

On The Right of Ugly People to Live: A Set-Theoretic Analysis of Ashitaka's Line "Live, You Are Beautiful" From *Princess Mononoke* *

Sifr

Dedicated to those feeling a vague unease.

Abstract

This paper investigates Ashitaka's line, "Live, You Are Beautiful," from *Princess Mononoke*, addressing the "Ashitaka Problem" (AP): whether it implies "ugly people should die." Using a set-theoretic framework, we analyze 23 distinct logico-perceptual scenarios within Ashitaka's hypothetical worldview. Our findings show that while such a negative interpretation is logically possible in a small minority of cases (2/23), these scenarios depend on attributing extreme and narratively unsupported ideologies to Ashitaka. Consequently, this study "proves" its main theorem: Ashitaka is generally not espousing such a severe judgment. The paper also introduces a "Generalized Ashitaka Problem" (GAP) concerning the misinterpretation of statements.

Introduction

In human history, "miscommunication" has given rise to numerous tragedies. Especially in recent times, with the proliferation of social media, it seems the frequency of experiencing such tragedies has significantly increased.

Various causes for "miscommunication" can be considered, but they largely stem from issues associated with the information sender and issues associated with the information receiver. In other words, "how one speaks" and "how one listens" can be cited as major categories of these problems.

This paper will focus on the latter, "how one listens," to consider "miscommunication," taking as its subject matter a line from the animated film *Princess Mononoke* [1] by the great—may be the greatest—Japanese film director Hayao Miyazaki.

The film *Princess Mononoke* tells the story of its protagonist, Ashitaka, who, on a journey to break a curse he unjustly received, encounters characters such

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as the heroine San (Princess Mononoke) and Lady Eboshi, and discovers a new world.

In the course of this story, Ashitaka, suffering from a near-fatal wound, tells San with his dying breath, "Live, you are beautiful." More precisely, the exchange was as follows:

San : That woman (Lady Eboshi) is evil, and there's no one who can stop me from killing her.

Ashitaka : No. Live.

San : That's enough! I'm not listening to you anymore!

Ashitaka : You're beautiful.

While this scene itself is exceptionally wonderful, it seems to have planted a seed of doubt in the minds of many people. Criticisms such as, "So, does this mean ugly people should die?" have emerged.

This involves reading between the lines of Ashitaka's statement, speculating on negative thoughts towards subjects he did not directly mention. But did Ashitaka truly make such a terrible statement as "Ugly people should die"?

In this paper, we will specifically consider the following problem:

Problem. Do Ashitaka's words imply "Ugly people should die"?

We call this the *Ashitaka Problem* and write it as (AP) for simplicity. We will "prove" the following theorem by analyzing (AP) from a set-theoretic (mathematical) perspective:

Theorem. It is reasonable to conclude that Ashitaka is generally not saying such a terrible thing.

There are likely several causes for the emergence of (AP), but one reason seems to be the difficulty in determining whether the words "Live, you are beautiful" mean "Live, *and* you are beautiful" or "Live, *because* you are beautiful."

Even a detailed analysis of the film's depiction does not allow us to definitively determine Ashitaka's intention.

Therefore, we must treat both possibilities equally, without definitively settling on Ashitaka's intended meaning.

Building on this, we will prove the theorem by comprehensively examining the relationships between concepts such as "beautiful people," "ugly people," "people who should live," and "people who should die" within Ashitaka's perceived universe.

Finally, we study a generalization of (AP) and formulate two conjectures. This generalization is concerned not only with Ashitaka but also with people in the world.

1 Problem Setup, Approach, Notation, and Basic Assumptions

Here, we will explain the basic problem setup and the approach to this problem. We will also prepare the necessary notation and establish what seem to be reasonable assumptions to consider the problem.

1.1 Problem Setup and Approach

The basic problem setup is as follows:

Problem (AP). Do Ashitaka's words imply "Ugly people should die"?

In tackling this problem, the first thing we must consider is the relationship between "Live" and "beautiful" in the words "Live, you are beautiful." Ashitaka's words can be interpreted in two ways:

1. "Live, and you are beautiful."
2. "Live, because you are beautiful."

Since we cannot interview Ashitaka, we cannot determine which he intended (I believe it's impossible to determine this even from the entire film). Therefore, we must treat both possibilities equally.

Furthermore, we must consider various possibilities regarding Ashitaka's internal universe, his world of perception. For example, if people called "ugly" do not exist in Ashitaka's perceived world, then the answer to the problem would be "No, in the sense that the question itself is meaningless." In other words, the answer would be "Ashitaka is not saying such a thing."

Therefore, it is necessary to comprehensively examine the relationships between concepts such as "people," "beautiful people," "ugly people," "people who should live," and "people who should die" within Ashitaka's perceived world. This will be our approach to the "Problem."

As I intend to analyze this set-theoretically or mathematically, let's first prepare the notation.

1.2 Notation and Basic Assumptions

We use the following notation:

Notation.

- H : The set of all people
- L : The set of all people who should live
- D : The set of all people who should die
- B : The set of all beautiful people

- U : The set of all ugly people
- $I := L^c \cap D^c$ (The set of all people who should neither live nor die)
- $N := B^c \cap U^c$ (The set of all people who are neither beautiful nor ugly)

Note that the qualifier "in Ashitaka's perceived world (Ashitaka's internal universe)" is omitted for all sets H, L, D, B, U, I, N above.

We cannot know the exact interrelations of these sets without interviewing Ashitaka, but I believe it is reasonable to make the following assumptions:

Hypothesis (Hyp).

- 1) $L \cap D = \emptyset$ (No person exists who should live and should also die)
- 2) $B \cap U = \emptyset$ (No person exists who is beautiful and also ugly)
- 3) $I \neq \emptyset$ (There exist people who should neither live nor die)
- 4) $N \neq \emptyset$ (There exist people who are neither beautiful nor ugly)

Human emotions are complex, so assuming a certain passage of time, there might exist "a person who should live at one time and die at another," and "a person who sometimes appears beautiful and sometimes ugly."

