

**The Universal Ethics
or
Destruction of chimera of
conscience**

V.M. Kaitoukov

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Introduction

An appeal to ethics – to an organic part of the philosophical cognition of the universe – is not by accident. The experience of collective and individual existence shows that the cognition of the ontological, epistemological, theosophical truths of being is commensurably important for an individual to understand the essence of life, the universe, his place in a united and diverse world. From the origin of thought to nowadays, the most powerful minds of mankind endeavored to come closer to understanding the meaningful presentation of these truths. Many theories, philosophical models created by a thinker – basically, in his own postulates, contain all the consequences, all the essence of cognition. That is, the postulates, regardless of the fact what concretions they represent - "atoms" of Kanada, "monads", Logos, etc., essentially being a product of logical, rational mind, completely determine the nature and cognitive capabilities of the theory, model and philosophy in general. In cases when the postulates are basically a product of an irrational, intuitive, mystical insight, a flash of inspiration, they represent a breakthrough to a border of subconscious truths, to a pre-truth of the essences of being. However, even philosophical constructs based on these postulates are also only a rational synthesis of these essences that cannot be extrapolated and perceived by mind of another individual.

And in both cases the theories, models are a product of reflection of essences and relationships of mind itself, in other words, the infinite Universe and its (presumably existing) laws are presented, simulated by categories and relationships, a priori inherent to the mind, thinking, brain - by the essences composing a small brick of the universe. On the other hand, the validity and criterion of validity of any ontological and epistemological construct, of a theory are objectively and principally amorphous, undefined, i.e., and the truth of the philosophical essences is in the nature of postulates or in a conscious applicability, reasonable absorption of these categories.

Ethics is an object of philosophical cognition radically different from the ontological or epistemological ones. The structure of relations within human socium with different levels of hierarchy is the result of reflected in mind superposition of essences and structures of mind with different levels of awareness and of external to an individual and socium factors. From a local-social ethnoses to global (declaratively, at least) ethical categories, ethics is a product of a mind of an individual, and therefore is determined by structures and essences that may be subjected to analysis, which is sufficiently multilateral: an individually-introspective, rationally-psychological, physiological, historical, and even integrated within a framework of a philosophical model, theory with sufficiently broad, free tenets of various natures (i.e., heterogeneous models, in which the relationship between the postulates and a consequence is the most weakly expressed).

This radical difference in the nature of the object of cognition is the reason, on the one hand, of a principle increase of an efficiency of methodology and the actual process of philosophical knowledge, and on the other hand – of a reduction of categorical and criterion essences of validity, since the ethical essences - the specific and ideological ones, are implemented either in behavioral acts - individual and social, or in well-perceived, symbolically shaped determinants of behavior. And, both are susceptible to a study at different levels - introspective, behavioral, psychophysiological, historical, etc. Consequently, philosophical constructs of ethics have a much greater level of approximation to the truth, much more are controlled on a basis, with a use of individual experience, and therefore, much more efficiently absorbed by mind of a cognizing individual.

These factors are the reason why the most powerful creations of philosophical thought that do not lose their value over time, are related namely to ethics, as well as of a significantly greater (among population) absorption by socium of ethical theories and a dramatically higher influence of ethics as a section on social philosophy and individual being.

A confirmation of these provisions is in the history of world philosophy and religions from Gymnosophists, the French ethics to existentialists and to the top of Ethical Philosophy - Nietzsche.

For a person, in whose being a philosophy exists not as a collection of abstract ideas, but as an ideological foundation of life and behavior, it would seem that the sophistication and power, the diversity of ethical theories of the giants of human thought does not leave more an ideological space for a further evolution of ethics. This situation is true and untrue at the same time. Few things can be added to the ethics of Montaigne or Voltaire, Plato, or Buddhism, Kierkegaard or Nietzsche. However, these theories, being intuitively correct and confirmed by individual and historical experience, are based on the brilliant insights of mind and therefore, more attributable to relativistic regional ethnoses, and not to a universal ethics, on the one hand, and due to a dominance of descriptivism of facts as a rational, and intuitive one, rather than analysis, in their buildings have a weak extrapolation ability, on the other hand. In a very large extent, this relates to the tops of ethics – to Montaigne, Helvetius, Voltaire, Erasmus, Kierkegaard, and largely to the summarizing ethics of Nietzsche.

Associated-metaphorical categories of ethics of Nietzsche leave a room for subjective interpretations, whereas, in reality, all aspects of ethics - introspective, categorical, behavioral, etc., are amenable to analysis. Determinants of ethics as a holistic essence, a relativism of its components, an evolution of ethics as mutually weighed composition, a conglomerate of innate categories of mind and categories inculcated by socium (social environment in this case has a diverse nature - ethnicity, concretions of dictates, etc. - see "Evolution of Dictate") - all these essences in their diverse and interwoven relationships, mutual influence may also be subjected to rational analysis, in contrast to the essences of the ontology or epistemology.

On the other hand, attempts to create ontological theories, the mind's attempts to penetrate the unknowable does not lead to any real results (the situation holds for the entire history of philosophy), if not counting as a result a comprehension of existential truths of life, causing terrible shudder of mind (and even these truths are unknowable rationally, they only in associate, intuitive, irrational way are approached by a cognizing philosopher's mind). The thought of Montaigne that philosophize means "to learn to die" is true even to a more extent than even this great mind was aware of. Attempts of understanding the ontology of being lead to a sense

of unreality of objects, lack of a self-worth of life, a relativity of all forms of the objective world. Theosophy and philosophy of humanity are witnesses to that.

Orderly and well-reasoned construction of ethics, which includes factors-determinants defining a presence and evolution of ethics, the basic essences of mind and the outside world composing the essence, etc., enable an individual to divert from the unknowable foundations of being, to comprehend and harmonize his existence at least on a macro level - conscious, behavioral, individual, social ones, i.e., precisely at the level that is exhaustive for the basic essences of life of the most living.

On the other hand, ethics, specifying in terms of social, personal, behavioral practices, directly determines a number of features of human existence (of course, depending on the level of conscious injectivity of ethics, on a level of harmonic complexing with objective behavioral determinants of mind, etc.), in contrast from the ontology or epistemology, because abstract categories and truths of philosophy are available to the few, while ethical rules, dogma, theories, in one way or another, are present in the total amount of determinants of any individual of socium.

Vitality, includes an intellectual one, of the majority of mankind is only slightly determined by the attempts of cognition of the being ontology. In the case when it is, the ontological essences are manifested in mind of most individuals either in a form of unconscious existential emotions such as fear of being and not-being, or as a perceived (on a conscious level) combination of mind's rhetoric, such as "... What's the sense of life ", which are neutralized by the standard tricks of mind – by displacement, sublimation, etc.

A small part of humanity, for which the ontology of being, the mind's attempts to approach to comprehension of their essence, is the fundamental one (in a radical extent they completely define their existence - Gymnosophists, hermits, philosophers, theosophies, monks of all confessions and ages), and which creates the basic values of human spirit, is so introspectively, motivationally separated from the majority of individuals, and so aware of a joint greatness of ontology and relativism of a specific being (and as a part of it – of Ethics), so it is partially alienated from social existence, alienated not in a concrete-objective way, but in a motivational, conscious one.

However, in this case, ethics as a set of objective-subjective truths of consciousness and specific dogmas and essences of being largely determines the essence of their existence. In some cases, ethics is a prism through which ontological determinants of concretions of the object world are refracted.

For the overwhelming part of humanity, ethics as a set of social dogmas of various levels of details (from legal codes to unwritten rules of behavior, customs, declared virtues and vices) and, to a lesser extent, in a form of categories and essences of consciousness and subconsciousness is a universal determinant – of introspective (conscious) and objective (behavioral) – features of individual's vitality.

The above does not exhaust all possible arguments of rationality and feasibility of addressing to ethics, the direction thought efforts on an analysis of introspective bases of behavior and motivations, but it seems sufficient.

As in "Evolution of dictates", a number of common descriptive terms and definitions has a different, often very different from the accepted semantics in the context of this work. So below there are some definitions, often very detailed, since the context in some certain cases is difficult to convey descriptively.

ETHICS. The semantics of this categorical term in a traditional context may differ, regardless of the fact that it describes the same strategic essence of being.

In the broadest sense, this term implies a category that complexes all possible essences associated with the joint, collective, herd, etc., existence of human individuals, i.e., it combines all the essences, regardless of their specific nature, related to a capacity (to a freedom of expression of any individual motivations) and restrictions of a social-collective kind, which are determined under certain teleological, social-expedient criteria of a common good (including an individual, since the common good of socium is in some sense a continuum of individual good)). Intuitively recognizing, but not specifically articulating that position, best humanity minds from antiquity to modern ethics and the ethics of the French of XVII-XIX centuries, offered as a criterion of that the good a variety of essentially different nature and level of speculation relating to being of an individual, and to being of socium. The content of ethical criterion of good varies as a

pendulum from a purely social orientation to a dominant-individual. These oscillations are strictly correlated with the cycles of evolution of dictates ("Evolution of Dictate", V.M. Kaitoukov). This fact is easily explained, given that the cycles of evolution of dictates, in fact, of its introspective foundation, are cycles of change in the structure of the suppression from a positive-introspective to a purely negative one. That is, at the eras when positively hedonistic suppression prevails, the criteria for good in the ethical structures of any kind are essentially focused on an individual, on essences determined by depths of subconsciousness. At the eras of increasing negative suppression, the criteria put forward the essences of a socio-dictate orientation.

In some ethical theories (it does not apply to other aspects of ethics - morals, customs, etc., as the essences are objectively present in socium and determining objective factors) as the criteria, there are essentially purely speculative, not specified in the realities of existence or consciousness (Machiavelli, Rousseau).

In this paper, the categorical ethics, i.e., a complex, concrete-temporal essence, integrating all ethical components in a given area, at a specific time interval, for a specific ethnos and concrete dictate structure will be called ETHICS.

The ethics components, its aspects, such as public morality, ethnic aspects of ethics, formal components, declarative ideals and tendencies, objective aspects of ethics, etc., will be referred to as ETHICS COMPONENTS.

INDIVIDUAL ETHICS – is a collection of components from a chronologically-relativistic continuum of ethics, perceived by mind of a concrete individual and determining his social behavior.

At the most early stages of socium evolution, ethics as an orderly structure, which includes all variety of ethical component, is absent. There is no system of collective memory, passing on to descendants elaborated ethical dogma, there is no formed structures of suppression, whose interests of influence on consciousness of the suppressed are reflected in components of ethics, etc. However, there are ethical undertakings and dogmas that form and consolidate a primary socium. The ethical essences, which appear in a continuum of public consciousness without external forced injections in mind, are the creatures of subconscious mind patterns

associated with voluntary self-ascribing of an individual to socium. These essences (the components of ethics) are associated with the voluntary alienation of hedonistic abilities of an individual and their takeover because of the needs of dictate, with differentiation of domestic and foreign ethnoses (tribes, genera), sexual division of labor, etc. Subconsciousness of an individual of an early socium, being repressed by hostile outside world, creates not only concretions of active confrontation of the individual and socium to the objective world, but also attaches to these concretions and to their active carriers a rank of the ideal of virtue, good. A social dominant of the strongest male-warrior-getter from an initial need becomes an ethical norm, and, accordingly, assigning to them a greater part of hedonistic benefits also becomes an ethical norm, applied by subconscious of other individuals of socium. A necessity to preserve fertile females for an efficient reproduction leads to arriving in an ethical continuum of dogmas of virtues of a manly (up to sacrifice) defender of women. A necessity (as reflected in subconsciousness) to preserve the experience in the absence of systems of collective memory, leads to appearance of ethical dogmas related to conservation and respect for the elderly. A number of these essences from a category of objective necessity of socium, passing, being reflected in subconsciousness of individuals (due to a positive-introspective hedonistic self-ascribing to socium) as a dogma, ethics components, is large enough (there is a great variety of necessities, and an essentially conservative mind produces an adequate rate for each response) but for this period it has a fundamental distinction. Socio-dictate impacts on consciousness are small, while hedonistic prerogatives ("Evolution of dictate") of chiefs and elders are offset by subconsciousness of individuals and present in mind of the suppressed as good. These ethical standards in most cases are caused by reflection in mind of individuals of socium of objective, external to socium factors, and, being present in mind of individuals, are rendered by mind as good. Such ethical essences in this work will be referred to as **OBJEKTIVE COMPONENTS OR OBJECTIVE ETHICS**.

In the course of evolution, the social life becomes more complex, socium acquires a completely deterministic layer structure, which in turn leads to an appearance of people and conglomerates of people ("Evolution of Dictate"), whose hedonistic prevalence determines with necessity a

presence in the mind of most of ethical structures, justifying a hedonistic differentiation of socium, giving halo of a reasonable good to own asceticism (asceticism in a broader sense (ibid). "Evolution of dictate"), and several other dictate-expedient essences. These essences, in contrast to the considered above, do not have an organic acceptability by mind, and therefore, require different methods of forced injections into mind. There are many of such methods ("Evolution of dictate") - from an outside intimidation, reflected in consciousness in the form of negative dogmas, to creation in mind of the suppressed of ethical dogmas demi-god nature of certain structures of socium (ibid). Regardless of the nature of these dogmas, and method of their injection, they are foreign to the mind, and although in some cases injection through the consciousness penetrates into subconsciousness, the main target of the injections and locations of these dogmas is pre-consciousness and consciousness. Such components of ethics in this work will be referred to as CONSCIOUSLY-INJECTIVE COMPONENTS or INJECTIVE COMPONENTS.

One of the forms of consolidation of individuals in their opposition to the external objective world and outside sociums in specific conditions of geo- and bio-sphere is their union into ethnic groups - ethnoses (L. Gumilev, "Biosphere and ethnogenesis, V. Kaitoukov," Evolution of dictate ").

Formation of ethnoses and self-ascribing of an individual to an ethnos is based on positive-hedonistic motivations, since for early ethnoses an individual had a simple dilemma – either to confront to outside world together with ethnos or die alone. Despite a decline of the motivation of ethnic self-ascribing among modern individuals and a formation of state sociums on a mixed-ethnic basis, these essences are yet strong enough at present.

Ethnic motivations and associated with them ethnic differences in a way of life, customs, norms of behavior leads to a presence in ethics components that are directly determined by the membership of a particular individual in a specific ethnos. These components, due to the mentioned above, have a great efficiency, sustainability and impact on ethics in general. The strength of this component is comparable to the strength of objective component. In this paper, this essence will be called as ETHNIC COMPONENT or ETHNIC ETHICS.

The above mentioned components of ethics in varying degrees are present in the structure of individual ethics of all individuals. Motivations of any individual include species responses. A rare man does not feel himself as a member of an ethnos, and especially no human is unthinkable outside of a socium, i.e., dictate (diktat). A structure of dictate in a particular socium has a teleologically purposive layer structure ("Evolution of Dictate"). A teleology of each layer, being defined by its functional purpose and level of hedonistic potentials, also determines a layer variation of ethical standards and essences applied by consciousness, as well as a content of these dogmas, and their adequacy to basic essences of mind. A hierarch of dictation structure with the corresponding psychotype (discussed in "Evolution of Dictate" strains of psychotype do not change the essence of these statements), organically does not accept ethical dogmas of austerity of producers or oriented aggressiveness of conductors of dictates, etc. That is, a strategic layer structure of any socium determines a layer accessibility of common ethical dogmas, and differentiation of the own content, the essence of these ethical components. Such components in this work will be named LAYER-DIFFERENTIATED or LAYER COMPONENTS.

Since the earliest human (more extensionally - of mammals in general, "Evolution of Dictate") sociums, at all epochs and in all regions in structure of socium there are people whose psychotype radically different from that of a majority. In the treaties "Evolution of dictate" this layer is called "contradictate passionaries". They are creators of the highest strength ideas and creative activity. Their psychotype structure is characterized by the fact that they introspectively rejects forced injections into consciousness, while their subconscious structure are powerfully sublimed by creative beginning, which invariably leads to a reduction of influence of stationed there ethical components. A simple syllogism, including this thesis and analysis of the above components, leads to an understanding that ethical determinations in mind of these individuals are fundamentally reduced. With presence of such components in ethical continuum, they will be called CONTRADICTATE COMPONENTS.

All of the above ethical components clearly divided into two big groups, which in one way or another are generated by (or associated with) subconsciousness, and because of the conservatism of this structure of

mind, - they are STABLE COMPONENTS of ethics and those injected through consciousness and subconsciousness, and due to plasticity of these structures of mind, RELYATIVE, VARIABLE COMPONENTS of ethics.

Relationship, an organic combination of these components, a level of their adequate correspondence determines a harmony of individual consciousness.

Relationship, a harmonious completion of the components determined by a superposition of essences of mind and external to individual determinants, causally determines the theoretical artifact, raised earlier, namely, the criterion of ethical good.

From the previous definition, it is clear that the criteria should be at least two, causally determined by essences with multidirectional teleology. As an individual ethics is a product of activity of mind of an individual and at the base, motivationally and specifically is determined by subconsciousness, so it is natural that consciously or unconsciously, in the mind there is always an individual criterion of ETHICAL GOOD, or an INDIVIDUAL CRITERION.

Injections into consciousness, especially those based on the powerful subconscious and ontological essences, such as fear of death, hedonism, etc., can be so powerful that they overwhelm the validity of the objective component. Such an injective ethics has always a social-dictate teleological orientation, and although, like all the other components of ethics, it is dislocated in mind of an individual, but its teleologizm - in a social cohesion, in generating motivations to benefit socium (dictate, ethnos, state, etc.). Simple worker of all times, a citizen of ancient Athens, a warrior of Sparta and republican army of France in XYIII c. present examples of efficiency and social ethics. The level of effectiveness of these components of ethics, the level of their determination of the social activity of individuals determines a SOCIAL CRITERION of ETHICAL GOOD, or SOCIAL CRITERION. If in mind of an individual, the determinations of activity, generated by social ethics, outweigh a discomfort, repression of hedonistic subconsciousness, then this criterion is positive. Since every injection is forced to one degree or another, then its effectiveness depends on a level of adequate complexing of the introduced essence and perceiving structures (a direct analogy – a desired or detested sexual intercourse for a woman). A teleologizm of external essences,

generating injective ethics (ethnos, dictate, state, etc.) at some stages of their evolution is in tune, to a large extent, corresponds to teleology of an individual determined by deep unconsciousness ("Evolution of dictate") or, more precisely, it does not bring into consciousness the perturbations repressing unconsciousness to a sufficient degree for unacceptance, rejection of the injective ethics. In this case, a criterion of social in mind of an individual is correlated and approaches the criterion of individual welfare. In the opposite case, with difference in directions of the social and personal criteria, there is a conscious (and often subconscious) (determined by a level of intelligence, depth of penetration of injections and structure of a certain mind), dissonance, which generates negative-social (ethnic, dictate, etc.) motivations, and when passing a motivation threshold of activity - the actions of an individual.

An evolutive increase of the dissonance objectively is determined by the evolution of external and introspective essences - of dictate, ethnos, technology (the terms here are in accordance with the terms of L. Gumilev "Biosphere and ethnogenesis, V. Kaitoukov "Evolution of dictate"), etc., and eventually could lead to a population dominant of egocentricity and a collapse of socium. However, it does not happen, because, a reduction of effectiveness of ethics injections is accompanied by an increase of the intensity of ethics injections based on strengthening of external, negative with respect to the basic essences of mind actions. That is, an effectiveness of ethics causally linked to the motivations of social self-ascribing and its intensity - to social motivations (dictate, ethnic, national) of self-alienation.

On the other hand, the efficiency is directly related to the conformity of the injective and objective ethics, while the intensity - to the injective and dictate (ethnic) one.

An absolute, unequivocal compliance, an adequacy of the injective and objective ethics, i.e., an absolute efficiency of injective ethics - is an abstraction, because, selfishly-personal ethics are always present, and in most cases dominates in mind of an individual. Efficiently functioning hierarch of dictate (of an ethnos, state, etc.) is aware of (or feels subconsciously) a presence of this category, and adapts a content of ethics in relation to basic essences, determinants of mind. A level ADAPTIBILITY of ethic, its ability to adapt to the layer, chronological, etc., variations of motivational determinants characterizes a PLASTICITY

OF ETHICS, and as the antithesis - its ORTHODOXY. A plasticity of ethics is a characteristic of effective suppression, orthodoxy – of an intense one, and vice versa.

Ethics, like any other entity of consciousness, mind is the result of superposition in mind (in thinking, logic, etc.) of EXTERNAL, repressing (in an existential sense) DETERMINANTS and introspective entities of mind – which are invariant with respect to the universe - of INVARIANTS OF MIND. The external determinants are all entities analyzed in the "Evolution of dictate" - a pressure of natural, competitive ethnogenesis, technology (in the extended semantics - ibid), a reactive pressure of nature, etc. It is the same external determinants, which repress consciousness in a trend towards social (dictate) consolidation, with the only difference that ethics, as a secondary substance of social existence, in turn, is subject to determination by social, dictate, domestically-ethnic and externally-ethnic essences of a concrete objective and introspective nature. PRIMARY DETERMINANTS, repressing indirectly through the consciousness of an individual, limit an individual freedom, and thus generate in minds a PROTO-ETHICS, and simultaneously create in minds stable conscious determinants of social (dictate, ethnical) being, which in turn become the objects of exposure by the primary determinants and generated by it social categories. A strategic category of thinking mind – a self-ascribing to socium, being a basic category of ethics, at the same time is a stable component of mind as a continuum of existential components, occupying an equally deep-seated subconsciousness as the basic essences – the hedonism of It, the instinct for survival, etc.

This component – self-ascribing to socium becomes an object of determination both by objective external (relative to socium) factors and generated by them social essences. This determination can be positive and negative, in the crudest interpretation of the process essences.

At the beginning of each cycle of evolution of socium (dictate, ethnos), motivations and activities, determined by the category of self-ascribing and related to it determinants of a social nature, are in tune, in phase and coherent (or at least not inconsistent) with the interests of socium, dictate or ethnos. In this case, an influence on mind of individuals - specific, introspective, ethical, refracted through a complex superposition of a layer consciousness of dictates (ethnos) – does not repress individual essences of

consciousness associated with self-ascribing to socium. Given that this category due to the fundamental sociality of a human, is based on the subconscious structures, on hedonism of It, this means that in mind of a particular individual there is no repressive conflict of I (super-I) and It, therefore a determination of activity of an individual by self-ascribing to socium is increases or, at least, not weakened. An ethical incentive to self-ascribing to socium can be very diverse in concretions and depends on many factors – on a stage of evolution of dictate, dictate form and concretions of institutions of suppression, a level of ethnic passionarity, a level of pressure of the biosphere, etc. The repressions of self-ascribing due to the highest level of negative suppression characteristic of the phases of obsuration and collapse of dictate or extreme forms of dictate, can be neutralized by an injection of ethical dogmas, determinants of an ethnic external threat or natural disasters. And the degree of neutralization depends on a phase of ethnic evolution and character of external pressure. The same factors, but in a phase of ethnos collapse (of dictate), lead to an alienation, rejection by mind of the ethics of consolidation, of individual contributions, and consequently to a reduction of the influence on consciousness of the categories of self-ascribing.

The creative mind gives rise to science, art, philosophy. In the higher manifestations, these aspects of social existence are distant, alienated from a teleology of dictate and socium, and are merely a product of spontaneous activity of mind of a very small part of socium. Created by an alienated from interests of dictate mind, these essences carry in themselves, in their highest manifestations a charge of contradictate kind, cosmopolitanism, a dominant of value of an individual, etc. At the same time due to the fact that the supreme acts of creativity are a product of an explosion of deep subconscious, not censored by structures of I and super-I (the core of dislocations of injective ethics), they have a strong ability to penetrate into mind of socium, absorbability by mind of many individuals because of an adequacy of the gist of generative and receptive essences.

The various components of ethics (descriptively defined above) are in contact in mind with essences - ideas, ideals, motivations, etc., that are a conscious reflection of the acts of creativity.

Co-determination of these two essences - i.e., creativity by ethics and ethics by creativity, depends on a huge number of superimposed factors: a

layer belonging of a specific individual, a phase evolution of socium, dictate, ethnos, a type of external pressure on socium - natural, ethnic, reactively natural, etc., a character of the specific form of creativity (determining an inter-weighting composition of conscious and unconscious essences in motivations of an act of creativity), level (strength) of a concretized (sublimated) creative passionarity, etc.

And these determinations include not only an injective component, since emotional, aesthetic, unconscious essences of creativity penetrate so deeply into the subconscious and can distort the most powerful determinants of mind.

Notable examples – are the martyrs of knowledge from antiquity to Galileo, Bruno, and more. Converse - i.e., a determination by ethics of the deepest grounds of creativity, takes place in even more superlative degree. Moreover, powerful external repressions of the objective component of ethics may lead to a reactive generation of the most powerful determinant of mind – of hedonistic subconsciousness. Any deformation of ethics induced by derivatives, the secondary essences of mind, in this work will be referred to as **SECONDARY DEFORMATIONS OF ETHICS** or **SECONDARY COMPONENTS**.

In mind of an individual, many ethical essences, components, dogmas, ideas - conscious and subconscious, are simultaneously present and influence his behavioral structures. Each specific situation in the external objective world, being reflected in the consciousness of an individual, identifies as a dominant determinant of ethical (or a conglomerate of determinants) a well-defined ethics. In each situation, this ethics may be stable in relation to previous situations, but can also vary dramatically depending on the reflection of real world.

For example, the injected dogma of ethnic and state patriotism may determine a behavior of a specific individual with a varying degree of influence. In one situation, these dogmas determine completely the individual's behavior, while in another (in a mortal danger), their influence is reduced, and as ethical dominants go other ones, for example, an individual hedonism, etc. (The specific individual can resist bribery: always; to a certain level of supply; accept any amount).

In each individual's mind, there is always a hierarchy of ethics, and a manifestation, a behavioral specification of ethics depends on the depth of

impact of the external world on consciousness, on a level of conflict of the reflected in consciousness of the objective world and categorial essences of mind in general.

If we consider the layer-dictate psychotypes of individuals without regard to their social deformations ("Evolution of Dictate"), then it can be clearly seen a relatively stable hierarchy of ethics for each layer of dictate. The psychotype of hierarch implies a hierarchy of ethics in mind, an ontological hierarchy of ethical dogmas and attitudes that determine the priority of interests specific to the psychotype – egocentrism, boundless hedonism, alienation of self-interest from any other, contempt for the life of other members of socium, etc. In the case when the external situation does not affect the underlying and basic motivations of hierarch being, the foundations of his psychotype, then a motivational dominant may be ethics injected by an essence of an arbitrary nature - ethnic, art, etc.

