Second Philosophy

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Title	Where in Plato's Cave is Second Life?
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INTRODUCTION

A different format to the usual – this presentation is a combination of a lecture and open discussion along with a 'field trip' to a 3D virtual representation of Plato's Cave within Second Life, created by Gary Zabel's team at one of the Caerleon sims:

George Janick:

I know a lot of the people here, but for those I'm meeting for the first time, I should explain that in RL I teach philosophy at the University of Massachusetts in Boston and that in SL I own 4 of the 5 Caerleon sims

When Thoth and Marya asked me to do a presentation here, I had to come up with something; they gave me 5 days, so I am teaching Plato this term and I have been taking some students into SL and with one of them I raised the question, "**Where in Plato's Cave would you locate Second Life**?"

The more I think about it, the more useful that question seems.

Plato of course is for all intents and purposes the founder of Western philosophy. Alfred North Whitehead said in the early 20th century that all of philosophy is nothing but a series of footnotes to Plato. It was not much of an exaggeration. We all live in the shadow of Plato's thought.

Even those of us who have never picked up a book of philosophy.

The reason why, is that Plato was a profound influence on both Western religion and modern science. So we breathe his atmosphere whether we know it or not.

For those who have taken philosophy courses, you know that the core of Plato's philosophy is his theory of forms. He seems to have developed the theory in the period following the execution of his revered teacher – Socrates.

Distraught at the death of the best man in Athens (in Plato's view), he travelled to Sicily and Southern Italy. This is in the 4th century BC, and there he encountered a community of Pythagoreans.

Pythagoras had founded the community 100 years earlier as a kind of combination religious commune, philosophy faculty, and mathematical research center.

The community made many discoveries in early mathematics including probably the so-called Pythagorean Theorem. But the also were interested in the nature of reality and in the fate of the soul.

Well when Plato returned from his trip he began to develop his theory of forms. A far more rigorous theory than anything to be found in either Socrates or the Pythagoreans though inspired by both. The best of thinking of the theory is to consider our common sense view of the world and then turn that upside down, so, in common sense; we believe the individual objects we find in our physical environment to be real, the tables, and chairs, and trees, and people who surround us. What a chair is, what a person is, and we have certain ideas in our mind of what a table is that we tend to regard as a kind of shorthand for referring to what all tables have in common, all trees,

persons, etc. We get these ideas by comparing the real tables and trees and so on and noticing the properties they share.

In other words, individual physical objects are real generalizations and our ideas about their nature are second hand.

Plato, as I said, turns all that upside down. What it means to be a chair. He says that the universal natures; what it means to be a person are what is ultimately real and that individual persons and tables and so on are less real. These ultimate natures are in fact parasitic on the ultimate natures what it means to be a person, a table, a triangle and so on are what Plato calls the eide; the forms. The eide are sometimes badly translated as "ideas" but these are not ideas in our minds. They exist whether or not anyone is thinking about them.

So consider the right triangle in the Pythagorean Theorem. The right triangle that Pythagoras talked about is exactly the same as the right triangle our school kids talk about when they learn the theorem in geometry. Pythagoras is gone, but the right triangle - right triangularity, what it means to be a right triangle that is still with us.
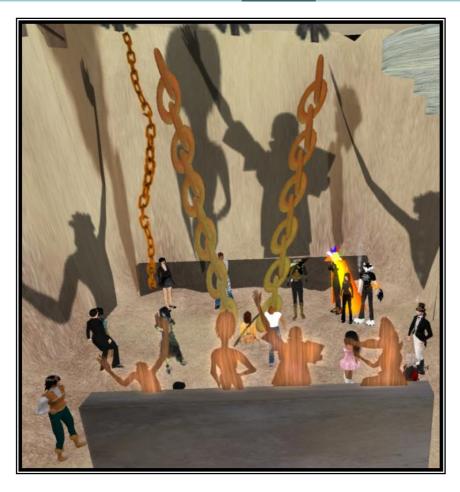
Physical objects pass into and go out of existence. They are here and then they are gone but the forms they are eternal they never become anything or cease to exist because they always are. They exist in the genuine sense of the word.

The particular triangle I might draw on a blackboard as imperfect illustration of right triangularity; the come and go, their lines are not perfectly straight, their interior angles don't quite add up to 180 degrees, but right triangularity the form of the right triangle is eternal, perfect, the unitary pattern; that all of the triangles I draw imperfectly exhibit.