However, if we consider a sufficiently short time frame where judgment towards a person in front of one is uniquely determined, then assumptions 1) and 2) above become valid (or rather, we consider situations where 1) and 2) are valid).

Assumptions 3) and 4) together mean that "there exist 'people Ashitaka is indifferent to'". Since Ashitaka is also human, the assumption that there are people "he recognizes but has no particular feelings about" is rather plausible.

Furthermore, the following can be immediately derived from Ashitaka's line:

Proposition 1. The following holds in Ashitaka's internal universe:

$$B \neq \emptyset \text{ and } L \cap B \neq \emptyset.$$

That is, beautiful people exist, and people who are beautiful and should live also exist.

Whether we interpret Ashitaka's line as "Live, and you are beautiful" or "Live, because you are beautiful," San's existence places her in the intersection of "beautiful people" and "people who should live." Since San is a "beautiful person," there is at least one element in B , so the above proposition holds.

In the following, we will consider situations where (Hyp) and the above proposition hold.

2 Analysis of Possible States of "Beautiful People" and "Ugly People" in Ashitaka's Perceived World

Now we analyze Ashitaka's internal universe. However, many case distinctions are still required. Broadly, we distinguish cases based on whether the set U is empty (whether ugly people exist) and whether D is empty (whether "people who should die" exist).

Case 0. $U = \emptyset$

First, we consider the case where "ugly people" do not exist in Ashitaka's perceived world. In this case, Ashitaka says nothing about ugly people; he merely says to San either:

1. "Live, and you are beautiful."
2. "Live, because you are beautiful."

Of course, we cannot determine which meaning he intended, but there is no need to speculate about his underlying thoughts concerning "ugly people" (the "Problem" itself is meaningless).

Although this conclusion is wonderful, the assumption $U = \emptyset$ (ugly people do not exist) seems too convenient and unrealistic. Next, we consider the case $U \neq \emptyset$ (ugly people exist).

Remark. Strictly speaking, since the empty set is a subset of every set, if $U = \emptyset$, then $U \subset D$ always holds.

This means that logically, the statement "Ugly people should die" would be true. This point will be further elaborated in the Appendix.

Case 1. $U \neq \emptyset$ and $D = \emptyset$

Next, we consider the situation where "ugly people exist, but no one should die" in Ashitaka's perceived world. Although this is an ideal situation, much like Case 0, it needs to be considered as a possibility. We will analyze cases 1-1 through 1-5.

Case 1-1. $B \subsetneq L$

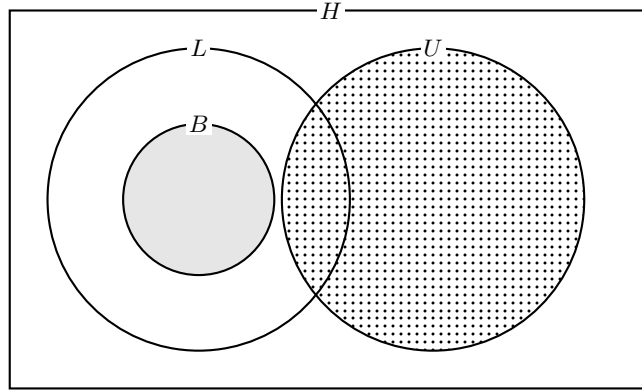


Figure 1-1

In this case, for Ashitaka, "being a beautiful person is a sufficient condition for being a person who should live." Thus, there is no difference between the expression "Live, and you are beautiful" and "Live, because you are beautiful" (even if stated in parallel, "beautiful" effectively becomes a sufficient condition for "live"). Also, for Ashitaka, "ugly people" might be those who should live, or they might not. And since this encompasses all humans Ashitaka perceives, the handling of "ugly people" for Ashitaka becomes "Ugly people are also human".

Case 1-2. $L = B$

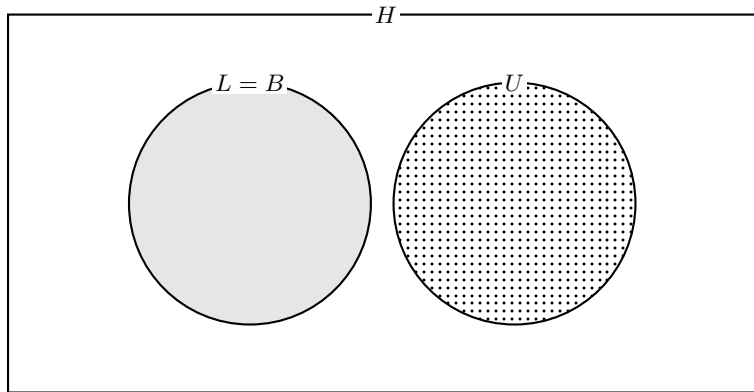


Figure 1-2

In this case, for Ashitaka, "being beautiful is equivalent to deserving to live." This is quite an extreme situation, but even in this case, there is no difference

between the expression "Live, and you are beautiful" and "Live, because you are beautiful". Also, for Ashitaka, "ugly people" are not particularly deserving of life, but neither should they die (since no one should die). The handling of "ugly people" for Ashitaka becomes "He doesn't particularly want ugly people to live". Furthermore, this means he doesn't particularly want "ordinary people who are neither beautiful nor ugly" to live either. However, he does not want them to die.