The more consciously-reflected situation in the objective world infringes, represses the basic motivational determinants of hierarch's consciousness, the more weight gets ethics, reflecting his layer psychotype. The same is true for the layer psychotypes characteristic for all other structures of dictate. In this case, the ethics as a hierarchy of ethics categorial merges with the social ontology of human existence and socium as a whole.

Such a large variety of different aspects of ethics, a relativism of various specific manifestations, quasi-stochastic temporary dominance of various ethics can lead to a false conclusion that spontaneous and multifactorial determination of a specific-time ethics makes it impossible for a rational analysis of this or these essences. This is plainly wrong, if we take into account that one and only one essence generates and positions any behavioral determinants – it is mind (Because any of these essences is uncertain, then you can use any idea generating thought – mind, brain, thinking, etc.).

Due to it, ethic, i.e., an organically-individual compatibility of essences determining the behavior of an individual in socium, is a universal integrated essence realized in an individual and cumulatively-social behavior. These concretions represent a conscious (rational, etc.) reflects of repressions of the external world (including the social environment and social factors) in terms of ethics, i.e., the type of reflection is determined

by the essence of chronologically capable ethical dominant of an individual mind. The level of external repression largely determines the level of approximation to the layer pattern of behavior, to layer-dictate psychogenotype, and only at extremely high level of repression to domination in determination of behavior of the biologically-species, organic ethics. Intuitively, this fact is comprehended by many philosophers from ancient times to Nietzsche in the highest degree, but it is namely intuitively, as striking, with no arguments.

Based on intuition and factology of great minds, this treatise presents an ethical construction, integrating objective factology of ethics, introspection of ethics, determining essences of mind and mind as components of the Universe in united "The Universal Ethics".

Chapter 1

- Ethics of the Objective Universe.
- Fear of being, or Ethics of Existence.
- Ethics of Existence of Developed Mind.
- Intermediate Conclusions.

Ethics of the Objective Universe.

The Universal Ethics and any of its components are subjective essences of mind of a social human. Namely social being and concomitant to it conscious reflections in the developed mind (brain...) of a thinking man raises ethical (and any other essences related primarily to super-I) essences. However, an individual and socium exist in the objective world - in the objective universe with all its rational and transcendental essences. Ethics, as a brunch of knowledge, does not address the ontological essence of being, which are principally transcendental, but namely these essences - human mortality, the uncertainty of non-being, loneliness in the cosmos, a hostile and repressive one, a lack of an objective criterion of a meaning of life, fear of life, fear of death, boundless unknowable Space - these and many other ontological categorical essences,

partly reflected by consciousness, partly as a product of a developed mind, are the basis for the formation of deep, mostly unconscious and preconscious ethical dominants. These dominants at relatively low levels of external pressure, repressions on an individual and socium, do not appear in consciousness in the form of conscious (rational or irrational) essences.

In this case, the dominant priorities of ethics may be of a biological origin, or objective-conscious, or some other. However, at a certain, rather high level of external repression, these ethical dominants, being a casual derivative of the reflected ontology of being, acquire such a high level of determination of ethical components of mind that take precedence over any other determinants - even individual physiological ones having also a high level of influence.

The ethical components of the continuum under consideration are very different in nature, in types of dislocation in mind that determines the very complex nature of the superposition of these dominants and bordering with them ethical dominants of other nature. This is easily explained by the fact that in mind there is no strictly defined boundaries of the subconsciousness, consciousness, pre-consciousness, and higher structures. All these essences are interpenetrating, interconnected, mutually-repressive. Fear of death - one of the most powerful dominants of mind, apparently inherent to all highly-organized living (and perhaps to all living things, having a nervous system). It is difficult, but rather, it is impossible to distinguish between meaningful, monstrous weight of a conscious understanding by human of his mortality and a fear of death of other mammals - dogs, for example. The level of determination of ethics by that essence varies depending on a continuum of diversity of behavioral stereotypes of species.

The higher a diversity of behavioral patterns in a dog or a person, the more opportunities, potency of dominance, the leveling of the dominant are gained by some other ethical dominants of mind, of subconscious, conscious and even injective character.

Psychophysiological basis of this dominance is undeniable, since the essence of this component of subconsciousness is based on the physiological instinct of individual self-preservation inherent in all living organisms with any level of complexity of nervous system. A presence of

nervous (affecting, at least) system is necessary, at least, to obtain information about a threat to individual existence from outside. At the same time, a hypertrophy of the higher aspects of mind, and as a consequence, a huge diversity (a concrete-individual diversity is great, but in socium it has features of a dictate-layer stereotype ("Evolution of Dictate)) of variants of psyche and behavior in human continuum and in a particular individual leads to the fact that the physiological fear of not-being reflected in all structures of mind - in subconsciousness (Ego, It), in I and super-I - produces a great variety of ethical specifically-individual essences - of determinants of behavior.

A specific determination of that ontological essence of ethical dominants and their effectiveness depends on mutually-weighed power of various structures of mind (It is, I, super-I), on features an injective contents and effectiveness of injective dogmas, and in the very large extent on which of the structures of mind is the prolonged dominant at a clear external repression by the essence – by the fear of death. Here are some illustrations.

Let us consider as an illustration of the statement a determination of ethics by this essence among various layers of dictate ("Evolution of Dictate."), referring to the base psychogenotype, the most effective for the functioning of socium and without any deformation ("Evolution of Dictate").

Hierarch of diktat. His features are - a hypertrophy of hedonism of It, a low level of sublimating potencies of super-I, a global, if not a space scale, egocentrism coupled with a complete disdain for others, etc. (ibid).

Fear of death. This is one of the most powerful ontological existentialistic factors of repression of consciousness, primarily represses the hedonistic, in its deep essence, subconsciousness (It). Subconscious essences, antagonists of repression, have the same basis that the giving rise to them subconsciousness, i.e., hedonism in refined form, and all its possible inversions.

One of the most powerful essences-determinants of mind opposing a break through the fear of death (in a normal course of life, with absence of objective threat to life) is sex, sexual desire.

The more intense unsatisfied sexual desire, the more powerful barrier is created in mind against a breakthrough in the sphere of ethics of

unmanaged dominants associated with the fear of death. An example – is a continence of warriors (It is about individually-contact types of wars, as an anonymous murder by a missile does not imply the existence of a special psychogenotype) before a battle and stimulation of unsatisfied sex by opportunities to satisfy it by the defeated.

A strength of hedonism of It of hierarchs is so great (ibid), that a repression of it by ontological essences associated with knowledge of individual death, only leads to a monstrous breakthroughs of hedonism in conscious ethical and behavioral structure. Hierarchs with orthodox psychogenotype at all epochs are an example of this situation - Dionysius, Nero, Caligula, an oriental despots, Ivan the Terrible, etc., and the absence (or at least, a low level), of sublimated hedonism essences of super-I, together with other features of the stereotype leads to a transformation of self-centeredness into extreme sadism, hedonism acquires unimaginably perverted forms, the value of life of members of socium (in the perception of hierarchy) drops to zero, etc.

That is, under the necessary external conditions - the absence of a strong natural pressure and strong ethnic enemies, a presence of certain forms of suppression, i.e., at a certain form of dictate and some other objective concretions, this ontological essence - a fear of death, indirectly through repressed hedonism can greatly determines life-prolonged ethical essences of hierarchy's mind. Of course, the real picture of specific behavioral acts, even the most primitive human species (hierarchs, as a rule, do not belong to an intellectual elite, they are much closer in intelligence to producers.) is a much more complex result of superposition of a large number of ethical determinants, but it is namely specific, while the prolonged life-defining ethical structures, as in the case of formation of layer structure of dictates, are causally a derivatives of reflected in terms of concrete psychogenotype (psychotype features constitute an inner variable that shapes the effector response) of external repressive universe, or of its reflected mind essences - i.e., fear of non-being.

Let us consider a determination of ethical structures by the same ontological existentialistic essence – by the fear of death for other individuals of the layer social structure – executors (conductors of dictates) and contradictate passionaries (Terminology is according to "Evolution of dictate.").

These two psychotype are selected for analysis by the same reason that for hierarchs, that is, by the reason of their different level of determination of hedonism of It, i.e., precisely of the structure of mind that is most powerfully repressed by this essence – by the fear of death. In contrast to them, in producers, for example, hedonism of It is dramatically reduced, and hence the determination by it of ethical and behavioral patterns is also reduced, i.e., although the determinant is present, but it is leveled, smoothed by essences, determinants having a much greater weight in their mind (from a continuum of the same ontological determinants).

A significance of contradictate passionaries in social life is enormous, since namely this layer of socium - the thinkers and creators of high strength, is at the same time the most powerful subjects-injectors of ethics norms and dogma. It is endeavors of the great that creates a global-human continuum of spiritual and intellectual values, which in turn to a large extent generates a structure of ethical essences dislocated in I, super-I and even partly in subconsciousness. The ethics category Kalos kagathos and flowering of creativity of contradictate passionaries in ancient Athens – is one of the historical arguments. There are Confucianism, Zoroastrianism, Christianity, and as the highest art - Christ and the Theosophists - Augustine, Thomas Aquinas and then to Scott, Berkeley. Religion is not militant – it is always a fruit of the highest creative mind - a number of historical examples can be extended further.

Contradictate passionaries are typical by a hedonistic subconscious level, that is, at least, not less and sometimes disproportionately much higher as compared with the hierarchs. The difference is that this giant hedonism of subconsciousness is sublimated into creative activity by structures of mind, which are unique in the power of determinations and dislocated, apparently, in all structures of mind – in I, super-I, It. In other words, it is necessary to have a powerful intellect of super-I, a critical prism of perception of the external world of I (indirectly through I an It is repressed), and a repression of hedonism of It, to crystallize a creativity of the highest strength, awakening of mind. The higher intellect, the more subtle, refined a perception, and fear of death, repressing hierarch's mind in a form of an animal fear of non-being (of a subconscious essence), in contradictate passionaries is sublimated synchronously with the sublimation of the basic generating essence - of hedonism of It. This is true

for the actual period of creativity, and is an initiating determinant of creativity at the period before creation. When in hierarchs the repressed by this essence hedonism breaks into consciousness and ethical-behavioral acts in its primordial form as an irresistible desire for pleasure, then in contradictate passionaries these breakthroughs are addressed, focus on the structure of mind, which deploy the most powerful sublimating essences - I and super-I.

Given the differences of perception - i.e., an offset of the center of gravity of criteria of I, with a perception from a purely egocentric (in hierarchs) to an introspective-cognitive one, it causes the fact that the powerful hedonism of It under influence of the fear of death generates a radically different kind of ethics - the ethics of a creative one, i.e., the ethics of anchorite, asceticism (Because, solitude, asceticism is intrinsically inherent to creativity - that is, a sublimation of hedonistic essences). Fear of death - is not the only determinant of mind that initiates and nurtures creativity of contradictate passionaries, but certainly one of the most powerful in the continuum. One of the factors that enhance this process is the essence of this ontology itself - a fear of nothingness and death as a phenomenon of the universe. Any unknowable mystery of being (and death as a part of being) is an irresistible attraction for a cognizing mind and especially to a cognizing mind of the highest strength - of contradictate passionaries. As the initiating determinant of ascetic ethics of cognizing mind, death and fear of death is at the same time an object of cognition, rather, of attempts to understand, cognize that indirectly via ontological category leads to a construction of ethical frameworks - injective, objective, etc. Buddhism, Yoga, Christianity and pagan cults, etc. - all religions, which include attempts to present and comprehend beyond death being inherently include ethical tenets and complexes (the more effective for injectivity, the more in tune with a subconscious interpretation of the non-existence).

It is logical because, since breakthroughs of a repressed by fear of death subconsciousness is transformed, sublimated into a specific pattern of behavior and ethics - in creativity, so then (as rocket-conscious supplanting of the repressing essence) there may be a confusion about an effectiveness of the reverse, i.e., of an efficient inverse determination by the ethics of the ontology of nothingness.

Well-known examples of the martyrs of cognition (Bruno...) show that the power of determinations of sublimated essences of mind of contradictate passionaries is such that suppresses even the breakthroughs of unconsciousness caused by the fear of nothingness. In this case, a deep, subconsciously-conscious reflection of death leads only to increase of psychogenotype behavioral dominants, therefore, of ethical essences corresponding to psychotype, it is namely corresponding, specific to the psychotype, because its resistance to injective ethics is maximal in socium. Existing in any form of dictates executors or conductors of suppression, play an important role in any socium and, having a specific psychogenotype, bring into continuum of the universal ethics their characteristic contribution, their ethics.

Individuals of this dictate layer have a decreased (in comparison to the previous) passionarity ("Evolution of Dictate" by V. Kaitoukov, "Ethnogenesis and the Biosphere" by L. Gumilev) and hedonism of It, a low intelligence, and consequently a low level of sublimation by it hedonism, a dominance of I in the structure of consciousness, etc. (ibid) (As in other cases, here is considered an optimal for dictate psychotype, because this layer is very susceptible to strains (ibid)). Like any person, an individual of that layer is experiencing an outer repression of mind by the analyzed essence – by the fear of death, nonexistence.

When in the previous cases, features of psychotype contributed to effective pressure of this essence on the basic structure – on hedonism of It, in this case the picture is quite different. Reduced hedonism in the absence (or at least, a low level) of powerful sublimated factors of super-I (as for contradictates) shifts the subconscious reactions to masochistic (in sadomasochistic dyad of self-preservation and a desire of death, the factor determining a preponderance of one of the essences is the level of hedonism (libido of It.), i.e., actually a tendency of mind reduces a repression by the essence of consciousness. The second factor – a dominant of I in the structure of consciousness, i.e., an orientation of mind on the optimality of effectors in terms of external reality, leads to the fact that the fear of death represses consciousness differently, depending upon the essence of outside world, on events and realities that are reflected primarily in I.

Let us clarify this statement. A low intelligence, and therefore not rich imagination, a low ability of mind to extrapolation (and some other features) lead to the fact that the fear of death in certain circumstances - a quiet life without conflicts, an absence of reflected in perception (in I) realities of death, a rather high level of stimulation by hierarchs of primitive hedonism (any satisfied dominant reduces a level of its determination in the whole complex of motivations (and ethics)), as a repressive essence of mind, penetrates into subconscious very superficially in a form of abstracted essence, largely alienated from the life of an individual (of this layer), which promotes by a specificity of perception. The fear of death in this situation does not become an essence initiating activity (different for the previous two psychotypes), does not actually generate in mind ethics dominants of social conduct, but present in mind, in pre-consciousness (boundary between I and It) as a perturbation, as an unpleasant factor that is neutralized by usual methods - displacement, substitution, etc. In sum - a reduced level of hedonism and a dominant leads to the fact that in the absence of realities of death (in concretions sufficient to change patterns of perception of I) in conscious reflection of outside world, intelligence of conductor does not generate any new ethical essences or changed in relation to individual ethics of conductors of dictate.

A different pattern of formation of an individual ethics of dictate conductors with the presence in the objective world of death realities volumetric and terrible enough to change structures (affectors) of perception of I - wars, epidemics, geo-catastrophes etc. In this case, the fear of death indirectly through I is injected into subconscious jointly with an abstracted idea of a person own mortality, and this syllogism, backed by responsive I, enhances multiply a repression of mind of conductors by the fear of nothingness. Fear of death in mind of conductors from an abstract-anonymous category becomes an objective, individually-directed essence.

Hedonism of executors (conductors) is not comparable to the level of hedonism of hierarchs, but the more nightmarish reality of the external, objective world, the higher the level of repression of mind by the fear of death, and the higher the level of reactive effects of hedonism of It on the overall structure of ethical dominants. In this case, as always with the dominance of unsublimated hedonism of It, the center of gravity of ethical

determinations shifts to a purely egocentric essences, being alienated from interests of dictate and socium. This is also facilitated by the fact that dictate stimulation of primitive aspects of hedonism of conductors becomes ineffective, insufficient for the damping, neutralization of repressively determined reactions of subconsciousness (in particular, because at the period of strong pressure on dictate and socium, which is always accompanied by an increase of realities of death, a volume of alienated by hierarchs hedonistic good decreases).

Depending on an individual strength of hedonism, in this case ethics is formed differently. At the level of hedonism above an average one for this layer of dictate, repression of mind by the fear of death can be enough for a dominate in mind of the ethical essences, which are more inherent to hierarchs (since psychotypes of hierarchs and conductors are fundamentally differ only by the level of hedonism and passionarity), and this ethics, specified in behavioral acts by repressed hedonism, sometimes leads to a change in social and dictate status of individuals. Examples are - Mamluk sultans, eunuchs of Byzantium, the oprichnics of Russia, etc.

At a lower level of hedonism (and passionarity), a determination by this essence of the ethical structures of mind is reduces, as well as the level of strength of motivational dominants, i.e., power, directions of behavioral acts (because any behavioral act of a prolonged purposeful action is a result of sublimation of hedonism of It) – as a final effect of any ethics. That is, on the one hand, the center of gravity of a dominant of reasonable structures is transferred to other essences - in the first place to I and the border ones, and on the other hand, initiating of an active social behavior sublimative structures are relatively weak.

In this case, behavioral acts determined by superposition of these factors, under presence in a conscious reflection of the outside world of death realities with a sufficiently large and impressive volume, causally lead to a passive-social ethics, that is, in gist, to a negative-social one (since a volume of violent death is characteristic of periods of social conflict, i.e., wars, disasters, so the passive ethics is adequate to negative one, i.e., going away is equal to rejection), with an egocentrism of a purely biological kind.

Stimulation of hedonism of a low level by dictate, under presence in the dominant I of powerful essences of the above nature, does not

compensate negative-dictate determinants of mind, and the nature of ethics, of prolonged behavioral determinants of socio-appropriate (adequate to a layer-dictate teleology) activity is drastically deformed, shifting even more toward biological self-centeredness. In reality, these processes vary greatly depending on a level of hedonistic incentives and design, of dictate directing of essences associated with the horror of death. In the case of a successful war, a level of stimulation of hedonism of conductors at the expense of conquered ethnos (i.e., of forms of dictate) can be very high and supported by the growing opposition in ethics of mind to the above processes by essences of injective, inculcated ethics - nationalism, chauvinism and the ideology of ethnic superiority, etc.

In the case of dictate defeat, everything is opposite, i.e., processes shown above enhance by reducing an incentive of hedonism and ineffective of injective ethics (ethics injectivity decreases when confronted with inadequate to it reflected in I of essences of outside world.).

Because the gist and orientation of ethical and, therefore, behavioral patterns of conductors is determined only by the sign of passionarity (ibid), i.e., a negative passionary differs from a conductor only by a direction of behavioral acts, so it is clear that in the case of low passionarity, insufficient for activity of a hierarch, ethics of conductors is transformed into ethics of negative passionaries - corrupt bureaucrats, members of criminal organizations, traitors, etc. Concretions are very diverse, and there are historical examples in history of each state.

To complete the picture of ethics determinations by the analyzed essence – by the mind repressing fear of nothingness, it is necessary to examine a structure of these determinations with respect to the most bulk layer of dictate and socium – of producers, since a conformality of ethics, motivational structures, and as a causal consequence of behavioral patterns of this layer in a large, if not in overwhelming extent defines the essence, the vitality and effectiveness of functioning of socium (dictate, ethnos).

Due to the fact that the volume of populations of this layer is the largest in any socium, so by virtue of objective biological reasons in continuum of this layer there are in some volume all the possible psychotypes present except contradictate passionaries, due to their alienation, lack of introspective, conscious self-ascribing to dictate. Consequently, concrete individual ethics is also differentiated in a wide range.

As shown in the introduction, this treatise is not an investigation of ethics of a particular individual (problems of a particular behavior - are the subject of clinical psychology.), but represents an attempt to analyze ethics as a category of social being, comprehension of its laws and objective structures. Therefore, analysis of an impact on ethics of producers of essences of an external, objective-existential kind, in this case of death, will be held for the structural-layer psychotype the most adequate to teleology of dictate. Individuals with psychogenotype radically different from the optimal, eventually either are invested in other layers of dictate, or leveled to a required conformist standard ("Evolution of Dictate"). Ethics of producers, the essence of its deformities by different essences, is specially important for understanding of the problems, because individuals of this layer is invested, form to a large extent all other layers (under different conditions in different degrees, "Evolution of Dictate") except contradictates, introducing into layer continuum of ethics characteristic features.

The fear of death, that is initiating and forming indirectly through sublimative structures (of I, or for the layer more rear of super-I) a life aggression of a sadist kind (it does not true only with contradictate passionaries, i.e., with a different essence of sublimation) in individuals with a sufficiently powerful hedonism of It, here in individuals of this layer initiates ethics, motivational dominants of a different nature. Hedonism of It is fundamental to subconscious inversions of an aggressive-sadistic kind, and because hedonism of this layer has a low level for a particular socium, so a repression of mind by the fear of death leads to several fundamental deformations of ethics that is knowingly used by dictate.

The fear of death, injected in minds of producers as a punishment for a refuse of conformism of being and thinking, is one of the most powerful tools of a negative-motivational suppression, and from the very beginning of recorded history of humanity is directed on producers (exceptions – is a positively-motivational suppression, when the law is common, and a hierarch is a dissipative one (ibid)). Unlike to other layers, the fear of death to producers is a permanent feature- a slave, serf, the columns are living under fear of a quite specific death, the producers of later epochs - under fear of death from starvation (the producers, which are more influences by positive suppression, are more alienated from the fear of death as an

instrument of dictate), etc. This fear of death has a quite specific, reflected in I nature - death as a punishment for non-conformism.

The fear of death as an ontological category of existence, i.e., a category injected into hedonistic subconsciousness indirectly through super-I, has a reduced level of influence on ethics of a producer due to much lower comparative level of determination by these entities of the final acts, i.e., because of lighter weight and significance of super-I in the overall continuum of mind, and of a primitively-reduced hedonism of It on the other side. Slave does not comprehend the finiteness of life to such extent as contradictate passionary, does not experience a terrible breakthrough of hedonism inspired by the fear of death as hierarch. The biological terror of death, determined at any given time by reflected in the perception of I essences of external world and permanent for a slave, is the essence with respect to mind of producer that does not initiate any new ethical determinants. The absence (or low level) of an active life beginning in structure of psychotype and a prevalence of masochistic component (For details, see "Evolution of Dictate") is the basis for ethics self-ascribing to dictate immanent to producers, and implying causally an alienation from basic hedonistic essences in exchange for a guaranteed minimum of existential security. A producer of Sumer has an alternative – either death alone or rejection from hedonism, i.e., a cultivating of the above-mentioned features, a slave of Rome has a rejection from hedonism or death, a similar situation with a medieval fortress, etc. (see "Evolution of dictate").

That is, death as an alternative of hedonistic masochism is always present in structures of mind of producer. To a lesser extent this applies to qualified producers (a skilled cook or a musician of Rome, an engineer or a specialist of a later time does not face such a straightforward dilemma), but as mentioned many times previously, this treatise does not aim to make a clinical analysis of an essence of ethics of a specific person, but identification of general laws, patterns, determinants of ethics. The extreme degree of voluntary masochism as an alternative to forcible death of producers is displayed during war, when asceticism, alienation from hedonism reaches a rejection from life in incarnation of a valiant warrior.

Thus, the fear of death on the one hand pervades every aspect of life, of conscious being of producer and determines much of his ethics, on the

other hand, a low level of presence in overall continuum of determinations of individual behavior of structures of super-I and the It, which are basic affectors for comprehension of the horror of death, leads to the fact that the ethics of producers does not undergo any significant deformation, significant for an individual and socium. An example – is a soldier (a producer in greatcoat) at the epoch of mass slaughters of the XX century, when even mega-death did not distorted to a large extent the major dominants of individual ethics of producer.

The fear of death not only deform a layer ethics of dictate, to varying degrees and in different ways, but also affects the other aspects of ethics (also depending on a psychotype), such as: organic components, the spices ethics, etc., and mutual influence, homeostasis of all components represents a much more complex picture than a hormonal homeostasis in human body, because processes in mind, in this case it is ethics, not only have no objective criterion of an expedient optimality, but on the contrary, always imply an existence of several mutually rejecting, antagonizing dominants – of individual, social, dictate, ethnic, creative kinds, etc., each of which implies an existence of a separate complex, a hierarchy of ethical determinants. Ultimately, all these varieties can be divided into two groups, differentiated by their teleology – either focused on an individual, or on a socium - under any name (See definitions in the introduction to "Evolution of dictate"). Given the fact that ethics is a product of a social human's mind, and dictates is the universal category of social existence, then the examined variations of individual ethics are of great importance for understanding of the categorical ethics. Although in some cases, deformations of other aspects of ethics by the fear of death can have no less significance. For example, spices biological ethics (analyzed below) implies in mind of such structures (in males), as a priority, dominance in ethics of intention to protect, preserve females and offspring even at the cost of male's life.

With a low passionarity and strong pressure on the structures of perception of I by the fear death (a military threat, geo-catastrophe), the above mentioned dominants may reduce their influence in a conglomerate of ethics, and come to the fore a purely biological, instinctive essences of the type of passive defense reaction. This is true in some other aspects of ethics. In the largest extent, this occurs when there is a conflict of injective

ethics with the essences of ethics, repressed by the fear of death, a conflict that for an overwhelming number of individuals is resolved in favor of subconsciousness repressed by the fear of death.

The fear of death, an unconscious horror of nothingness –is the essence, the category of absolute, and in those cases when consciously-reflected realities of death make ineffective the standard methods of the human psyche (neutralizing the permanence of reprisals of mind by the fear of death), for example, during protracted wars, all the other determinants of ethical get a second-least significant character, even the organic-biological dominants, due to the fact that much of the determinants have a relativistic value to the individual. The fear of death is absolute and individual, ethics is relative and social. When the threat to life transforms the fear of death from a repressed (sublimated, swing) abstracted essence into a much specific for a given individual reprisal, the whole social peel is sharply devalued by mind, especially at relatively low passionarity.

This has significant implications for the ethics of individuals of socium, who more than others feel the terror of death - for example, soldiers (it refers to the mass slaughter of the last century, i.e., not to professional soldiers, but to producers in the form of a warrior.).

Low passionarity and weak intellect makes an individual easily susceptible, easily injective to social ethical dogmas. However, established in mind of these individuals a hierarchy of ethics with social-dictate teleology is easily destroyed by powerful individual-teleological factors associated with the fear of death. And this social orientation of ethics is inverted into egocentrically-individual ethics, and depending on a level of passionarity, person acquires a new ethics – of a criminal, escapist, parasites, etc. This phenomenon is often among veterans of wars (a similar philosophical analysis by Nietzsche is artistically described by Hemingway.). Ethics of a banal producer (conductor, accompanying person), passed through the realities of war, drastically differs in prolonged-life motivations, in essentially of ethical dominants from ethics of producer not the repressed by the fear of death. A presence of a large mass of producers with a deformed in such way ethics can made unwanted for hierarchs fluctuations in a continuum of dictate ethics, and this fact, often perceived by hierarchs through the prism of hedonistic It, is an initiative for their actions – a motivational division of soldiers and socium

(squad, mercenaries ...) with making them oppose each other, an isolation of the already passed war warriors, reduction of their negative passionarity by hedonistic handouts, etc.

