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A Treatise on the Intersubjective Economy of Morality

The standards of morality are more or less constant between subjective horizons, seeing as we only learn these things from one another. What is not necessarily constant is the degree of adherence to these standards - standards which are impressed, to varying degrees, unconsciously. The space between one's actual standing and this standard, which is more often felt than understood, determines the condition of the subject which can be called their moral condition. If the subject orients themselves in relation to their world in a fashion more or less aligned with their impression of these intersubjectively established moral standards, their moral condition may be called relatively peaceful. If the subject orients themselves in relation to their world in a fashion more or less remote from the margin of their impression of these intersubjectively established moral standards, their moral condition may be called relatively anguished.

Of course, much of the rigidity of these moral conditions is due to a general unawareness of one's relation to this intersubjective standard, the impression of which upon the subject ~~to~~ being largely coterminous with the ~~consciousness~~ concept of the conscience. The degree of deviance from the territory of this standard is proportionate to the degree of anguish felt by the subject.

The Economy

the poles of good and evil are erected from the grounds of what is, and are each posited in a transcendent manner so as to sustain their semiotic gravity, thus more or less balancing the otherwise unstable array, or disarray, of morality.

The term "economy" is employed in place of "(dis)array" in light of the rotational/revolutionary/centrifugal nature of an economy, a kind of cybernetic interdependency/relativity of value, the rotation/revolution/centrifugation of which is caused by the imperfect nature of the subject, specifically the confused nature of conscious interpretation of moral standards.

In this (dis)array, which is always both an array (the trivialistically solid ground from which the poles of good and evil arise) and a disarray (from the perspective of conscious interpretation), the subjects whose moral conditions are situated nearest the pole of good can be said to be the tenants of heaven while those nearest the pole of evil can be said to be the tenants of hell, neither of which demand permanent residency.

ITEM

9

(hypothesis)

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ITEM 9A

The Pathic Economy

if favorable and unfavorable emotional states (anguish or joy, etc) were to be designated as positive and negative respectively, with 0, the threshold, being neutral/ambivalent, then all pathic moments, felt by all who could, would average to neutrality (Next: what if this were taken for granted - what next?)