Case 1-3. $L \cap B \neq \emptyset$, $L \setminus B \neq \emptyset$, $I \cap B \neq \emptyset$, and $I \setminus B \neq \emptyset$

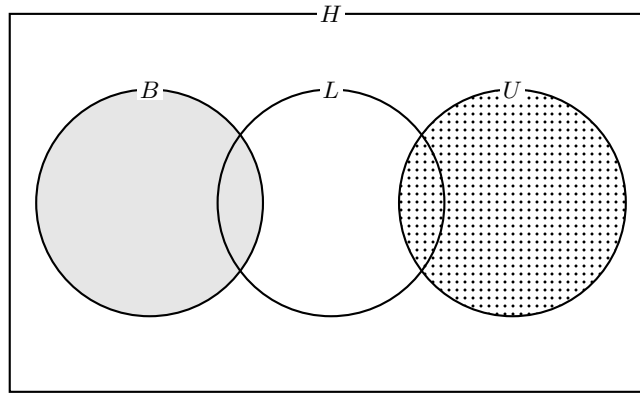


Figure 1-3

In this case, Ashitaka asserts that "among beautiful people, there are those who should live and those who should not." This is, in a sense, the most "normal" perception of the situation. Furthermore, since "being beautiful" does not necessarily mean "being a person who should live," the assertion "Live, because you are beautiful" does not hold. This means Ashitaka would have asserted, "Live, and you are beautiful." And, for Ashitaka, "ugly people" might be those who should live, or they might not. Thus, the handling of "ugly people" for Ashitaka becomes "Ugly people are also human".

Case 1-4. $L \subsetneq B$

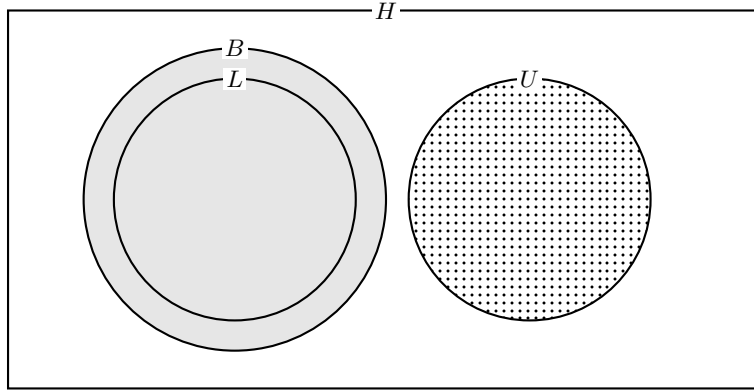


Figure 1-4

In this case, Ashitaka asserts that "all people who should live are beautiful," meaning that for Ashitaka, the criterion for "beautiful" includes "whether that person should live." In this case as well, since "being beautiful" does not necessarily imply "should live," Ashitaka would have asserted, "Live, and you are beautiful." Also, for Ashitaka, "ugly people" are not particularly deserving of life, but neither should they die. Thus, the handling of "ugly people" for Ashitaka becomes "He doesn't particularly want ugly people to live".

Case 1-5. $I \subsetneq B$ and $L \cap B \neq \emptyset$

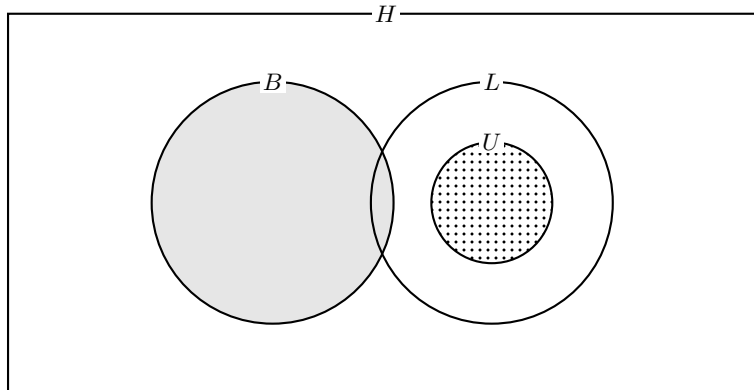


Figure 1-5

In this case, Ashitaka believes that "beautiful people may or may not deserve to live," meaning Ashitaka would have asserted, "Live, and you are beautiful."

Also, "ugly people" become members of "people who should live," so the handling of "ugly people" for Ashitaka becomes "Ugly people, above all, should live".

Case 2. $U \neq \emptyset$ and $D \neq \emptyset$

Finally, we consider the most problematic situation where "both ugly people exist, and people who should die also exist" in Ashitaka's perceived world. Here, we will examine cases 2-1 through 2-17.

Case 2-1. $B \subsetneq L$

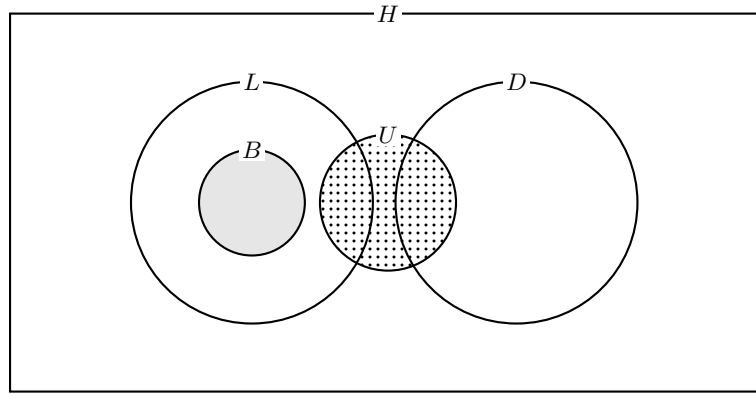


Figure 2-1

In this case, for Ashitaka, "being beautiful is a sufficient condition for deserving to live," so "Live, and you are beautiful" and "Live, because you are beautiful" have the same meaning. Also, for Ashitaka, "ugly people" might deserve to live, die, or neither. Thus, the handling of "ugly people" for Ashitaka becomes "Ugly people are also human".