FEAR OF BEING OR ETHICS OF EXISTENCE.

While the fear of death and horror that permeates the mind of every man is a determinant of strains of layer-dictate ethics in socium and not in all layers equally, then the fear of being, of the essence of human existence in varying degrees consciously is presence in the mind of all individuals, regardless of dictate, ethnic, creative, etc. essence of a human. The fear of death is immanent to mind, but a human could not live with it constantly, even under conditions of a permanent reflection of death realities in minds (war, epidemic), if there were not in psyche, in mind of leveling mechanisms, of displacement, substitution, sublimation, etc., that is, mind either rejects the essence of the permanent fear of death, or sublimate them. Moreover, initiating those processes of exclusion or sublimation of the breakthroughs of subconsciousness into sphere of a conscious of horror, that is fear, concretized by well-defined, reasonably perceived essence – by a finiteness of life, are sporadic, not present in minds constantly (since under constant fear of death, the body is destroyed – at first mentally, then physically), that is, although the determining dominants of ethic, at least occasionally can prevalently determine prolonged ethics of an individual, but they are not present in mind all the time.

Unlike ethical essences, determined by the fear of death, a fear of being, an existential anguish is an intrinsic constant determinant of human existence, stationed in subconsciousness, but is determined by all structures of mind – by It, I, super-I and the border ones, repressed by external objective world: as specifically-shaped, perceived by affector sensory structures - a fear of old age, severe illness, infirmity, mental abnormalities, hunger, social and biological discomfort, an individual competition, etc; in a form of pre-conscious yearn to futilely comprehend the essence of existence and own place in the universe; in a form of rational impotence of mind to understand or at least descriptively perceive the categories of own mind, thinking, applied to the Universe - such as a meaning of life, a harmony of life, the Supreme Mind, etc. The

comprehensive core of existential categories and a repression by them of all structures of mind of individuals, regardless of social level and concretions of individual thinking naturally define a significant part of those essences in the continuum of ethical determinants.

Of course, concretions of mind's structures, of thinking of a particular individual, i.e., a dominance of certain strategic structures of mind determine originality, differentiation of reactive modifications of ethics of an individual.

As in the previous section, given the universality of the dictate category in socium and an immanent vital importance to socium of an adequate correspondence of a functional appropriateness of an individual of a layer and his ethics, the analysis will be lead to specific dictate-layer psychogenotypes, abstractly-optimal for a dictate teleology of this layer, i.e., without taking into account motivational strains natural in real life (see "Evolution of Dictate"). Deformations of layer psychogenotypes is actually an injection into a specific layer psychotype dominants characteristic to other layers of dictate, not denying teleology of motivations and actions of an individual, because, otherwise, an individual is invested in another layer (ibid). The list of layer psychotypes exhausts all options (socially significant ones, because there are in socium individuals with rare psychotype not having a significant impact on the socium - psychopaths anchorets, etc.)) of motivational systems, prolonged, i.e., ethically important motivations (Hitler loved dogs, Stalin - Georgian wine, Danton was a ladies' man, Caligula loved his sister - these features are not important in assessing ethical and social values).

The specific action at a particular time can be determined by what you want - stress, hunger, pain in body, sex, but ethics is considering the stable, prolonged, if not for life of an individual motivational ethical essences, but at least at some part, for a long period of time.

An ethical essence, very specific, may not dominate in minds at this particular time, but it is present as an immanent concretion of mind.

The realities of death are not common in everyday life, as well as conscious reminiscences connected with the horror of nothingness.

Essences of existence, repressing mind, are permanent in the objective world and mind, and due to a great diversity of concretions these essences are valid for any psychotype. Unknowability of the ontology of existence,

a futility of attempts to comprehend the essence of being, repressing mind of thinker and determining a structure of individual ethics, are indifferent to non-sublimating hedonism of It of hierarchs, but owing to a hypertrophy of this structure (of hedonism of It) their mind is powerfully repressed by fear of old age, sickness, loss of hedonistic prerogatives, etc., determining a generation by mind relevant ethical essences.

Rome at the era of Republican expansion and Rome of the last emperors vividly illustrates the essence of ethics of hierarchs under low existential repression of mind of hierarchs and under high level of reflected in I of repressive essences of existence.

Reflected-conscious essences of existence are dislocated in all structures of mind, and, accordingly, hypertrophy, a dominance of one of the structures - hedonistic It, creative sublimations of super-I, purposive objective I or other combinations naturally defines the essence of mind-generated ethical dominants.

Hierarch realizes (having a certain level of intelligence) the unknowability of the world, the infinity of space, lack of meaning of life, but these essences generated by super-I do not have (at the optimum psychotype for dictate teleologizm) a sufficiently high level of determination to generate an adequate ethics, because of low weight of creatively-sublimating structures of super-I.

In the case, when (in the case of hereditary hierarchy (since hierarchs acquiring power individually, by their efforts are always have psychogenotype adequate to the teleology - Mamluk sultans, Charlemagne, praetorian emperors.)) because of genetic fluctuations in structure of hierarch's mind there are some not typical, uncharacteristic for a layer psychotype dominants - a high level of sublimation of hedonism, for example, then the essences of existence dictate specific ethics of a knower that is realized in sections of knowledge related to the ontology of being - astronomy, philosophy (Ulugbek).

As for hypertrophy of the characteristics, teleologically appropriate features of psychotype of hierarchs under existential pressures of external world, it leads to a monstrous hypertrophy of trivial hedonistically-egocentric ethics - Nero, Caligula, Ivan the Terrible, Louis XIV, etc.

The essence of realities of the object world at era of these hierarchs is such that obviously has in superposition of a conglomerate of repressive

essences existential factors associated with repression of hedonism and factors associated with the fear of death, i.e., ontological factors of the objective world, in this case (and always as will be shown) create in introspection of an individual an organic totality of rational reflections.

Influence of factors of ontological existence on human mind, regardless of his place in dictate hierarchy, i.e., of the essence of psychotype, is much more complex than direct repression by the fear of death. The fear of death, despite its acknowledgment by the highest structure of super-I, has a subconscious nature and due to fundamental impossibility to understand the finiteness of life, is appealing directly to subconsciousness, causing in a radical form biological terror of nothingness. Essences of existence, in some cases, appealing and generated by I and super-I, do not just repress mind, but can inject into mind, in its various structures, may displace or substitute different ethical dominants.

Active life of a passionary individual is always fraught with risk, with a possibility of early death. So, carriers of passionarity either squander it in sublimative activity or die (Gumilev, "Ethnogenesis and biosphere", example - Conquista, Roman soldiers, etc. See "Evolution of dictate "). As for low passionary individuals, i.e., for the majority of individuals of socium, for them the fear of active being is just a kind powerful existential dominant- the fear of being. The fear of being is deployed in subconsciousness as well as in other categories of existence and manifests itself either in the breakthroughs of existential anguish, or indirectly through I and super-I in conscious, in some cases even in rational essences. In this case - with low passionarity and weak sublimation (intelligence) - the fear of being from subconscious is injected into I and super-I in a form of emotional rejection of dynamic active life, as a conscious social passivity, in the form of primitive pre-consciously-conscious hedonism (in this case of the most primitive - food, sex, comfort, laziness, the unwillingness of discomfort associated with public responsibilities), conscious desire for individual life conservative stability (because of biological features, passionarity is the lowest in the majority of women, and all provisions of this section to the largest degree are true for them.), an active antagonism toward individuals - the initiators of active perturbations, i.e., to passionaries, and several other features.

Even from the partial list of these essences – of the causal consequences of activity of one of the existential essences, it is evident that the generated by it determinants of mind and behavior are dislocated in all structures of mind and represent a fully formed continuum of ethics. Of course, in reality effectiveness, behavioral specification of these ethics depends on a psychophysiology of a specific individual, on external pressure, nature of dictate, etc. Homeostasis of all essences – is a picture of enormous complexity, and that is why the analysis identifies each essence as a local dominant in the universal hierarchy.

At low passionarity and strong pressure on mind of environment in different concretions, the fear of being may become such a radical the dominant of mind as a masochistic desire for death - that is, an appearance in the mind of a specific suicidal ethics.

High level of passionarity with absence of sublimating it into creation essences defines an active in relation to the outside world ethics, i.e., a causal reduction of the determination of activity of mind (and ethics) by the fear of being. Reflected in mind in terms of I, individual and social existence in this case represents for individual a potential source of capacities to satisfy hedonism of It, in the case of hierarchs, for example, infinitely-exaggerated one.

In this case, the fear of being is an additional essence of repression of hedonism of It composing behavioral concretions of subconscious breakthroughs, i.e., reinforcing the strategic structures of the ethics of individuals with such a psychotype. That is, on the way of determination, influence, and injection of essences associated with the fear of being, in this case, there is an obstacle in a form of the most powerful structures of mind - hedonistic It. And as always in introspective collisions with sufficiently powerful hedonism, subconscious is dominating as in introspection, and so in breakthroughs (indirectly through I and super-I) of behavioral activity. That is, in this case, for dominants of behavior, i.e., for ethics as the universal essence, this existential essence - the fear of being - is a determinant of second order, a minor, with the direct dependence of the level of determination on the power of subconscious hedonism.

For the creators, i.e., for contradictate passionaries (see "Evolution of dictate"), an external environment, including the ontological essences of existence, is a reprisal as of hedonism of It, that is, of foundations and the

object of sublimation, and so of the sublimating essences I and super-I exposed to factors of ontological existence to a greater extent than other individuals of other layers because of a thinner, more sensitively organization, structure. Ethics of a creator is formed by two essences – by powerful sublimated hedonism of It and by essences of I and super-I, sublimating hedonism in creativity, including a finely organized perception of the objective world - sensory and introspective one.

The fear of being – is a categorical essence basically subconscious, but is dislocated in mind dissipatedly, and is actively linked to immanent essences of all structures of mind, including the boundary ones, and the nature of relationships and causal consequences of reflection in terms of structural features are specific to this particular individual, for specific mutually weighting determinants of I, super-I, It and the boundary. For contradictate passionaries the fear of being affects I, super-I, It in very different ways and in combination with other determinants is forming a specific ethics of a creator.

Maximum refined, sensitive perception of a creator (in a particular system, in a form of dictate) is a basis for an efficient reflection in I of outside world essences, initiating a generation the fear of being in mind. Old age, sickness, instability of life, individual vulnerability, loneliness, being reflected indirectly through I, form in super-I, on the one hand, a set of terms, structures of a sublimating complex, and on the other hand, form a conscious, but passing into subconscious a continuum of essences of introspective discomfort, repressing (together with a huge number of others) hedonistic It of creator, which is a necessary component of ethics of creator. In addition to the conscious channel of repression, these essences are injected directly into subconsciousness through the subconscious, emotional paths, i.e., bypassing the objectively-rational I.

The level, the power of generation in mind of this multifaceted process is the higher the higher intensity of perception of these essences from external object world. This aspect (together with the fear of death) explains the fact that ethnoses with a relatively low level of objective world essences, initiating fear of being (the United States in peacetime, Canada, Australia, Hawaii, Polynesia before European expansion), have a relatively low level of domestic contradictateship, i.e., of creativity of a high level, and maintain the necessary ethno-state level of competitiveness at the

expense of hedonistic attraction of foreign creators – by immigration. As the percentage of contradictate passionaries among ethnoses of one origin (since the level of contradictate component in Europe, in the circumpolar ethnoses, in Hawaiians and blacks is fundamentally different (Gumilev)) roughly the same, so that fact is largely explained by the essences described above - i.e., by a reduction of level of repression of It and by reduced antagonism in introspection (perceived) due to a more loyal continuum of sublimating essences of super-I. That is, the terms of reflected sublimation – as namely they form the ethics of creator, are concretized in mind by reflections of the environment and by dictate, as part of the objective world.

And inversely, in ethnoses with a volatile history, i.e., with a high level of reflected in consciousness of essences associated with the fear of being, the level of contradictateship is higher and creative ethics of passionaries acquires a truly contradictate character.

Example is - Europe throughout most of history, some periods of history of Russia, China, etc.

A preliminary conclusion. The fear of being forms, or rather is one of many factors that form a continuum of dominants of mind, defining a life ethics of creator - the essence and basis of his motivational and behavioral concretions. Other concretions of determination by the essence of ethics, depending on features of individual mind, do not change the principle of influence of the fear of being on the formation of universal individual ethics.

As an additional example, let us consider a determination of ethics by the fear of being for very specific individuals - suicide.

After a careful reading of the introduction, it might seem that the motivations (i.e., ethics of this category) suicide has little to do with the theme of the treatise, since any ethics and any component of ethics are essences connected with the existence of an individual in socium. That is, a voluntary end of life, at first glance, has little relation to ethics.

One can consider this essence in another way. Social being, motivations of behavior and ethics of an individual can vary widely - from radical social altruism to an equally radical self-centeredness, but may take a form of escapism, withdrawal from socium, denial of social existence.

Ethics of escapism varies from denial of the various aspects of socio-dictate ethics - sexual, ideological, regulatory, etc. (faith-secret sects, devil worshipers , sex cults, etc. – under more profound analysis have common personal (ethical) motivations of conglomeration), to seclusion and in the most radical form - suicide.

The effectiveness of the most powerful instinct – of survival is determined by the joint restrains in mind of libidinal-hedonistic structures of unconsciousness with externally-sadistic tendency and masochistic passive structures with a tendency of attraction to death. A range of mutual conglomeration, interconnected effectiveness of these two tendencies of mind is wide, which defines a wide range of variations of escapism. That is, the higher level of effectiveness of hedonism in mind, the more escapism takes gets features of negative social ethics, and always has hedonistic tint with the immanent sexuality. However, the very nature of escapism and the ethics of suicide can not fully explained by consistency of these features. That is, even the absolute dominance in mind (of psychotype kind) of masochistic inclination for death is not a sole cause and a basis of ethics of suicide and as a consequence – of suicide itself. That is, specificity of psychotype (in a rather broad range of variations) - is the basis, the potential base of ethics of suicide.

Ethics as it is and its behavioral concretions are formed and initiated by essences of the object world, united by their nature with those generating introspective potency of suicide. Life and death are always united. The fear of death and fear of being - these are the essences that repressively form a potential substance of mind - a foundation of ethics of suicide. The fear of death affects the minds of a potential suicide effectively (i.e., from the point of view of the potency activation) when in the objective world there is a large amount of concretions of death, i.e., mind reflects as concretions of life (of objective being) a tangible death in all its horror. Death itself for individuals with a radical potentiality of suicide is not an activating repression of negative introspective kind. Namely negative, because any positive influences on introspection do not lead to behavioral breakthroughs, to concretization of subconscious potential. Death for the subconscious basis of psychotype of a suicide is the essence causing monstrous horror and at the same time entailing, invincibly attractive. That is, the concretions of death in the object world for a potential suicide are

the concretions of life, the inversion of death. There is a closure, the association of fear of death and fear of living into conglomerate, into a single repressive essence - the fear of being.

Hedonism, libidinal It is, in fact, the only barrier to the breakthroughs of masochism in the incarnation of suicide.

That is, an activation of potentials of suicide can only be at a low level of hedonism of It (There are many examples in history. Suicides of hierarchs, that is, of individuals surely having a high hedonism, are possible only when by inheritance hedonism is reduced, and the fear of being in a form of fear of loss of hedonistic potentials represses mind of a possible suicide in the needed trend). Charlemagne, Genghis Khan, Tamerlane, a conquistador have such a level of hedonism subconsciousness, which eliminates any injections of the fear of being.

That is, it is as if here is an introspective syllogistic activation - the fear of being, that include the fear of death, repressing plastic consciousness, mind of a potential suicide (implying due to psychotype a wish of death with intolerable levels of fear of being) is specified in ethics and then in behavioral acts characteristic for a suicide. That is, in this case psychotype of a suicide implies as the main determinants of ethics the fear of being concretized in a variety of essences of existence. This case of determination of ethics is very specific, because, usually in mind of an individual there is a hierarchy of ethics, concretized by different dominants, but not one strategic dominant, as in this case.

ETHICS of EXISTANCE of DEVELOPED MIND

Ethical dominants of an existential-ontological character, discussed above, basically are appealing (injectively form) to subconsciousness, although, of course, affect, albeit to a lesser extent, other structures of mind. Existence of being includes a number of essences generated by the highest structures of a development mind, and due to it varying ethical dominance depending on the level of developing of thinking (mind, brain ...) and perception.

A man is born, suffers, dies in solitude, and introspective awareness of his loneliness in the face of the cold universe inevitably gives rise to essences forming ethics.

A man thinks, and irrepressible attempts of mind to comprehend the sense of being, to know the universe, leading only to the generation of relativistic logic, and generate in the mind of nature that determine various aspects of ethics.

The barren, eternal, irresistible mind attempts to understand the meaning of life, or at least to give an illusory sense to being, a poverty of natural (and even more of formal) languages unable to pass freely comprehended truth (based on transcendental, mystical-intuitive knowledge), the eternal antagonism of thinking mind and pragmatic mind, a loneliness of thought in the ocean of senseless desire for hedonism - the number of essences of ontological existence is indefinite, and the higher mind, the more weight they gain as dominances in the general body of ethical determinants.

Moreover, these determinants play a significant role in the overall continuum of individual ethics not only for creators of the highest strength (contradictate passionaries), as it may seem at first sight, but for many individuals of socium (in varying degrees, of course) with the intellect a bit higher than the vegetable one, i.e., at least to a some degree alienated from purely domestic needs of life, from the struggle for survival and hedonistic prevalence in socium. The influence, an effective acceptance by mind of ethical essences determined by this set of existentially-ontological dominants, lies in the fact that these determinants are injected into all structures of mind - to varying degrees, by various means, in differentiated consistency, but into all – I, super-I, It, and bordering.

In this way it makes universal its determination and reduce a dependence of efficiency on the nature of psychotype in each specific case, which is typical for the discussed previously determinations of ethics by the fear of death and life.

Ethics – as a category and essence is social, i.e., integrally implies existence of an individual in socium, acceptance by him (positively-motivated) of all advantages and limitations of the joint (social) existence.

An absolutely hermit (which, of course, is an abstraction) has dominants of behavior, has a hierarchy of introspective values, but there is no ethics as it is, no, because there is no objects of affectation – of other people, and therefore there is no ethical essences, criteria, values.

Human, in varying degrees, consciously rationally interprets, perceives by mind his loneliness in the surrounding world. An individual with a powerful intellect, and, respectively, with subtle, sensitively perception perceives the loneliness at all levels of rationality as an organic essence of being, regardless of the nature of object concretions - biological, social, etc. More primitive minds are aware of (rationally, emotionally, in the form of existential anguish breaks) this astral truth in times of illness, suffering, deprivation, war, i.e., when individual's suffering is alienated objectively, moves away in introspection of the sufferer from being of other individuals (altruism, compassion, empathy - is a consequence of superposition in mind of the corresponding injective dogmas and the traces, reflects of own suffering). Recognition of death always leads to understanding of self-alienation from surrounding people, i.e., from socium, reinforcing a tendency of individualistic trends in mind as an antithesis of social. The deeper essences of mind, associated with the existential recognition of loneliness of man before the face of indifferently-cold space, loneliness in suffering, life and death penetrates into subconsciousness, the more powerfully they deform motivational and ethical essences of social life of an individual.

Self-ascribing of an individual to socium, ethnos, political system, state is based on positive motivations (in case of negative regulation of habitat (Pharaonic Egypt, the USSR) a validity of this factor and social ethics is always reduced), and is based on stimulation of the most powerful structures of mind – of hedonistic It, therefore an injective penetration of the essences of individualistic existence reduces effectiveness of positively-motivational subconscious foundations of social ethics with a natural increase of ethical component with egocentric direction, i.e., essences with an alien in relation to social ethics teleology.

Channels of penetration, injection of this determinant of ethics in structures of mind and processes that accompany these injections are very diverse, and include activation of all structures – of I, the super-I, It, sublimating structures (the highest creative aspects of super-I). Hedonism of subconsciousness of an individual is repressed in one way or another, always and for every individual, regardless of social structures and places in a hierarchy of dictate, and a variety of factors-repressants is enormous, and includes essences of the external world and subjective-introspective

ones. Physical and spiritual, moral sufferings punishing hedonism, simultaneously inject into all structures of I, the super-I, It reflected essences, dogma, syllogistically associated with care-negative reactions of the universe, of the essences of awareness of the solitude and loneliness.

In It, these essence are injected as a result of the comparative reflections of the external world indirectly through I, and super-I, through own suffering (the repressants of It) and of the external world. Since a repression of hedonism always activates a backlash against the initiator of repression, so in case of reprisals from the external world (for any mind, any essence associated with suffering, is alienated from individual, alien and not organic in conscious reflection. That is, human can not consider suffering as natural and immanent), this reaction from a negative to objects associatively is transformed into subconscious self-alienation, isolated egocentric It – of the basis of mind from the outside world and further to the sense of solitude and loneliness. These subconscious essences may remain in subconscious, may appear in preconscious-emotional feelings, trends of conscious acts and include the ethical essences on a conscious level, such as a self-contained uniqueness of an individual existence, a concentration of the Universe in the subjective mind, an inimitable and the unique value of being a thinking individual, etc. That is, ontological-existential loneliness of an individual in the universe - the objective and reflected in the mind, initiates in the subconscious ethical dominants of an egocentric kind, of an individualistic teleology.

The effectiveness, behavioral specification of these ethical potencies is determined by the level of dominance of hedonistic It, and by the nature of their superposition with injective essences of I and a super-I, as generated by the same determinant, and so of a different nature - the ethical structures of different nature.

Structures of I with an immanent external-objective teleology are exposed to influence of determinants of intelligence related to the considered existential essence (directly and indirectly through more complex structures and essences of mind) and are derivatives of pre-conscious (It), super-I, and actual I. Subconsciously-reactive generations of ethical component, as shown above, with the immanent egocentric teleology are negative to socio-oriented structures of I (In all cases, variants of psychotype with a reduced determination of hedonism of It,

because the realities of the objective world, the biosphere of habitats are a reflective-conscious (in I) determinant of motivations of self-ascribing to socium. It determines these motivations in terms of reflection of I. See. "Evolution of dictate"), at least, a certain segment of I.

Since the fear of living in different reflections of the outer concretions of being, external to the individual - the suffering, sickness, death, loneliness (objective and introspective one), others external to a concrete mind of individuals, inevitably triggers a generation of ethical essences (causally determined by the essence of the internal variable of I – by and adequate optimization of behavior (ethics) relative to objective variations) of different nature, both in-phase, harmoniously forming complexes of socially-oriented ethical structures determined by I are stationed in various structures of mind, and so antagonistic to them, in tune with hedonistic-egocentric entities of ethics .

Objective reprisals of the universe, as reflected in It indirectly through a prism of I, dictate a socialization of ethics, and the fear of life, more precisely, its component formed by a reflection in I of horrors of objective being, in this case is a further reprisal of the subconsciousness with the same orientation (because the terms of reflection of I mean an optimal adequacy of ethics (behavior) in the criteria for individual benefit): socialization, socially-adequate teleology of ethics (more primitively - the fear of life is driving into a herd, with all its individual restrictions and deprivations).

The reflected in I pressure of the universe and subconscious understanding of the existential loneliness under in a rather low level of determinations of ethics by hedonistic subconsciousness trigger an appearance in mind of ethical dominants associated with an uncertainty about possibilities of an individual resistance to objective world, of surviving in it. That in turn forms criteria and essences of perception of I, i.e., the terms of individual benefits, and eventually – motivations of self-ascribing to socium and a voluntary acceptance of social (dictate, ethnic) ethics.

On the other hand, the same feelings, understanding of the existential loneliness, the fear of being in general causally determine in mind ethical dominants of an individualistic kind related (determined) to reflected in I categories of existence of the individual, i.e., to a principal impossibility to

resolve existential problems associated with individual solitude, with the help of socium, of social existence.

Man is born in pain, suffer and die alone, and this great conventional wisdom is reinforced by every minute in mind (as opposed to injective categories of socially-oriented ethic), by reflected in I essences of the objective world. (Parks (Moira, fate, destiny, God ...) spin single thread for each person, and no socium can save him from the suffering of space loneliness). Suffice a simple extrapolation to oneself of reflected in I of the suffering and loneliness of other people for the emergence in mind of essences of ethics of a contra-social plan.

These ethical essences are not anti-social, i.e., not a consequence of negative social activity, but only generate alienation (partial), motivational, behavioral, ethical withdrawal from a socio-optimal teleology of individual being.

Different picture is at a sufficiently high level of hedonism of It and a different level of dominance of super-I in formation of category of perception of I and different essence of injective ethics of super-I.

Repression of hedonistic It (in this case) by existentialist essences – by the fear of living, intelligent being, directly and indirectly through the structure of I, leads to the same consequences, which usually result from repression of It. That is, to breakthroughs of It in consciousness and activity, and color, direction of the breaks is determined by the content and level of dominance of the highest censor – of super-I. In the case of hierarchs, a subconsciously injective shrill of horror of awareness of their space loneliness can so powerfully repress hedonism of It that in the absence of layer-adequate, or at best with a low-dominance of sublimating structures of super-I in the overall continuum of determinants of mind, it leads to greater breakthroughs of hedonism in the most refined form - i.e., the ethics of individual hedonism, of a comprehensive sensual pleasure becomes the absolute dominant of mind.

An individual (in this case it is a hierarch with orthodox psychogenotype) with a radical, absolute hedonistic basis of potencies and activations of mind is not protected, has no obstacles in mind opposing space truths, essences of existence - the fear of death, life, loneliness, etc. Bound up in the joint pressure on mind, they trigger a subconsciousness of mind in behavioral and ethical breakthroughs in the attempts to silence, to

replace, and supplant them with pleasure flooding the mind. For an individual, for whom the whole meaning of life is pleasure, the mind can not accept, to absorb the terrible truths of existence, destroying a stable nirvana of animal enjoyment, and as a consequence, the ethics of hierarch always involves dominants aimed at preserving of the hedonistic status quo: of dictate, personal, sexual kind, etc.

As an argument of history - the vast majority of hierarchs with a radically-adequate to layer teleology psychotype always, overtly or covertly dreamed of or aspired to immortality, to the immortality in any form.

A different picture emerges when there is the same repression of mind by essences of existence under presence in mind of powerful sublimating structures of super - I - productive, socially-oriented military, and in the highest form – creative ones.

In that case, caused by repression of existence of being breakthroughs of subconsciousness (of a varying strength depending on the strength of hedonism of It) are directed into channel of activity by sublimating structures of mind.