Now we have a picture of the world that is the reverse of the ordinary one. In one of his great works 'The Republic', Plato illustrates that picture with a famous allegory, 'The allegory of the Cave'.

Now at this point I would like to take us all on a field trip. We have a three dimensional model of Plato's cave on Caerleon island. I would like to walk through it with you all, explain its parts and then give you each a laptop computer with SL "running" on it and ask you to place it where you think it belongs in the Cave. So first I'll give you all the LM and meet you in the depths of the cave

Plato says to consider this scene. Sunseeker Miklos is one of many prisoners, chained. He has been born that way; never known anything else. He is held fast, including his head, and he is looking in the direction of the cave wall behind me. What he sees and what all the prisoners see is shadows moving and he hears indistinct sounds that appear to come from the shadows. He spends his life looking and listening to these shadows.

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I come along - I'm the philosopher you know - and then I release him from his chains and have him turn round. Look behind him, where I am now. At first his eyes hurt and he is semi-blinded by the bright light, but soon his eyes adjust. What do you see now, Sun?

Sunseeker Miklos: I see a big fire and I see a wall in front of that about my height, and I see puppets; shadow puppets - there are puppets and objects
Georg Janick: yes, sticking up
Sunseeker Miklos: yes
Georg Janick: come on back here folks, to this side, hidden by the wall
Georg Janick: manipulating the puppet
Giovanni Orellana: It's a diorama
Georg Janick: so, behind us is the fire. Now, Plato says the shadows on the wall represent the shadows, images, reflections of ordinary experience. The shadow puppets symbolize the objects; the physical objects that cast those shadows and make those reflections.

In order to see an object we need that object itself and the eye at that sees, but we need a third thing as well. We need a source of light, the fire is that source in the cave and it represents the sun in the real world. But it is a source of heat as well as light and heat is necessary if things are to live.

So in the ordinary world the world of ordinary experience, the sun is the source of life and of visibility

Now we walk further - please follow me.

Second Philosophy

Here we are on the surface - upper world - we have emerged from the darkness of the cave and we see the real objects that the shadow puppets are copies of. Instead of shadow puppets of trees we see real trees

FreeWee Ling: How do we know these are not also shadows?
Sowa Mai: this represents the Form?
Georg Janick: yes Sowa
Georg Janick: and so on for the other objects - the real objects here are the forms, but there are two levels, two kinds of forms
FreeWee Ling: I knew there was a catch…
Georg Janick: the pool reflects the objects, the trees
Sunseeker Miklos: this is what I when I first emerge
Georg Janick: yes
Georg Janick: the reflections are hard to interpret, but …
Sunseeker Miklos: before I can look at the real objects
Georg Janick: true Sun
Georg Janick: that's right
Sunseeker Miklos: what I see
Georg Janick: You see them first
Sunseeker Miklos: dianoia

Second Philosophy

Georg Janick: the reflections are what Plato calls the mathematika. They are the objects studied by mathematicians. Now, this is a hard distinction, but think of it this way

Georg Janick: begin with a square and draw a diagonal through it. The result is two right triangles. Now these are not physical triangles. They are the triangles the mathematician talks about - perfectly straight edges, perfect angles

Renald Starostin: Technically, there are no physical triangles, right?
Sunseeker Miklos: there are here

Georg Janick: equally 180 degrees. There are imperfect physical representations of triangles but these are not them but they are also not right triangularity. The reason is that there are two of them and there is only one form of right triangularity

FreeWee Ling: SL is almost entirely made of right triangles. Control-Shift-R.
Georg Janick: what it means to be a right triangle
JJ Drinkwater's head starts hurting right about here every time

Georg Janick: so these are not physical objects because they are eternal and perfect - but they are not full forms

Birric Forcella: Well, you can subdivide them until they disappear
Thoth Jantzen: it occurs to me that what Plato is trying to get at through the ideas 'forms' or 'universals' could more properly be understood in modern terms using memetics. That also allows use to dispense with a lot of the metaphysical nonsense involved, and allows them to be logically placed in proper context (eg. in a context dependent framework) based on patterns, structure, and relationships, etc. just an observation to think on, not intended to discuss just now

Georg Janick: because there are many of these things and not just one
Sunseeker Miklos: ah!
Georg Janick: these are all important observations you are making
Renald Starostin: But there aren't many of them, really...
Sunseeker Miklos: (pomo tripe)

Georg Janick: and we could spend a year on each of them but bear with me and let plough through.