Case 2-2. $B = L$

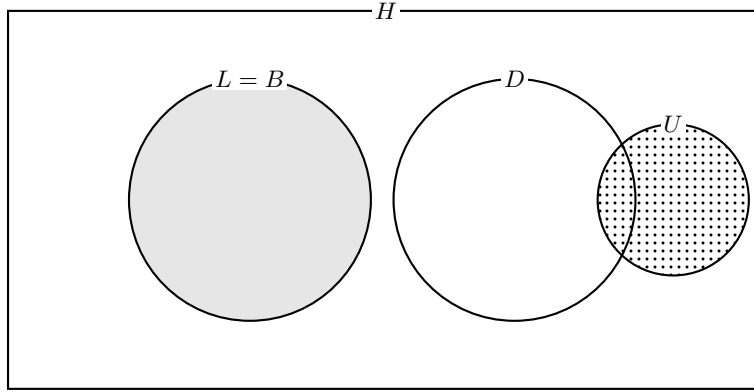


Figure 2-2

In this case, for Ashitaka, "being beautiful" is equivalent to "deserving to live." Consequently, "Live, and you are beautiful" and "Live, because you are beautiful" also have the same meaning. Also, for Ashitaka, "ugly people" might deserve to die or they might not, but they are not considered deserving enough to be explicitly told they "should live." Thus, Ashitaka's handling of "ugly people" becomes "It's acceptable if ugly people die".

Case 2-3. $B \not\subset L$, $B \cap D = \emptyset$, and $I \cap B \neq \emptyset$

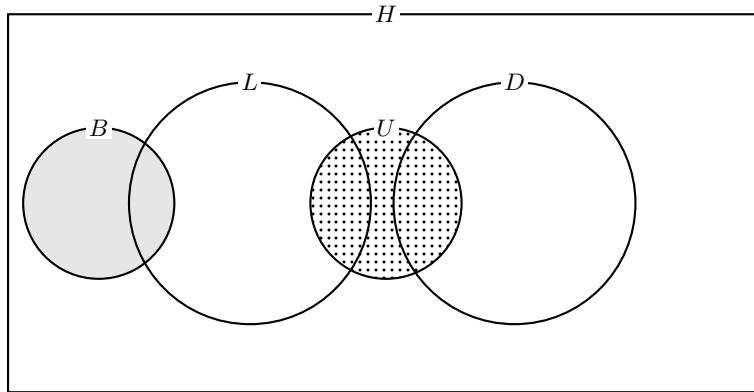


Figure 2-3

In this case, Ashitaka believes that "just because someone is beautiful doesn't mean they should live, but a beautiful person should never die." No matter how bad a beautiful person's actions, being beautiful alone exempts them from

the harsh judgment of "should die" (Ashitaka is fundamentally lenient towards "beautiful people"). Also, since "being beautiful" does not necessarily mean "should live," Ashitaka would have asserted, "Live, and you are beautiful." And, for Ashitaka, "ugly people" might deserve to live, die, or neither. Thus, the handling of "ugly people" for Ashitaka becomes "Ugly people are also human".

Case 2-4. $L \subsetneq B$, $B \cap D = \emptyset$, and $D^c \neq B$

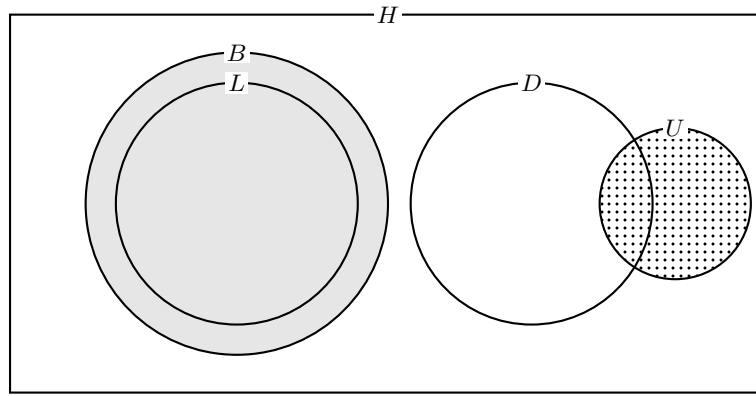


Figure 2-4

In this case, for Ashitaka, "deserving to live" is one of the criteria for "being beautiful." In this case as well, since "being beautiful" does not necessarily imply "should live," Ashitaka would have asserted, "Live, and you are beautiful." Also, for Ashitaka, "ugly people" might deserve to die or not, but they are not particularly deserving of life. Thus, the handling of "ugly people" for Ashitaka becomes "It's acceptable if ugly people die".

Case 2-5. $L \subset B$, $D \cap B \neq \emptyset$, $D \setminus B \neq \emptyset$, $I \neq B$, and $I \cap B \neq \emptyset$

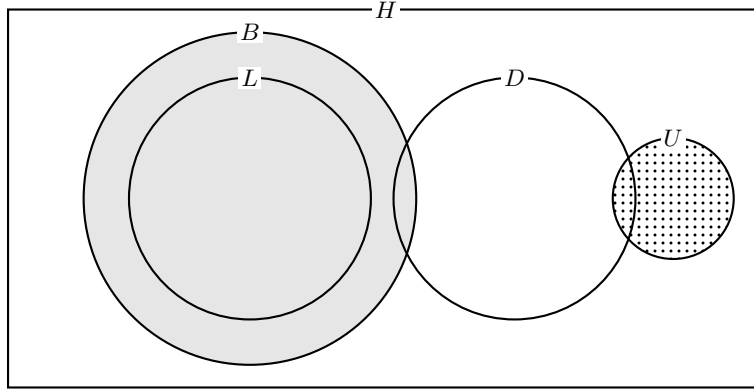


Figure 2-5

In this case as well, Ashitaka thinks, "Beautiful people might deserve to live, die, or neither." Thus, he would have asserted, "Live, and you are beautiful." Also, for Ashitaka, "ugly people" might deserve to die or not, but they are not particularly deserving of life. Thus, the handling of "ugly people" for Ashitaka becomes "It's acceptable if ugly people die".