Productive and military activity of low passionary and low intellectual (compared with the creators of the highest strength) individuals is in part a consequence of the processes of subconscious sublimation, ousting of existential truths, not perceived, but present in mind in a form of unconscious existential anguish, fear of life, etc. For creators of immanently strong hedonism and equally powerful sublimating structures of creative super-I existential reprisals - subconscious and realized, rationalized, are a necessary, basic, immanent, invariant essence, a negativism of which determines creative concretions regardless of object realities of social existence (socially-dictate negativity, repressions only reinforce this process. Example - creativity of active Greece and creativity of medieval Europe).

The comprehension of loneliness as a category of existence (as well as the fear of death and life) in creators of top-level intelligence assumes a character of namely rational understanding - an intuitive, transcendental, symbol-rational, in symbols of natural language, or amorphous-emotional - in any form, but as essence deployed in super-I.

That is, the structure of sublimating essences of super-I – of purely selfish and creative kind is completed by the essence amplifying efficiency, sublimating potency of creative super-I. Creator is alone twice – as an existential individual and as a creator, whose top breakthroughs of a knower can not be fundamentally understood or communicated.

One can make a private conclusion from all the above sections of this chapter. The essences of ontological existence, as a basic, fundamental to human existence in any incarnation – of a biological individual, a thinking man, a components of socium, constitute one of the cornerstones of ethics, a set of determinants that shape a plastic, subtly changing essence of mind - ethics. Moreover, as shown, ontology of these dominants of existence forms the basic structures of layer-dictate, social ethics - that is, manifested like a developer, concretizator initiating social (dictate) teleological essences of ethics corresponding to layer psychogenotypes.

The considered above essences of existence are the basic determinants of ethics for all human beings without exception, regardless of a specific character of determinations and channels of injection into minds of these essences. Some other essence of existence of being affect, determine ethics of specific individuals selectively, depending on psychotype, intelligence, dictate teleology, etc.

Meaning of life, of existence. This category is attributable to ontology and epistemology, existence, trivial biological existence - the category is amorphous, vague, almost completely context-descriptive (an individually-relativistic in context, i.e., related to a personal experience), but, at the same time, it plays a significant role in life, ethics, the activity of an individual. Prolonged vital motivations, making up a significant part of ethical conglomerate, are a causal result of an essence of this category, of the depth of its injectivity in mind, of the level of conformity to organic and biological ethics. In the case of a harmonious matching of this category and the most powerful ontological and biological dominants of mind, such as the fear of death, the uncertainty of non-being, craving for pleasure, etc., this category can define an ethics of an individual to a large extent, and in some cases completely.

The initial stages of evolution of world religions, egalitarian movements (if we put aside verbal veil, then all egalitarian teachings can be boiled down to an equality of hedonistic potentials, i.e., they are

harmonious to individual pursuit of pleasure) – are radical arguments. On the other hand, the unique characteristic of human intelligence (among mammals) is the ability to extrapolate a situation, i.e., to try to predict and shape the future.

Deprived of that ability human (as a result of brain surgery or pharmaceutical suppression of certain structures) loses a determinant of a purposeful activity - mental, motivational, behavioral, which is only one that distinguishes the behavior, (ergo - the ethics) of a person from other mammals. The presence of such structure, and hence a need for a prolonged formation of activity, behavior (hence, of ethic) causally determines a presence of an effective teleology of being, including as a basis the category of meaning of life (all of this is true with a (smaller) part of the people, the mind of whose is at least slightly elevated above solution of trivial problems of a vegetable existence), in any illusory concretion, with any teleology - egocentric, dictate, ethnic, altruistic, etc. This feature of the human mind enhances the effectiveness, the determination of the categories of meaning in life on ethical continuum.

In contrast to the absolute categories of existence such as the fear of death, fear of being, the existential loneliness, which are effective to ethics of any individual due to their might influence on the organic structure of mind, the meaning of life is a relative category, although immanent to existence of being, but differentially effective in formation of ethics - depending on the specific content of the actual categories and of a mind-acceptor.

Being a product of a developed mind, i.e., a subjectively-relativistic one, this category is more efficient for more developed intellects. As any second-subjective essence of a creative mind, this category, with a sufficiently high level of a creator, is most effectively injected into developed intellects (a particular manifestation of the law of gravity of akin to kinship). Being a component of existence, this secondary-subjective category (i.e., generated by super-I, - by the secondary in depth and determinations as compared to the structure of It) is the more effective (in ethical determination), the more organically it includes ontological essences of existence of more deep-wise, of a primary origin - the fear of death, etc.

And vice versa - the ethical determinations of this category are less effective and easier exterminated in the case of their filling with essences, generated by a super-I, especially from its external-injective part.

Mechanism of formation of effective content of the category of meaning of life, and consequently a determination by it of ethics, include with necessity the immanent mechanisms of mind sublimating, superseding, substituting, etc. those repressive essences of existence, which were discussed in the preceding paragraph.

The meaning of life, as a categorial component of a social and introspective continuum, i.e., of a cumulatively-social conglomerate of injective spiritual values (distinct from the individual categories of meaning in life), may be the result of creativity of all layers and individuals of socium - contradictates, producers, accompanying persons and even hierarchs. And those who generates ideas and for what purpose, also define their injectivity and a determination by them of ethics. That is, the teleology of creation of category (theory, exercises, etc.) of the meaning of life determines its appropriateness to individual essences (structures, dominants) of mind, and consequently the depth of injections, including the subconsciousness, and as a final result - the level of influence on ethics, motivations, activities of an individual.

The presence in mind of the category of meaning of life in a rational form is a prerogative and a need of a developed mind. That is, a need of the presence determines causally and creativity of highly developed mind in this direction. History confirms this. The most effective options of this category were created by powerful minds - Zarathustra, Christianity, Buddhism, Gymnosophists, etc. At the same time, no less powerful minds, and possibly even more powerful than those mentioned above, and because of this (i.e., due to more power of contradictate alienation) are not in need of a comforting illusion of meaning of life, reject this category, considering the essence of life regardless of a descriptive teleology, as a given subjective one with transcendent essence and teleology.

These two extremes respectively determine diametrically different approaches to formation of a category of meaning of life and ethics.

The first approach, due to the objective essences of a creative mind, implies a need for a category of meaning of life. At the same time, a contradictate passionarity of the highest strength implies a powerful

creative sublimation of hedonistic subconsciousness (It), which in turn implies an existence in acts of creation of essences, structures, dogmas, intuition of subconsciousness. Altogether it is a basis of the fact that creative concretions of the category of meaning of life, generated by a repressed subconsciousness, have a high level of applicability, injections into subconsciousness - directly and indirectly through other structures of mind. An immortality of soul and an afterlife bliss, as a result of confession of certain ethical standards in this life, as a category of meaning of life is based and appealing to one of the most powerful ontological essences of the subconsciousness – to the fear of death.

Earthly existence – is only a basis for eternal life, therefore, earthly existence has no individual values, but is a basis and payment for the afterlife of bliss. Since individual value of earthly life is insignificant, therefore, there appears an alternative - altruism and belittling, or depreciation of the joys of physical, sensory being, i.e., so there is a complete ethics.

Another variant on the same basis of the fear of death is the uncertainty of being. Dogmatism of thinking (it means a priori dogma of after death beatitude, retribution, etc.) always implies a decreased intellect of a creator.

An intellect of a higher level in its constructions comes from real things and confirmed by human history, and has a larger (relatively speaking) spiritual courage of knowledge that allows the mind to not be broken when approaching the higher truths of life. Therefore, the thinkers of this group do not need to introduce into structure of their ontological models of comforting to consciousness, intelligence essences such as teleology of life, the meaning of life, the afterlife, etc. And consequently, artificial, but powerful introspective relationship between the ontology of being and personal ethics disappears. Ontology becomes a transcendent object of intuitive and mystical knowledge, and ethics becomes an individually-selected essence with its own dogmas, standards, theories, and essences of mind. This is basis of a classic skepticism of Pyrrho, Cynics, the French Ethics - Helvetius, Voltaire, who empirically (on historical facts) showed a relativism of individual and social ethics, nihilists, etc.

A withdrawal from the structure of ethics introspection of powerful compensatory- existential essences of ontology - the immortality of spirit,

after death beatitude, etc., as well as of less powerful, but effective compensatory essences of social welfare as the meaning of being (further), without imposing of any external to individual essences with similar teleology causally leads to two fundamental variations of ethics (The harmony of super- I can not tolerate a withdrawal of any essences from total continuum. Cancellation or reduction of any introspective action, for example, a hierarchy of dictates as a social good, leads to destruction of harmony of mind or to appearance of negative essences - a denial of ethics as such, i.e. an absence of any rules, dogmas, structures in inter-social interaction of individuals, and secondly – to generation of essences, behavioral (ethics) determinants, which are of negative, opposite to the prevailing ethics in a particular socium. In the first case, it's nihilism, in the second - a dominance of rampant hedonism in all conceivable concretions at the era of conventional austerity, asceticism at the era of proclaimed hedonism, atheism at the era of the rule of religion, etc. There are a great many examples in the history - religious sects, devil worshipers, the Marquis de Sade, hippies etc.

In addition to the options of concretions of a category of meaning of life associated with the existence of life, there are variations of this category throughout the history related to epistemology, ontology, to social basis of human existence.

Contradictate passionaries of not the highest strength of passionarity, and approaching them in intellect level loyal creators (see "Evolution of dictate") due to peculiarities of psychotype and intellect, not accepting any dogmatic meaning of transcendent being, or skepticism of subjective existence, generate as a meaning of being the essences associated with attempts to knowledge of the objective world.

An organic inclination a specific reason to cognition of the universe, or at least, its private laws and essences, combined with hedonism of sufficient strength (in terms of creative sublimation) syllogistically leads to the fact that externally repressed mind, rejecting, displacing the understanding of terrible in their greatness truths of being, advances as a veil, screen the knowledge as the meaning of life. In order to grasp, and even more rationally comprehend, or intuitive understand the great truths of being, a private of which is the lack of sense of being, not only intellect is needed, but also of great spiritual courage, brave fatalism. Introduction

of an illusory sense of life is necessary either to fill a spiritual vacuum that is followed by despair and disintegration of personality, or for colorization, ornaments of being ... The mere knowledge of the world as a category of activity an individual has as an objectively-social value and so subjectively-personal aura of loftiness - he thinks, he removed from the madding crowd, lifted above it, i.e., elevated above the people.

The social value of knowledge is in the fact that particular models of private faces of being - chemical, physical, biological - the aria of activity of individuals with the considered psychotype is a basis for human survival in the objective world. That is, an injective social aura of that variation of meaning of life is powerful enough to neutralize individual-hedonistic, or other ethical concretions caused by repression of mind by objective world (and not only), similar to those discussed in the previous section.

Because an organically-individual, determined by the essence of psychotype, desire for knowledge makes a complex with injective dictate-determined essences, so as a total there is in mind quite a powerful conglomerate of entities, grouped into a category of meaning of life - more precisely, the meaning of activities, vitality, that for an intellect of not the highest strength can be identical. As this category of meaning of life is deprived of any transcendental, mystical principles and traits, but is in fact a prolonged specific dominant of a specific life activities (the meaning of life can be a category of mind, but not determines an active ethics, i.e., motivations and activity), so the causal connection between this category and determined by it ethics is clear. Joint structures, forming a complex in this case of the meaning of life, are a powerful structure sublimating hedonism of It in some degree into loyal (depending on the strength of hedonism and intellect) creativity.

Loyalization of creativity and a relationship of individual ethics with an externally injected one, dictate ethics (i.e., the level of reconciliation, complexing in mind) depends on a form of dictate and a phase of its evolution, on a phase and concretions of domestical ethnogenesis, on the nature and power of pressure of biosphere and of external ethnoses (see "Evolution of dictate"). That is, an inclusion in the structure of meaning in life of outside (with respect to mind of an individual) factors becomes a basis of the fact that a determination by it of ethics, and, consequently, the content, the essence of ethics, becomes variable, dependent on concretions

of the objective and social world. This is the difference of that ethical dominant, more precisely, its version from the absolute dominants of existence – the fear of life, death, existential loneliness.

A brief example. At the periods when there is dictate with a significant component of positively-hedonistic suppression (Europe in the second half of XIX century, the United States, etc.) in presence of powerful dictate-ethnic conflicts the category of meaning of life in the variation of private knowledge gets a strong dictate initiated and determined by dictate needs injections of hedonistic kind that, together with the direct stimulation of hedonism, make creation (and its foundation - the motivational ethics) purely dictate-loyal. Ethics in this case acquires the entire characteristics of dictate layer of accompanying persons (ibid).

Since cognition of such essences as the meaning of life can emerge only for mind from a certain, fairly high (relative to the level of socium in general) intellect, then great, so for many if not for majority of socium the impact of this category in the total amount of ethical dominants is very small (for the giants of mind, contradictate passionaries of the highest strength, although cognition is the most powerful dominant of activity, but does not generate social ethics, because, introspectively these individuals, singles at any age, distance themselves, are alienated from dictate, and therefore their personal ethics is determined only by their psychotype.

As a variant of the category of meaning of being (as a determinant of ethics) adjacent to the one considered above, we consider the dogma of self-perfection as the meaning of life. This variant forms a complex of essences aimed at knowledge, but not the objective world, but oneself that displaces the motivational socio-dictate aspects on individual ones, with existential, mystical, ontological essences.

An active rejection by a specific mind of a dictate teleology, caused by relatively high levels of hedonism (there is possible a superposition with external factors of dictate-social kind, strengthening or reducing self-centeredness of knowledge), and combined with well-developed intelligence (comparable to that in the previous section) determining a cognitive teleology of being, leads of causal change of direction of cognitive aspirations from mysteries of the universe to individual himself, i.e., to an attempt of self-knowledge. A developed intellect is always in varying degrees addressed to ontology and existence of life, and because of

this understanding, comprehension, acceptance by mind of the repressive truths of this continuum is a characteristic factor that forms a tendency of introspective cognition. Pressure, repression of ontology and existence of being initiate the standard tools of the mind - sublimation, ousting, etc. And in this case the desire of mind to introspective cognition is that wall, which mind uses as a cover at any moment from awareness of death, the meaninglessness of existence, the fear of being. The rejection of dogmas and ego-centering of thinking and knowledge causally leads to ontology-existential constructions, in the center of which is purely an individual. That is, self as a microcosm is elevated to the rank of cosmos, and neutralization, alienation of the negative, unacceptable to mind truths of being and death becomes possible (certainly within the frames of theoretical constructs) on the way self-perfection, of harmonious integration of mind of an individual and the universe as a whole.

Meaning of life in this case, of course, is self-perfection, being interpreted and treated (ethics in basis) in various ways, but in most theories on the basis of austerity, asceticism, physical, thinking, behavioral one, i.e., in the amount of ethics in the broadest sense, because although the limitation of life activities are aimed at achieving a purely egocentric goals, but also includes individual and social concretions. Monasticism, asceticism, sects of various kinds, and as the top – the orthodox Buddhism are concretions of ethics, based on this interpretation of the meaning of life. Determination of ethics and activity in this case is strengthened because the psychological and physical asceticism, that always accompanies a comprehension of the meaning of existence, in this treatment reduces an introspective influence, determination of ethics by organic, biological and other genotypic structures, thereby increasing the level of determination of ethics by injective ethics-conscious essences, and the more by essences confronting existential truths of life.

Strength of the determinant of ethics (confirmed by history of all time and people) is explained by the fact that, it contains natural organic desire for knowledge and individual excellence together with a consoling dogma of immortality (at least, for spiritual mind), and because ethics (in frame of this theory) is the basis and key to achieving such a great and desirable goal, then the power of ethical dominants, determined by the desire to self-perfection (as the meaning of life), becomes understandable.

Since the presence of a sufficiently strong dominance of such kind in mind implies a high level of hedonism of It, then ethics causally includes either powerful structures of sublimation, or essences that activate hedonism in its direct, vitalistic form.

Accordingly, ethics of self-perfection in most its forms (with relatively long-lived history) necessary included, as was shown above, the ascetic essences, sublimating hedonism and creative self-knowledge and multilateral self-perfection, and only a small number of variations self-perfection includes essences of ethical and behavior specificity, hedonism in the most direct form (sect of whippers in Russia, some sects of Christianity, etc.).

In both cases, ethics, determined by self-perfection as the meaning of life, although includes socially-oriented components, i.e., rules, dogma, essences, relationships with external individuals, but due to self-centeredness of interpretation of the category of meaning of life the ethics in its basis is an individualist, alienating the individual from socium and social needs (Monasticism, asceticism, Buddhism.). Possibility (as expected) to achieve individual immortality outweighs in mind any other injective-social essences.

The presented above determinant of ethics is close in essence of its introspective ground to the interpretation of the meaning of life (as a determinant of ethics) in terms of egoism and altruism (social welfare).

Individual mind is the essence that organically combines individual and social in an unbroken conglomerate, and as a result of this selfishness and altruism are always present in mind of any individual within the holistic ethics. Ethical concretions and active behavior is determined by these two mutually weighted essences. Selfishness and altruism in this case have a narrower semantics than the traditional interpretation of these categories. In this case, the semantics of these concepts implies teleology, the orientation of injective content of the category of meaning of life.

As other variations of this determinant of ethics, the considered version of the sense of being has a strong principle dependent on the nature of individual psychogenotype, on the level of external pressure (of biosphere, social, ethnic, etc.), on the phase of domestical ethnogenesis and dictate evolution, on the nature of the ideological injections, etc.

Motivational (ethical) turning on themselves or on the outside world (other individuals), reflecting mutual weighting of altruism and selfishness, in turn, reflects the mutual relationship of sadistic and masochistic tendencies of mind, mutually related as to the level of dominance of libidinal non-sublimated essence of subconsciousness (of hedonism of It), and so with level of dominance of injective content, filling (ideological) of super-I.

Relationship, the combined effect of these factors in the formation of a teleology of meaning of life, and indirectly of the ethics of individual, has a very complex character of mutual influence, superposition of the processes and structures of mind, which is further complicated by complex interactions of the above structures (locally or in conjunction) with the impact of the external world – with its reflections in mind.

For example, an individual with strong hedonism of It, low level of dominance of sublimating essences, i.e., with dominance of a sadistic component in the sadomasochistic complex, and therefore, with egocentric teleology of basic motivations, as a result should have (more or less rationally organized in mind) a category of meaning of being of purely selfish kind with respectively determined ethics. In the absence of strong external pressure, a concrete picture of the processes will look similar to the one above. The presence of external pressure - ethnic, dictate, etc., accompanied by a reflection in I of specific threat to individual hedonism, hedonistic repression, with sufficiently powerful dictate and ethnic motivations of It and super-I (corresponding to certain phases of ethnogenesis and evolution of dictate) may become a factor of inversion, of a change of teleology of the category of meaning of life. In this case, the power of hedonistic will determine a self-centeredness of ethics and motivations, not directly but indirectly through dictate and ethical essences of purposeful functioning. In presence of strong external pressure, the level of teleology purposeful existence and functioning of dictate and ethnos increases, which in turn increases the effects of motivations of self-ascribing to them (ibid) having a hedonistic-subconscious nature, which determines the power of their determinations in mind.

That is, the formal change of direction in the sense of being on an altruistic basis in accordance with the interests of the external world (socium, dictate, ethnos) and an appearance in minds of externally-

designed ethical structures of an altruistic kind, is just one of incarnations, hidden masked variations of the self-centeredness dominant - the meaning of life and the determined by it ethics. That is, eventually, as always, a powerful hedonistic subconsciousness is a dominant.

However, it should be noted that the external reorientation of teleology, a veil of I and super-I can be so powerful that with a reduced level of hedonism of It, characteristic of the majority of individuals of any socium, the content of the meaning of being of an altruistic kind can be a real dominant of ethics forming (even though chronologically relativistic) and, therefore, of vital activity of individuals.

Scheme of determination of Ethics by a category of meaning of life with different orientations, shown above, reflects only one of the options of a homeostasis of mind, the variety of which in this case is immensely large. Two seemingly possible alternatives of a teleology of meaning of life, and hence of ethics, in fact, produce such intricate ethical structures, that it is difficult to distinguish self-centeredness of ethics from altruism. The above diagram shows that (as in the case of analysis of any determinants of ethics, a diversity of concretions, life realities of manifestation of the analyzed relationships of mind, the universe and ethics as a structure of mind, is very large.

It is namely concretions, because the essence of the processes is one, and this work provides the possibility of its methodological analysis).

The analysis, presented above, has a hidden consequence. The meaning of life, as the determinant of ethics is a category of teleology, appropriate focusing of activity (ethics), and therefore a determination by it of ethics has also a character of formation namely of teleology of ethics, to a lesser extent affecting a formation of specific structures and essences of ethics. Since teleology of any essence of existence has always a subjectively-relativistic nature, so this also explains a wide range of variations of temporally-hierarchical variations of teleology of ethics of a particular individual.

This is one of the differences of the relativistic determinant of ethics – of the meaning of being from the absolute determinants of the existential nature (the fear of death ...) forming the structures and essences of ethics.

Although this determinant - the meaning of life – is treated as objectively-universal, as existential categories, in fact it is secondary,

introspectively-derivative, injective for mind. Existential essences of being in this case inject standard processes of mind for neutralization of the essences that destroy mind - the feeling of a meaninglessness of a finite existence, a lack of purpose of any activity, etc.

As a result of ousting from mind of these negative essences (under their activation, ethics, and motivation, and active people would be deprived of any introspective grounds, without which human activity is impossible) self-injected determinant of ethics is formed - the meaning of life.

INTERMEDIAT CONCLUSIONS.

A number of essences, comprising a set of object-universal and existential determinants of ethics, can be supplemented by other concretions. However, as it was showed earlier, the treatise is not intended a thorough accounting and enumerating of all possible options.

In this chapter, the first step to the analysis of the universal ethics is made – of the essence forming a plastic hierarchical tree of structures and concretions of mind of an individual in an organic, inseparable connection with socium, with a functioning set of people with the universe, integrating all and affecting some particular. Even such absolute categories of existence (of the reflected universe) of mind as the fear of death, etc., determine a very divergent ethical essences and dominants of mind that proves with certainty - there are no immutable ethical norms and dogmas.

Orthodox categories of an implanted, inculcated into people's consciousness ethics - such as an internal censor, duty, conscience, good, etc., are nothing more than a speculative essences, reflecting the selfish interests of external individuals or groups, and injected in mind of individuals in order to create an introspective ground for an individual (based on hedonism) dominance.

Essences-determinants of ethics discussed in this chapter, constitute one of the most powerful sets of dominants, and, together with some others form a basis of the hierarchical universal ethics.

Chapter 2

- Biology of an individual and determinants of ethics.
- Anatomy of an individual and ethics.
- Psychophysiology of ethics.
- Evolution of the category of conscience in biological determination.
- Intermediate conclusions.

Biology of an individual and determinants of ethics.

Existential structures and essences of mind are a reflection of the universe in it. Biology of an individual, i.e., the way of his physical existence is a part, organic component of nature, the universe, and therefore it is as well objectively, completely determines the ethics of an individual, as the essences discussed in Chapter I.

Biology of an individual is a holistic sub-hierarchy of ethical determinants organically included in hierarchy of the universal ethics. A part of ethical essences of the universal ethics is formed by biology of an individual indirectly through the aesthetic essences and determinants of mind, i.e., injectively-indirectly. This part is considered in the next chapters. And all without exception components of biology act as determinants of ethics - anatomy, physiology, psychology, etc., in close inseparable connection with the object external world. A separate group of biological dominants of ethics is pathologies of components of biology.

Biology of an individual and the biosphere of habitat are a united piece, and a stability of the habitat of an individual, i.e., a stable nature of the biosphere, of the main its parameters is a basis for emergence of stable ethical standards specific to an optimal (in that biosphere) biological genotype and for this specific biosphere.

It would be easier to consider in holistic way a determination of ethics by biological stereotypes, since all aspects of human biology - anatomy, psychology, etc., are interconnected, but the patterns appear more clearly when they are considered as causal dyads - a determinant-a an ethics.

Anatomy of an individual and ethics

Anatomy of a man, his constitution, physical strength, speed, endurance, largely determines his social value (at early stages of the evolution of socium. With reduction of social value of physical qualities of an individual, this determination is somewhat smoothed out, but does not disappear, because carriers of extraordinary physical qualities get a different, no less socially-significant applications, such as professional soldiers, gangsters, athletes, Frontières, etc.)), his social functionality, therefore, his hedonistic rights in socium, and as a consequence – his ethics, at least, partly. The best piece of food and the best females to the most powerful warrior of tribe (to the best hunters, etc.), which implies an existence of physical (including anatomy) prevalence of social, functional, hedonistic kind, i.e., a motivational separation, a differentiation of socium members according to individual (hedonistic) potencies, which in total determines a differentiation of socio-injective and individual ethics.

Certainly, the anatomy of an individual does not determine ethics in a straight line, as well as any other ethical determinant. Ethical components are causal consequence of superposition in mind of reflections of an external, repressive universe, including social essences, and reflections of determinants of ethics, in this case, of a differentiated individual anatomy. The factor, shaping the terms of reasonable reflections, in contrast to the discussed in the previous chapter (for the existential and ontological determinants of ethics, such factor is the external universe, alienated from an individual.), is socium, social life in all variations - in ethnos, dictate, state, and so on.

Physical dominance is reflected in minds of individuals of socium in terms of social (ethnic, dictate) good (in a bright, orthodox form, it is manifested when there is a threat of infringement of hedonism of a considerable part of socium - war, ethnic conflict), because the repressed by pressured of universe hedonism of It, on the one hand, leads to formation of socium, on the other hand - to voluntary positively-motivated alienation of a part of individually-hedonistic benefits, balanced by a possibility of joint survival, including the use of physical force of the most physically gifted individuals. That is, the terms of the reflected

superposition of the above factors are formed by integrally-individual benefit for socium of physical qualities of an individual. Eligibility for socium of strains of ethics, determined by physical superiority, is possible in two cases - when the social benefit, reflected in mind of individuals of socium, compensates an impairment of hedonism of and other individuals, and in the case of negative motivational forced suppression by the individual-dominant of motivational and behavioral counter actions that are the result of ethical strains caused by physical superiority. An example of the first - a primitive socium of the origin of civilization, an example of the second - the various forms of a non-state dictate - criminal gangs, etc.

The essences and features of superposition in mind of the social component of individual physical dominance and pressure of the environment (of biosphere) are changing over history, and consequently changes the essence of ethical determinations. Therefore the analysis of ethics will be conducted in a comparative historical chronology, using regional analogies.

