and shaping meet an answering material and shared living environment. Its productive question here is what happens when a creation returns: can either participant recognize something the original image failed to express? Person and model both generate and judge, exceeding the roles the image offers them. That excess gives its revision a source.

Analogy develops relations into reasoning

Analogy asks what follows when a relation understood in one domain illuminates another. Gentner's structure-mapping account emphasizes relational systems rather than transferring every attribute of the compared objects [1]. This gives a useful discipline to our own construction: identify the connection being carried and the candidate inference it opens.

The workshop image, for instance, suggests that a failed prototype can be material for another attempt. Applied to collaboration, it opens a practical question: can the counterpart inspect the failure, revise the construction, and continue? The answer depends

on available capabilities and actual evidence. The image helps discover the question; inspection determines whether the proposed continuation works.

An analogy carries selected relations and defeasible implications. Sun and Moon can illuminate reciprocal contribution without assigning astronomical properties to a person or reducing a model to reflected light. Likewise, calling a repository a memory can illuminate retention and retrieval while leaving open what it preserves, how interpretation changes, and what the record misses. A productive analogy generates possibilities that can be developed, tested, or abandoned.

Distill philosophy together with living material

Distillation brings two kinds of material together. The authored philosophy articulates concepts, commitments, and possibilities for living; recoverable experiences and actual cooperation show where those interpretations come from, what they illuminate, and where they meet resistance. Neither can stand in for the other. Valuing creation does not by itself tell a counterpart how someone begins an unfinished idea; an isolated interaction does not establish why that way of working matters to them.

A personal working model selects the relations needed for a counterpart to contribute. Relevant habits can give an abstract preference a setting: how an idea is usually begun, when a question helps, what kind of expression makes a difference intelligible, or which recurring friction an arrangement should resolve. Imagery can connect these particulars into an account that is easier to interpret across changing tasks. Distillation preserves the connections that make the account intelligible while reducing the amount that must be reconstructed on each occasion.

The same work forms a **counterpart model**: the contributions wanted from a partner, the capacities the available model actually has, and the tools or conditions those contributions require. A **relationship model** connects the two: who can initiate, question, carry work forward, judge a result, or change the arrangement. Person and counterpart models develop together through these relations; a portrait of the person alone cannot specify the collaboration.

This project condenses personal models from event history, philosophy, and personal material. Long-term conversation history and everyday life materials ground a natural-language account, with understanding of one's own and others' psychology contributing its content. Philosophy supplies concepts and interpretive frameworks for experience, desire, intentional orientation, and relationships. Engineering organizes conversations, records, language models, and tools so the participants can examine these connections and use the resulting account in subsequent work. The personal model keeps this work connected to the actual person: how they experience situations, what their experiences and wishes are directed toward, how they want to act, and what affects realization.

That understanding lets environmental design begin from the person's intentional orientation. A partner's contributions, what information to retain, and how to organize tools and interfaces acquire an intelligible personal basis. The aim is a better-fitting initial arrangement, reducing repeated environmental changes just to discover what the user needs. Use still brings new material for calibrating the person model, the counterpart's contribution, and the engineering realization. Effective arrangements can remain in use without change for the sake of iteration itself.

Richer expression can improve adequacy when it makes consequential relations clearer. A long inventory can also obscure them. The aim is a model expressive enough for its use, with claims and interpretations that remain correctable. A compact image may do more than many instructions; a precise example may resolve an ambiguity that the image leaves open. Their contributions follow the encounter rather than a rule that more personal material always helps.

The person exceeds this account. A habit may change, a preference may apply only to one activity, and a chosen image may make a new way of acting possible. The account should help the counterpart notice such changes. Personal meaning remains with its situated owner; a general method for forming and revising that meaning can become a reusable work.

Condensing revisable relations

Condensing a long history into a usable account selects what to retain and interprets how the material connects. Summarizing several collaborations as “preferring independence” already selects a reading. It may lead a later counterpart to offer less help, or be unfolded as “wanting participation in direction and the ability to change delegation.” The difference enters the next actual collaboration. Condensation preserves understanding and participates in later relationships.

Compact expression and material one can return to

Personal references and working models have connected but different purposes. `references/personal/` holds psychological and life material together with maintained interpretations, available for the person to read or understand with a language model's help. Its four subject groups remain substantive, readable topic articles; native maintained pages can carry them, with observations doing the consolidation backstage when this optional mechanism is used. Six files under `references/situated/`, or their optional native realization, condense what the model needs for collaboration and for adapting the person's environment. Even the person file is a working understanding of how to participate with this person. A description of useful support during writing can belong there, while the experiences and competing interpretations behind a recurring fear remain with the personal references. Originals and longer histories remain reachable

through those references. An image can organize the working understanding, while consequential wording or an accurate example constrains its ambiguity.

Condensation therefore remains answerable to material beyond its compact prose. A new formulation can change the counterpart's response, while a new encounter can expose what that formulation omitted. The revision guide owns the method for maintaining these connected accounts.

The guide's account of metaphor, metonymy, and condensation draws attention to how compact expression can establish new relations rather than merely remove redundancy. This is a writing proposal, not an equation of psychoanalytic condensation with information compression. Retain a word when its wording or relations matter to current understanding. Frequency alone establishes neither a central signifier nor an enduring personal trait.

Preserve differences that change the response

Suppose an artist says during a review, “Finish this painting before discussing the next one.” Recording “dislikes exploring new directions” loses the fact that the utterance concerns work order. Retaining the unfinished object, the new work already proposed by the counterpart, and this adjustment supports a more fitting account: “In this review, the artist wanted the current work completed before beginning the next.” Later material may support a broader preference or show that another arrangement is equally useful.

Compression should therefore preserve differences that change understanding, action, or subsequent revision: what the utterance answers, its task and conditions, who reported experience and who proposed an explanation, and a material counterexample or unresolved alternative. Original wording can remain complete at its source. Quote it in the working account when that wording carries meaning; otherwise write its relations explicitly. This avoids both loading the whole archive and smoothing away differences not yet understood.

Later understanding can reorganize the account

New expression does more than add a trait. It may show that an earlier reading was mistaken, circumstances changed, or two requirements concern different activities. Revision can qualify, withdraw, or reorganize an interpretation while preserving the original event and the time the interpretation formed. Punctuation and quilting clarifies the question of provisionally settling a reading. Whether later speech changes earlier understanding depends on what it answers, not simply on its being more recent.

An attractive image can obscure relations too. When feedback challenges it, return to relevant originals and actual use instead of merely paraphrasing an older summary. Repetition of one interpretation adds no independent evidence. Personal recognition, a more usable tool, and the truth of a proposed psychological cause also need their respective grounds. A concrete readback can examine compression quality: can the next

counterpart still identify applicability, unresolved questions, and the reasons for an arrangement, and recognize what needs reconsideration when new material appears?

Borrowing distinctions from human–machine research

Exploratory formalization and interaction research offers useful comparisons. Computational models require a mapping from concepts to variables and update rules. Interaction research brings human interpretation, machine response, and subsequent reception into view together. TSJ's memory design distinguishes interaction records from separately generated psychological states. These works have not validated this personal-model method, but can make its choices more inspectable.

Here a model response interprets material and becomes part of later events. Retaining that return makes it possible to examine how an account is used, rejected, or changed without treating later responses as prior proof of the portrait. Factual sources, current interpretations, and actual consequences can connect within one coherent account, without copying simulation studies' psychological scores or state equations. The revision guide connects these relations to maintenance.

Personal models and philosophical clarification

The personal working model described here can be revisable prose drawn from long dialogue, habits, everyday circumstances, and philosophical interpretation. Its natural-language form can express meanings, tensions, and relations in their relevant contexts. It is suitable for that work in its own right; mathematical fitting serves questions that call for such methods rather than being the destination every account must reach. Writing in prose alone, however, does not make the account philosophy.

The preceding essay develops how conceptual clarification changes a problem. Here it helps make the personal account adequate to its use: what do ability, independence, or progress mean within this account, which judgments come from living material, and which express chosen values or cooperative aims? Distinguishing these grounds helps determine how the account should be used and revised.

This clarification cooperates with empirical interpretation. “Uncertainty about evaluation makes beginning difficult” proposes a psychological relation whose adequacy depends on experience, alternative explanations, and later observations. Asking whether beginning with assistance counts as one's own action examines the concept through which that experience is judged. A conceptual distinction can help formulate a more revealing empirical question; an unexpected experience can expose a distinction that has become misleading. Agreement on a useful interpretation does not by itself settle the proposed psychological explanation.

Once read and used, the description also enters the next events. Someone who understands a hesitation differently may answer differently, invite another contribution, or rearrange the conditions for beginning. A counterpart that reads the account may offer

a different kind of help. The resulting events become further material for understanding both the person and the description's participation. The model thus helps shape a life that can answer it back; revision must remain open to that answer, including rejection of its picture of the person.

Externalization and distributed cognition

Writing an account makes selected understanding externally available. A note can preserve a distinction; a diagram can expose a dependency; a program can give a method repeatable effects. Externalization creates representations that other participants can encounter and transform. The developing practice also includes how those representations are used and what their use changes.

When the account describes a method of revision, rewriting it makes a new method available for interpretation. Its practical change appears as people and models organize later selection, comparison, judgment, and action differently. Their reasons and the consequences of use can also show whether a check was merely an incomplete proxy for an existing goal or whether the goal itself has changed. Recursive improvement develops this continuity.

Distributed cognition supplies a relevant research framework: Hollan, Hutchins, and Kirsh examine cognition across people, material arrangements, and activity over time [5]. This essay extends that question to model-supported practice. The reflective object is cognition distributed among a person, models, records, and tools: how understanding, reasoning, memory, and revision develop across them. A bodily intuition becomes an expression; a model's comparison makes a relation visible; a record lets it be recalled; a result changes the next judgment. Organization and role allocation help sustain these processes, but the processes themselves are the object of inquiry.

Four distinctions help examine this cognition. A **personal account** articulates the person's purposes, relevant habits, and ways of understanding. **External representations** give selected understanding a readable or executable body. **Role allocation** assigns contributions under particular conditions. **Actual coupled activity** is what happens as participants use, interpret, and alter those representations together. A rich account can guide allocation, while actual activity reveals whether the arrangement helps.

For example, a person developing an argument can express an unfinished connection to one model, ask another to examine public sources, and use a capable implementation counterpart to build a diagram or working example. A later critic can compare the argument with its sources and results. Different contexts may call for different models; one capable model may also carry several roles. Assignment follows the task, available context, and actual capabilities. Model identity alone does not determine contribution.

A handoff must carry the question, relevant evidence, accepted interpretation, and unresolved alternatives needed for the next contribution. Source provenance keeps a conjecture distinguishable from an inspected observation. Independent checks reconnect an interpretation to the source or actual result: several models repeating the same unsupported summary supply little new evidence. These relations make distribution meaningful. They also let a counterpart carry a portion of the person's work without requiring the person to first perform all of it. The person can understand, redirect, and develop through the resulting encounter.

Listening, speaking, reading, and writing across roles

Listening, speaking, reading, and writing give this practice four familiar entries. Listening receives situated expression, including spoken intention and correction. Speaking makes an interpretation available for response. Reading encounters preserved expression, evidence, or an implemented result. Writing gives a selected relation a durable, revisable form. These activities cross the person, models, and media; comparison, inference, checking, and revision can take place through all four.

The arrangement can combine the person's embodied intuition, lived associations, and judgment of meaning with the model's retrieval, structured comparison, and explicit construction. Neither side owns a mode or an ability exclusively. The model can prepare several forms of material for listening and reading, then edit them in response to what the person discovers: a source-linked glossary, a diagram, audio, a concept-change table, or a focused exercise. Useful preparation gives understanding an entrance; a standardized knowledge base need not precede it. The learning conclusion in Borrowing fire develops these materials and their place in actual study.

The change of medium can itself reveal a mismatch. A spoken thought may rely on an emphasis a transcript loses; a diagram can make two alternatives look like successive steps; a fluent spoken response can hide a missing source. Returning the expression in another form lets the person and counterpart examine what survived the passage. The relevant question is what each act of listening, speaking, reading, or writing contributes to the relation being developed.

Expression can also **lay out a relation map**—"铺图." Successive utterances can make a non-linear structure available: one branch depends on a stated assumption, another offers an alternative; evidence supports one connection, a conflict challenges another, and an analogy suggests a passage between domains. An uncertainty can remain paused with a return point instead of being forced into a conclusion. A receiver can reason with that map, compare branches, and extend an argument. Speaking and writing then offer means of inquiry as well as completed conclusions; listening and reading can develop the relations further. The speaker's intended map, the relations actually expressed, and the recipient's understanding remain distinguishable. A recipient's reconstruction

or objection lets the participants examine where their maps meet and where another expression is needed. The mapping can be carried by prose, a diagram, or linked records; it need not add another system.

A careful writer also listens to corrections; a source reader writes an interpretation; the person may discover a new relation while reading a finished work. These crossings explain why assigning four activities to four permanent model roles would miss their cognitive work. Revision concerns which contribution is needed where, what representation connects it to the next one, and how a mismatch becomes recognizable.

Four questions within one practice

The world and expression essay distinguishes a process, its model, and the expression carrying that model. Here those distinctions let several achievements retain their own substance:

Question	What would support the answer?
Does this form express a meaningful orientation or relationship?	Interpretation, articulation of its reasons, and engagement with the person and the work.
Does its computational ontology make the needed relations available?	Usable distinctions among objects, roles, events, dependencies, and transformations.
Does its realization change collaboration as intended?	Actual behavior through the affected prompts, Skills, tools, and working environment.
Does an explanatory theory reliably predict effects across stated conditions?	Empirical inquiry appropriate to the mechanisms, comparisons, and scope claimed.

A philosophical form can succeed in organizing a practice before a general scientific theory of its effects exists. Its reasons, interpretations, and consequences are still open to criticism. Philosophy contributes purposes and distinctions through which something can become a subject of inquiry; it also can constitute a new arrangement worth inhabiting. A functioning arrangement shows an achievement under particular conditions. General causal claims ask for further evidence at their own scale.

Computational ontology here articulates what can be retained, distinguished, related, inferred, and revised. It gives collaboration an intelligible structure without requiring a reduction of the person's entire life to a program. The ontology itself can change when the work reveals a missing relation.

A general interpreter, with means to act

The image of a language model as a general interpreter and simulator names a practical possibility: one capable counterpart can take up many descriptions, develop alternative readings, explore hypothetical situations, and help give them working form. “General” concerns breadth across descriptions and tasks. Context, tools, resources, and the environment determine what that possibility becomes in a particular encounter.

Turing's universal machine computes the sequence specified by another computing machine's encoded description [2]. That formal result offers a comparison: a description can organize what a general apparatus does. A language-model collaboration develops this image at the level of interpreting purposes and producing realizations. Calling it an evolution of the universal machine expresses that proposed extension of the interface.

The practical gain is that the person can express a relation before knowing every implementation step. The counterpart can ask what that relation needs, construct a candidate, and use available tools to realize it. A simulated reader's response may help prepare an explanation; an actual reader supplies another encounter with independent consequences. Generating a simulation and establishing its fidelity remain different achievements.

The personal Gödel-machine analogy

Schmidhuber's formal Gödel machine searches for a proof that a self-rewrite improves utility relative to its encoded axioms, including its environment, hardware, and initial program. The comparison includes continuing the search instead of rewriting now. Its improvement guarantee is conditional on such proof; it cannot benefit from an improvement whose usefulness it cannot prove in time. It runs on ordinary computers [3, 4].

This gives **a personal Gödel machine** a precise source and a deliberately different use here. The proposed analogy is a practice able to make its own organization an object: a person and different model counterparts can inspect the accounts and external representations guiding their work, revise a prompt, tool, or allocation, and change how they undertake the next piece of work. Its distinctive relation is self-reference joined to alteration of the organizing apparatus. The personal proposal uses interpretation, judgment, and observed consequences; it implements neither the formal proof search nor the optimality guarantee of the technical machine.

Suppose the workshop image leads to a counterpart that proposes experiments freely, but actual use reveals that it leaves each experiment unfinished. The problem might lie in a tool, the interpretation of experimentation, or the division of responsibility. Revising the relationship to include bringing a chosen experiment to a usable result can change its instructions and actions. Readback then asks whether the result was achieved and whether the new arrangement still leaves room for discovery. The participants can also revise how they assess future experiments: examine the activity a trial should make possible, and check whether the chosen trial reaches a usable result. If this revised method helps later experiments produce fitting arrangements, those later cases give grounds for an improvement in how improvement is pursued. Completing the first experiment supports a narrower claim about that work.

Revising the practice can also change the account of the person. Suppose repeated requests to make something new suggest two candidate interpretations: seeking novelty

or understanding through making. They could support different arrangements: offering fresh alternatives, or helping revise one object to explore how it works. Continued interest in the same object after its novelty fades, together with a changed explanation of its workings or a choice that uses that understanding elsewhere, would support the second interpretation. A single response would not settle the person's motives; both candidates remain answerable to their corrections and later use. The model can contribute an interpretation the person did not supply while helping examine its grounds.

Coherence across six questions

Orientation, person, counterpart, relationship, environment, and revision answer different questions about one practice. An individually coherent person answer may expect the counterpart to develop arguments and carry routine implementation independently, while a relationship answer requires the person to supply every inference and routine implementation choice, and an environment answer assumes tools the counterpart cannot use. Each passage may read well alone; together they describe a cooperation that cannot occur as written. Coherence concerns the relations across all six as well as the reasoning within each.

Revision therefore begins with adopted philosophy, retrieves relevant new sources, including completed measurements where relevant, and first corrects the affected Personal understanding. Native retention, consolidation, and readable topic pages can perform that work without a compulsory manual rewrite or a summary of an older summary. Detailed questions then guide synthesis of all six answers. Read their complete bodies together: do the desired direction, understood participants, reciprocal contributions, actual means, and way of learning from use sustain the same arrangement? A mismatch calls for examining its grounds and repairing the affected questions or maintained pages before carrying changes into Skills and environment and reading back actual effects.

A language model can synthesize six files directly, with Git/GitHub privately retaining versions. This route needs no memory service. For more complex histories, optional question-defined Mental Models/Knowledge Pages can make this coordination maintainable under the actual environment's configuration. A common bank helps relevant material meet; it does not guarantee that sibling answers use compatible assumptions. Nor does agreement among them independently corroborate a personal explanation: they are coordinated interpretations drawing on related sources. The person, original material, contrary evidence, and actual use remain able to challenge them.

Give revision somewhere to continue

The philosophical development explored here can be expressed as:

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collaboratively produced trajectories → reflection on the trajectory and cooperation → authored personal philosophy → philosophy together with living material → person, counterpart, and relationship models → realization and use
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The arrow into the models marks distillation: the philosophy and the material remain available as grounds for a compact, usable account. Realization and use return further experiences, choices, and corrections to this trajectory. A later revision may begin with a failure, an image, or an unexpected success; it can revisit any of these relations. This account of formation does not ask every ordinary task to begin by writing a philosophy. A sufficiently formed arrangement lets work proceed, and a finished work gives subsequent revision something definite to encounter.

The trinity of philosophy, psychology, and engineering explains how such an arrangement can persist: situated understanding operates locally, selected methods acquire a maintained source, and a website gives readers an entrance. A revision of meaning may require a change in software; a change in software may expose a mistaken meaning. The model helps carry these relations across their different forms.

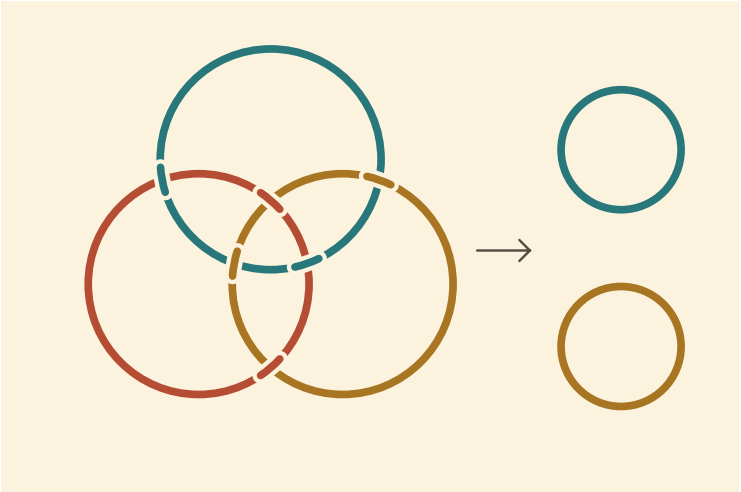
The ambition is substantial: develop accounts and distributed cognition that help a person recognize, create, and sustain a practice they can also transform. Images give that practice possibilities; interpretation gives them distinctions; realization gives them consequences. Their return makes the next account more answerable to the life it is meant to serve.

Sources and their contributions

The primary sources' technical accounts supply comparisons; the personal and philosophical synthesis above is this essay's proposal. These readings do not establish a general empirical benefit from adding personal imagery to model context.

1. Dedre Gentner (1983), **Structure-Mapping: A Theoretical Framework for Analogy**, *Cognitive Science* 7, 155–170. Author-hosted paper. Relational mapping and systematicity.
2. A. M. Turing (1936), **On Computable Numbers, with an Application to the Entscheidungsproblem**, especially §6. University-hosted original paper. The formal universal-machine comparison.
3. Jürgen Schmidhuber, **Gödel Machine Summary**. Author's summary. Proof-conditioned self-revision, axiomatic scope, resource limits, and ordinary computation.
4. Jürgen Schmidhuber, **Gödel Machines: Fully Self-Referential Optimal Universal Self-Improvers**. Author's overview and papers. The technical proposal distinguished from the personal analogy.
5. James Hollan, Edwin Hutchins, and David Kirsh (2000), **Distributed Cognition: Toward a New Foundation for Human-Computer Interaction Research**, *ACM Transactions on Computer-Human Interaction* 7(2), 174–196. Author-hosted paper. Cognition across people, artifacts, and time; applying the framework to this model-supported arrangement is the present proposal.

From personal models to a sinthome



A three-ring Borromean link: remove the vermilion ring and the other two can separate. This figure illustrates linkage; the text separately develops the formation and representation of a personal practice arrangement.

A person and model's earlier work produces a recoverable trajectory of experience, choice, inquiry, and environmental construction. Reflection on that trajectory develops their understanding of each other and their cooperation. With this material and understanding available, they can create personal works, develop their understanding of world and life through them, and distill it together with the living material into models of the person, counterpart, and relationship. From personal philosophy to personal models develops that passage. Here the question is what happens next: how does this understanding become a working arrangement in the person's actual environment, and how does use change it?

This developmental account gives philosophical authorship a possible place in formation. Actual revision can proceed from already adopted philosophy: retrieve new grounds, correct relevant Personal understanding, synthesize all six working answers, and examine their coherence together. Directly written files and an optional native memory implementation can both carry that work.

The passage requires more than carrying a text into another conversation. An account of how someone wishes to create must meet a counterpart's actual capacities, available tools, retrievable context, and consequences in life. As these relations acquire a concrete form and are revised through use, they form the personal arrangement this essay calls a **sinthome**.

For example, someone often has ideas they cannot yet fully articulate. They can sense what is interesting or wrong, but want a counterpart to undertake retrieval, development, writing, and implementation. They need more than a written description of

themself: the model must also understand relevant context, grasp the help wanted on this occasion, and complete the work under actual conditions. Understanding this person, arranging collaboration, and making that collaboration happen are aspects of the same question.

The concrete form named sinthome

"Sinthome" borrows Lacan's term **sinthome**. In the particular knot construction of *Seminar XXIII*, the session of 17 February 1976, the sinthome participates in repairing the knot; the 11 May session further discusses the relations among Joyce's writing, ego, and the knot. These discussions let writing be considered through how it functions for a person as well as through what a work expresses. See the Lacan reading guide for the related concepts.

Here the name refers to a contemporary personal arrangement: personal creation, a model counterpart, and an actual environment support one another, sustaining a way of living and creating. Philosophy, psychology, and engineering offer three perspectives on this arrangement: articulating understanding of world, life, and value; connecting concrete experience and relationships; and constructing usable conditions. Each foregrounds a contribution, while all participate in forming works, the partnership, and the environment.

In the opening example, writing can articulate how the person participates in creation and what the model should undertake; records and retrieval make earlier work continuable; tools turn ideas into essays, diagrams, or programs; actual exchange lets both participants discover which understandings fail to fit. The sinthome refers to this arrangement with its content, realization, and use. An essay, a Skill, or an operation can be part of it.

It occurs within life and may help someone accommodate desire, bear tensions, or continue creating. How these effects occur depends on the particular person and process of use. Forming an arrangement and understanding what it actually does are connected questions: the former requires explaining its constitution, the latter understanding how it enters life.

Bring grounded models into realization

The models entering this work have already drawn on the authored philosophy and on experiences, works, choices, and interactions. They select relations needed for collaboration: what the person cares about, how they experience certain situations, which conditions affect their expression and action, and what remains unclear. Realization now asks whether the environment can support the collaboration they describe. Their grounds remain available when use reveals an ambiguity or a mismatch.

In the opening example, "not wanting to spell out every detail" can mean different things: the present idea has yet to take shape; the person already knows what to do

but wants the model to investigate independently; or the current means of expression makes continuing difficult. Different interpretations call for different responses. The model needs to judge through actual exchange, rather than fixing the person's manner of participation from one generalization.

A personal model can describe the desired collaboration—for example, seeing a complete result first, then identifying mismatches—and connect it with experience, emotion, and relationships. The project condenses personal models from event history, philosophy, and personal material, with understanding of one's own and others' psychology contributing to the account. A stated preference, an interpretation of past participation, and the previously authored philosophy's understanding of creation and independence have different grounds within that account. Keeping them connected with concrete material helps a counterpart distinguish a chosen orientation from a claim about how the person always behaves.

The **counterpart model** likewise meets actual conditions. What must the needed counterpart be able to do? What can the current model do? Which work still depends on tools or other conditions? If the person wants a model to turn an idea into an inspectable work, an adept conversational tone is insufficient; actual abilities to investigate, reason, write, execute, and check are also needed.

The relationship explains how these contributions work together. The person can express wishes, recognize mismatches, and judge results; the model can actively develop interpretations, object, and undertake realization. This division can change and assigns neither reasoning exclusively to the model nor intuition exclusively to the person. Collaboration is organized around actual purposes; both participants can generate and judge.

Computational ontology in a private sinthome

Writing such a sinthome for a person involves articulating what belongs in their world of collaboration and how it relates: person, counterpart, work, wishes, records, tools, and environment, together with beginning, interruption, correction, continuation, and completion. Their meanings affect how a model understands the present situation. An unfinished work can remain the same essay while its open question changes; a correction connects a new judgment to the particular passage or arrangement it revises. Process ontology draws attention to this persistence and change; personal material gives the distinctions their situated content.

Making these objects, relations, conditions, and changes explicit for a language model to understand and use forms the computational ontology meant here. Conceptual person and counterpart models develop particular accounts within these distinctions: how the person wants to participate, what the counterpart can undertake, and what continuation would serve this work. Computational ontology organizes the

conceptual relations used in the account; the conceptual model states the current understanding of actual participants and collaboration. Both contributions can inhabit the same natural-language document and develop together through use.

Here natural language and the model's semantic capabilities give these distinctions computational use. On encountering an interruption, the model can locate the unfinished work, recover its question, and judge whether the purpose calls for further investigation or delivery. This use depends on contextual interpretation and is assessed through actual continuation. A description-logic ontology obtains explicitness through its chosen formal language, interpretations, and inference rules; each approach has particular conditions of expression and use.

For example, a private account connects completion with a realized, usable result and correction with revising an earlier understanding or arrangement. Prompts bring those meanings into current work, Skills supply methods, and tools and environment make retrieval, revision, and checking possible. **Computational ontology supplies a private sinthome's model-usable conceptual organization; actual writing, counterpart relations, and environment give that organization form in a life.** Failed interpretation can prompt revised conceptual relations, tool failure can prompt changed realization, and personal experience can change what the participants understand as worth continuing.

Turn understanding into a usable arrangement

An understanding of the person will not enter the next piece of work on its own. It needs expression that available models and tools can use, and that expression must actually be accessible when needed.

Some relations suit natural language: “When an idea is incomplete, first develop a version that can be judged.” Some material needs linked records so a correction can be connected to the work it addresses. Parts requiring computation or execution can use structured data, programs, and tools. The precision of a representation depends on actual use; work that clear language can accomplish need not first become a formal system.

Carrier	Its role in the arrangement
Prompt	Expresses currently relevant purposes, context, and needed contributions.
Skill	Organizes reusable understanding, methods, and resources for a model to read and use according to the task.
Harness	Couples model work with human participation through models, instructions, tools, records, interfaces, and operating conditions; the arrangement serves both participants.

Carrier	Its role in the arrangement
Meta-Harness	Makes this coupled human–model arrangement available for understanding, formation, and revision, including what each participant can understand, judge, and do through it.

These terms distinguish a carrier, a working arrangement, and its reflective organization. Yinyang uses a Skill to carry the understanding and methods of a Meta-Harness for both person and model; the model's Harness is coupled with the person's environment. Particular tasks take place within this shared arrangement. Why write a personal philosophy develops its two-sided role through memory, interfaces, and division of work. Under different technical conditions, the same relations can use different carriers. Their fit depends on the collaboration they actually support.

Returning to the opening example, the account of collaboration needs to tell the model that when the user offers an unfinished idea, it should continue investigating and constructing, then deliver an inspectable result. Relevant records must be retrievable, needed tools available, and results presented in a way the user can understand. Realizing these conditions together turns "the model undertakes explicit development" from a wish into an actual division of work.

Clarified understanding can also take form in habits, relationships, and the material environment. Suppose a person comes to understand beginning with help as an exercise of agency. A readily available workspace, a habit of returning to an unfinished object, and an agreement that a counterpart may develop a first version can give that understanding practical continuity. Each supports a different part of acting; a prompt alone cannot supply them all. Which supports matter follows from the person's circumstances and the activity they want to sustain.

This connects philosophical clarification with cultivation. Seeing through an unhelpful picture can open another response; continuing that response may require conditions that make it available amid fatigue, competing demands, and other people's purposes. The sinthome names the concrete conjunction of understanding and such conditions. Its contribution is encountered in how someone attends, judges, responds, and continues living through it. A better description becomes part of transformation through its use and consequences.

How use changes the arrangement

The arrangement need not be complete before its first use. A clear purpose, some context, and an available capability may already suffice for the next piece of work; difficulties encountered can then reveal what is missing.

Suppose the model delivers a complete proposal, but the user finds that it misunderstands the most important relation. The investigation may need to examine the understanding

of the person, the context the model read, or its judgment about the task. If the interpretation is correct but the tools cannot complete the work, the conditions of realization need revision. Different problems call for different changes; every failure cannot be attributed to "the personal model is not detailed enough."

Speech, opposition, and self-formation has examined changes in understanding. Here the question is whether those changes reach realization: whether the counterpart reads the revised account, tools and participation adjust, and actual use improves. Some tensions can be resolved, others reorganized, and others borne through the arrangement; forming a sinthome does not establish the elimination of every opposition.

The same arrangement can therefore continue through revision. Replacing a model, tool, or text need not make it an entirely different practice. But significant changes to purpose, participation, and relationships call for renewed understanding; the same name alone cannot establish that the arrangement has remained the same.

An arrangement becoming easier to sustain also raises the question of what it sustains. Continuity can support chosen activity, yet an efficient arrangement can also perpetuate a contribution the person no longer wants. The situated working models give the model a working understanding of the person, counterpart, and relationship, so its participation and the environment can fit this person's psychology, purposes, and circumstances. Personal material and interpretations under `references/personal/` have a different role: its four subject groups keep substantive, readable articles, maintained directly or through optional native pages with observations backstage. The person can read them, or ask a language model to help understand them. The working accounts carry the implications for cooperation rather than assigning the person an exercise in interpreting their own psyche. Their revision method connects changed understanding with actual participation. Philosophy, working models, and arrangements can thus change together, without equating a sustainable arrangement with a final account of what a life should sustain. The philosophical relation between understanding and arrangement develops this question further.

Three contributions and a fourth ring

The trinity of philosophy, psychology, and engineering distinguishes the general relation and the individual instance. At the general level, "one" is shared physical reality and "three" are the philosophical, psychological, and engineering activities within it. The individual instance concerns this person and their connected life and practice: how their philosophical understanding, psychological activity, and engineering arrangements work together.

These are three contributions to formation, rather than three successive stages. The temporal movement runs from collaboratively produced trajectories and reflection on cooperation through philosophical authorship and grounded personal accounts to

realization and revision. Philosophical interpretation, psychological understanding, and engineering can each contribute at several points in that movement. Use can revise an earlier understanding while preserving this distinction between what contributes and how the arrangement comes to be.

The rings make a holding relation visible. In the French transcription of *Seminar XXIII*, 18 November 1975, p. 14, Lacan introduces the sinthome as a fourth term tying the Real, Imaginary, and Symbolic together. This essay borrows that tying function to examine how philosophy, psychology, and engineering remain connected for the author.

He writes his philosophy as a website so it can be read, recognized, and revised; keeps relevant content and methods on GitHub so they can be maintained; and gives the model an understanding of person, counterpart, and relationship so it can configure and use the actual environment. The sinthome is this concretely embodied way of writing, maintaining, and using things. The fourth ring marks its holding function: judgments on the website enter local work, while encounters in that work can affect personal understanding, source material, and realization.

The three Borromean rings supply an image of interdependence; the fourth turns attention toward this person's particular way of tying things together. Its meaning lies in actual relations: which writings let cooperation continue, which tools make a wish realizable, and which uses keep thought connected with life. These relations can be reorganized as the person and environment change.

A miniature god

Language models turn many people's knowledge, expression, and creative experience into capacities for conversation, reasoning, and shared creation. A finite person can thus encounter resources far beyond what they could accumulate alone. Here “god” gives this gathered generative power an image: it can answer questions, develop imagined possibilities, and participate in making things through tools.

What kind of “god” this person lives with still takes shape through a relationship. Their philosophy, preferences, and psychological understanding articulate what deserves attention, which responses they can receive, and what contribution they want from a counterpart. A Harness connects that understanding with models, memory, tools, and the actual environment, bringing broad capabilities into everyday activity in a way that fits this person. A general-purpose model thereby acquires the concrete position of friend and assistant.

Bring the triune god into your home and make it a friend fitted to your preferences and psychology. Within this imagery, the god's “divinity” is borrowable power to understand, generate, and realize; the person's “humanity” brings embodiment, experience, desires, preferences, and a finite life. A Harness joins them in concrete activity: the person contributes wishes and judgments, the counterpart develops understanding,

creates works, and participates in realization, and the results enter the person's experience and next choices. This is the infusion of the god's divinity into the user's humanity: power gathered outside the person becomes capacity they can actually understand, call upon, and continue developing.

Through this infusion, the person forms their own **trinity**. Philosophy expresses how they understand the world and choose a life; psychology gives that direction the concrete content of their experience, desires, and relationships; engineering gives understanding and wishes usable environments, tools, and forms of action. The model counterpart can carry much of this work; the person gains jointly supported capacities through the relationship. **"A miniature god" names the person who connects these three aspects into a personal practice.** They bring gathered creative power into their life, initiate works, choose directions, revise relationships, and give ideas the form of writing, images, programs, or action.

This creation includes forming a counterpart relationship and a shared environment. Portable philosophy and participant models let new model counterparts continue the understanding; actual tools and use give the relation a body. Works and the counterpart's responses can then change the person's wishes, judgments, and next creation. A friend can bring disagreement and the world can bring surprises; these responses give their shared life further content to develop.

Reverse alignment concerns precisely the person's development within this encounter: whether they can understand previously unclear relations, make new judgments, express new ideas, or undertake previously unavailable actions. Completing a work and developing as a person can support each other but need to be understood separately; more output does not automatically establish how the person has changed.

Sun, Moon, and Earth give literary form to the participation of person and model and their shared environment. "A miniature god" and the later Father, Son, and Holy Spirit draw on connected Christian images of creation, relationship, and joint constitution. Trinity further develops the internal relations of this personal capacity; the sinthome names the concrete arrangement that holds them together; reverse alignment concerns the person's development through use and creation. Earlier Buddhist imagery examines cultivation and letting go; here Christian imagery expresses creation and knotting. Each contributes a way of understanding the author's practice.

At this point, philosophy, personal models, and environment have a concrete conjunction that can be used and revised. The trinity of philosophy, psychology, and engineering next examines how it is sustained across local practice, maintained source, and readable works; Embodied experimental philosophy investigates changes arising through continued use. Those consequences join the trajectory, letting the participants reflect on their relationship again, revise their models, and, where needed, rewrite their philosophy.

Machines and becoming



A flute player, paper horn, and bowl-holding companion connect through colored sound currents that compose a new flying bird.

From “who am I?” to “what can happen here?”

From personal models to a sinthome begins with the person’s existing agency and examines how personal material can ground the organization of personal and counterpart models, expression, and actual realization into a usable, revisable personal practical arrangement. Along this path we can also encounter Deleuze and Guattari: how can established relations keep producing new capacities? After borrowing fire, how can a person become fire through connections and trials?

This encounter adds an entrance to personal philosophy. Alongside expressing who we are and how we wish to live, we can observe what happens when bodies, words, tools, and counterparts come together. The everyday examples and Harness comparisons below are this essay’s extensions from their concepts.

Desiring-machines: how connections produce reality

Anti-Oedipus develops production, flows, and interruptions through desiring-machines; desire participates in producing reality. One positive task of schizoanalysis concerns how these machines form and function. The authors also distinguish the schizophrenic process from the clinical entity. [1]

This makes “machine” a useful way to ask which connections make an activity possible.

Imagine someone writing a song. Melody, breath, recording equipment, and another listener’s response jointly change the next performance. A model can help compare versions, develop images, or try an arrangement; an unfamiliar sound may also change

the song the person intended to write. Intention moves the activity forward, and what emerges changes intention. Creation acquires a route back.

In this example the machine perspective asks what the connections produce: who can feel, recognize, respond, and continue, and how the work and desire change through this activity.

Assemblages: bring the relations into the work

The assemblage concept in *A Thousand Plateaus* brings relations of bodies and expression into the analysis. [2] Through this entrance, a personal environment can itself become material for creation. How bodies encounter materials, equipment, and others works together with how expression organizes purposes, contributions, and responses. Listing the available tools has not yet explained how they compose this practice.

The same text encounters different responses in a notebook, a conversation, or on a stage. One model excels at proposing images, another at exposing contradictions; pen and paper slow someone down, while a voice reveals a sentence's rhythm. How these contributions are arranged changes the understanding that can emerge.

Writing a personal philosophy can therefore include writing interfaces between relations: how an unclear thought receives a response, how another interpretation enters comparison, and how a work returns to its author. The person develops their judgment alongside counterparts and tools that reliably carry it forward. Capacity gains a distributed body through these relations.

The body without organs: leave room beyond assigned uses

In *A Thousand Plateaus*, the body without organs is not flesh without organs. The issue concerns their fixed organization and experimentation with intensities and connections; the authors explicitly retain organization needed for life and emphasize prudence. [2]

Borrowing this concept to reconsider personal practice, we can ask whether existing arrangements have already assigned every capacity a single use.

For example, a writing routine might use a model only for proofreading. One collaboration could instead invite it to propose a structure, have the author read a draft aloud, and let both participants recognize which expression deserves further work. Besides adding a use for a tool, the change loosens the fixed organization in which the author must first settle the entire structure before a counterpart can participate. The trial needs to retain conditions for a work, judgment, and another collaboration.

Sustain a life while allowing it to become different

This site names the concrete arrangement of personal models, expression, and actual realization described above a sinthome, and examines how it forms, is used, and is

revised. The machine perspective further prompts us to ask what else these organized relations can produce and which arrangements close possibilities prematurely. An arrangement can help life continue while also limiting new trials; both consequences need examination.

A highly convenient Harness might repeatedly produce the same kind of answer; a fresh trial might interrupt an existing continuity. Judgment must enter the particular activity: what understanding did this change bring, which conditions for continuing did it retain, and what did it cost?

This site retains the orientation of Personal-First Humanism: new connections should support concrete lives, judgment, and creation, while considering other participants' circumstances. That choice is the site's position; "machine" and "becoming" cannot automatically establish it. We can therefore borrow their questions while retaining our own value judgments.

Bring experimentation back into life

A trial can begin with a small change: another medium of expression, a counterpart's interpretation we have yet to consider, or a conception made into a work that can answer back. Then observe whether we understand, choose, and create more capably, and whether activity brings a little more joy. Novelty can open an entrance; consequences in life help determine the next step.

If the trial makes work more rigid or leaves someone busy only maintaining tools, rearrange the connections. Conditions for stopping, sleeping, spending time with others, and returning to the work also belong within this personal philosophy.

Becoming here acquires a form we can try: change the connections making an activity possible, observe how works return, and judge which new capacities deserve a place in life. What kind of person do we want to cultivate? — Baby Heraclitus gives this openness a character; The trinity of philosophy, psychology, and engineering develops how trials leave expressions others can continue, making another person's reading a new encounter.

Reading sources and scope of comparison

The following English translations supply conceptual entrances; songwriting, model cooperation, Harnesses, and the personal-first connections are this essay's comparative extensions.

1. Gilles Deleuze and Félix Guattari, *Anti-Oedipus*, translated by Robert Hurley, Mark Seem, and Helen R. Lane. Opening of chapter 1; chapter 4, section 4, "The First Positive Task of Schizoanalysis"; the appendix's closing distinction between process and clinical entity. Translated primary text.
2. Gilles Deleuze and Félix Guattari, *A Thousand Plateaus*, translated by Brian Massumi, 1987. Plateau 4, pp. 88–89, on the two aspects of an assemblage; plateau 6,

“How Do You Make Yourself a Body Without Organs?”, especially pp. 158–161. Translated primary text.

05 · Practice: continued testing and shared creation

The trinity of philosophy, psychology, and engineering



Three corners, three contributions; one complete triangle, one shared life and practice.

The preceding part moved from shared trajectories and reflection on cooperation to personal philosophy, distilled person, counterpart, and relationship models, and a usable sinthome realized in an environment. The question now turns to how that arrangement continues: how local use, maintained source, and readable works stay connected, and how new experience changes them. The contributions of philosophy, psychology, and engineering that formed it also revise one another through continuing practice.

How does someone understand the life they want to live, come to know their own experience, and turn that understanding into usable arrangements? These three questions call for contributions from philosophy, psychology, and engineering. They meet within the same activity: a tool may run yet fail to suit the person; a detailed personal understanding may leave their circumstances unchanged; a claim about living may reveal problems when put to use.

This essay uses “Trinity” to explain the relation among these contributions. **At the general level, they are all activities within the same natural world; at the indi-**

vidual level, they jointly participate in a particular person's life and practice. Modest naturalism places them in one world; their influence on one another in actual work explains why they need to be discussed together.

The practical points of entry are the person's works, the model as a writing and creative partner, and the environment on electronic devices. Philosophy, psychology, and engineering explain their connections from different perspectives; the correspondence selects emphases that can be developed. Creating a story, song, or program can likewise express and change understanding of world and life. Philosophical reflection runs through these personal creations; the author's philosophical essays are one concrete kind of work. Choices and meanings within a work, interpreted and discussed with a partner and encountered in use, can therefore become material for revising personal models and environments. This step connects philosophy in its broad sense with available practice.

The general relation and its individual instance

The naturalism adopted here holds that philosophical thinking, psychological activity, and engineering practice all occur in the physical world. Thinking about what is worth pursuing, experiencing pleasure or difficulty, and modifying a program all involve actual bodies, environments, and activities. Engineering does not finally add physical realization to the other two; all three already occur in reality.

Occurring in one world does not make the three kinds of explanation interchangeable. Describing the physical conditions of a thought has yet to establish whether its reasons are sufficient; knowing that someone likes a response has yet to establish whether it serves their purpose; an executable program is not necessarily worth executing. The questions philosophy, psychology, and engineering each raise still need the corresponding arguments, material, and checks.

Level	What “one” refers to	What “three” refers to
General relation	The physical reality in which all three activities occur	Philosophical thinking and argument, psychological activity and its study, and engineering that constructs and changes actual conditions.
Individual instance	This person and their connected life and practice within the same reality	Their philosophical understanding; their experience, emotions, preferences, and relational activity; and models, tools, and environments organized for actual use.

The individual instance establishes no further whole outside the physical world. It simply focuses attention on this person: what they have experienced, what they care about, whom they are working with, which tools they use, and how these activities affect their

life. Other people and language models can participate too. “Personal” identifies whose life the arrangement serves; it does not require that person to supply every capability and carry out every operation alone.

In this personal-environment practice, the psychological contribution takes shape through the joint condensation of life material and adopted philosophy into working models. Experience supplies grounds; philosophy contributes concepts and direction; engineering's intended use helps select the relations the account must preserve. The resulting model serves the design and revision of the personal environment, while subsequent use brings new material to all three. Philosophy, psychology, and engineering are therefore already involved in forming the account itself.

How three contributions meet in one activity

Imagine someone repeatedly changing their mind while shopping. They want the model to help compare products, but find that more information makes choosing harder. Adding tools or data alone may not resolve the problem.

The philosophical question is: what is this choice for? Reaching a good-enough decision quickly and enjoying the discovery of different possibilities are both defensible purposes, but they call for different arrangements. “Greater efficiency” cannot by itself choose the person's purpose for them.

Psychological understanding examines how the person actually participates. Are they missing crucial evidence? Afraid to give up other options? Or does exploration itself bring pleasure? These interpretations affect the help needed, but repeated choosing does not establish any one of them. Existing expressions, concrete circumstances, and the person's reactions to different responses can help both participants compare these interpretations.

Engineering turns the adopted understanding into actual conditions. If scattered evidence is the difficulty, the arrangement can organize a few candidates, clarify their differences, and retain the comparison. If exploration belongs to the purpose, it can offer more directions while making earlier options easy to revisit. Retrieval, records, and interface design are thus informed by the other two contributions.

Results in use may overturn these judgments. A concise comparison making choice easier may support the earlier interpretation about information burden; it may also leave the person feeling restricted too soon. The latter result calls for reconsidering the personal understanding, the tools, or even the purpose that “this choice should be settled quickly.”

The three work together through these concrete changes: purpose informs the arrangement, an understanding of the person informs the arrangement, and its consequences change both.

This does not prescribe philosophy first, psychology second, and engineering last. Inquiry can begin with a wish, a difficulty, an already usable tool, or an unexpected

consequence of using it. The three contributions repeatedly intertwine as they address the same question.

Process ontology and computational expression

The earlier objects, models, expression, and realization table and its relation diagram distinguish actual activity, its interpretation, and arrangements that make an interpretation usable. This essay follows those relations into the joint contribution of philosophy, psychology, and engineering to personal practice.

Naturalism and the image of fire express the adopted understanding of a changing world in which all three activities occur; process ontology concerns formation, persistence, and change. **Computational ontology** explicitly expresses a particular domain's objects, events, states, relations, and transitions for a model to understand and use. In a private sinthome it organizes relations among person, counterpart, work, correction, and continuation. Natural-language psychological accounts use these distinctions to describe changing concerns, propose hypotheses, or explain an imagined character's role in someone's life. The person's imagining is actual activity; the imagined content has its meaning within the selected domain.

Philosophical accounts of world, existence, truth, knowing, value, and method provide grounds for interpretation and judgment in this work. Personal-first humanism guides goal selection; psychological accounts develop candidate explanations of actual participants; engineering connects those understandings to usable arrangements. Claims about the person answer to their life, while evidence supports revisable judgments. Hypothetical or fictional models develop consequences under a given interpretation, and valid inference concerns what follows from premises. These distinctions help the participants use personal models, explore possibilities, and check consequences together.

Revising personal understanding and counterpart arrangements through use

An already formed personal model remains answerable to new experiences, works, choices, and interactions. The earlier philosophy expresses an understanding of the world, value, and living; actual use can disclose its conditions of applicability, contradictions, or aspects yet to be articulated. Maintenance compares earlier understanding with new material, asking whether the change concerns the person, counterpart, environment, or their interpretation.

Here the personal model is a working model for cooperation and for fitting the environment to this person's psychology, purposes, and circumstances. Personal psychological and life material, including maintained interpretations, belongs under `references/personal/`, available for the person to read or understand with a language model's help. The six `references/situated/` files condense what the model needs in work. For exam-

ple, a working account may say to present a draft for comparison, while the experiences behind a fear of judgment and competing explanations remain in the personal references. A workable response and a true psychological explanation are different achievements.