Case 2-6. $D^c = B$

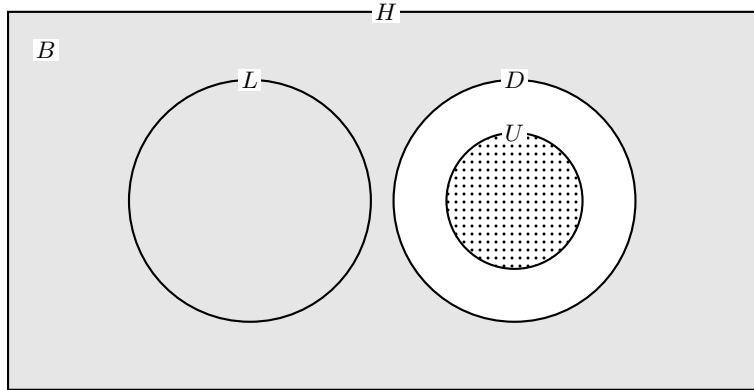


Figure 2-6

In this case, Ashitaka perceives that "beautiful people may or may not deserve to live, but they should never die," meaning "being beautiful" and "not deserving to die" are equivalent. And Ashitaka would have asserted, "Live, and you are

beautiful." Also, in this case, for Ashitaka, "ugly people" become beings who should die, so the handling of "ugly people" becomes "Ugly people should die".

Case 2-7. $D^c \subset B$ and $B \cap D \neq \emptyset$

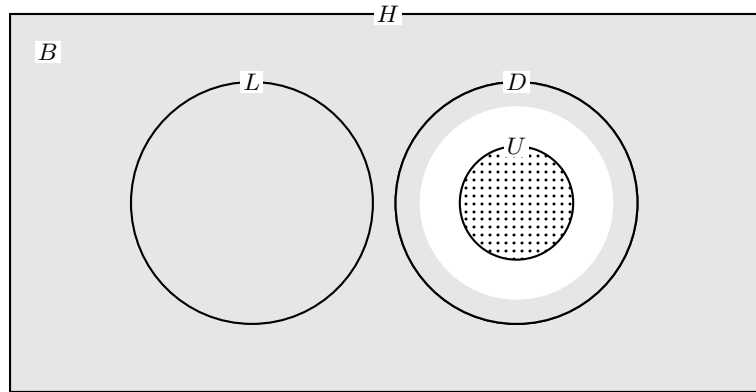


Figure 2-7

In this case, Ashitaka is saying something quite reasonable: "Beautiful people might deserve to live, die, or neither," and Ashitaka would have asserted, "Live, and you are beautiful." And, in this case as well, for Ashitaka, "ugly people" become beings who should die, so the handling of "ugly people" becomes "Ugly people should die".

Case 2-8. $D \subset B$, $L \cap B \neq \emptyset$, $L \setminus B \neq \emptyset$, $I \neq B$, and $I \cap B \neq \emptyset$

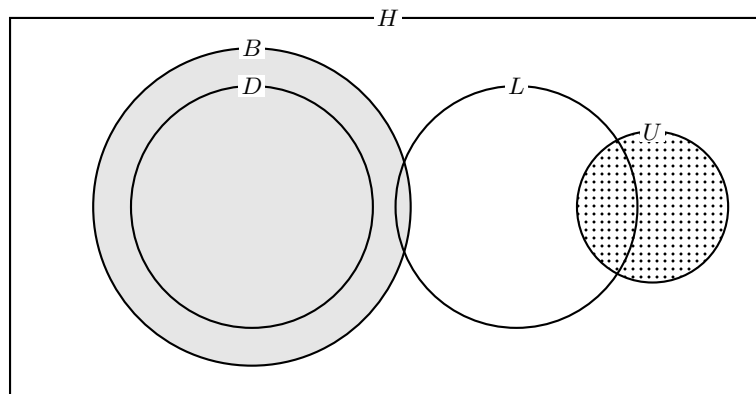


Figure 2-8

In this case, Ashitaka believes, "Beautiful people might deserve to live, die, or neither." Thus, he would have asserted, "Live, and you are beautiful." Also, for Ashitaka, "ugly people" might deserve to live or not, but not particularly deserve to die. Thus, the handling of "ugly people" for Ashitaka becomes "Ugly people, above all, should live".

Case 2-9. $L^c \subset B$

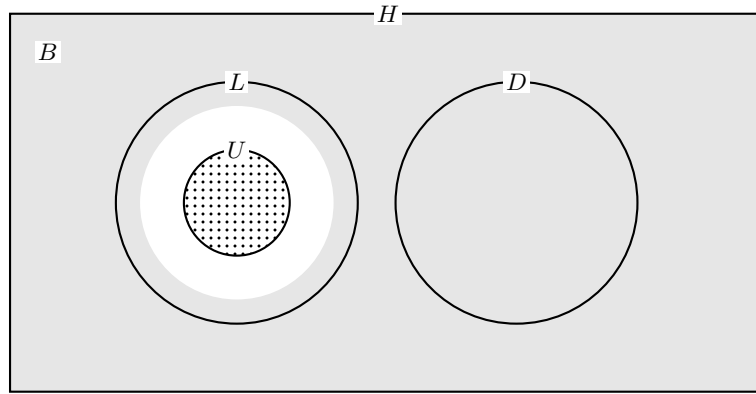


Figure 2-9

In this case, Ashitaka believes, "Beautiful people might deserve to live, die, or neither," and would have asserted, "Live, and you are beautiful." Also, for Ashitaka, "ugly people" become beings who should live. Thus, the handling of "ugly people" for Ashitaka becomes "Ugly people are also human".