A prehistoric herd. A low level of technology. Here is a powerful pressure of biosphere, a brutal struggle for survival, consolidation of efforts and reallocation of responsibilities and hedonistic opportunities rationalizing functionality of the proto-socium. Under small populations of family type the survival of all often (if not always) depends on the physical (including anatomical) features of the strongest male, on their ability to physical confrontation (due to primitive tools) to external enemies, to production of food, etc. A powerful pressure of biosphere together with positive-social halo of the strongest determines a reflected-conscious acceptance, a motivational positivity of a differentiation of ethics norms and essences within the socium. Because these components have a hedonistic, i.e., instinctive nature, so the determinants of ethics and basic ethical essences are also subconscious, i.e., have a character of the subconscious prohibitions and motivations, not formed by mind in a rational way. These prohibitions, negative motivational limitations of subconsciousness in proto-socium provide a basis for the entities of mind, which in the subsequent history will be called conscience, duty, social responsibilities, etc.

The essence of ethics differentiation in proto-socium of pre-civilization is simple, and, as mentioned, has a hedonistic coloration. The strongest,

applying his force to the benefit of socium, claims also a hedonistic dominance (of course, in this case not only anatomical superiority plays a role, but no less psycho-physiological, i.e., a hypertrophy of passionarity (of sublimed hedonism) and associated with it features of psychophysiology) claim and receive it, thus forming a specific ethics of social prevalence.

Unsublimated hedonism always, due to peculiarities of that structure of mind, has an egocentric teleological potency, social acceptability, and general motivational tolerance translates this essence (in this case) in a basis and essence of individual ethics, i.e., an egocentrism, hedonistic dominance from potency goes into an ethical consequence – in activity. This process is especially radical when the pressure of environment is relatively (relative to the region of habitat) moderate, i.e., when hedonism of the strongest is not sublimated completely into socio-positive passionarity. An argument for the antithesis – a radicalism of the above process in the temperate zone - Mesopotamia, Egypt, etc., and the highly leveled process in circumpolar ethnoses, where passionarity (i.e., the inversion of hedonism) is completely consumed in the confrontation with outside environment.

The rest of the socium, i.e., individuals with medium and lower than average physical abilities, especially women, the elderly, children, because of the same processes positively-motivationally accept by mind the ethics of alienation from hedonistic potencies, at least from a part of them. At a low level of negative motivational suppression by the strongest of the remaining individuals to socium and at a sufficiently high level of pressure of the biosphere, a positive subconsciousness of ascetic motivation takes a form of duty, a positively-social responsibility of waiving some of individual hedonism in favor of the strongest. Waiving of a part of hedonistic opportunities is always a repression of hedonism – either forced or voluntary. Any repression of hedonism eventually either leads to negative (relative to the repressing essence) ethics and actions, or an essence is generated the mind that balances these negative potentials.

In this case, the complexing essences are generated by structures of I, i.e., by the structure of mind, reflecting the external world and optimizing behavioral acts of an individual in terms of purely biological, species teleology.

Ambient pressure of any kind - ethnic enemies, disasters, steady pressure of biosphere, reflected in I, in superposition with a positive social-halo of the strongest, determines a generation by this structure of mind of essences balancing, smoothing negative essences of mind, determined by repression of hedonism. That in turn enhances positivity, motivational and ethical acceptability by mind of hedonistic asceticism. Any positively-hedonistic essence of mind, in some extent consciously, eventually acquires a character, halo of individual good, and together with motivations of self-ascribing to socium – also of social good. Negative, antagonistic to hedonistic basic trends, to hedonistic teleology of motivation and activity (and as a consequence, ethics) - namely, positively motivated asceticism of not gifted physically individuals in a causal connection with individual and social good, determines an assignment, application to these motivations, actions, ethical essences a character of social duty, positive or negative (motivational) ban, social responsibility, etc. - i.e., exactly of the features that later, by successive generations will be called conscience, social responsibility, etc.

Such a straightforward, schematic differentiation of ethics, depending on physical qualities of an individual, is characteristic of sociums with low levels of social introspection, i.e., with an initial level of public morality, socially-dictate ideology, ethnic determinants of consciousness, right, in any form, etc. - that is, for the most primary sociums – a herd, and later - for crime (chronologically extremely unstable (Because a stability of any socium is based on the presence in mind of each individual of essences of introspective grounds for consolidation - i.e., precisely of those listed above - that is true also for criminal associations)) communities - gangs. As the man dominates in nature by virtue of brain rather than muscles, and it is namely a thinking man's efforts increases the power of socium to confront the nature (of contradictate passionaries in accordance with the terminology of “Evolution of dictates”), and as carriers of mind can not (usually) physically resist a tyranny of strong persons, so then by their efforts into introspection of socium the essences, restricting hedonistic potencies of the strongest, begin to inject. Another factor that reinforces the same consequence, is a reduction of social significance of physical (anatomical) properties of an individual, as a result of technological development (ibid), including an improvement of weapons,

equipment of production of hedonistic benefits, etc. At the era of the late pre-civilization and the beginning of civilization, this process is intensified, and very significantly, because of structuralization, formal and introspective, of dictate and allocation of structures of suppression.

An appearance and formation of ethnoses leads to antagonistic to the above process essences, because ethnic competitiveness with approximately equal arms at the era of low technology, i.e., of wars with direct physical contact of the soldiers, is determined not only by ethnic passionarity, but also by physical ability of individuals of ethnoses. The emergence in introspection of socium of essences that are negative, antagonistic to ethics of physical dominance in hedonistic continuum, regardless of their nature – due to appeared customs, unwritten laws, dictate restrictions, etc., leads to drastic consequences for individuals, schematically divided into strongest and medium ones, depending on their passionarity (passionarity i.e., coexistence of psychophysiology of an individual is the subject of the next section, but here a continuity of organic qualities of an individual is manifested). The physically strongest, depending on their passionarity, are divided into two major significant for socium groups (It is namely on the two by their importance, since a negativity of motivations (to dictate) generates negative passionaries, i.e., criminals of all kinds, that for that period implies a presence of physical qualities). The first, a minor one, because a high strength of passionarity not peculiar to most people due to the natural foundations of human, use its physical qualities, motivated by passionarity (i.e., by unsublimated hedonism) of a high strength to capture the highest levels of dictate hierarchy, i.e., hierarchs-chiefs, princes, etc.

It respectively causally determines a formation on a basis of psychogenotype of a hierarch relevant to ethics of a hierarch, concretized (at this era) in a conscious rational form - in a form of legal rights on hedonistic prevalence, application to hierarchs super-human, semi-god, alienating features (predetermined by some higher cause) from generally-social ethics, morals, activity, etc. Morality and ethics of hierarchs on a basis, foundation of genotype and variants of their strains (e.g., when there is an inheritance of power by hierarch rather than capture, which implies a set of qualities shown above) were analyzed in detail in "Evolution of dictate". A high strength of passionarity, i.e., unsublimated, active

hedonism in this case determines negative to the above-mentioned constraints (of hedonism of the strongest) motivations, ethics, actions and physical potency (determined by anatomy) make it possible for the actions, which satisfy hierarch's hedonism that eventually determines, in particular, the ethics of these individuals, individual and socio-formed, injective one.

During this period there are beginnings of injective ethics. Limitations of hedonism of the strongest inextricably linked to an injection into consciousness (into super-I) of individuals of socium essences of rationally-formed ethics - of customs (which are a result of social need) regulating ethics in socium, of dictate ethics and ideology, defining functional and hedonistic rights and responsibilities of each member of socium, of formal laws in any form, regulating an external ethics, etc.

Positively-motivated, harmonious (largely) ethics of proto-socium and an individual is supplemented by essences injective, alien to human hedonism that is the basis of introspective antagonism, conflicting integration of different ethics of all levels and types. Harmony of teleology of socium and ethics of individual self-restraints is deformed by a superposition of components of conscience with specific components of ethics of socially-dictate teleology.

A second part of the strongest, not having such a powerful moving, catalytic force as passionarity (unsublimated hedonism), but having sufficient physical (anatomical) potencies for dominance, suppression of average individuals (at a low level of technology and as a result, of weapons) compose a layer of proto-dictate, performing a suppression.

This is facilitated by a number of factors of an introspective and external kind. Firstly, a partial impairment of hedonism associated with subordination to hierarch, and consequently, with regulation of being is offset by the rewards of hedonism, at least its primitive sides, directly by hierarch. On the other hand, a reduced passionarity causes more mental tendencies towards stability, stereotype of existence.

The same reason is a basis for reducing of their individuality (with self-centered teleology), having for hierarchs a nature of space comprehensiveness. That is, these with strong body individuals are characterized by a high motivation for conglomeration, a combination into

functionally-oriented teams, groups, and ultimately – into a layer of socium.

That is, more simply, a reduction of passionarity is the reason for an increasing conscious tendency to herd-being (increased herd instinct), i.e., to a subordinating existence with obtaining hedonistic benefits (stable one) from hands of hierarch. And as a consequence, here is a reduction of sadistic tendencies of hedonistic concretions with increased masochistic tendencies. By themselves, these primary derivatives of psychogenotype of individuals of this layer are a foundation and a part of proper ethics. Physical strength and teleologizm of this layer of dictate, based on stimulated hedonism, are reflected in mind of these individuals and generate ethical components of a dual ethics - in relation to the suppressed and in relation to the hierarchs, being more powerful because the generating them essences address to the hedonistic nature of subconsciousness - to the most powerful dominant of mind. The essence of ethics overseer, or warrior, or an executioner in relation to the suppressed or those destroyed (professionally) is transparent enough, while the essence of ethics in relation to hierarchs is more complicated for analyze. A number of hierarchs is significantly less than that of conductors, performers of dictate, and level of hedonistic potencies of hierarchs can not but arouse envy on a subconscious-hedonistic basis repressing hedonism in a trend to a possession of these hedonistic essences belonging to hierarch (There is a remarkable regularity. When conductors are formed from individuals of domestic socium, i.e., when numerical population proportions of passionarity are efficient, then the conductors, by virtue of the above processes, are activated teleologically appropriately. When they are formed from strangers, often with high passionarity, it often leads to distortion of an appropriateness of their actions. Examples are - Mamelukes, sarbedary, etc.).

In order to neutralize, to confront these conscious processes of hierarchy (at this stage of evolution of dictates, of course, instinctively, intuitively, because their subconsciousness (hedonism is repressed by environment and generates actions) uses a number of tools and methods addressed to all structures of mind. An appeal to the hedonistic, through its incentive, is mentioned above. Glorification of domestic aspects of hierarchs' being, that is deliberately increasing over evolution of to a level

of semi-gods (pharaohs, the temples of gods, emperors of South America of pre-Columbian era), addressing through I to subconsciousness of conductors, generates ethical dogma of over-human, semi-god, inaccessibility, complicity of hierarch to higher essences of being of a divine kind. The same component of ethics of conductors is very effectively stimulated, increased (due to a low level of global technology and, consequently, of a continuum of individual super-I) by actions of hierarchs focused on super-I of individuals of socium. Almost all hierarchs of the proto-dictate era and of the beginning of civilization to confine conductors and, accordingly, the suppressed, injected into their minds (super-I) dogma of divine origin, as of the structure of dictate (of government) and so of its highest representatives, reinforcing it by essences of influence on "I" that referred above. Injection of these essences from an early age makes them very effective dominant of ethics of subordination. As an argument – in case, when these dogmas are injected into consciousness of a specific ethnos, i.e., there is a violation of organic process of their reasonable injection, or a change of essences of injective dogma (the change of a pantheon of gods in Egypt of the Pharaonic era), effectiveness of their determination of ethics and, accordingly, action is much reduced.

At this era, there is a significant development of a conglomerate of ethical essences usually denoted as conscience, duty, obligation (due to amorphous nature, an ambiguity of these categories, to their relativism, they are mentioned in the text together). A separation of socio-dictate layers with a certain functional teleology is accompanied by a generation in their mind, more precisely, by injection in their mind (in super-I) the essences associated with social duty, with responsibilities to socium. In contrast to herd, where in mind of the most powerful person the essences of an embryonic conglomerate of conscience were stationed in subconsciousness in a form of an amorphous consistency of emotions, motivations, etc., at this era conscience, duty, etc., begin to compose essences of I and super-I, i.e., those in which it is more easily to inject them.

There are many tools for injection of the components of conscience into I and super-I, and they are quite diverse, and the diversity in the course of history increases. Execution of functional duties, being determined in

the core by the essence of psychogenotype and by evolving dictate, as at the earlier stages (of a herd) is elevated to a range of the essence of social welfare, but now at the level of super-I, i.e., a zealous performance of duty is accompanied by dictate promotions of not hedonistic kind – by honorary decorations, festivities in honor of victories, the glorification of actions in minds of individuals of socium, assigning them eventually a status of social virtue.

A speculation of these dictate-expedient actions is obvious, but this does not diminish their effectiveness throughout history. An individual of socium grows up surrounded by not thinking of great creators, but by painting of the great victories of warriors, of statesmen (of dictate!) – by oral, written, pictorial, sculptural ones, and whatever names else. Unknown are the names of thinkers of Sumer or Egypt, but the names of pharaohs and their military leaders are present in the entire legacy left to future generations.

As before, an organically-injective combination in mind of functional actions and applicative to them essences of social and individual (because at this era a survival of an individual and ascribing to socium (to dictate) has no alternatives) benefits causally transforms them (duties) in a reflected-conscious form into essences of duty, of social-honorable responsibilities, forming a category of conscience that begins to rationalize. An initial formation of ethnos at this era, with an immanent introspective self-ascribing of an individual to ethnos, i.e., with the immanent, positive with respect to ethnos (to dictate, to socium (because at this era a various incarnations of socium motivationally are not differentiated)) motivations and component of the universal ethics, contributes to formation both of injective ethics of conductors and a continuum of conscience, as a component of ethics. The presence in consciousness of dominants of belonging to domestic ethnos with an immanent declaration of differences and superiority in relation to external ethnoses, on the one hand, determines a dictate-purposive activity of conductors in relation to a foreign ethnoses, and on the other hand, leads to differentiation, to splitting of ethics, ethical tenets in relation to individuals of domestic and foreign ethnoses.

Since slavery at the early period of civilization does not correspond to dictate interests (a weak difference between a warrior's weapon and an

instrument of labor, low productivity, etc. - Sumer, Elam, Akkad), so a complete killing of members of the defeated ethnos is raised for conductors to the rank of virtue, social benefits, while a killing of a member of domestic ethnos is regarded as a criminal, i.e., negative to injective ethics. The same applies to other actions that have an ethical basis – to property crimes, rape, etc. The complete rape of women of a defeated ethnos by conductors of dictate – is a norm, while a rape of woman, even of a lower layer of domestic ethnos (Schumer) has a material evaluation of negativity. In other words, a complexity of social life and structuralization of dictate, being superimposed reflectively-consciously on the essence of dominants of psychogenotype of mind (in this case, of conductors, i.e., of physically gifted individuals, but it is also true with respect to any other individuals, as will be shown) determines an appearance in mind of injective ethical components alienated from organic ethics (of individuals of herd) and representing of a speculative reflection, a dictate-teleological inversion of interests of evolving dictate. Differentiation, i.e., a lack of uniform, monolithic ethical dominants in mind of conductors leads to their relativism, instability. That in turn, under presence of a strong external pressure on ontological dominants of ethics (of the threat of death, deprivations, for example) leads to a leveling of the effectiveness of loyal-dictate, positively-ethnic, etc. ethical dominants. Since a physical basis of an individual determines his functionality, so as opposed to the suppressed, conductors usually just go to serve to a new hierarch.

In contrast to the strongest in a herd with his choiceless ethics of socium loyalty, segmentation, variability of ethics of a strong in structured dictate also determines variations in activity. The same applies to the formation of a continuum of conscience. Ethical determinants of consciousness make a great positive contribution in formation of a socially-oriented continuum of ethical essences of conductors, adding to the positivity of their actions to dictate (to socium) with promotion of hedonism by hierarchs a reflected-conscious positivity of the same actions in relation to ethnos. Since a level of positive motivation of ethical self-ascribing to ethnos is powerful enough for an efficiency in mind, so a moral (mostly) stimulation of loyal-ethnic activity of conductor in a hypostasis of a warrior, hero, etc. has considerable weight in shaping of a

reflected in consciousness image of this activity as a means of achieving of a social ethical benefits. Accordingly, a rejection from this activity, failure, determines a repression of injective dogmas of ethics, and therefore an appearance of negative, repressing mind essences of intelligence. However, as shown above, an ethical relativism, determined by the differentiation of interests of dictate, leads to a primary relativism of components-dominants of a continuum of conscience, the more powerful, the more powerful is hedonism of a particular individual, which is aimed by distorting perturbation of reflected ontological essences of the environment. That is, there is an initial phase of an ethical conflict in minds of ethics essences of various natures with essences of injective ethics. Warrior (conductor), fighting for ethnos (diktat, socium) with not sparing his life - not uncommon at this era, as well is not uncommon a warrior (conductor) regularly changing his hierarch.

A choice of method of activity, and hence of the determining it ethics, in this case depends on many factors - psychogenotype, a level of stimulation of hedonism, a level of repression of hedonism by essences of objective outside world, an efficacy of injective ethical dogmas and structures of various nature, etc.

That is, a complex hierarchal mutually connected and mutually determining tree of the universal ethics begins to spread out with the evolution of socium.

A most large part of socium - is individuals with all middle-and below-average personality traits - average, below average and lack of intelligence, an average and below average passionarity, average and below average physical data, etc. Such an individual at this age is loyal to dictate and ethnos, because outside socium (domestical) for him there is only one alternative - death. That is, a positive to dictate ethics of these individuals-producers is based on the most powerful foundation – on hedonistic subconsciousness. However this loyalty and uni-directionality of ethics, motivations and actions of producers (of the suppressed) with the interests of dictate and socium is achieved due to positively-motivated rejection of this (big!) part of socium from immanently-individual hedonistic potencies - domestic, sexual, behavioral, etc. And, depending on a level of pressure of the environment - of the biosphere, foreign ethnoses, etc. on domestical dictate, as well as the nature of suppression, the stage of evolution of

domestical forms of dictation, and subjective reasons, expedient orientation of suppression - women, slaves, etc., an alienable part of hedonistic benefits can be substantial. For example, there was an embryonic slavery from members of socium in Sumer or Akkad.

Even the weakest hedonism generates in mind negative dominants-motivations under presence of a sufficiently powerful repression of hedonism.

If an ethnos due to some reasons has a sufficiently long period of stable evolution without wasting a continuum of social passionarity in wars, in struggle for survival (as circumpolar ethnoses), then by virtue of the laws of population distribution of passionarity, among the physically average individuals a sufficient number of passionary individuals may appear, whose repressed hedonism, generating a negative-social (dictate) ethics and actions, can initiate a passive mass, a passive continuum of infringed, repressed hedonism of producers, generate the ethics and actions negative to dictate (it may be when a period of quiet evolution is replaced by sharp, powerful conflicts of socium with an environment of any plan).

Next, a low level of hedonism of subconsciousness and low physical capabilities of the suppressed, not allowing them to withstand a competition in an open struggle of life, result in hypertrophy of a masochistic component of determinants of ethics and actions in common-human sado-masochistic conglomerate. Trends to be patient but not confrontational are typical of the suppressed at this era. However, human mind is fraught with a lot of paradoxes, perhaps of seeming ones. Masochism of subconsciousness determines a stability of the ethics of obedience and patience only to a certain level of deprivation of an individual of hedonistic benefits. That is, in the case when an amount of reaching him residual hedonistic wealth generates a sufficient level of positive ethical-motivational essences, then that masochism is a determinant of passive ethics and conduct, i.e., of a passive patience without generating any active dominants.

At high enough level that exceeds a certain threshold of repression of hedonism, a subconscious masochism (reversed at itself) becomes a determinant of activity, i.e., the compensatory mechanisms of hedonistic positive stimulation become ineffective, and masochism becomes the essence activating ethics of active masochism. When there is in minds a

dominance of ethics with absence of any value of own life (the orthodox level of masochism), then the value of someone else's life becomes even lower, and so any essences of dictate and social kind even more lose their value. That is, active masochism in the orthodox, radical form becomes a basis of ethics of outwardly-directed sadistic actions, especially when there is subjective-social factors, orienting, directing this breakthrough of the sadomasochistic ethics. Examples are in the history of early civilizations - Sumer, Akkad, Egypt, etc.

The above processes of formation of negative-social ethics of the suppressed individuals (physically average) with a hypothetical perpetual breakthrough in a sphere of activity would lead to disintegration of socium and, accordingly, of any ethics. To counter them, socium and dictates in evolution produce two main influences on the mind – a negatively-repressive and positively-motivation, injective-ethical one. The first includes all external actions of a negatively-prohibitive kind, erecting in mind, indirectly through I ethical barriers against hedonistic breakthroughs. Executions, penalties, customs (social censure in any form for non-customs can be no less effective than physical punishment) laws, taboos - all this complex erects a wall in the mind of an ethical rejection, exclusion by mind actions negative to social ethics. Of course, it is at a sufficiently low level of hedonism of the suppressed and a relatively low level of repression of hedonism.

The second component includes the entire conglomerate of injective ethical dogmas and determinants of ethics generated by structural dictate. Since the birth of an individual, of the suppressed his mind is subjected to injections of loyal ethics from all sides of institutions of socium – from family, state, dictate ideology, religious-mystical entities, etc. The diversity of injective ideas is large and varied depending on a region, nature of dictates, phase of evolution, concretions of ideology, etc. Analysis of differences of essence, of concretions of injections in Sumer, Egypt gives nothing other than actual knowledge. An essence and foundation of injective dominants, regardless of the varying concretions, come to introduction in mind of the suppressed of ethical acceptability of asceticism, and renunciation from a part of individual hedonism in all aspects - personal, motivational and activational liberty, of good things of life, sexual diversity, etc., and applications, assigning, delivering to all

aspects of the ascetic ethics of a halo of social need, social welfare, social virtue. When in a primitive herd asceticism of weak and hedonistic dominate of the strongest as a benefit was a reflection in consciousness of objective social needs, and an aura of social welfare as a result of this organically absorbed by mind, then a structuralization of socium leads to the fact that the interests and needs of socium and dictate are not identical, and the substitution of interest socium with interests of dictate leads to reduction of an organic absorption of mind of the ethics of asceticism on a positive-motivational base. That in turn determines an intensification and branching, an increase in the diversity of methods and means of ethics injections.

This pattern is effective throughout the evolution of socium (of a global and regional one), regardless of the specific characteristics of socium and ethnos. As before, the syllogistic dyad "ascetic ethics - social welfare" in the result constitutes a causal specification of dictate's desire (at this stage of evolution of dictates, of course, it is unconscious, not formed rationally, which is characteristic of a more advanced dictate) to inject loyal components into deeper, subconscious structures of determinants of ethics. A category of conscience, absorbing essences, ethical components in some way related to, or applied to a concept of social welfare, begins to expand in quality and continuously, due to an increase of diversity and to enhancing of effecting of dictate-expedient teleological injections in all parts of mind. An appeal to the ontological essences of being in their religion-mystical interpretation (in connection to dictate) characteristic of this era, gives powerful tools for injection into super-I. External conflicts of a socium with biosphere and ethnic enemies are a basis for an injective perception of dictate, and the related to it ethics of asceticism, as the benefits indirectly through the structure of I. The first and the second is a primary appeal, further injecting these essences into It. This is just a special example, but the scheme of injective formation of structures of ethics and category of conscience in mind of the suppressed is always identical.

A further evolution of socium at the era of civilization before post-civilization (terms are in accordance with the "Evolution of dictate") leads to changes in the importance of physical (anatomical) properties of an individual as to dictate, and so for socium, and, accordingly, to

deformations of a determination by anatomy of an individual of the essence of socio-individual ethics.

Formation of hierarchs as a layer of dictate and socium at this era is almost completely alienated from the level of physical capabilities of an individual, except non-state forms of dictate - criminal gangs, negative-dictate formations, etc. The evolution of technology and dictate, in particular, of tools, weapons, energy production (a use of animal's power, then water, wind, steam, etc.), development of organization and specialization of production results, on the one hand, in a reduce of a social-dictate value of the strongest. On the other hand, the era of civilization - is the era of powerful ethnic and dictate collisions, and this is the era of contact wars, that is, wars in which soldiers are in hand-to-hand close contact combat, or in other words, in most cases, victory is determined by the contact battle, with relatively equal by efficiency weapons (antithesis, when the advantage in war was received outside of contact, is rare and does not distort the basic thesis - the defeat of Romans by Chinese at Talas.). A contact struggle, in addition to the specificity of physiology and psychology, implies an existence of necessary physical (anatomical) qualities - strength, speed, weight, etc. Professionalization of a warrior at this era is the result of just this factor - the use as soldiers of individuals with specific physical properties. When production, based on evolving technology, completely eliminates requirements for physical qualities of individuals, then suppression, a structure of suppression with necessity absorb a significant portion of physically gifted individuals in the form of knights, warriors, mercenaries (Normans, Vikings, Swiss mercenaries, Alans, etc.), foremen, etc., with a psychotype adequate to dictate teleology of suppression.

A minority of individuals with the necessary physical qualities and high unsublimated passionarity forms a layer of negative passionaries, in some cases quite big - the pirates of Sicily, England, France and Spain. Ethics of a hierarch with adequate to dictate teleology psychotype, and ethics of negative passionaries has little difference, so instead of analysis we refer reader to the previous section and the relevant chapters of "Evolution of dictate".

A superposition of the two above-mentioned consequences of evolution of socium towards an importance of physical qualities of

individuals, ultimately leads to predominance of the second factor, i.e., to increase of the importance of physical qualities, but in contrast to the previous era, it is not in terms of social teleology, and almost exclusively, prevalently of dictate one.

Since the objective-social component in determination of loyal ethics is reduced, while the speculative-dictate one increases, and also all aspects of promotion of conductors are made directly by hierarchs, so ethics of conductors acquires the features of commonplace mercenaries with domination of primitive-hedonistic ethical essences, and reduced (in principle and radically) influence on formation of structures of the universal individual ethics of essences of ethnic and social kind - as of organic, based on the motivations of self-ascribing to ethnos and socium, and of the injected ones – of any nature. This process of forming of ethics of conductors (i.e., physically strong individuals) are less radical, when the layer of conductors is formed exclusively of individuals of domestical ethnic group (Greece at the era of expansion, the initial era of pharaohs of Egypt, Republican Rome, Spain at the epoch of wars with the Arabs, etc.). However, the objective laws of evolution of ethos and dictate lead to the fact that after an expansion phase the domestical continuum of individuals, suitable for performing suppression, is exhausted, and the conductor layer is formed to a large extent, and sometimes exclusively of foreign ethnoses that fundamentally enhances, radicalizes the process of evolution of ethnos and dictate.

A reduction of determination of ethics by organic ethnic and socio-dictate essence leads to the fact that the terms of perception, absorption of injective dominants of ethics are also deformed in a tendency of primitive hedonism. That is, the category of conscience by virtue of these processes is largely primitivized, and its impact on activity of an individual is reduced.