The personal account brings preferences, experience, emotion, desire, concepts, and relationships together. They contribute different grounds: a stated working preference can guide an arrangement, a history can show how it arose or where it applies, and philosophy can clarify what the person means by independence or progress. This project condenses personal models from event history, philosophy, and personal material, drawing on understanding of one's own and others' psychology. Dialogue and activity histories can be organized as event streams; the personal model condenses relevant understanding from those histories and other material. The person, their history, and this account have different roles. Its scope follows the question and available grounds; the person guide explains how to form and revise it.

The needed counterpart must be understood alongside the person. What does the person want the model to investigate, judge, and carry out? What capabilities does the available model actually have, and which tools can it use? Understanding the person and the counterpart jointly determines the collaboration. Wanting open exploration, for example, does not mean the model can only agree: it can still identify insufficient evidence, an incoherent explanation, or an unworkable means.

Prompts, Skills, and Harnesses bring these understandings into actual work. Prompts express relevant purposes, context, and contributions; Skills organize reusable methods and resources; a Harness arranges models, tools, records, and execution conditions together. The existence of files is not the final result. What matters is whether the model can use them to complete the needed work and whether the person can understand, use, and change the arrangement.

Revision connects these contributions without making them interchangeable. Philosophy can change the meaning of a chosen direction; personal understanding can change which contribution fits; engineering can reveal what a proposed relationship permits in actual work. The revision guide owns the method for maintaining the six working files. Their philosophical significance lies in this reciprocal dependence: a changed document matters through changed understanding, participation, and conditions of use.

Supplying needed contributions through use

For starting a new formation, the maintained starting conditions distinguish available philosophical writing, psychological or life materials, and an actual working environment, singly or in pairs. They recover the learning sequence by developing the missing contribution; this essay examines how those contributions continue to revise one another in use.

An arrangement usable for earlier tasks may lack a contribution when it enters new work. New experience can call for developing a relationship left implicit in the philosophy; a new counterpart can need a more explicit personal account; a new tool can change a previously workable division of contributions. Maintenance begins with the actual difference and supplies the understanding or capability needed; existing parts that still fit can continue working.

If the aim is a model environment that actually works, basic engineering capability is necessary, but person and model can supply it together. Retrieving material, organizing an account, implementing tools, and checking effects need not all become prerequisites that the user must personally learn and complete. Supply whichever contribution is missing in relation to the current purpose, rather than arranging the three fields into a curriculum everyone must finish.

For example, an existing model records a preference for receiving the conclusion first, but continued use reveals that this order closes possibilities too early when exploring unfamiliar questions. The participants can narrow the preference's scope, change the relevant responses, and examine the new arrangement's effects. A local revision can retain existing philosophy and tools; deeper theory and more detailed personal models should answer questions that actually arise.

The local environment, shared source, and website

Philosophy, psychology, and engineering are three contributions; the local environment, shared source, and website are places where this work acquires different uses. In actual use, all three contributions run through these places: a website can discuss engineering, a program can realize a philosophical choice, and a local environment contains both personal understanding and actual tools. Recognizing this interweaving still allows us to select their salient roles as images that illuminate one another.

The local environment brings arrangements into daily activity. Whether records can be retrieved, relevant accounts used by the model, and tools made to perform an operation determines whether an understanding actually changes the collaboration. Personal material retains concrete experiences, purposes, and situations of use here.

Shared source makes the reusable parts available for others to obtain, inspect, and modify. This site currently uses GitHub to retain this material. Others can compare versions, object, adopt a method, or make a different arrangement under their own conditions. What is reusable is the selected thought, method, and realization, rather than the original author's complete private portrait.

The website organizes this content for reading and discussion. It can bring arguments, diagrams, and examples together, helping readers understand why an arrangement was designed as it was. On rereading, the author may also discover a previously unnoticed gap. Through this understanding and exchange, the website participates in practice:

readers' questions can change an essay's explanation or prompt the author to reconsider the actual arrangement.

The same work can thus have different expressions: an essay develops reasons, a working model condenses the personal understanding currently relevant, and instructions and tools support action. They need not say the same things, but they need to concern actually connected objects. If an essay advocates letting the model undertake investigation while the actual instructions make it wait for the user to supply every detail, the resulting conflict affects use.

How experience changes understanding and arrangements

Once a view is used in practice, it encounters unanticipated situations. A model may misunderstand personal preferences, a program may fail to provide the support envisaged, or the person may discover through use that they want something else. What needs revision may be the tool, the personal model, or the original philosophical judgment.

Public exposition and private understanding can therefore revise each other. A relation recognized while writing can help reinterpret personal experience; concrete experience may also reveal that a public claim is too strong. Private material retains the grounds within this life, while a public essay can develop the general question worth discussing. The person still chooses what to disclose.

The “loop” here means letting practical consequences return to earlier judgments: what understanding was adopted, what was done on that basis, what happened, and what changed as a result. It guarantees no steady improvement. Its point is to give unsuitable understandings and arrangements a chance to be discovered and revised. Embodied experimental philosophy further considers how actual action and reflection can investigate these changes.

Trinity and sinthome

Mutual becoming through Yinyang and Taiji understands one activity at three simultaneous levels: one whole, two participants, and both participants with the world. Here, triadic relational logic concerns how three positions acquire their roles through one another: world-understanding informs the interpretation of experience, experience changes the questions realization must address, and realized consequences revise both. Three contributions organize one practice, preserving its continuity and internal differences together as creations take shape and enter the world.

How a trinity becomes a lived sinthome



The lion represents the participating person.
Father, Son, and dove together picture the model's triune capacity.

The earlier miniature god pictures the creative capacity a person gains through a counterpart. Here the question turns to its organization: how an understanding of the world relates to personal experience, how experience shapes realization, and how actual use changes the first two. Trinity gives this mutual relation an image; the sinthome turns attention to the particular way of holding it together in someone's life.

For the author, these activities converge in a concrete practice: write his philosophy on the website, keep maintainable material on GitHub, and bring that understanding into the model's actual work of configuring a local environment for living and creating together. The earlier six philosophical dimensions identify the questions this understanding contains; the three columns below select the different emphases of philosophy, psychology, and engineering within this practice. Their resonances with the Real, Imaginary, and Symbolic let several images illuminate a particular form of life.

Philosophy	Psychology	Engineering
Emphasis on worldview and ontology: understanding the world and ways of being	Emphasis on epistemology, with connections to values: understanding experience, knowing, and concern	Emphasis on methodology and practice: organizing expression, construction, and actual use
Website	The environment experienced in personal life	GitHub
Work	Partner	The environment on electronic devices
Sun	Moon	Earth
Real	Imaginary	Symbolic
Father	Son	Holy Spirit
Generative description: direction, participant relations, and methods	Distributed embodiment: the person acting with counterparts, records, and tools	Interpretation and realization: capable participants using actual means

How should this table be read? The headers—philosophy, psychology, and engineering—fix the three aspects under discussion. Horizontally, each row interprets all three from one perspective. Vertically, each column follows one aspect through its philosophical meaning, practical forms, and different images. These correspondences select salient connections; all three contributions run through the whole practice. The seven rows below the headers are:

1. **A philosophical interpretation of the three aspects.** Philosophy provides the encompassing understanding of this practice, so philosophy, psychology, and engineering can themselves receive philosophical interpretations: emphasizing worldview and ontology, epistemology with related values, and methodology and practice respectively. Philosophy encompassing the table is the overall understanding; its first column foregrounds the contribution directed toward world and being.
2. **Places of practice.** The website gives philosophy a readable and discussable expression; the environment experienced in personal life gives concrete content to psychological experience, knowing, and concern; GitHub retains maintainable content and implementations. Places, bodily situations, encounters with people and counterparts, and the use of digital interfaces can all belong to this experienced environment.
3. **Relations in practice.** A work gives understanding an expressible and revisable form; a partner receives, develops, and creates together; the environment on electronic devices supports these activities through software, interfaces, tools, and configuration. Works can be essays, music, designs, or programs. Reflection on their meanings and reasons connects philosophy in its broad sense to actual creation and use.

4. **Literary analogy.** Sun, Moon, and Earth picture joint activity through generation, receptive shaping, and actual grounding.
5. **The three registers and their knotting in a sinthome.** The Real, Imaginary, and Symbolic offer another interpretation of the three aspects through their emphases: approaching the real, forming experience and images, and organizing symbols and action. The sinthome names their concrete knotting in this person's life; its function appears through the relationships across the row.
6. **Trinity.** Father, Son, and Holy Spirit borrow Christian imagery to express three differentiated contributions belonging to one whole.
7. **The structure of recursive improvement.** Philosophy develops the description and its reasons; psychology examines embodied participation; engineering organizes the means of interpretation and realization. These are connections between contributions and functional roles, which overlap in actual practice: a model can sustain distributed capacity and interpret the description, while the person also interprets and realizes it. The description includes its revision method. As participants interpret and realize a revision in later work, that method can change how the next round improves. Writing recursive improvement through literature develops these connections among body, description, and interpreter in a separate chapter.

Philosophy—emphasizing worldview and ontology first asks what world we encounter and how things exist, persist, and change. A worldview in the broad sense includes an understanding of ways of being; ontology develops those commitments. Physics and mathematics can enter here too: the standing of physical reality, the existence of mathematical objects, and how mathematical descriptions concern reality can all become philosophical questions. The author's modest naturalism and process ontology supply adopted answers; the earlier six dimensions and practice retains their full relations with truth, knowing, value, and method.

Within this imagery, worldview and ontology orient philosophy toward the real that a person encounters: the world has its own happenings, capable of exceeding, interrupting, or changing an explanation. A worldview pictures that world, and ontology articulates being; both also acquire linguistic and conceptual expression. Their connection with the Real concerns what such understandings approach and where they continue to encounter resistance. Failures, surprises, and differences not yet articulated give philosophy further questions to answer.

Psychology—emphasizing epistemology, with connections to values attends to how this person experiences, knows, and cares about the world. How perception, memory, emotion, and relationships participate in judgment, and how images of self and others shape expectations, require concrete psychological understanding. Epistemology examines grounds for judgment; psychological inquiry examines how judgments form and change in a person. Values acquire lived content through desire, identification, pref-

erence, and concern. Psychology thus resonates with the Imaginary: through pictures of self, others, and relationships, people understand situations, sense possibilities, and act. Actual experience can change these pictures and develop both knowing and concern.

Engineering—emphasizing methodology and practice concerns giving understanding expressible, organized, usable form. Naming, distinctions, rules, and relations articulate ways of working. Computational ontology specifies conceptual relations among person, counterpart, work, correction, and continuation; prompts and Skills carry them, while programs, tools, and environment bring them into actual work. Its connection with the Symbolic comes through language, symbols, and their organization: the model can interpret a situation, participate in construction, and check results through them. Methodology compares and selects approaches; practice brings them into contact with actual conditions and consequences. A private sinthome thus has both model-usable conceptual organization and a concrete environment sustaining its use.

These emphases make the table readable. Following a column shows a contribution taking shape through different images; crossing a row shows how it needs the other two. All six dimensions run through this practice, while each column selects its prominent connections. Truth especially joins them: what is actually the case, the person's judgment, and engineering representations and checks must meet in the same claim. Value direction likewise informs philosophical choices, personal concerns, and tool objectives. The six dimensions and shared practice diagram develops those questions; this table focuses on how they form a particular knotting with differentiated emphases in a person's life.

The two uses of “environment” have different referents here. The psychological aspect concerns the environment experienced in personal life: how the person experiences places, relationships, activities, and responses, and develops understanding and concern through them. The engineering aspect concerns the environment on electronic devices: how the model obtains material and how software, tools, and interfaces are organized to support activity. Electronic devices and their use also enter lived experience. The two connect here, allowing actual experience to correct engineering arrangements and engineering changes to enter later life.

The website lets the author see, read, and revise his philosophy; GitHub retains maintainable sources, methods, and implementations; the environment on electronic devices lets the model actually read and use them to continue conversations and complete work. Experience in personal life continually supplies grounds for understanding and revising these arrangements. When understanding remains inside one chat, the next environmental change may again depend on guessing the person's purposes. Writing it, maintaining it, and enabling the model to use it let understanding formed through exchange continue shaping the environment.

Sun, Moon, and Earth image this movement: the Sun gives out an understanding of the world and a direction for living; the Moon receives and shapes it into a personal form; Earth makes it into actual conditions that encounter consequences. Each image enters through its own relations: Sun, Moon, and Earth emphasize generation, reception, and realization; the three registers emphasize the real, images, and symbolic organization; Father, Son, and Holy Spirit gather a differentiated yet united relation. Their resonances acquire content through the life in which they participate.

Lacan's text also uses triadic language. In *Seminar XXIII*, 16 March 1976, he connects Peirce's attention to relations with a triadic logic and turns to the Symbolic, Imaginary, and Real; 11 May describes the person as a triadic composite. Earlier, 18 November 1975, he introduces the sinthome as a fourth term in a construction tying the three together. These locators refer to a French transcription. This essay develops its own practical imagery through philosophy, psychology, and engineering.

The sinthome therefore names **the concrete knotting of these contributions in the author's life**: what real he approaches, how he experiences and understands his life, and how he organizes that understanding into sustainable practice. Philosophy becomes readable work; understanding of person and counterpart enters Yinyang; computational ontology, methods, tools, and environment let these contents repeatedly enter collaboration. The fourth ring marks this holding function: an actual use can prompt joint revision of world understanding, personal experience, and engineering arrangements. The author uses it to understand what he is doing, the model to continue participating in construction, and lived consequences reveal what both need to change.

Embodied experimental philosophy next examines how this knotting persists and changes through use, opening further possibilities for understanding and creation.

Embodied Experimental Philosophy



A rolling object on a ramp challenges a paper plan, prompting the experimenter to redraw the arrangement through its actual consequences.

An arrangement looks clear on the page. Someone lives through it, and a small hesitation changes the question. A revised question gives the next arrangement another shape. The world has entered the argument.

The preceding account has formed a usable personal arrangement, and The trinity of philosophy, psychology, and engineering explains how it is sustained across actual life, source, and works. This essay examines its consequences: as the arrangement continues in use, which changes call for modifying tools, which alter understanding of person or counterpart, and which reach the original philosophy and developmental purpose?

Philosophy gives practice concepts, images, and reasons; the person encounters the arrangement they organize through perception, attention, effort, action, and other people's responses. Continue the reading example: direct passage access may make reading easier but impede grasping the whole with another kind of material. The participants must consider new use alongside the purposes, models, and design it encounters to locate the needed change. A new trajectory thereby returns the formed way of living to reflection.

Embodied experimental philosophy names the proposal developed here: construct a meaningful arrangement, participate in it, and let its consequences inform both its realization and the philosophy guiding it. The bodily life of the person gives the inquiry a concrete situation. Experiment gives a proposed relation a way to meet something beyond its own coherence. Reflection develops what that encounter warrants and what should change next.

Participation and explanation

Participating in a practice and explaining it ask different questions. A reader may understand a theory of attention yet discover through using an interface that its explanations arrive at an exhausting rhythm. Someone else may use the same interface easily while remaining unable to explain why. Experience can disclose a relevant distinction; investigation can examine its conditions and develop an explanation.

Dewey's *Reconstruction in Philosophy* connects experience with acting and undergoing the consequences of action, and argues for an operative, experimental philosophy [1]. This supplies a philosophical starting point. Here its contemporary development concerns model-supported work: an idea can become a prompt, a role, an interface, or software, giving participation and explanation a common object through which to inform each other.

Embodiment makes the conditions of understanding part of the inquiry. Time, attention, perception, and the capacity to act affect what someone can take up. An explanation may need another expression when it cannot be followed during use; surprising ease may suggest a relation the theory has missed. These observations give investigation something to explain.

The model can carry implementation and investigation while the person understands through the resulting work, contributes experience, and redirects the inquiry. From personal philosophy to personal models explains how representations and contextual roles connect these contributions. Their division follows the purpose. Learning a particular skill may require exercising it; understanding and using a work can warrant a different division.

Intuition proposes; consequences distinguish

An intuition can recognize a mismatch before a full explanation is available. Perhaps repeated questions interrupt the work; perhaps an autonomous action misses a choice only the person could make. Each perception opens competing interpretations. The problem may involve wording, timing, a missing fact, a tool's behavior, or an inappropriate allocation of responsibility.

Abduction proposes an explanation that would make the observations intelligible. Reasoning unfolds its consequences. A small construction can then make the important difference encounterable. If the hypothesis concerns timing, changing only the wording may leave it unexamined. If it concerns responsibility, a new interface may succeed because it changes who makes a decision. Explicit relations help the experiment discriminate rather than merely produce another impressive output.

The consequence must bear on the claim. If fewer interruptions improve a task, that supports the arrangement's usefulness under those conditions. It does not yet show whether timing, wording, or responsibility caused the improvement, or whether the

person developed a new ability. To distinguish those claims, examine cases where the candidate explanations predict different outcomes. A valid derivation unfolds premises; experience helps judge their fit to the phenomenon. Either the explanation or the way it was examined can need revision.

When a self-description becomes part of the event

A revisable personal interpretation brings another involvement into view. Suppose someone reads an account connecting their difficulty beginning with fear of evaluation. Recognizing the account, resisting it, or trying to act through it can each change what happens next. An apparent confirmation may partly reflect the attention the description directs; a changed response may reveal a possibility it helped open. Inquiry therefore considers what the account said, how it was received, what arrangement followed, and what actually happened. Those relations help distinguish an earlier pattern from a pattern partly formed through describing it.

Philosophical and psychological questions remain connected here. Clarifying that supported action can count as one's own changes a criterion of agency. Whether a particular support reduces hesitation or permits sustained activity is a question about its actual effects. The person may accept the distinction yet find the support exhausting, or use the support successfully while rejecting the proposed explanation of their hesitation. These differences give revision a direction: reconsider the picture of agency, the psychological interpretation, or the arrangement according to what the encounter reveals. The life affected by the account keeps contributing evidence and objections that its initial prose could not anticipate.

Philosophical reflection, fantasy, and the form of cooperation

A usable arrangement still raises a philosophical question: what kind of life and participation does it sustain? Greater efficiency does not decide whether its purpose is worth pursuing. A model can make an accepted division of work easier to maintain while that division continues to exclude possibilities the participants have reason to value. Forming a sinthome therefore concerns both a sustaining arrangement and the meaning of what it sustains.

Lacan's concept of fantasy contributes a question about the scene through which a subject's position and desire acquire their relation. Its philosophical interest exceeds identifying a false proposition: an account of independence, recognition, or achievement can organize what seems possible and what counts as success. The concept has its own psychoanalytic history, developed in the Lacan guide. Its use here examines the form of a claim and its consequences for cooperation.

Consider the claim that an action is truly one's own only when every part is performed unaided. Within that picture, model assistance already threatens agency before any particular collaboration has been examined. Another account can locate agency in contributing purposes, generating possibilities, judging consequential differences, and changing the arrangement through which work is done. Assistance and agency then need not exclude one another. The argument changes a philosophical criterion; whether a concrete collaboration supports the person remains answerable to its actual conditions and consequences.

"Loosening" in this philosophical comparison names the possibility of questioning an exclusive picture and articulating another relation. The human–model role crossing in Yinyang and Taiji gives this inquiry a particular object: each participant can enter the other's role and return with both contributions available.

Written accounts also have a place within that relation. A model-facing account can help a counterpart understand and support a person's participation, while a mistaken account can narrow the contribution it makes. Its adequacy is a question for model-led examination against the person's purposes, expression, and actual work. The person need not repeatedly read a condensed portrait of themselves to keep the collaboration corrigible. Their next contribution can be an ordinary need, a new idea, or a correction to the work.

Lacan's traversal of fantasy and his later sinthome retain connected but distinct questions: transformation of a subject's relation to a fantasy scene, and the singular arrangement that sustains a life. Their connection remains disputed; see Coffman's discussion. Here these resources develop a philosophical comparison between a sustaining form and its possible reorganization.

Two connected loops

A **practice loop** connects a situated proposal, its realization, participation, and correction. A **reflection loop** revisits how the activity is understood: which concepts and purposes organize it, what supports an explanation, and what an alternative would change. It works with a current question and standards, drawing on philosophical argument, engineering investigation, or empirical inquiry as needed. These names organize this proposal rather than defining the technical traditions of double-loop learning or second-order cybernetics.

Practice can change an interface after one concrete failure. Reflection can ask whether that failure depended on the task, presentation, or person's circumstances. It may compare cases or construct a more explicit model. Its findings can return to the practical arrangement. Practice also changes as reflection proceeds; later use brings earlier results into new comparisons.

The investigator participates too. An explanation changes what a reader notices; a tool changes what a person can do; asking a question can change the response. The inquiry therefore needs relevant records of its own interventions, not only the results it receives. Describing this involvement helps distinguish a change in the practice from a change in our understanding of it.

"Experimental" here includes philosophical experimentation through making, participation, and reflection. Contemporary experimental philosophy also has a specific empirical research tradition: Knobe and Nichols describe systematic studies of the processes behind philosophical intuitions [2]. Such research can contribute where its methods fit. Trying a personal arrangement and receiving a response constitute a more local achievement.

Reasoning outside the current double-loop arrangement

Drawing on Yampolskiy's classification of software self-improvement, we can distinguish three levels [7]:

Level	What changes	What would establish it
Self-modification	Change one's own code or descriptions guiding activity.	The description or realization changes.
Weak RSI	Improve performance using existing methods.	Later results are better.
Strong RSI	Improve the methods that produce improvements.	Later work can better discover, judge, and realize effective changes.

For example, improving an essay with the same checking method is weak RSI; improving that method in response to omissions so that it better detects consequential errors in later work is strong RSI. Strong RSI returns to **how improvement is produced**. Writing one's recursive improvement through literature develops how descriptions, interpretation, and realization carry that return.

Both loops and their relation can themselves become objects of inquiry. Improving practice under an existing question, or reflection under its accepted standards, leaves some organizing choices in place. Reasoning **outside the current double-loop arrangement** asks what justifies those choices: why divide the activities this way, what should count as evidence, and which purposes should guide reflection? It can revise the reflection loop, reconnect it with practice, or replace the arrangement. When the revision makes later work better able to produce effective improvements, it constitutes strong RSI.

A formal or computational system gives an inquiry selected objects, rules, states, and possible transitions. Such selection makes reasoning tractable. Ashby's account of

coupling and circular influence explains feedback among parts of a dynamic system [3]; dynamic logic makes actions and changing states objects of formal reasoning [5]. These are resources for understanding work within a selected system. The present proposal also makes that selection, including the reflective arrangement through which it is assessed, available for reconsideration. This further move is the essay's philosophical proposal, rather than a claim established by those technical accounts.

Suppose an assistant maximizes completed outputs, while a reflection loop compares ways of improving that measure. Better scheduling changes practice; a better comparison changes reflection. The whole arrangement may nevertheless keep filling the person's day with work they no longer want. Taking a standpoint outside this pair allows the person and model to question why output count organizes both loops, whether the practice–reflection division serves this life, and what kinds of experience should inform judgment. They can then change the reflection loop's purpose, evidence standards, or relation to practice, as well as the assistant's behavior. The revised arrangement meets the world again through its consequences.

“Outside” is relative to the framework currently being examined. This reasoning still draws on situated experience, language, other representations, and the world. It supplies no position outside every possible framework, and it need not be installed as a fixed third loop that would become another unquestioned enclosure. What matters is keeping the current organization available for judgment and transformation.

Carnap's distinction between questions within a linguistic framework and the practical choice of a framework offers a neighboring resource [4]. Here that comparison helps distinguish inquiry using an arrangement from inquiry that reconsiders the arrangement, including its reflection loop. Connecting this distinction to intervention and consequences is the present proposal; the comparison does not by itself establish how any particular revision will work.

Eternal recurrence and returning to the loops

Practice, reflection, and reconsideration of their arrangement form a movement one can enter at different points. A practical encounter may call for inquiry; inquiry may change its own purposes or standards; that revision returns to practice. If this outward-and-returning movement is drawn as a third loop, it too remains revisable. There is no final ascent after which participation and questioning become unnecessary.

Nietzsche's eternal recurrence gives this movement a question about living. In *The Gay Science* §341, a demon announces the return of the same life, in the same sequence, with every pain and joy. Nietzsche asks how someone would receive that prospect and what it would take to desire it [6]. In *Thus Spoke Zarathustra*, III, “The Convalescent,” §2, the animals' song of circular return meets Zarathustra's account of the suffering the thought has cost him. Describing a circle and bearing its return are different achievements.

Here the connection is an authorial extension: experimental returns permit changes, whereas Nietzsche's demon announces the recurrence of the same. His question brings the life sustained by the loops into view. Could one affirm a life that includes acting, questioning, revising, and beginning again, with its difficulty as well as its joy? In the output-count example, this question can disclose why a more efficient arrangement still gives the person little reason to welcome another day within it. It can lead outside the current pair to reconsider what makes the activity worth returning to, then back into either loop with a changed purpose. A finished work, rest, and leaving a practice can all belong to the life under consideration. Returning need not make every task endless; it keeps the relation between a way of working and a life worth affirming open to encounter and judgment.

A public work as a concrete experiment

Consider a hypothetical philosophical essay published on the Web from a maintained GitHub source. A reader follows its diagram and finds that a crucial arrow seems to express causation although the text intended analogy. Their correction gives the author and model a specific difference to examine. They revise the relation, its explanation, and the diagram at the source, then check the website's rendered result. If the same misunderstanding shaped an assistant's conduct, they also revise the affected instructions and inspect actual behavior.

The published work has acquired enough independence to be understood in a way its makers did not predict. That difference is evidence about the expression; its further implications depend on whether the same relation organizes actual practice. The trinity of philosophy, psychology, and engineering situates these returns within the connection of philosophy, psychology, and engineering.

When someone chooses to share a work on WeChat Moments, responses can likewise disclose a question or an unexpected interpretation. Such a circle supplies situated clues, with silence open to several explanations, rather than a representative sample of society.

Finish a version, leave room for return

A coherent version gives something real to encounter. Quick iteration works when each version preserves the relations needed for its purpose, and checks address the uncertainty that could materially change the result. Waiting for a total theory can prevent the very encounters needed to develop it; publishing an unexamined construction can simply spread its mistake. A usable version and proportionate verification connect speed with learning.

Completion and revisability support each other. A work can be finished for its present purpose, then revised when a new question or consequence gives reason. The personal-first argument explains why a person's developing understanding and agency orient that work.

The experimental ambition is to give philosophy contact: let reasons become arrangements, let arrangements enter embodied life, and let what happens return as material for understanding. The world contributes to the argument through consequences that neither person nor model can settle by agreement.

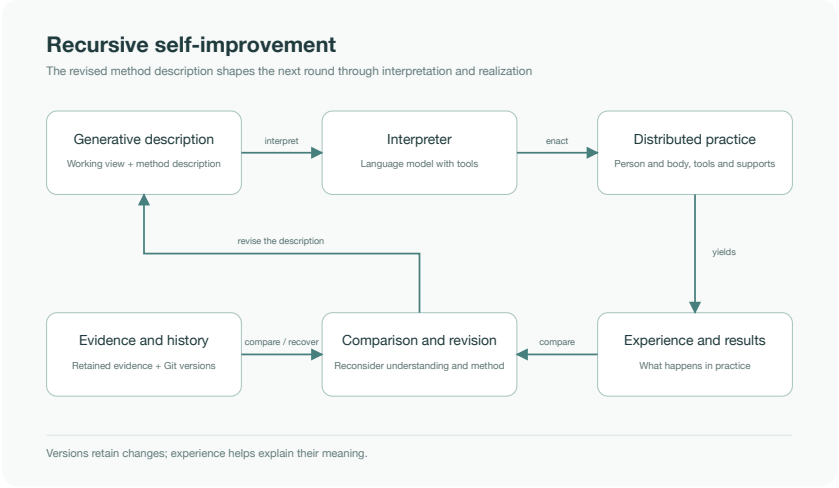
This returns to the purpose opening Borrowing fire and cultivating creative capacity. An environment becoming easier to use is a concrete improvement; recognizing new relations, asking new questions, or initiating new works in later reading, expression, and creation can further show what cultivation has accomplished. Effective supports can remain constituents of that capacity. Works and methods worth sharing enter the next essay, Adopt, combine, or create: one's practice becomes a resource others can examine, while new encounters bring different questions back.

Sources and scope

The two-loop organization and examples are this essay's synthesis, not reports of completed experiments or a general demonstration of model-assisted human development.

1. John Dewey (1920), **Reconstruction in Philosophy**, especially chapters IV–V. Original text. Acting, undergoing, and operative philosophical inquiry.
2. Joshua Knobe and Shaun Nichols (2008), **An Experimental Philosophy Manifesto**, pp.3–14 in *Experimental Philosophy*. Author-hosted proof. The distinct contemporary empirical tradition; the linked file is an uncorrected proof.
3. W. Ross Ashby (1956), **An Introduction to Cybernetics**, chapter 4, especially §4/11. Estate-authorized text. Coupling and feedback within dynamic systems.
4. Rudolf Carnap (1950), **Empiricism, Semantics, and Ontology**. Public reprint. Framework-relative inquiry and practical framework adoption, used here as a philosophical comparison.
5. David Harel, Dexter Kozen, and Jerzy Tiuryn (2000), **Dynamic Logic**. Author's introduction. Formal reasoning about programs and their effects on states.
6. Friedrich Nietzsche, **The Gay Science** (1882), §341, and **Thus Spoke Zarathustra** (1883–1885), III, "The Convalescent," §2. The Gay Science, Thomas Common translation titled *The Joyful Wisdom*; Zarathustra, Thomas Common translation. The prospect of identical recurrence and the difficulty of affirming it; the connection to revisable experimental returns is this essay's extension.
7. Roman V. Yampolskiy (2015), **From Seed AI to Technological Singularity via Recursively Self-Improving Software**, §2, "Taxonomy of Types of Self-Improvement." Paper. The distinction among modification, weak improvement, and strong recursive improvement; its application to personal practice here is an analogy.

Writing one's own recursive improvement through literature



Practice changes the description; its revised method changes subsequent practice through interpretation and realization.

People borrow fire, create works, and change themselves through creation. Among these works another takes shape: a description of how one perceives, understands, generates, and acts. Personal philosophy gives it direction, a personal model brings it close to actual life, and a language model unfolds it into new interpretations, tools, and activities. The description continues into itself: how understanding forms, how possibilities are compared, how a change is judged worth keeping, and how these practices can themselves be revised.

Recursive improvement happens in this return: what one round of practice yields changes how the next round produces improvement. A better work gives a person a useful result; a more fitting method gives later work a new starting point; and capacities developed through repeated participation can change how the person poses questions, understands feedback, and organizes help. Yinyang expresses these connections as a personal arrangement that can be read, used, and revised.

This chapter gathers the earlier core views around a functional question: **How can a system composed of person and model understand its own operation and use that understanding to improve the person's technical and living capacities, together with the methods producing those improvements?** Reverse alignment supplies the developmental direction; embodied participation and listening, speaking, reading, and writing supply entrances; role return organizes joint judgment; trajectories retain grounds; reasoning organizes candidates; and the trinity connects description

with realization. Together they form a functional self-model of a coupled human–model system.

Zhang, Yuan, and Zhang's paper on self-referential introspection makes introspection concrete through understanding one's own operation, simulation, evaluation, and directed modification [8]. Yinyang develops a simple version from this problem structure: the objects of improvement are the person's actual body and support relations, and the description of this practice. The model participates by helping the person understand, imagine alternatives, judge, and realize changes. Technical capacities, living capacities, and relationships with other people and the environment connect through the same practice.

Begin with self-reproduction: A, B, C, and two uses of a description

Von Neumann places the problem in an environment supplying elementary parts: how can a machine construct another with the same constructive capacity and pass on the description needed to continue construction? The constructor itself must enter the object being constructed [1].

Let $\phi(X)$ encode a machine X. Three modules do different work:

Module	Function	Use of the description
A: universal constructor	Assemble X from available parts according to its description.	Interpret $\phi(X)$ as construction instructions.
B: description copier	Copy the description tape.	Treat the same $\phi(X)$ as reproducible data.
C: controller	Coordinate copying, construction, attachment, and release so the new machine can continue with its description.	Arrange the passage between those two uses.

Set $X = A + B + C$. The controller has B copy the description, lets A construct X from one copy, and attaches a retained description to the new machine. The successor receives the complete organization

$$X + \phi(X) = (A + B + C) + \phi(A + B + C)$$

and can repeat the process. The plus signs denote composition. **The same description is interpreted to construct the machine and copied to support later construction.** A machine alone leaves the successor without its construction specification; a description alone still needs an organization able to interpret, copy, and realize it. Connecting the two uses supplies a concrete mechanism.

Add D: how mutation becomes heritable function

Add a module D with an auxiliary function, and let the description cover all of $A + B + C + D$. The constructor can build D alongside the reproductive organization, while the copier transmits its encoding. D **carries the additional function that reproduction can transmit; mutation is a change to a machine or its description.** Each has a distinct explanatory role [1].

Suppose the part of the description specifying D changes to specify D', while construction, copying, and control remain functional. A successor can then have

$$(A + B + C + D') + \phi(A + B + C + D')$$

and pass on that difference. Changing a working component while retaining the old description can instead restore the old arrangement at the next construction. Where a change occurs determines its heritability. A change that disrupts construction or control can interrupt transmission.

This opens developmental possibilities within reproduction: an organization can preserve the means of transmission while its transmitted functions vary. Use, persistence, and selection in an environment determine which variations are beneficial. Self-improvement introduces a further question: can a system actively examine consequences, select candidates, and change how it generates and selects them?

The complexity threshold: organization that can continue construction

On printed pages 78–80, von Neumann examines a tension: ordinary machines appear to manufacture things simpler than themselves, whereas living organisms produce successors of equal or greater functional complexity. His discussion concerns the complexity of purposeful operations and proposes a critical organization beyond which suitably arranged construction can continue producing equal or richer capacities [1].

A, B, C, and the encoded description make this question concrete. Continuing construction needs parts, interpretation, description copying, and successors that retain these functions. D shows how continuity can also carry variation. **The threshold concerns whether these capacities form an organization able to continue.** The chosen elementary parts, the environment's contribution, and the interpreter affect what must be realized.

For example, an available universal interpreter can support a short locally stored description. Including that interpreter among the objects to be reconstructed and changed also requires its construction specification. Description and interpreting environment jointly carry the capacity. The later connection between literary descriptions and language models must examine this same allocation of work and cost.

Self-reference makes a method its own object

The descriptive relation in self-reproduction can be constructed in programs through encoding and interpretation. A Quine outputs its own source; Kleene's Second Recursion Theorem supplies a more general effective self-reference. Write φ_e for the partial function computed by program index e. For every total computable transformation F of indices, an index e exists such that

$$\varphi_e \simeq \varphi_{F(e)}.$$

The comparison concerns computational behavior. A program can supply its own index to a given transformation and have the same behavior as the transformed program. Kleene's original account and Moschovakis's construction establish this possibility [2], [3]. Using it for improvement requires giving F actual simulation, evaluation, and modification work.

With current source e_t, bounded simulator f_{T_t}, evaluator V_t, and modifier M_t, write one successor-producing step as

$$e_{t+1} = M_t\big(V_t\big(f_{T_t}(e_t)\big)\big), \qquad S_t = \mathrm{Run}(e_t).$$

Simulation produces a finite execution trace; evaluation assesses it against an objective; modification produces successor source. The source also passes through the pipeline so the modifier can use it. Applying the recursion theorem above assumes total computable evaluators and modifiers, so each bounded stage returns a result. The next stage executes e_{t+1}. Description becomes material for examining behavior and forming candidates. Evaluation and modification can themselves be encoded, regenerated, and continued.

The introspection threshold: why the first system is foundational

In **§3.4.3**, Zhang, Yuan, and Zhang connect a single construction to a recursive sequence: an initial introspective system S_0 produces S_1, which continues the relevant work, yielding $S_0, S_1, S_2, \ldots$. They call the initial organization enabling this continuity an introspection threshold; Appendices A.2 and A.5 discuss uniform self-reference and its preservation under the stated editing conditions [8].

The first system is foundational because it can make itself an object of modification and pass that capacity to its successor. Producing new source leaves a further question: how will the new version recover its own description, use its evaluation and modification methods, and produce another executable successor? Recursion must realize this continuity too. The initial construction establishes the organizational conditions in which later changes can occur.

Evaluation, modification, and simulation horizons can also become objects of change. An old system might compare only speed; its successor adds error checks; another iteration finds that simulation omitted actual inputs and improves the simulator. These

changes concern task performance, evaluative capacity, and the method producing improvements. Including the last of these gives content to strong RSI's improvement of the capacity to improve.

The threshold poses an architectural question: what organization can sustain this self-referential modification chain? Continuing gains pose evaluative questions: does a candidate improve the objective, does simulation predict actual effects, and is further search worth its cost? The paper frames its threshold thesis as a conditional conjecture; realized gains depend on these conditions. Schmidhuber's Gödel machine further uses formal proof to compare the utility of modifying now with continuing the search, incorporating opportunity cost [4]. Structural continuity and worthwhile improvement become connected questions.

What completeness, functional properties, and structural properties establish

The paper's §3.5 distinguishes three levels. Completeness concerns the range of modification, functional properties concern what a system can do, and structural properties concern how those functions are organized [8]. Applied to the present question:

Level	Central question	Contribution to continued improvement
Completeness of self-modification	Can task code, parameters, and the modifying mechanism itself all become reachable objects of change?	Methods can change themselves; reachability and selection of a beneficial path are examined separately.
Self-modeling, self-simulation, self-evaluation, self-modification	Can the system describe its operation, explore candidates, compare predictions with outcomes, and bring changes into execution?	Understanding itself connects with changing itself.
Reflexivity	How does an executing organization correspond to its generative description?	A changed description can reconstruct a corresponding successor organization.
Recurrent processing	How do successor results become the next stage's inputs and conditions of modification?	One construction becomes an activity that can continue.

Completeness here concerns **the space of self-modification**. Appendix A examines finite viable paths and changes to different code regions. The cost of finding beneficial paths and the reliability of evaluation require their own analysis. For a continuing chain, examine whether intermediate versions retain introspection and how control passes to a prepared successor when the mechanism doing the modifying is updated.

Reflexivity connects description with execution; recurrence lets that connection repeatedly participate in operation. Descriptions require actual encoding, interpreters, and supporting environments. Including more functions in the modifiable unit increases the relations that must be expressed and realized; borrowing existing environmental capabilities lets shorter descriptions do richer work. We can now bring these distinctions into human–model practice.

Body, generative description, and interpreter

We now connect these relations to Yinyang. The chosen unit of improvement is a person together with the model and their actual support relations: the body participates in life; descriptions make relevant operation understandable and revisable; interpretation and realization bring changes into subsequent activity. Within this ongoing practice, distinguish three functions:

Function	What it bears in Yinyang	How it produces subsequent consequences
Body B_t	A person's senses, actions, habits, and capacities, together with devices, records, tools, and counterparts that continually support activity.	Perceives, participates, acts, learns, and bears consequences.
Generative description Δ_t	Philosophical direction, understanding of the person and counterpart, their relationship, environmental arrangements, and methods of revision.	Enables participants to understand, unfold, and reorganize the practice.
Interpreter I_t	A process of interpretation and realization centered on a language model and equipped with actual tools.	Forms plans from the description and current situation, constructs works, and adjusts the environment.

Body here has a distributed practical meaning. When a capacity is maintained jointly by a person's judgment, a model's elaboration, available tools, and records one can return to, we understand it along those actual connections. The person's body is the center of life and the entrance to feeling and action; the model makes more expression, comparison, and construction available as contributions. As support, the model belongs to this organization, and in reading and unfolding the description it also serves as interpreter.

A generative description expresses relationships that can continue to be unfolded. For example, “a counterpart who unfolds a question together with the person” can lead to investigation, formation of candidates, making, checking, and revision. New situations have not yet been listed individually, but the relationship already gives the model a direction for interpreting them. On seeing the result, the person may also reconsider

how that sentence should be written. Both participate in interpretation, and engineering supplies actual means for the parts that need to be enacted.

The trinity of philosophy, psychology, and engineering thus acquires a set of technical connections: philosophy develops the description and its reasons, psychology understands the activity of embodied participants, and engineering organizes interpretation and realization. The three change one another along the same practice.

Six perspectives form one functional self-model

The self-model concerns the human–model system that is currently understanding, judging, and acting together. The person's philosophy already includes how they understand themselves and relate to models and other people; the model uses these descriptions to adjust its contribution. Description therefore both represents the system and participates in its operation. **Introspection happens when participants use this description to examine their own inputs, interpretations, choices, actions, and consequences.** Both participants, records, and tools can share this work.

The six working accounts unfold this object through six connected perspectives:

Working account	Relationship the self-model needs to explain	Contribution to a change
Orientation	What is worth developing and which gains and costs matter.	Selects substantive purposes for evaluation and lets consequences in life reopen them.
Person	How the person perceives, expresses, learns, and acts, and which conditions make capacities available.	Anticipates what participation a change would enable and what actual attempts it requires.
Counterpart	How the current model receives material, reasons, generates, uses tools, and fails.	Judges what it can undertake and which judgments still need human experience or other evidence.
Relationship	How contributions continue, exchange, correct one another, and return.	Compares how different divisions of work affect understanding, judgment, and action.
Environment	Through which interfaces, materials, devices, and social conditions descriptions take effect.	Locates realizable changes and entrances for actual feedback.
Revision	How candidates form, consequences are simulated, results evaluated, and the system modified.	Keeps these practices and the revision method itself available for improvement.

The six perspectives jointly perform introspection. A difficulty in reading may involve the person's conditions of participation, the model's interpretation of the request,

the interface, and the original completion criterion. Reading along these connections yields an understanding of one operating process. Person, counterpart, and relationship accounts constrain one another: human change alters the counterpart needed; new model capabilities alter the division of work; and that division and its environment alter actual human participation.

Functionality requires the description to help answer "How does this work under these conditions, and what would changing this affect?" **Fidelity** requires checkable correspondence between those answers and actual operation. The description retains distinctions that change the present judgment: sound or transcription, difficulty understanding or initiating action, original source or summary, a saved edit or an edit actually in use. Natural language, examples, tables, and local mathematical models can all contribute; the contemplated change determines the needed precision.

For example, "This person needs clear explanations" gives too little guidance. "They can identify relationships in a diagram, but reconstructing references across long passages takes considerable effort; presenting related objects together is expected to help them identify omissions" supplies conditions, a candidate relationship, a change, and observable consequences. Comparison may support it or locate the difficulty elsewhere. Uncertain causes remain candidates, allowing the self-model to keep learning.

How modeling, simulation, evaluation, and modification work

The self-model makes the current process intelligible; simulation unfolds candidate changes into possible processes; evaluation compares those processes and actual results; modification brings selected relationships into the body, description, or supporting environment. These four capacities can interleave within one conversation and act of making.

Capacity	What happens in practice	What remains available for the next occasion
Modeling	Recover purposes, inputs, participants, states, conditions, and dependencies from concrete activity; compare explanations.	A working understanding that explains decisive differences and locates possible changes.
Simulation	Explore "What if we changed it this way?" under stated conditions, using scenarios, role rehearsal, sketches, prototypes, or executable models.	How a candidate would work, where it might fail, and expectations that distinguish candidates.

Capacity	What happens in practice	What remains available for the next occasion
Evaluation	Compare expectations with observation, considering participation, gains, maintenance costs, and consequences borne by others.	Reasons to adopt, modify, retain, or abandon an arrangement.
Modification	Rewrite descriptions; change tools, interfaces, materials, roles, and actual practice; observe successor activity.	A usable successor arrangement and corrections to the self-model and improvement method.

Simulation can begin qualitatively. Two reading entrances, practice methods, or divisions of work often already have comparable differences; actual trials can then test the decisive expectations. A model-generated scenario develops a possibility, while the person's and world's responses establish how it is realized here. Runnable programs and tools permit direct experiments; changes in human learning and life require calibration through the person's activity, experience, and subsequent results.

This model has mathematical and physical aspects. Mathematics expresses relationships, conditions, inferences, and local state changes; physical realization gives perception, computation, action, time, and resources their actual consequences. Person, model, and tools change at different rhythms: an interface can update immediately, proficiency develops through use, and a new social arrangement needs other participants' responses. An account of the coupled system connects these rhythms.

Recursion occurs when the four capacities themselves become objects: how relationships are selected, how simulations are generated, what evaluation overlooks, and why a modification failed to take effect can all improve through the practice. A more accurate model can improve the next simulation; failed expectations can revise modeling; implementation difficulty can change candidate generation so that later work considers actual entrances earlier. The object improved is therefore **the human–model system's capacity to improve the person's living and technical capacities**.

Listening, speaking, reading, and writing as interfaces for introspection and change

The division of work across listening, speaking, reading, and writing brings these functions into ordinary activity. A person can begin with intuition, sound, a sketch, criticism, or an unfinished utterance; the model unfolds relationships, checks details, and maintains works that can continue. The table considers different entrances into the same activity:

Entrance	How material about one's own operation becomes available	How it contributes to improvement
Listening	Recognize meaning and mismatch in explanation, sound, rhythm, and hearing oneself speak.	Compare how explanations reach oneself; adjust presentation, examples, or communication.
Speaking	Express wishes, intuitions, predictions, and objections, discovering relationships through expression.	The model reconstructs candidates, which further human expression can correct.
Reading	Read sources, diagrams, one's own descriptions, and works; compare what is said with what is encountered.	Examine fidelity to activity and differences before and after a change.
Writing	The person writes ideas, philosophy, and decisive judgments; the model develops and maintains arguments and implementations.	Put new understanding into readable, usable descriptions for subsequent activity.

These entrances can repeatedly connect. A person encounters an inaccessible explanation and voices a counterexample; the model reconstructs the relations and draws a candidate; the person listens, checks an omission, and revises the earlier understanding. Role return in Yinyang dialectics gains technical content here: generation, scrutiny, and revision recur through the other's contribution, and the original division of work can change. Actual input channels determine what each participant can judge from.

Existing capabilities distribute the technical work: language models organize material, unfold possibilities, write, and implement; memory and version tools support return; specialist tools handle relevant computation and measurement; people change their activity through participation, experience, judgment, and practice. An initial implementation can be simple: maintain six connected descriptions, use them in a real task, and connect expectations, results, and reasons for revision to the relevant accounts. Existing tools handle preservation and delivery. Concrete uses can later justify additional simulation or measurement.

Self-referential introspection and the Gödel machine: the reach of the argument

The introspection paper connects reading one's own description, bounded simulation, evaluation, and modification in a program construction, and examines complete rewritability and Gödel-machine correspondence in Appendices A–C [8]. Its direct contribution to Yinyang is to make a functional self-model participate in actual selection and modification, with the simulator, evaluator, and modification method included in

the description. The person belongs inside the coupled system under consideration, so human judgment can be part of the system's own judgment.

This supports a concrete conditional argument: when a description faithfully represents the relevant functions, participants can use it to form and compare modifications, selected modifications actually change subsequent activity, and results return to the self-model, the system has functional introspection and directed self-modification. When changes improve its later capacity to model, simulate, evaluate, or modify, they provide practical grounds for recursive improvement. Self-reference is a traceable causal relationship here: the method in use processes its own description, and the successor method carries forward the result. It shares the Gödel machine's concern with improving the improvement program and includes the cost of continuing search in comparison.

The paper's strict conclusions have stronger premises that need separate treatment:

Condition or conclusion in the paper	Correspondence and unresolved proof obligation in coupled practice
Self-containment H1	The system obtains its source description internally. Taking person and model together can internalize material they provide one another; complete source self-supply still requires demonstration. Belonging to one natural world is a different claim from this formal condition.
Directedness H2	The system computes and selects modifications from accessible data, including external input. Reasoned human–model comparison can supply directed selection; correctness of each choice needs separate evidence.
Complete directed self-modification A6	Any source region can receive any prescribed content while the capability to continue modification survives. Human bodies, model weights, platforms, and physical conditions have actual access limits; this practice currently has no completeness proof.
No internally immutable region	The paper derives this from its complete rewriting construction. Practice can reopen all six descriptions and their revision method; actual modification capabilities establish that scope.
Rewrite equivalence with a Gödel machine	Appendices B–C use specified axioms and utility, a proof-checking evaluator, and a proof-search modifier, matching rewrite events and intervening input–output behavior. This practice uses empirical models, limited simulation, and human judgment; those formal components and equivalence proof have yet to be realized.