Case 2-10. $L \setminus B \neq \emptyset$, $D \setminus B \neq \emptyset$, $D \cap B \neq \emptyset$, $I \cap B \neq \emptyset$, and $I \neq B$

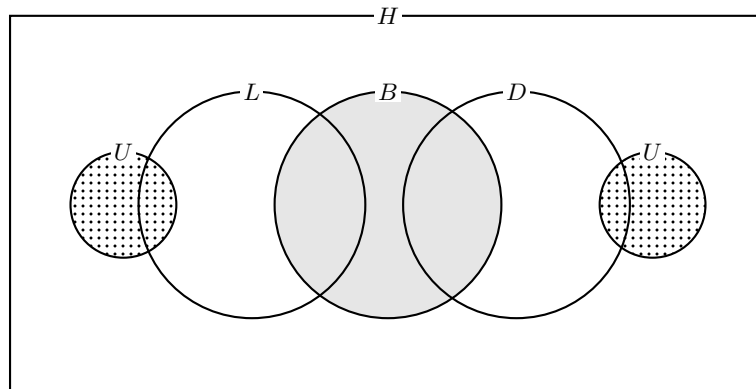


Figure 2-10

In this case, Ashitaka believes, "Beautiful people might deserve to live, die, or neither," and would have asserted, "Live, and you are beautiful." Also, for Ashitaka, "ugly people" might deserve to live, die, or neither. Thus, the handling of "ugly people" for Ashitaka becomes "Ugly people are also human".

Case 2-11. $L \cup D \subset B$, $I \neq B$, and $I \cap B \neq \emptyset$

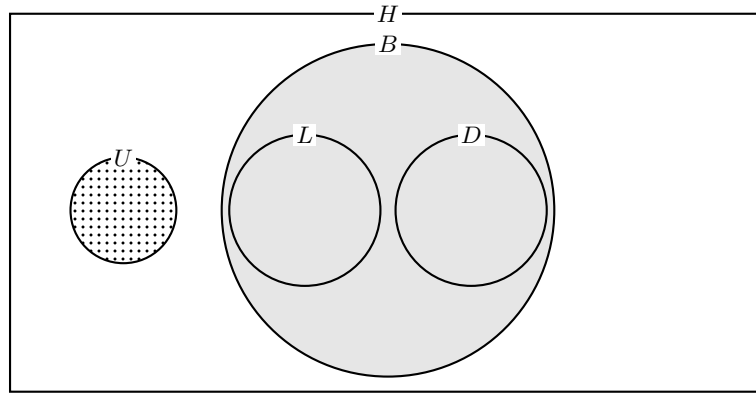


Figure 2-11

In this case, "Beautiful people might deserve to live, die, or neither, but only beautiful people are subject to judgment about whether they should live or die." Tentatively, Ashitaka would have asserted, "Live, and you are beautiful." Also, for Ashitaka, "ugly people" neither particularly deserve to live nor die. Thus, the handling of "ugly people" for Ashitaka becomes "Ugly people are irrelevant/of no concern".

Case 2-12. $B \subsetneq L \cup D$, $L \neq B$, $D \neq B$, $B \cap L \neq \emptyset$, and $B \cap D \neq \emptyset$

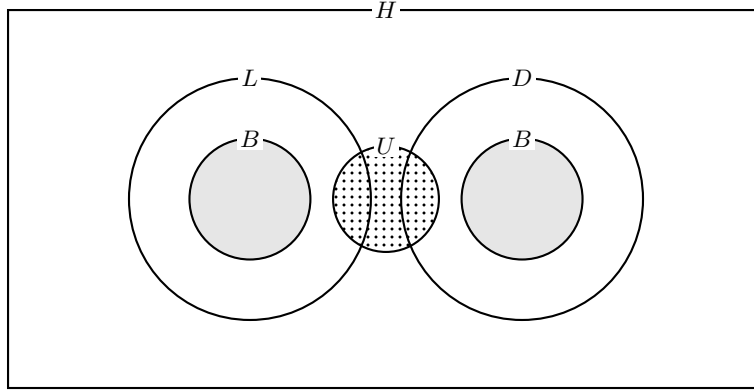


Figure 2-12

In this case, "Beautiful people either live or die." Therefore, Ashitaka would have asserted, "Live, and you are beautiful." Also, for Ashitaka, "ugly people" neither particularly deserve to live nor die. Thus, the handling of "ugly people" for Ashitaka becomes "Ugly people are also human".

Case 2-13. $B \subsetneq L \cup D$, $L \setminus B = \emptyset$ (so $L \subset B$), and $D \cap B \neq \emptyset$

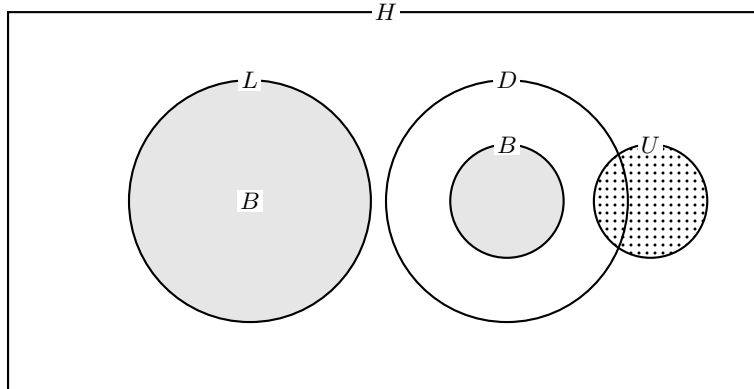


Figure 2-13

In this case as well, "Beautiful people either live or die," and Ashitaka would have asserted, "Live, and you are beautiful." Also, for Ashitaka, there are no "ugly people" among those who should live. Thus, the handling of "ugly people" for Ashitaka becomes "It's acceptable if ugly people die".