This epoch is characterized by the fact that the physical qualities of individuals of other layers of dictation - producers, accompanying persons, contradictates (terms from "Evolution of dictate") play a minor role in social life. At the forefront come different essences - intelligence, work skills, ability to loyal creativity, etc. That is, a determination by anatomy of ethics for these individuals is largely reduced.

The process of determination of ethics of individuals by the nature and level of physical qualities change qualitative at the era of primary post-civilization. An explosive growth of technology in all its aspects becomes a major determinant of evolution of socium and its competitiveness - ethnical, social and dictate.

Technology and one of its aspects - the power supply capacity reaches such a level that physical qualities of an individual, i.e., his extraordinary physical giftedness stop to play a significant role in terms of social functioning. Layer of hierarchs is formed without any connection with physical data of the individual.

Domestical suppression and wars become an area of application of merely specific sections of technology -- weapons, information technology, monstrously hedonistic tools of fun and enjoyment, and so on, up to psycho-pharmacopeias. Accompanying persons, producers, contradictate passionaries – a social functionality of all layers is not related to a presence of the individual's extraordinary physical qualities, i.e., interests of dictate in a continuum of subconsciously-introspective reflections in mind of subjects-effectors do not include a physical talent as a essence that differentiates a nature of stimulation or suppression of an individual.

Here remains a single layer (as well immanent to any socium of mammals - from rats to man – as are dictate, or ethics) – of negative passionaries or criminal individuals of any orientation - gangsters, prostitutes, escapists all kinds, thieves, etc. The functioning of this layer also varies with development of technology, but a physical extraordinariness nevertheless does not lose all its value for individuals of that dictate layer. Growth of global continuum of the human community and roughly a stable percentage of physically talented people in each population leads to the fact that a particular number of such people is growing as well as an increasing number of passionary individuals among them. If (hypothetically) there is no interest in them by a structure of dictate and, accordingly, no enhanced, increased incentive to their hedonism, then a replenish by them ranks of negative passionaries is inevitable, at it partly takes place in the realities of our time.

However, homeostasis, self-regulating adaptability to concretions of social existence of categories and structures of dictate, realizing through conscious activity of individuals, is of such form that this process is largely

leveled by the same mechanisms of introspection and formation of a loyal ethics, as at the previous era.

A hypertrophy of entertainment industry, characteristic of the essence of suppression, based on positive-hedonistic motivations, and the presence of a free from activity continuum of physically gifted individuals syllogistically, reflected-subconsciously brings these concretions into one entity - a professional, or entertainment sports with immanently high hedonistic stimulation (One of actual arguments - the start of processes coincides chronologically: a transition to post-civilization and a development of professional sports around the second half of XIX century). That is, the orientation of loyal-dictate activity is changing, but the mechanisms of loyalization of motivations and actions of physically extraordinary people are the same as before, including injective ones - dictate and ethnic, driven in different ways (very similar to the methods of promotion of military activity at the previous era) - honoring (social and hedonistic) international champions, application to them of symbols of social virtue, etc. That is, the mechanisms of realization of dictate's interests – of loyalization of their ethics - remain the same as before. Since psychotype of individuals is the essence time-conservative, i.e., the object of application of dictate tools and methods is stable, so the result - ethics – is the same.

Only the most passionary part of the strongest, i.e., with the most insatiable hedonism and low level of sublimating structures of mind, to which dictate methods are appealing, are invested in the layer of negative passionaries, mostly executors, with all the features of the ethics of criminals.

Psychophysiology of ethics.

Since the subject of this treatise is ethics, that is, a motivationally-conscious category, and psychology and physiology are associated with it not indirectly, in terms of social reflection, as discussed in the previous section an organically-integrated, mutually-determining essence, so we will consider a determination of ethics by this complex essence – by psychophysiology of an individual. Object-causal determination by psychophysiology of an individual of ethical components, of course does

not deny a relationship – a reflected-conscious one – of essences causal-determined by psychophysiology and the outside world – by biosphere, socium, universe.

Hunger, sexual desire, aggressiveness, mutual level of excitation and inhibition (temperament), a type of a defensive reaction, the level and strength of the overall metabolism, structure and power of sublimating essences of mind, mutual balancing of components of sadomasochistic complex, intellect - a list of psycho-physiological determinants of individual ethics could be extended, including a pathology of psyche and physiology, as well as external character of fulfillment of physiological functions, such as a character of feeding (“La destinee des nations depend de la maniere dont elle se nourrissent”. Brillat Savarin. "The fate of nations depends on the mode of nutrition". Brillat-Savaren).

Regardless of a specific psycho-physiological determinant of ethics, the totality of them, according to the nature of components of ethics determined (generated) by them, is divided into two interconnected groups – a large one, determining ethics of purely egocentric practicability, and a less one – determining a level of motivational power of ethics. This division is rather conditional and characterizes the essence of determinants within very conditional, hypothetical limits of stability of all essences of individual and social life at a given period of time. If, very tentatively, it is suggested that all functions of an individual and of the environment are fixed, then, for example, hunger or sexual desire defines teleology, aimed usefulness of ethics, motivations, actions. However, in reality, an increase of the level of these determinants defines a power of ethical activations determined by the given psychophysiological essences.

Psycho-physiological complex of sublimating hedonism essences of mind determines the level of motivational power of generated by the ethics creativity, but with the growth of this dominant above a certain threshold, it becomes a strategic determinants defining a teleology of universal individual ethics - as is the case with thinkers of the highest strength – “contradictate passionaries "(ibid).

Since all the essence of individual psychophysiology, except for those related to activity of exaggerated super-I (here and below the essence of psychogenotype are considered because injective psyche structures of any nature are the subject of subsequent chapters), are a product of an

individual organism, in its pure form are not linked with the social side of individual existence, rather, their activation in mind are not determined by social being of the individual, so it is natural that their tendentious orientation of an egocentric plan. To clarify the essence of ethical determinations by those essences of psychophysiology, we will consider some of them in a hypothetical isolated operation.

A lack of objective essences satisfying some physiological (i.e., vital) function of the body - eating, drinking, women (men), leads to appearance in structure of mind dominants of subconscious emotions of hunger, thirst, sexual hunger, determining, regardless of essence of socium, an ethics of hedonistic receiving of these benefits. For some rather high level of these essences in mind, they can become a basis for dominant ethics of hedonistically-egocentric kind, and the biased orientation and strength of the proper ethics will depend on psychogenotype strength of hedonism of the individual. That is, physiology is a repressant of hedonism, and repressed hedonism generates a subconscious (with a further breakthrough in consciousness and action) ethics of hedonistic-egocentric orientation. It is theoretically-idealized picture of determination by physiology of components of ethics.

In reality, as in the preceding analysis, the essences-determinants of subconsciousness are in conflict (with any sign) with essences of I and super-I, i.e., with essences-determinants of ethical of optimum-objective orientation and injective essences. For example, if a satisfaction of sexual hunger is associated with mortal danger, then the ethics of hedonism would be offset by essence of It in terms of perception of I. If the power of injective structures of the super-I of ascetic-social nature is quite high due to objective and social causes, then hedonistic ethics determined by psychophysiology can also be offset by antagonistic ethics, determined by super-I. That is, even in the case of such highly individualistic, purely subjective determination, ethics exhibits its essence as a social category. On the other hand, the power of determination by psychophysiology of ethical components of universal ethics, in turn determines a level of harmony of social ethics (injective) and of hedonistic-egocentric ethics of psychology. This harmony, or antagonism (depending on the sign) depends, besides the power of psychophysiological determinants, on the essence of the second component – of

socio-injective ethics, unlike the first – varying in a causal dependence on a stage of evolution of ethnos dictate, and socium.

Psychophysiological determinants of ethics according to the nature of their influence are divided into life-prolonged, hedonistically-determined ones and sporadic activated by outside world, although inherent to individual. The former include aggressiveness, determined by a level of testosterone, temperament - the consistency of excitatory and inhibitory responses of nervous system, the nature of the defense reaction (passive or active), a level of creative sublimation ability, etc. The second - hunger, thirst, sexual emotions, etc.

Even from simple list of those essences, it is clearly visible a separation of these determinants according to a degree of superpositional dependence on the external world and a nature of the relationship, of interaction with essences of outside world. The first group of determinants is a genotype-derivative, i.e., composes an organic part of an individual organism. Because of this, an external environment in any incarnation - ethnos, dictate, state, biosphere, being reflected injectively in mind of a particular individual, either can facilitate, stimulate (by least not oppose), concretizations in active actions determined by these essences of ethics, or inject negative motivational barriers into different structures of mind (I, super-I, It), impeding an activation of determined by them ethics. Actually those ethics, being causal derivatives of organic essences of psychotype, are not affected, not distorted by influence of the external environment, remaining qualitatively stable or as a motivationally-behavioral potency, or behavioral, active concretion. The aggressiveness of an individual may under certain circumstances be constrained by laws, way of life, customs, etc., but the determined by it ethics of dominance will always be immanent to mind of the individual. A passive defensive reaction determines an ethics of masochistic submission kind, which is activated in the presence of strong external aggression. A high strength of creative sublimating complex always determines a strategic, dominant ethics of contradictate passionary, i.e., of a creator of high intensity. This ethics due to efforts of dictate (ethnos, socium) can remain potency or be specified in acts of high creativity, but as a structure of mind of the universal ethics, it is immanent to mind of the individual and permanently present there.

That is, the presence of prolonged ethics with psycho-physiological determination is invariant in external environment, as invariant with respect to its individual genotypic psychology and physiology - the essence generating these ethics.

The second group of psycho-physiological determinants of ethics – sporadic one - contains essences also inherent to the individual organism, but functioning, activating the ethics more or less cyclically, in close connection with essences of object outside world – with food, water, individuals of the opposite (or same, or other persons) sex, comfort objects, etc. These essences dictate a generation of sporadic ethics in mind when the absence of essences that satisfy them represses hedonism of It. In fact, all sporadic determinants of ethics are private aspects of functioning of hedonistic It of mind, therefore namely repressions breed ethics, motivations and activity. Satisfied hedonism does not produce, does not generate anything.

Consequently, the ethics generated by sporadic determinants, as a causal derivative of superposition of psychophysiology of an individual and environment, vary widely depending, firstly, on the essence of objective biosphere, and secondly, on essences of a social, dictate, ethnic kind. That is, sporadic ethics, in contrast to the prolonged ones, are generated by the repression from the environment (because the universe is always repressive to an individual) activated by the external environment and an impact on the universal ethics varies depending on the essence of objective world, in particular, of socium reflected in mind as a consistency of injective ethical structures.

Pathologies of psychophysiology are indeed a special case of determination of ethics, but a very important one, because ethics of pathological individuals very often plays a big role in socium and in social ethical continuum. Pathologically hypertrophied (unsublimated) hedonism determines the ethics of Nero, Caligula, Muslim hierarchs. Hypertrophied hedonism, in presence of powerful, pathologically hypertrophied creative sublimated structures of mind, determines an ethics of creative genius that is changing the whole essence of social being. A pathological hypertrophy of sadistic component also gives a quite clear ethics of an individual - from the supreme hierarchs like Heliogabalus to ordinary executioners and fanatic monsters of cruelty of secret services. A hypertrophy of masochism

gave the ethics of Hitler. Paranoia gave - Ivan the Terrible. Pathologies give heads of various sects - Manson, Koresh, etc., hermits-stoics, that is, in many cases pathologies determine the ethics of human, towering above the average.

The above list shows that a pathological hypertrophy affects (as ethical determinants) essences exclusively from a continuum of prolonged determinants. That is, a pathological gluttony or lust, ladies' man, etc. dictate only a short-term variation of ethical dominants. When for a normal, i.e., an average individual, prolonged ethical determinants (of a psychophysical continuum) generate a mutually weighed collection of ethical essences, then in the case of pathology the mechanism of determination remains the same, but a pathologically hypertrophied structure of psychophysiology generates as well pathological a dominant ethic, and under presence of a sufficient level of activating force, exhibits, specifies that ethics in pathological actions, chronologically of a life extension.

As one of the cases of psycho-physiological determination of ethics, we consider a differentiation of ethics determined by differences in sexual psychophysiology. In this case it means a differentiation immanent to the main mass of medium individuals of both sexes, since the specific sexual variation of individual psychophysiology may be very different from the picture of this analysis. An average woman is different from an average man by weighing less, proportionally less muscle mass and a higher level of fat, shorter legs, lower testosterone levels and a dominance of progesterone, a dominance in super-I of emotional essences at the expense of rational ones, domination of hedonism of It in terms of an optimal suitability to objective concretions of I. A long period of maturation of children of mammals, in particular, of human determines an object need to woman in this period be provided with hedonistic benefits from activities of men. That is, a parasitism of women is objective and socially necessary.

The above features certainly do not exhaust all sex differences. Listed are some features of biology illustrative in terms of subject analysis of the treatise.

The above set of basic distinctions makes a woman an object of repression at the early stages of evolution of socium and dictate, even more than men, of the suppressed, for the same reasons, which were analyzed at the

beginning in this chapter. To social suppression, a sexual repression (in family) is added on the same ethical-motivational basis as the social suppression.

An the initial stage of evolution of socium, this suppression due to the same introspective essence as for the men-suppressed plus reflected by hedonism of It in terms of I a need in stability for life to perform sexual reproductive functions, determines a positively-hedonistic subconscious foundation for formation of a loyal, social ethics, which is the more efficient that hedonistic benefits of activity (and motivations), determined by loyal ethics, overlap, superimposed in mind with essences harmonious to it (to loyal ethics). A low level of testosterone determines a function self-aggression, i.e., a dominance of masochism in a sadomasochistic complex of a biased orientation of mind, and with a much greater extent than is typical of the men-suppressed. In other words, a status of suppressed for women at this age in a complex superposition of its reflection in mind and genotypic structures of consciousness (and of psychophysiology in general) generates an aura of personal and social benefits for essences of loyal ethics of the suppressed, a halo, which is based on hedonistic foundation, and therefore very efficient, effective. That is, ethics of the suppressed for women is organic and positively-acceptable by mind.

In varying degrees radically, this situation remains throughout the all history of pre-civilization and civilization, since physical and psychophysiological disparity in their levels of development of socium and technology preserves the efficiency and effectiveness of determinations of ethics, as described above.

The situation is qualitatively changed at the era of transition to post-civilization. The level of technology and the available power smoothes the difference of social values, determined by the sexual differentiation of biology.

Hedonistic benefits needed to a woman for life, also for a performance of reproductive functions, are quite available regardless of the sex-reduced individual qualities. This situation causally determines a reduction of a effective efficiency of conscious factors forming a loyal ethics of the suppressed (for women). In the first place, a halo of individual and social benefits of loyal ethics is destroyed. The emergence of all sorts of

feminism and sufrazhizm is a concrete, active consequence of the process of mind. Since a hedonistic stimulation is not associated reflectively-consciously with physical male dominance, so it causally destroys just the hedonistic (previously firm) base of loyal ethics, and it is more effectively because hedonism of woman operates in terms of external-objective suitability of perception of I.

If we consider the ethical continuum of a category conscience of this process throughout history, than there is no need for a rigorous analysis to see that this category organically form complexes of all loyal essences related to a functionally-deterministic basis of biological sex differentiation, i.e., eventually, of reproductive functions, and less efficient with respect to individually hedonistic essences of a sexual nature (adultery in any form is not an exception but the norm throughout civilization, and is accepted by mind of woman beside a context of social essences). That is, the organicity (to mind) of individual essences giving rise to ethics, is a basis for differentiating of the effectiveness of ethics in general, the ethical components and conscience, as a continuum of socially-oriented speculative ethical essences in particular.

Historical examples of the process described in this section – are in the history of the global socium: from slavery-Nguema of Schumer to a rampant of feminism today.

Evolution of category of conscience in biological determination

The essence of objective concretions of pre-civilization era and layer-dictate psychogenotype grounds of mind (at the era of pre-civilization) determine a positive admissibility by mind all individuals (regardless of biological, anatomical and psycho-physiological differentiation) of a socio-teleological, speculatively-hedonistic complex of ethical components, called conscience. Differentiation of hedonistic prerogatives and a level of applied asceticism adequately form complexes in mind of individual by functional differentiation and hedonistic benefits of social existence. That is, the conscience is not an injective essence-censor of ethics and motivations with social-dictate expediency, but an organic component of mind determined by objective differentiation of an individual's biological constitution reflected in a specific mind in terms of repressive objective

world, which harmonizes the functional and possible actions, activity of an individual and his hedonistic claims. This harmony, an introspective application of conscience, based on positively-hedonistic compensation, begins to reduce with evolution, when a hierarch ceases to be a bearer of objective virtues (good) of biological dominance, and to replace objective positively-social dominants of a biological superiority, injective dictate-teleological, speculative-hedonistic essences, assembling the category of conscience, come forward.

Evolution of dictates objectively leads from an introspective harmony of introspection of protodictate to a complication of introspective basis of suppression involving injective essences of various natures (ibid). The same is true (causally) of the category of conscience, which in addition to filling its with injective essences, begins to differentiate according to layer structuralization of dictate and dictate's needs, based on physical and psycho-physiological qualities of concrete individuals. A domination of physical properties depending on the nature of psychophysiology (of a level of passionarity) determines ethics of a hierarch, or a performer, a conductor of suppression with a corresponding structure of ethical components of conscience. The structure of injective components of ethics and conscience of individuals of all layers are dictated and injected into consciousness by actions, which are a causal consequence of conscious reflection of needs of evolving dictate. Further evolution of socium, leveling the importance (dictate-social utility value) of physical dominance, as a basic essence differentiating the essence of ethics and conscience, put forward, displays psychophysiology with its social significant component – with passionarity. It is passionarity - depending on its level – that makes an individual a potential hierarch, soldier, worker, butcher, creator, prostituted ideologue, etc., with appropriate ethics and structure of conscience. It is namely potential, because a specification of motivational foundations also depends on the objective circumstances. However, since the treatise is devoted to ethics, rather than history, so we are interested in introspection of life, rather than in concretions.

A differentiation of ethics, depending on the physical and psycho-physiological qualities of an individual, is reflected in the private in ethical continuum of conscience, because the basic (biological) differentiation of

social-dictate significance, value of an individual is reflected in the structure of injective essences of ethics, arranged in a category of conscience, which is partially analyzed earlier. A functional teleologism of an individual of a layer structure of socium (largely determined by his biological constitution) determines the essence of injective dominants. A conductor must necessarily have an aggressive-sadistic dominant with a trend determined by needs of dictate (of a hierarch) and masochistic, subordinate, servile with respect, tendentiously, to hierarch. That is provided by a complex of injective ethical essences – of ethnic, dictate, state, ideological, cultural superiority over foreign ethnos; of individual, innate superiority over the suppressed of domestical ethnicity ("white bone", nobles, knights, nobili, riders, patricia, etc.), of personifications of social welfare concretized in the bearers of superiority, and of social virtue in their actions (suppression), of an individual superiority of a hierarch on a socio-dictate, genealogical, speculatively-mystical and whatever other basis, etc.

The suppressed should, must have a positively-motivational dominant of asceticism of masochistic kind for a free alienation from him of hedonistic benefits. To do this, he is injected with ideas, ethical essences of obedience, self-abasement, speculative-mystical ideas of requital for asceticism and social virtues of asceticism. The essence of injections into mind of individuals of other layers is different, but introspection of the process of in terms of this analysis is identical.

Injective ethics components in this case are used, and differentiated according to biology, in order to initiate a generation in mind of individuals of ethics, motivations and further actions adequate to social-dictate teleology of socium as a whole and of its functional components. An enforcement to fulfillment of social-dictate needs and the most efficient (in terms of dictate) using of various biological traits of individuals on a basis of negative dominants of consciousness is inefficient, and causally determines a generation in consciousness of ethics antagonistic to purposes and needs of dictate (ibid). Therefore, evolutionary dictate resorts to a trend of integration of teleologically-viable ethical structures with essences of social welfare, social virtue, individual benefits and virtues, ethnic goods, etc. using hedonistic essences (based on them) of self-ascribing to dictate, ethnos, socium. This creates a complex ethical set of conscience,

stationed dissipated in all structures of mind: in I, super-I, It optimizing in terms of dictate teleology a use of differentiation of biology of individuals. A speculation of component of this complex and a hidden, latent antagonism to the basic hedonism of subconscious It, is the reason that the injection into mind of antagonistic ethics of a stronger determination - the ontological, existential, individually-hedonistic, reduces a dominance of conscience, changes the orientation of ethics activating biological quality of an individual. Analysis of war from this point of view, of palace coups (sarbetary, Mamelukes), rebellions – from the gladiators of Rome to the modern world, crimes, makes an irrefutable argument of this provision.

Intermediate conclusions

A differentiation of biology determines the socio-layer differentiation of ethics, evolving with the evolution of socium. That is, relativism of ethics intuitively comprehended by the great thinkers of ancient world and of today here is confirmed by another rational argument. However, a man is a basic structure and a fundamental cell not only of socium and dictate the scale of the state or ethnos. Simultaneously, he is a cell in a functional team, in family, in informal conglomerates - ideological, mystical, religious, etc., in which a significance of his physical and psycho-physiological dominants is other than state socium. On the other hand, a person is a cell of the global socium also with potentially different level of social significance - Fulton at the era of Napoleon in France and in England at the same era, a German physicists in Nazi Germany and the United States, the warriors of Gaul, Thrace, and Spain in the hypostasis of gladiators of Rome, etc. That is, a differentiation of ethics in the biological determination, while maintaining the pattern and nature analyzed above, is more complicated by the superposition of different ethical components, determined by the same essences, but in terms of different social sub-structures. In the same degree, causal relativism of ethical and of its individual components, including the conglomerate of conscience, is complicated.

Chapter 3

- ETHNIC ETHICS.
- Indirect (indirect) determination of ethics by ethnos.
- Ethical components of competitive ethnogenesis - introspection of mutual influence.
- Irrational-subconscious and rational in the reasonable basis of ethnic ethics.
- Ethnic components of the hierarchy and categories of conscience.

ETHNIC ETHICS.

Ethnos, as certain social form of a specific nature, has its own laws of formation and evolution based on fundamental essences of a social as a whole – on the essences of mind of a thinking man (Homo sapiens). Composition of social in concretions and introspective in the grounds of ethnical matter causally determines a presence in mind of ethical essences - reasoning a formation of ethnos, its evolution and interaction of functional components.

Origin of an ethnos is a long social process of introspective conglomeration of individuals in order to counter external disturbances, influences. Opposition to objective pressure of biosphere of habitat causally determines an appearance of specific ethnic features of production, life, customs, weapons, etc. Habitation in the area of the Yellow River floods caused a production of necessary engineering resources, of a character of interaction of people, of an economic system. Habitat of circumpolar peoples determines their ethnic characteristics.

A clash with rival ethnoses (usually in a comfort zone of biosphere) leads to the necessity (social-dictate) of differentiation of ethical dogmas with respect to domestical ethnos and to foreign one, on the basis of contrasting of purely ethnic features.

Starting from the earliest sources of collective memory - of Sumer, the differentiation is principle and immanent with respect to a rival ethnos. Murder, rape, theft, robbery with respect to an individual of

domestic ethnos ethically is not accepted, and the same things with respect to a foreign ethnos are not only ethically accepted, but also elevated to a social welfare, social virtue, thus partially composing a continuum of individual conscience. The ethical acceptability of differentiated actions to a foreign ethnos at the initial era of civilization on the basis of a simplified contradistinction of ethnic differences (similar to xenophobia), makes a virtue of the wholesale destruction of men and the wholesale rape of women, seizure of property, i.e., the exclusion of aliens from any social, ethnic, dictate, moral, ideological taboos of domestical ethnos (with absence of ethnic competition for the life hedonistic good, this trait is poorly expressed, for example, among circumpolar nations, where a murder or theft is always ethically unacceptable, regardless of the ethnicity of victim).

Moreover, this basis – an introspective alienation of foreign ethnos from ethical canons of domestical ethnos - generates an acceptability of the differentiation by mind of individual of the defeated ethnos perceiving (as the monuments of Sumer, Elam, Akkad show) these actions not as ethical crimes (as in the subsequent history), but as a natural, ethically acceptable consequence of a weakness of the ethnos.

Self-ascribing to ethnos is a consequence of a positively-hedonistic motivational process in mind. This powerful subconscious basis also causally determines essences of ethics of ethnic superiority, because the positively motivated inclusion of an individual in any functional enterprise is a cause of generation in mind (to some extent illusory, or hypocritical, or demagogic, sublimated, ousted) of essence of objective good, virtue, organically applied to this business. If an individual voluntarily enters into army, then in his mind it was this army that represents some sort of virtue, but always and everywhere on the immanent hedonistic basis, to some extent disguised by intelligence. Example - all national liberation movements of all times and nations.

Even in this particular example, which is not the only one, ethical basis for this process, a speculatively-ethical camouflage, is largely formed just by ethics, by motivational introspection from ethical conglomerate of consciousness. These essences, ethical determinants of ethno-genetic origin, occur throughout of all civilization, i.e., when the ethnic, evolutionary-ethnogenetic component of introspection of socium (see

Gumilev, "Biosphere and ethnogenesis", Kaitoukov, "Evolution of dictate") is a dominant in the evolution of socium and dictate. It also retains its validity at the era of transition to post-civilization, manifesting itself differently depending on a level of evolutionary development of competing ethnoses. In a conflicting competition, a lower-developed ethnoses, i.e., dwelled at a lower stage of evolution of socium and dictate, immanently has a lower level of positive-hedonistic motivational component and higher level of a negative one in injective-social conglomerate of mind (ibid). This deficit of a positively-hedonistic base of loyal ethics is offset by injective escalating of power of ethnic emotions and determinants of ethics – of the potential and active. Here a differentiation of ethics is based on the same primitive foundation of ethnic confrontation, as at the era of Sumer.

This differentiation of ethnic origin makes ethically acceptable by mind of most people killing of children, terrorist attacks against innocent people, etc. (For extreme forms of dictate, this provision is valid even in higher degree).

In competing sociums, standing on higher levels of evolution, the level of positively-hedonistic stimulation is much higher and there is no need in fomenting ethnic hysteria, i.e., in hypertrophy of ethical-genetic camouflage of a deficiency of hedonism, since social-dictate necessary actions have a determinant basis of an organically hedonistic character generated actually by dictate. Nevertheless, since ethnogenetic determination of social essences, including of ethics, does not disappear completely at this era, so ethnic, speculative-social determinations of ethics are present in any socium. At all times, in all sociums this introspective acceptance is present (of course, on a hedonistic basis), the ethics of ethnic differentiation. "A real Hungarian", "a real Arab", "a real French", etc., and as the antithesis - "wops", "dirty negros", "mischievous Russians" - in more or less effective degree, this differentiation of ethics of ethnic persuasion is present in mind of any individual.