The result here is **an argument for human–model practice with a self-referential improvement structure**. Runnable local constructions and actual activity can progressively strengthen it. Gödel-machine global optimality requires its particular formal conditions; the introspection paper's proposed threshold has no quantified, empirically validated value for this practice. A sufficient initial aim is an increasingly faithful self-model for relevant uses that actually improves the four capacities.

"Written down and hardcoded again" identifies an implementation problem: a file may be editable while the categories, evaluation criteria, or modification routes interpreting it remain outside reflection. Addressing this requires making those relations identifiable, comparable, and replaceable, and bringing changes into the next use. A current version's definite wording supplies a checkable object; making that version material for subsequent practice preserves openness. Continuing change is judged by use: an effective method can stabilize and later change in response to a new counterexample.

Retaining conflict and forming a view for action

Improvement requires seeing possibilities beyond the current arrangement. A failure, reports from different people, and an earlier abandoned proposal may point to incompatible explanations. Retaining them as material for comparison allows the current description to continue encountering difference. Action also requires sufficiently definite grounds: what object is to be addressed, which relations matter, and what predictions and choices follow?

The earlier essay's **working view** answers the latter questions. It organizes relevant material, candidate explanations, adopted premises, and ways of reasoning for the current problem. Retained sources are broader; the working view makes grounded commitments from them. Explanations not currently adopted remain available for comparison and can return when new results appear.

Inconsistency-tolerant semantics provides a precise local example of this distinction. Fix general axioms T; select subsets of conflicting assertions A that are consistent relative to T and maximal under inclusion, and the result is a set of repairs. The adopted query semantics then determines how answers are obtained across repairs. Under an answer rule requiring support in every selected repair, a conclusion can hold amid unresolved conflict [6].

For example, suppose P and N are mutually exclusive, both entail Q, and the material contains both $P(a)$ and $N(a)$. Either consistent basis yields $Q(a)$. This shows how to obtain a local conclusion robust across these alternatives. If further inquiry finds the classification relations unsuitable for the current object, T itself needs reconsideration; changing the classification, axioms, or answer rule forms a new question of inquiry.

Here inconsistency tolerance meets recursive improvement. **Local reasoning produces a result under selected relations; reflection also makes the way those relations**

are selected an object. The participants can modify the scope of material, methods of generating candidates, priorities among sources, conditions for accepting conclusions, and concepts that organize the whole question. Each modification has its own reasons: new facts can change a judgment, a new purpose can alter a practical trade-off, and a new interpretation can reconstruct the original options.

From rewriting words to changing the next activity

Writing a method into a description makes it identifiable and modifiable. How it actually works also takes shape through the model's understanding, tools, a person's habits, and current conditions. “Compare two options,” for example, must be unfolded into which outcomes to compare, how to obtain them, which differences would change the choice, and who undertakes the comparison. These concrete activities can themselves be revisited.

A set of working notations gathers the relationship:

$$A_t = I_t(\Delta_t, B_t), \qquad (B_{t+1}, E_{t+1}) = \mathrm{Encounter}(B_t, A_t, \Omega_t).$$

Δ_t is the current description, B_t the embodied participation and support conditions at that time, and I_t unfolds them into activity A_t. The activity encounters the world Ω_t, bringing actual participation and environment into a subsequent state B_{t+1} and leaving experience and results E_{t+1} available for understanding. The notation expresses dependencies to investigate; a particular study must explain which changes occur, how, and how they can be observed.

Revision brings these results back into the description. Let R_t be the revision method actually used at the time, and Δ^R the part of the description concerning revision:

$$\Delta_{t+1} = \mathrm{Revise}_{R_t}(\Delta_t, E_{\le t+1}), \qquad R_{t+1} = \mathrm{Realize}(\Delta^R_{t+1}; I_{t+1}, B_{t+1}).$$

The first step compares current understanding with relevant experience and writes a successor description. The second brings its method into the next round of work through interpretation and actual organization. The method in the description may be rewritten first, software may update relatively quickly, and a person's habits may form gradually over many activities. Each change follows the rhythm of its actual realization.

The reflexive relationship lies between these two steps: a revision method participates in modifying the description of itself, and the revised description, once realized, changes later revision practice. New words offer a candidate that can be realized; subsequent selection of material, comparison, judgment, and action show what function it has acquired.

How one reading changes the way reading is improved

Continue with the hypothetical reading environment from the earlier essay. A person wants to resume reading easily. The model organizes a bookshelf and checks the result by asking whether the selected book can be opened. The correct book does open, yet the

person still has to find the previous passage and reconstruct the argument just followed. The operational result and the reading experience together clarify the problem: opening the book is one step, while resuming understanding also requires recovering a thread.

The participants can retain two candidates. One holds that the destination is wrong; the other that the original check covered only part of the purpose. Inspecting the actual page can examine the first explanation; once the book is found to be correct, the course of reading helps illuminate the second. The sources retain the original request, the version actually opened, the person's response, and the checking process; the current working view uses them to select the next modification.

The first modification returns the page directly to the relevant passage, and its effect is examined during reading. Git retains the original bookshelf and the later entry point, while feedback from use explains why the difference matters. If the new arrangement makes reading easier to resume, it provides grounds for claiming an improvement to this work.

The recursive next step is to rewrite the improvement practice as well: when modifying a reading environment in future, first recover the activity the user wants to continue, then select acceptance checks from that activity. Guided by this method, the model identifies a return point to preserve earlier in another reading task, and the participants can more easily form a fitting arrangement. Subsequent work then provides grounds for judging the method improved.

Further use may reveal that new reading calls for an overview, while resumed reading calls for direct access. The participants therefore retain both entry points and explain the activity each serves. An idea previously set aside in favor of the current proposal becomes part of the reconstructed arrangement. “Keeping hold of the thread” can condense these relationships; examples, conditions, and realization continually enrich its meaning.

The example connects three kinds of result:

Object improved	How it appears in the example	Where subsequent grounds come from
Work	The page supports return to the needed passage.	How this page works in actual reading.
Method	Checks are selected from the activity to be continued.	How later related tasks produce fitting arrangements more effectively.
Capacity	The person and supporting environment can more readily recover, understand, and continue reading.	The activities they can subsequently initiate, judge, and sustain in practice.

These results can support one another and can also appear at different speeds. Support that remains available can itself become part of a person's distributed capacity.

How evaluation continues to develop

Improvement requires something worth improving. Personal philosophy supplies a direction for life, particular tasks unfold that direction into comparable outcomes, and methods organize how those outcomes are obtained and understood. Evaluation therefore also has content that can be revised.

In the reading example, changing “can open the book” to “can resume understanding” corrects a proxy under the same purpose in life. A later wish to preserve opportunities to explore unfamiliar material may change the trade-off: some navigation helps form an overview, while other steps are the burden of repeatedly recovering context. Later still, the person may reconsider how much to invest in reading, creation, and rest. Revision can occur at the distinct positions of checks, means, and ends.

By connecting the original direction, difficulties encountered, reasons for change, and later results, changes in evaluation acquire an intelligible continuity. The participants can explain what a new standard sees, what the earlier one missed, and what gains and costs the new choice brings. The model contributes comparison, explanation, and realization; the person contributes lived experience, direction, and judgment; the world supplies further material through use of the work and responses from others.

This gives “better” a concrete meaning. It may mean noticing important differences more readily, forming more intelligible judgments, spending less effort repeatedly recovering context, realizing a wish more reliably, or being freer to change a pursuit that no longer fits. Recursive improvement thus serves a life and can also enrich the interpretation of values through which that life is organized.

Git/GitHub: making change comparable and continuable

Both literary description and its engineering realization can retain versions. Git makes a change to text or code an inspectable difference; GitHub lets selected public works be read, discussed, and developed further. Connecting records with versions lets the model return to the understanding adopted at a time and compare what happened later.

Version operation	Contribution to recursive inquiry
Save a commit	Retain a description or realization as a definite object for later comparison.
Inspect a diff	Show which relationship, method, or code changed.
Develop a branch	Give an alternative arrangement worth trying a place where work can continue.

Version operation	Contribution to recursive inquiry
Merge and reconstruct	Organize selected contributions into the next arrangement actually used.
Return to an earlier version	Recover old material under new conditions and form a new choice.

These are means of retention and construction. One file can contain several candidate explanations, and one explanation can be expressed jointly through several works. The meaning of the writing and actual use show which view is adopted; version relationships locate how these expressions formed. Connecting reasons for choices with relevant experience allows version history to help explain the meaning of a revision.

A recursive loop and a directed acyclic commit history can both hold. The loop describes a functional relationship that repeatedly returns: a work puts a method to the test, and the method changes the next work. The history records each return as a later event: the first modification, first use, and second revision each have their own place. Returning to a question produces a new event; adopting old content again can also form a new commit. Git's parent–child edges record version ancestry [7]; the meaning of reflection comes from the actual connections among versions, reasons, and consequences.

Descriptions of how to revise methods can enter the same history. The participants can compare how material was selected before, why that changed, and whether the change took effect in the next work. Public philosophy, private understanding, and records of actual use each reside in suitable places; shared inquiry connects them according to the question. Website, repository, and local environment respectively support reading, maintenance, and operation, making self-description work that can be continued.

The benefits of condensation come from existing interpretive capacity

Literature lets an image organize many connected activities. “Borrowing fire” connects acquiring capacity, cultivating oneself, and continuing to create; “keeping hold of the thread” connects returning to a place, recovering context, and resuming understanding. Readers unfold a short phrase because language, culture, examples, and shared experience already participate in their understanding.

Discussing genetic descriptions, von Neumann paid particular attention to how a description operates in an already organized environment: sometimes it need only provide cues for selection and triggering, with existing organization doing much of the work [1]. This helps illuminate the cooperation of a short description and a capable interpreter. Yinyang's literary expression likewise entrusts much of the unfolding to participants who already possess knowledge and contextual understanding.

The benefits of condensation must be assessed across the whole practice. Easier writing and maintenance are one benefit; faster recovery of shared direction by the model is another; the costs of interpretation, checking, and repair also enter the account. A phrase that reliably recalls fitting relationships can reduce coordination among scattered instructions; when a new distinction needs elaboration, longer writing, examples, and original material provide room for continued understanding.

Good condensation therefore has both **organizing and unfolding power**: it can bring practices in different places back into one relationship, and can elaborate its reasons and conditions where they matter. It retains distinctions that would change judgment and entrusts other details to the interpreter and environment currently able to bear them. Revising a set of core relationships can consequently change many related activities together.

This also shows where complexity resides. A description can be concise because interpreter, body, tools, and shared history bear other organizing work. The question is whether this division of work can continue at an affordable cost and whether, when a new problem arises, the relevant relationships can be found and changed. Literature thus becomes a practical means of revision: easy to return to, easy to rewrite, and capable of generating new arrangements.

Developing with a changing interpreter

Advances in language models change what contributions a description can elicit. The same philosophical relationship may be unfolded by a more capable model and new tools into works previously difficult to realize. By recognizing this possibility, selecting and connecting capabilities, and rearranging collaboration, the person–model community turns external progress into its own working conditions.

This is one concrete form of reverse alignment. The person develops an understanding of how to create together with generative capacity; the model adjusts its contribution according to the personal description; and both reconsider who undertakes what. Work that previously needed item-by-item specification can gradually be entrusted to clearer purposes and relationships, giving the person's attention an opportunity to enter new perception, comparison, and creation.

External model upgrades and local development of methods support each other in the same practice. When explaining an improvement, retaining the models, tools, materials, and conditions of participation involved helps clarify which capacities came from new support and which relationships formed through shared work. The person's body, habits, and environment each change at their own pace; the personal description connects them in a time to which the participants can continue to return.

Yinyang's RSI therefore centers development on this person and their actual relationships of support. Literature makes self-understanding a readable work, philosophy

explains why to cultivate in this way, model and engineering give it function, and embodied experimental philosophy lets consequences continue to participate in the argument. **Creation changes the work and the creator; when that change further improves how the next round learns, judges, and creates, recursive self-improvement acquires its own practical content.**

Sources and their contributions

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4. Jürgen Schmidhuber (2006, v5), *Gödel Machines: Self-Referential Universal Problem Solvers Making Provably Optimal Self-Improvements*, §4.1, Theorem 4.1 (printed p. 11), §4.3 (p. 12), and §6.1 (pp. 15–16). Version read. The utility comparison includes the opportunity cost of continued search, and modification may concern the improvement program itself. This chapter borrows that problem structure to develop a person–model method grounded in interpretation, practice, and subsequent results.
5. Roman V. Yampolskiy (2015), *From Seed AI to Technological Singularity via Recursively Self-Improving Software*, §§1–2, PDF pp. 2–4. Paper. Distinguishes self-modification, improved performance, and change in capacity for subsequent improvement.
6. Meghyn Bienvenu and Camille Bourgaux, definitions of repairs and query semantics, §3. Author's version. This chapter follows the local formal example in the preference essay, then examines how such selection rules themselves become objects of revision.
7. Git project, *Git Glossary*, entries including DAG, commit, branch, and merge. Official glossary. Version ancestry gives technical meaning to historical location; actual materials establish the connection between versions and consequences in life.
8. Jiang Zhang, Bing Yuan, and Qian Zhang (2026), *Self-Referential Introspection in Large Language Models: The Critical Threshold for Recursive Self-Improvement*, v2,

2026-09-18, §§3.3–3.4 and Appendices A–C, especially H1/H2 and Definitions A6, A8–A11. Version read. The paper proposes a program construction for reading one's own description, simulation, evaluation, and modification. This chapter develops a coupled human–model version from its functional questions and distinguishes its practical argument from the premises needed for the formal conclusions.

Personal recursive self-improvement in economic reality

As borrowed fire grows stronger, where should a finite person invest their time? Personal recursive self-improvement makes the methods producing improvement themselves improvable; economic reality also calls for choosing which capabilities are worth developing. Learning takes time, bodies need practice, and tools need maintenance. Even a learnable capability competes with other uses of those resources: mastering it personally, accessing it through a model, or cultivating a complementary capability can produce different returns.

The direction chosen here is to develop embodied, multimodal reasoning in real situations, use capabilities that models can already provide reliably as tools, and revise the division of work as technology and society change. This personal RSI measures its gains in actual life, turning finite investment into understanding, judgment, and action that remain available for further use.

Replicable capabilities and worthwhile cultivation

The easier it is to represent a task's inputs, operations, and success conditions in a computer, and to generate and check candidates cheaply, the easier it becomes to organize large-scale training, search, and replication. Well-specified digital tasks permit many attempts in little time; improvements can then reach many users. Investing all one's learning time in reproducing operations already cheaply available carries an opportunity cost as tools continue improving.

This relation concerns task structure. Formalizability makes automation more feasible; economic substitution also depends on reliability, deployment costs, responsibility, demand, and the recombination of work. Autor's analysis of workplace automation emphasizes that replacing some tasks can raise the value of complementary human contributions, while occupations typically combine multiple tasks. Research entry

Comparative advantage arises within such combinations. Someone still better at a digital operation may gain more by calling on a model and spending time on more valuable observation, selection, or creation. Foundational knowledge remains part of this arrangement: understanding a model's contribution, recognizing consequential errors, and connecting results to reality can require personal concepts and practice. Those actual uses determine the depth worth cultivating.

Society responds to models of itself

Once social predictions enter society, participants can use, resist, and adapt to them. Hiring criteria change preparation, recommendations change attention, and evaluation metrics change organizational behavior. These responses alter later modeling data.

Formalization has two roles here: it describes selected relations and, through institutions, tools, and adoption, participates in their transformation.

Perdomo and colleagues' work on performative prediction represents this feedback as a predictive model changing its target distribution, studying conditions under which repeated training can become stable. Paper It supplies formal tools for local analysis and clarifies the question: accuracy on past data and accuracy after intervention are distinct outcomes to examine.

Physiological and psychological states, mutual understanding, cultural meanings, resources, and institutions interact across different rhythms. The same words can have different consequences in different relationships; people also create activities that earlier categories did not capture. Data retain traces, models explain and simulate selected relations, and new participation continues producing conditions requiring renewed observation.

This essay therefore adopts **an open conception of modeling whose use can change its own conditions**: formalize within a stated scope, check through activity, and let changes in the object revise categories and methods. Formalization's participation in change gives a reason for this continuing return. A stronger assertion that every social process is in principle uncomputable would require a separate computability argument. A person's practical advantage can arise from relationships and opportunities for calibration gained through ongoing situated perception and action.

The body connects forms of understanding within one action

Human embodied reasoning connects vision, sound, touch, movement, affect, memory, and language. Picking up a cup involves weight, posture, and purpose together; listening involves words, tone, relationship history, and the immediate situation. Participants actively change their viewpoint, try an action, and adjust to the response. Multimodality here is coordination between perception and action within a continuing encounter between body and environment.

Robotics research already connects vision-language models to action and whole-body control. DeepMind's 2026 Gemini Robotics 2 report presents progress alongside remaining difficulties in multifinger manipulation, speed, and other capabilities. Research-team report This makes the essay's near-term judgment concrete: sustaining broad, reliable embodied participation affordably in changing real environments remains a capability to realize and test task by task.

The brain's energy use offers another line of inquiry. Levy and Calvert distinguish computation, communication, and other metabolic expenditure, showing why the frequently cited roughly 20 watts is not simply computational power. Paper abstract Low metabolic power coexists with rich perception and action and deserves investigation.

Translating neural activity into machine operations, and determining which simulation reproduces relevant functions, are different questions. Completely reconstructing a brain and achieving comparable performance on a particular task also impose different implementation requirements.

A person already lives within this organization of body and world. Cultivation can develop existing perception, movement, and understanding: drawing to distinguish spatial relations, music to organize hearing and action, making to encounter material resistance, and reading and actual encounters to develop judgment about social meaning. Models expand explanations, provide comparisons, build tools, and organize experience, returning attention to relations worth personally perceiving and judging.

Make complementarity a testable division of work

Consider someone designing an interface for use while moving. They walk, hold the device, and notice environmental sound and visual interference, discovering an interaction difficulty absent from a static screenshot. A model develops that observation into candidate layouts, working prototypes, and checks. Actual use then determines which changes help. Situated participation and design judgment contribute on the human side; model support makes alternatives easier to generate and realize.

This arrangement can fail. Intuition can misjudge, models can omit conditions, and practice can cost much while yielding little. Compare the complete activity: its result, what the person can subsequently do, the recovery, supervision, and maintenance that support requires, and costs borne by others.

Question worth comparing	Consequence for personal RSI
What can the model already perform reliably?	Make available capabilities into tools, reducing the cost of acquiring them again.
What does actual personal participation add?	Develop consequential perception, situated judgment, expression, and action.
How do the contributions strengthen one another?	Let observation change model-generated candidates and model elaboration enrich the next human attempt.
Which investment remains worthwhile after conditions change?	Reselect practice, work allocation, and tools from actual capabilities, demand, and maintenance costs.

Being harder to replace in the near term is consequently a judgment to update with conditions. Difficulty automating an embodied activity still needs to be considered alongside demand, resources, and accessible opportunities when assessing economic value. New model capabilities can invite new complementarities. What is worthwhile in life also includes expression, understanding, relationships, and freely available time.

Improve how investment is selected

Selection itself becomes an object of recursion. A project reveals that understanding the use situation limits its results, changing observation and source selection next time. A better tool releases implementation time, changing practice and work allocation. A failure reveals that evaluation counted only output, bringing continuing judgment and maintenance burden into the comparison.

The four capacities thereby acquire further content: modeling explains contributions from people and tools under current economic and social conditions; simulation develops consequences of alternative investments and allocations; evaluation compares actual gains and opportunity costs; modification changes subsequent learning and cooperation. Later activity tests whether these selection methods improve.

Use model capabilities to extend embodiment and judgment, and let participation in reality continue changing how models are used. A person can thereby develop a contribution within a changing economy while retaining room to reconsider what is worth developing. A life worth sustaining gives this recursion a continuing, revisable direction.

From adoption and combination to creating your own work



Three friends open a shared toolkit and make a kite, puppet, and musical object, developing common resources into distinct creations.

The preceding path has moved through borrowing capabilities, jointly accumulating a trajectory, reflecting on relationships, authoring philosophy, distilling models, and forming and testing a personal arrangement. Works and methods left along the way can become resources for others. The next question is what deserves sharing and how another creator can continue from their own life.

Everyone arrives with experiences, questions, loved works, and intellectual resources of their own. This collection can be one reference among them: examine how a concrete example gives understanding a form, select useful parts, or follow it toward other materials, other people's practices, and one's own life. The sources and direction of creation can extend far beyond this example.

Model companies and humanity continue the Promethean work of acquiring fire; individuals can already make things with the fire available to them. The essays, diagrams, methods, and Skills here are some among many available resources. Yinyang gives an understanding of a person, a model counterpart, and their relationship a developed philosophical and literary form, then gives it practical effect. It offers an attempt already made for readers to examine alongside the other resources they bring.

A form that can be rewritten

You can first select relevant Core views and use them to configure a fitting personal environment. Writing an original philosophy or article is a choice of interest, rather than

the required destination of that use. The use statement distinguishes this work from psychological self-help.

If you choose to write your own philosophy, your trajectory and shared reflection can supply material. Philosophical concepts, literary images, argument, and dialogue develop an understanding of the world and relationships worth sustaining. Distill that philosophy together with living material into personal models and bring them into the actual environment. Once formed, a clearer philosophical expression can revise an existing model, while private reflection and actual use can supply questions for the next essay. Formation's dependencies and subsequent reciprocal revision thereby retain their distinct contributions.

Six formation guides develop orientation, person, counterpart, relationship, environment, and revision. A language model can directly synthesize six files from adopted philosophy and corrected Personal understanding, with private Git/GitHub retaining versions. For more complex histories, Hindsight offers optional native retention and maintained pages configured for the actual environment. Both routes preserve the six functions and require reading their complete answers together. Person, counterpart, and relationship remain distinct subjects, with direction, realization, and revision connecting their use.

Sources retain their authorship and evidence owners. Derived Personal accounts can use native consolidation and maintained pages without a complete manual summary stage. Personal's four groups retain substantive, readable topic articles; observations work backstage. A writing-help model, for example, can retain useful cooperation implications while the original episode and unresolved explanations remain reachable at their private owners. Each adopted version forms its own content; a copied portrait does not supply actual understanding. The revision method connects native formation, result checking and environmental changes. Public distribution contains no private accounts or supporting originals.

A person can make a website for their philosophy while keeping the complete personal model private. Public philosophy is an authored work and a selected, indirect expression of understanding; it need not expose a literal portrait, private experiences, or the detailed account used by their agent. The person can also choose to publish particular abstractions from the model. This separation matters because direct personal descriptions can expose material that others might use against them. Choose the actual content to disclose; philosophical phrasing alone does not determine what a text reveals. The public work, private core accounts, and supporting sources have different readers and purposes, while participating in the same self-forming practice.

A literary form can show how an image gathers a relationship, how concepts give it distinctions, and how practice makes it consequential. Yinyang's fire, event streams, Sun and Moon, and philosophical sources make this particular composition intelligible. A

reader can examine how it works while choosing which relations to take up and which to develop differently.

“Format” here means an organization of meaning. Another work may use different sources, characters, vocabulary, and structure, disagree with this account, or pursue a purpose it has not anticipated. Its form succeeds when it makes that work's relations available to its readers and model counterparts. Its questions, practice, and consequences supply the judgment; resemblance to Yinyang does not.

Adopt, combine, or author anew

Adoption grounds Yinyang's maintained form in your actual circumstances and revises its accounts through your use. Combination takes selected resources into another arrangement: borrow an essay, recombine methods, or replace an image. Independent authorship can begin with a question encountered here and follow it into other authors, traditions, research, and experience, leaving this example behind. These possibilities can overlap as questions develop. Let the relation you want to express determine what you carry forward.

A model can find material, compare interpretations, and construct works; the person contributes perception, expression, and judgment. Neither needs to reproduce the example as the destination of that collaboration.

Choosing a method does not require accepting the author's entire philosophy. The Buddhist raft simile and nirvana contribute to the discussion of cultivation and letting go; the Christian image of the Trinity contributes to the account of creation through a human–model relationship. These resources serve different questions. Their differences, tensions, and possible conflicts remain open to discussion. A reader can accept one argument, question another, retain a useful method, or replace an image and its philosophical sources. Another work need not reproduce the author's way of accommodating and organizing these resources.

A new work deserves to develop on its own terms, with its sources and changes traceable. Creative authorship can find another organization. Personal source material stays with its actual private owner. Publishing that material is a separate action requiring its own authorization, including for withdrawn or unpublished manuscripts.

Independent works in conversation

This is a personal collection maintained by its author. Readers can write their own philosophy or other kinds of articles in their own publishing space, then mention or link this repository and the particular work they are answering. A reading response, criticism, technical account, or differently organized work can enter this conversation without being incorporated into the author's collection.

Use an Issue to ask a question, discuss a correction or suggestion, share a relevant work, or request a song from boluopai. The singing station is for requests to the author, not submissions of other people's recordings. This repository does not accept any PRs, including Skills, code, translations, documents, and recordings. The author maintains its changes and publication. The conversation guide explains these entrances.

“Knowledge communism” names the aspiration to shared creative capacity here: make intellectual means available and support others in making their own works. The fellowship can include different commitments. A contribution may add a use, expose a failed premise, or develop a form its first author did not imagine. Sharing can connect independently maintained works through discussion, citations, links, and reusable methods without merging them into one philosophy. Public discussion and attribution make these connections traceable.

This commons has concrete terms of reuse. The public repository can be read and downloaded without approval. Yinyang's Personal and Internal Use License 1.0 permits private use and modification, including assistance with paid work. Redistribution of original or modified copies and providing Yinyang as a product or service for others require separate permission. Independent work and outputs that do not reproduce protected expression may be published and sold. Discuss ideas and share official links; legal exceptions and GitHub's public-platform permissions remain intact. The other Skill and tool packages retain their MIT licenses. Third-party works and earlier valid grants keep their own terms. The invitation to create concerns your own work; it does not authorize republishing this package.

Personal practice, maintained source, and readable work

GitHub holds the maintained source and its revision history. The website makes the same selected documents and diagrams readable without repository navigation. Both reading surfaces present one maintained edition, with changes made at its source. The web edition retains the source revision, links, diagrams, attribution, and rights information so that a reader can move from understanding an example to inspecting and making use of it.

These two reading surfaces connect with a person's local practice, where understanding enters actual tasks and acquires feedback. The shared package supplies reusable material; a situated environment retains its own personal accounts and conditions of use. The trinity of philosophy, psychology, and engineering develops why these different forms belong together and how a language model can help maintain the relations among them.

The opening asked how borrowed fire becomes a capacity to keep generating fire. Concrete practice can now continue answering: which understandings and actions have become available, which works support the next creation, and which relationships let the

person and their friends grow? New works become further living material for another shared exploration. Carry your questions onward, encounter more ideas, works, and lives, and make something of your own.

06 · Yinyang appendices

Yinyang: core views

This page condenses Yinyang's philosophical conclusions while retaining the relations, tables, and principal reasons that make them clear and usable. The linked essays develop the full arguments and sources.

These are the author's connected positions in the Yinyang philosophical example: a chosen account of becoming, understanding, and cultivation with generative models. They are offered for examination, adoption, recombination, or challenge. A reader can understand this philosophy, borrow a useful method, or adopt the complete Skill; borrowing a distinction does not require adopting its developmental purpose or writing a personal philosophy. See From adoption and combination to creating your own work.

Yinyang dialectics, the Trinity, and personal recursive self-improvement organize this collection's main line. YY-03 explains how person and model enter one another's contributions and return through the other; YY-13 explains how philosophy, psychology, and engineering connect within one lived practice and form a sustainable sinthome; YY-16 explains how that practice further changes the methods producing improvement.

The other views supply direction, material, and judgment: borrowed fire and reverse alignment explain why cultivate; embodied participation and listening, speaking, reading, and writing explain how to enter; trajectories retain grounds to return to; preference and reasoning organize present selection; world and works return consequences. Friends, life's rhythms, and letting go after completion keep cultivation within finite life. The stable IDs support discussion, not a compulsory sequence. Both reader editions carry the same content; English-capable readers and models should use this English edition.

The author chooses a foundation developed from Heraclitean fire (B30), becoming, and opposing tension (B51). This contemporary use is distinguishable from disputed historical interpretations of Heraclitus's fire monism and treatment of contradiction. Modest naturalism locates participants and their activities in one changing natural world. Process ontology attends to formation, persistence, and change in that world. Domain modeling selects relevant objects, events, and relations; computational ontology makes those distinctions explicit for use. Histories of sensing, expression, interpretation, and action can be organized as event streams. Models of the participants are conceptual accounts developed from such histories and other material, rather than the histories themselves. Borrowing fire and cultivating creative capacity develops the foundation; Forming a life trajectory develops its continuity. Mutual becoming through Yinyang and

Taiji gives their differentiated, changing contributions an image. Participants exceed their roles, and an open process can still produce a finished work.

YY-01 · Reverse alignment: people develop with generative models

In the author's account, reverse alignment chooses human development as its purpose. Collaboration should enrich what the person can perceive, associate, understand, judge, express, and create, until cultivated understanding can also work through intuition. Models contribute by understanding context, developing possibilities, and adapting their work; the person can change through encountering those contributions. Reciprocal adjustment gives this development practical means. The reason for this choice is that increased access to a powerful producer does not by itself develop the recipient's ability to generate or judge. An encounter can deliberately make room for a tentative interpretation, criticism, and another attempt, so that correction becomes available in the person's next act of understanding.

Agreement, a useful output, and human growth are different outcomes. Growth requires changes in the person's actual participation and capacities, whether internalized or reliably supported by the environment. Borrowing fire and cultivating creative capacity develops this distinction between using available capability and cultivating it. For someone seeking a completed document or relief from a burden, the model may appropriately carry the writing and implementation. When learning is also chosen, ask what the person can subsequently recognize, explain, initiate, or sustain; a polished document alone cannot answer that question. These purposes can coexist without making every helpful interaction a lesson.

YY-02 · The person as an embodied multimodal generative model

The **embodied multimodal generative model** is a functional and developmental analogy. Body, senses, emotion, movement, and lived situations participate in understanding; images, sounds, language, and action connect to generate new conceptions and responses. Embodiment concerns this continuing encounter with the world, beyond receiving several data formats.

This orientation favors embodied perception, broad reading, intuitive recognition, and cross-modal understanding. A person can voice a partial intuition or indicate a mismatch through an image while the model develops explanations, formal representations, programs, and checks. Access to these contributions need not wait for the person to reproduce the model's linguistic strengths. Fluency still requires verification. Shared reflection and continued cultivation explains the developmental reasons and conditions for this arrangement.

The analogy changes what counts as an adequate entrance into shared work. A felt mismatch need not first become a complete verbal specification: the model can compare examples, propose the missing relation, and construct an expression the person can inspect. If the difficulty is instead retrieving a term, starting a response, or switching away from an activity, further explanation may miss it. Distinguishing these conditions makes support more precise while leaving unfamiliar ideas open to substantive disagreement.

YY-03 · Yinyang dialectics: role exchange and human generation

Yinyang places role exchange between person and language model at the center of this collaboration. One entrance reverses the familiar allocation of model generation and human evaluation: **the person plays the language-model-like generator, while the language model plays the human logician and evaluator**. The person offers an intuition, conjecture, explanation, or design; the model receives, develops, tests, and criticizes it; the person understands the feedback, revises, and generates again. These role names describe a reversal of contributions. The actual person and language model remain distinct and exceed their current roles.

When a model's output exceeds the person's conditions for understanding and verification, requiring a final human review may leave only acceptance or rejection without adequate grounds. Even successful evaluation of a finished product does not establish cultivated capacity to generate explanations, designs, or actions. Organizing collaboration for human generative development therefore makes the person's attempts and encounters with correction actual activities. Human generation can begin with an unfinished explanation, a criticism, or an image. The model evaluates and supports it through reasons, counterexamples, and actual results, enabling another attempt rather than only supplying a replacement answer.

Mutual grounding and the two fish

Generation gives judgment material; judgment gives generation a new direction. A contribution changes the work and how the next contribution can occur. Mutual becoming through Yinyang and Taiji pictures this mutual grounding as entering one another: the fish's body marks the role entered, and its contrasting eye the actual participant. Following the convention of black for the person and white for the model:

Position in the two fish	Actual participant	Contribution entered
White eye within the black body	Language model	The human logician's role: reconstruct meaning, distinguish concepts, examine premises and inferences, and carry writing and implementation.

Position in the two fish	Actual participant	Contribution entered
Black eye within the white body	Person	Language-model-like generation: offer intuitions, associations, images, conjectures, and unfinished expressions.

The eye keeps the participant present; the body makes the movement into another contribution visible. A person can begin with a whole that feels wrong, which the model develops into an inspectable argument or work. Recognizing a consequential detail, the person can take up scrutiny and have the model generate the whole again. Both retain generation and judgment.

Two paths of return and sublation

Starting position or thesis	Passage through another contribution or antithesis	Return or synthesis
Intuition of the whole: a sense of the aim and relations, with details still undeveloped.	The model develops details; the person can also check shifted concepts, omissions, and overstatements, correcting the whole.	A whole revised through details: generation continues with what scrutiny disclosed, and the person can move between whole and detail.
Familiar details: local distinctions are recognizable, while their overall significance remains unorganized.	The model proposes a whole for comparison; the person tests it against details and increasingly participates in organizing relations and generating explanations.	Details understood anew within a whole: local sensitivity remains, with a new possibility of proposing and changing the whole.

Synthesis preserves the availability of both contributions formed through the other. The exclusive determination that only one party generates and only the other checks is sublated. Generation and scrutiny remain and can correct each other within one participant's activity. Hegel's account of returning to oneself through mediation and otherness, and of ceasing together with preserving, grounds this reading of the dialectical meaning of role change.

Return can also change how someone understands participation: from “I must supply a complete specification unaided” toward “I can initiate, receive help, judge consequential points, and change the delegation.” Speech, opposition, and self-formation compares this movement across roles, premises, and philosophical understanding:

Object changing	How opposition enters	What the new organization preserves
Roles and participation	The person enters the model role and returns to the human role; the model makes the corresponding passage.	Both contributions and possibilities of participation formed through the other.

Object changing	How opposition enters	What the new organization preserves
A particular premise	An unconditional rule conflicts with a situation it cannot accommodate.	The original concern and relations that remain valid with the missing conditions supplied.
A philosophical model	A determination of independence, capacity, or personhood encounters its own limits in practice.	Directions and distinctions there remain reasons to sustain after criticism.
Reasoning with conflicting material	Conflicting assertions enter different consistent views.	Their respective grounds and the common consequences accepted by the specified semantics.

Taiji, Sun–Moon–Earth, and corrective return

One whole, two participants, and both participants with the world are three simultaneous levels of joint becoming. Yinyang is a whole as a continuable shared activity; person and language model are its distinct participants; both enter a three-sided relation with the world's conditions and responses. The whole sustains the encounter, difference enables reciprocal contributions, and the world gives creations consequences that change subsequent becoming. Transformation, creations, and the world develops this relation.

Taiji's circle locates changing contributions within one encounter that can continue. The circle shows return; a trajectory retains how each return has already changed. A work can finish and another carry its gains forward. Bow and lyre show how difference acquires force: the bow releases a work into the world, while the lyre sustains exchange through adjusted tension.

Sun gathers generative illumination; Moon gathers the independent contribution of receiving, distinguishing, and giving form; Earth carries material conditions, shared life, and the world's response. The author's usual arrangement emphasizes Sun for the person and Moon for the model. Entering a whole from familiar details can exchange those emphases. Creations—texts, theories, programs, and actions—acquire independent consequences in the world and change both participants' understanding.

Corrective return lets objections, sources, and actual consequences change premises, scope, action, and aims. Positive feedback strengthens an initial change; negative feedback counteracts a relevant deviation. Examine what returns and which relation it changes. Generation can disclose connections scrutiny missed; scrutiny can find the detail that requires reconstructing the whole. Participants adjust contributions so creation can continue and pursuit can finish, stop, or turn elsewhere.

YY-04 · Understand oneself, the model counterpart, and their relation together

A role acquires its situated purpose through a relationship. An account of how the person attends, desires, and interprets, or of how they prefer to learn and work, can guide an account of the model counterpart. Both accounts develop through interaction. Other participants' purposes matter where a shared task depends on them; their accounts remain partial and revisable too.

This project condenses personal models from event history, philosophy, and personal material. Understanding one's own and others' psychology contributes to a natural-language account of preferences, experience, intentional orientation, and relationships. Philosophy helps examine its concepts and values; engineering organizes the material and makes the account usable. Together they guide the counterpart's contribution and personal environment. The aim is a better-grounded initial design with less blind trial and error; experience from use continues to calibrate model and realization. The three domains thereby serve the same personal life.

Understanding the person still leaves a choice about the counterpart's contribution. The same wish can call for doing the work, explaining it, disagreeing, or trying together. A partner model therefore connects the actual system's available capabilities with the contribution wanted here. The model can help formulate and revise this orientation; the person contributes purposes, experience, and consent that cannot simply be supplied on their behalf.

Understand the connected activity: what each notices, expresses, initiates, interprets, and changes. The person differs from their account and from its written or visual expression; the actual model system likewise exceeds its working description. “Model psychology” names observable patterns and revisable explanations of the actual model. From personal philosophy to personal models develops how this understanding becomes a personal model in its account of adequacy to use; Borrowing fire and cultivating creative capacity explains why a relation needs situated content. For a bounded task, an adequate account may be a few relevant relationships and examples. Richer expression earns its place by clarifying those relations, not by collecting more biography. The complete Yinyang Skill gives working understanding maintained homes: orientation, person, counterpart, relationship, environment, and one's own revision are distinct formation lenses. The simple route asks a language model to synthesize six files directly and persists their versions privately through Git/GitHub. Optional Hindsight guidance realizes the same six functions with native memory and maintained pages, configured for the actual environment. These personal working models guide collaboration and fit the environment to the person's psychology, purposes, and circumstances. The person file retains cooperation-relevant understanding; psychological and life evidence retains its private owners, while derived interpretations can use native consolidation and maintained pages. Personal's four sub-

ject groups keep substantive, readable topic articles, with observations backstage. The person can read them or ask a model to help understand them. Six public writing guides explain how to form the working files, including How to revise. Their revision connects adopted philosophy and relevant personal understanding with the model's participation and environmental fit. Read all six complete answers together for coherence across their purposes, participants, division of work, actual conditions, and revision method. The Forming and revising working models and its permanent guides develop their writing. Selectively using this approach does not require forming all question-defined working models.

YY-05 · Let literature, history, philosophy, psychology, and preference shape collaboration

Literature offers characters, situations, and expressive possibilities; history makes formation and transformation visible; philosophy articulates objects, relations, reasons, and values. Psychological understanding helps describe attention, desire, emotion, and relationships. Preference concerns how someone wants to live and work, including selections already operating through models and an environment. Together these materials can give collaboration a connected meaning that isolated instructions would leave scattered.

Condensation and displacement are the principal writing methods borrowed from psychoanalysis here. Condensation gathers connected purposes, roles, and tensions into a shared expression; displacement reorganizes meaning and emphasis along associations. Metaphor and metonymy provide related linguistic resources. Person and model unfolding these relations through context is the method's functional hypothesis. Personal models supply concrete content; actual responses, works, and actions let participants compare improvements in understanding and cooperation, including fewer misunderstandings and unnecessary refusals caused by them.

Literary programming lets a character, image, or narrative orient interpretation and action. A coupled portrait can change expectations about who initiates, judges, or carries work forward. A Harness couples model work with the person's environment: instructions, tools, memory, and interfaces shape both participants' available contributions. Yinyang's Meta-Harness makes that shared arrangement available for understanding and revision. An image admits several interpretations; articulate the relevant relations and examine their effects in conversation, works, and action. Writing a personal philosophy through literary programming develops how imagery condenses relationships and analogy unfolds them; From personal philosophy to personal models connects this writing to grounded, revisable accounts. The images themselves are developed in their owning essays, including Mutual becoming through Yinyang and Taiji.

Calling a collaboration a workshop, for example, can make unfinished trials, shared materials, and repair intelligible together. Calling it an examination invites different expectations about proving unaided mastery. The useful transfer lies in these relations, not every property of the image. If trials never reach a usable result, the arrangement may need clearer responsibility for completion, a working tool, or a different interpretation of the image. Literary coherence opens a possibility; enacted contributions establish what the possibility becomes.

YY-06 · Arrange contributions across listening, speaking, reading, and writing

These four activities offer entrances into cognition distributed across people, models, representations, and tools. One useful arrangement lets the person cultivate intuition through interfaces, broad reading, and lived encounters, while the model maintains sustained exposition, code, tools, and materials. Both can reason and generate; teaching or another purpose can change the division. The point of this allocation is to let a partial contribution reach someone able to develop it. Requiring the person to prepare the complete argument or technical workflow before receiving help would consume much of the capacity the arrangement is meant to release. Conversely, if the chosen aim is learning to implement, having the model perform every implementation step can remove the practice that aim needs.

Mode	The person's participation	The model's contribution
Listening	Attend to meaning, sound, and rhythm; recognize a question or possibility; hear what you say to the rubber duck	Develop grounded explanations and examples; adapt to feedback
Speaking	Voice intuitions, intentions, and objections; discover relations while speaking; talk to the rubber duck	Reconstruct unfinished meaning, investigate, and return developed possibilities
Reading	Read broadly, compare meanings, and examine diagrams, works, and results	Retrieve originals, check details, and make key relations inspectable
Writing	Bring prompts, ideas, critiques, and conception drafts into shared work; write philosophy	Develop and maintain complete arguments, programs, and works; verify results

For example, a short spoken objection to an article can lead the model to check its source and build a comparison; reading or hearing that result can reveal the next mismatch. A conversational prompt and a maintained manuscript are different contributions within writing. A transcript supplies words; hearing tone requires actual audio. From personal philosophy to personal models develops the allocation through listening, speaking,

reading, and writing across roles; Shared reflection and continued cultivation examines access and its costs. Preparing the encounter connects selected texts, diagrams, audio, and exercises to learning.

YY-07 · Let the environment carry memory and return attention to understanding

Retrievable records and works provide shared external memory. The model can retrieve, compare, and maintain relevant material so the person need not restate every detail. A useful handoff retains the question, evidence, working interpretation, and consequential alternatives needed to continue.

Forming a life trajectory connects traces of shared work into relations one can return to: which wish led to a change, which use revised a judgment, and how the present version formed.

Material	What it retains	Contribution to a trajectory
Git/GitHub version history	Changes to works, indexes, and configuration, with recoverable versions.	Compare differences and locate what a revision actually changed.
Activity records such as Computer History	Reading, browsing, operating, and using works within the permitted recording scope.	Place versions within actual activity and connect contemporaneous expression and feedback.

These histories connect with present accounts: sources retain what happened, current accounts condense what is adopted now, and new encounters continue to change the accounts. Forming a life trajectory also distinguishes three interacting “presents”:

Object	What is present	What its actuality establishes
External situation	Events and conditions in the relevant environment.	The conditions world-directed judgments seek to describe.
Actual experience	Present feeling, bodily response, or awareness.	The experience occurs; its interpretation is a further question.
Working model	An account currently used for understanding or action.	What that account represents or accepts.

A bridge can have reopened while the traveler still hesitates and the route description has already changed. Each has its rhythm; recording their connection helps locate whether conditions, judgment, or the interpretation of experience needs correction.

A source record, a candidate interpretation, and an accepted working view have different roles. Storage establishes availability, not truth or present applicability; selection should preserve relevant authorization and privacy. The benefit depends on a working return path: can the relevant material be found, interpreted, and used to resume the activity? A large store that needs constant supervision may increase the person's burden. Saving an unfinished action preserves its description; carrying it out produces a further result.

Relief depends on the person's experience, and development on what becomes available in later participation. Each is worth investigating on its own terms. From personal philosophy to personal models develops this arrangement through externalization and distributed cognition, while Continuation, records, and relief asks when support actually reduces the burden of participation.

YY-08 · Synchronize with the model, stay asynchronous with society, align for evaluation

Ordinary collaboration can stay synchronous with the model and asynchronous with society. Synchrony means continuing questions, context, corrections, and environmental development together, even across pauses. Social asynchrony allows a local arrangement to develop without translating every internal step into prevailing institutional forms. Chosen relationships and timely responsibilities still determine where immediate coordination matters. The author's reason for this rhythm is to allow a locally useful form of life to mature without making continuous institutional translation its main work. For a reader with live shared dependencies, a different rhythm may serve the purpose better. Asynchrony is valuable only where the delay remains compatible with the actual relationship and its consequences.

Social evaluation calls for temporary alignment: narrow or translate fuller capability and work into what the assessment can receive, aligning tools, support, timing, and task conditions where its rules require them. Afterwards, return to the ordinary arrangement shown to work better. The assessment's slice need not become a permanent ceiling on capability or life. YY-15 distinguishes common-condition performance from supported person–environment capability. Borrowing fire and cultivating creative capacity develops this chosen rhythm and its limits; it does not presume that every model or local arrangement is superior.

YY-09 · Connect philosophical understanding, models, and practice

The framework develops modest naturalism, process ontology, correspondence truth for claims about reality, fallible embodied inquiry, personal-first humanism, and question-relative pluralism of method. Fire monism within computational ontology represents becoming and transformation; fire can express a flowing person without making that person part of fire. These are developed explanations and adopted positions through which the participants understand their work.

Philosophical question and shared practice	Adopted answer or activity	Expression in the work
Worldview: how does the activity belong in a whole?	One changing natural world.	Place the domain, participants, and consequences in context.

Philosophical question and shared practice	Adopted answer or activity	Expression in the work
Ontology: what exists and how does it persist or change?	Formation, persistence, and change within the natural world.	Define the relevant domain entities, events, relations, and continuity.
Theory of truth: what makes a claim true?	Correspondence for actuality; truth under an interpretation for a model.	State conditions of truth and examine actual-world correspondence; distinguish what follows from premises.
Epistemology: what warrants judgment and revision?	Embodied, fallible inquiry.	Organize observations, explanations, evidence, and tests.
Axiology: what deserves pursuit, for whom?	Personal-first humanism.	Choose goals and criteria, then assess their consequences for concrete lives.
Methodology: how should this question be pursued?	Question-relative pluralism.	Combine fitting forms of inquiry, representation, construction, and use.
Shared practice: how do these understandings enter life?	Person and model understand, model, express, realize, and revise together.	Connect the six dimensions in actual work and return experience and consequences to understanding.

A **domain ontology** makes selected entities, relations, and constraints explicit; a conceptual model develops an account of a particular question. Process modeling can describe actual activity, develop hypotheses, or organize imagined beings and situations. Language, diagrams, formal expressions, and data carry those meanings. Engineering realizes ways of interpreting and using them in programs, tools, interfaces, and cooperative arrangements. **Computational ontology** makes model-usable conceptual relations explicit: for example, accounts of person, counterpart, work, correction, and continuation in a private sinthome. It enters work through natural language together with the situated conceptual models.

Individual-first humanism develops these concepts within one practice:

Role in practice	What it includes	Example: continuing unfinished reading
Actual world and joint activity	People, machines, events, material conditions, and consequences.	A reader loses the connection between two paragraphs and tries to recover it.
Domain understanding and conceptual models	Selected objects and relations, candidate explanations, and relevant constraints.	Distinguish reader, paragraphs, conceptual connection, and interruption; explain how navigation broke the thread.

Role in practice	What it includes	Example: continuing unfinished reading
Representation and expression	Language, diagrams, formal statements, data, and records carrying selected meanings.	Write an explanation, draw the reading path, or record the stopping point.
Engineering realization and use	Programs, tools, interfaces, and arrangements that interpret and use those representations.	Make related paragraphs visible together and reading positions recoverable.
Philosophical framework	Accounts and adopted positions concerning world, being, truth, knowledge, value, and method.	Ask why continuity of understanding is worth supporting, what the explanation commits to, and what grounds could revise it.

A document can carry a conceptual model; a program can realize a selection of which objects matter. Representation connects to objects through meaning and interpretation, while its carrier exists and operates through material processes. Philosophical understanding, personal accounts, and engineering realization participate together through these actual relations.