Up above us is the sun. The symbol for what Plato calls the form of the Good
Renald Starostin: I mean, to divide into two "true" triangles, you have to start with a true square... which isn't a physical thing either... the apparently two triangles it can be divided into are each THE triangle.

The form of the Good is not a particular form. It is what it means to be a form. It is the ultimate source of all knowledge and of all reality. Just as the sun in the ordinary world makes things visible and brings them to life, The Good, in the intelligible world, makes things intelligible, possible objects of knowledge and brings them all into being. The Good was identified with God by the Christian Platonists

JJ Drinkwater: Can The Good be directly apprehended, according to Plato?
Giovanni Orellana: The good are the Lindens?
Georg Janick: and also by the Jewish and Islamic ones
Georg Janick: yes, but that direct apprehension can occur of education, only after an arduous process in mathematics and natural science, and philosophy.
JJ Drinkwater: (And ignoring poets, because they lie....)

Second Philosophy

Georg Janick: Now ultimate being; the most real thing is located at the pinnacle and the forms and mathematical objects descend from it they are multiple specifications or expressions of the Good and the objects or ordinary experience are multiple illustrations of the forms. Less real and caught up in time, and the shadows, images and reflections, are multiple illustrations of the objects. Least real of all.

Now that I got that out, I am going to give you all a laptop running SL and ask you to place it at some level of the cave

Chazz Heliosense: what? We can't put it at the pinnacle?
JJ Drinkwater: hmmmm
Sunseeker Miklos: yeah, you can
Georg Janick: yes, you can
JJ Drinkwater: I'd need to get to the other side of the shadows
Georg Janick: fly up and put it on the sun if you wish
Renald Starostin: Mine's going in my inventory.
Sunseeker Miklos: can we toast marshmallows on the good?
JJ Drinkwater: At least, if I was a Platonist
9Volt Borkotron: Yessss
Renald Starostin: No, I mean, that's where I think it goes in this model :-)
Chazz Heliosense: I'm thinking we need to give the laptop to a shadow of a prisoner
Georg Janick: Now it's your job to wander through the cave and decide where to put Second Life. It's all up to you now
Sowa Mai: I need two
Chazz Heliosense: hey, one of these shadows already is holding a laptop
FreeWee Ling: The shadows aren't shadows, either.
FreeWee Ling: What happens when the Good crashes?
Sunseeker Miklos: the act of our apprehending it reboots it
Georg Janick: good question
Giovanni Orellana: Then you get into an adult area
Sunseeker Miklos: yeah
Chazz Heliosense: thanks again. With two laptops I'm going need a router
Renald Starostin: And four hands
Birric Forcella: Where does beauty come in?
Georg Janick: Beauty is another name for the form of the Good
Georg Janick: It is the form of the Good
JJ Drinkwater: Wait....
Georg Janick: as an object of desire
JJ Drinkwater: The *form* of the Good....
Thoth Jantzen: again - a context dependent concept.
Georg Janick: at least that's Plato's view
JJ Drinkwater: I thought the good was a generator of forms....
Georg Janick: It is, and every form
J Drinkwater: So how can it have a form (i.e. Beauty)?
Georg Janick: is a specification of beauty

Second Philosophy

Sowa Mai: Studies have shown the brain can't tell the difference between SL avatar and RL body. To the brain it's the same perception. The question is it closer to the "Form" or eide or further away. We build idealized versions of ourselves and situations in SL so we could be approaching the "Form". We are also constrained by the medium moving away from real life in to the realm of bits and bytes. It's taken centuries to manifest the world as is. Is that manifestation moving closer to the Form or is it just playing in the sandbox? In Second Life it's easier and quicker to build a representation of our ideal home, landscape, body. I propose easier doesn't mean better or closer to the form. We have two rulers , Fear and Love and whichever wolf we feed determines our product, in First Life or Second life. Maybe Love and fear are the fires which illuminate and project our perceptions. In that case Second Life (the laptop) belongs in the sun and on the wall where the shadows project. Its fruit being dep

Georg Janick: Interesting comments
Georg Janick: JJ, where did you put your laptop?
JJ Drinkwater: On the wall....it is another way of generating shadows

Sunseeker Miklos: psych research at Harvard has a different view Sowa
Georg Janick: how so sun?
Sunseeker Miklos: they're not done yet - I was in the study
JJ Drinkwater: Citation for those studies, Sowa?
Sowa Mai: dependent upon the ever changing choice of the perceiver between love and fear the good and the false.
Sunseeker Miklos: when it's out, I'll share
Georg Janick: well can I ask?
Sunseeker Miklos: but it's looking like our avatars have a separate identity from ourselves, to some extent.
Sowa Mai: I was looking for the citation this morning I must have sent it to 20 people and can't find it anymore