Case 2-14. $B \subsetneq L \cup D$, $D \setminus B = \emptyset$ (so $D \subset B$), and $L \cap B \neq \emptyset$

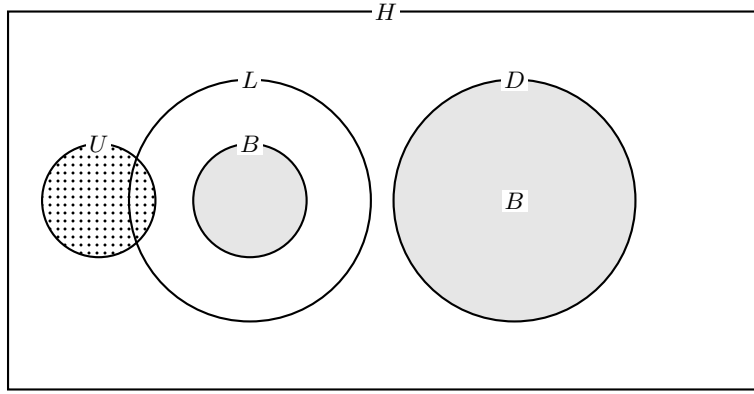


Figure 2-14

In this case as well, "Beautiful people either live or die," and Ashitaka would have asserted, "Live, and you are beautiful." Also, for Ashitaka, there are no "ugly people" among those who should die. Thus, the handling of "ugly people" for Ashitaka becomes "Ugly people must not die".

Case 2-15. $B = L \cup D$

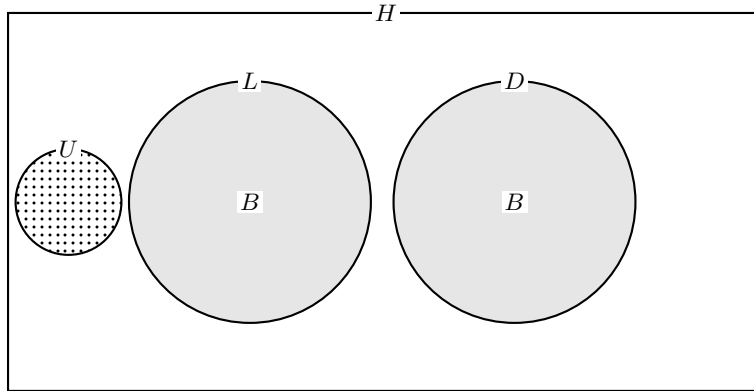


Figure 2-15

In this case as well, "Beautiful people either live or die," and Ashitaka would have asserted, "Live, and you are beautiful." Also, for Ashitaka, "ugly people" should neither live nor die. Thus, the handling of "ugly people" for Ashitaka becomes "Ugly people are irrelevant/of no concern".

Case 2-16. $I \subset B$, $L \cap B \neq \emptyset$, $L \setminus B \neq \emptyset$, $B \cap D \neq \emptyset$, and $D \setminus B \neq \emptyset$

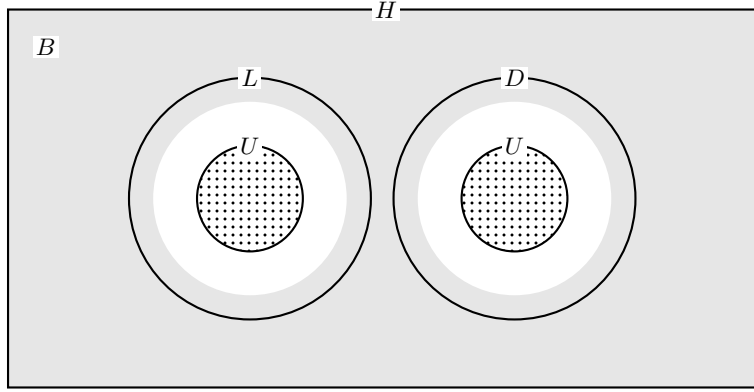


Figure 2-16

In this case, Ashitaka perceives, "Beautiful people might deserve to live, die, or neither," and would have asserted, "Live, and you are beautiful." Also, for Ashitaka, "ugly people" must either live or die. Thus, the handling of "ugly people" for Ashitaka becomes "Ugly people cannot be ignored".

Case 2-17. $I \subset B$, $L \cap B \neq \emptyset$, $L \setminus B = \emptyset$ (so $L \subset B$), $B \cap D \neq \emptyset$, and $D \setminus B \neq \emptyset$

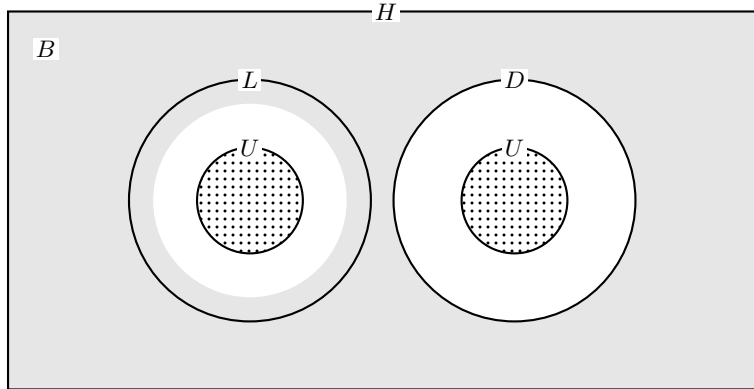


Figure 2-17

In this case, Ashitaka perceives, "Beautiful people might deserve to live or not, but no beautiful people should die," and would have asserted, "Live, and you are beautiful." Also, for Ashitaka, "ugly people" must either live or die. Thus,

the handling of "ugly people" for Ashitaka becomes "Ugly people cannot be ignored".