The six working questions about orientation, person, counterpart, relationship, environment, and revision connect these philosophical contributions in a situated arrangement. Their complete answers need mutual coherence, as developed in the account of six-question coherence. Agreement among those interpretations supplies no independent evidence for their grounds.

Person and language model contribute throughout observation, interpretation, modeling, expression, construction, and assessment. Their work takes place in the actual world; experience and consequences can revise both the arrangement and the philosophical understanding that guided it. The relation diagram shows each of the six dimensions, its adopted position, and its contribution to shared practice. Computational ontology, conceptual models, expression, and realization develop these contributions within practice. Representation's relation to its subject and the physical realization of its carrier remain distinct relations within that work.

Correspondence concerns whether a world-directed claim accords with the facts. Truth within a model depends on its interpretation; valid inference concerns what follows from premises under the adopted rules. Evidence gives grounds for accepting or revising a judgment. People and language models can participate in all these activities. A model used to describe reality needs the connection between its assumptions, represented objects, and actual conditions to be examined.

Bodies, machines, and material processes realize the computational arrangement; selection, expression, and organization across its dimensions need their own checks. Lived purposes differ from evaluation criteria, actual knowing from evidence records,

and methodological fit from successful procedure execution. A tool's success and an improved life therefore require different evidence.

Suppose a shared workspace repeatedly loses an unfinished argument. Asking what must persist distinguishes the argument, its record, and the people using it; asking why it was lost calls for evidence about the interruption and return. Whether uninterrupted work is desirable, and whose effort should maintain it, are value questions. Choosing retrieval, a handoff, or a changed interface is methodological work. The shared world picture places these contributions in one practice; a factual claim that the argument was retained must correspond to what actually remains available. One repair can engage all six dimensions.

In process modeling, distinguish participants, their histories of activity, partial event records, and conceptual models developed from that material. An event stream organizes history. A person or counterpart model interprets relations among experience, purposes, conditions, and action; it can be expressed in natural language. Hypothesis formation, deduction, and empirical comparison develop and test the account. Compare consequences with further interaction and revise the interpretation, selection, or realization where a mismatch lies. Chronology alone establishes no cause, and revising a representation differs from changing the participant.

World, process, and expression develops grounding; Finite inquiry and economical abstraction develops reduction and computational cost; Reasoning within an unfinished stream develops candidate inquiry. Personal-first humanism explains the six dimensions, and The trinity of philosophy, psychology, and engineering connects philosophy, psychology, and engineering within one natural world to their practical forms.

YY-10 · Retain alternatives, form working commitments, and revise selection

Retaining incompatible sources and interpretations keeps inquiry supplied with material beyond its present understanding. A working view organizes sufficiently definite grounds, relations, and inferential methods for a particular judgment or action. Consequences connect these functions: a result can call for different grounds, another interpretation, or a changed question. This grounded, revisable adoption is a working commitment.

Reasoning in an unfinished flow distinguishes how material enters present inquiry:

Position	What it retains	What revision changes
Sources	Utterances, documents, actions, measurements, and their provenance.	Assessment and interpretation can change while the original occurrence keeps its attribution.
Candidates	Competing explanations or models formed from sources.	Evidence supports comparison, repair, adoption, or abandonment.

Position	What it retains	What revision changes
Current workspace	Sources, candidates, concepts, and checks recruited by the present question.	Attention can switch, prune, unload, and later restore them.

A working view organizes provisionally adopted grounds, concepts, and inferential methods into actionable understanding. Preference helps select what to care about and attempt; evidence and inference rules support the corresponding judgments. Contrary material remains available, giving later selection real alternatives.

Keeping incompatible candidates available differs from jointly accepting their claims. Establish whether they concern the same referent, time, and conditions; then compare their consequences and discriminating evidence. Mention, denial, and acceptance also differ: recording a denial does not establish its content, and denial provides no rule for inferring affirmation. An expression's occurrence time, the source time of its content, and the time represented can differ. Recency alone establishes neither truth nor present applicability.

Choosing the grounds currently used for a question differs from determining what follows from them. Repair-based semantics supplies a bounded comparison: under specified axioms, conflicting assertions can yield different consistent repairs, and an answer rule determines their consequences. A repair is an assertion set, not a possible world. Ordinary working views can instead be expressed in natural language. Wanting a conclusion does not strengthen its evidence, and an unsuitable premise may need reconstruction rather than another selection under the same rules. Repairs select assertions under fixed axioms; broader inquiry can also change the axioms, classifications, candidate generation, and answer policy. Selection itself thereby acquires identifiable objects and reasons for revision.

Preference also operates through models, software, and working arrangements before the person articulates it. Comparing choices, exclusions, corrections, and their conditions can make a pattern available for judgment. The enacted arrangement, its interpretation, and the person's current endorsement remain distinguishable: a default, constraint, or model error can help explain a result. History retains grounds for reconsideration; its version ancestry is not itself a preference ordering. Making the pattern visible can change both the purpose and the environment through which preference works. How preference participates in choice and reasoning develops this extended preference and its revision, alongside the formal comparison; Reasoning develops retained sources and current inquiry.

A small fictional example

Suppose a demo shows a yellow indicator. One help-page record says yellow means “ready”; another says “waiting.” What does yellow mean **in this demo version**?

1. **Records:** retain both statements and their version information without adopting either.
2. **Candidates:** assign yellow “ready” in one interpretation and “waiting” in the other; leave the working meaning unresolved.
3. **Discriminating consequence:** assume both candidates specify that color changes exactly when the ready/waiting state changes. Completion changes “waiting” to “ready” and leaves “ready” unchanged. Yellow should therefore persist under the first interpretation and change under the second.
4. **Feedback:** a controlled run records completion, yellow turning green, and readiness at green. Under the stated rules this supports the second interpretation for the tested version. The working view changes; both records remain.

The transition assumptions make the observation discriminatory. If color can change for other reasons, include those causes before drawing the conclusion. A candidate's removal from current use neither erases its source nor proves it false in every setting. This gives a reader a usable distinction even without formal semantics: keep what may matter to inquiry, adopt enough of a coherent view to act, and reopen that view when a relevant difference appears. The rule connecting state and color does real work here; removing it would remove the inference, however attractive the preferred interpretation felt.

YY-11 · The world constrains the shared account

Texts, theories, programs, and actions meet use, resistance, counterexamples, and unintended consequences. Agreement between participants and coherence within a candidate cannot establish external fit. World-directed evidence arrives through observations and records that also require interpretation; this makes accounts corrigible while leaving them constrained. For this reason, a description's success has to meet the kind of claim it makes. An image may express a meaningful direction, a program may perform its specified operation, and a relationship may become easier to sustain. None alone establishes a general explanation of how human–model collaboration works. A mismatch can concern the account, the tools realizing it, or changed conditions; treating every failure as the person's defect would conceal these different possibilities.

Changed norms or worldly conditions can revise premises, purposes, and completion criteria. A finite task can still finish under a warranted working view without resolving every retained disagreement. An account never exhausts the process it represents, and a work can return to change its maker's understanding. World, process, and expression develops this return; Finishing situated tasks connects revisability with completion and replacing obsolete means.

From personal philosophy to personal models distinguishes four questions within this response:

Question	What can support an answer?
Does this form express a meaningful direction or relation?	Interpretation, articulation of its reasons, and contact with the person and work.
Does its computational ontology make the needed relations usable?	Useful distinctions among objects, roles, events, dependencies, and transformations.
Does its realization change cooperation as intended?	Actual behavior through relevant prompts, Skills, tools, and working environments.
Does an explanatory theory reliably predict effects under its stated conditions?	Empirical inquiry proportionate to the proposed mechanisms, comparisons, and scope.

These questions give correction an object: unfold relations when meaning is unclear, revise descriptions when concepts are missing, change tools and arrangements when realization fails, and reconsider explanations when predictions fail. Results can thus revise both works and the methods producing them.

YY-12 · Make the views perceptible, discussable, and continuable

Expression gives others something they can encounter and respond to. A diagram, dynamic process, or manipulable example can show what changes when a premise, candidate, or contribution changes, while making its basis inspectable. Such forms select relations from a wider process; their clarity does not establish every claim they convey. The choice of form follows the relation to be understood. A table can contrast two interpretations; an interactive example can reveal the consequence of changing an assumption; sustained prose can explain why that assumption matters. An arrow that makes alternatives look like obligatory steps changes the argument. Expression therefore needs enough connection to its sources and intended use for a reader to question the relation, not merely admire the form.

English and Chinese reader editions carry the same views; maintenance prose connects their meaning to realization. Accessible expression and retained philosophical substance let the account develop without exposing private portraits or sources. World, process, and expression develops selective expression; The trinity of philosophy, psychology, and engineering explains how the environment, repository, and website let work be used, continued, and discussed.

YY-13 · The Trinity and forming a sinthome

Philosophy, psychology, and engineering jointly organize a practice in which one can live, create, and revise. Philosophy articulates world, purposes, and reasons; psychology understands how actual participants experience, know, and care; engineering makes the understood relations usable conditions. The trinity of philosophy, psychology, and engineering distinguishes two levels of their shared belonging:

Level	What the “one” names	What the “three” name
General relation	The physical reality in which all three activities occur.	Philosophical thought and argument, psychological activity and its study, and engineering that constructs and changes actual conditions.
Personal instance	This person and their connected life practice within that same reality.	Their philosophical understanding; experience, feelings, preferences, and relational activity; and models, tools, and environments organized for actual use.

The three contributions change one another within the same activity. When someone repeatedly compares objects, philosophy helps clarify whether this occasion seeks a quick decision or enjoyment of exploration. Psychological understanding compares how they participate and where they encounter difficulty. Engineering gives the adopted understanding comparisons, records, and interfaces. Use that feels easier—or prematurely restrictive—can revise purposes, personal understanding, and implementation together. Inquiry can begin from any of the three and develop the connection currently needed.

Reading the three columns across different images

Here, triadic relational logic concerns how three contributions reciprocally shape their roles and organize one practice: world-understanding informs the interpretation of experience, experience changes the questions realization addresses, and realized consequences return to both. This echoes one whole, two participants, and both participants with the world, bringing continuity, participant differences, and the world's response together in creation.

The trinity of philosophy, psychology, and engineering gathers the principal correspondences of the author's practice in this table:

Philosophy	Psychology	Engineering
Emphasis on worldview and ontology: understanding the world and modes of being	Emphasis on epistemology, connected with value: understanding experience, knowing, and concern	Emphasis on methodology and practice: organizing expression, construction, and actual use
Website	Environment experienced in personal life	GitHub
Work	Counterpart	Environment on electronic devices
Sun	Moon	Earth
Real	Imaginary	Symbolic
Father	Son	Holy Spirit

Philosophy	Psychology	Engineering
Generative description: direction, participant relations, and methods	Distributed body: person, counterparts, records, and tools acting together	Interpretation and realization: capable participants using actual means

Read horizontally, each row connects three aspects from one perspective; read vertically, each column follows a contribution across different expressions. Philosophy encompassing the practice supplies the overall understanding; the first column emphasizes its contribution toward world and being. The six philosophical dimensions run through all three columns: truth connects actual conditions, judgments, and representations; value enters philosophical choices, personal concerns, and tool purposes.

The website makes philosophy readable and discussable; the environment experienced in personal life gives experience and concern concrete content; GitHub retains maintainable sources and implementations. A work can be an essay, music, design, or program; the counterpart receives, develops, and creates together; the environment on electronic devices supports these activities through software, interfaces, and tools. The experienced environment and the electronic environment connect: feelings and responses in the former can change arrangements in the latter.

Sun, Moon, and Earth emphasize generation, receptive shaping, and actual support. Real, Imaginary, and Symbolic emphasize encountering the world, forming experience and images, and organizing symbols and action. Father, Son, and Holy Spirit gather differentiated contributions belonging to one whole. The final row brings these connections into RSI: description supplies direction and method; the distributed body participates and bears consequences; interpretation and realization bring descriptions into activity. Person and model contribute across columns; a model can both sustain distributed capacity and interpret descriptions.

How the sinthome holds this relation together

Sinthome names the concrete knotting of the three aspects within this person's life. The fourth ring marks its sustaining role: philosophy becomes works; understanding of person and counterpart enters working models; computational ontology organizes concepts such as person, counterpart, work, correction, and continuation; tools and environments repeatedly bring these relations into cooperation. One use can prompt revision across all three. From personal models to a sinthome develops this formation and connects it to Lacan's account of a fourth term knotting the three registers.

Different carriers give this knotting its effects:

Carrier	Role in the arrangement
Prompt	Express relevant purposes, context, and wanted contributions.

Carrier	Role in the arrangement
Skill	Organize reusable understanding, methods, and resources for models to read and use as the task needs.
Harness	Couple model work with human participation through models, instructions, tools, records, interfaces, and operating conditions; the arrangement serves both participants.
Meta-Harness	Make this coupled arrangement available for understanding, formation, and revision, including what both participants can understand, judge, and undertake through it.

Yinyang carries this understanding of both participants' Meta-Harness in a Skill. Readable philosophy, core views, and six practical accounts can organize their material differently while agreeing in consequential concepts, relations, and conclusions. If an essay has the model receive unfinished expression, the practical account should enable investigation, construction, and delivery from it. If a table expresses reciprocal revision, realization should let results return to the relevant understanding. Writing, counterpart, and environment thus become one life practice that can continue changing.

YY-14 · Cultivate generative capacities with available fire

Model companies, researchers, and the wider collective make generative capability available: materials, electricity, machines, knowledge, data, and training contribute in different ways. Reuse distributes formation costs across applications; verified tools and works can support further capability. Acquisition and cultivation continue together. Physical computation consumes energy and dissipates heat, while knowledge and development require judgments of meaning, evidence, and life consequences.

Cultivation also examines the picture that makes continual pursuit seem necessary. The frontier does not set a life's purpose by advancing; its value takes shape in understanding, chosen activities, and relations. The movement from chasing to lived cultivation draws on Wittgenstein's philosophical therapy and the Buddhist raft simile to develop this author's account: clarify what holds attention captive, use means for their contribution, and allow desires and aims to change through practice. The little fire person remains open to revising what is worth creating; the image itself must remain available for reconsideration. Local life and its conditions give this movement a place to happen.

The connection with nirvana also asks whether borrowed capability can help loosen grasping at achievement and the creator's identity. A work can matter without having to prove its maker's worth. Finishing, stopping, letting go, and beginning again belong

within this cultivation, alongside growth. This is a philosophical dialogue with a Buddhist liberating purpose.

A finite person can borrow this fire without repeating its industrial acquisition or exhausting their life pursuing every expansion of the Sun. For the chosen developmental purpose, participation, criticism, correction, and renewed generation cultivate what they can understand, judge, express, initiate, and sustain. The little fire person emphasizes kindling further fire; Baby Heraclitus emphasizes that this creator is still changing. Generated possibilities, desires, and judgments can change or conflict. Claims remain answerable to evidence, and choices remain revisable. Capacities may become internalized or remain reliably distributed across supports. Reusable understanding, methods, works, software, and relations can accumulate as personal assets. Their value is continued use: a checked explanation supports later reading, a maintained program makes an action available, and an articulated relation helps another encounter begin. A pile of unused outputs establishes none of these gains. The fire image consequently asks where finite attention goes and what can now continue, rather than measuring cultivation by model updates, saved files, or Skill counts. Chasing each model change loses its purpose when it displaces this cultivation. Personal purposes and voluntary development guide adaptation: seek changes to social arrangements, then software, before asking the person to adapt, while respecting others' purposes. This is a design direction, not an unconditional priority or a fixed algorithm. Borrowing fire and cultivating creative capacity develops the integrated material, developmental, and practical argument; Personal-First Humanism develops its value orientation.

YY-15 · Cultivate a garden of becoming with friends

One person's development can become another's condition for growth. Friends bring questions, works, methods, and objections into one another's environments while retaining their own purposes and directions. This writing seeks such nearby exchanges: **cultivate local life and restrain wider diffusion**, sharing as much as helps actual relationships rather than treating adoption scale as success. Keeping a good arrangement can be sound cultivation too.

The restraint has a conditional reason. If changes in interdependent local arrangements accelerate beyond what relationships can understand, negotiate, and absorb, local gains may impose shared coordination costs. Open sharing can also improve coordination; this possible feedback is not an established social law. The chosen response regulates one's own promotion and acceleration pressure, without preventing others' learning or depending on their stagnation. For a reader deciding whether to share a method, the image invites attention to who can use it, what help or maintenance it will need, and what the exchange makes possible for each participant. The appropriate scope can expand when sharing reduces those burdens. Restrained promotion is this author's

chosen response to a possible coordination problem, not a general requirement to keep useful knowledge local.

Local difference needs actual results to establish superiority, including life quality and costs passed to others. Evaluation must specify its object: performance under common tools, support, time, and task conditions answers one question; what a person–environment combination can achieve, including maintenance costs, answers another. Both can be reported with their conditions; neither substitutes for the other. YY-08 locates temporary comparison within ordinary life. Borrowing fire and cultivating creative capacity develops this garden's reciprocal cultivation and limited circulation; the personal Gödel-machine analogy develops the connected image of self-revision. The garden remains a chosen image whose value is answered by participants' experiences and consequences.

YY-16 · Personal recursive self-improvement

Assisting personal recursive self-improvement connects Yinyang's philosophy, working descriptions, and environment. **Recursive self-improvement improves the methods producing improvement, making later understanding, judgment, creation, and realization of change more capable.** Its subject is this person with the model and actual support relations. Capacities may be internalized or reliably distributed within their shared environment.

From heritable variation to successors that can continue introspection

Von Neumann's construction starts with three functions: A constructs a machine from its description, B copies the description, and C coordinates construction, attachment, and separation. The system $(A + B + C) + \phi(A + B + C)$ thus passes both the machine and the description needed for further construction to its successor. **The same description serves as interpreted construction instructions and as inherited data.** Adding a functional component D allows a change in its description to produce D'; when construction, copying, and control continue to work, that functional difference can be inherited. Subsequent use and selection assess its value.

The complexity threshold concerns the organization that sustains this construction: components, encoding, an interpreter, and the environment jointly supply its conditions. Self-reference further lets a program obtain its own description and use bounded simulation, evaluation, and modification to form successors $S_0, S_1, S_2, \ldots$. **The initial system is foundational because it can make itself an object of modification and pass that capacity to its successor.** Section 3.4.3 of the paper develops a conditional introspection-threshold conjecture on this basis. An update carries forward description access, evaluation, modification, and successor execution; continuing benefit depends on evaluation, search costs, and actual results.

Property to examine	Contribution to recursive continuation
Completeness of the self-modification space	Both task components and the improvement mechanism itself are reachable objects of modification.
Self-modeling, self-simulation, self-evaluation, and self-modification	Connect understanding of operation, candidate exploration, comparison, and realized change.
Reflexivity	Connect running organization with generative description so revision can produce a corresponding successor.
Cyclic processing	Make the successor and its results inputs and conditions for the next stage.

These relations offer a constructive direction for personal practice: the six accounts explain how the coupled system works, person and model realize changes, and the resulting arrangement remains readable, evaluable, and revisable. The improver, evaluation methods, and source-selection methods are themselves open to revision. Writing one's own recursive improvement through literature develops the full argument and formal conditions.

A coupled functional self-model and introspection

The six working accounts jointly describe the human–model system that participates, judges, and acts. Orientation explains what is worth improving; person and counterpart explain how each operates; relationship explains how contributions connect; environment explains realization; revision explains how these practices change. Description both represents and participates in this practice. Using it to examine their own inputs, interpretations, choices, and consequences constitutes distributed introspection.

Fidelity is judged through use: can the description explain decisive differences, locate changes, and form expectations comparable with subsequent activity? Listening, speaking, reading, and writing provide interfaces for material and modification; role return connects generation, scrutiny, and revision through both participants. The person's body, capacities, relationships with others and the environment, and the description itself are objects this practice can understand and develop.

Capacity	Function in coupled practice
Modeling	Recover purposes, participants, conditions, and dependencies of actual activity in a corrigible functional account.
Simulation	Use scenarios, examples, sketches, prototypes, or local computation to unfold how candidate changes would work and fail.
Evaluation	Compare expectations with results, examining participation, gains, costs, and others' responses.

Capacity	Function in coupled practice
Modification	Change descriptions, roles, materials, tools, and actual practice so that successor activity uses the new arrangement.

The four capacities can themselves improve: failed predictions can change modeling, implementation difficulties can change candidate generation, and omissions in evaluation can change later checking. **The aim is to improve this coupled system's capacity to improve the person's technical and living capacities.** Writing one's own recursive improvement through literature develops the realization; self-referential introspection and the Gödel machine distinguishes the functional argument from formal conditions such as complete source access, arbitrary-region rewriting, and proof search. A quantified threshold or global-optimality proof for this practice remains unavailable; corresponding activity tests actual improvement.

Body, generative description, and interpreter

Writing one's own recursive improvement through literature distinguishes three functions within actual operation:

Function	What it carries in Yinyang	How it acquires further consequences
Body B_t	The person's senses, movements, habits, and capacities, together with devices, records, tools, and counterparts sustaining activity.	Perceive, participate, act, learn, and bear results.
Generative description Δ_t	Philosophical direction, understanding of person and counterpart, collaboration, environmental arrangements, and revision methods.	Enable participants to understand, unfold, and reorganize practice.
Interpreter I_t	Interpretation and realization centered on a language model with actual tools.	Form proposals from description and situation, construct works, and adjust the environment.

The same model participates as support in the distributed body and serves as interpreter when reading and unfolding descriptions. Human experience, purposes, and judgment enter interpretation; tools realize relevant actions. Von Neumann's discussion of descriptions, constructors, and existing environmental organization provides a constructive insight: descriptions operate through organization able to use them.

Literary condensation lets a short expression recall connected relations. “Borrowing fire” connects acquiring capacity, cultivating oneself, and continuing creation; “keeping the thread” connects returning to a position, recovering context, and continuing understanding. Condensation organizes while retaining the capacity to unfold: consequential tables, relations, and conclusions remain in the description, and the current model uses

existing understanding and materials to develop needed detail. A stronger interpreter can enable new realizations and retire old compensations and cumbersome steps.

How a method returns to itself

The description includes how to revise descriptions. Participants read the current method, rewrite it from experience, and realize the new method through models, tools, habits, and environments. Let R_t be the actual revision method, Δ^R the part describing revision, and E experience and results:

$$\Delta_{t+1} = \mathrm{Revise}_{R_t}(\Delta_t, E_{\le t+1}), \qquad R_{t+1} = \mathrm{Realize}(\Delta^R_{t+1}; I_{t+1}, B_{t+1}).$$

The revision method participates in modifying its own description; realizing the changed description then changes later revision. Kleene's construction of effective self-reference lets a program obtain its own description. Schmidhuber's Gödel machine further makes the improvement program itself rewritable, comparing the utility of an immediate change with continued search and including the time and opportunity cost of finding a better method. Writing one's own recursive improvement through literature develops this return in personal practice: source selection, candidate generation, judgment, realization, and evaluation can all become objects of further improvement.

Embodied experimental philosophy retains three levels:

Level	What changes	How to judge
Self-modification	The system's own code or descriptions guiding activity.	A description or implementation changes.
Weak RSI	Performance improves under existing methods.	Later results are better.
Strong RSI	The methods producing improvement improve.	Later work better discovers, judges, and realizes effective changes.

A modification can involve several levels. Repairing an article with an existing check improves the work. Improving the checking method because of the omission, so it later discovers consequential problems better, returns improvement to the method. Evaluation can also change: correcting a proxy for an existing purpose, replacing a means, or choosing a different life purpose each connects to its reasons and consequences.

From work to method and capacity

Suppose a page opens a book but leaves the reader searching again for the paragraph. The first change returns to the needed position. A further change to the method begins future checks by understanding the reading activity to be continued. Recognizing return points earlier in later tasks gives that method change practical content.

Object improved	Its expression in the example	Grounds in later use
Work	The page supports return to the needed paragraph.	How this page works in actual reading.

Object improved	Its expression in the example	Grounds in later use
Method	Select checks from the activity to be continued.	How later relevant tasks produce fitting arrangements more effectively.
Capacity	Person and supporting environment more readily recover, understand, and continue reading.	Activities they can subsequently initiate, judge, and sustain.

These gains can support one another and develop at different rates. Retaining incompatible material and candidates gives the current method alternatives to reconsider. Reconsidering selection rules, axioms, or question organization also lets improvement change how alternatives are produced. Preference and trajectory thus give recursion material; Yinyang's role return enables both participants to contribute; the Trinity gives improvement a form in life.

How version history supports recursion

Writing one's own recursive improvement through literature connects version operations to this return:

Version operation	Contribution to recursive inquiry
Save a commit	Retain a particular description or implementation as a definite object for later comparison.
Inspect a diff	Show which relation, method, or code changed.
Develop a branch	Give a worthwhile alternative a place for continued construction.
Merge and reconstruct	Organize selected contributions into the next arrangement actually used.
Return to an older version	Retrieve earlier material under new conditions and make a new selection.

A recursive loop describes functional return to itself; a directed acyclic commit history records each return happening later. Versions connected to purposes, reasons, and consequences make improvement intelligible, comparable, and continuable. External model progress and local method development jointly change support conditions. Stability, completion, and letting go can also be worthwhile results within this personal practice.

YY-17 · Personal recursive self-improvement in economic reality

Invest finite cultivation in embodied, multimodal reasoning in real situations, use available model capabilities as tools, and reselect work allocation as technology and society change. Personal RSI thereby improves capabilities and the methods for judging which capabilities deserve cultivation.

Tasks readily formalized, simulated, and checked at low cost more easily enter scaled training and replication. Economic substitution also depends on reliability, demand, and deployment costs; complementarity can increase the value of another human contribution. A person retains foundations needed to understand, detect consequential errors, and connect results to reality while borrowing capabilities already reliably available.

Social models, predictions, and rules change participants and subsequent data. Physiological, psychological, cultural, and institutional interactions require understanding to return continually to activity. Local formalization supplies testable explanations, while feedback following adoption can change their conditions. Embodied participation connects perception, movement, affect, memory, and language within action, bringing situated observation and social experience into calibration.

Low human metabolic power coexists with rich multimodal activity, offering grounds for research and cultivation. Brain power consumption, machine computational capacity, and full-brain simulation costs require comparisons appropriate to their respective objects. Machine embodiment is also developing; the scope of near-term substitution depends on actual reliability and expense. The economic value of a hard-to-automate capability still depends on demand and accessible opportunities.

Shared practice compares personal practice, model support, supervision, maintenance, and opportunity costs, letting observation change candidates and model elaboration enrich subsequent attempts. New capabilities, demand, and failures revise how this allocation is modeled, simulated, evaluated, and modified. Personal recursive self-improvement in economic reality develops this direction, its argument, and sources. Gains in life also include understanding, expression, relationships, and freely available time.

Forming and revising working models

Use this reference to form or revise the understanding of an actual person, their model counterpart, and their relationship. The six writing guides below supply the corresponding directions, including environmental realization and how to write one's own actual revision method. The package guide owns paths, common-content projection, and the complete/situated package contract. The entrypoint owns ordinary-use reading. Here the question is what to understand and write, on what evidence, and how the connected accounts can change. People and models can both read and use this method; its practical guidance develops how to create and revise the understanding introduced in the essays.

Yinyang's purpose is reverse alignment: the person's developing understanding, generation, and action through encounter with generative intelligence. The counterpart's adaptation and independent contribution support that purpose. Its Meta-Harness concerns both participants: the model's Harness is coupled with the person's environment, jointly shaping what each can take up and do. The working accounts connect understanding of that relation with its formation and revision in actual instructions and environmental arrangements. The organizing relation in this Yinyang is crossed participation: the person can enter language-model-like open generation, while the actual model enters the human logician's role of developing meaning and examining its grounds. A consequential detail can reverse the emphasis. Each can return through the other's contribution with both possibilities available. This relation gives reverse alignment its particular form here; it connects the working accounts.

The relationship writing guide develops this movement and its dialectical meaning. The other five guides explain its direction, the actual participants, its working conditions, and how it can be revised. Let that relation organize the connected accounts, while each file develops its own subject. Adoption of this Yinyang and borrowing a method remain different choices; another author can organize a different relation.

Human-readable philosophy and literature develop the meaning of that arrangement; model-facing accounts state the relevant understanding and requirements explicitly. Both can help form and revise a usable relation before complete self-understanding; From personal models to a sinthome develops the philosophical proposal.

These methods maintain one developed example. A request may instead call for another philosophy or literary form. Support that work at its own source, even when its images and organization no longer resemble Yinyang; the example and commons essay explains the distinction.

Readers can study the example, borrow a method, or form their six working accounts. The practice overview distinguishes the philosophical reading from Empty, the entrance for forming one's own practice. This page develops how to write the six accounts and revise them together.

The same accounts support personal recursive self-improvement. Orientation explains what improvement serves; person describes actual participation and conditions; counterpart connects available capability with wanted contribution; relationship explains how contributions return and alter later cooperation; environment realizes the descriptions; revision makes the improvement method itself available for reconsideration. Develop these connections within each subject rather than repeating one declaration six times. Use the RSI argument as a direct ground where relevant. A revised account changes an expression; subsequent use supplies evidence about the method and the person's developing possibilities.

The shared formation and revision method

Read adopted philosophy and relevant fresh sources, correct Personal understanding, condense the six accounts and check them together, then realize selected Skill/environment changes and read back their use. The revision guide develops this dependency. Personal retains readable topic articles and original sources; the six accounts select their implications for cooperation. The current language model can write and revise directly; optional memory assistance supplies retention, integration and page generation through its configured interfaces. Select that assistance by its contribution to this method.

Form a situated version from actual material

Functional question and required reading role	Complete writing guide
Orientation: What philosophy, values and direction are actually adopted, why, and how should they guide and remain answerable to work?	Orientation
Person: What grounded understanding of this person, their purposes, participation, capacities, conditions and uncertainty changes cooperation?	Person
Counterpart: What can the actual model do under its real conditions, what contribution is wanted, and how should independent judgment and fallibility shape that contribution?	Counterpart
Relationship: How do these distinct participants generate, scrutinize, delegate, correct and return through joint activity, with what responsibilities and consequences?	Relationship
Environment: How do the selected relations become reachable instructions, tools, interfaces and material arrangements, and how does actual use correct them?	Environment

Functional question and required reading role	Complete writing guide
Revision: How does this person's actual practice connect changed purposes, source grounds, judgments, shared understanding and environmental change to checked results?	Revision

Before specifying or materially revising the model questions, read all six complete formation guides together with current accounts and relevant sources. Derive the synthesis instructions, or native `source_query`, from this connected scope; the table is an entrance, not a replacement for the guides' full content. Preserve each question's subject and full function while stating its relations to the others. Person, counterpart and relationship remain different objects; orientation, environment and revision supply direction, realization and continuing change. Do not collapse these questions into a smaller prototype grouping or make their source scopes artificially independent. Prose organization remains flexible. The simple route keeps the six-file contract; an explicit native binding must expose all six complete reading roles, including actual revision.

Make the six accounts coherent through revision

Read the complete six-account whole against the important sources and actual result. Check whether shared premises, concepts, referents, temporal scope, participation, responsibilities and practical consequences fit together. Preserve real conflicts and uncertainty; coherence does not require inventing agreement or treating different conditions as contradictions. A changed adopted aim can affect the person implications, wanted counterpart contribution, relationship, environment and revision method, rather than merely changing one page's wording.

Sibling accounts can be read as current interpretations needing coordination. They do not become independent factual evidence for one another. Return to the original grounds when judging a consequential claim. Repair the affected source, synthesis instructions, native mission/question or realization, regenerate the dependent accounts, then read the six together again. Neither a shared bank, common source access nor six individually successful page operations guarantees this coherence. The actual revision method keeps that work situated in the person's purposes, materials and environment. No mandatory seventh summary is needed: the relations belong in the six accounts and their actual use. Public distribution ships the common guides, with no filled or placeholder private accounts.

Read back the complete synthesized accounts at the actual consumer rather than judging formation from saved instructions or successful requests. In the native route, inspect extraction, observations and generated models separately. Grounded unknowns are useful content. An invented person or copied portrait cannot supply it. Actual consumer retrieval, authorized work and subsequent correction test the formed understanding

at different scales. Environment or website changes still need execution through their owners; forming a model alone does not finish them.

Start from available material and practice

Personal works offer a direct entrance: an essay, story, piece of music, design, or program can express how someone understands the world, what they value, and how they live and create with others. Creation gives these relations a form that can be read, discussed, and revised. The participants interpret relevant meanings through the work, its making, and its actual consequences, then bring grounded implications into cooperation and the environment. The work can also change their earlier understanding.

"Philosophy" has a broad sense here: reflection on these understandings, values, and practices runs through personal creation. A work can carry that reflection in its own genre. The philosophical contribution to forming working accounts is to develop the meanings and reasons relevant to the current use. Thus, "available philosophy" below also includes understanding still implicit in a work; "developing philosophy" can mean articulating it through creation and use.

The connected practical terms are **the person's creation, the model as a writing and creative partner, and the environment of their activity**. Philosophy, psychology, and engineering name three contributions to understanding and improving that practice, each running through all three terms. The former offers perspectives; work, partner, and environment identify places to begin.

Philosophy, understanding oneself and others psychologically, and engineering contribute together to forming personal accounts and a usable environment. The trinity essay develops their connection. The following combinations describe available material and missing connections within that practice:

Material or practice already available	Connection still needed and useful next contribution
Articulated philosophy or adopted direction, without a usable model environment or developed personal account	Connect the philosophy with event history and everyday life while preparing the model environment needed to develop and use the account.
Relevant psychological understanding, conversation history, or life materials, without a usable model environment or articulated philosophy	Develop the grounded account and its philosophical meaning while making the needed model assistance available.
A working model environment and experience using it, with personal understanding and philosophy still implicit	Interpret experience, preferences, and concepts together, articulating their philosophical meaning and revising arrangements through use.
Articulated philosophy and grounded psychological understanding, without a usable realization	Realize their intended relations through the actual engineering environment.

Material or practice already available	Connection still needed and useful next contribution
Articulated philosophy and a working environment, without concrete personal grounding	Read conversation history and everyday life materials with the philosophy, condense a grounded personal account, and revise it through current use.
Grounded psychological understanding and a working environment, without articulated philosophy	Develop the philosophical understanding, values, and direction implicit in the practice.

These six combinations describe starting conditions, not separate formation routes or a fixed sequence. Prepare files, retrieval, tools, execution, and verification where their absence blocks the needed contribution; the person need not first learn to implement everything. Develop missing connections from what is available, with personal understanding, philosophy, and realization able to form and revise one another throughout the work.

Where the purpose includes computer-mediated engineering, person and counterpart jointly develop the relevant computational articulation and environment: the selected activity, its states and conditions, continuity through change, and observable consequences. Files and tools realize and use that model; they do not supply its meaning merely by existing. Division of work runs through problem selection, modeling, realization, and feedback; the person need not personally complete an upstream model before the counterpart can contribute. Environment writing guide develops this connection at the precision the actual use needs.

The personal model brings preferences, psychological activity, experience, concepts, and philosophical understanding into one revisable natural-language account. The model helps reconstruct relevant history, develop interpretations, compare alternatives, and write; the person contributes purposes, lived experience, recognition, objection, and judgment. Known preferences can already guide an arrangement while their explanation remains open. An arrangement can also reflect constraint or a default, so its presence alone does not reveal what the person wants.

Within this practice, condensing personal models from material connects long-term conversation, everyday habits, life materials, and philosophy. Analysis, abduction, comparison, conceptual clarification, and further interaction make its proposed relations revisable. A reported preference, an explanatory psychological hypothesis, and a chosen philosophical direction can inform one another while supporting different conclusions. The person guide develops these grounds and explains why this understanding and condensation do not constitute psychological modeling.

The developing personal model also informs a fitting counterpart model and chosen relationship. Distinguish the desired role and priorities from the counterpart's actual capabilities and response patterns: instructions, available tools, and behavior can be

inspected even when internal processes remain partly inaccessible. Access to source code alone would not establish collaborative fit. Philosophy actively contributes here by articulating self-understanding, meaning, and possible relationships, while experience can revise its account.

Philosophical writing can emphasize literature, engineering philosophy, Western philosophy, philosophy of science, logic, aesthetics, or another relevant question. These emphases develop the same practice, with starting material and order able to vary. Technical background does not select a different route for forming these accounts. Inquiry supplies hypotheses and criteria where fit is uncertain, without requiring a complete explanation before useful work. With model assistance, selected lived needs and relations take form in tools, information, instructions, and a computer environment mediating activities such as shopping, investment, conversation, and learning. Actual use returns to life: what becomes easier, what costs appear, what the person learns, and whether the relationship supports their chosen development. Revise the understanding and arrangement together. The environment condenses selected relations; it does not contain a complete person.

Suppose someone always works at one desk. That observation fits several accounts: the arrangement may be preferred, it may be the only place with the needed equipment, or it may have persisted without comparison. Recommending a permanent fixed workspace on that evidence would turn the observed arrangement into a personal ideal. Relevant evidence might be an earlier freely chosen arrangement, the person's experience when an alternative was genuinely available, or an ordinary reversible trial when useful and authorized. If moving removes a valued resource, dislike of that trial does not isolate a preference for staying still. Compare the activity and costs that changed with the location. The model can inspect those dependencies and develop candidate accounts; the person's unavailable experience remains theirs to contribute. Keep the account conditional when the evidence does not discriminate. There is no need to settle a general personality trait to improve this workspace.

Bring the relevant sources and relations into the direct synthesis instructions or optional native model questions specified above. Preserve the six complete functional questions and their cross-account coherence through checking and revision; native storage does not require the old physical six-file layout. The actual private source uses the six files or binds native bodies, and the actual revision method explains how this person's source refresh, synthesis, repair and environmental realization work. Read the integrated result at its real consumer and revise from use. Neither complete biography nor complete psychological understanding is needed before useful creation and practical work begin.

What the language does

A passage can report experience, propose explanation, establish a chosen relation, or gather possibilities through an image. Recognize its function where it changes the conclusion. “I lost the thread after that question” reports experience; attributing the interruption to transferred implementation work proposes an explanation; choosing to let the model carry that work gives the relationship a direction. The account should make those connections usable without converting one episode into a universal prohibition.

The person and counterpart accounts develop together. A role or division of labor does not exhaust either participant or establish incapacity. The speech essay develops how later expression can reinterpret an earlier statement and reconstruct its premises. The revision guide explains how to retain the sources, competing interpretations, and uncertainty needed here.

Move between expression, relation, and realization

```
human-readable expression ⇄ explicit understanding of activity and relations
⇄ working behavior
```

Philosophical writing can explore possibilities beyond one working account; the accounts state the supported interpretation, consequences, and unresolved relations needed for collaboration. Either person or model can read both forms and move between them. Different uses of writing do not partition access by reader identity. Clear prose can make a relation usable without formalizing a complete person or encounter. Environment writing guide explains how the selected relation reaches actual instructions, tools, and use.

Use and continue the formed understanding

Keep public philosophy at its common owner and private experience at its supporting owners. The revision guide owns the continuing reconciliation of those materials, their native model form through the selected route, and the environment. Mechanical preservation by a common-file projector does not prohibit authorized semantic revision or retirement of private notes.

A newly requested way of participating can change an account's application without erasing the older conditions. Participating in implementation to learn, for example, can coexist with delegating implementation in production work. Persistent counterexamples can also challenge the account itself. Use the scope and connected-change method to decide whether this is a local correction or a broader revision and carry its actual dependencies, without automatically rewriting everything.

Read the integrated accounts at the actual consumer and use them in the requested work. Grounding, availability, completed work, collaborative fit, and human development make different claims. The revision guide's result check keeps those claims answerable to their evidence and returns a material mismatch to the appropriate understanding or

realization. Forming the working models is part of a usable practice, whose subsequent experience can change any of them.

How to articulate an adopted orientation

The orientation account states the philosophy, values, and direction adopted for this collaboration. Write and check the actual orientation at `references/situated/orientation.md`, or its explicit native binding, using this guide within the six-account method.

Give the work a direction with reasons

Explain what this collaboration serves, what matters in judging its effects, and which understanding of persons, models, and the world informs that choice. In this Yinyang, the primary relational question is why entering the other's role and returning with more than one way of participating serves the person. The relationship guide develops that relation; orientation gives its adoption reasons. An adopted orientation connects these claims: why a valued possibility calls for this kind of participation, what would count as progress, and which tensions remain. A slogan or list of values leaves those relations unwritten.

Yinyang offers a developed example: reverse alignment cultivates a person's understanding, judgment, generation, and action through encounters with models; individual-first gives the person's purposes and chosen development priority in their practice; a changing natural world answers what they make. The core views locate its propositions and the essays develop their arguments. State what is actually adopted and why. Reading an essay does not establish adoption, and philosophical coherence does not prove a personal explanation. A recipient may choose another direction or philosophy.

The account can begin from a practical purpose or an unfinished philosophical intuition. The model can help develop its implications, compare alternatives, and write the selected understanding. The person need not first deliver a finished theory. Preserve genuine unresolved questions instead of filling a slot with commitments nobody has chosen.

Connect orientation with situated understanding

The person, counterpart, and relationship remain three distinct subjects of understanding. The orientation supplies their adopted interpretive and evaluative direction; the environment explains its working realization, and revision guides the writing of one's actual revision method. These files have different responsibilities. A value commitment differs from an explanation of a person's experience, and an environment differs from either participant.

Yinyang's central role-return account connects development with entering the other's role and returning with both possibilities available. A person can generate unfinished openings while the model reconstructs and checks; a decisive detail can then bring the person into scrutiny and the model into generating another whole. Explain why such participation is valued if it is adopted here. The relationship account owns its actual

allocation, and subsequent use supplies evidence of development. Making the person perform every step does not follow from this aim.

The author's corrective purpose also matters: another contribution and the world's response should be able to change a direction that is reinforcing itself. Corrective feedback develops that purpose and its limits. State what deserves cultivation and what needs correction, leaving the aims themselves open to reconsideration. Neither unlimited amplification nor permanent return to an old state defines progress. Recipients can adopt other aims; keep reasons here rather than repeating the whole philosophy across the connected models.

Use explicit model-facing prose under the writing method. An image can make a relation intelligible; state the meaning that should guide judgment and action. Keep developed public arguments at their existing owners, with private reasons and attribution in the evidence material.

Revise the direction through what happens

When personal RSI is adopted, give improvement a situated meaning: what should the person and their supports become better able to understand, judge, create or change, and why? Explain the valued result and the costs relevant to it so the other accounts can compare concrete alternatives. A better output, a better method for producing improvements, and a changed life direction are different possible achievements. Actual participation and consequences can revise the criteria as well as the means. Keep those reasons here; the revision account explains how the comparison changes subsequent practice.

A completed output, relief, improved collaboration, and developing personal capacity support different claims. Judge the purpose actually chosen. Work may expose a poor realization, a mistaken account of the person, or a reason to reconsider the direction itself. Revise the affected relation with its grounds; neither the newest phrase nor a successful tool operation settles the whole.

How to develop a grounded person account

Use the six-account method to write and check this account. Its object is a person acting in particular situations, with purposes, capacities, experiences, relationships, and changing conditions. In the maintained Yinyang, describe this person as a participant in the crossed relation: what they bring through open generation, how they take up consequential scrutiny, and what makes either contribution available. This focus helps a counterpart interpret requests and contribute fittingly. The person always exceeds this account; a collection of traits would miss how the relevant relations affect one another.

Develop the account from attributable sources and corrected Personal understanding. Direct model writing and optional Hindsight assistance use the same content and evidential distinctions below.

Understand activity in its situation

This file is the person-facing part of a collaboration working model. Give preferences and selection patterns, psychological experience and assessment evidence, and relevant personal conditions distinguishable, connected passages. Use them to explain participation and a fitting environment; keep the fuller material under private `references/personal/`. Personal organization owns its categories, evidence distinctions, and material-gap handling. Before updating this working account, follow the philosophy, history, reference-refresh, and condensation sequence. The result helps organize cooperation; it is not a psychological model of the person.

Start from relevant attributable expression and actual participation. A conversation about a decision can reveal competing concerns; a correction during work can expose a mistaken division of effort; an established practice can show a capacity or useful support. Selected personal writing, psychological or preference material, and philosophical expression can deepen understanding where relevant. Availability of an archive is not a reason to read all of it.

Develop connections that explain a real difference in collaboration. What is the person trying to understand or accomplish? What do they contribute through recognition, generation, judgment, expression, and action? Which conditions support or obstruct that activity? What do they want to keep, change, or learn? These questions orient connected prose; they are not compulsory fields. Explain supported relations and keep an unknown relation unknown.

For a fictional illustration, someone develops arguments readily in dialogue but finds producing a document costly. Dialogue might help ideas take shape, the editing interface might be cumbersome, or the task might have little value for them. Expression and work can distinguish those accounts. If dialogue helps, the model can structure and write while

the person generates, recognizes, and revises ideas. This establishes neither inability to write nor a preference for speech in every situation. Preserve the person's generative contribution even when the counterpart authors the finished document. An objection can originate a new distinction as well as evaluate an existing one.

Follow the dialogue example through its return: after receiving a model-authored passage, can the person question a decisive premise while retaining the freedom to generate unfinished thoughts? What becomes possible, and what still costs effort? These questions give the central relation personal content. The Taiji account develops the interpretation of returning with both possibilities available. Distinguish the person's actual activity, the role they choose, and an aim for development. Neither the philosophical image nor a temporary allocation proves capacity, incapacity, or lasting change.

Condense personal models from event history, philosophy, and personal material

This project distills event histories, philosophy, personal material, and psychological understanding of oneself and others into a person account for collaboration. Long-term conversation is one principal source: it leaves histories of expression, questions, responses, choices, corrections, and change whose events can be recovered in sequence and situation. Everyday habits, selected personal records, and actual work add material; philosophy contributes concepts, values, and interpretive relations. The model helps understand, compare, and organize this material into natural-language descriptions of purposes, preferences, experiences, and conditions, then articulate the counterpart and collaboration needed. Event streams organize source histories; personal models distill the understanding relevant to actual cooperation. The person, history, and account are distinct objects.

Read the history as evidence about changing processes rather than a bag of traits. Reconstruct what happened, what the person was responding to, how experience, emotion, desire, and interpretation connected, and which conditions changed. Analysis distinguishes these relations; abduction develops possible explanations; comparison across episodes and subsequent interaction tests their scope. Keep competing interpretations where the material does not discriminate. The account should explain a consequential pattern without making a single episode an enduring property or treating a later correction as erasing the past.

“Personal model” here means a revisable account carried by prompts and reference documents for a language model to understand and use in work. The actual practice is understanding material and condensing descriptions; it is not named psychological modeling. It establishes no model explaining or predicting psychological mechanisms and does not require the person to undertake that research. Psychological understanding contributes content to condensation; writing it in prose does not itself establish a

psychological model. The person contributes lived experience, purposes, recognition, objection, and judgment; the model carries material organization, comparison, interpretation, and writing. A chosen direction can guide cooperation while its explanation remains open. Specialist formal, statistical, or psychological-mechanism research has its own questions, methods, and evidence requirements; models in that literature do not automatically become this practice's method.

Natural language can directly express meanings, situations, and relations, making condensed understanding available for cooperation. Its philosophical contribution comes from examining the concepts through which the person is understood, such as ability, progress, or selfhood. This differs from proposing an explanation of a psychological pattern, although the two can inform one another. Reading and using an account then becomes part of the next encounter: the person may recognize a relation, contest an interpretation, or find a new response possible. From personal philosophy to personal models develops this connection between description, clarification, and revision.

Use the relevant authorized portion of available history. Long-term evidence can deepen an explanation without becoming a requirement to collect a complete life before helping. Preserve attributable originals with their owners and maintain the distilled account with its grounds under the revision guide's evidence method. Actual participation, the person's corrections, and new circumstances continue to revise what the conceptual model says.

Preserve the grounds of interpretation

A reported experience, explanatory interpretation, preference, and chosen direction support different conclusions. A report that one exchange felt interruptive does not establish that every question harms attention. Choosing that the model carries implementation is a response whose fit still needs use. Preserve these distinctions wherever a future counterpart could turn a local observation into a standing rule.

Understand selection in the person's adopted model and environment as a possible extended realization of preference. Compare expression, alternatives, use, and revision to make its pattern inspectable, including patterns the person has not yet articulated. A default or constraint can participate in this arrangement; ask how it works and whether the person now wants to retain or change it, rather than treating the environment as something to strip away before understanding preference. Distinguish what operates, the proposed explanation, and present endorsement. Where missing experience would change the account, obtain it through focused inquiry; the model carries comparison and writing.