Its specification and effectiveness depends on a degree of development of individual mind and of a level of hedonistic repression by foreign ethnoses. At the time of German occupation of France, consciousness of even the most hard-core cosmopolitans generates ethical essences of a kind

"dirty Boches" (of course, the same holds with the opposite sign under occupation of Germany after its next defeat).

At the early period of civilization, *socium* and *ethnos* are associated introspectively, and because self-ascribing both to one and to another is based on positive-hedonistic motivations, so this complex association leads to an enhancement of essences of loyal ethics, regardless of an individual psychogenotype. That is, the ethnic determination of ethics enhances those of its parts that are adequate to layer socio-dictate teleologism. Because this process is determined by ethnic essences, the gist of its occurrence is determined by the nature of ethnogenesis (see "Ethnogenesis and biosphere" by L. Gumilev and "Evolution of dictate" by V. Kaitoukov). That is, the nature of ethnic components of ethics at the era of civilization (*ibid*) has a varying cyclic nature in accordance with the cycles of domestical ethnogenesis. Any social processes, including ethnogenetic cycles, are causally determined by a gist of social continuum of introspective essences of individual minds.

Ethics is one of the fundamental essences of a social continuum of introspection.

That is, on the one hand, ethics determines partly ethnogenesis, on the other hand, ethnogenesis determines ethics. It is a seeming paradox. Ethics is a category of social being, which regulates an interaction of individuals, their hedonistic rights and social responsibilities. The level of harmony of this category, immanent to mind of each individual of *socium* and to teleology of *socium* (*ethnos*), is determined by the composition, complication of *ethnos* with individuals with characteristic psychophysiology. That is, immanently-positive motivation (and the intensity of this motivation) of socially (ethnically) viable actions, possibly even with detriment of hedonistic prerogatives, of sufficiently large number of individuals of *ethnos* is a characteristic for phases of growth, prosperity, expansion. This motivation is an ethnic specification of individual passionarity. Teleologism passionarity, i.e., the level of harmony, of appropriate uni-directional motivations of a sufficiently large (from the point of view of functional activity of *ethnos*) number of individuals of *ethnos* and ethnic teleology itself as a social essence, is, in gist, the basis of introspection of evolving *ethnos* at the era of civilization (since at the era of transition to post-civilization and further, a basic

determinant of the evolution of socium is technology, but not ethnogenetic essences).

A presence of social harmony of ethical (concretized in individual minds) continuum of ethnos and of the teleology of ethnos, backed by initiating hedonistic beginning, is characteristic of phases of ethnogenesis corresponding to flourishing of ethnos. Since an efficient, potentially activating of an individual ethics due to natural causes must immanently include a significant ethical component of a subconsciously hedonistic kind (under dominance of injective ethics, a repression of hedonism by any objective essences of the outside world will inevitably lead to a destruction of injective essences and to actual reduction of effectiveness of ethics), so a harmony of ethics and teleology of the ethnos in this case means an organic presence in the structure of ethics of components activating ethnic potency. That is, ethics, formed at a lower level of negative-injective dogma, i.e., under dominance of positively-hedonistic essences of the complex of ethnic self-ascribing, is harmoniously combined with passionarity, i.e., with unsublimated hedonism of subconsciousness and in a biased way orients, teleologizes a passionary of a specific mind, according to the needs of the ethnos.

Further evolution of the ethnic group is characterized by lowering of the levels of positive-hedonistic determinations of ethnic self-ascribing because of the "waste of ethnic passionarity" (see "Ethnogenesis and biosphere" by L. Gumilev and "Evolution of dictate" by V. Kaitoukov) in expansive wars, etc., i.e., due to objective reasons (ibid), there is a variation of an ethnogenetic psychotype of a significant part of individuals of socium. It means that the terms of perception by mind and by its foundation – by hedonistic It, from a prevalence of positive-hedonistic ethnic essences change in the direction of dominance of egocentric essences of a primitive individual hedonism. This process is often initiated and activated by a deformation of objective ethnic essences, i.e., by an entry into the orthodox ethnic continuum of domestical ethnos of alien ethnic essences reducing an effectiveness of ethnic ethics, of motivational continuum, and as a consequence, destroying a monolith of ethnos. A split of religion (of the conceptual framework) and a penetration of alien-ethnic essences is characteristic of decline of the Egyptian ethnos at Pharaonic era, of ancient Rome, of Persia at the era of conquest by the Muslims, etc.

Changes of the structure of perception (I) of objective ethnic essences with their immanently applicative, often speculative injective reflections in mind (in subconsciousness, determined namely by the structure of terms of perception of I) leads to appearance in mind of a true essence of ethical values, essences without application of them a halo of individual welfare, public virtues as a base of individual benefit, etc., and of a natural reduction of effectiveness in psychological continuum of ethnic ethics. In psychology of an individual, as in physical nature, there are no voids, gaps, and a defect of effectiveness of some dominants is offset by increased efficiency of others, in this case, of an egocentrically-individualistic kind.

The effectiveness of this process is enhanced by the fact that for the same objective reasons the natural portion in ethnos of individuals with hypertrophy of passionarity, i.e., of the hedonism of subconsciousness, is reduced, i.e., the considered above harmony of a teleologizing beginning (of ethnic ethics) and an activating beginning - passionarity, drops sharply, and the remaining number of them can not initiate an effectiveness of socium.

Moreover, individuals with low passionarity (of hedonism of It), i.e., with psychotype desire for steady conservatism and lack of vital aggression (more precisely, with its low level), whose number is dramatically dominated, consciously (or unconsciously) rejects, keeps away injection of initiating ethical essences of passionary minds because of the ability of their hedonism only to a primitively-hedonistic egocentric ethics, formed in terms of object suitability of I. In view of the fact that the object set of ethnic essences, as shown above, is an eclectic compatibility of disparate essences, the effectiveness of ethics determined by domestical ethnos, is reduced, and the structure of the terms of I determining an injectivity for ethnic dogmas of mind of gray people, also becomes amorphous, eclectic. That is, on the one hand, the influence of ethnic passionary individuals decreases (of the carriers of active ethnic ethics), on the other hand, the effectiveness of ethnic essences decreases due to their eclecticism, a departure from the orthodox ethnic gist, and thirdly, the structure of terms of perception of ethnic dogmas, of injective ethnic ethics is changing, and reflections of them in subconsciousness as initiating essences.

As a result, the ethnically teleological ethics, as a dominant at the era of heyday of ethnos, is deformed into ethics, which is much more alienated from the interests of ethnos, with a shift in nature toward to individually-egocentric ethics. Foreign repression of hedonism, typical of the era of ethnic conflicts, wars, disasters of biosphere, in the presence of ethically determined trends of subconsciousness of an egocentric persuasion, leads to a dissonance in the continuum of social, ethnic ethics, of motivations and activity, and ultimately to disintegration of ethnos, to eras of "obscuration, destruction and memorial"(L. Gumilev).

In turn, the objective essences of ethnos, an adequacy of external, objective (including injective-conscious) essences of ethnos and basic determinants of a specific mind, determine a gist and structure of ethnic ethics. The highest level of this adequacy at the era of proto-dictate determines the appearance of introspective initiating essences – of ethnic grounds. A powerful repression of hedonism by essences of competitive-ethnical origin serves as a basis for strengthening of compensatory-hedonistic mechanisms that increase, raise the level of adequacy.

A shift of gravity center of hedonistic compensation from ethnic to other social essences (of dictate, state kind, etc.), determined by a rapid growth of technology at the era of transition to post-civilization, leads to a reduction of an injectivity in mind and efficiency of conscious concretions of ethnic ethics. Ethnic ethics is based on super-positive, mutually determining conglomerate of essences of I, super-I, It. And essences-bases of ethnic ethics stationed in hedonistic It is a causal product of reaction of the repressed It in terms of I. The essences of super-I are a cultural aureole, a deliberate smokescreen from reflected in mind ethnic concretions. Therefore, a change of external concretions of the objective world in any direction – an increase of repression of an individual and socium or a mitigation of conditions of existence, leads to a restructuring of terms of reflection of I, and, accordingly, to a change of the gist of the mentioned above super-positive complex- foundation of ethnic ethics. An enhancement of the reflected-hedonistic repression of the outside world up to a certain threshold level, determined by compensatory-hedonistic ability, potency of ethnos (in its objective concretions reflected by consciousness) leads to increased loyal-ethnic dominants of ethics, consolidating and harmonizing individual-hedonistic foundation of ethos ethics.

An exceeding of this level of repression of hedonism by essences of outside world and a causal inability of ethnos to confront them (a global cataclysm, an aggression of a much more powerful socium) reflected in minds and reducing a compensatory ability, a potency of ethnic dominants of It, reduce the level of potential and concrete determination of ethnic determinants of ethics. A similar process takes place with increasing of dominance in mind of ethical determinants of higher levels of the subconsciousness - ontological, existential, and biological ones.

In reducing the level of objective pressure of environment (sociums of the Pacific Islands) or with existence of mechanisms to counter this pressure, unrelated (or weakly related in conscious reflection) with ethnic concretions – to a military confrontation with a much higher level of technology, to state, to membership of external-ethical sociums -- gangs, religious sects, etc. - the formation of ethnic ethics and efficiency of ethical determinants of ethnos are sharply reduced, i.e., primarily hedonistic motivations of self-ascribing to ethnos is reduced, caused by changes in structure of terms of I, which causally determines a reduction of potentials of ethnos ethnicity, its effectiveness in mind.

Since the basic structure of the mind, to which ethnic determinants of ethics appeals, is hedonistic It, so it is natural that the level, the power of these processes are causally linked to the power of hedonistic It.

Indirect (mediated) determination of ethics by ethnos

Ethnos, ethnic concretions, defines the essence of dominant ethics not only directly, through a specific essences reflected in mind of individuals, but also indirectly through determined by ethnic essences such categories of social existence as philosophy, art, science, ideology, etc. That is, through the essences of super-I, which, on the one hand, constitute a global continuum of technology (ibid), and, on the other hand, reflect a specificity of ethnic psychotype formed by a long process of adaptation of socium to biosphere until it reaches the level formed ethnos. Because this determination involves essences of super-I, i.e., essentially amenable to rational analysis, so a factual analysis will be informative enough.

Let us consider a comparison of several ethnoses sharply differentiated by the nature of the biosphere habitats and ethnic differences -

circumpolar, China, Spain, ethnoses of the Pacific Islands before European expansion.

The structure of the biosphere habitat of circumpolar ethnoses is such that the level of external pressure requires the sublimation of almost all passionarity (hedonism) in actions of confrontation to biosphere, of survival. A high level of sublimation of socium passionarity to deal with confrontation to pressure of biosphere causally determines a low level of creative passionarity, particularly of the aspects of its highest strength – of science, philosophy. Intensive struggle for survival is reflected also in all other arts – in painting, music, etc. The same factor - the pressure of biosphere and the absence of strong ethnoses-antagonists, is reflected in structure of all ideal and ideological foundations of ethnos. That is, in fact, ethnic ethics does not include categories, dogmas of alienation, exclusion, and a differentiation of members of domestical ethnos from foreigners, and the basis of ideology (as a determinant of ethics) of ethnos is categories of ethnic consolidation of the confrontation to repressive nature. The same factor, as well as the fact that actions of confrontation of the ethnos and nature due to psychotype (circumpolar ethnoses have been formed from the mainland ones, ousted by ethnic opponents and because of this the dominant psychotype includes features of adaptation, subordination to laws, but not of a transformation, passionary activity) of individuals of circumpolar ethnoses, an adaptive nature, i.e., a lack of need to convert the biosphere, implies a decreased level of immanent dictate structuring of ethnos, which is also reflected in the gist of ethnic ethics in the form of subconscious egalitarian dogmas and functional value of an individual, regardless of ethnicity.

The sum of these determinants – a reduced passionarity, low sublimation of it into creativity of rational mind, a low structuring of ethnos, causally dictate a low level of ideological conglomerate, negative to social and ethnic loyal ethics, which in turn determines a low level of needed to ethnos ethical injections (the more so because the receiver of injection, rational super-I – is poorly developed.). Syllogistically, these factors dictate, in turn, a low level of introspective conflicts of injective and organic components of the ethnic ethics, and a completion of a harmonic ethnic ethics based on superposition of ethnically stimulated hedonism of It and on reflected in I repressions of biosphere.

A similar picture even in a more radical form is characteristic of the remote Pacific Island ethnoses before the age of European expansion, i.e., of ethnoses that lived on the islands distant enough from neighbors to prevent an ethnic expansion of foreign ethnoses. In this case, there is absent the second factor of repression of ethnos - the pressure of biosphere (or at least a very low its level), because living conditions are very comfortable and getting of livelihoods does not requires both of large labor costs, and of social (ethnic) consolidation. The low level of repression of hedonism, as well as an excessively high one, leads to similar consequences - the absence of initiating beginning for creative sublimation of passionarity of higher intensity. When in the first case the repression is such that the opposition sublimates all passionarity into common life activity, then, in the second case, hedonism is so poorly repressed that its response is not sufficient to trigger a creative activity, especially of the highest one - of science, philosophy, etc. This repression is sufficient for creativity, which requires a lower level of passionarity and intelligence-sublimator - for music, painting, reflected-ontological mystical works, etc. That is, the level of injections of ethnically-loyal dogmas into super-I through indirect factors is even lower, and the essence of processes of formation of ethnic ethics (indirectly) is very similar to the process in the circumpolar ethnoses, but perhaps even in a more radical form.

The essence of the process and a reflection of its results in ethics of ethnos or in ethnically determined ethics, is changing dramatically in the case of formation of ethnos under immanently-high pressure of biosphere, but in the presence of psychotype-determined active (i.e., deforming the area of biosphere) ethnic opposition, and with formation of ethnos under high pitch of ethnic competition. An example of the first – is the ancient China, of the second - Spain.

History of the Chinese ethnos from inception to the present time is unique and allows the analysis of ethnic processes over huge periods of time, incommensurable with any other ethnos. In place of ancient Egypt, Greece, Rome, Sumer, Babylon, there are new ethnoses - a product of ethnic mummification of the ancient ethnos and ethnic assimilation by expansive foreign ethnoses.

Life of the ethnos in the area of the great Chinese rivers spills resulted, on the one hand, in an ethnic consolidation and dictate structuralization for

complexing efforts in an active opposition to nature, and, on the other hand, the active resistance, as a result of repression of hedonism, initiates creative sublimation of passionary minds.

Perhaps, sublimative potencies of hedonism are immanent to ethnos not only because of a considerably higher pressure of environment, but also due to the fact that active resistance implies a functional structuralization with differentiation of functions and hedonistic potentials, including a selection of a layer of contradictate passionaries - hated by hierarchs, but hardly tolerable because of their social, dictate, ethnic necessary. These external conditions of a formation of ethnos and a possibility of creativity determine the nature of ideas, philosophy and ideology. The objective need of ethnos structuralization with an immanent positively-hedonistic compensation mechanism initiates a generation in social continuum of introspection (which includes ideology, philosophy of being, etc.), of ideas of good of social subordination to ethnic consolidation, of ethnic virtue of differentiated hedonistic potentials, of a dominant of social, ethnic over individual. It indirectly reflected in structures of both organic and injective ethnic ethics. An active, deforming nature opposition to the pressure of biosphere means a high, in comparison with the surrounding ethnoses, development of technology in all aspects - in ideological, scientific, technical, institutional (including a structure, already at that time, of bureaucratic control), etc.

A relatively high level of science, art, is reflected both in essences of ethnically loyal acts of creativity and in powerful generation of ideas of ethnic superiority, domination, exclusion from the surrounding ethnoses-barbarians. It is contributed by a hypertrophy of dictate-oriented types of creation – by architecture, painting, sculpture, glorifying dictate, indirectly ethnos and causally determining essences of ethnic ethics – of injective one, and in some cases subconsciously-organic.

A formation of the ethnos with its immanently positive hedonistic basis of introspection at the era of civilization is in phase with formation of dictate on the same basis that determines a high level of positively-hedonistic motivations in mind even of creators of sufficiently high strength, especially under the pressure of environment - of any kind, but not exceeding a certain threshold, beyond which motivational dominants of higher levels of subconsciousness are activated - ontological, existential,

biological ones, etc. That in turn is reflected in loyalization of creativity of passionaries, the more loyal the lower level of a rational components of intellect and the level of immanently necessary sublimating passionarity (with decreases with an increase of an emotional component of creative concretion).

Because of the intrinsic injectivity into introspection of individuals of ethnos of acts of high (enough) art and ideology, and due to reflected-conscious connection of loyal creativity with the essence of socium and ethnos, in mind, in a conglomerate of ethnic ethics essences appear, indirectly generated by domestical ethnogenesis, by introspective reflection of ethnical needs and interests.

The nature of ethnogenesis initiates a generation in mind of ethical essences and in conjunction with superposition, coherence of ethnos and biosphere, reflected in the continuum of ethnic introspection (as well as in individual minds) forms the gist, filling of ethnically determined ethics.

A similar in principle but different in concretions process of a mediated determination of ethnic ethics is in the case of dominance in the structure of external repression of ethnos of essences of a competitive ethnogenesis. Spanish ethnos in much of its history is an example of existence under conditions of a permanent ethnic aggression.

Confrontation with a competitive ethnos with radically different ethnic basis (with the Arabs) requires, on the one hand, a dictate structuralization in the orthodox, radical form of military pyramidal hierarchy (the classic autocracy), and, on the other hand, a hypertrophy in social (ethnic) continuum of introspection of ethnic features and enhancement of their injectivity into individual minds to create for targeting a motivational basis of ethnically-teleological activity. Glorification of essences of a halo of ethnicity (in any manifestations – as patriotism, chauvinism, national duty, etc.) is always associated with a hypertrophy of features of ethnic specificity of domestical ethnos, and as the antithesis – a neglect, belittlement, in terms of human values and dogmas, of the essences arranging the essence of ethnic distinctions of a competing ethnos. These determinants of competitive ethnogenesis are based on a powerful hedonistic foundation, because competition of Muslim and Christian ethnoses means the destruction of one of them, and a significant reduction

of hedonistic potentials in the structures of dictate that define its specific action – of hierarchs, conductors, etc.

The reflected in minds potencies of hedonistic repression naturally generate a reactive sublimation of hedonism (of passionarity) among creative individuals, who include with necessity into gist of creative essences of ethnic competition in the above antithesis. Actions of ethnic conflict, regardless of their accompanying horrors, individuals, who zealously conduct them regardless of the gist of their individual merits, hierarchs and conductors of dictate initiating a structure of ethnos in coordination of the ethnic-specific activity regardless of the nature of their activity and individual features and etc., i.e., any essences that accompany ethnic competition and contributed to the success of competition are reflected in the repressed by foreign ethnic aggression consciousness of those who create, and in terms of this aggression (negative to hedonism and mind in general) generate acts of creativity with the immanent appliqué to these essences an aura of positivity and ethnic goods in creative concretions. The same mechanism of an injection of creativity in mind of individuals of domestical ethnos transforms these essences of creativity into ethical ones, and it is the more successful because the injection into super-I is facilitated by the fact that the mind-acceptor also suffers a repression of hedonism by the same essences of ethnic aggression as a creative mind.

Moreover, the higher the level of a reasonable determinant by unsublimated hedonism of ethics and motivations (which is characteristic of much of socium (since a dominance of super-I is characteristic only of individuals with powerful intellect.)), the more easily ethnic deterministic components of ethics are injected in their minds in presence of foreign ethnic aggression. A peasant, from whom an Arab took everything, much more naturally, organically will distribute negative essences of ethics on all Arabs, while the positive ones – on those oppose them, than an individual with a hypertrophy of super-I, with an immanent presence of essences of cosmopolitanism in his structure of ethical dominant. Examples are - Montaigne, Voltaire, Helvetius, etc.

The essence of external concretions of ethnic conflicts - death, war, insecurity and so on, reflected in concretions of creativity and further in

ethics, acquires also features of dyadic differentiation with respect to domestical and external ethnoses.

The ethnic components of competitive ethnogenesis -- introspection of their interaction

Ethnogenesis forms ethical components of the universal individual ethics not only by essences of domestical ethnoses or by reflected in ethnic terms externally-repressive essences.

Ethnoses always exist (with rare exceptions) being surrounded by alien ethnic groups, violent or peaceful, subdued or dominating depending on the stage of the comparative genesis. Effect of a competitive ethnoses on domestical one may be not only in a form of direct aggression and determined by its ethical dominants. An aggressive ethnoses – is the ethnoses that is located at an earlier stage of evolution (of overheated passionarity or expansion, and the subsequent ones), that is, despite a high level of social (ethnic) passionarity, this ethnoses had not yet developed, due to short chronological history, a specific ethnic culture, ethnic-specific ideology, art, etc. This is, on the one hand, because passionarity of ethnoses is spent on ethnic expansion, and, on the other hand, because a positive hedonism of ethnic self-ascribing and loyal activity at this era is quite high and does not require ethnic (social, dictate) injection in super-I, loyalizing hedonistic negativism compensating defect of passionarity.

Moreover, in terms of the subject matter of this treatise – of ethics, an impact of defeated ethnoses, conquered and destroyed by ethnoses-winner (by barbarians, from the perspective of the vanquished) on ethics, ideology, art, etc. of the winners is disproportionately higher than the opposite, because of a higher development, i.e., of a higher level of creative ideas, and, consequently, the higher level of their injectivity.

Historical examples are everywhere - in the case when a conflict is purely ethnic (since the conquest of Africa or South America - is the result not of ethnic but of technological dominance.) - Ancient Egypt, Greece and Rome, the Golden Horde of Tatars, ancient China, and so on. Moreover, an impact on the introspection of competitive ethnoses can be carried out not only at the period of conquest, ethnic assimilation, i.e., of direct ethnic

contacts. The level of ideas that underlie a social (ethnic) ideology, ethics, being compared with the level of the same essences of a competitive ethnoses, determines a degree of their ideological influence on each other. The level of ideas means not an absolute level of their creative greatness determined by contradictate passionarity of creators, but a degree of adequacy, their absorption by minds of most individuals of socium (of ethnoses). This process of mutual diffusion of ideas depends on the parameter of openness to ideas, which is differentiated in various ethnoses and interconnected with dictate measures to restrict or prohibit a circulation of ideas. And also it depends on the parameter of ethical absorptive capacity, introspective continuum of ethnoses and therefore on mind of individuals.

A brief explanation. Poverty of ideas that underlie ethnic consolidation, for example, primitive chauvinism, ethnic demagoguery, speculation of objective ethical dominants (USSR, Nazi Germany and Italy, Japan, etc.) causally determines an objective uncompetitiveness of their ideas, ethics compared to the same essences of introspection of surrounding ethnoses. Ethnic ideological uncompetitiveness (objective) determines ethnic (dictate) need to isolate the ethnoses (dictate) of the penetration of foreign ideas, which because of a dominance of their level will inevitably destroy the basic ethics of these ethnoses. A small loophole for foreign ideas - and ethnoses is deformed (Japan, Russia, Egypt, etc.).

The second parameter characterizes a level of organic ability of mind to absorb alien ideas. A high levels of positive-hedonistic foundation of ethics and an isolation for many centuries, or high levels of both components (positive-motivational engagement, and negative and in all forms of physical coercion.) of suppression of alien ideas under conditions of ethnic conflict, as well as in several other cases, produce in mind of individuals, then in the ethnic introspection and in its reflection – in systems of collective memory - a kind of ideological idiosyncrasy, ideological xenophobia to alien ethics. Examples are - the savage tribes of the Amazon, the Soviet Union, largely orthodox Islam, etc.

The level of the idiosyncrasy defines the parameter of ethical absorptive capacity of ethnoses.

The evolution of ethnoses in its introspective gist is a process of slipping of social (ethnically) acceptable ethics from ascetic one, with a purely

ethnic teleologizm to a primitively-hedonistic with purely egocentrically-individualistic teleology. Essences of ethics of a developed ethnos appeal directly to unsublimated, primitive hedonistic It, i.e., to the structure and with the trend, which is most appropriate, absorbed by mind of majority of ethnos individuals. This factor is reflected in the outer concretions of being. Consciousness, structures of I of individuals of ethnos-winner reflect a comfort and luxury of life, all the handouts to hedonism, which are not characteristic of austerity of ethnic-winner, and which through I appeal directly to hedonistic of It, paving the way for the injection of ethical ideas of hedonistic kind injected even more powerfully because passionary warrior is an individual with a strong hedonism, sublimating into military activity by injectively-ethnic ethics. Any injective essences with weakly, relatively, developed structures of super-I (a smart warrior is always inefficient) are always exterminated, ousted by essences of hedonistic kind, and therefore hedonistic ethics and ideology of the defeated is effectively embedded into consciousness of victors.

It is contributed by a destruction of super-I due to effective impact of hedonistically oriented creation of the defeated ethnos, which is more advanced because of a longer historical chronology of ethnogenesis and a release of a most part of continuum of ethnic passionarity for creativity at different levels - from a primitive-loyal to the heights of contradictate one (see "Evolution of dictate").

The injection of alien-ethnic essences of ethics destroys a harmony of ethics ethnic of ethnos-winner that in turn reduces the effectiveness of motivational basis of the ethnos, destroys its ethnic monolith of introspection and often leads to spiritual assimilation by the conquered of the winner.

This process is more typical for low, initial stages of evolution of technology, when ethnic competitiveness is largely determined by the strength of ethnic passionarity, i.e., by the phase of ethnogenesis. Further evolution of socium (of the global one) leads to a situation, when a natural winner is the ethnos with a higher stage of evolution of technology and ethnogenesis, and victory, that is, a subjugation of a foreign ethnos, is not always (or not only) provided by pure military actions. A higher level of technology adequate corresponds to a higher level, stage of evolution dictates in socium (ergo, ethnos).

The strategic pattern of evolution of dictate (see "Evolution of dictate" by VM Kaitoukov) determines an increase of positively-hedonistic components of suppression with the simultaneous reduction of negative-motivational, forced structures of suppression. That is, ethnos-winner, at the era of domination of technology, immanently brings in continuum of external concretions of suppression of domestical socium the essences of positively-hedonistic, individually-motivated involvement in functioning dictate. Since dictate and ethnos are only different by dominance incarnations of socium, so an injection into consciousness of individuals of the defeated ethnos of essences assembling an aura of positivity to hedonism of individuals, a halo of individual benefit of the structure of victorious dictate, is accompanied, immanently composed in conscious reflections of individuals of the defeated ethnos with positive of ethnic characteristics of the winners, and in particular, of ethnic ethics (Americanization of ethics in the defeated countries after the 2-nd World War – is one of the examples).