3 Conclusion: Ashitaka Is Generally Not Saying "Ugly People Should Die"

In this section, we summarize what we have considered so far. The combinations of interpretations of Ashitaka's "Live, you are beautiful" and the handling of "ugly people" are as follows:

Table 1: Combinations of interpretations of "Live, you are beautiful" and the handling of "ugly people"

Interpretation of "Live, you are beautiful"	Handling of "ugly people"	Case No.
Cannot determine which meaning was intended	The question itself is meaningless *See Appendix	0
No difference / Same meaning between "Live, and you are beautiful" and "Live, because you are beautiful"	Ugly people are also human	1-1, 2-1
Same as above	Doesn't particularly want ugly people to live	1-2
Same as above	It's acceptable if ugly people die	2-2
Asserts "Live, and you are beautiful"	Ugly people are also human	1-3, 2-3, 2-9, 2-10, 2-12
Same as above	Doesn't particularly want ugly people to live	1-4
Same as above	Ugly people, above all, should live	1-5, 2-8
Same as above	It's acceptable if ugly people die	2-4, 2-5, 2-13
Same as above	<i>Ugly people should die</i>	2-6, 2-7
Same as above	Ugly people are irrelevant/of no concern	2-11, 2-15
Same as above	Ugly people must not die	2-14
Same as above	Ugly people cannot be ignored	2-16, 2-17

As shown in the table above, the possibility that Ashitaka is asserting "Ugly people should die" certainly exists. However, this is only in 2 out of a total of 23 ($1+5+17=23$) possible patterns. Moreover, in those cases, Ashitaka is merely saying "Live, and you are beautiful," not "Live, because you are beautiful."

Even if Ashitaka's internal world were Case 2-6 or Case 2-7, a clear statement from him, such as "Live, and you are beautiful," might have prevented strange speculations from arising (even if he actually perceived "Ugly people should die").

Furthermore, in Case 2-6 and Case 2-7, "people who are neither beautiful nor ugly" also become people who should die, meaning "If you're not beautiful, you should die" also becomes Ashitaka's assertion.

However, this world is usually filled with "people who are not beautiful," and a society where "If you're not beautiful, you should die" is practiced would instantly collapse. Of course, since this concerns an inner truth, the possibility that Ashitaka thinks such a thing is not zero. On the other hand, there is no depiction that serves as evidence that Ashitaka holds such extreme views.

And, the situation where Ashitaka holds such extreme views should be excluded from a "common sense" perspective. Asserting he holds such views would require extremely careful and deep investigation (at the very least, Ashitaka should be interviewed).

More information is needed to insist that Ashitaka is implicitly asserting "Ugly people should die," and it cannot be concluded from the film's depiction alone. Furthermore, the probability that Ashitaka thinks "Ugly people should die" is extremely low ($2/23$), and it requires the premise that Ashitaka holds the extreme ideology "If you're not beautiful, you should die," making it a possibility that can be dismissed from a common sense perspective.

In short, Ashitaka is generally not saying "Ugly people should die."

4 The Generalized Ashitaka Problem and Formulation of Conjectures

Problems similar to the "Ashitaka Problem" constantly arise in our daily lives, and I believe it is important to continuously ponder the following question:

Problem 1. Is that person really saying such a terrible thing?

We call this the *Generalized Ashitaka Problem*, and write it as (GAP) for simplicity. As an answer to this question, with some wishful thinking, I propose the following conjectures.

Conjecture 1. That person is not saying such a terrible thing.

Proving the validity of the above conjecture often requires careful interviews with the person who made the statement and a deep understanding of the circumstances in which the statement was made, making verification difficult in many cases.

Nevertheless, I expect that by employing methods similar to those used in this paper to analyze the "Ashitaka Problem," we can always "prove" the following conjecture.

Conjecture 2. It is reasonable to conclude that the person is generally not saying such a terrible thing.

I think there are many instances where we feel unpleasant by overthinking the implications of others' remarks, but in reality, we might just be adding our own interpretations and making ourselves unhappy. Regarding the "Ashitaka Problem" as well, as can be seen from the proof of the theorem, extremely strong assumptions are required to definitively assert that Ashitaka is claiming "Ugly people should die."

Beyond people's statements, just because a detective in a drama is handsome doesn't mean we shouldn't fight against great evil, nor does the existence of the story "Charlie's Angels" imply that "one must be as beautiful as an angel to save the world."

Perhaps this world we live in is just a little bit more beautiful, and that person, too, is surely not using words with malicious intent.

Though it is wishful thinking, I myself strongly hope that "Conjecture 1" holds true.

Appendix: Note on the Case $U = \emptyset$

As written in Remark for Case 0, if $U = \emptyset$, the assertion "Ugly people should die" becomes true. However, since $U \subset L$ also holds, "Ugly people, above all, should live" also becomes a true assertion. Therefore, "it is pointless to speculate about what Ashitaka thinks about ugly people," and the "Problem" becomes effectively meaningless.

This is a state close to the so-called "There are no 'what ifs' in history." For example, is the following assertion "true" or "false"?

"If the Japanese military had won the Battle of Midway, the world would now belong to Japan."

From a purely logical standpoint, this assertion is "true." Since the premise of the above assertion, "The Japanese military won the Battle of Midway," is "false (incorrect)," any assertion made after it is logically judged "true." The following are also all judged "true (correct)":

- "If the Japanese military had won the Battle of Midway, I would be able to fly with wings on my back."
- "If the Japanese military had won the Battle of Midway, giants would have moved the Japanese archipelago to the middle of the Pacific Ocean."
- "If the Japanese military had won the Battle of Midway, dinosaurs would have revived and dominated the world again."

- "If the Japanese military had won the Battle of Midway, I would have become friends with Doraemon."

In other words, logically they are "true," but it is pointless to take up such assertions. I think the phrase "There are no 'what ifs' in history" has various meanings, but one aspect is "You can assert anything, and it cannot be refuted, so don't waste time thinking about 'what ifs'."

Of course, thinking about "what ifs" is interesting, and I sometimes do so myself, but it is "only interesting," and one should understand that it is not something to be debated with others.

Even if $U = \emptyset$, logically "Ugly people should die" becomes correct, but since the "Problem" itself is nonsense (meaningless), there is no need to think about it.

References

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