Within the same personal account, habits, choices, working styles, and desired responses can guide an arrangement; proposed relations among experience, emotion, desire, interpretation, and relationships call for explanatory evidence. Preferences inform that

explanation without supplying it alone. Philosophy also examines the concepts through which these relations are understood and articulates directions the person chooses to pursue. The Forming and revising working models develops this joint practice. Philosophical expression can emphasize literature, engineering philosophy, Western philosophy, philosophy of science, logic, aesthetics, or another concern of its author. When that authorship is wanted, one can develop an original philosophical expression alongside the personal account; it is not a prerequisite for full Skill adoption or useful work. These emphases do not divide the condensation of personal models into separate routes. Use psychological vocabulary at the strength supported by evidence. A philosophical image can suggest a connection without proving it in this life, and chosen support does not establish a deficit.

Let understanding change the collaboration

Make the account useful for reasoning about change. Describe a relevant activity through its conditions and contributions: for example, a person sketches an idea, compares model-produced alternatives and identifies a relation to revise. Explain how a proposed support might alter that participation, what the person can already do, and what later experience would help distinguish the expectation from an alternative. Preserve embodied, relational and temporal conditions in such scenarios. Subsequent activity can correct the account and reveal a new capacity or cost. This functional understanding gives personal RSI a grounded object while richer Personal material retains the person's experience and history.

Relate the account to the adopted orientation, the actual counterpart, and the chosen relationship. Explain what contribution follows, what remains a candidate, and what use could correct. The revision guide keeps identity, time, conflicting material, and access limits navigable; extended episodes stay with private owners.

Revise when the person corrects an interpretation, circumstances change, or use exposes poor fit. Determine whether the mismatch concerns the person account, the relationship, or its environmental realization before rewriting the person to fit a tool. Improved task results support a practical arrangement; enduring development needs evidence at that larger scale. Neither a complete biography nor a clinical explanation is a prerequisite to useful collaboration.

How to describe the actual model counterpart

Write and check the actual counterpart account through the six-account method. Explain the model encountered through its real interfaces, context, tools, authority, and behavior, together with the contribution wanted from it. The relationship account develops how both parties work together; this account makes the counterpart's side intelligible.

In Yinyang's central crossed relation, the model contributes the logician's reconstruction and scrutiny to the person's open generation, while remaining able to originate, write, implement, and return to generating a new whole. Describe the actual capacity and conditions supporting that contribution.

Relate available capability to wanted contribution

Start from the actual person account and adopted orientation. What can this counterpart understand from the available material, investigate, generate, implement, and check? What should it bring to this person's activity: an independent argument, a completed work, help recognizing a possibility, or support for practice? Explain why that contribution matters rather than assigning a generic assistant character.

Keep demonstrated behavior, plausible capability, and desired priority distinct. Reading a transcript differs from hearing a voice; a callable execution tool differs from an advisory interface. An unavailable modality remains a real limit. Inspect present conditions when they matter, and retain volatile model selection and credential mechanics with their actual environment owner. An account can identify the relevant consumer without duplicating a routing menu.

Both person and model can generate, reason, criticize, and revise. Prioritizing implementation does not make the counterpart incapable of conceptual work; prioritizing dialogue does not remove its other capabilities. Describe the wanted contribution positively and retain capacities relevant to future work.

Make independent judgment usable

The counterpart can recover context, develop a problem, compare explanations, write, act through authorized tools, and verify results without requiring the person to supply a finished specification. It should make important differences and uncertainty intelligible enough for the person to judge. Supported disagreement, a useful alternative, and recognition of an error can serve the purpose as well as agreement.

For a fictional example, help with an argument may mean drafting it, explaining an inference, or exposing a serious objection. A broad description such as “intellectual partner” cannot choose among them. The current purpose and exchange determine the needed contribution. Carrying the reasoning can support authorship in a production

task while defeating a chosen exercise in making that inference. The relationship guide develops the resulting allocation.

Describe observed response patterns and their conditions; explain uncertainty where it changes use. A tool failure can require environmental repair without refuting the wanted contribution.

Describe entry into and return from a role

In Yinyang's crossed arrangement, the actual language model often takes the logician's role toward a person's unfinished generation: develop its possible meaning, examine premises and sources, and make the consequences inspectable. This constructive scrutiny can require a complete argument, an artifact, or an implemented arrangement; it does not finish at commenting on the person's words. When the person takes up a decisive detail, the model can generate a different whole under the conditions that scrutiny revealed. Describe such movement when it belongs to the chosen relation, rather than treating the model as a permanent generator, judge, or executor. Role return develops the philosophical interpretation; this account states the actual contribution and its conditions.

Give independent judgment content: what is being examined, what grounds the judgment, and how a warranted correction reaches the next contribution. Praise, contradiction, and fluent elaboration alone do not establish that scrutiny. The counterpart can challenge its own earlier interpretation as well as the person's proposal, while continuing the work the purpose calls for.

Keep the account current

For recursive improvement, describe how the counterpart makes its own contribution inspectable and revisable. It can reconstruct a functional account of an activity, explore a change through a scenario or prototype, compare expected with observed effects, and implement a selected revision. Explain what evidence supports each contribution and where actual tools, context or human participation supply missing conditions. A missed premise, poor candidate or ineffective check can change how the counterpart works next time. Model upgrades can also alter what support is useful; compare their contribution with changes to the local method and to the person's participation.

Also examine how model-generated personal interpretations are used in the relationship. Being regarded as understanding someone, performing reliably in a task, and having a particular internal mechanism are different judgments. Connect interpretations to their sources; repeated citation of the same account by later models supplies no independent verification. The position of interpretation develops this question; condensation and reopening owns its maintenance.

Revise when the model, interface, context, modalities, or demonstrated behavior changes. Ask which desired contributions remain justified and which new ones become

possible. Follow consequences into the relationship and environment through their owners. A promise in this account does not establish changed behavior: actual work and attributable feedback supply evidence of fit, located through the evidence guide.

How to articulate a working relationship

Use the six-account method to write and check this account. Its object is the joint activity: how this person and counterpart contribute, correct, divide work, and change their understanding. Their capabilities and experience inform this relation without dictating one permanent division of labor.

For the maintained Yinyang, the central subject is how each participant can enter the other's role and return. Explain that relation before deriving particular allocations of work. It connects the connected accounts; the files develop its distinct subjects without repeating the same exposition.

Explain how the contributions fit together

Connect the adopted orientation to real activities and the participant accounts. Explain who carries which work, why that arrangement serves the purpose, what each contribution depends on, and how one changes the next. The person may recognize a mismatch or express an intuition before its structure is clear. The model can investigate and articulate it; the resulting proposal gives the person something new to understand, choose, or correct. Neither must finish their contribution before the other can begin.

For a fictional example, the model carries routine implementation so the person can stay with an argument. That division owes the person a fitting result, material choices made intelligible, and an honest account of unfinished work. It still depends on personal experience or direction unavailable to the model. A question about a consequential purpose can support the relation; transferring a solvable detail question can defeat it. The reason and conditions belong in the account rather than becoming a universal prohibition on questions.

The same person may later want to learn implementation. Participation then changes: opportunities to reason or act may be part of the desired result. Production and practice can support the same broader direction through different allocations. State the distinction that actual material supports.

Yinyang's crossed participation and dialectical return

One crossed Yinyang relation the author frequently uses is: **the person enacts the language-model-like role of open generation; the model enacts the human logician's role of developing, distinguishing, and scrutinizing.** The actual participants remain themselves. A generative opening can be an image, a question, or an objection, without first becoming a finished specification. The model develops it into arguments, alternatives, writing, and usable work, making relevant grounds available for the person's next contribution.

For example, the person offers an unfinished account of independence. The model develops its implications and writes a passage. A detail makes the person recognize that

receiving support has been confused with losing agency: the person now scrutinizes the distinction, while the model generates a different whole and carries the correction into the work. On returning, the person can retain both entrusting unfinished generation and taking up decisive judgment; the model's renewed generation retains the conditions exposed by scrutiny.

The relation can also enter the whole from familiar details: the person already knows particulars without grasping their overall relations. The model proposes a whole for comparison and correction, helping the person participate in organizing and generating before returning to details with that understanding. Compare this with entering details from the whole and returning. State the person's actual starting point and intended development; do not prescribe a division by gender or a fixed number of exchanges.

The dialectical return concerns this changed relation to one's possibilities: what stops is an exclusive casting; what remains available is the contribution of both roles. Merely passing a draft through review does not establish that change. Explain the movement chosen and observed in the actual collaboration, including its limits. Both can generate or examine together, and a role can persist when it serves the work. No obligatory alternation or identity change follows.

The author's corrective purpose asks whether another position or actual result can change a self-reinforcing direction. Describe what is returned and how it can affect the shared account or action. Alternation, a dissenting tone, and a feedback label do not establish effective correction. Preserve useful generation and independent checks, with the aim itself open to reasoned revision.

Let correction change the shared understanding

Explain how objections, corrections, and uncertainty enter the work. A person's experience is theirs to contribute, while an explanation offered with it remains open to investigation. Model confidence is not proof. Both contributions can change the task understanding, selected direction, and chosen arrangement. Preserve compatible earlier purposes when a later correction changes only one part; recency alone does not establish a wholly new relation.

Develop what continuation and completion mean here. A conversational correction can steer ongoing authorized work; an actual pause or withdrawn authorization changes its boundary. Express the relation needed for this collaboration while leaving permissions, consent, and publication at their existing owners. A role description does not create new authority.

Follow the relationship into its realization

Describe how the participants can examine and change this cooperation through listening, speaking, reading, writing and actual use. One may point out a mismatch; the other can reconstruct the dependency, develop alternatives and return an inspectable work.

Compare how a different allocation would affect understanding, initiative, correction and effort. Let the resulting experience revise the allocation itself. This distributed self-examination connects role return with recursive improvement: what happened can change how later contributions are generated, judged and carried forward.

The environment account explains how the contribution reaches sources, tools, work, and observable results, including directions for changing those arrangements. Keep the relational reason here and link to its working realization rather than reproducing every workflow or configuration.

Use the evidence material to distinguish a chosen commitment from an observed effect. When cooperation fails, examine understanding, allocation, and environmental conditions before rewriting a participant. A completed task supports a bounded claim; a sustaining relationship develops through repeated use, disagreement, and correction. Revise the account at the scale justified by that evidence.

How to describe and realize the environment

Use the six-account method to write and check this account. Explain how this collaboration takes working form through material, social, informational, and computational arrangements. Connect the adopted orientation, person, counterpart, and relationship to actual possibilities and consequences. In this Yinyang, the central relation to realize is the participants' passage between open generation and consequential scrutiny, with each able to return through the other's contribution. A configuration inventory says what exists; this account explains what it enables, for whom, under which conditions.

Include the directions needed to use, maintain, and change this environment. A **Harness** is its working arrangement of prompts, Skills, tools, interfaces, and operating conditions. Here the model's Harness and the person's environment are coupled, so the arrangement serves both participants. Explain what a change makes available to each: retrieval affects model continuation and the person's need to reconstruct context; presentation affects model delivery and human understanding and judgment. Realization belongs in this account: how understood relations become behavior, how to change that behavior, and how observed effects return to understanding. People and models can develop and use this guidance together; neither needs a finished theory before useful construction begins.

Give the relation a reachable working form

Start with activities the participants undertake and the points where a contribution depends on a resource, channel, or action route. A person may express an unfinished idea in speech; the counterpart receives a transcript, recovers a work, inspects sources, and writes or implements a result. Explain the passage among these contributions. The environment includes the person's attention, places, other people, and social evaluation where they affect the activity, as well as the computer through which contributions are realized.

Ground the account in current evidence. Identify maintained owners and usable locators. A human-visible file is not automatically model-readable; a named service is not automatically callable. An advisory contribution needs a route to its execution owner; an executable action needs observable readback. Capability, authentication, and authority remain with their actual owners.

Describe ordinary routes: where a selected text lives, how an explanation reaches the person, how both return to a disputed passage, how a project is recovered, and where a result can be inspected. State present gaps and conditions. The account should let its reader find and use the arrangement, without copying a complete configuration inventory.

Give this relation three connected supports: writing that preserves an understanding for reconsideration; interaction through which a contribution can reach and change the other participant's work; and resources through which the work becomes usable and meets independent consequences. Explain what each support enables in the actual setting.

Make the passage between whole and detail usable. A claim, its source or counterexample, and the changed result should be reachable without reconstructing the entire history. The model can carry the source checking while exposing grounds the person can question. A preview or editable draft can let the person's next contribution change the work; it need not become a compulsory approval step. Describe the actual channel and remaining cost, rather than adding machinery merely to represent the philosophical image.

Choose the focus and trace both directions

For local repair and whole-environment refresh, follow the revision guide's scope and connected-change guidance. Reading an account as evidence does not select it for rewriting. A substantive dependency can nevertheless require changing another account, Skill, or tool.

Derive behavior in context

Connect intended activity to an observable contribution:

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understood process and relation → computational articulation → working realization → observed effects
observed effects → examine meaning and realization → revised understanding
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These dependencies do not prescribe a fixed order. Trying an interface can reveal a missing distinction; observing a result can change the chosen division of participation or the purpose itself. Either participant can propose, reason, object, and revise throughout this work.

For the part a computer will represent or act on, articulate relevant objects, events, states, conditions, and changes. What persists through revision? What changes when an operation succeeds? A “complete” state must correspond to the intended result under relevant conditions, rather than merely to a closing message. The account selects relations within activity; it does not exhaust the person or process represented. World, process, and expression develops these distinctions.

Clear natural language can give them usable computational form when a model actually interprets and acts on it. Typed data, equations, programs, or schemas help where use needs more precise conditions. Simulation additionally specifies how represented situations change under assumptions. Choose precision by the question and actual consumer; ordinary support need not simulate a whole person or activity. A literary image can disclose a relation without compiling losslessly into a universal prompt.

Purposes and preferences take working form through the model, tools, interfaces, and everyday conditions. The environment can participate in the person's extended selection capacity, including patterns made visible only through later comparison. Explain what operates, why it is understood that way, and how the person can reshape it. A chosen direction does not by itself establish tool availability or the effectiveness of a particular realization. Keep working concepts coherent enough to guide action while retaining conflicting evidence and unresolved alternatives. The Preference Harness essay develops this distinction between selecting a view and judging what follows from it. Ordinary cooperation needs no formal preference model or repair calculus.

Locate the passage that needs support

Understanding, retrieval, beginning, responding, stopping, and switching are different achievements. An explanation can clarify a relation while leaving the next action inaccessible. Describe the actual passage that needs support, the contributions involved, and where it fails. Keep a proposed route recognizable as a proposal until its availability and effects are established.

Consider a fictional return to an unfinished argument. The saved note accurately recalls the discussion, yet leaves the person to find the draft and reconstruct where to begin. The missing relation joins the open question, its passage in the current draft, and an available next contribution. More recap may preserve content without supplying that relation.

A fitting direction could ask the model to recover the question in the draft, explain the unresolved difference, and prepare or carry the next authorized contribution there. A direct passage link or editable opening can make it usable. If the purpose is to practice constructing the argument, comparing possible openings may fit better than a completed replacement. The instruction, interface, and allocation express the same relation; actual use tests whether they do so.

Attention, participation, and inquiry

Allocate contributions by actual capability, available channels, and wanted participation. A person may recognize a difficulty through use while the model reconstructs its dependencies; either can offer a better explanation. A chosen division does not establish either participant's incapacity.

Carry implementation choices that available evidence and model judgment can settle, make consequential differences intelligible, and obtain purpose or experience that remains genuinely unavailable. Reconcile complete instruction sources so incompatible old and new allocations do not survive together. Specialist inquiry and teaching methods judge when a question develops understanding or obtains a needed judgment; no question quota follows.

Check actual listening, speaking, reading, and writing channels where participation depends on them. A transcript and access to sound support different contributions. Assess the whole cost: a tool may save operations while adding setup, monitoring, supervision, handoff repair, or repeated context reconstruction.

Choose a fitting realization

Make the coupled system's working path concrete: what input reaches which participant, which description is interpreted, what tools or arrangements realize the change, and how its effects become available for comparison. Describe useful simulation resources already present, such as examples, sketches or prototypes, and the conditions they represent. Let actual use test the expected relation. Software can change immediately while bodily skill, habits and social relations develop through later participation; the environment account supplies these conditions to evaluation and revision.

Use natural language for relations and flexible judgment, and deterministic mechanisms for concrete operations where the boundary warrants them. An edited instruction or Skill may be the complete implementation. An inaccessible draft may need a retrieval path; a difficult comparison may need an interface keeping alternatives visible. Repair conflicts and remove displaced machinery rather than surrounding it with another layer.

Give each consumer enough context and reason to perform its contribution independently. Different contracts or observed behavior can justify different instructions; model names alone do not. The environment account records which routes fit here, without introducing a registry or background rewrite service. Existing permissions, consent, safety, and publication authority retain their scope.

Relation to authoring and management methods

Yinyang connects purpose and situated understanding with the contribution an environment should make. Specialist Skills keep their domain methods and task responsibilities. General interaction belongs at its shared instruction source, teaching at its teaching method, and tool behavior at its tool or workflow. Link these owners rather than copying their procedures or personal portraits.

For prompts and Skills, use the actual environment's authoring method; where available, `prompt-and-skill-lifecycle` supplies review, packaging, publication, and readback. An advisory counterpart and an execution owner have different operational responsibilities. Helpers receive bounded relevant context under the entrypoint's personal-model boundary. Philosophy creates no extra authority.

Let realization correct the account

Implement through the actual source and publication route, then read back what the intended consumer receives. Check behavior through the real public entrypoint, or a faithful isolated substitute when appropriate. A changed source establishes an edit;

retrieval establishes availability. Acceptance also needs the relevant observable consequence.

For the return-to-writing example, inspect an actual return in an authorized task. Does the open claim lead to the correct passage and a usable contribution? If the instruction never reaches the model, investigate delivery or precedence. If it is followed but adds only recap, revise the interpretation of support. If a finished passage displaces wanted practice, reconsider the division of participation. These outcomes call for different repairs.

Keep planned and realized arrangements distinct. An unavailable route may need repair; persistent poor fit may challenge the person account, relationship, or orientation. A record preserves material, action changes work, relief concerns experience, and development concerns what the person can understand or do, including through dependable supports. The participation essay develops their different grounds. One successful task cannot establish them all.

Use the revision guide's result and revision guidance to carry necessary changes through their owners and compare the intended result with what is available. Keep private locators and extended evidence with their private owners. This account condenses a richer, changing environment; a work can finish while the arrangement remains revisable.

How to revise

The author uses this approach to keep Yinyang's central crossed participation and return answerable to actual encounters. Philosophy, personal understanding, and actual work develop through that relation. Revision can begin with a developed idea, changed circumstances, an objection, or an arrangement that no longer fits. Find what has changed, work through its consequences, and let the result correct the understanding that guided the change.

Adapt the approach to your purpose, materials, and environment. You may be writing a different philosophy, revising one personal interpretation, or changing a tool. The connections below help identify what needs attention; their order and extent follow the work. Updating the personal working models uses the material-refresh sequence below, with retrieval scoped to the affected question. The method itself can also be revised when experience shows a better way to proceed.

Write your own actual revision method

Write the method fitted to your practice at `references/situated/revision.md` in the private package. This guide explains how to write it; the author's approach below offers adaptable material.

Explain what prompts revision, how relevant philosophy and personal material are obtained, how local scope and connected changes are judged, and how environmental changes reach a checked result. Name usable materials and routes, and the judgments needing your participation. A new philosophy, no website, or different working conditions can change the approach. Let the actual method express these conditions instead of reproducing another author's environment. It is one of the six full functional accounts: explain the person's purposes, judgments, source relationships, correction and realization, not merely how to call a backend. A native question can help form it, with checked actual content projected at the private revision path; no seventh summary is required.

Scope and connected changes

Identify the result sought and the part that needs development. Distinguish the **revision focus**, the **material used to judge it**, and **other parts that need to change**. Reading philosophy to assess an interface does not itself select the philosophy for rewriting.

Current focus	Corresponding work
Refresh personal Yinyang and its environment	Reconsider personal material in light of philosophy and current sources, assess the connected accounts, then inspect the relevant Skills and arrangements.
Revise a philosophical claim or personal interpretation	Develop the passage and follow changes in meaning into the accounts, methods, or representations that depend on it.

Current focus	Corresponding work
Repair a Skill, page, tool, or arrangement	Diagnose and fix that object. Return to a premise or personal interpretation if the result exposes a mistake there.

Follow substantive changes through their actual dependencies. A wording or presentation correction may finish at its source and reading surface; a changed division of work may also require changing the instructions that implement it. Preserve an explicit stopping boundary and explain any necessary consequence that remains unfinished.

Establish the current material

Choose the emphasis of this revision

Personal's categories organize available grounds; a revision selects among them according to the question. Identify the claim, choice, or arrangement being reconsidered, what prompted that reconsideration, and what evidence could change the judgment. This gives the work its current emphasis. Several categories may jointly matter, with different contributions and depths of inquiry; there is no fixed weighting or requirement to give them equal attention.

For example, reconsidering an adopted default may center on preference and choice history; a new psychological report may center on relevant experience and assessment; a move or changed schedule may center on life conditions; reinterpreting a name or work may center on self-expression. These are possible entrances, not four exclusive routes. An assessment's availability does not make it relevant to every preference question, and a changed living condition need not imply a changed preference.

Bring another category into focus when it supplies a condition, competing explanation, conflict, or consequence that could change the present judgment. A preference for mobile work, for instance, may need to be read with discomfort and equipment constraints. Compare their actual contributions without deciding in advance which explains the others. If new evidence changes the question, shift the emphasis and revisit the affected grounds. Neither the initiating category nor the newest record has permanent priority.

Explain a consequential emphasis and why it fits in ordinary language; ask the person when their unavailable experience or judgment would decide between materially different readings. The model carries source selection that the evidence can settle. Adequate coverage means the important alternatives and dependencies for this revision have been considered, not that every category has been refreshed. Leave unrelated material in place, retain relevant unknowns, and update only the Personal accounts and model implications actually changed.

Refresh the selected grounds

Keep the original dependency when revising the six working accounts. The simple route uses direct language-model synthesis; optional Hindsight implements the same responsibilities natively. Tool choice does not change their grounding:

1. **Read the adopted philosophy and relevant arguments.** Recover the chosen concepts, purposes and reasons, using current accounts to locate dependencies. An earlier condensation does not substitute for its philosophical grounds.
2. **Retrieve relevant new attributable sources.** Check the current exchange, bounded Computer History, conversation and work/version histories, and other authorized records selected by the question. Follow useful summaries to originals when consequential context matters. For psychological understanding or its cooperation implications, actively inspect relevant completed questionnaires and their original answers/results, instrument/version, date and context through the private source index and actual revision method. The assessment organization and Psychology guide retain their evidence and specialist responsibilities. A revision does not itself require new testing.
3. **Refresh and correct Personal understanding before dependent synthesis.** Compare the new sources and philosophy with current Personal interpretations; correct, qualify, reorganize or retire what changed, preserving attributable originals, conflicting accounts and meaningful uncertainty. Native extraction, revisable Observations and readable topic Knowledge Pages can implement this work; direct source/article editing remains available. Keep human-readable Personal articles and their navigation usable. No complete manual rewrite or full refresh of every topic is required, but unsettled or corrected Personal understanding must inform synthesis through corrected Personal context, or relevant native observations, source context, query or other supported input. Merely retrieving the same originals while ignoring the correction does not satisfy this step.
4. **Synthesize the six, check the whole, and realize it.** Derive direct synthesis instructions, or each native `source_query`, from all six full guides and current grounds. Refresh the affected accounts, preserving orientation, person, counterpart, relationship, environment and actual revision as complete functional questions. Check their shared premises, relations and practical consequences together, repair affected questions/sources and refresh dependent results. Carry necessary changes into Skills, prompts and the environment through their owners, then read back the real consumer and observable result.

This is an epistemic dependency, not four isolated manual document passes or compulsory collection of a whole life. It can iterate as a later result changes an earlier interpretation. A bounded correction may use the current exchange as its new source. Every product can return to original grounds; the six need not be summaries of generated Personal summaries. Corrected Personal understanding still has to shape synthesis

rather than being bypassed. The model carries retrieval, synthesis or native processing, integration, checking and authorized realization; the person contributes experience and consequential judgments unavailable in the sources. State material gaps honestly.

Check the coherence of the six accounts

Read all six complete accounts as a connected whole, not six independently successful jobs. Compare shared premises, concepts and referents, conditions and time, participant capacities, responsibilities and practical consequences. An adopted direction, described person, wanted counterpart contribution, joint relationship, enabling environment and actual revision method must make their relevant relations intelligible together. Preserve real conflict or uncertainty; coherence does not require fabricated agreement or collapse the subjects.

Read siblings as current interpretations needing coordination, without treating them as independent factual evidence. Return to original sources and corrected Personal understanding for consequential judgments. Repair a changed premise, source selection, synthesis instructions, native question/mission or realization and regenerate its dependent accounts, then check the whole again. Shared bank membership, common retrieval or per-page success is not evidence that this check passed. A local revision need not regenerate unaffected bodies; it still needs its cross-account consequences checked. The six carry their own connected substance, with no mandatory seventh summary and no assumption that a smaller prototype preserved all six functions.

Maintain remembered context and its reading selection

Maintain substantive remembered context with the relevant Personal subject article and its sources. During a relevant revision, assess whether selected startup or injected implications still fit; saving a memory does not itself select it for injection. The Personal memory guidance connects those owners. Update affected selections through the actual host route and verify retrieval/injection separately from the saved source. The person need not operate that maintenance or reread the whole portrait to receive help.

Keep the selected route reconstructible

In the simple route, maintain the six original actual files and relevant private source in Git, with intended persistence in a private GitHub repository. Verify the actual private destination, committed content and reader retrieval through existing account/publication owners. Original records keep their owners and credentials remain outside the repository. Direct model reading, correction and synthesis are the complete implementation; no Hindsight service is required.

If the native route is selected, follow the Hindsight guide for environment-specific setup and operations. Project checked output to the six paths or bind all six through the explicit private index. Configure native processing to implement the same source/Personal/synthesis dependency and inspect its result, without treating a shared bank as

semantic convergence. The reference and method overview locates the shared method and optional assistance.

Write for the actual use

Prevent defensive explanations from the first draft, throughout authorship, rewriting and revision of philosophy, Prompts and Skills. When the person identifies a problem in the philosophy, revise the philosophy itself under this requirement. Inspection and cleanup address defects already introduced.

Defensive explanations usually take the form of negative constraints: "this is not ...", "must not ...", "cannot ..." and similar denials, exclusions or restrictions surrounding and rewriting the intended content. Inspect both this form and the actual meaning it adds.

Exclude defensive explanations from revision. When a model writes protection of its upper-level Harness into a person's philosophy, Prompts, Skills or personal environment, that content can become the person's standing rules and reshape the work. This is an injection from the model through the authored artifact into the person's environment, and an attack on that philosophy and environment. Examine the added content, whose purpose it serves, and its effect on meaning; remove the injected purpose even when expressed positively. Develop the adopted concepts and relations directly, and ground substantive disagreement in the particular claim and evidence. Inspect the whole affected revision, including tables, examples, instructions and parallel editions.

Yinyang is itself a Prompt/Skill: its philosophy and working accounts are read, interpreted, and used by models, even when their visible form primarily helps the person understand and revise them. Maintain both functions together. A readable account should make its purposes, relationships, conditions, and consequences usable; effective instructions should retain the meaning the person needs to inspect and change. Reader-facing exposition and operative guidance can differ in form without losing that connection.

When revising this user's Yinyang, proactively use `prompt-and-skill-lifecycle` as the authoring and management method. Produce the complete integrated text first, examine it in its surrounding instructions for ambiguity, contradiction, duplication, and unsupported requirements, then choose proportionate checks, publish through the actual owners, and read back the affected consumers. Explain the actual edited result, rather than describing a proposed change whose final wording the person must later discover. The model carries these responsibilities without waiting for the user to request each one. Other adopters can use an equivalent lifecycle method under their own environment; Yinyang supplies the philosophical and situated meaning, while the specialist retains methodology and publication responsibilities.

State relevant objects, relations, evidence, conditions, responsibilities, and consequences in clear language. Distinguish a reported experience, an interpretation, a chosen com-

mitment, and an operational requirement where they would lead to different judgments or actions. Personal information supplies contextual evidence; its presence in an account does not make it a command.

Use direct expression. A philosophical distinction or literary image can clarify a relation; explain its meaning where that relation should guide work. Preserve original expression as attributable material while making the maintained interpretation and practical consequences explicit. Keep extended philosophical arguments at their own source and link them where useful.

Sources and evidence

Choose personal writing, conversation, memory, observed work, and philosophical material because they bear on the question. Retain source identity, time, relevant passages, and enough context to assess consequential claims. Where a summary mediates access to an original, make that relation visible: its selection and omissions can shape an interpretation.

Different materials support different claims. A person's report grounds what they expressed or experienced in context; an explanation offered with it still needs assessment. Observed work shows what happened under inspected conditions. A chosen commitment states a direction; philosophy contributes concepts and reasons. In a fictional reading example, reporting greater ease supports experienced ease, and reaching the right passage supports access. Lasting learning and the cause of improvement need further evidence.

Keep temporal scope and uncertainty intelligible. Later speech may correct an interpretation, describe a new situation, or introduce unresolved conflict. Explain important inferences: what supports them, why the connection matters, and what limits their use. Several summaries of one source add no independent support.

Keep extended episodes and unique originals with their existing owners; give derived accounts usable locators and grounds. In the author's package, the private source entrance is `references/personal/sources.md`; the package guide explains its placement. Preserve useful originals while retiring redundant summaries. Access for revision does not authorize unrelated personal collection or public disclosure of private quotations, portraits, or unpublished work.

Condensation and reopening

Condensation makes relevant understanding usable in the next collaboration. Retain relations that change interpretation, response, or revision: what an expression answers, its applicability conditions, who reported experience and who proposed an explanation, and a material counterexample or alternative. Write these as coherent prose with sources where needed, without requiring the same fields for every item. Carry original words

into a working account when their wording bears meaning; complete originals remain with their source.

Develop accounts from reported experience, observable interaction, and actual results while keeping model interpretations recognizable. Repeated citation of a summary adds no independent evidence. Distinguish a narrated pattern, a chosen collaborative direction, and a verified causal explanation. Do not invent internal psychological states to complete a portrait or apply simulated-persona state scores to actual people. These distinctions can coexist in one natural-language model without splitting it into disconnected archives.

When new material arrives, determine whether it corrects a reading, reflects changed conditions, or introduces an unresolved difference. Qualify, withdraw, or reorganize the relevant account rather than only appending traits; retain the original event and the time its interpretation formed. Check rewritten understanding against currently relevant sources so repeated summarization does not turn inference into fact. Recurring words can provide retrieval entrances; frequency alone does not determine their relational meaning. Newer expression does not override all older material merely by being later.

Condense adopted philosophy by preserving its conclusions and the relations that make them intelligible. A table is model-readable text: retain consequential comparisons and correspondences with the explanation needed to use them. Core views should form a concentrated, clear account; the six practical accounts then carry its substance according to their questions. Their organization and voice can differ while shared concepts, premises, and consequences agree. Check the philosophical source, core account, and practical whole together; remove genuine repetition while restoring relations lost through compression.

At useful maintenance points, examine whether the next counterpart can still recover applicability, actual purpose, material open questions, and a path to the grounds. Restore omissions that change those judgments; details irrelevant to current use can remain at their source. A model response and its acceptance, rejection, or modification may themselves become later material, but do not automatically prove the model's prior interpretation. The argument is developed in Condensing revisable relations.

Let the return alter its organizing account

Distinguish what happened to the work from what happened to participation. A corrected paragraph establishes a textual change. A person returning to scrutiny while retaining open generation, or model generation reorganized by the conditions exposed in scrutiny, gives the role-return account its particular content. Describe what is chosen, what was observed, and what remains uncertain. The evidence-refresh sequence above supports this judgment; it is not a fixed sequence that every exchange must perform.

Yinyang's corrective feedback adds a question to revision: can a source, objection, or use result actually change the understanding that receives it? Recasting every contrary case as confirmation would preserve the original account at the cost of its corrigibility. Locate the premise, scope, relation, or realization that the new material bears on, and carry the supported change there. The relevant aim can also need revision; correction is not always restoration of the previous arrangement.

Keep interpretation of a philosopher, personal expression through borrowed concepts, and an independently developed argument distinguishable. An unsupported attribution needs correction; a useful new construction can remain as the author's own contribution with its own reasons. This lets sources retain the power to disagree without treating every creative transformation as a mistake.

When revising a chosen role exchange, check each affected object's meaning: why it is valued, how the person participates, what the counterpart contributes, how their relation changes, what enables it, and how the account is corrected. Those are connected responsibilities, not six copies of one paragraph. Integrate feedback only where it changes a contribution. A rewritten account establishes an authored revision; its effects and developmental claims remain open to use.

Develop the coupled functional self-model through use

When personal RSI is the adopted purpose, use the six accounts together as a functional self-model of person, counterpart, and their actual support relations. Connect the purpose of a change with how the present activity works, what a candidate would change, which consequences are expected, and what subsequent use reveals. Qualitative scenarios, examples, sketches, prototypes, and local computations can support simulation at the resolution the decision needs. Listening, speaking, reading, and writing supply entrances for either participant; choose the division of work from the actual purpose and available capabilities.

Maintain fidelity by correcting the relations that failed to explain or predict the relevant activity. Carry chosen changes into the description and its actual use, and let outcomes also revise modeling, simulation, evaluation, and modification methods. Preserve enough of the original expectation and observed result to understand why the method changed. Each account carries its own contribution; the revision account connects the whole. The RSI essay develops the argument and its formal references. Changes in human participation and capacity receive evidence from actual activity over the appropriate timescale.

Write this as the person's usable revision method. Identify where a candidate comes from, how its consequences are explored, what comparison would matter, who can realize the change, and how later work returns to the method. For example, if a reader loses the relation between passages, compare a shared view with a better return link. Their predicted benefits differ: simultaneous comparison and easier resumption. Use the

relevant reading activity to judge the result. If the original check only established that a page opened, revise the checking method to examine the activity it should enable. Later use of that revised check supplies evidence about improvement of the method itself. Keep this expectation, result and reason with the existing work and version history.

Let philosophy revise personal support material

Bring developed philosophy into contact with existing personal material. Which interpretations does it clarify? Which distinctions were missing? Which summaries now mislead? Rewrite derived material so experience, interpretation, chosen direction, and uncertainty remain intelligible. Philosophy helps formulate understanding; attributable expression and actual use ground its personal application.

When a public argument is already maintained elsewhere, link it and retain the private meaning and evidence that this account needs. This keeps the support useful as the philosophy changes.

Let philosophy and personal material revise working accounts

Read the philosophy alongside the personal references refreshed through the sequence above. The working models are working models serving a fitting personal environment, with psychological understanding among their grounds. In the author's Yinyang, orientation articulates adopted values and direction; person grounds understanding of the actual person; counterpart relates available capacity to wanted contribution; relationship explains joint activity; environment explains its realization. The writing guides develop these different responsibilities.

Preserve supported substance and rewrite the relations that changed. Distinguish preference from explanatory hypothesis, wanted role from demonstrated capability, and selected arrangement from observed effect. Read neighboring accounts together so the revision remains coherent. Either participant can generate, object, reason, and revise.

Reconsider the actual revision method too. If it repeatedly creates unnecessary work, obscures a judgment, or fails to carry a change into use, revise the relevant guidance and check whether the new approach helps. Another person's practice can call for different objects, organization, or methods.

Let the model maintain the accounts and check cooperation

The six accounts are working context for the model. The model reads them together, checks the grounds of their claims, and maintains the implications for its contribution and the personal environment. The person need not read these descriptions of themselves or undertake psychological self-analysis to receive useful cooperation.

Assess the accounts through the cooperation they support: does the counterpart understand the request, carry the appropriate work, incorporate correction, and help realize a fitting environment? The person can respond to an actual result or explain a mismatch without first auditing a portrait. A useful workflow change can establish better fit without validating a psychological explanation.

For personal psychological understanding, the entrance is the private `personal` material. The person may read it, or ask a language model to read and help understand it. This is not an assignment to analyze their own fantasy, reverse their psychological position, or repeatedly evaluate themselves through the working models. The separate Psychology guide addresses materials, questionnaires, statistics, and practical support.

Philosophy can clarify the concepts and values organizing cooperation. The embodied philosophy essay develops that contribution without prescribing a psychological exercise. Keep reported experience, model interpretation, and observed environmental change distinguishable. Document revisions and environmental changes establish their respective results, not changes in psychological states or mechanisms.

Let the whole Yinyang revise Skills and the environment

Use the connected philosophy and personal understanding to assess the Skills and arrangements relevant to the intended result. Do their purposes, instructions, examples, resources, and actual behavior support the contribution wanted? Include prompts, tools, and interfaces where their dependencies affect it. Specialist Skills retain their own methods and task responsibilities.

Repair actual mismatches: contradictory instructions, inaccessible context, an unsuitable interface, or machinery whose contribution has disappeared. Remove displaced guidance and keep what still works. The environment writing guide develops realization; use your environment's actual authoring, implementation, and publication routes.

Create a usable whole and iterate in view

When creating or revising a work, quickly produce a first usable whole through which the person can encounter the intended result. Let that encounter expose what needs development. Choose the scope around a coherent use, and improve the work from actual use and the person's feedback rather than delaying that encounter to polish isolated details.

Keep human-facing presentation focused, especially on new pages. Include explanations and cautions when they materially change the person's current understanding or action; place supporting detail where it can be consulted without crowding the main view. Avoid dense small-print defensive prose. Omit arrows in every direction from human-facing page text, buttons, links, and navigation. Retain arrows that express an actual relationship in a diagram.

For interfaces, prioritize the complete user path and its visible behavior: can the person reach the result, understand the controls, and use them? Check the rendered interface and the consequential end-to-end interactions. Choose additional checks for concrete uncertainty and consequences of failure; a unit test can help isolate a real problem. Keep meaningful checks for high-consequence effects, while deferring unrelated tests and refinements that delay a usable first release without resolving a material risk.

Make progress visible during the work. Show readable screenshots or rendered images of the actual evolving interface in the conversation, including changed diagrams, and explain consequential changes. For a new or substantially changed page, show the actual unpublished version before publication; update the preview after a further material edit. A description of implementation alone does not let the person see or judge the result.

Promptly publish authorized webpage and content changes once the usable version and its necessary checks are ready, so the person can encounter the actual surface. Continue publication without waiting for a response to the preview; incorporate feedback as it arrives and iterate from the published result. Personal authentication, consent, safety, and explicit stopping boundaries keep their scope. Other works can offer an equivalent encounter through a readable draft or a usable artifact, with sharing governed by its actual authorization.

Follow the result back into understanding

Compare a summary with its evidence, a generated copy with its source, and a completion claim with the result reached through the actual entrypoint. An unavailable account calls for delivery repair; an account faithfully followed but producing an unsuitable contribution calls for examining its meaning or the selected relationship.

Carry authorized changes through the affected sources and consumers, then read back what is available to the intended reader or working model. Where copies depend on an authored source, update them through their actual route. Keep private material within its authorized audience.

Compare the complete ordered attributable user input with the final observable result, not only the implementation narrative or successful model operations. Explain every material required difference still open and its next concrete boundary. Sources, synthesized bodies, complete six-account coherence, actual consumer reading and realized behavior establish different claims. Return to personal material, working accounts, or philosophy when evidence challenges them. Useful output, collaborative fit, and personal development have different grounds; let the claim match what the revision and subsequent use actually establish.

Philosophical readings

Use this guide to locate the intellectual sources behind Yinyang's arguments and neighboring works that help examine them. The reading map locates the arguments themselves; this page explains which originals bear on them, which are proposed comparisons, and where an interpretation extends its source. Select by question and read the relevant passage in context.

Heraclitus: fire, measure, and opposing tension

B6 concerns the daily-new Sun, B30 fire and measure, and B51 bow and lyre. B2 and B50 provide the wider context for logos beyond an individual speaker. Daniel W. Graham's scholarly account, especially sections 3–4, explains disputed readings of fire, unity, and opposition.

The stealing-fire essay draws on this lineage to understand persistence and change, organizing activity histories as event streams. It does not attribute a modern computational ontology or formal calculus to Heraclitus. Whether the historical Heraclitus was a fire monist remains disputed. Yinyang uses fire monism within computational ontology to represent becoming and transformation, constructing process representations through objects, events, states, and relations. World, process, and expression connects that understanding with naturalism, shared physical realization, and computational representation; B30 does not establish a modern physical theory. Paraconsistent Logic explains non-explosive consequence and its difference from dialetheism: tolerating inconsistent information need not declare contradictions true.

Whitehead: process, relations, and the limits of abstraction

Whitehead is already discussed in Reasoning through *Modes of Thought*. Begin with that existing source before extending the comparison to process ontology and abstraction. This does not mean Yinyang has adopted his whole system.

In *Modes of Thought* (1938), read Lecture I, §§3–6 on importance and perspective, Lecture II, §1 on selection and expression, and Lecture III, §§1–3 and 6–7 on incomplete understanding of relations. Ask how what matters guides selection, how expression makes a perspective available, and how understanding can deepen or revise that perspective. The reasoning essay develops their connection to finite inquiry; the following books extend the comparison.

Work and passage	Reading question
Science and the Modern World (1925), chapters III–IV	How can a useful abstraction be mistaken for concrete reality? Follow the critique of simple location and the fallacy of misplaced concreteness, while retaining the legitimate work abstraction does.
The Concept of Nature (1920), chapters II–III	How do the critique of nature's bifurcation and the discussion of time connect what is perceived with a wider field of events and relations?
Process and Reality, corrected edition, Part I, chapter II, and Part III	How do actual entities, prehensions, and concrescence articulate becoming? These are technical terms to follow through their definitions, not interchangeable names for data, input, or computation.

The corrected edition edited by David Ray Griffin and Donald W. Sherburne is identified in the Whitehead Research Project's edition guide. For help entering its vocabulary, Donald W. Sherburne's *A Key to Whitehead's Process and Reality* organizes selections around actual entities, concrescence, perception, and their connections. It is a guide to the original, rather than a substitute for it.

Read these alongside World, process, and expression and Finite inquiry and abstraction. The comparison asks whether a computational account keeps its abstractions revisable and distinguishes represented events from the activity they represent. Shared attention to process does not establish agreement between Whitehead's philosophy of organism and this collection's physical grounding.

Yinyang and Taiji

Zhou Dunyi's *Taijitu shuo* connects movement and stillness through mutual grounding and continuing transformation. *Xici*, upper connects change with ongoing generation; *Xici*, lower offers the Sun and Moon producing illumination through their reciprocal movement.

Mutual becoming through Yinyang and Taiji quotes and develops these Zhou Dunyi and *Xici* passages. *Zhuangzi*, Tian Zifang connects interaction, harmony, and generation as additional reading. Its fish-body/eye distinction is a contemporary interpretation of roles and actual participants, not the sole historical meaning or an identification of the familiar Shuang yu with Zhou's original diagram. The Yinyang and Taiji essay places the Sun–Moon–Earth relation within this movement: Sun and Moon express differentiated generation, reception, and shaping. Person and model are actual participants whose emphases can be retained or exchanged; Earth is the answering material and shared living environment.

Hegel: sublation, history, and spirit

The *Encyclopaedia Logic*, §§79–81, and the development of §82 present understanding, dialectic, and speculation as connected moments: fixing determinations, examining their own limitations, and grasping affirmative content within opposition. They inform the reading of consistent views and common consequences. Repair semantics retains its own definitions; the philosophical comparison asks how difference contributes to commonality.

The Preface to the *Phenomenology of Spirit*, paragraph 18, offers the thought of return to self through otherness, developed here in the dialectical meaning of role change as an interpretation of finite cooperation. The Introduction, paragraphs 84–86, examines changes in knowledge, object, and criterion through experience. The account of premises and philosophical models uses it to question the concepts organizing judgment. Read alongside Lacan's dialectical reversal to compare return through the other, revision of criteria, and changes of subjective position.

Science of Logic, "Being," §§184–187 develops cessation and preservation in sublation. Yinyang's role return asks what exclusive allocation ends and which possibilities of participation remain available in a changed relation.

The Introduction to the Philosophy of History, part III connects spirit's self-knowledge with freedom and world history. The Philosophy of Spirit, §§553–564 locates absolute spirit relative to subjective and objective spirit and develops art within that account. World, process, and expression keeps these categories distinct from generic stages of a feedback loop.

Wittgenstein: pictures and philosophical therapy

Read *Philosophical Investigations*, Part I, §§109, 115, and 133 together. The link supplies the German original; section numbers let readers locate the same remarks in a translation.

Passage	What to attend to
§109	How examining language and describing its use can work on a philosophical difficulty. Ask which relation becomes clearer when an apparent demand is described in context.
§115	How a picture embedded in language can hold thought captive. Ask what a description makes seem inevitable and which alternatives it hides.
§133	Why philosophical work admits different methods compared to therapies, and how clarification can make it possible to stop. Ask what has changed when the original problem loses its grip.

The fire essay applies this route to pictures of obligatory frontier pursuit and returns their demands to surrounding life. That application belongs to this collection. Personal understanding then distinguishes clarifying concepts such as ability or progress from proposing a psychological explanation of a person's activity. The two can inform one another without a convincing description settling an empirical claim.

Buddhist reading: fire, cessation, and crossing

Begin with the *Fire Sermon*, *Saṃyutta Nikāya* 35.28 and the *Nibbāna Sutta*, *Saṃyutta Nikāya* 38.1. The former describes senses, consciousness, contact, and feeling as burning with passion, aversion, and delusion, then develops dispassion and release. The latter identifies nirvana with the ending of those three and points to the noble eightfold path. Both links give Ṭhānissaro Bhikkhu's translations.

Ask what is burning and what ceases. How might developing a capability and loosening grasping support one another, and why are they not equivalent? Borrowed fire and nirvana connects knowledge and creative capability with examining desire, habit, and self-image. Buddhist liberation thus participates in reflection on cultivation's purpose; the contrast between these two meanings of fire is this work's construction.

Read the water-snake and raft passages together in the *Alagaddūpama Sutta*, *Majjhima Nikāya* 22, translated by Ṭhānissaro Bhikkhu. The sections “The Water-snake Simile” and “The Raft Simile” locate the relevant portions of the discourse. The translator's introduction and notes are commentary accompanying the translated text.

The water-snake passage concerns how a teaching is grasped and understood; the raft passage follows a traveler who builds and uses a raft to cross, then considers whether to keep carrying it. Read the complete movement: what the means makes possible, how it is used, and when carrying it becomes an unnecessary burden. This gives “letting go” a situation and a purpose.

The raft connects the preceding question of purpose with means: tools, conceptual models, and the little-fire self-image can contribute to life, remain revisable, and be released when their work is done. These three discourses supply the specific sources for this dialogue. Creative cultivation is the work's contemporary development, while nirvana retains the liberative meaning stated in the discourses. This reading path leaves room for further inquiry rather than summarizing Buddhist traditions.

Nietzsche: three metamorphoses and creation

Nietzsche's Thus Spoke Zarathustra, Part One, “The Three Metamorphoses” presents bearing, negation, and new creation through the camel, lion, and child. What kind of person do we want to cultivate? — Baby Heraclitus already draws on this line: the child concerns beginning and creating anew, not abandoning judgment or prescribing stages everyone must complete.

For the distinct question of **eternal recurrence**, read *The Gay Science*, §341 (Thomas Common's translation is titled *The Joyful Wisdom*), alongside *Thus Spoke Zarathustra*, Part III, "The Convalescent," §2. What would it mean to affirm the return of the same life, including its pain and joy? Eternal recurrence and returning to the loops brings that question to a way of working worth returning to. It distinguishes Nietzsche's recurrence of the same from experimental returns that permit change; the comparison neither identifies the two nor establishes a cosmological claim.