Georg Janick: who put their laptop on the wall of shadows?
JJ Drinkwater: me
Sowa Mai: me
Simulat Almendros: me
Sunseeker Miklos: I did all 4
Georg Janick: 4
JJ Drinkwater's "Typist" is intentionally a puppeteer
Sunseeker Miklos: yes

Georg Janick: who put it on the Sun?
Sunseeker Miklos: me
Sowa Mai: me
Georg Janick: just one?
Sunseeker Miklos: 2

Georg Janick: and who put it in between?
Sunseeker Miklos: me
Sowa Mai: lol
Sunseeker Miklos: (I did all 4, as I said)
Georg Janick: There were more laptops than that
Chazz Heliosense: mine is between the shadows and the wall
Georg Janick: Chazz, why?
Chazz Heliosense: I say we are the shadows and SL is even more shadowy
FreeWee Ling: I put mine in the fire.

Second Philosophy

Birric Forcella: Can I smash it on the stones?

Georg Janick: sure

JJ Drinkwater: Why was that, FreeWee?

Sowa Mai: mines at the apple store for repair

Renald Starostin: Mine's in my inventory, as I said. It's this world's virtual world. Although the argument can be made that the database records from which objects are created are more real, etc.

Georg Janick: yes you can post that sun

FreeWee Ling: The source of light for the shadows, but below the sun.

JJ Drinkwater: Yours is in your inventory? Or on the asset server?

Renald Starostin: I leave that to the Good to sort out, JJ

JJ Drinkwater: The Good had better get busy, then

Renald Starostin: heh

FreeWee Ling: The Good has auto return.

Sunseeker Miklos: he he

JJ Drinkwater: That works every time...perfectly

Chazz Heliosense: we take on airs to imagine ourselves as fully real as the actual prisoners doing the observing. Of course as long as I am talking about Chazz, my SL avatar, of course that little dude is a shadow. But I mean people in the 'real' world. After all, we are all individual representations, and are not the, IPO, more real, certainly more lasting, concept of persons.

Georg Janick: Interesting Chazz

Chazz Heliosense: I started intending it as a joke, but isn't that actually what Plato was getting at?

Birric Forcella: Well, I object to this aspect of Plato in its entirety. It is the beginning of the idea that reality is somehow corrupt and inferior to the "forms" - This has saddled us with unspeakable harm and suffering over the centuries

Renald Starostin: I don't understand "more real."

Georg Janick: ahhh

Sowa Mai: original sin

Georg Janick: a radical anti-Platonist!

Birric Forcella: You bet

Chazz Heliosense: scroll up Ren, a triangle is a concept; a chalk outline is a representation. it's the idea that is real

Sunseeker Miklos: I don't know if you can blame his theory, or his interlocutors for any harm that has resulted

Georg Janick: I love them'

Thoth Jantzen: actually, I think he made a good stab at it...all things considered. He was lacking a lot of things we have today.

Renald Starostin: No, I don't mean in the chat log... I mean WHERE is THE TRIANGLE?

Jo Williams: indeed Thoth

Birric Forcella: There is always this weasly excuse - It wasn't Jesus who brought us harm - it was his interlocutors . . .

Renald Starostin shakes his head

Georg Janick: It is not in space or time; it is a pure meaning without location – that's Plato's view.

Sunseeker Miklos: well my reading of Plato does not demonstrate the harm

Simulat Almendros: but aren't all real things full of imperfections and aren't they temporary? I don't get why Plato says his forms are real

Georg Janick: are they?

Sunseeker Miklos: the whole work is viewed by some as Plato's take on individual psychology for example

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Marya Blaisdale: I set mine up in a badly formed shape of a triangle above the pool, to show a kind of context, level of perception - SL, is simply a different way of perceiving, communicating than we do so 'normally' - in the same way that telephones once were - and relative to what Thoth said earlier, 'the good' can be perceived as shapes, patterns, they do not necessarily have to be seen to be corruptible, but they certainly are changeable and adaptable

Renald Starostin: Exactly, Sim... they are in fact not real, but rather ideal. That's what I thought the point was.

FreeWee Ling: Is what is real necessarily good?