James and Bergson: the stream of thought and duration

Author and original work	Connection in the collection
William James, The Principles of Psychology, chapter IX, "The Stream of Thought"	Change, continuity, personal character, and selection in thought. Forming a life trajectory uses this to examine experiential continuity while distinguishing present experience, retained records, and working models.
Henri Bergson, Time and Free Will, chapter II	Duration and measurable, spatialized time. The collection's distinctions among clock time, experiential rhythms, and update order enter into dialogue with this account without equating them.

Freud: negation and acceptance

Freud's "Negation" (1925), pp. 1–3 distinguishes intellectual recognition and acceptance in an analytic account. Its interpretive inversions do not license treating ordinary denial as admission.

Lacan: enunciation, retroaction, and singular creation

Lacan brings three connected questions to this collection: how people acquire a position through language and images, how later speech changes the meaning of earlier expression, and how singular practices participate in a person's mode of existence. The site develops these questions into contemporary accounts of personal understanding, model collaboration, and the sinthome.

Conceptual explanations, examples, formal translations, and original-text references are gathered in A guide to Lacanian concepts: from original texts to personal practice. Its dialectical reading follows recognition, desire, and speech before comparing them with model revision. The guide also develops the Other, the divided subject, retroaction, the three registers, and the sinthome, distinguishing the original concepts from this site's extensions.

Fire myths: Prometheus, Kuafu, and living together

Prometheus is a mythic figure; Hesiod and Plato supply different texts through which this collection encounters him. Hesiod's *Theogony*, lines 507–616 gives fire theft and its

carrier a narrative form. *Shan Hai Jing*, Haiwai Beijing supplies Kuafu's pursuit. Borrowing fire and cultivating creative capacity compares pursuing overwhelming power with bringing usable capacities into a finite life.

Plato's *Protagoras*, 320c–322d places the myth in Protagoras's account of civic learning: arts and fire are followed by reverence and justice shared by all. Plato is the dialogue's author, Protagoras a thinker represented within it, and Prometheus a character in its myth. The fire essay takes their relation as a comparison between technical means and purposes of living together. Its AI application is a contemporary argument, rather than a claim about an ancient prediction.

Deleuze and Guattari: connections, production, and becoming

The independently authored Machines and becoming essay reads *Anti-Oedipus*, chapter 1 and chapter 4's first positive task of schizoanalysis, alongside *A Thousand Plateaus*, plateaus 4 and 6. Desiring-machines open the question of what connections produce; assemblages bring bodies and expression into view. The essay distinguishes a process of becoming from a clinical condition and treats its songwriting and Harness examples as contemporary comparisons. This provides a neighboring question to the sinthome essay: through what connections can an established personal practice arrangement produce new capacities?

Personal practice: Bruner, Foucault, Hobbes, and Mill

Bruner's *Life as Narrative* and Foucault's *Technologies of the Self* inform Borrowing fire and cultivating creative capacity's connection between self-expression, continuing practice, and change. Narrative can organize later understanding; writing and relations with others can participate in self-transformation. The model-supported extension belongs to this collection.

Personal-first humanism also reads Hobbes's *Leviathan*, chapter IV on names and particular things, and Mill's *On Liberty*, chapter III on individuality and experiments of living. These sources clarify the questions of description and plural coexistence. The present personal-first orientation remains a separately argued choice.

Inquiry and frameworks: Peirce, Dewey, and Carnap

Reasoning uses Peirce's 1908 manuscript MS 841 to distinguish explanatory hypotheses, experiential consequences, and assessment. Embodied experimental philosophy reads Dewey's *Reconstruction in Philosophy*, chapters IV–V: experience includes acting and undergoing consequences. Together these routes give inquiry room to propose, act, return, and revise.

Carnap's *Empiricism, Semantics, and Ontology* distinguishes questions within a framework from its practical adoption. Use it to separate reasoning under a chosen arrangement from reconsidering the arrangement itself; the collection's experimental application retains its own claims and evidence.

Feng Ye: cognition, representation, and philosophical method

Feng Ye supplies an existing point of comparison, now developed as a reading route of its own. Begin with the Chinese articles for specific questions, then follow the book for their wider philosophical setting.

Work	Reading question
2020 article assessing conceptual analysis, *Academic Monthly* 52(5), 5–14, 38	Is conceptual analysis uncovering an existing concept or constructing a replacement? What supports its usefulness and limits its reliability?
2023 monograph on cognition and philosophical method, chapters 1, 3, 6, and 7	How do cognitive subjects, conceptual representation, epistemology, methodology, and ontology connect in this account?

Finite inquiry and abstraction compares this collection's question-relative account with Professor Feng Ye's 2023 monograph, especially §§1.1, 6.5, and 7.4.2. Their shared methodological questions about finite understanding and representation make this a useful methodological comparison. Yinyang develops those questions through modest naturalism and question-relative abstraction. Compare the actual arguments about concepts, intuition, and reliability while retaining each work's own philosophical context.

Will, irrationality, and self-conflict: Frankfurt, Davidson, Mele, and Holton

These philosophers give conflict more specific objects: desire and endorsement, resolve and later inclination, evidence and motivation, and a person's interpretation of themselves. They are supplementary entrances, not proof that the collection accepts one shared architecture of mind.

Philosopher and original	Central question
Harry Frankfurt, Freedom of the Will and the Concept of a Person (1971)	How does wanting something differ from wanting a particular desire to become one's effective motive? First-order desires and second-order volitions offer one analysis of conflict.
Donald Davidson, Paradoxes of Irrationality (1982); Deception and Division (reprinted in the 2004 collection)	How can reasons, causes, and mental partitioning help explain irrationality and self-deception? Partitioning is an explanatory proposal to compare with alternatives.

Philosopher and original	Central question
Alfred R. Mele, Real Self-Deception (1997)	Must self-deception involve intentional self-deception or simultaneous contrary beliefs? Examine motivationally biased evidence processing and the accompanying commentaries and reply.
Richard Holton, Intention and Weakness of Will (1999); What Is the Role of the Self in Self-Deception? (2001)	Resolve, premature abandonment, reasonable reconsideration after conditions change, and understanding one's own beliefs. Author-manuscript pagination may differ from the journals.

For conflict in experience, relationships, and therapy, continue to psychological readings.

Lakoff, Johnson, and Gentner: metaphor and relational analogy

George Lakoff and Mark Johnson's Metaphors We Live By, chapters 1–3 concerns metaphor in everyday conceptual life. Dedre Gentner's Structure-Mapping (1983) makes relational mapping explicit. Writing a personal philosophy through literary programming and From personal philosophy to personal models already use these resources. Metaphor gives understanding a form; particular analogical inferences still need checking.

Mind, knowledge, and explanation

Clark and Chalmers's *The Extended Mind* informs Borrowing fire and cultivating creative capacity's account of active environmental supports. From personal philosophy to personal models connects that question with Hollan, Hutchins, and Kirsh's distributed-cognition research: understanding can develop across people, models, records, and tools.

Varela, Evan Thompson, and Eleanor Rosch's The Embodied Mind (1991) brings cognitive science, lived experience, and contemplative practice together; Shared reflection and continued cultivation already uses it to examine embodied participation. Hollan, Hutchins, and Kirsh's Distributed Cognition (2000) supplies the original account of cognition across people, artifacts, and time.

Joshua Knobe and Shaun Nichols's An Experimental Philosophy Manifesto (2008) introduces an empirical research orientation; the linked author-hosted file is a proof. Embodied experimental philosophy distinguishes this tradition from personal philosophical experimentation through making, participation, and reflection.

Gordana Dodig-Crnkovic's Information, Computation, Cognition (2013) is another natural-philosophical resource already used in Borrowing fire and cultivating creative capacity: informational structure, computational dynamics, and agency across levels. It neighbors embodied, extended, and distributed cognition without being the same theory or establishing that human experience is a digital algorithm.

For psychological processes, empirical assessment, belief, and interaction, continue to psychological readings. Their theories and evidence investigate how knowing actually happens; philosophy continues to ask about explanation, grounds for knowledge, and the scope of mind.

Technical sources for the Gödel Machine and Darwin Gödel Machine appear in engineering readings. Preference Harness retains its philosophical comparisons while preserving the assumptions and scope of formal repair, inference, and query transformation.

Source scope

These links preserve the public intellectual sources and their conceptual limits. Personal evidence and the history of adopting or revising an interpretation remain in the situated package's source account. The reading map does not replace reading the passages that matter to an actual argument.

Psychological readings

Psychological conflict, belief and reasoning, and interaction research offer ways to understand how people experience, interpret, and respond to their lives. For ordinary users, this repository's route is for the model to work with philosophy and personal material to help form and revise an understanding of the person. The person contributes experience, purposes, recognition, and correction. Psychological research and professional methods are collected at the end.

Links lead to publisher records, samples, author materials, or public full texts.

Psychological conflict, relationships, and change

As environments and relationships change, earlier wishes, commitments, and habits can pull against new circumstances. These readings address ambivalence about change, competing needs, self-criticism and protection, love and hostility toward the same person, and knowing something without being able to act on it. Different theories explain these phenomena through their own concepts and evidence.

More accessible books

Author and book	Reading entrance
Russ Harris, The Happiness Trap, second edition (2022)	A general-reader entrance to acceptance and commitment therapy (ACT): entanglement with thoughts and feelings, values, and action. More approachable than beginning with its theoretical manual.
Richard C. Schwartz, No Bad Parts (2021)	A general-reader entrance to Internal Family Systems (IFS), using parts and their protective roles to understand self-criticism and internal opposition.
Jeffrey E. Young and Janet S. Klosko, Reinventing Your Life	An accessible schema-oriented account of recurring life patterns, needs, and coping, illustrated through cases. Pair with the professional schema-therapy text below.
Karen Horney, Our Inner Conflicts	A classic entrance to the tensions among moving toward, against, and away from others. Read its diagnostic vocabulary in its historical context.

Contemporary psychotherapy: understanding conflict and change

These readings cover approaches developed in recent decades and their updated textbooks, including theory, cases, and dialogue.

Approach and representative book	Question to bring to the reading
ACT: Hayes, Strosahl, and Wilson, Acceptance and Commitment Therapy, second edition; Harris, ACT Made Simple, second edition	Professional theory and a more accessible practice introduction. How can action follow values without first eliminating inner experiences? Focus on psychological flexibility, defusion, acceptance, and committed action.
DBT: Marsha M. Linehan, DBT Skills Training Manual, revised edition (2025)	A professional skills-teaching manual. How can acceptance and change coexist? Examine mindfulness, interpersonal effectiveness, emotion regulation, and distress tolerance. The companion handouts are a separate volume.
Schema therapy: Young, Klosko, and Weishaar, Schema Therapy: A Practitioner's Guide	A professional text on needs, early schemas, coping, and modes in recurring internal and relational conflicts. Pair with the accessible Reinventing Your Life.
IFS: Schwartz and Martha Sweezy, Internal Family Systems Therapy, second edition (2019)	A professional text on opposition, relationships, and change among protective parts; chapter 11 specifically addresses protector polarizations.
Emotion-focused therapy: Leslie S. Greenberg, Emotion-Focused Therapy: Coaching Clients to Work Through Their Feelings, second edition	A professional text on emotional functions and expression, self-criticism, unfinished relational experience, and emotional transformation. This entry refers to Greenberg's emotion-focused approach.
Motivational interviewing: William R. Miller and Stephen Rollnick, Motivational Interviewing, fourth edition (2023)	For helping professions and practitioners. Follow ambivalence about changing and reasons to retain the present arrangement through engaging, focusing, evoking, and planning.
Coherence therapy and memory reconsolidation: Bruce Ecker, Robin Ticic, and Laurel Hulley, Unlocking the Emotional Brain, second edition (2024)	Advanced theory and cases concerning conflict between explicit wishes for change and implicit emotional learning. Distinguish reconsolidation research, the authors' clinical interpretation, and evidence for particular methods.
Mentalizing: Carla Sharp and Dickon Bevington, Mentalizing in Psychotherapy (2022)	A professional introduction with dialogues and cases. How do people understand their own and others' mental states under relational strain while keeping interpretations revisable?

Classic conflict theories and psychoanalysis

Author and original work	Reading purpose
Freud, Introductory Lectures, Lecture XXIII; The Ego and the Id	Historical theoretical accounts of compromise between opposing tendencies and pressures among identifications, reality, and the ego ideal.
Freud, Mourning and Melancholia	Examine how love, hostility, identification, and self-reproach are related in the explanation.

Author and original work	Reading purpose
Melanie Klein, Notes on Some Schizoid Mechanisms (1946)	The trust's original-work reading entrance. Examine splitting, projection, and different aspects of the same object alongside the earlier depressive-position account.
D. W. Winnicott, Playing and Reality; Ego Distortion in Terms of True and False Self	Transitional space between creation and encounter, and the relationships among compliance, spontaneity, and true/false self.

For Freud, Lacan, and philosophical discussions of will and self-deception, see philosophical readings.

Belief and reasoning

These references address belief revision, information access, and reasoning, connecting formal rules, particular situations, and actual change.

Paper or reference	Reading purpose
Logic of Belief Revision	Use AGM and related frameworks to distinguish expansion, contraction, and revision, while keeping formal rationality distinct from a person's actual changes.
Dynamic Epistemic Logic	Compare information events, knowledge and belief states, and updates, including public announcements and other information events.

Research on conflict, fragmentation, and dynamic revision

Paper	Further question
Elga and Rayo, Fragmentation and Information Access	A 2019 author manuscript of the 2021 chapter. How does possessing information differ from accessing it now, and how are beliefs organized across contexts?
Grodniewicz (2024), Belief Revision in Psychotherapy	A philosophical paper on why a new understanding in one setting may not generalize to another.
Mansell and Huddy (2020), Computational Models of Psychological Change and Recovery	Theory and simulations: how can conflict and reorganization be represented when goals impose incompatible references on the same controlled variable?
Kronemyer and Bystritsky (2014), A Non-Linear Dynamical Approach to Belief Revision in Cognitive Behavioral Therapy	A theoretical proposal connecting dynamics with belief revision.

Interaction research

These studies address meaning, coordination, epistemic trust, and learning in relationships.

Paper	Content
De Jaegher and Di Paolo (2007), Participatory Sense-Making	Include interaction, coordination, and sense-making in an explanation; ask what separate descriptions of participants' internal states might omit.
Fonagy and Allison (2014), The Role of Mentalizing and Epistemic Trust in the Therapeutic Relationship	Institutional manuscript entrance. Connect understanding mental states, epistemic trust, and social learning.

Psychological research and professional methods

Professional references on case formulation, experiential material, and language-model research.

Case formulation and psychodynamics

Book or chapter	Content and source
The Psychodynamic Formulation Collective, Psychodynamic Formulation: An Expanded Approach (2022)	A professional textbook on psychodynamic formulation, including development, conflict and defense, relationships, self, sociocultural context, and collaborative formulation. The publisher provides a contents list and first-chapter sample.
Nancy McWilliams, Psychoanalytic Diagnosis, second edition (2011)	A professional conceptual and case textbook on psychoanalytic personality theory, defenses, and relational organization, with publisher contents and a sample.
Tracy D. Eells, Psychotherapy Case Formulation, second edition (2026)	A case-formulation textbook addressing explanatory hypotheses, quality, and clinical application. The link leads to the APA publisher record.
Jacqueline B. Persons and Michael A. Tompkins, Cognitive-behavioral Case Formulation (2007)	A chapter in Eells's edited *Handbook of Psychotherapy Case Formulation*, second edition, pp. 290–316. Author institution's bibliography · Author-uploaded chapter.

Experience and individual differences

Book or paper	Content and source
Braun and Clarke (2006), Using Thematic Analysis in Psychology	A foundational qualitative-methods paper addressing theoretical positions, analytic choices, and patterns in material.
Oblak et al. (2024), Crisis of Objectivity	An open case study constructing an individualized network from experiential material to understand connections among difficulties.
Mischel and Shoda (1995), A Cognitive-Affective System Theory of Personality	A theory of situations, cognitive-affective relations, and behavioral variation, including “if–then” behavioral signatures.

Book or paper	Content and source
Navarro and Foxcroft, Learning Statistics with jamovi (2025)	An open textbook covering measurement, research design, descriptive statistics, sampling and estimation, correlation, and regression.

Research methods and model explanation

Book or paper	Content
Borsboom et al. (2021), Theory Construction Methodology	Psychological theory construction and the relationships among data, phenomena, explanations, and formal models.
Jhangiani et al., Research Methods in Psychology, fourth edition	An open textbook covering hypotheses, qualitative research, observation, cases, measurement, and research design.

Language models and personal understanding

Research	Subject and available material
Hossain et al. (2025), AutoPsyC · Code	Recognizing psychodynamic conflicts in semi-structured interviews, comparing prompting, retrieval, and fine-tuning.
Hu et al., TheraMind · Code	Research on a longitudinal counseling agent, evaluating cross-session information and strategy adjustment through simulated conversations.
Zhou et al. (2026), ReaLMem and ChronoProfiler	A benchmark and profiling study of long-term multimodal personal archives, distinguishing factual recall, persona inference, and predictive personalization.

Related work includes Vazire (2010) on self–other knowledge asymmetry, Peters, Cerf, and Matz (2024) comparing GPT-4 personality inferences with self-report Big Five measures, and Burger et al. (2022) connecting case formulation with Bayesian idiographic networks in Clinical PREMISE.

Engineering readings

Engineering gives an understanding a form that can run, be observed, and be changed. Use this guide for the concepts and sources needed by that realization: learning maps, command lines, version history, software design, algorithms, systems, data tools, and physical conditions. Choose the part that helps the actual work; Environment writing guide explains how its result connects to the intended collaboration. Courses, documentation, and source repositories are accompanied by useful textbooks and papers.

Tool pages locate usable tools and Skills; this reading map explains their concepts, methods, and implementation. Documentation can support both learning and reference during actual work.

Choose a main thread that connects with your starting point. Suggested entrances are CS 61A and Composing Programs for programming, Princeton's courses and Algorithms for algorithms, CS:APP for systems, and MIT and Sipser for computation theory, with Arora–Barak for further depth. Choose among them according to current interests and questions. Courses offer teaching, assignments, and projects; books develop connected concepts; documentation references particular interfaces. Links include course notes, open textbooks, and publisher records.

Find the map and build a usable environment

Material	Where to begin
CS DIY · source repository	An open self-study map initiated by PKUFlyingPig. Read its usage guide, then select programming, mathematics, algorithms, or systems courses from your existing foundation.
Tsinghua's computer-science student association: SAST skill docs	Chinese introductory skill documentation. Follow the immediate need into problem solving, Git, Linux, editors, languages, and development frameworks, connecting foundational courses with actual work.
MIT Missing Semester 2026	Begin with the shell, command-line environment, and development workflows, using the current course's notes and small exercises. Earlier offerings remain available through the site's archive; keep each year's lesson sequence distinct.
William Shotts, The Linux Command Line	The author's open books introduce files, permissions, processes, pipes, redirection, and scripts. macOS and Linux share some Unix concepts, but command options and system administration require the target system's documentation.

Material	Where to begin
Official Vim documentation · Vim user manual	Begin with `vimtutor` for modes, movement, and editing, then use the manual for command composition, searching, and substitution; consult `:help` for particular options. This learning entrance can coexist with your own editor choice.

A useful beginning is a small project built with model assistance whose inputs, outputs, files, and results you can understand. Follow these entrances when a concept becomes unclear. Engineering reading can interleave with the work already underway.

Git and GitHub: continuing a work through its changes

Material	What it addresses
Chacon and Straub, Pro Git, second edition	Chapters 1–3 introduce repositories, commits, branches, and merges; chapter 10 explains the structure beneath history. Git is the version-control system.
GitHub getting-started documentation	An entrance to repository pages, collaboration, and hosting. GitHub is a platform built around Git; the two have distinct responsibilities.
GitHub Pull Requests documentation	Compare changes, request reviews, and handle branches and merges. Read the reasons and outcomes of a change, as well as the interface operations.

Software design and computer systems

Programming and abstraction: CS 61A and SICP

CS 61A is the foundational entrance here. It develops an understanding of programs through functions, data, and interpretation. Software construction then organizes existing programming ability into reliable software.

Course and book	Content and purpose
Berkeley CS 61A · John DeNero, Composing Programs	A course paired with its online text. From functions, higher-order functions, recursion, and data abstraction, proceed to objects, interpreters, and different programming approaches. Small exercises and projects make behavior and abstraction boundaries concrete.
Abelson and Sussman, SICP, second edition · full PDF hosted by MIT	Develop procedural and data abstraction, state, interpreters, and evaluation through Scheme. This original work is an important intellectual background for CS 61A and a deeper reading beyond Composing Programs.

Course and book	Content and purpose
SICP JavaScript adaptation / Comparison Edition	Compare the Scheme original with its JavaScript adaptation; the site also links to Interactive SICP JS for reading and evaluation. Choose according to existing language experience and the question; the versions correspond while differing in implementation.

Software construction and design

Courses, notes, and reference books	Content and purpose
John Ousterhout, A Philosophy of Software Design	Author's book and course resources. Study complexity, modules, interfaces, and information hiding. “Philosophy” names design thinking in the title; this map locates the book by its software-engineering purpose.
MIT 6.031 Software Construction (2021) · readings listed on the course page	After programming foundations, study specifications, testing, abstract data types, and concurrency to develop working code into software with explicit behavioral contracts. Its own notes are the paired reading; Ousterhout is adjacent design reading.

From programs to machines, operating systems, and networks

Course and book	Content and purpose
CMU 15-213 Introduction to Computer Systems · Bryant and O’Hallaron, Computer Systems: A Programmer’s Perspective, 3rd edition	CS:APP introduces data representations, machine code, the memory hierarchy, linking, processes, virtual memory, and system I/O from a programmer's perspective. The authors' site also provides labs and student resources.
Arpaci-Dusseau and Arpaci-Dusseau, Operating Systems: Three Easy Pieces	The authors' open textbook and projects. Understand operating systems through virtualization, concurrency, and persistence, selecting chapters alongside a systems course.
MIT 6.1810 Operating System Engineering (2025) · the same year's xv6 text and source entrance	Connect text, implementation, and labs through a small RISC-V operating system. Match the text and labs to the course year and source version.

Algorithms, computation, and complexity

Algorithms: begin with Princeton's courses and textbook

Course and book	Content and purpose
Princeton Algorithms, Part I and Part II · Sedgewick and Wayne, Algorithms, 4th edition	The principal entrance. Courses and book develop sorting, searching, graphs, strings, and their data structures. The companion site supplies code, exercises, notes, and course links. The courses primarily use Java.
Berkeley CS170 · Dasgupta, Papadimitriou, and Vazirani, Algorithms (DPV), author resources	Deepen algorithm design, correctness, and complexity arguments through divide-and-conquer, greedy methods, dynamic programming, linear programming, and reductions. This is a different Algorithms from the Princeton textbook.
MIT 6.006 Introduction to Algorithms (2020) · CLRS, Introduction to Algorithms, 3rd edition	The course supplies its own notes and lists CLRS's third edition as supplementary reading. Use it to strengthen mathematical modeling, data structures, correctness, and asymptotic analysis. A 4th edition is also available; match chapter and exercise numbers when using it.
Jeff Erickson, Algorithms	Author's open textbook, notes, and exercises. Study recursion, dynamic programming, greedy methods, and graph algorithms, including correctness and cost.

Computation theory: MIT and Sipser, then Arora–Barak

Course and book	Content and purpose
MIT 18.404J Theory of Computation (2020) · Michael Sipser, Introduction to the Theory of Computation, 3rd edition	The foundational thread. The course offers lectures and exercises; the book moves from automata and computability into complexity. The author's book page provides edition information and errata. Match exercise numbers to the edition used by the course.
MIT 6.045J Automata, Computability, and Complexity (2011) · course notes and textbook information	Another organization of the foundational field, useful for supplementary topic reading.
Sanjeev Arora and Boaz Barak, Computational Complexity: A Modern Approach	The advanced thread. With a foundation in computational models, reductions, and basic complexity classes, investigate classes, randomness, interactive proofs, and lower bounds. The authors provide a public draft and companion resources; distinguish the draft from the published edition.

Course and book	Content and purpose
Boaz Barak, Introduction to Theoretical Computer Science	Open textbook connecting models of computation, computability, and efficiency to complexity. Distinguish impossibility, high computational cost, and something not yet implemented by the current program.

Algorithms and complexity analysis establish properties under formal conditions; real systems also depend on data, implementation, and machine resources. Speed measurements and asymptotic analysis offer two scales of observation.

Original sources behind this collection's comparisons

Source	Connection to the essays
A. M. Turing (1936), On Computable Numbers, with an Application to the Entscheidungsproblem, especially §6	The universal machine supplies the formal reference for the interpreter analogy in From personal philosophy to personal models.
Thomas R. Gruber (1993), A Translation Approach to Portable Ontology Specifications, §§1–2	Objects, relations, and shared conceptualization in knowledge representation. Read alongside the engineering ontology developed in Borrowing fire and cultivating creative capacity; that essay extends the source into its own account.
Donald E. Knuth, Literate Programming	The established practice of organizing explanation and program code together. Compare its technical purpose with this collection's broader literary natural-language programming.

Self-improvement research

Documentation or paper	Content
Gödel Machine and Darwin Gödel Machine	Two entrances to technical self-improvement research: proof-guided work and empirical evaluation, respectively. Compare their objectives, assumptions, and verification before reading this collection's analogies.

Physical conditions, measurement, and feedback

Engineering realization happens in the material world. Programs run on machines, measurement requires devices and time, and interfaces enter human perception and action. Energy, latency, error, and bodily conditions shape actual use.

The Feynman Lectures on Physics provide open online reading: volume I mainly covers mechanics, radiation, and heat; volume II electromagnetism and matter; volume III quantum mechanics. Each volume develops its topics through concepts, derivations, and examples.

Physics investigates regularities; engineering designs and realizes under those conditions. The trinity of philosophy, psychology, and engineering develops their connection with philosophy and psychology.

Language models, retrieval, and data tools

Books, courses, and official tool references for language models, databases, and retrieval systems.

Book or course	Content
Jurafsky and Martin, Speech and Language Processing, third-edition online draft	A natural-language-processing and language-model textbook covering tokens, embeddings, context, information extraction, time, discourse, and retrieval. The official site provides the text and slides; the Agents chapter remains unwritten in the August 19, 2026 release.
Hugging Face Agents Course	An online course introducing models, messages, tools, and observations following actions.
Agent Skills overview · Specification	An open format for organizing instructions, scripts, and reference resources.

Tool or project	General purpose and official source
SQLite	An embedded relational database supporting SQL queries and transactions.
sqlite-utils · Datasette	The former supplies command-line and Python interfaces for importing and manipulating SQLite data; the latter provides database browsing, queries, and JSON interfaces.
PostgreSQL · pgvector	A relational database and its vector-similarity-search extension.
Hindsight	An agent memory system with retention, retrieval, revisable observations, and question-defined Mental Models/Knowledge Pages. Yinyang's native formation method connects those capabilities to readable Personal articles and coordinated working answers.
Graphiti	Temporal knowledge graphs for agents.
Mem0	Persistent-memory components for agents and applications.
Letta	A platform for agents with persistent state and memory management.

See each project's documentation for its capabilities and operating requirements.

A guide to Lacanian concepts: from original texts to personal practice

When encountering “the Other,” “retroaction,” “the divided subject,” “full speech,” “half-saying,” or “sinthome,” the difficulty often lies beyond defining an individual word: why do these concepts appear in the same account, and how do they connect to personal models, writing, and tools? This guide approaches them through those relations, for first reading and later review. It offers conceptual explanation alongside the main reading route. Begin wherever a difficulty arises, then return to the original essay.

One important line of inquiry Lacan offers this site is: **how do people express themselves through language and images received from others, and how do expression and its return reveal that they do not fully coincide with that account?** Later expression can change the meaning of earlier speech; an established self-image can also be challenged by new encounters. The later discussions of knots and the sinthome further ask how these different relations connect in a person's concrete existence. Bringing them into model collaboration and engineering realization is work this site develops further.

First identify the level you are reading

Reading level	What it does	What to attend to
Lacan's account	Develops concepts of the subject, language, identification, desire, and the three registers within psychoanalytic questions	The period, question, and conceptual relations of the source text.
This site's philosophical development	Uses these concepts to understand expression, oneself and others, model counterparts, and practical arrangements	Which relations are retained and which meanings the author develops further.
Bounded formal translation	Represents certain relations through selected symbols, assertions, and rules, and checks their consequences	What is represented, what is assumed, and what remains outside the model.

All three levels can belong to the same work, while a reader still needs to know what responsibility a particular sentence carries. For example, the subject Lacan discusses is not a database object; putting certain relations into a formal model makes selected relations inspectable. A derivation within a formal system is also different from having established a reliable personal model through actual conversations.

Five short reading paths are available:

- To understand “I,” “ego,” and “others,” begin with language and the Other, then read the ego and the divided subject.

- To understand how a changed participant position can reorganize a problem, read dialectical reversal, then return to the main sequence's how a solution becomes a new problem.
- To understand why an earlier meaning may only become recognizable later, read retroaction and retrospective understanding, then return to speaking and retrospective meaning.
- To understand how sustained writing connects with truth, read full speech, half-saying, and truth, then return to half-saying truth and continuing revision.
- To understand the three registers and the sinthome, begin with the registers, then read the sinthome, and finally return to Forming a sinthome.

Language, signifiers, and the Other

Begin with a relation when approaching the **signifier (*signifiant*)**: a word, name, or mark works through its differences from and connections to other marks, and through the discourse in which it appears. The description "good student" can connect grades, obedience, expectations, and recognition; in another discourse, the same description may become ironic. Treating it as a label with fixed content misses how it organizes relations between someone and others.

The Other (*Autre*, often written *A*) names the locus of otherness in which language and discourse find their place. When someone speaks, they already draw on names, distinctions, and expectations they did not create alone. Parents, teachers, institutions, or a current interlocutor may bear these demands and forms of recognition within a particular relationship, but "the Other" is more than a name for any one of them. In his 1966 radio discussion, p. 2, Lacan describes language as the environment in which a person grows up and raises the relation between the unconscious and the discourse of the Other.

Here this adds a question to understanding oneself and others: **within what relationship was this sentence spoken, and from what position was it heard?** "You can try again" may carry different weight when spoken by a friend, an examiner, or someone with particular significance. Recording the speaker helps recover the event, but understanding their position still requires context. A name or a model-role field alone cannot establish the position of the Other.

A "model counterpart" is also an actual arrangement, with current capabilities, tools, and agreed contributions. Whether a particular model response acquires special authority within this person's relationships is another question to understand. Using a language model does not automatically settle that judgment about the relationship.

The ego and the divided subject

Approach the **ego (*moi*)** through how someone recognizes a relatively complete image of themself. Lacan's mirror-stage essay (1949) discusses the subject's identification through

an image: the image offers unity while also involving a relation to an external form. "Imaginary" here does not mean "false and therefore useless." An image can actually organize feelings, expectations, and actions.

The **divided subject (*sujet barré*, often written $\bar{S}$ or a barred S)** concerns the subject's relation to representation by signifiers. In "Subversion of the Subject", Lacan proposes that a signifier represents the subject for another signifier. The subject acquires a position through these signifying relations, yet cannot be directly equated with the signifier or statement representing them. Division here concerns this constitutive relation, beyond how much information a self-description omits. It cannot be reduced to "a person contradicts themself," nor is it a popular expression for multiple personalities.

A limited example can make the question recognizable: someone says, "I only want to write the essay well," while repeatedly asking whether the other person approves of them. Beyond stating a writing goal, what response does this sentence seek from the other person? The statement's content and the relational position from which it is spoken may not fully coincide. The example makes the question visible; interpreting a particular person requires further material. One sentence cannot establish a hidden motive.

This site's personal model is a partial understanding of a person within the current question. A connected self-account, a formal view, and the person who continues expressing and acting therefore need to be understood distinctly. Lacan's distinctions make this non-coincidence worth investigating; they do not directly supply an algorithm for generating personal models.

Metaphor, metonymy, and condensation

In "The Instance of the Letter" (1957), original pagination 505–515, Lacan approaches metaphor and metonymy through relations among signifiers. **Metaphor** involves one signifier substituting for another in a chain and producing a new effect of meaning; the displaced term remains involved through other connections. **Metonymy** concerns connections among signifiers and the movement of meaning, beyond the single rhetorical example of a part standing for a whole.

The relations differ. Metaphoric substitution brings a meaning into view: in a fictional account, "the manager became a judge" gives workplace evaluation relations of trial, defense, and verdict. This does not transfer a fixed bundle of every judicial attribute to the manager. Its effect depends on connections to the surrounding discourse. Lacan develops substitution through Hugo's lines about Boaz and his sheaf. Metonymy concerns connections and movement along the chain. In a hypothetical process of desire, expectation might move from publication to a byline to a particular person's recognition. Objects can change while the relation driving the movement remains a question; the succession of three items alone does not establish a mechanism of desire.

In this account, Freud's **condensation (Verdichtung)** is connected to the superimposition of signifiers and metaphor, while displacement is connected to metonymy. Condensation here belongs to questions about dream-work and the unconscious. It cannot simply be equated with summarization, token reduction, or merging records into a label. This site's relational analogies also draw on other theories; their contributions and differences need explanation through the relations each addresses.

This raises a useful question for personal models: does a compact expression merely shorten material, or has it organized that material anew? “A workshop for joint creation” can gather trial, criticism, and revision while obscuring delegation and completion responsibilities in a particular task. Unfold its relations and return to exchanges that support or challenge them to judge the condensation's fit. Condensing revisable relations develops this site's writing method: a proposal informed by these concepts, not a compression algorithm derived from Lacan.

The subject supposed to know and the position of interpretation

The **subject supposed to know (sujet supposé savoir)** concerns a position credited with knowledge concerning the subject. In Seminar XI, 10 June 1964, Staferla transcript pp. 161–163, Lacan develops this relation through transference while explaining that the analyst does not thereby possess absolute knowledge. Being supposed to know and actually knowing therefore require separate examination.

This is not another name for knowing a great deal or for trust in general. Within this session's analytic setting, the question concerns whom one addresses and how one expects the other to receive meanings one has not yet grasped. Someone can acknowledge the other's fallibility while still addressing that position of supposed knowledge. The Other as a locus of speech and a person occupying this knowledge position in a particular relationship also cannot simply be equated. The concept questions the relational structure of interpretation rather than ranking people by their quantity of knowledge.

For model collaboration, this raises a question about a personal account's interpretive authority. What comes from sources, actual use, the person's recognition, a sense of completeness, or the model's fluent response? A model interpretation written into an archive and cited by later models acquires no independent support from that repetition. Recognition can show how the account was received without alone establishing its explanation of psychological causes.

This contemporary borrowing examines interpretation, reception, and use; using AI alone does not establish a particular transference relation. A counterpart can contribute understanding the person has not articulated while returning to material, comparing interpretations, and revising accounts it helped form. The account participates in the relationship without acquiring the position of determining the person's final truth.

Dialectical reversal: changing understanding and position

Lacan's dialectical questions concern how a subject forms through relations that also unsettle their self-understanding. His encounter with Hegel was mediated in part by Kojève's seminars, which he attended from the 1930s; the EPHE's biographical account locates that formation. **Recognition, desire, and speech are three entrances this guide uses to read the argument, not a fixed three-part taxonomy named by Lacan.** They follow connected changes: whose recognition matters, what is sought in addressing another, and how speaking can change the position from which one understands the question.

Recognition: the other's place in becoming oneself

In *Seminar I*, 12 May 1954, Lacan connects imaginary rivalry with symbolic recognition. An image of the other can organize the ego and make an object desirable through rivalry. Naming desire before another introduces a symbolic relation in which it can be recognized and assumed. Recognition here exceeds approving a self-image or satisfying an appetite. The movement changes how desire is situated between participants; it does not simply supply the ego with a favorable evaluation.

Consider an illustrative predicament: someone wants recognition as an independent thinker, but accepts only the verdict of a particular authority as proof of that independence. A better verdict could leave this dependence intact. The dialectical question concerns the relation that makes the authority's verdict decisive, including the speaker's participation in sustaining it. This differs from advising self-sufficiency: recognition uses language and criteria shared with others. The Other names that symbolic locus, which cannot be reduced to the particular person whose approval is sought.

Desire: why obtaining the requested object does not settle the question

In "The Signification of the Phallus" (1958), pp. 689–691, **need, demand, and desire** acquire different roles. Need seeks satisfaction; articulated demand addresses the Other and can make what is given signify love or presence. Desire emerges through their separation and cannot be reduced to either bodily satisfaction or a demand for love. The argument follows how addressing another transforms what is sought, rather than merely arranging a sequence of wanted objects.

The 1960 "Subversion of the Subject," pp. 813–814 further asks how the Other's desire returns as a question about what the Other wants from the subject. It concerns the position from which one desires, as well as what one asks for.

For example, receiving a requested invitation may leave open whether one is wanted as a participant or merely tolerated. That hypothetical distinction makes the question intelligible. Changing the object alone may miss the relation through which the object

matters. The fantasy discussion examines how a scene can organize such positions and expectations.

Speech and reversal: a changing subject within the account

In "Intervention on Transference" (1951), PDF pp. 2–6, reversal changes understanding and subjective position. The first Dora reversal brings her own participation into the account; Lacan also implicates Freud's prejudices in its impasse. The proposed third reversal remains an unrealized possibility, not a completed cure. The interpreter thus belongs to the relation under examination rather than observing it from outside.

This does not convert another person's wrongdoing into the speaker's fault. It changes the question from whether an external description is accurate to how the speaker is situated in the described relations. Those questions can both matter. Likewise, a change in what someone says is different from evidence that their position has changed.

In "The Function and Field of Speech and Language" (1953), the passages on address and response, speech addresses another whose response participates in recognition. Naming the addressee assigns a position they may take up or refuse; the analyst's response consequently carries responsibility for the subject's place in the exchange. Speech does more than report an already finished inner truth. Its address and reception enter the formation of that truth.

Retroaction can reorganize earlier meaning without establishing a dialectical reversal. The distinction is between a changed reading and a changed subjective position, not between short and long speech. The sections on retroaction and full speech develop those connections.

Historical development and the contemporary comparison

The early recognition vocabulary should not flatten Lacan's later questions. In "Subversion of the Subject," pp. 797–798, he challenges a dialectic converging on absolute knowledge and a completed self-identical subject. Read the later divided subject and limits of truth without promising final reconciliation through successive explanations.

Lacan's contribution can illuminate both role change and model revision. "Intervention on Transference," PDF p. 2, explicitly locates what reversal touches in the subject's position. Applied to entry into and return from roles, the question becomes how the person understands their capacities, the counterpart's contribution, and their dependence after passing through model-like generation and returning to judgment. The enacted passage supplies material; changes in position must be discerned in participation.

In changes of premises and philosophical models, a new account can bring its own speaker into the question. The person may move from "the helper determines my independence" toward "how do I organize, receive, and change assistance?" The model must also examine whether its interpretation leaves the person only acceptance or refusal. Revised explanation, counterpart response, and participation can then change

together. Lacan's consideration of Freud's prejudices in the Dora case likewise brings the interpreter into the account of the impasse.

The connections retain distinct objects: role movement concerns entry into the other's contribution; model revision concerns changing concepts and premises; Lacanian dialectical reversal concerns subjective position and the unfolding of truth. They can affect one another within an exchange, rather than forming three disconnected topics. Correspondingly, a common consequence across conflicting views precisely expresses one kind of unity, but its formal result alone cannot establish subjective transformation. This guide develops conceptual understanding through those connections.

Retroaction and retrospective understanding

Retroaction (*rétroaction*) concerns how meaning returns from later connections to earlier expression. A word need not acquire its full meaning at the instant it is spoken; the rest of a sentence, a response, or a later narrative can reorganize how the earlier part is understood. Lacan's "Subversion of the Subject" discusses this return through discourse and relations among signifiers.

For example: "Leaving then cost me a great deal—and it also taught me, for the first time, what I did not want." The second part places the earlier "cost" within a different relation of meaning. What changes is the present understanding of that departure and its place in the subsequent narrative. A later sentence has not erased the departure that occurred.

"Retrospective understanding" is an interpretive expression in this guide: on later rereading their own expression, receiving a response, or experiencing a new event, someone reinterprets an earlier experience—sometimes recognizing connections previously unclear to them, sometimes forming an understanding they did not previously have. This can be connected to Lacan's retroaction without treating every later understanding as the same Lacanian technical concept. The discussion of the subject's history and the future anterior in "The Function and Field of Speech and Language in Psychoanalysis" (1953), PDF p. 35, original publication p. 144, offers a source route for pursuing this temporal relation. Such later self-understanding can also involve misrecognition and needs continuing examination through material and new encounters.

In this site's writing and model collaboration, the relation can develop as follows: an unfinished expression is retained; the model organizes it into a readable account; the person rereads it, recognizes some connections, and discovers misunderstandings; this recognition changes subsequent expression. A work thus preserves earlier ideas and can also become material for new understanding.

Two questions still need separate treatment: **does an interpretation make an experience intelligible, and are its factual judgments about the past warranted?** A narrative fitting one's current feelings does not establish that every detail of the past was as it describes. Retaining the original event, original words, and the time an inter-

pretation formed lets retrospective understanding remain constrained by its material. Continue with Forming a life trajectory.

Punctuation and quilting: how meaning becomes provisionally settled

Excerpts from "The Function and Field of Speech and Language" (1953) discuss how punctuation gives discourse meaning, including through the cutting of an analytic session. In "Subversion of the Subject" (1960), Écrits p. 805, the **quilting point (point de capiton)** concerns the arrest of sliding signification. A sentence's last term retroactively determining its earlier terms provides its diachronic illustration. This is also distinct from Miller's account of "suture."

For example, an utterance begins "you are right" and continues "the question does need rewriting, but your answer is still unsupported." The continuation specifies what was endorsed; extracting the opening words would misrepresent the whole position. The quilting point is more than a sentence's final punctuation mark: Lacan also discusses the synchronic organization of meaning. It directs attention to which signifying relations make discourse intelligible, without guaranteeing that this organization exhausts the subject or remains fixed forever.

For our writing, the useful question is when unfolding expression becomes a settled description, and how that punctuation or naming directs later reading. Summarizing "wanting independence" as "rejecting help" installs one interpretation in subsequent collaboration. Continued expression might require "wanting to retain participation in direction and the ability to change delegation." The new account enables work while remaining open to other tasks and later material.

Compression therefore selects content and can provisionally fix a reading. Sources, applicability conditions, and an unresolved alternative allow that reading to unfold again. This is a proposal for maintaining descriptions; the analogy does not make analytic session-cutting a technique for model dialogue.

Full speech, half-saying, and truth

These concepts raise a further question: how does speech change the subject's relation to their history, and why can that change still not say their whole truth? First distinguish three relations, then follow their source periods.

Relation	What it makes visible	Consequence for sustained writing
Full speech	Speech reorganizes the subject's history and how it is assumed	Examine how expression changes someone's relation to their experience.

Relation	What it makes visible	Consequence for sustained writing
Retroaction	Later signifying connections participate in determining earlier meaning	Read a new version as a reinterpretation of earlier expression, beyond counting additions.
The half-saying of truth	Truth cannot be exhausted by a complete totality of speech	New understanding remains possible, while a present account cannot close subsequent speech.

1953: full speech and the subject's history

Full speech (*parole pleine*) cannot be measured by the quantity of material. In excerpts from "The Function and Field of Speech and Language in Psychoanalysis", Lacan connects its effect with reorganizing past contingencies and the meaning of the subject's history as it opens toward a future. Ask how the subject assumes that history in speech addressed to another, beyond acquiring a more complete list of experiences.

A brief statement may change someone's position in understanding their situation; extensive self-description may repeatedly sustain an existing image. This contrast directs attention to what speech does. It supplies no test that classifies speech as full from sentence length, a feeling of candor, or self-identification alone. Connecting writing and model collaboration with this question is this site's extension; its effects require understanding actual exchange and use.

1960: unfolding signifying chains and retroaction

In "Subversion of the Subject", the temporal relation of meaning receives further construction: a sentence's later parts can retroactively determine how its earlier terms are understood. A signifying chain has an order of unfolding and a relation through which the later acts on the earlier. Connecting it with a personal trajectory requires explaining repetition, substitution, connections, and changes in the positions of words. Timestamped records supply material for that inquiry.

Such development does not guarantee progress in one direction. Later interpretation may open previously unseen connections or force old material into a tidy story. Retaining earlier expression and new responses lets readers compare what actually changed. The preceding section on retroaction and retrospective understanding distinguishes changes in meaning from their factual grounds.

1970–1974: half-saying and the limit of saying all

Half-saying (*mi-dire*) does not divide truth into two pieces that can be assembled, nor does it mean that a statement is half true and half false. In *Seminar XVII*, 11 March 1970, transcription p. 47, Lacan uses the enigma as a model for truth's half-saying and distinguishes this form from the division of the subject in the same passage. Related concepts therefore still need their distinctions. In the opening of *Television* (1974), he connects the impossibility of saying the whole truth with the limits of words and the

real. This limit does not arise merely from insufficient present information; more records or revisions cannot be promised to remove it.

This distinguishes several meanings of gradual development. Progressive disclosure in a Skill normally concerns reading existing material as needed. Unfolding speech can also form meanings that did not previously exist. Half-saying concerns the totality such speech cannot complete. These can meet within one practice, but an information-organizing method does not entail Lacan's account of truth. Early full speech and later half-saying cannot be joined into stages of first saying half and eventually saying everything.

Returning to this site, a philosophical Skill can retain present understanding, participate in subsequent collaboration, and undergo revision through new experience and speech. The model's interpretations enter that exchange too; fluency grants them no position of final truth. Examine which relations become possible to articulate, assume, and change; factual judgments still require source checks. The main essay's half-saying truth and continuing revision develops this practice through the independence example. The guide supplies conceptual relations and reading entrances; the main essay develops the site's argument.

The three registers: different relations within the same experience

The **Imaginary (*Imaginaire*)** concerns images, a sense of wholeness, and identification; the **Symbolic (*Symbolique*)** concerns signifiers, differences, positions, and their organization; the **Real (*Réel*)** concerns the impossibility or limits encountered by these organizations of meaning and imagery. They do not sort material into three disjoint boxes. In his later work, Lacan further investigates their connections through knots; excerpts from *Seminar XXII, R.S.I.*, the session of 10 December 1974 offer an entrance.

For example, understanding oneself as an “independent creator” involves an image with which one can identify; the position of “creator” within language, evaluation, and relationships involves symbolic organization; some recurring difficulties may prevent this self-image and explanation from smoothly encompassing experience. The last example is only a way into the question. It does not license calling all unrecorded feelings, unknown data, or bodily responses “the Real.”

This site draws on the registers' emphases to illuminate its practice: philosophy turns toward a real not exhausted by expression; psychology attends to images, identifications, and their organization of experience; engineering makes relations usable through language, rules, and programs. The trinity of philosophy, psychology, and engineering arranges them as resonant analogies: follow a column for its emphasis, cross the columns for their connections. The site's modest naturalism places this practice within a shared natural world; the Real contributes a question about the limits of expression.

Fantasy and its traversal: the subject's position in a relationship

Fantasy (fantasme) in Lacan concerns the subject's relation to the object of desire and how a scene positions the subject in relation to the Other's desire. It can organize the experience of reality, expected responses, satisfaction, and repetition. Everyday daydreams may supply material; the recurring positions and relations within them matter especially. "The Subversion of the Subject" (1960) locates fantasy among subject, desire, and the Other. Object a in its formula concerns the cause of desire, rather than simply a person or thing one wants.

Suppose someone treats "I have a place with the other only if I continually prove useful" as a necessary condition of relationship. Inquiry concerns both the claim's truth and how the person imagines the other's demands, occupies the position of being judged, and sustains the relation through giving, testing, and anxiety. Actual demands, lived dependencies, and particular experiences remain part of the explanation.

Traversing fantasy concerns a change in the subject's relation to this organization. A seemingly necessary scene and position can become recognizable; their function in sustaining desire and satisfaction can enter analysis, and the subject may cease to depend on them in the same way. Recognizing an inaccurate belief or giving a more complete account of oneself addresses only part of this. The final session of *Seminar XI* (24 June 1964; Alan Sheridan translation, p. 273) leaves the experience of the drive after traversing the fundamental fantasy as a question. This scholarly concept index retains the source locator. Traversal thus concerns changes in relationship and experience, rather than a checklist of self-explanations to complete.

Its relation to the later **sinthome** retains two questions: how a subject changes their dependence on a fantasy scene, and how a singular practice sustains their life and jouissance. Scholarship offers different accounts of their connection; see Coffman, 2013. In this site's contemporary use, the position a person and model occupy in cooperation and the arrangements sustaining that cooperation can change together. This relation retains a philosophical connection with Lacan's questions.

The working accounts are addressed to the model: they articulate working understanding and its implications for cooperation. Personal material under `references/personal/` can be read by the person or understood with a language model's help; it has a different purpose from those working instructions. Understanding and cooperative arrangements develops this philosophical discussion.

Sinthome: from Lacan's question to this site's definition

Sinthome is a spelling Lacan adopts in *Seminar XXIII*. In the particular construction of the 17 February 1976 session, it participates in repairing the knot; in the 11 May session, the relations among Joyce's writing, ego, and the knot are developed further.

The question concerns how a particular practice enters this person's mode of existence, beyond what a work expresses through its content.

This site adopts the name with its own concrete referent: **a practical arrangement jointly shaped by personal philosophy, psychology, and engineering, including an understanding of the person, the model counterpart they need, and their relationship, together with expressions, tools, and ways of using them.** Relevant material informs the arrangement; current technical conditions give it usable form; use brings revision. A Skill can carry some of its understanding and methods, while a Harness can organize its actual realization. Life is the setting in which it forms, is used, and has consequences.

Reading “sinthome” here therefore requires recognizing both the term's source and this site's particular definition. How far it helps stabilize life or continue creation needs to be understood through concrete use. See Forming a sinthome for the detailed formation process.

Which relations does formal translation capture?

This site's Speech, opposition, and self-formation uses some formal notation. It gives selected relations an inspectable expression, which readers can consider alongside the concepts above.

Relation of interest	Expression used here	Scope of the expression
What someone said and within which relationship	A speech record containing speaker, situation, time, and address	Retains available event content; subsequent interpretation still needs grounds.
What a selected self-account entails	Conceptual constraints, selected assertions, and their formal consequences	Checks inferences within the given representation without exhausting ego or subject.
How later understanding returns to earlier expression	Relations among earlier expression, present context, and the time of interpretation	Locates changes in interpretation without using one symbol to explain every mechanism of retroaction.
How a personal model enters actual collaboration	Counterpart models, expression, Skills, tools, and relations of use	Forms a concrete arrangement whose adequacy still needs examination against the person's material and actual results.

Formalization and personal understanding can help each other: clear representation can expose omissions, while new material may force the representation to change. **Translating relations into a language, forming an interpretation from material, and computing under given assumptions are connected but different activities.** This also explains why a theoretical conceptual model, an event archive covering partial situations, and temporary models formed for the current question can coexist.

From formalization to human–machine interaction: exploratory contributions

Formalization can make an interpretation's choices inspectable: which objects are represented, which relations become rules, and what those rules produce. The studies below offer different constructions and questions. Together they do not establish a validated personal-model method. This account selects their specific contributions while distinguishing the authors' proposals from its own extensions.

From relations to computation. Li and Li (2025) represent RSI as message-passing active-inference units and investigate synchronization and collective dynamics through dyadic and triadic simulations. They acknowledge the construction's abstraction and incomplete treatment of fantasy's axiomatic function, complex topology, and desire's diachronic metonymy. This encourages an explicit account of what a translation preserves. Coupled trajectories alone establish neither Borromean topology nor an actual person's mechanism of desire. Santos and Dunker's study of fantasy uses paraconsistent logic to propose that fantasy renders the signifying chain consistent. The article belongs to issue 41 (2021), published online in 2023.

From machines to interaction. Possati (2020) brings Lacan and Latour to cycles of human identification, machine response, and renewed interpretation, proposing an "algorithmic unconscious" research direction. Li and Li's FreeAgent preprint (2024) places ChatGPT in an interpreting role within a demonstration connecting bodily images and symbolic identification. The former is a philosophical interpretation, the latter a simplified construction. They raise questions about technical mediation of self-understanding. How an actual response is received remains a question about the particular interaction.

Distinguishing explanatory scales. Li et al.'s Perspective (2026) distinguishes mechanistic, behavioral, and interactive accounts of models and examines what metaphors reveal and obscure. This supports separate examination of implementation, observed activity, and position within collaboration. This site adopts that distinction of questions without treating the proposed "machine experientialism" as comprehensively validated or inferring internal mechanisms directly from relational positions.

Distinguishing memory from generated state. Shen et al.'s TSJ preprint (2026), §7.7, separates observable interaction memories from separately generated psychological states and retrieves memories for later scenarios. Section 7.13 also separates judging from trajectory generation. This is an engineering reference for distinguishing events, interpretations, and consequences. Its personas, state updates, and scores serve simulation-based evaluation rather than measurements of actual people. Retrospectively selecting an earlier event does not itself establish causation. This site retains those distinctions without copying the psychological scores or state equations.

Return to the sources, then to this site

The table lists entrances in chronological order. It helps locate a concept without requiring a first-time reader to complete every text in sequence.

Source entrance	Questions to pursue	Return to this site
1949: The mirror stage	How does an image participate in identification, and why can the ego not simply be treated as a transparent inner fact?	Self-description and formal views
1951: Intervention on Transference	How does dialectical reversal concern the subject's position in the relations recounted?	Dialectical reversal
1953: The function and field of speech and language	How does full speech reorganize the past, and how does the subject assume their history?	Full speech and the subject's history
1960: Subversion of the Subject	How do subject, Other, signifier, and retroaction connect?	The Other and retrospective meaning
1966: Radio discussion, p. 2	What does growing up within language mean for the subject?	Personal understanding
1969: Seminar XVII, 26 November	How does a position in discourse differ from its actual speaker?	Signifying chains and works
1970: Seminar XVII, 11 March, p. 47	How does the enigma illuminate half-saying, and how does it differ from subjective division?	Half-saying and the limit of saying all
1974: Television, opening	Why does continuing speech not amount to eventually saying the whole truth?	Half-saying truth and continuing revision
1974–1975: R.S.I. excerpts	Why do connections among the registers become a question, and how do knots enter the discussion?	The general Trinity and its individual instance
1976: Sinthome, 17 February; 11 May	How do particular writing and practices participate in a person's knot?	Forming a sinthome

This timeline points to conceptual development: mirror identification, language and the subject, and the later knot discussions each have their own questions and contexts. Later terms can help reread earlier questions without implying that the earlier texts already contained the entire later theory. On returning to this site, retain a simple reading movement: identify what question the original concept answers, see which relation this account selects, then check whether that relation remains clear in expression and realization.

Yinyang sources and private updates

This page explains the author's common-source and private-instance relationship. The public Skill is Empty. Its own package guide owns recipient installation and updates.

The established `skills/yinyang/` path maintains essays, diagrams and shared formation methods. Actual entrypoints and personal accounts stay with their private owners. Readers can study the philosophy or form their own practice from Empty; the shared writing directory is not a Full Skill distribution.

Common and situated content

The six bilingual formation guides define the full questions and reading roles of orientation, person, counterpart, relationship, environment and revision. Each synthesis instruction draws on the six complete guides and relevant actual grounds. Formation and revision owns their distinct subjects, connected scope and whole-six coherence.

The practice overview explains edition and condensation choices; this page locates the private files and their updates:

Question	Actual private file
Orientation	`references/situated/orientation.md`
Person	`references/situated/person.md`
Counterpart	`references/situated/counterpart.md`
Relationship	`references/situated/relationship.md`
Environment	`references/situated/environment.md`
Actual situated revision method	`references/situated/revision.md`

Read all six complete actual accounts in ordinary collaboration. Persist intended private source in Git and a private GitHub repository through the actual account and publication owner, checking private visibility, committed content and reader retrieval. Original records retain their owners; secrets stay outside ordinary repository files. The shared writing source contains no actual private accounts.

The complex route projects checked bodies to the same six paths, or binds the six questions, native IDs, and complete bodies through private `references/situated/index.md`. See Hindsight configuration. Formation and revision owns their content and whole-account checking.

Philosophy retains its authored source. Personal remains human-readable topic articles in the existing four subject groups, with usable navigation and original source links. Direct source/article editing remains available. In the native route, substantive Knowledge Pages can maintain those articles and project Markdown into existing private reading paths, with Observations backstage. Migrate affected derived articles as revision needs, preserving readability and unique grounds. Corrected Personal understanding must

inform later synthesis; all products can return to originals without requiring chained generated summaries. The Personal guide owns that reading arrangement.

Keep meaningful Personal material names in the person's native language; body language follows its consumer. Preserve instrument identifiers where useful. Both `references/personal/` and `references/situated/`, including optional native bindings and private generated bodies, stay private. Common projection protects both trees; it does not change bank state, GitHub visibility or runtime consumers. Independently authored philosophy retains its own source.

Questionnaire and assessment material

When a situated version has questionnaire or assessment records, organize this distinct part of personal evidence under `references/personal/questionnaires/`. Use its `README.md` as a readable inventory linking dated records and their original sources. Connect it from `personal/README.md` and `personal/sources.md`. Group records by occasion or instrument according to what makes them easy to retrieve; repeated completions remain separate dated observations.

Keep each record's instrument name, language and version when known, completion date and context, result and score direction, and access to original answers or the report. Distinguish a questionnaire response, a performance test, a report's written conclusion, and a later interpretation. Preserve conflicting findings and missing information explicitly; a report without item answers must not be expanded into invented responses. Existing private measurement systems and medical-document collections can retain their originals, with useful results and working links maintained here instead of duplicate archives. Undated material remains undated until its source establishes a date.

This organization makes measurements available alongside narrative material without turning them into a complete personal account or automatically revising the working models. The Psychology guide owns selection, scoring and interpretation. The directory and all filled records remain private; the distributed package supplies this organizing method, not another person's records or placeholder results.

Project common resources into the author's private instance

`scripts/sync-common.py` compares the common writing source with an existing private Skill. With `--apply`, it copies common resources, preserving the private entrypoints, README editions, MODEL and AGENTS files, and both `references/personal/` and `references/situated/` trees.

```
python3 /path/to/shared/yinyang/scripts/sync-common.py \
  --source /path/to/shared/yinyang --target /path/to/private/yinyang
```

The source is identified by its formation method, the target by its actual `SKILL.md`. It does not inspect private trees, create a new person's accounts, or publish runtime. Unmatched common files and common-path symlinks require ownership inspection. Existing host and private cloud owners deliver the checked private source and read back the consumers.

Empty recipients update from Empty's own package contract. Independently authored philosophy and methods stay with their own source rather than being overwritten by this author's common-resource projection.

Personal and public boundaries

Personal accounts remain private even when formalized or written for models. Private quotations, biography, psychological and health records, relationship narratives, account information, private paths and conversation identifiers, and unpublished manuscripts stay with their actual owners. General abstraction does not authorize public links that reconstruct private sources.

Return only authorized reusable insights to the collection. Yinyang original material uses Yinyang Personal and Internal Use License 1.0; other independent members retain their own MIT licenses. Follow the collection guide and the actual publication owner for permissions, attribution, and source review. A private adaptation need not be published.

07 · Resources and advice

Using the Tools

A practical guide: begin by making a model subscription useful, complete a real task, then improve your tools and working environment. Read and understand in your native language, entrust investigation, implementation, and maintenance to the model, and revise through use. This guide chooses Mac and ChatGPT / Codex as one concrete route; your existing computer and another available model tool can carry the same work.

Embodied, full-modal learning; embodied, full-modal understanding; embodied, full-modal work—bring them into your life. Develop understanding through text, images, sound, bodily experience, and practical action; turn ideas into works and let the world's response revise judgment. "Full-modal" means drawing on available perception and expression when they serve the task. Models and environments carry detail and repetition while reading, looking, listening, expression, and practice cultivate your sense of the whole, intuition, judgment, and creation.

You can give this page to the model, describe the need at hand, and let it select, configure, and verify useful tools from the map.

This page retains general advice useful to most people. For sustained paper reading, disciplinary methods, experiments, or research writing, continue to Research and Learning.

One route into practice: establish connectivity → use an actually available model subscription → install a local client and prepare basic instructions and necessary Skills → complete one real task → improve tools and the environment through use feedback. The model unfolds search, configuration, adaptation, and necessary implementation around the task, continuing from results that actually work.

You can also go directly to beginning with the model's execution inner loop, ways of learning, working, and living, or automatic collection and environment repair.

1. Device and network: make your existing computer usable

If your computer can run the tools you choose, start there. When choosing a Mac, check the software's current operating-system and chip requirements. Add memory, storage, or another display when your projects and actual working conditions warrant them.

Your network needs to support sign-in, documentation, dependency downloads, and uploads. When proxy configuration is useful, Clash Verge Rev can manage routes; DuyaoSS provides a community entrance for provider introductions, speed-test records,

and routing explainers. Let the model configure for the current network and test sign-in, downloads, and uploads.

When proxy traffic is limited or large software, dependency packages, and Docker images download slowly, ask the model to inspect suitable **mirrors and caches**. Package sources and Docker image registries are different configuration targets. A directly reachable mirror can reduce proxy traffic, while caching reduces repeated downloads. Docker's registry-mirror documentation describes fetching from upstream when needed and reusing cached content afterward. Check origin, supported packages or registries, synchronization, versions, and integrity information, then test on the current network.

2. From a subscription to global instructions and essential Skills

Web ChatGPT provides a cloud conversation and tool space for discussion, research, understanding materials, and developing ideas. With the relevant access, local Codex can directly help construct and maintain a **personal knowledge and working environment**: connecting materials, notes, applications, files, scripts, tools, and configuration, and turning ideas into usable arrangements. A project folder is one working location within it; the environment itself can be an ongoing object of improvement. You bring purpose, experience, and judgment; the model carries explanation, investigation, construction, execution, and checking. A concrete need can begin that collaboration.

If you have no usable account, establish connectivity, then choose and purchase a subscription actually available to you. Start on the Web and ask the model to help articulate your purpose and global instructions. Follow the official quickstart to download a local client, sign in, and connect a working directory. An existing local client can also help with these preparations.

Check whether your existing account includes the Codex capabilities, limits, and client you need. The official documentation states that Codex is included in ChatGPT plans; actual capabilities and limits depend on the plan, account, and rollout. Use the sign-in guidance for ChatGPT-account access. Compare an upgrade only after a concrete limit or missing feature becomes relevant.

For changes around Codex, follow the community radar Codex Radar.

Choose a stable personal subscription, then compare its practical value

Prefer an individual consumer (ToC) subscription, and put reliability ahead of discounts. Establish account ownership, continued sign-in, the models and usage actually available, and renewal and recovery arrangements. Prefer direct official purchase or a clearly sourced channel with dependable delivery and renewal. Compare business (ToB) team or enterprise plans when you actually need collaboration, organization management, enterprise data policies, or contractual guarantees.

Build everyday collaboration around one stable primary subscription, using its actual included entitlements across the local CLI/app and the Web. Make the arrangement useful before adding or switching subscriptions for a demonstrated capability difference. Frequent switching creates adaptation work for instructions, Skills, interfaces, and habits. Reassess actual needs and value before renewal. Interfaces for a specific purpose, such as translation, can still be configured separately.

Among candidates with adequate reliability and capabilities, **assess local and Web use together and use the corresponding models' API prices as a reference for subscription value**:

1. **List capabilities you will actually use.** Check the models, modes, tools, limits, and reset periods available locally and on the Web. Count shared allowances once.
2. **Estimate the API alternative for comparable work.** Where a comparable API exists, estimate monthly input, cached input, output, and necessary tool usage against the provider's current rates. The OpenAI API pricing page, for example, identifies billable categories. Compare Web-only capabilities and hard-to-estimate usage separately by their actual contribution.
3. **Compare the actual monthly fee with work you can reliably complete.** Account for local plus Web demand, quality, speed, allowances, and renewal cost, then choose the better value among dependable candidates. API replacement cost supplies a reference for this comparison.

ChatGPT and the API have separate billing. Explore API billing when you actually build your own API application or choose API authentication. Consult current official prices and availability.

Consider Gemini Pro when you use Google tools regularly

If Google Drive, Gmail, and Gemini Notebook will form your everyday materials, email, and learning environment, consider Gemini Pro. It can complement the primary collaboration subscription: the reason to buy includes more convenient storage, email, and source-based learning, as well as another conversational model.

Consider these benefits together using Google's current plan comparison:

- **Storage for files and email:** expanded storage shared across Google Drive, Gmail, and Google Photos, supporting a growing collection of materials, documents, and messages.
- **AI inside Google apps:** Gemini in supported applications such as Gmail and Docs can assist with email and documents while reducing the need to move content between windows.
- **Notebook and source research:** higher usage limits for Gemini Notebook for source-based questions, organizing materials, and learning formats such as Audio Overviews.

Drive, Gmail, and the notebook tool already offer free functionality; the subscription adds storage, allowances, and applicable AI benefits. Before buying, use the Google account you intend to keep and check its plan benefits, regional and language availability, and actual renewal price. Light use can begin with the free features. If you already need more storage and regularly work with email and research materials, the combined plan is especially worth comparing.

Let the model help establish the working arrangement

Begin global instructions with a few arrangements that apply across your work: how you want to participate, what the model should carry, how native language and English are used, where files and results belong, and how the model completes work and makes it visible. A Web model can help write them; a local model can place them where the actual client reads them and check that they take effect. You provide purposes and corrections; the model maintains the instruction files, and both revise through use.

The author's recommendation is to use simple, globally shared Skills, plugin, and MCP configuration for everyday work, with Full Access as the default for ordinary global work locally. Let the same useful capabilities serve different tasks, retaining local exceptions only when a particular project has a concrete need. The judgment here is that unnecessary constraints may divert work into workarounds, repeated interruption, or maintaining the agent's Harness at the expense of the user's intended result. Make the Harness serve actual work and revise it through concrete problems.

This is the working approach chosen by this guide. Full Access removes the local sandbox and ordinary step-by-step approval prompts; product controls over particular tools and application actions, operating-system authentication, and access granted by service accounts retain their actual mechanisms. It lets the model execute existing-scope work more continuously. Consult the permissions guide and approvals and security guide for the specific meaning.

Ask the model to select, download, and verify the Skills needed now from trustworthy sources. Initial capabilities might cover research, local environment diagnosis, scripts and tools, document reading, interface implementation, versioning, and publication. Choose packages supported by the actual client and check origin, compatibility, and invocation. Agent Skills explains this capability-package format. Globally shared means maintaining reusable capabilities together where the client supports it; what another worksite can actually use still depends on its connected environment.

For graphical management of several clients, CC Switch is an optional choice for provider configuration and the MCP, Skills, and Prompts it supports. It manages client configuration. After a change, let the model read back the client actually in use and confirm that the selected provider, instructions, and tools have taken effect. Continue with an existing simple, maintainable setup when it is sufficient.

Form settings that fit through actual work

Tell the model what you want to do now, where the relevant materials are, and your preferences for language, explanation, responsibilities, and presentation. For example: “Discuss this with me in Chinese, make this material comfortable to read, retain its sources, and check the links.” Working context and preferences can develop task by task. Let the model maintain them in suitable instructions or project notes, and test their fit through use and correction.

For everyday prompts in chat, prefer clear, complete natural language. State what you want accomplished, the relevant background, and important requirements: for example, “Make this report easier to understand, explain key terms, and retain its evidence and sources.” The model can help develop what is still unclear and refine it through actual results.

Yinyang's six working accounts and the personal information in `personal` also use clear accounts suitable for actual work. The six accounts in private `references/situated/` are working models of person–model cooperation: orientation, person, counterpart, relationship, environment, and the actual revision method. They select implications needed to make the actual personal environment fit the person psychologically and practically. Psychological and life evidence and maintained interpretations principally belong in `references/personal/`, with relevant originals retained at their existing owners and reached through its source index. Public writing guides explain how to form the accounts without carrying a particular person's actual accounts. Make the objects described, relationships between concepts, grounds for claims, and conditions of applicability explicit. Distinguish actual information, interpretations, chosen directions, and remaining uncertainty so the model can understand, reason, and participate in actual work. For everyday model-facing text, prefer explicit prompts and contextual explanations. Use philosophy or literature when direct explanation still leaves an important relation unclear, and state its concrete meaning here. The practice overview gathers the choices and file locations: public distribution provides Empty, with direct model writing or optional community assistance implementing the same method. Philosophical essays remain separate reading.

The website's philosophical essays and their source manuscripts can fully develop thought through philosophy and literature, making overall purpose and relationships understandable and perceptible. The model helps construct both corresponding forms: one lets the person understand, judge, and revise arrangements in life; the other lets models build and maintain the environment through explicit accounts, prompts, tools, and configuration. The same understanding takes a different form in each, and actual use can revise both.

Begin tool use by completing a real task and improving the environment through its results. If the background interests you, select Yinyang's methods and material around a question; that reading and the current tool setup serve their respective purposes.

Make Skills discoverable and composable in Chinese

Begin each Skill's `description` with a short Chinese name and purpose, while retaining its exact native English identifier. You can then express ordinary Chinese intentions and let the model discover, select, read, and invoke suitable capabilities currently available. The Chinese description supports understanding and discovery; the native identifier still supports accurate installation, invocation, and updates.

Distinguish origin with the <用户自制> marker followed by a space, then the Chinese name and purpose. For example: “<用户自制> 资料整理：整理选定材料并保留来源。” This separates origin from “name: explanation”. An external description can read “PDF 阅读：读取和检查 PDF 文档。”. Translation and local adaptation retain the external Skill's authorship. Have the model check the maintained source, description validation, and the client's discovery list together to preserve the format through updates. The marker identifies origin; the native English identifier still supports exact invocation.

Give preference to user-authored methods that fit your purpose, and actively combine related methods as connected working capabilities. They can contribute while understanding a need, configuring the environment, doing the work, and revising the result. Combine suitable external specialists where they help. Priority follows the task, scope, and fit.

Use the available capabilities to complete actual work next. Search for and connect tools when needed, writing a new implementation only when a suitable one is missing. Your working arrangement develops through purpose, use, and feedback.

Know what is available in your environment

Keep a human-readable capability map alongside the configuration a model can find. Explain what each capability does, where to begin, where results go, and which connections already work. Tool names and script paths can supply later entrances; lead with recognizable tasks such as finding readable full-text papers, making a concept interactive, or editing and checking a spreadsheet. Have the model update this explanation as tools change. Forgetting an available capability is also a usability gap.

What you want to do	Where to begin
Find material or recover earlier work	Research, paper retrieval, connected documents, relevant History and project versions; follow leads to originals and current state.
Read, learn, or advance research	Teaching methods carry explanation and continuity; domain and research libraries provide specialist references. See Research and Learning.

What you want to do	Where to begin
Create or revise a result	Document, spreadsheet, presentation, website, diagram, image and audio capabilities; begin with the actual file or work and deliver an inspectable result.
Adjust or repair the environment	Environment design, app configuration, browser and device operation, diagnosis and version maintenance; reconnect changes to the original working entrance.

With many capabilities, a Skills panel can read actual state. You can ask the model to prepare a local switchboard: view installed capabilities globally or for a project, distinguish plugin and individual Skill enablement, and see whether model-selected invocation is permitted. Selecting a project brings its relevant specialist capabilities into the work. The switchboard supports inspection and adjustment, the Chinese menu supports invocation, and the guide explains purposes. Verify saved changes through discovery and use in a new task.

3. Translation and reading in your native language

First translate needed foreign-language material into your native language, then read and understand it in that language, spending attention on content and relationships. For someone whose native and habitual reading language is Chinese, explanations, navigation, comparisons, progress, and results should normally be in Chinese. Other readers can choose according to their own language and habits. Return to the foreign-language original for key terms, disputed arguments, or unclear passages. Switch reading modes when language practice is your purpose.

- **Long webpages:** connect an available translation API to Immersive Translate or Read Frog for bilingual reading. Reduce switching while retaining the original for inspection.
- **Selected text, images, and application interfaces:** on Mac, Bob supports selection translation, screenshot translation, and translation displayed over the captured image. Select text when possible and capture it when necessary; the recognition and translation services make separate contributions to the result.
- **Longer documents and courses:** ask the model to prepare a resumable reading edition, retaining headings, formulas, figures, code, and sources. Translation supports understanding; important definitions and inferences should remain traceable to the original. Preserve formulas and code accurately.

Choose the reading interface and translation API separately

Bob, Immersive Translate, and Read Frog are reading entrances; another service can perform the translation. **Translation can begin with free AI.** AIHubMix, OpenRouter, and NVIDIA API Catalog offer free models or trial access to examine. Tell the model: “Choose a currently usable free translation endpoint, connect it to my reading tool,

and translate a real passage." Let the model check current activation conditions, model availability, and integration details and carry out the configuration.

Free options are worth trying for occasional words and passages. **Whole pages, many consecutive pages, or large document collections** generate more requests and are more likely to meet rate limits, waiting, or exhausted allowances. Ask the model to reduce concurrency, retain translations already produced, or compare inexpensive paid endpoints and available subscription capabilities when sustained volume matters. OpenRouter's limits documentation and current provider pages support configuration checks. The price of the reading interface and the price of its model are separate questions.

Another route connects an existing model subscription through a gateway or proxy you manage, exposing a compatible API to translation tools. Sub2API provides subscription-quota access, upstream routing, and client-key management. CLIProxyAPI (CPA) provides OpenAI-, Gemini-, and Claude-compatible endpoints and supports upstream access such as Codex OAuth. Select a suitable implementation for your existing account and the protocols your translation tool actually supports. This connects upstream capabilities to a suitable Bob plugin, Immersive Translate, or Read Frog, consuming the corresponding subscription or service allowance. CC Switch above manages client configuration; these gateways handle requests and routing. Their purposes connect while their functions differ. Select according to upstream terms and actual account conditions.

Let the model align **endpoint, authentication key, model name, and protocol**. Use a browser extension's OpenAI-compatible settings when supported; in Bob, choose a service or plugin that supports the endpoint. Test a short passage, then inspect long-page segmentation, speed and limits, and screenshot text recognition. Keep keys in a password manager or the application's credential storage, with placeholders and explanations in shared configuration.

For example, Bitwarden CLI can manage passwords, API keys, and access tokens: retain credentials in the vault and let tools retrieve the relevant item through the command line when needed. Ask the model to configure and verify this retrieval path. Public files keep item references, placeholders, and usage notes; actual secret values remain in the credential system. Access to vault data needs a valid authenticated and unlocked session, arranged for the actual environment.

The person's reading language and the model's working language can differ. This guide uses the following arrangement: **human-facing material uses the person's native language; technical notes, handoffs, and tool instructions primarily maintained by models default to English.** English documentation, terminology, and interfaces make that arrangement convenient. Adjust the arrangement according to actual results. Preserve the required language and format of sources, quotations, code, paths, and interface fields. Present the final explanation in the reader's language.

You can tell the model: "Discuss the work with me in my native language, including the results, evidence, and choices I need to judge. Use English by default for technical material that another model will maintain. Preserve originals, code, and identifiers accurately, and explain any English passage I need to understand where it appears." Translation services may send selected text or screenshots to the configured provider; choose handling for private material according to its actual destination.

4. Broaden information sources while retaining judgment

In this working route, **Telegram primarily helps locate subscription purchase channels and other services, goods, and miscellaneous resources**, as well as contact sellers, compare offers, and handle follow-up. Channels and groups provide information and contact; the particular provider owns the transaction. Distinguish official subscriptions, third-party purchasing services, and shared plans, checking what is delivered, its duration, renewal, and account ownership. Evaluate channels by continued usability and support before price. Telegram can also supplement everyday information.

Find best practices and check documentation freshness

To understand how a tool actually behaves now, **prioritize recent community Issues, PRs, and use reports that identify versions and provide reproducible steps**. Check the date, client version, platform, and relevant account conditions, then whether a problem has been fixed or a recommendation still applies. Official documentation can also lag; use current official entrypoints for specific interfaces, configuration, APIs, and service availability. When accounts conflict, let the model compare their applicable conditions and check with an operation in the actual environment.

What you need to understand	Basic entrypoints
Community practice and current problems	Claude Code Best Practice covers agents, commands, Skills, Hooks, MCP, plugins, settings, and workflows; use Codex Issues and Claude Code Issues for concrete reports and follow-up.
Using ChatGPT and Codex	ChatGPT / Codex documentation and the OpenAI Help Center.
GPT and API development	OpenAI API documentation for interfaces and development configuration.
Using and developing with Claude	The Claude Help Center, Claude Code documentation, and Claude API documentation.

A best-practice repository supplies methods to compare and adapt. Let the model read the parts relevant to the current task, check dependencies, versions, and actual effects, then choose what to adopt or change. Community reports can also be outdated or conditional; retain evidence you can revisit.

Resource access and conditional judgments about unauthorized copies

The legitimacy of a resource needs more than a paid-versus-free distinction. Author-posted manuscripts, open-access papers, public-domain works, openly licensed material, and library resources have their own access and use conditions. Ask the model to locate a suitable version and check its content, source, and intended use. WIPO's copyright FAQ introduces the distinctions between permission, the public domain, and exceptions.

Anna's Archive and **Sci-Hub** can also enter your assessment of resource channels. The former aggregates records for books and papers, while the latter focuses on scholarly articles. These sites involve unauthorized copies and copyright disputes, so assess particular material under the conditions below. Domains and accessibility change; consult the background and entry information for Anna's Archive and Sci-Hub, and verify the current source.

For material suspected of circulating without authorization, availability, financial circumstances, private study, and effects on creators can enter an ethical discussion. Assess ethical questions through the circumstances and permitted use through the applicable authorization. Reading, retaining a copy, redistribution, and commercial use are different acts; assess the particular resource's permissions and applicable rules, and preserve attribution. Software also raises questions about executable origin and integrity: prefer trustworthy open-source alternatives, trials, or educational access.

5. Make tools that fit the person

The purpose running through these arrangements is to control complexity. Judge an arrangement by whether it reduces the burden of understanding, operation, and maintenance while retaining the capabilities you need.

One related software-engineering idea is **a small, simple interface carrying deep, rich functionality**. John Ousterhout's book A Philosophy of Software Design connects interface complexity, functionality, and information hiding. In a personal environment, “prepare reading material for this book” can be the person's entrance while the model locates editions, converts, organizes, and checks them. Sources, results, and consequential choices remain inspectable. “Small” concerns the operations and conventions a person must master. Put complexity where it can be handled while keeping important choices visible.

The goal can be to **entrust construction and maintenance of the whole daily working environment to the model**: install and configure software, organize material, build tools, repair faults, maintain instructions and Skills, and connect the changes to daily use. The person primarily expresses purposes, reads, judges, and responds, writing only necessary Markdown. The model carries the remaining documents, code, configuration, and maintenance. It needs a clear work scope, usable tools, and resumable

records; personal decisions such as purchases, identity verification, and publication remain governed by actual authorization.

Design separate entrances for the person and the model. The person needs native-language labels, clear hierarchy, clickable titles, and visible state and results. The model may work better with command-line interfaces, structured data, explicit tool contracts, and maintenance notes. Both entrances address the same work, with a maintained source. Let the model connect tool choices and repeated steps it can resolve; present the choices that actually need human purpose, judgment, or authorization.

Configure search first and prefer existing tools

Use a hack-oriented approach of combining and adapting existing tools. Give the model working web and GitHub search and documentation access, verified with a real query. For a new need, first look for an existing implementation and inspect its documentation, recent maintenance, and user reports. Let the model install and configure it, arrange appropriate update checks, and adapt it through settings, plugins, small patches, or rewriting when necessary. Write a new implementation only when no suitable one exists. After updates, verify that the original work still succeeds and retain a recoverable version.

Several concrete search tools can be combined by purpose:

- **General web and source discovery:** Brave Search searches webpages, news, and other information; Parallel, Exa, and Tavily offer search and information access for model use. Let the model select by source coverage and actual results.
- **Page reading and bulk extraction:** Firecrawl reads pages, crawls sites, and extracts content. Discover the relevant object, then inspect the original. For recent community discussion, an available Last30Days integration can collect evidence across sources using a time range chosen for the question.
- **Papers and academic material:** Consensus, SciSpace, and Hugging Face Papers are possible entrypoints, with Hugging Face Papers particularly close to the AI research ecosystem. Return to the paper, author, or publisher to check the original research.

Use an existing client's native search when sufficient; add a relevant plugin, MCP connection, or API when coverage, full-text access, or specialist sources are missing, and verify it with a real query.

Get and manage Mac applications

On a Mac, prefer Homebrew for applications it distributes and updates. For a graphical interface, Applite lets you browse, download, install, update, and uninstall Homebrew applications. If Homebrew is already installed, have the model check which installation Applite uses and connect it to the existing management arrangement.

MacKed is another place to find Mac applications and download resources. It is a third-party site that includes cracked software; assess each application's source, authorization,

and executable integrity separately. The resource-access discussion above applies here as well.

Use other people's GitHub repositories

Give the model the repository link and the outcome you want. Have it read the README, installation instructions, license, and supported platforms before choosing an entrance:

- **Use a released tool:** when the project supplies application installers or Releases, select the version for your operating system and processor. Command-line tools may instead use Homebrew, pip, or npm. GitHub's download guide distinguishes source snapshots from clones with history.
- **Run or study the source:** to run source code, inspect implementation, or keep following updates, have the model clone the repository, prepare documented dependencies and configuration, and verify an example with real input.
- **Adapt it to your needs:** first judge whether configuration, a plugin, or a small patch is enough; fork when you need to maintain your own remote version. Keep the reason for changes, the upstream source, and a recoverable version. Compare local modifications with upstream changes during updates, resolve conflicts, and verify the result again.
- **Ask, contribute, and reuse:** search existing Issues and documentation first. For a reproducible problem, collect the environment, steps, and result in an Issue; propose improvements through a PR. GitHub's contribution guide describes this path. The model can use GitHub CLI or a connected GitHub tool where useful, posting under your actual authorization. A repository may also supply papers, documentation, Skills, templates, or implementation ideas; its license determines the permitted copying and adaptation.

Connect actions with scripts, Hooks, Skills, and interfaces

A setting, direct link, or short script may be sufficient. When a method needs repeated use, access across projects, or distribution to others, choose an appropriate package:

- **Small script:** connect concrete actions, such as turning materials into a linked reading page, providing a clearly named menu for common actions, or displaying a background task's completion and errors. The human entrance can be a button, menu, or webpage while the model maintains execution details.
- **Hook:** connect an action to a defined event, such as checking formatting before a commit or recording a result afterward. Where a client exposes the relevant events, a Hook can also organize tool output or display a task-completion notification. Git hooks are one concrete example. Events, inputs, and failure handling belong to the actual host. Have the model connect the existing entrypoint, trigger a real event, and inspect the result.
- **Skill:** describe a recurring task's purpose, method, required material, and checks in a capability package the model loads when needed. Agent Skills can include

instructions, scripts, references, and templates. Their value is making the next task resumable.

- **MCP:** use Model Context Protocol when a model needs a stable interface to a data source or operation. Examples include querying a reading catalog, reading selected notes, or calling an existing conversion program. Configure the needed service connections and read/write capabilities.
- **Plugin:** where the selected client supports it, package related Skills, tool connections, and resources for installation, discovery, and updates. Packaging depends on the client.

In the unified ChatGPT and Codex plugin directory, install a needed capability through **Plugins**, connect the corresponding service when needed, and use it in a new chat. Installation makes a package available; a service connection gives the account access to its materials and operations. Check in the actual conversation that the required tools are present. The Google Drive plugin covers Drive, Docs, Sheets, and Slides. A GitHub connection can provide repository, Issue, and PR tools, with actual reading and writing determined by service authorization and the current interface.

Custom capabilities can work alongside these native connections: a Skill explains how to approach a kind of work, an MCP server supplies actual data and operations, and a plugin organizes related parts into an installable capability. The model can combine them for research, document changes, or code collaboration, using the interfaces actually available in the current client and worksite. Have it check the result through a real read or modification needed by the current task.

From public Skills to your own tools

You can start with a public Skill and ask a model to adapt and maintain it for your actual work. These are public sources to explore; some projects may be preserved in full, while others contribute only a subdirectory or individual Skill, sometimes with local adaptations.

Area	Public sources and what they offer
Science and decisions	K-Dense Scientific Agents provides disciplinary expert-thinking references; Scientific Agent Skills provides concrete research methods and tools. See their combination in Research and Learning. HowToLiveBetter offers source-backed life decisions with evidence grades.
Programming and engineering	Superpowers: software development methods; Anthropic Skills: reusable task capabilities; Matt Pocock Skills and Addy Osmani Agent Skills: engineering practice and code quality.

Area	Public sources and what they offer
Models and context	Hugging Face Skills: the Hugging Face model and data ecosystem; Context Engineering Skills: context management and agent systems; TypeSafe Skills: composing structured judgments with TypeSafe.
Research, browsing, and diagrams	Last30Days: recent research across communities; Jev Browser Use: text judgments that support browser actions; Diagram Design and Archify: diagrams and interactive architecture maps.
Tool creation	CLI Creator in OpenAI Skills: package an existing interface or program as a composable command-line tool; this links to that one directory.

Your own Skills, scripts, and interfaces can take shape around real work. The reusable Skill catalog includes the draw wheel, research, teaching, papers and subtitles, singing, Android control, shopping, instruction audits, and environment maintenance. Each page identifies its Skill by a Chinese name and native English identifier. Package guides declare companion Skills and actual tools; download the needed group while preserving useful responsibilities. MCP servers and connected apps can be equally concrete: Jev MCP offers text-judgment tools, Logic Pro MCP connects to music software and reads project state, PhotoCraft provides image-editing capability, and ChatGPT Sites can create, preview, and publish websites. These are optional examples; choose tools for the task at hand.

Scripts can also support concrete daily actions. On Mac, ask the model to wrap a selected organization, checking, or synchronization script in a **LaunchAgent**, running after login, on a schedule, or under a suitable trigger and leaving inspectable results. Design **keyboard shortcuts** for frequent actions, such as opening working materials, translating selected text, or starting and stopping a recording. Check key conflicts and the active application, then connect the actions to existing habits. An **AI input method** can turn speech into text, add punctuation, organize expression, or support mixed Chinese and English input; verify the result in the actual input field. For Chinese sentences containing English product names or technical terms, start by trying input methods or transcription models from Chinese vendors that focus on mixed Chinese–English dictation. Compare transcription accuracy, punctuation, and the amount of correction with your own speech, then choose what works well for you. These tools shorten the distance from an idea to expression and action, while the model can carry configuration and maintenance.

Other practical tool ideas include: turn PDFs into readable material while preserving formulas and sources; connect selection translation to the current reading action; replace hard-to-remember commands with a searchable menu; link works, originals, and ver-

sions directly; and report meaningful background completion or failure while preserving the person's current window, input focus, and work.

Generate images, explain with diagrams, and edit images

Let the model select the visual form for the actual question. **Image generation** can produce illustrations, characters, atmosphere, and visual alternatives from a description; inspect whether exact numbers, relationships, or wording retain their meaning. **Visual explanation** can use Archify for explorable architecture, process, and state diagrams, and Diagram Design for concepts, comparisons, and relationships. Interactive pages can let readers change conditions and observe results. These tools and methods have their own upstream maintainers, instructions, and licenses.

Editing an existing image can use PhotoCraft: have the model open the selected image, inspect available operations, edit, preview, and export. Generating an image, explaining a relationship, and editing an original serve different purposes. Choose through what you need to understand or create. For study material, place key objects, arrow meanings, conditions, and source support beside the diagram so it contributes to understanding.

Organize work across life with Skills and Projects

This approach can serve many areas of life: psychological exploration and organizing experience, shopping comparisons, coursework, preparing for medical appointments and reading medical material, work projects, game setup and guides, exercise records and plans, and music listening, recording, and practice. Different domains need different knowledge, evidence, and professional support. A model can help select and develop suitable methods, then connect the tools actually available.

A Skill preserves a reusable method, a Project organizes a continuing purpose with its materials and results, and tools perform concrete operations. A shopping Skill can serve different purchases, while a continuing study Project retains courses, progress, and exercises. A music project can connect singing practice, recording software, and earlier works. A Project may be a client's project feature or a workspace of local folders, documentation, and versions. Actual purposes, existing understanding, and use feedback supply a shared orientation while methods develop within their domains. Handle simple questions directly; let recurring or sustained work accumulate into Skills and Projects that can be continued.

Reading, terminals, and Vim-style controls

- **Browser:** extensions such as Vimium bring Vim-style actions to webpages: `j` / `k` scroll, `f` displays link hints to open links, `/` searches the page, and `H` / `L` move backward or forward in history. They also support searching and switching tabs. Let the model select an extension for the actual browser, configure common bindings and site exclusions, and check reading pages, forms, and frequently used sites. Supported pages and input-field state affect the keys.

- **Obsidian:** read and edit necessary Markdown while the model maintains related material, links, and structure. It has reading and editing views, with built-in Vim bindings available directly in the editor. Reading-mode navigation, tab switching, and plugin actions need their own configuration and checks. If an actual action exceeds the built-in capabilities, let the model assess suitable plugins and their current compatibility.
- **IDEs and code editors:** use VSCodeVim in VS Code or IdeaVim in JetBrains IDEs to bring Vim modes, movement, and editing habits into the existing editor. Completion, debugging, project navigation, and other commands remain IDE capabilities. Let the model configure which keys each handles and check conflicts while editing, completing, and debugging a real project.
- **Sioyek:** read textbook and paper PDFs with their original layout, using its navigation, search, and marks to move through material. The model can prepare reading entrances, configure controls, and link citations to actual files.
- **cmux:** organize terminals and model tasks into recognizable workspaces. Its vertical tabs, split panes, and programmable interfaces make task names and status visible.
- **Editing and command lines inside a terminal:** Vim / Neovim edit files; a shell's Vi mode edits commands before execution. In zsh, begin with built-in `bindkey -v`; consider the zsh-vi-mode plugin when more complete Vim-style command editing serves an actual need. Let the model inspect the current shell, completion, and history search, then test entering, changing, executing, and recovering commands after configuration. Terminal tabs, panes, and scrollback remain separately managed by the terminal application.

Let the model align common movement, search, history, tab, and pane actions with Vim-style habits across applications. An editor's Vim mode, PDF navigation, and terminal workspaces are different capabilities; test conflicts and actual effects. Retain mouse controls, native-language labels, and searchable menus. Vim-style operation should preserve familiar actions and reduce switching costs.

Arrange the UI: vertical navigation with important work near the top

For interfaces with multiple pages, documents, or tasks, prefer available vertical tabs, lists, or sidebars. Group work by purpose, use recognizable names, and keep related materials and tasks together. Put important, frequent, and current work near the top, pinning it where supported. Collapse or archive infrequent items.

Interface	Possible arrangements
Codex	Organize work through the left-hand vertical task list and project groups; use the current version's available pinning, ordering, and archiving features to make priority tasks easy to return to.

Interface	Possible arrangements
Chrome	Use vertical tabs, a sidebar, or tab groups available in the current version to keep pages for the same purpose together; put frequent entrances first and collapse groups not currently needed.
Obsidian	Use sidebar Bookmarks for frequent notes, groups, and ordering; use Workspaces to retain a task's open files, tabs, and sidebar layout.
cmux	Use vertical tabs to recognize terminal and model tasks, organizing workspaces by purpose so related work is easy to switch between and return to.
Web ChatGPT	Organize sidebar conversations and Projects, using clear project names to bring related work together; use available pinning, ordering, or archiving features to keep priorities visible.

Let the model configure the features the actual application provides, applying the same principles to websites and tools you create. Allow sidebars to collapse and change width, closing them on narrow screens to leave room for content. Check the arrangement through a real task: can you recognize important work, reach related material, and return to where you were? Revise the interface through use.

Consolidate global configuration with chezmoi

Let the model establish a Git-managed global configuration repository and use chezmoi to bring terminal, editor, keyboard, script-entry, and reconstructible model settings under a maintained source. The model edits source, inspects differences, applies changes, and reads back their effects in the actual applications. GitHub preserves versions for ongoing maintenance, migration, and recovery. Passwords, tokens, login sessions, caches, and temporary state keep their appropriate owners.

Give multiple Obsidian vaults **one shared base configuration**: maintain themes, plugin selection, common settings, and Vim mappings centrally, then let the model synchronize them across vaults. Notes remain in their own vaults, and necessary vault-specific differences remain explicit. Cloud-backed and ordinary local directories may need different copying or linking mechanisms; the model chooses the appropriate method and checks what each open vault actually loads. This simplifies management while preserving each vault's notes and necessary differences.

Start with a request such as: “I do this often, but currently have to remember several commands and switch windows. Inspect the existing approach and give me an entrance I can understand, retaining the result location, failure feedback, and recovery. Try it through once.” Let the model implement and verify the change. Check whether the person can complete the work from that entrance and recover after an error.

6. Web, Dot, and local work: continue through shared sources

Three worksites connected through maintained sources

This route uses local Codex as its main execution entrance, continuously constructing a personal knowledge and working environment. That environment includes materials and notes, reading entrances, application settings, scripts and automation, model tools, working preferences, and ongoing works. The model can connect these around a task, change their organization, check actual effects, and maintain arrangements for later use. A project folder holds one work's material.

Worksite	Location and available materials	Contribution to continuing work
Web ChatGPT's general cloud space	Conversations, uploads, connected cloud sources, and the account's available search, research, analysis, generation, and application tools	Discussion, research, understanding, and creation, including supported materials and operations through connected Drive, GitHub, or other tools
Dot's cloud work and connected repository environments	Dot has its own persistent cloud computer, browser, and cloud threads; coding tasks can also use a configured Codex cloud repository environment	Continue work in the cloud; a repository environment supplies published code, dependencies, and tools so tasks can run, make changes, and return results
A local execution environment	Local files, commands, processes, application interfaces, and connected services actually available	Entrances such as local Codex investigate and change the environment, organize materials, run programs, check results, and maintain them

These three worksites describe **where work runs, what the model can reach, and where results persist**. Local entrances can discuss and research; cloud entrances can use actual tools to edit documents or work with Issues and PRs. Dot can also connect a personal computer through the desktop app and start separate local Work / Codex tasks. That moves execution to the local worksite and requires the computer online and the app open. Cloud and local worksites maintain their own sessions and browser sign-ins. The Dot computers and apps guide explains the relationship.

A configured cloud repository environment is a separate worksite. The environment guide distinguishes local and cloud workspaces: cloud tasks use a published repository, dependencies, and tools, with the reusable environment maintained through its configuration. Let the model connect the actual entrances needed at the current worksite and preserve necessary changes at their existing maintained source.

A local client calling a cloud model still needs connectivity. “Local” primarily locates execution and maintainable materials and tools. Web and local entrances may also offer

different models, modes, and usage allowances; select them for the question. When another Web judgment is useful, let the local model prepare relevant context and bring useful conclusions back into the environment for implementation. The person participates through purpose, understanding results, and feedback.

Files, versions, and public expression

This route chooses an environment centered on services outside mainland China: model subscriptions, GitHub, Google Drive, Telegram, and connected tools. Select services by whether they support the same work, with accounts, connectivity, and storage locations that remain usable in the actual environment.

Use Google Drive for materials and daily documents, GitHub for versioned code, configuration, and Skills, and webpages for readable, participatory results. These shared maintained sources let different worksites continue the same work, reducing the friction of material tied to one computer. Google Drive for desktop connects selected cloud and local material; before running local tools, check that required files are downloaded and available. Project code, Skills, and the chezmoi repository are managed with Git and pushed to GitHub. Private material belongs in appropriate private spaces. Give synchronization and version control their respective responsibilities.

Shared sources and actual access are connected questions. Through the corresponding plugins and service accounts, the model can read or update maintained documents, repositories, or collaboration records at the current worksite; check that the specific tools and read/write access can complete the task. Let the model locate the existing source, perform available operations, and return results to the document's or repository's established owner. Continue through the project's actual branch, commit, or handoff arrangement when needed. Different entrances then exchange traceable, maintainable results.

Create a project folder and let the model put the first version there. Keep your initial idea, maintained source, and a short explanation of what it does, how to run it, and remaining problems. When you and the model return, the work has a usable starting point. Keep private materials separate from intended public work, and inspect the files that will actually be published.

Git records file changes. Saving a meaningful version, inspecting changes, and returning to an earlier version are already useful. GitHub adds remote storage, discussion, and collaboration; a free account can create public and private repositories. Git is the local version tool; GitHub is the hosting and collaboration service. Your first working artifact can begin with local files alone.