Sunseeker Miklos: ok here's why I put the laptop in all 4 places:

1. SL can be said to inhabit all 4 levels simultaneously:
2. SL is on the 1st level because it is most obviously a realm of shadows of the perceived world
3. SL is on the 2nd level because we are the "people behind the flame" manipulating our puppet selves/avas and virtual objects so that others can view them as "real".
4. SL is on the 3rd level because it is a place that exists because of reason and the medium is a result of mathematics - objects and avas here are truly mathematical objects ... SL is on the 4th level because we are using the virtual space as a way to apprehend the true forms of objects and people as we theorize them and to apprehend The Good

Birric Forcella: Plato says his forms are eternal and real and superior - our world is what is not real and corrupt - it is the beginning of oodles of philosophers who try to declare what is "real" - from the Thing in Itself to the Will to Existence - all posit a split between the "real" and the existent

Renald Starostin: That leaves aside the question of whether the real or ideal is superior... a question which I think is of limited usefulness, to go along with what Birric said.

Sunseeker Miklos: it is a communications medium, but not just that

Sowa Mai: well put, Sunseeker

Sunseeker Miklos: well Birric, I agree more with Plato then, what can I say, you've met your first Marxist Neo-Platonist

Renald Starostin: Uh-oh

Sunseeker Miklos: he he

Thoth Jantzen: eep.

Sunseeker Miklos: although Georg pushed me in that direction so I guess I'm his interlocutor :p

Thoth Jantzen: well, Georg's a rabble rouser from way back. ;o)

Renald Starostin: Keep sending those royalty checks, loyal referrer.

Georg Janick: Sun took a colloquium with me in RL

Marya Blaisdale: Ahhh, each of us is responsible for our own choices, Sunseeker ;)

Sunseeker Miklos: in various bars and coffeehouses

JJ Drinkwater: So Sun is *qualified* Rabble?

Sunseeker Miklos: hey, I've been kicked out the best universities in the U.S.

Marya Blaisdale: lol

Georg Janick: haha

Birric Forcella: You are missing one crucial aspect in which SL really should tickle every Platonist: SL is a MAJOR censor in cyberspace - and Plato, in the Republic, promoted censorship

Georg Janick: let me make a point if I can:

Plato's ontology; his theory of reality, has governed Western thought for 2400 years, even the people who reject it are profoundly shaped by it

JJ Drinkwater: Ah.....back up a bit.....

Georg Janick: But, I think we have come to the end of it

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JJ Drinkwater: "SL is a MAJOR censor in cyberspace" can you elaborate on specifically what you mean?
Georg Janick: I'm not the first to say this of course
Birric Forcella: Yes, censorship and the Noble Lie have shaped Western Thought in the last 2400 years - we need to free ourselves
Chazz Heliosense: uh oh
Georg Janick: Heidegger said it and Nietzsche and some others
Simulat Almendros: maybe we would have progressed faster if his books had been lost Georg?
Sunseeker Miklos: hey, I'm already free, baby

Georg Janick: But I think what is interesting is that SL cannot be understood in terms of Plato's ontology
JJ Drinkwater: Nah, if Plato hadn't existed, it would have been necessary to invent him...
Sunseeker Miklos: (lol)
Georg Janick: is it the least real thing; less real even then other images; more shadow; shadows of shadows and insubstantial - Or is it a mathematical form
Sunseeker Miklos: SL is also on the 0th level of pure ignorance since the vast majority of people who come to the virtual world do so in a (usually) vain attempt to get laid with people of indeterminate attractiveness and gender in the "real world"
Jo Williams: lol
Sunseeker Miklos: ;>
Georg Janick: a software object and eternal correlation of eternal; numbers
JJ Drinkwater: Unless, of course, what's important about things isn't found in enumerating their "properties"
Georg Janick: a possible world in Leibniz's sense?
Georg Janick: It is both and neither; it is undecidable
Renald Starostin: It seems to me where Plato runs into difficulty is precisely where so many have... the assumption that there is a floor (or a ceiling) to the world, from or upon which everything depends.
Marya Blaisdale: that may be so Georg, but only perhaps in a visual sense - there are many contexts to SL that are aside from unrealistic representations - primarily communication and expression
Georg Janick: within Plato's framework and the era of virtual worlds is post-Platonic
Sunseeker Miklos: I don't think Plato's world is bounded in the physical sense, Renald
Renald Starostin: No, I didn't mean physical, Sun
Sunseeker Miklos: oh ok
Renald Starostin: I meant metaphysical.
Sunseeker Miklos: gotcha
Georg Janick: hopefully someone will read those remarks in the transcript
JJ Drinkwater: Post-platonic? Ca you expand on that?
Georg Janick: I could but I think people want to talk
Marya Blaisdale: We will post the transcript on our Facebook page, and everyone is invited to join the group and continue on with the discussion if you wish to
Georg Janick: great
Georg Janick: We are beyond Plato now
Sowa Mai: I hear ya Georg post platonic world we live in
Marya Blaisdale: http://www.facebook.com/group.php?gid=21613335101
Georg Janick: There is no superordinate One that orders everything
Sunseeker Miklos: yeah, that's what Renald was getting at
Thoth Jantzen: depends on what u mean by 'bounded' and how u look at the world. everything 'real' IS limited - even if those limits are very 'far away'. even what is realistically possible is limited - but whether or not one accepts that depends on how they understand the world.
Sunseeker Miklos: I mean what Georg said
Georg Janick: that makes everything intelligible. There are a plurality of structures of meaning
Sunseeker Miklos: (or ARE they)

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Georg Janick: a proliferation of worlds; none less real than the others
Renald Starostin nods vigorously
Georg Janick: this is the great lesson of SL it seems to me
Renald Starostin: Well, SL can be used to teach it... but it's not necessary
Georg Janick: It's a demand for a new ontology, level
Georg Janick: horizontal, not vertical
JJ Drinkwater: How does SL bring that point home, in your view, Georg?
Georg Janick: and pyramidal, I agree
Sowa Mai: It's a lesson which isn't dependant on Second Life but has been ushered in quicker and with more force as a result
Birric Forcella: You mean the new ontology is feudalism?
FreeWee Ling: SL is a platform for experimenting with alternate realities.
Renald Starostin: And, Thoth, I happen to associate limitation with reality as an essential characteristic
Georg Janick: it's not just SL that shows this
Chazz Heliosense: Dr Janick, I didn't see you say where you put your laptop
Sunseeker Miklos: (although these levels lay over each other in Plato, so I'm not sure how vertical they are)
Georg Janick: it's also modern cosmology and a number of other things. When we go into SL, our friends say to us "very interesting but it's not real," and we contribute to that by distinguishing between SL and RL - that is a Platonic distinction
Renald Starostin: Birric, that's why I don't see SL as essential... there are things about it that demonstrate what Georg is called post-Platonism, but those are characteristic of any virtual world, not SL. What you're talking about, characteristic of SL, is exactly... something else. What I am saying is that this world is as real as any
Renald Starostin: Well, yes and no. I call both real, but I distinguish them because they are different, though related, realities.
Georg Janick: and that the distinction between the more real and the less real makes no sense anymore
Thoth Jantzen thinks he missed something - how's what is here in SL 'not real'? Or did I miss something said above?
FreeWee Ling: (assets don't transfer between worlds)
Jo Williams: I think, the longer you are here in SL, the more you behave as though it is real, as you realise just how real it is
Sunseeker Miklos: agreed
Sowa Mai: http://www.time.com/time/health/article/0,8599,1739601,00.html
Georg Janick: The moral distinction also makes no sense. That the real is less good and the less real
Sowa Mai: http://www.nytimes.com/2008/12/02/health/02mind.html - as far as perception goes none of it is real
Thoth Jantzen: it IS all 'real' - it is our apprehension of it that is distorted.... and that we do ourselves, largely.
Renald Starostin: The unreal cannot be, cannot be related to, interacted with. What with we CAN do so is by definition real.
Georg Janick: so, I love the old man but I have toppled Plato like the other statues of the past; there is a new world ahead of us
Jo Williams: :)
Sunseeker Miklos: as Jello Biafra said "that's bold talk for a one-eyed fat man"
Sowa Mai: lol
Sunseeker Miklos: (of course he was referring to John Wayne)
Thoth Jantzen: I think it's the same world, Georg. How we understand it and behave in it may change, though
Georg Janick: haha
Thoth Jantzen: we could use a bit of work in understanding ourselves, too, to go with it.
Renald Starostin: In fact, that seems to me a pretty basic contradiction. To say that X is unreal, when you have made X real by defining it. It's like trying not to think about something.

Second Philosophy

Chazz Heliosense: Ren, you're saying anything that is defined is real?
Renald Starostin: Yes, Chazz, that's one kind of reality.
Chazz Heliosense: Well all I'm saying is, if your four year old has an imaginary friend, you can define him until hell freezes over but you'll never get him to pay rent
Renald Starostin: Indeed no, Chazz. Reality is diversely shared.