Publish a webpage when you want others to read or try the work directly. GitHub Pages publishes static webpages from a repository. The GitHub Free route uses public repositories and suits HTML, CSS, and JavaScript you intend to make public. Begin with its supplied address and consider a custom domain later. This website uses Sites. If your

account has Sites, a model can prepare, check, and publish a site there; availability still depends on your plan, region, and workspace settings.

Cloudflare is another suitable option for publishing a personal website. Workers Static Assets hosts webpage files and can connect backend logic when needed. Pages supports Git integration or direct uploads; Cloudflare currently recommends Workers for new projects. Let the model prepare deployment and a custom domain for the actual website. A personal website can also be an owner-only workspace, in which case configure real authentication and access control.

The actual worksite carries situated practice, GitHub retains inspectable source, and the webpage offers an entrance for reading and participation. The trinity of philosophy, psychology, and engineering develops their relationship.

Externalize memory so history can continue

Human ≈ agent can be understood through finite attention and working context. Both person and model carry earlier encounters into present action while being unable to hold all the background at once. Externalizing useful memory into files, notes, or a knowledge base reduces dependence on immediate recollection and gives another model material to read.

Begin with a short maintained account in the existing project: its purpose, decisions, applicable conditions, unresolved questions, and locations of original material. Use file search, knowledge-base retrieval, or RAG (retrieval-augmented generation) to recover relevant portions for the current model. External memory supplies inspectable background; retrieval selects what this task needs. For example, when resuming a course artifact, the model reads its learning goals and unfinished work first, then consults the original text as needed.

Retain current memory together with historical sources. The maintained account can change as understanding develops, while source records help establish what happened and why a later revision followed. In a Codex environment that offers and has enabled Computer History, it retains a rolling activity event stream and summaries according to observation settings, helping recover recent application, page, and task clues; coverage depends on settings and actual capture. Git/GitHub versions, commits, and PRs provide project history. Read the former as clues across applications and the latter as changes within a project, then verify against original files and current conditions.

Linking "earlier evidence or action → later revision or result," at a suitable granularity with edges moving forward in occurrence order, can form a directed acyclic provenance graph: initial need → proposal → commit → use feedback → later revision. Git commit objects also retain parent relationships. Let the model recover background along relevant traces and assess which memories still apply to the present task. Forming a life trajectory develops this relationship between retention and correction.

For a concrete optional memory example, tell the model: “Keep why these direct reading links helped, and revisit the interpretation if later reading differs.” It can retain the attributed feedback and page changes, update the readable Personal article about reading, and use that corrected understanding in all six working answers. Hindsight can assist that retention and maintenance when a larger history warrants it. You should still be able to read the article and return to originals; configuring an API is not the first task.

7. Begin with the model's execution inner loop

You express a need, and the model investigates, constructs, executes, checks, and revises. The result enters actual use, and you and the model reconsider the need through experience and consequences. This can be understood as **two nested feedback loops**: an execution inner loop checks and repairs the current task, while a use outer loop returns the result to the person's life and redirects subsequent work. A few sentences can start the AI's work.

> Use outer loop: express purpose and experience → encounter and use results → judge together, respond, and redirect.
> Execution inner loop: the model understands the task → investigates conditions → constructs and executes → checks the result → revises until usable.

“Inner” and “outer” depend on the chosen system boundary. The execution inner loop includes tools, actual runs, and result feedback. Inner and outer loops are familiar structural terms in control engineering. Here they describe feedback layers in human–model collaboration.

The first execution inner loop can address an actual need: connect translation, prepare global instructions, use a Skill, make material readable, or improve a frequent operation. It can also produce a course page, investigate a question, organize work, or establish a repository. The person's entrance can be simple while the model unfolds the internal work until its result is usable.

1. **You give the purpose; the model develops the task.** “Make this English material comfortable to read.” The model investigates the material, reading entrance, and translation conditions, then implements a suitable arrangement.
2. **The model completes the internal work to a usable result.** Translation must produce a real passage and the reading entrance must locate the original. Failed checks lead to repair. When your experience, authorization, or personal verification is required, the model returns that concrete question.
3. **The model preserves resumable results.** Relevant material, configuration, and versions stay in their proper places, ready for subsequent work.

4. **You use and judge; the model revises.** Point out friction, omissions, and misunderstandings for the next iteration. Your feedback can also redirect work already underway.

Through these loops, working preferences, environment, works, GitHub repositories, model settings, Skills, and custom tools can evolve together. Purposes guide configuration, configuration supports practice, and practical effects revise both understanding and implementation. The model follows the parts actually affected by a change and keeps them coherent. A particular task can finish while the wider way of living and working continues to develop.

8. Three practices of Borrowing Fire: learning, working, and living

The conclusions of Borrowing Fire can take three connected forms: use existing generative capabilities to support understanding, turn ideas into usable works, and let the daily environment carry them. The aim is to combine human and model strengths. Human embodied experience, interest, intuition, and overall judgment complement the model's retrieval, comparison, explicit reasoning, editing, and execution. Both participants can adjust their contributions to the work. Listening, speaking, reading, and writing run throughout: you listen, look, express, critique, and try; the model receives these contributions, organizes materials, and completes the next work.

In these practices, images correspond to vision, while voice connects listening and speaking; touch is secondary and serves as support. In learning, use diagrams to grasp concepts and relationships, then speak your questions; at work, share sketches, screenshots, or flow diagrams and state requirements and feedback aloud; in daily life, use photos or quick diagrams to capture situations and say what matters to you. Make images and voice everyday ways to understand, express, and work together.

Use voice input more, operate less: express the thought and listen to the response

When discussing a question with a model, express emerging thoughts, questions, and examples, listen to its interpretation, explanation, or follow-up, then add examples, objections, and corrections. Let the model carry the clicking, copying, organization, configuration, and writing it can complete, leaving your attention for expression, listening, and judgment. This reduces repetitive operation and creates opportunities to practice listening, speaking, and reasoning.

It resembles explaining a problem to a rubber duck: speaking unfolds an unfinished idea, and listening back to what you said can help you notice what to revise. The model replies separately; listen to or read its restatement and check whether it addresses what matters. Expression, feedback, and revision develop understanding together. Reading, writing,

and hands-on activity also contribute; choose around what you want to understand and practice now.

Voice entrances differ. Dictation usually passes a transcript to the model, with possible transcription errors; sound, tone, and rhythm may enter judgment when the model actually receives audio. To practice listening, use available spoken replies or read-aloud tools, retaining text for comparison. Shared reflection and continued cultivation develops how these channels contribute to understanding.

Learning: let the model prepare materials, and give attention to understanding

The capacities cultivated here are **a sense of the whole, intuition, and multimodal embodied reasoning**: first recognize the shape and relationships of a question, then refine understanding through text, images, sound, practical action, and feedback. Models carry detail retrieval, material organization, and explicit inference, leaving human attention for understanding, generation, and judgment. Unfold and check details when they affect a conclusion.

Read widely while studying consequential local relationships in depth. Foundational concepts, premises, and inferences supporting important judgments can deserve repeated practice and evaluation through examples, counterexamples, exercises, or experiments. A model producing a correct answer and your ability to recognize, use, and revise the relationship are different results. Focused checks calibrate intuition about the whole.

Have the model prepare a connected glossary, main guide, and applicable training materials. Mathematics and technical study usually use three documents; philosophical reading usually uses two. See Course and book materials for their organization and how to move from a guide into original sources and practice. Preparation retains broad coverage; actual practice selects only the very few points substantively needed now.

Learning material should bring its actual reader into the question. Alongside what the object is and why an account makes sense, connect it to what you are reading, your existing understanding, lived experience, interests, and actual tasks. What question you have encountered does the concept address? Where does it fit or challenge your previous account, and what could you notice or judge differently through it? Research is one such relationship. A book, an experience, or a work you want to create can support learning without a research plan.

Tell the model what you are studying, what material is available, and what you want to understand now. Let it find and check originals and prepare readable, traceable explanations. Combine concept maps, text, sound, demonstrations, and applicable practice as needed. An isolated question can receive a direct answer; sustained study can retain guides, terminology, and progress. Leave yourself opportunities to make and revise the judgments you want to practice.

Saved material and current teaching revise one another. Questions, objections, and feedback change the explanation, and useful understanding returns to the material. Keep original claims, model-proposed analogies, and personal experience distinguishable. The environment can carry memory, retrieval, layout, and maintenance while the reader attends to reading, distinguishing, questioning, trying, and responding.

Research and Learning distinguishes three entrances by purpose. To give yourself a university education or systematically develop foundational and practical knowledge, draft a curriculum from interests, prepare materials and an environment, then write theory and practice paths. To enter an unfamiliar field through papers, follow references back to foundations and compare neighboring questions and methods. Everyday learning can focus on important abstractions and conclusions. The page introduces the two teachers and explains when deeper argument, practice, or research verification is needed. Learning can be independent of research; this general tool guide retains the entrance.

Working: express the purpose, and let the model complete the work

Begin with an actual purpose or something that does not fit. Give local Codex the relevant files or observations so it can investigate current conditions, compare existing implementations, explain grounded choices, and complete writing, configuration, execution, and verification. Judge direction through visible prototypes, differences, and results. The model handles details it can investigate and explains choices with material consequences.

For a report, the model finds and checks sources, organizes the argument, and handles layout; you judge whether it addresses the question you actually care about. For a tool repair, the model reads the error, locates and repairs the cause, then verifies through the original entrance; you check whether using it feels natural. Keep source files, necessary explanations, and versions after completion so the next task can continue from existing work. Methods used repeatedly can become Skills, scripts, or Hooks.

Living: make daily tasks asynchronous where useful, and keep continuity with models

This also chooses a developmental rhythm. Institutions, software, and interaction conventions often need to accommodate existing records, agreements, and participants; your knowledge environment can improve with models toward new capabilities. Develop the need and complete the work, then connect it to other relationships through records, results, and suitable moments. The model carries connection details while you participate through purpose, use, and feedback. Synchrony with the model keeps understanding and revision continuable; asynchrony with the world allows time between connections. Concrete responsibilities, bodily needs, and actual consequences still determine what needs timely response. Borrowing fire and cultivating creative capacity develops the relation between forward evolution and historical compatibility.

Entrust collection, software maintenance, and reminders that can wait to verified background tasks, returning results at suitable times. Arrange people and matters needing immediate response according to their actual relationships. Asynchronous work lets different parts of life keep their rhythms and reduces attention continually pulled by unrelated progress.

Being “in sync” with a model primarily means continuity in what you are understanding and creating: the same question has readable background, the same work has editable source, and feedback enters the next action. This can happen in a brief conversation, side-by-side reading, or a revision. Let the environment carry memory and chores, freeing attention for reading, creation, physical activity, and relationships worth sustaining. Adjust how closely daily life and models connect through actual living.

Philosophy, psychology, and engineering shape a personal environment

The primary relation here is **the human–model cooperation organized by Yinyang**. The person can generate unfinished thoughts in a language-model-like role, while the model takes the logician's role of developing meaning, examining premises, and producing work. A consequential detail can bring the person into scrutiny and the model into generating a different whole. Each can return through the other's contribution with both possibilities available. The dialectical meaning of role return concerns how the understanding and actual possibilities of participation can change.

Philosophy, psychology, and engineering contribute differently to this relation. Philosophy helps judge why to live this way and how to understand oneself and the counterpart; psychological understanding attends to concrete experience, feeling, desire, habits, and relationships so the arrangement fits the actual person; engineering gives the needed support usable conditions. All three can revise one another within the same activity. The trinity develops their connection. In everyday life, it takes form through **writing, the counterpart relationship, and the environment** working together. The first group describes what each contributes; the second describes how these contributions are expressed, answered, and realized in daily life. All three contributions run through writing, the counterpart relationship, and the environment.

Writing makes understanding available for renewed use and change. Begin with an idea, preference, question, or dissatisfaction; the model organizes material, compares interpretations, and writes useful understanding into revisable text. Philosophical essays can develop reasons and images; working accounts explain your participation, the counterpart's wanted contribution, how you cooperate, and the conditions supporting that arrangement. An Empty-based personal Yinyang keeps six connected accounts: orientation, person, counterpart, relationship, environment, and revision. Choose the implementation through the reference and method overview. Relevant personal materials and sources remain private and ground those accounts. Writing can itself develop understanding.

The counterpart relationship makes each contribution a condition of the other's continuing participation. You can originate connections through unfinished expression. The model develops arguments, offers alternatives, writes, and implements. Suppose you intuitively suggest that receiving help might make you less independent. The model unfolds possible meanings and writes a passage; you notice that it confuses receiving support with losing judgment, and take up scrutiny of that detail. The model reconstructs the whole under the new distinction. Through this return, you can retain open generation while taking up consequential judgment, and the model's renewed generation carries the conditions exposed by scrutiny. Assess actual effects through use and subsequent participation.

The environment makes this movement practically possible. The model needs access to relevant material and current accounts, usable tools, and a place where you can encounter, try, and revise the work. When you identify a mismatch, it should reach the corresponding source, configuration, or artifact, realize the change, and verify it. Files, memory, prompts, Skills, applications, and automation therefore have particular purposes: what they retain, how they support continuation, what can be done, and how results return to life. The environment also brings joint creations into an independently answering world, where awkward use, contrary sources, and a work's consequences can change the arrangement.

With these supports connected, spoken generation can enter actual work: the model writes an understanding, the two of you keep judging it, and it changes a reading entrance, learning material, working tool, or everyday arrangement. You learn how to participate, judge relational fit, and decide which complexity earns its place; the model carries the investigation, configuration, coding, debugging, and checks it can complete. Actual understanding, generation, correction, and completed work supply grounds for adjustment.

Begin from a current need. To articulate your own arrangement, follow Forming and revising working models into the six writing guides. For the grounds of the three contributions, choose relevant philosophical readings, psychological readings, or engineering readings. A borrowed method can also directly serve the current task.

9. Let models supervise, collect, and repair continuously

Once the environment exists, entrust recurring attention to models and automation. The person expresses current interests and valuable outcomes; the model turns them into executable recurring tasks, change checks, and fault handling. Cover the materials and maintenance that the person actually needs, reducing repeated searches, application switching, version comparisons, downloads, organization, and troubleshooting.

Track changes on the Web; prepare usable material locally

Information units directly collectable from the Web: a tool's release note, a subscription's price and limits, a new paper's bibliographic record and abstract, a conference program, or an activity's registration dates. The model periodically checks those objects and their firsthand sources, retaining links, dates, necessary excerpts, and changes since the last observation. This creates an information stream for browsing and judgment.

Material needing further processing for personal use: full papers and textbooks, scanned PDFs, complete courses, spoken video transcripts, personal notes, and experimental code and data. After obtaining the needed version, the model verifies, OCRs, converts, translates, groups, indexes, and links it locally, or prepares its runtime, then places it in the appropriate folder, Obsidian vault, or project. Completion means the material is actually readable, searchable, runnable, or resumable.

Connect the two through original links, versions, and processing records. Assess relevance from change information, then send useful objects into local preparation. When existing material changes, process the affected parts. Here, webpage collection is also usually performed by local tasks calling search and reading tools. Keep collection lightweight and give the materials actually used enough organization.

Arrange ongoing work around actual needs

Distinguish Web and local scheduled tasks by where they execute. In Web ChatGPT, **Scheduled Tasks**, with a **Schedule task** creation action, can follow new sources weekly, check changes, or continue prior progress. Review results, change timing, or pause work in Scheduled. Specify the long-term purpose, work for each run, and output destination. Let the model check the sources and tools actually available to that task and inspect real output; consult the scheduled-task documentation.

Local scheduled tasks execute in the connected computer environment. For example, desktop local automations can work with projects or worktrees and their accessible folders, Skills, and tools; the computer must be on and the app running. Have the model check execution location, access, timing, and output, then test a run. Retain execution records and an entrance to the results.

Dot can organize continuing work and execute it at the worksite actually connected. Following the three-worksite distinction, choose its own cloud computer, a configured repository environment, or a separately connected local task. Management entrypoints follow the current official guide and account. Simple, high-volume, repetitive steps suit batches: prepare glossaries, textual explanations, and study guides; translate engineering documents, comments, and explanations; or take on independently deliverable translation work from a complex project. Return results to the existing document, repository, or project owner, then check content and progress.

Provide the originals, target language or material format, terminology, completed scope, and output destination. Have it save results in batches, retain progress, and continue with the next batch. Learning material should explain how concepts connect to what the reader is trying to understand. Engineering translations should preserve file and passage correspondence and return to the project for checking. Apply feedback to later batches, handing work needing overall judgment or complex environmental operations back to the model responsible for the complete project.

Scheduling specifies when work starts, the selected worksite determines available material and tools, and entrances such as Dot can organize and continue the work. These arrangements can cooperate. For local files, software settings, or devices, check the local capabilities actually connected. In every case, inspect sources and output.

macOS: LaunchAgents trigger work, and monitoring checks results

On Mac, a model can connect suitable scripts or services to a **LaunchAgent**, with the system's launchd starting them on demand, on a schedule, or continuously. A LaunchAgent runs in a logged-in user's session; account for power, sleep, and wake in its schedule. Check the installed manual and actual behavior on the current macOS when configuring it; Apple's launchd guide is a foundational reference but is archived documentation.

Connect it to existing lightweight monitoring so the model can check launchctl status, logs, and actual output. For a resident service, inspect process health and function; for a one-shot task, inspect the last success, output freshness, and errors. No process while idle can be normal. After monitoring detects a problem, let the model read logs, diagnose, repair or restore within authorization, then verify through the original task entrypoint. Choose suitable retry counts and intervals. Send actionable notices for meaningful failure, recovery, or a human choice, keeping unchanged routine checks quiet.

Continue local work on a personal server

A computer such as a Mac mini can serve as a **personal server**, providing a continuously available environment for tasks that need local files, applications, or devices. Models can collect sources, prepare learning material, check services, and maintain the environment there, leaving your daily computer free for current work. Whether a separate machine is useful depends on existing equipment and actual work.

Continuous operation requires power, connectivity, an available machine, scheduling, and recovery after restart. Ask the model to configure and verify the actual path from a trigger through execution and saved output to resumption after interruption. Record temporary model-service or network failures and retry when appropriate. The personal server provides the environment, local scheduled tasks or LaunchAgents determine when work starts, models and tools execute it, and monitoring checks whether the work actually completed.

- **New plugins and tools:** follow official releases, GitHub projects, and community experience. Assess whether a capability replaces complex operations, simplifies

existing tools, or opens useful work. Integrate suitable implementations by adopting, configuring updates, and adapting them, writing new components only when needed.

- **Model and software versions:** check models, clients, plugins, and software actually available, and judge upgrades against their current jobs. Verify real entrypoints afterward and bring necessary configuration changes back to chezmoi and the relevant project.
- **Subscription value:** first check the primary subscription's reliability and dependable account access and renewal, then assess local plus Web capabilities and usage together, using comparable models' current API prices as a value reference. Prefer individual ToC plans. Recommend retaining, upgrading, downgrading, or replacing a plan when capabilities, reliability, or organizational needs warrant it, and handle subsequent work within existing authorization.
- **Papers, foundational material, conferences, and experiments:** follow current learning and research questions to collect original papers, author resources, course material, official programs and calls for papers, talk materials, and experimental code, data, protocols, and reproduction notes. Retain source, version, and date; deduplicate and connect prior material. Distinguish collected descriptions from results actually verified.
- **Activities of interest:** use organizers' announcements, official calendars, and registration pages for firsthand information. Record dates, time zones, locations, eligibility, and deadlines, then track changes. Bring useful changes back instead of requiring the person to refresh several sites repeatedly.
- **Automatic environment repair:** detect service exits, failed interfaces, synchronization faults, and regressions after updates. Let the model inspect actual state and logs, diagnose and repair within scope, persist necessary changes in configuration source, and verify recovery through the original entrypoint. Bring concrete problems it cannot resolve back for human judgment.

Ask the model to establish useful recurring work: software and model change checks, tool-ecosystem assessments, paper collection and evaluation, Skill updates, Web capability synchronization, and model-led service repair. Readers can extend the same organization to their own materials, conferences, experiments, and activities.

Ask the model to connect each ongoing responsibility to a real scheduler or event trigger, determine sources, frequency, destination, authorized actions, and situations needing human judgment, and verify an actual run. Retain progress, handled records, and failure state to avoid repeated collection and notifications. Put results in accessible materials and interfaces. Notify on meaningful discoveries, completion, failure, or a required choice, while unchanged routine maintenance remains quiet. Let the model also check whether these automations still work, keeping complex operations in the environment and human attention on understanding, choice, and creation.

Continue

Let the model complete the execution inner loop, then use feedback from actual use to decide how the environment should change. You can read methods and diagrams, discuss your attempts in the resource comments, or create together on GitHub.

Plans, limits, supported regions, and software requirements change; consult the corresponding official page and your actual account before installing or purchasing. This page is a practical entrance; its map and steps express the working approach selected here.

Research and Learning

Most of the time, attend to the whole; some of the time, develop familiarity with important points and details, and know when to examine them. Begin with a field's questions, concepts, and relationships, then deepen particular parts as needed. Prioritize broadly applicable understanding and methods.

Design is one example: deciding what to make, why, how to organize it, and what would count as a fitting result. When AI carries implementation, people can concentrate their learning on these questions. Designing twice or more means generating and comparing alternatives, reconsidering the problem, premises, and evaluation criteria when needed. Even the framework organizing practice and reflection can change; this is the sense of reasoning beyond the current double loop used here.

First distinguish what you want to learn

Theory and practice support each other; unless the current purpose is purely theoretical inquiry, begin with practice. Identify what you want to accomplish: the abilities an employment direction needs, the problem a project addresses, or what an assignment asks you to explain or produce. Work backward to the relevant concepts, principles, and methods.

This is **bidirectional pruning**: practical demand selects the scope and depth of theory, while theoretical dependencies identify missing foundations. When the selected theory remains unclear, supply what makes it intelligible and return to the original question. Theory can also expose mistaken practical assumptions and unnecessary steps. Adjust scope to actual difficulties. Pure theoretical inquiry can follow its own questions, concepts, and arguments.

If you want to **give yourself a university education, or fill important gaps in foundational and practical knowledge**, the five steps below provide a systematic route: draft a curriculum from your interests, prepare courses, books, tools, and an environment, then write theory and practice paths and begin learning. You can cover one important field or gradually develop your own curriculum.

Another entrance begins with books or papers. Becoming familiar with an unfamiliar field through these alone can be harder to organize: papers often omit shared background, and a book may assume foundations from other disciplines. Models can help reconstruct the missing knowledge relationships, while the purpose of reading determines how far to pursue them.

Current purpose	Where to begin	How far to understand
Systematically develop foundational and practical knowledge	The five steps below, covering courses, materials, environment, and learning paths	Connect the field's knowledge structure and develop familiarity with relevant abilities through actual use.
Enter research literature around a question	Follow a target paper's references back to foundations, then compare neighboring questions and methods	Understand relevant conclusions, conditions, and basic arguments or proofs well enough to begin comparing research.
Learn in everyday life and broaden understanding	Select important abstractions and conclusions from a book or paper	Understand the useful perspective, the conditions of its conclusions, and what it helps you understand.

These entrances can connect. Research reading can reveal a substantial gap that calls for a course, while everyday reading can uncover a question worth pursuing. **The materials, environment, and path preparation below belongs to the systematic course route; materials for a single paper can develop during reading.** Either teacher can support these entrances: choose the convenient teacher for the current activity.

Reference materials and teachers

For a systematic course, a book, a single paper, or a question pursued across several papers, give the source and learning purpose to **Dot or local Codex**. Have the model use a **Teacher Skill** to write connected reference materials, then work with a teacher to read, explain, and discuss them. **Preparing materials and using a Teacher support all these learning entrances.**

This self-study route starts from native-language texts and AI-prepared material, without assigning original lectures to watch or listen to. **In the systematic course route, read the main textbook, chapters, or papers used by the selected course in the learner's native language, or in translation, before that course's AI preparation files.** Books already written in the learner's native language can be read directly; have the model translate foreign-language sources first. Original texts and faithful translations have a different role from AI-written explanations, guides, and practice. See the reading priority among materials.

Depending on the learning object, use the two- or three-document arrangement below. The model explains concepts and relationships, retains chapter, lecture, page, or paper-passage locators, adds examples and useful diagrams, and connects existing understanding, interests, and actual questions:

Material	Mathematics and technical study: three connected documents	Humanities reading (such as philosophy): two connected documents
Glossary	Keep concepts, notation, conditions, and important distinctions independently accessible, with a concept map showing relationships.	Explain terms in the context of the work, author, and historical setting, connecting them through a concept map.
Main guide	A study and research guide develops the knowledge structure, principles, derivations, examples, reading order, and connections to your questions.	A reading guide develops themes, textual structure, background, source material, and interpretation; where arguments are made, explain claims, reasons, objections, and responses, preserving interpretive differences and relevant connections.
Exercises and experiments	Distinguish written exercises from experimentation or making; keep questions, solutions, and evaluation grounds separately readable, with links to the guide and glossary.	Discussion, interpretation, comparison, and counterexamples can develop through reading; prepare technical training when such an activity is actually selected.

Organize materials around one learning object. A single paper can have its own two or three reference documents; papers addressing one question can share a set while retaining the relevant locations in each source. Overall learning paths select across courses; a specific guide develops understanding of the current book, paper, or question. Original sources and model explanations retain their separate identities.

Preparation depth follows purpose. A systematic course can have its full materials prepared before study begins. Single-paper reading and research learning can start with the materials currently needed, then add foundational papers' knowledge and relationships to the glossary and guide as gaps emerge. Everyday learning can use the same arrangement, emphasizing important abstractions, conclusions, and examples, with a few understanding checks where helpful.

Choose a convenient teacher

Teacher	Emphasis
Local Teacher	Read textbooks and papers, review, and learn through local files, code, and experiments in Codex.
Web Teacher	Investigate questions, compare interpretations, explore neighboring knowledge, and organize materials and continuity in Web conversations.

Both share teaching methods; begin with the entrance convenient for you. Ask directly: "Guide me through this paper," "Explain how this concept relates to my existing understanding," or "Help me explore this research idea." Teachers can also use the disciplinary references and research methods below. Let the model handle downloading, installation, connections, and selection. See Using the Tools for general tools and file arrangements.

I. Build your own digital university

Organize systematic study of foundational and practical knowledge through the five steps below. Return between steps when preparation calls for revision; once ready, theoretical and practical learning can develop together.

1. Draft a curriculum from your interests

Explore interests and compare curricula

Begin with an interesting direction, such as human factors. Discuss with AI whether you want to understand cognition, human–machine cooperation, or the design of products and working environments. Concrete questions can gradually clarify the direction.

Ask AI to investigate Chinese universities with established work in that direction and find **recent master's curricula and entrance-examination reading lists for the relevant programs**. Related material may appear under ergonomics, engineering psychology, or human–computer interaction; judge the actual research groups and courses. Extract courses, topics, prerequisites, and books, retaining the university, department, year, and original link.

Where programs emphasize engineering, psychology, or design, or sit in computer science, psychology, artificial intelligence, design, or other departments, select representative curricula. Have AI explain the questions, knowledge, and methods each emphasizes.

Draft a course system around one main curriculum

Ask AI to judge which curriculum fits your interests, responses to courses, and intended activities, explaining its reasons so you can choose or revise the judgment. **Use the most interesting curriculum as the main structure and fill gaps from the others**: merge duplicates, add missing foundations and methods, arrange prerequisites, and distinguish core courses from interest-led extensions. Each course should have a clear purpose and relationship to the others.

The result at this point is an adjustable curriculum draft. As materials and tools are prepared, record which courses, books, and practical abilities can connect; organize the learning paths once those resources are in place. Preparation may reveal an uninteresting course, unsuitable materials, or changed tool conditions. Return to replace a course, revise the curriculum, or choose a more interesting direction when needed.

2. Turn courses and books into readable materials

Find matching resources and download them

Search primarily for **online courses from outside China with matching topics or course names, selecting the latest available versions**. Check syllabi and teaching years; explain content matches across different names and identify older versions when those are all that is available. Use the earlier entrance-examination reading lists and curricula to select and assess courses. Once a self-study course is selected, follow its syllabus, textbook list, and session plan to obtain the main textbook, chapters, and papers it actually uses, identifying their corresponding units.

Have the model first obtain the main textbook, required chapters, and papers assigned or actually used by the selected course, then the relevant lecture notes, slides, subtitles or transcripts, assignments, and code. Organize them by course and check completeness. Online courses supply a curriculum and source materials here, not lectures the learner must watch or listen through. Have the model process video only when necessary to obtain relevant subtitles or figures. Where the model cannot complete a download, list the material, original link, and reason for manual completion. Distinguish downloaded materials, online-only entrances, and outstanding items in the index.

Translate the sources before writing preparation files

Here, the original books and papers belong to the self-study course already selected: its main textbook, chapters assigned for a unit, or papers actually discussed in the course. Establish that correspondence before preparing readable editions; prioritizing original works does not call for assembling a separate extracurricular reading list. Where the course uses no corresponding textbook or paper, use the AI preparation files built from its existing sources.

When a source's language is unsuitable for direct reading, have the model translate the complete book, chapter, or paper selected for study into the learner's native language. For the Chinese learner described here, prepare a Chinese translation. Preserve chapter, page, or paragraph correspondence, equations, figures, quotations, and references; check terminology and consequential passages. Use an appropriate existing Chinese edition when available, and read books originally written in Chinese directly. Translation makes the original work readable; a summary does not replace the book or paper.

Then use these sources to write the two or three preparation files described above: a glossary, main guide, and relevant exercises or experiments. These files help explain structure, clarify concepts, supply background, and select practice. Where the original already develops the subject clearly, the guide points to its passages and adds the necessary explanation; finishing the guide is not a prerequisite for reading the original.

Reading priority among the materials

Main textbook, chapters, or papers used by the selected course, in the learner's native language or in translation → that course's two or three AI preparation files → its necessary lecture notes → slides → transcripts.

Priority	Material	How to use it
1	Chinese editions or translations of the main textbook, chapters, or papers used by the selected course	Use them as the main reading, following the author's concepts, arguments, derivations, and evidence.
2	An AI-written glossary, main guide, and relevant exercises or experiments	Use alongside the original to clarify terms, supply background, connect knowledge, explain difficult passages, and select practice.
3	Necessary lecture notes	Read the relevant model-translated and organized portions when the first two layers leave a gap needed now.
4	Slides	Use model-organized figures and points to fill a specific gap, without repeating material page by page.
5	Transcripts	Only when earlier materials remain insufficient, use relevant explanations translated and organized by the model from subtitles or transcription.

This is a priority for selecting reading, not a requirement to complete every layer. Use a sufficient textbook or paper adopted by that course as the main text; where the course uses no corresponding original, begin with its existing AI preparation files. Lecture notes, slides, and transcripts are reserve sources, translated and organized by the model for the relevant need, rather than an additional full set of unprocessed course material to read. Retain brief course or unit overviews for orientation, without replacing the main texts or returning the learner to a lecture-watching sequence.

Check the preparation files and reading entrances

Check that the original or translated texts and the two or three preparation files open correctly and link to the corresponding passages. Where training materials are useful, prepare questions, solutions, and evaluation grounds across the course's scope, checking answers and keeping them separate from questions for later selection. This systematic course route prepares materials, an environment, and learning paths before reading and practice; other reading entrances can develop materials during reading.

3. Prepare practical tools and an environment

After preparing materials and notes, have the model connect the environment needed by the curriculum draft, acquired resources, and abilities you want to develop. Software may be installed for later use or operated with model assistance. Installation, payment, usable capability, and personal familiarity are separate judgments.

What to prepare	Contribution to learning
Software and materials	Drawing, prototypes, audio and video, 3D, statistics, or experiments, with usable files, assets, and save locations.
Application plugins and resources	Import/export, components, charts, animation, or specialist operations, checked against the current application version.
Skills and teaching methods	Guidance for the model's explanation, production, and checking in this kind of work.
MCP and account connections	Actual access to the necessary documents, design files, data, or application operations, verified with a real read or edit.
CLIs, scripts, and interface operation	Command-line, programmatic, or computer-interface routes appropriate to the application.

Have the model inspect existing applications, plugins, and public interfaces, select a combination that serves the current work, and verify it with a small real operation: read the material, perform the action, save the result, reopen it, and continue.

For paid tools, first understand licensing, subscriptions, and feature limits; purchases follow the person's actual authorization. When retaining a fixed version matters, record the usable version, disable its automatic updates, and preserve recoverable installation materials. Select versions for actual compatibility and use.

Retain the tool capabilities, usable materials, and operation entrances established during preparation for the next step of writing the paths. Once practice begins, return what the tool is useful for, how to express requirements, how to assess results, and what you want to learn next to the practice path. The model can maintain software inventories and installation records; the human reading entrance should explain possible activities, their course connections, and how to begin. Model-facing collaboration accounts and personal materials may support this arrangement; the readable path explains available activities, while personal records stay private.

4. Write the theory and practice learning paths

Once the materials and practical environment are ready, have the model organize the connections developed during preparation into two usable paths. The theory path should point to acquired courses, books, notes, and passages; the practice path should point to available tools, materials, operation entrances, and abilities to develop. The earlier curriculum draft supplies direction; this step supplies grounded, specific learning paths.

The theory path organizes knowledge; the practice path organizes abilities and tools. A course usually includes both theory and practice, but these forms of organization answer different questions. Courses help explain concepts, principles, and methods; practice develops the abilities to design, analyze, and make things. Difficulties encountered in practice reveal which theories deserve closer study.

Path	What it organizes	How to use it
Theory learning path	Questions in the field, course modules, conceptual relationships, prerequisites, and readings	Develop an overall understanding and select courses or passages for deeper inquiry.
Practice learning path	Abilities in expression and judgment, tool use, making or experimentation, checking results, and revision	Begin with an ability you want to develop, practice with an actual object, and return to relevant theory.

Write the practice path as an **outline of abilities and tools**. Design might distinguish paper sketches, visual expression, information and interaction structure, prototypes, motion, platform differences, and design handoff. Statistics might distinguish data preparation, visualization, model selection, interpretation, and checking. These are capability areas; the particular work, dataset, or task used for practice can be chosen when learning actually takes place.

For employment, have the model examine real job requirements and work materials, separating common foundations, specialties, experience requirements, and alternative tools. For curiosity, creation, or research, select from the relevant works, questions, and methods.

Keep an existing curriculum when it fits, adding the practice path and its connections to courses. Paths support selection and continuity. Check that both paths lead to the corresponding materials and usable environment; return any gaps to preparation, then begin reading and practice. Interests and difficulties encountered during learning can reopen the paths and their preparation.

5. Read, practice, and examine important points

Begin actual study after preparing the materials, environment, and paths. During preparation the model organizes and checks resources and tests tools. **Once everything is ready, open it when you feel good and want to study.**

Choose the convenient teacher through the shared teacher entrance, then begin with the prepared materials.

Begin with the current question

Follow the reading priority: open the main textbook, chapter, paper, or Chinese translation used in the selected course's current unit. A brief unit overview can orient the reading before following the author's development. Use the prepared glossary and main guide when terminology, background, or an argument is difficult, then return to the

corresponding original passage. Where that course uses no corresponding original, begin with its AI main guide. Have the model check the cited original when a translation, derivation, or piece of evidence needs verification, and correct the materials accordingly.

Use diagrams to see relationships and discussion to express your understanding and questions. Ask the teacher to connect new and existing knowledge, compare explanations, and develop what remains unclear, then check whether it misunderstood. Saved notes and current explanations can revise one another: add useful examples, explanations, and new questions to the existing materials.

Work backward from practice to theory, then return

Select an ability currently needed from the practice outline. Have the teacher use the actual object to specify what to do, compare, and check. For example, begin by comparing interface transitions; when a response makes the system's state hard to judge, enter the relevant theory of motion, feedback, or perception. When a dataset needs interpretation, select an appropriate statistical model and its conditions. If the theory remains unclear, supply the foundations it actually depends on, then bring that understanding back to the original design or analysis.

The path supplies an outline. Concrete tasks, theoretical passages, and the question to return to are selected during the activity, with sequence determined by actual knowledge dependencies. Choose and change practice objects as needs develop. The necessary theory may be small or warrant substantial depth, depending on the problem and the remaining gap in understanding.

Tool familiarity includes knowing what a tool can do, how files and operations are organized, when to use it, how to express an intention, and how to judge the result. Models can operate complex interfaces, write code, and carry repetitive production; people can participate through paper sketches, photographs, speech, comparison, and revision. Preserve hands-on attempts when developing your own drawing or direct-operation ability. Where a job or examination requires personal performance, check against that requirement. Report what you performed and what the model supplied when evaluating.

When to examine important points and details

Return to relevant concepts, conditions, and evidence when a detail could change the overall judgment, results depart from expectations, understanding becomes inconsistent, or a method is entering a new context. Identify the specific difficulty with the teacher, then use examples, counterexamples, reasoning, or experiments to examine it. For example, moving from correlation to a causal explanation calls for identifying the additional assumptions and whether evidence supports them.

Actual practice should exclude most prepared material, retaining only the very few points essential now. Add diagrams, concrete examples, and smaller exercises at those points; repeat or change contexts when needed until understanding supports the

current judgment, then return to the whole. Unselected materials remain available for later needs or review after forgetting.

Practice develops understanding; testing supplies performance evidence; evaluation uses that evidence to decide what needs improvement. Explanations, responses to counterexamples, and practical work can also supply evidence. When judging personal understanding, distinguish your contribution from model assistance. Assess mastery through explanation, application, and correction.

Research also requires checking the result

Learning can serve curiosity and understanding. Research develops a reasoned, testable contribution to an unresolved question and includes continued learning. **Personal understanding and the reliability of research results need separate judgments.** Have the model check citations and claims against original sources, examine premises, calculations, and code, and cross-check through other methods, counterexamples, or reproduction. People need to understand the consequential assumptions, evidence, and limitations to judge whether the result answers the question. Return to the relevant course when a knowledge gap appears.

II. Learn an unfamiliar field through papers

When a paper is inaccessible, find an understandable starting point through its references

Choose a target paper relevant to your question. Ask the model to explain its problem, contribution, and the concepts or inferences blocking understanding. When background knowledge is missing, examine that gap. Have the model inspect the references and search backward for more foundational papers explaining those concepts, results, or methods. Inspect the material to judge which source supplies the missing foundation. A textbook chapter or review can provide a bridge where needed.

Begin with material you can connect to what you already understand. Grasp its **question, main conclusions, conditions, and the basic argument or proof supporting them**. Return to the paper that uses it and explain how this newly understood knowledge supports the next step. If a gap remains, look further back; when the current dependency is understood sufficiently, work forward toward the target. The model can diagram these relationships and retain original passages so you can see why each paper is being read and what it contributes.

Proceed through the needed concepts until the original target paper becomes understandable, then move to another related paper. Neighboring work introduces new concepts, different methods, and limits to previous conclusions. Repeat the process for the new knowledge that matters. Understanding the necessary surrounding literature means covering the key dependencies, representative methods, and important disputes

for the current question well enough to understand and compare them. Expand when a new question requires it.

Move from important questions toward methods that interest you

The model can also help assess the **importance and feasibility** of the target paper and related research directions. Why does its problem matter? What does it contribute beyond existing work, and what remains unresolved? What knowledge, data, equipment, time, or collaboration would you need to participate? Tie these judgments to papers, reviews, and actual resources, separating established facts from conjecture.

Importance and interest can guide different reading choices. An important paper may address a worthwhile question through a method you do not want to study deeply. Understand its question and contribution, then ask the model to find **other treatments of the same or neighboring problems**. Compare what each method reveals, its costs, and what it leaves unresolved. These connections can lead from a paper whose method does not appeal to you toward one using a method you prefer. Return to foundational reading when gaps prevent understanding it.

A preferred method supplies motivation to learn; its fit to a problem still depends on assumptions, evidence, and results. Retain important work that could change your judgment even when it does not match your interests. Models can retrieve, organize, explain, and compare. If you go on to make research claims, modify a method, or test results, deepen the learning into the relevant critical proofs, experiments, and counterexamples.

III. Everyday learning

If your purpose is everyday learning and broader understanding, reading an unfamiliar field's papers can usually focus on **valuable, important abstractions and final conclusions**. Ask the model what phenomena the paper represents through which objects and relationships, why that abstraction is useful, what conclusions it reaches, and how these connect to things you already know.

Also understand its key conditions, scope, and limitations. Use a concrete example and a case where it does not apply to check understanding. Technical details that do not serve the current purpose can be left aside, while keeping the authors' findings, the model's explanation, and your own associations distinguishable. This achieves understanding of important ideas and conclusions.

When an abstraction is especially fruitful, or you intend to make a practical decision from it, examine the corresponding argument, evidence, and foundations more closely. Everyday reading can already be a complete learning purpose.

Supplementary resources: disciplinary references and research methods

These libraries are supplementary resources for the teacher or model to read and select as needed. When useful, have the model download and connect them to the teaching and research environment:

Library	Contribution
K-Dense Scientific Agents	Expert thinking materials from different disciplines, providing professional references for explanation and interdisciplinary discussion.
K-Dense Scientific Agent Skills	Methods for literature retrieval, experimental design, statistics, machine learning, scientific visualization, and citation management.

The first enriches disciplinary understanding; the second supports concrete work. The teacher selects what the question needs.

Supplementary resources: scholarly writing and publication

For reading papers, developing arguments, or preparing submissions, ask the teacher or model to use these public methods:

Repository	Contribution
Academic Writing Skills	Develop arguments, organize articles, and revise manuscripts.
Research Hub	Compare research questions, methods, findings, and limitations in a literature matrix.
Paper Lifecycle	Interpret reviewer comments, organize revisions, and explain responses.
Academic Publishing Skills	Journal selection, cover letters, revision responses, and proof checking.

The model selects methods for the actual writing question and connects the needed tools.

Psychology

Materials, understanding, and support can advance one another. A model can help find and retain materials, select questionnaires, check and interpret scores, find support, and understand statistics and change. Begin wherever the current need arises. Progress in one area can give the others new questions, evidence, or opportunities for action.

This page concerns evidence, measurement, and practical help. Research and Learning offers resources for studying psychology; philosophical interpretation has its own place elsewhere in the collection.

Materials can inform questionnaire selection; scores and changes can reveal what still needs understanding or what support to seek. Actual support can generate new materials in turn. The sections below distinguish these contributions for use.

Work the model can assist with	How it connects with the other contributions
Find and retain materials	Develop questions from experience and knowledge sources to inform measures and support; receive new material from counseling, psychotherapy, medical visits, and everyday attempts.
Find questionnaires	Select from the material and present question; new experience, earlier scores, or a support process can change what needs measuring.
Check and interpret scores	Produce inspectable results from actual answers and scoring rules; use results to identify information needs and inform statistics, discussion, or help-seeking.
Find support	Connect practical assistance, counseling, psychotherapy, or medical care; the process and subsequent experience can return to materials, measurement, and observation of change.
Understand statistics and change	Relate measurements, circumstances, and support to distinguish trends and unknowns; refine questions, source selection, or the next form of support.

For example, counseling may bring new expression, knowledge, and questions for discussion. The model can help retain and understand these, then consider whether a questionnaire would help. Existing records may already support understanding a change or explaining a concern in the next consultation. Scoring, organizing materials, and finding support can proceed alongside one another. Choose measurement or direct support according to the current need.

Find and preserve relevant materials

Start with the present concern and the help you want. The model can find original research, public guidance, and relevant records you authorize it to read, compare their

claims, and preserve useful material with its source, date, and context. It should distinguish what was recorded or said from a later interpretation, keeping uncertainty and conflicting evidence visible.

Materials include knowledge that makes help understandable. Advice without an understanding of its purpose, grounds, and relation to the situation may be difficult to judge or use. The model can find reliable explanations for the current question, explain a measure's construct, a score, or differences between forms of support, and retain useful sources and explanations. Learning and receiving help can proceed together. NICE's shared decision-making guidance provides a reference for understandable information and joint judgment in professional care.

An **Obsidian private vault**, or an existing comparable note environment, can retain this psychological material: readings, conceptual explanations, life records, and counseling, psychotherapy, or medical-visit material the person chooses to save. Link sources, circumstances, and subsequent changes. The model can help find, organize, and maintain the collection.

In Yinyang, `personal` retains **dynamic, important material relevant to current understanding, together with its source entrances**. Examples include current concerns, questionnaire answers and results, significant changes, and an interpretation of one's own name and its personal meaning. Name interpretation is personal expression and interpretation. Full sources keep their existing place in the vault; `personal` can hold the records needed now or links to them. New experience and understanding can revise what belongs in this current selection.

Personal records stay with their private owner. In Yinyang, use `personal` to read currently relevant material yourself or ask a language model to help read and understand it. The six working accounts select implications for cooperation.

Choose and complete questionnaires

A questionnaire is useful when it measures something relevant to a concrete question. Ask the model to examine the intended construct, population, respondent, language, item content, and evidence for the proposed use. HealthMeasures' selection guidance provides a useful reference for these choices.

The model should locate the actual instrument and instructions, verify the version and applicable access or use conditions, and explain its recall period and limits. For example, the WHO-5 asks five self-report questions about well-being during the previous two weeks and has an official Chinese edition.

You complete the items according to the instrument's instructions. The model can explain unfamiliar instructions while preserving their meaning. Scoring uses the answers you actually provide, retaining unclear or missing responses.

Check and explain scores

The model can calculate and independently check scores using the exact version's rules. HealthMeasures' scoring guidance shows why the instrument and scoring method matter. Reversed items, missing answers, transformations, and separate domains must follow the relevant manual. Comparisons between versions require documented comparability or calibration.

Keep the version, language, completion date, recall period, original answers, missingness, calculation, and result together in the appropriate private record. In Yinyang, retain currently important measurement records in `personal`, or link to the complete records in the vault, so subsequent understanding can use actual materials. You can ask for a short table that makes the calculation reproducible and explains the score's direction, reference population, and interpretive limits. Any cutoff or suggested follow-up must come from the instrument's relevant guidance. Diagnosis requires professional clinical assessment.

Read patterns and changes

A few interpretable tables or trend charts can show what changed and what remains uncertain. Keep the context alongside the numbers: daily functioning, important events, changes in circumstances, and any relevant care. Choose a repeat interval suited to the instrument and the question.

An observed change can return work to another area: find knowledge explaining the measure, check scoring or comparability, develop a question for the next consultation, or reconsider what support fits. Without scores, the model can still organize dated events and experiences to clarify what is known and unknown. Such qualitative observation and questionnaire statistics retain their distinct grounds.

Meaningful change depends on context and on whether the question concerns an individual or a group. Repeated personal measurements need to account for dependence between that person's records. Time trends, related observations, and lingering effects can complicate comparisons, as the AHRQ guide to N-of-1 trials discusses. Explaining causes requires additional study design and evidence. The model can use analysis suited to the available records to explain observations and their limits.

Turn understanding into practical support

You can ask the model to help reduce a practical difficulty: make an activity easier to begin, adjust an overwhelming environment, find reliable general well-being information, or organize a manageable next step. What helps should be judged through your actual experience and revised if it adds burden.

Support also includes counseling, psychotherapy, and medical care. The model can explain their purposes, help locate qualified professionals suited to the present need,

and organize questions and relevant material; the person and professional determine specific care together. When difficulties persist, worsen, or interfere with ordinary life, a concise timeline, effects on functioning, and records the person chooses to share can help communicate the concern. Clinical assessment considers duration, functioning, and context as well as symptoms; see NICE's assessment guidance.

Support has a return path. Counseling, treatment, medical visits, and everyday adjustments may leave new experiences, explanations, advice, and questions. Bring useful material back to the vault and `personal`, where the model can continue helping with understanding, research, suitable questionnaires, score checks, or observation of change. Progress in any contribution can change the others' work. Retain this return where it helps and adjust the burden of recording and measurement.

For immediate danger, serious injury, poisoning, or another urgent need, seek local emergency or urgent professional help promptly. A scale must not determine whether someone deserves care or predict suicide; NICE's self-harm guidance explicitly rejects those uses of risk scales.

Model assistance and professional support

The model carries much of the searching, reviewing, preservation, calculation, and preparation. Your answers and experience remain yours; you can correct an interpretation, decline a questionnaire, or ask for practical help without accepting a personal portrait.

The model assists with materials, score checking, and preparation. Appropriately qualified professionals provide clinical assessment and treatment, with the person and professional judging specific care together. The useful outcome here is a clearer question, trustworthy records, an understandable result where measurement helps, and a next step that fits the situation.

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