This is also contributed by the fact that ethnos-winner, who is on a higher stage of evolution in technology, naturally has a much larger amount of specific hedonistic benefits, on the one hand, and a much more sophisticated, multi-faceted, evolutionary perfecting system of hedonistic-oriented essences of motivational engagement, initiation of self-ascribing to socium, ethnos, dictate, on the other hand (an enhanced immigration, i.e., motivational self-ascribing, in the United States. Japanese-immigrants were among the best soldiers in the war against Japan). A diversity of the essences that promote the potency of hedonism and based on it motivations of self-ascribing, that is, first of all, a positively-motivational acceptance of ethnic ethics (not only) of the winners (e.g., the United States compared with countries in Asia and Africa) is disproportionately higher. That is, the impact on the basic essence of mind – on hedonistic It, is substantially higher and, coupled with the first factor – with abundance of specific hedonistic benefits of ethnos-winner, gives rise to a basis in reasonable reflection for a positive perception of the individuals-winners, ethnos-winner, ethics of ethnos-winner. And, as mentioned above, this process is not necessarily triggered by a military victory.

Economic, cultural, ideological expansion leads to the same deformations of ethnic ethics, as that by military expansion, and a

conscious basis of determination by these items, types of expansion of deformation of ethics, has the same hedonistic basis as in the first case, only a channel is changing, a character of penetration of primary injection of essences positivizing an acceptance by subconsciousness of dominants of the alien-ethnic ethics.

And in this case, as in the case of an assimilative acceptance of ethics essences of a conquered ethnos (discussed earlier), terms of positive perceptions (I) by mind of injections of hedonistically oriented essences are largely formed indirectly, mediately through other (than ethics) structures of introspective continuum of ethnos - through philosophy of (not only by book, but mostly from life of a majority of individuals of ethnos) art, etc. Moreover, in this case, a mechanism of formation by them of the positive structures of I and super-I is the same as in the first case, but their level of their impact, determination is much higher.

While in the first version, a dominance of the creative essences is a result of relatively long (chronologically) process of ethnic evolution under relatively equal, due to a slow evolution of technology (typical of the era) level of hedonistic concretions, then in this case a conscious injectivity of these creative artifacts, its dramatically higher level, are due to a significant difference in the level of technology of ethnos, i.e., to considerably more volume of a continuum of spiritual achievements of ethnos making up a larger part of the global continuum of technology.

A more advanced technology of ethnos means an accent, basing on positive-hedonistic motivation of ethnic self-ascribing, which in turn determines a reduction of negative actions of ethnicity, socio-dictate rejection of alien ideas, because ideas, generated by the super-I, are perceived in the first place by the same structures and the that, together with the axiom of socium on a dominance of primitive hedonism in structure of ethnic determinants, leads to a syllogistic conclusion about a reduction of conflicts (potential) of alien ethnic ideas and of introspection of ethnos. That is, the higher the technological level, the higher ethnic openness determined by objective concretions and introspection of ethnos. The converse is also true.

Openness and an evolutionary increase of an absorbing-ethical ability of ethnos, as a consequence of social evolution, in turn, reactively increase a growth of technology, a dominance of ethnic ethics and potencies of its

expansion, because a continuum of ethnic introspection in this case more powerfully absorbs the value of global technology, both in a form of objective concretions and as well of actors-creators of technology. Further, this process progressively increases with increasing, expansion of ethics of this ethnos, characteristic of this phase of ethnogenesis.

A low level (relatively) of technology of ethnos determines a reverse process - strengthening of negative-motivational components of ethnic ethics (an injective "patriotism", hypertrophy of an importance of ethnic dominants, a demagogic synthesis of individual goods and ethnic needs, etc. – they are very diverse and almost always ideologically primitive) and, consequently, the need for an ethical closure of ethnos, injective production of ethnic idiosyncrasies to alien ethics, and a forced reduction of ethical absorptive capacity of individuals. Examples are - Asia, Arab countries, some Latin America, Russia, China, etc.

Thus, the objective domestical ethnogenesis and the reciprocal influence of competing ethnoses form ethics, ethnic components of the universal ethics, variable in a very wide range of determinants of ethnic nature, and making up an own sub-tree, sub-hierarchy of the universal ethics.

Irrational-unconscious and rational in a reasonable basis of ethnic ethics

Ethnos, as a complex social category of existence of an individual and socium, is a superposition of a large number of introspective and objective essences of various natures, and manifests itself in conscious reflection and in external world in a plastic, but conservative and stable in basis essence, and in a complex way (as shown) determines also ethical components of the universal ethics. The essence of a variety of private determinations by ethnos (by ethnogenesis) of ethics was partially shown in the previous chapter. If we look deeper, then the ethnical and ethics is a product of the same essence- of an individual mind. You can theorize about the origin of man or mind - a divine, evolutionary, dissipative-space one, etc. with some acceptability of the theory at this time. However, the ethnic, as a hypostasis of a social, is nothing more than a derivative of psychogenotype of human mind, with its immanent tendency of social existence (like all mammals). Then here is an inevitable question, what is the cementing, and

so firmly, essence, or essences of mind, which provides the historical duration of ethnoses existence.

And because it is considering a social being, so a causal conclusion about the belonging of these essences to conglomerate of the universal ethics is inevitable. When *socium* and *dictate* - the two fundamental categories of being of an individual, are based on a powerful unconscious-hedonistic foundation of a necessary structural socialization of being to oppose challenging tasks of objective existence in repressive space, that *ethnos* has no structure, does not solve the functional problems of existence (survival), has no hedonistic differentiation.

A prehistoric herd integrates *socium*, *dictate* and *ethnos* in a single structure, category based on hedonism of It. Branching of this integral category begins with the appearance of traces of primordial *dictate* structure and with a settled-regional existence, as a change in the biosphere habitat of nomadic herds (nothing to do with nomadic pastoralists) does not produce stable stereotypes of being transferred in ethnic features. *Dictate* consolidates human conglomerate (any arguments at beginning of this section – see in detail in the "Evolution of *dictate*"). Based on the consolidation of the immanently-hedonistic basis and stable (to varying degrees) factors of the habitat biosphere, ethnic features - language, being signs, ethnic art, taboos, customs, way of life - that is, injective ethno-ethics, ideology, etc. are formed.

If we consider all the ethnic characteristics, they were clearly divided into primary, serving a consolidation of *ethnos*, and secondary, being a manifestation, concretization of a superposition of consolidated *ethnos* and biosphere. The former include ethnic ethics in all its forms - introspective (rational and irrational), externally-injective dogmas, etc. The second include - daily life, language, ethnic art, etc. Dominance in ethnic ethics of the traits of ethnic segregation, exclusion from foreign ethnoses is higher, when the higher in structure of external repression of the part of foreign-ethnic aggression. In the case when external repression is formed due mainly to essences of pressure of biosphere (circumpolar ethnoses), the ethnical ethics defines much of the structure of intra-ethnic relationship with a proliferation of these dogmas on foreign ethnoses. When intra-social, intra-ethnical collection of ethical dogmas is a causal consequence of the necessary concretions of *dictate* tasks under forming conditions of

stable biosphere, and therefore represents a harmonious collection of essences evolutionary arranging structures adequate to ethical and dictate tasks, then segregation and ethnic exclusion under pressure of alien ethnoses form a differentiated, complex superpositional structure of ethics with essences, ranging in mind depending on many factors, both of external and introspective nature – of rational and irrational ones.

Namely these essences, separating, isolating the ethics of ethnos from universal human norms and alienating the ethics of this ethnos from ethics of foreign ethnoses, are fundamental, because, other ethnic characteristics, such as: language, way of life, customs, arts, technology, etc. often serving a screen, or a declared basis of ethnic separation, are secondary features of adaptation to the specific conditions of biosphere habitat, and in some cases differ slightly objectively, for example, in ethnoses of the European super-ethnos. The reason for this ethical alienation has the same roots in mind, as in the case of natural pressure. That is, repressed hedonism generates actions (of any type - action, creativity, ethics, etc.) negative to repressing essence, aimed at overcoming, leveling or, if possible, destroy the source of repression. Since the source of repression, in this case, is the same people (objectively) as in domestical ethnos, so the negative breakthroughs of hedonism (repressed) necessary related to actions antagonistic to domestical ethics, determine an introspective ethical conflict, resolved by consciousness through the traditional, organic to mind tricks of substitution, replacement, etc.

That is, the ethics gains that differentiation, as discussed above, and because the essence that generates, determinates these processes is the subconsciousness - either directly or indirectly through I and super-I, so the ethnic ethics in its complicated-social (dictate) form acquires basic essences, foundational structures, namely distinguishing the ethics of this ethnos as of irrational and so of rational nature, depending on a level rational design of specific dogma, structures and essences of ethics. Both irrational and rational essences are formed in a complex superposition of the factors and determinants of mind – of psychotype, structures of I and super-I - i.e., of art, ideology, objective morality, an adequacy of external-dogmatic ethics and individual ethics. And irrational essences-determinants of ethnic-ethics are a reflection in the mind of transformed essences, determining the basis of social (dictate) existence. Social existence is

united, and mutually-determining, interpenetrating categories of social existence - socium, dictate, ethnic group, an individual represent facets of a single natural process – of a public existence of homo sapiens.

Dictate defines a functionality of socium, ethnos (ethnic features) – an adaptation to biosphere of habitat, and contributes to creation of introspective framework for competition with sociums of other ethnic and dictate nature. However, since the functionality, i.e., in particular, an energetic activity of socium determines a structure of an immanent to it dictate, so features of ethnic ethics of alienation from alien ethnoses, a creation of its own ethics – of a component of the introspective grounds as of ethnos and so of a specific form of dictate, are determined in their deep subconscious essence namely by structures of introspective suppression of domestical dictate. That is, the irrational basis of ethnic ethics is generated and determined by a continuum of introspection of dictate, and is reflected in mind of individuals in terms of layer-dictate psychogenotypes and injective essences of ethnic isolation, alienation, separation. In turn, the ethnic irrational essences of hedonistic kind serve as a direct instrument of out-ethnic and domestical suppression.

In other words, irrational determinants of ethnic ethics are a rational, subconscious inversion of hedonistic essences underlying self-ascribing of an individual to socium and dictate, and therefore have the same gradations of hedonism, depending on the layer affiliation of an individual, and consequently, are subject to the same laws of evolution as the essences of dictate introspection (in detail see- in the "Evolution of dictate").

A brief illustration. A hierarch of dictate at epoch of civilization with a psychotype near to the layer-optimal, regardless of what he is called - Shah, Sultan, Pharaoh, Caesar, the king - in a structured dictate is an affectors perceiving by mind most sensitively external repression due to maximizing individual hedonistic potentials and is an initiator of effective, activating socium actions by the same reasons. For hierarch's subconsciousness, the nature of repression reducing his hedonistic potencies, is indifferent - that is, an external enemy, a cataclysmic event, a palace coup, an uprising producers – they all in the subconsciousness of hierarch are reflected as one thing - in a form of threat to his purely egocentric hedonism. That is, the dictate foundations determine essences of ethics strictly of an ethnic plan only in a very slight degree. This explains

the fact that hierarchs of warring ethnoses often belong to the hostile ethnos - there are examples in the history of each state (the German queen in Russia in 1915).

A producer is self-ascribing to dictate on a primitive-hedonistic basis of partial austerity in exchange for a guarantee of life-saving hedonistic benefits. Since the bearer and distributor (supreme) of benefits is a hierarch of dictate, and he, at the era of civilization, is the head of the ethnic, so the positively-hedonistic complex of essences of dictate self-ascribing is associated, identified in a low-passionary, low-intellectual consciousness of producer with ethnos. Therefore, a pressure of external ethnoses generates an active, positively-motivational, loyal to ethnos reaction of formation of an irrational, subconscious-hedonistic foundation of ethnic ethics.

Since at the era of civilization, ethnic defeat meant, in the best case, a removal of the minimum level of essential hedonistic benefits that guaranteed self-ascribing to domestical ethnos and dictate, and at worst - death, so a formation of ethnic ethic, builds the essences described above, is facilitated by irrational essences of perception of I, positivizing an introspective reflection of domestical ethnos, and primarily of domestical ethnic ethics, as opposed to a foreign ethnos and ethics.

That is, in contrast to the hierarch, the ethnic ethics in mind of producers has strong roots in hedonistic basis of dictate and ethnic self-ascribing, and therefore the ethics of ethnic differentiation manifests itself in mind as strong irrational components, activating an individual with a minimum level of cosmopolitanism that is characteristic of hierarchs.

A rational basis of ethnic ethics is a conglomerate of essences, generated in mind and dislocated in super-I by structures of It and super-I in terms of a loyal to ethnos perception of I - including externally-objective creations of ethnic conscious continuum. Essences of a rational basis of ethnic ethics are also determined by hedonistic structures of mind arranging social existence of a man, but in contrast to the irrational ones these are concretized in mind not as a causal derivatives of the generating essence – of subconsciousness with the corresponding inheritance of unconsciously-irrational its nature, but indirectly through the activation of super-I in terms (his loyalizing its concretions) of objective optimizing of I. As in the first case, the level of harmony of individual-egocentric

hedonistic It of an individual and of essences of external-objective and introspective ethnic, repressing hedonism, generates conscious loyal-ethnic ethical essences with some individuals and loyal-ethnic creative concretions with others.

Activated by subconsciousness and loyal-ethical I, structures of super-I of some individuals of ethnos produce, and of others - harmoniously absorb the essences of ethnic ethics, concretized in rational creations of an object and introspective kind. A traditional set of these rational essences, always of a speculative-hedonistic kind, such as patriotism, chauvinism, ethnic (a priori-natural, mystically-religious or any other nature) superiority, a hypertrophy of the universal human significance of ethnic features, assigning to domestical ethnic and dictate ethics of features of a global-universal virtue, good, belittling to a grotesque level of ethnic traits of individuals of alien ethnos, self-acquiring to ethnos of a halo of universal human virtue - in works and fights leading other ethnoses, etc., is very harmonious to hedonism of It and to basic psychological structures of a man in general. Ontology and existence of being determine in mind subconscious structures, motivations of imperfection, insecurity, inferiority of an individual, to a greater or lesser extent, transforming into various psychological complexes - in varying degrees inversive derivatives of an inferiority complex.

The essences of ethnic ethics of a rational kind, raising an individual of domestical ethnos over (at least in his own introspection) the rest of the world, help the mind to obscure, to oust, to replace - and eventually negate a validity of the above factor - negative and destructive to mind, and therefore rational essences of ethnic ethics are the more especially harmoniously perceivable by mind and included by it into structure of ethnic determinants, the greater mind of an individual is exposed to the factors described above. History confirms that the more flawed is a man (minding mind, if does not reconcile a man with the existential anguish of existence and the horrors of the ontology of being, at least softens the conscious conflicts. "Philosophize - is to learn to die." - Montaigne is right.), and the lower are his individual dignity, the more radically he applies ethnic ethics in rational form, and vice versa, the more gifted is mind of an individual, the less effective for his mind rational essences of ethnic ethics, with increased dominance of organic ethics of a

cosmopolitan orientation. Dumb animals, forming chauvinistic groups, organically accept the ethics ethnic of superiority and isolation from foreign ethnoses and fulfill on this ethical basis heinous acts.

A developed intellect and a hypertrophy of sublimed hedonism of a creator immanently (due to hypertrophy of namely this structure of an individual) puts to a premium, in hierarchy of values of an individual, a thinking man, with his self-importance and needs, as opposed to speculative, primitive-hedonistic interests of ethnical kind, to ethnically-oriented teleology. That is, ultimately, the rational in ethnic ethics is a super-positive reflection in mind ed in terms of different dominant structures (I, super-I, It, border) of irrational essences generated by hedonistic subconsciousness.

Ethnic components of the hierarchy of a category of conscience

Since ethnic ethics is formed not only by the essence, organic to individual mind (ontology, existentiality, organicity of being), so it is naturally that the injective component of ethics with teleology other than individually-self-centered one, immanently should include essences of a conglomerate of a category of conscience (internal censor, intelligent censor etc.).

Like any social essence, ethnos and one of its introspective dominant -ethics should include an alienation of hedonistic potencies, pinching, repression of hedonism, which without intelligent compensatory essences inevitably leads to negative reflection in minds of the initiating essence (in this case of ethnos) and to activity destroying it. The presence of these compensatory essences, intelligent individual awards for social, ethnic, dictate loyalty (motivations and actions), forms in mind peculiar reflex arcs, in contrast to a conditionally-reflex ones (stationed in the subconsciousness), affecting, comprising essences of all the basic structures of mind (brain). Hedonistic subconsciousness partially compensates itself for the ethnically (socially) inspired, initiated austerity by essences of passive-masochistic primitive hedonism. These entities are supplemented and reinforced by dominants determined externally, of an optimal perception of I, in terms of psychogenotype reflecting the

repressive objective world, including the external, competitive aggressive ethnoses.

The structural properties of socium, regardless of its ethnic nature, and a phase of evolution of ethnos determine the nature and level of mutually-weighted determination in mind of a particular individual of injective (in super-I) essences, arranging an ethnic ethic, with the same teleological direction, orientation of motivations, as the essences of I and It of the ethnic ground. Regardless of the nature of compensatory processes in mind, the loyal-active or potential ethics, a degree, a level of its determination, organically acceptable by mind and by level of conscious compensation set an introspective relationship, injective causal relationship that transforms, reforming from category of nasty, forced duties into a category of honorable-remunerated (objectively and introspectively), positive introspection of the individual duty, ethnic duties, assembles the total intelligent category of conscience. Long enough in history (for generations), and based on a powerful hedonistic foundation the category of conscience, arranging ethnic ethic, ultimately becomes an absolute (for psychogenotype of a majority of ethnos individuals), is alienated from its roots, transforming into category of absolute dominants of mind of most individuals of ethnos that provides its introspective and objective stability.

This is due to the fact that a herd (with any label - public, social, ethnic, dictate, state, etc.) existence is hedonistically-positively acceptable to a vast majority of psychogenotypes of socium. That is, an initiation in mind of ethical essences of conscience, and causally of ethics, motivations, actions often unpleasant and antagonistic to hedonism of It, does not initiate, does not excite in mind conflicts, collisions under positive acceptance of conscience. And conversely, an inclusion on the basis of the above pseudo-reflection of essences denying, negativizing derivatives of conscience, even of purely hedonistic orientation, initiate an introspective conflict, a repression of hedonistic entities of grounds of conscience in the form of negative rational essences, similar to the breakthroughs of the subconscious of any other initiation. That is, the necessary, organically-social structuring of ethnos determines a dominance in ethnos of psychogenotype introspection, resolving a subconscious (seemingly paradoxical) conflict of individual egocentric hedonism and primitive social hedonism in favor of the second by inclusion of essences of the first

(with one or a inversive transformation) into structure of the base of the category of mind, positivizing (hedonistically) and fencing, preserving the ethnic teleologizm of ethnic ethics – of the category of conscience.

In the case when this mechanism of mind is ineffective due to objective reasons, due to a dominance in hedonistic subconsciousness of other, more powerful determinants - of ontology, existence, etc., psychogenotype specific characteristics of an individual's mind, to reduction of efficiency of ethnic factors due to evolutionary decay of its introspective grounds, etc., the category or a component of the category of conscience reduces its effectiveness to the level of residual reflection.

Chapter 4

- Ethics of dictate.
- Layer structure of dictate ethics.
- Producers.
- Evolutive features of DICTATE ETHICS.
- Structures generating dictate ethics.
- Ethical GENERATIONS of layer structure of dictate.
- Conductors.
- Accompanying persons.
- Contradictate passionaries.
- Negative passionaries.
- Producers.
- Sexual differentiation as a source of ethical generations.
- Preliminary conclusions.
- Dictate components of the category of conscience

ETHICS OF DICTATE

Religious conglomerates do not include (or do not always include) ethnic essences and determinants. A robber band (a variant of socium) is

not related to statehood, often alienated from the ethnic, does not generate essence of technology. An ideological sect is also alienated from many aspects of social life. Among rats, wolves and other mammals, there is no ethnos, state, etc. However, there is a dictate is a proto-structural form. There can be no social structure, community of people with similar (uniform) psychotype determined tasks of being, not having a functional and hedonistic structuring and not integrated into a category of dictate. Dictate is based on the fundamental essence of human mind of a social individual in a context of his organic relation with the universe (see "Evolution of dictate"). The category of dictate is universal and encompasses all aspects of human social existence, directly or indirectly determining all aspects of his mind and specific activity, since it rests, and includes all the basic essences and structures of mind. The basis of dictate – is the very essence of human's mind (of thinking, brain, consciousness,...), initiated in dictate teleology by the universe, by the surrounding objective world, reflected in mind.

The "Evolution of Dictate" illustrates the axiom of conservative basic essence of human mind, a stability of the major determinants and essences of layer-structural psychogenotypes. These determinants are stable, invariant chronologically and regionally.

Since ethics is nothing more than a particular aspect of a functioning mind of a social human, so it is natural to assume that stable complexes of essences and determinants of mind should generate steady, stable, invariant ethical essences subject to the presence of stable essences (of a repressive kind) of the universe. The existential and ontological repressiveness of the universe is stable, that initiates in basic essences of mind stable ethical essences of the ontological and existential individual ethics (see Chapter 1.2.). In addition to generation of ethical essences of a purely personal nature, an organic togetherness of repressive space (in a strategic trend in relation to an individual) and of the organic nature of human mind initiates essences, the motivational bases for social conglomeration, grouping under categories and terms of dictate. In other words, the essence of mind structures and repression of space determines a stable, teleologically-social, pro-dictate motivational bases of an organically-dictate ethics.

Self-ascribing of an individual to dictate, self-ascribing of an individual to a functional-hedonistic layer of diktat on a basis of differentiated

psychogenotype, a motivational alienation of a part of individual-hedonistic benefits on the basis of socio-teleological ethics, etc., (ibid) without regard to chronological-evolutionary variations, complementing, strengthening or reducing these dominants, but not altering them qualitatively in the reasonable basis - these are invariant essences, which constitute a reasonable, motivational base of dictate ethics.

The static nature, the invariance of the foundations of motivations, determined by It and partly by I complexes with the partial variation of the terms of perception of I and particularly with principally varying socio-initiated essences of super-I.

The variability of the framing mind structures of subconsciousness correlates, is interrelated, in a reflected-conscious way interacts with variations, concretions of the strategically repressive (in a mind reflection) universe.

Terms of optimally-objective perception of I are changing not only due to variations in the level of hedonism of It and to nature of hedonistic external stimulation, but depending on the concretions of repression of the universe and a gist of injective filling of super-I, a degree of harmony of injective essences and strategic dominants of hedonistic It, and on the resulting hence the effective efficiency of injections. The level of external repression may be such (for example, the specific threat of death), that the concrete-individual consciousness reflects the outside world in terms that completely or partially deny socio-teleological ethics. An injective filling of super-I structures with dictate usefulness is determined by different essences - by technology, ethnos, dictate, one own creativity (intellect), etc., that is, by essences, principally varying, evolutionary, relativistic.

A repression of the universe, while maintaining the fundamental essence, in a reasonable reflection may have a variety of concretions - a pressure of biosphere (direct or reactive one (ibid)), war, fear of death, old age, life, etc. While keeping the essence of determining ethical essences, it also serves as a reason for framing ethical variations of dictate ethics. On the other hand, the repression of environment, as reflected in mind in terms of socio-dictate self-ascribing, determines the variations of essences of all structures of mind belonging to a continuum of motivational foundation of dictate.

This reflective-reasonable repression super-positively interferes with other essences of socio-dictate being of an individual – with technology, ethnogenesis, dictate, etc., generating in the result what is called dictate ethics. The set of essences of ideological-motivational basis of dictate, determined by a consistency of the above factors, regardless of their specific nature (a mystic - the highest fatality of a social concretion, universal or personal benefit of dictate, a fear of repression, ideological variations, etc. - the list is huge, see "Evolution of dictate"), as well as of the level of the weighted consistency of positively-hedonistic and negatively-forced components, exists and is dislocated in mind of an individual for only one aim - for generation of ethical (in the broadest possible semantics of the term) dominants of a motivational and functional complicity of the individual in functioning socium (ergo – in dictate). Dictate is the universal category of social existence, and accordingly, a dictate's ethics is one of the most powerful, universal conglomerates of injectively-organic essences that are composed the universal ethics. Ethics of dictate retains all the characteristics of the essence generating it – a chronological-evolutionary, layer dictate-adequacy, complexing of organic and injective components. Evolutive features of dictate ethics determine its chronological relativism. Layer features define a continual relativism at any given period of history. Complexing organicity and injectivity determines its relativism in concretion and chronology. The same characteristics are inherent due to the same reasons to ethics components, classified as dictate conscience.

The universal ethics, in the broadest semantics used in this treatise, is a consistency of any and all essences of mind, which determine concretions and introspection of social being. The same is applied to dictate ethics as a component of hierarchy of the universal ethics. Therefore the analysis of dictate ethics includes all essences of social existence that shape the ethics and reflected in mind of individuals - subconsciously-hedonistic essences of dictate basis, structure-layer variations of the motivational basis of dictate, formal structures of dictate - a state ideology, law, education and training, sexual variations and the determinants of ethics of dictate, etc. - in their evolving, layer and introspective nature.

Layer structure of dictate ethics

The layer structure of dictate - functional and hedonistically-potential – is organic and immanent to the category of dictate, and is based on the cardinal, cornerstone essences of mind in its social existence. Self-ascribing to a dictate layer is based on an essence of individual psychogenotype (for more details – see "Evolution of dictate"), and therefore the basic essences of subconscious determinations of dictate ethics are precisely defined by individual's psychogenotype in its layer-dictate differentiation. Since an introspective basis of dictates always includes a composition of positive-hedonistic subconscious (psychogenotype-determined) and reflected negatively-forced essences, so the dictate ethics, as a derivative reflection of these essences in mind, also includes components determined by them.

Except for hierarchs, self-ascribing to dictate is always fraught with positively-motivated, voluntary repression of hedonism of It and with immanent presence of compensatory processes (essences) reducing the motivational potencies of the repressed hedonism. That is, psychogenotype determinations of dictate ethics always include components of a positively-hedonistic nature, of a negative-hedonistic nature and compensatory-hedonistic ones. The essence and relationship, interdependency of these components are differentiated in a dictate-layer way, and respectively the resulting ethical structures are differentiated – according to organicity, effective efficiency and specific nature (the essence of psychogenotypes of the layer structure of dictate, their differentiation, composition of hedonistic essences, mutually weighted sadomasochistic tendencies, etc. , is the subject of analysis of the relevant chapters of "Evolution of dictates").

HIERARCHS. Their positively-motivated self-ascribing to dictate is absolutely, i.e., the subconsciousness (the essences of psychogenotype involved in the process) generates only positive motivations, because only solely and exclusively in socium (in dictate) a hierarch gets a potency of satisfaction of his hedonistic needs at the expense of alienation of a part of hedonistic prerogatives of the suppressed. The more radical psychogenotype of a specific hierarch, that is, the more he is adequate to effective stereotype of psychology of hierarch, the more radically the

determination is repressed by an exaggerated primitive hedonism (unsublimated) of It. That is, hedonism of It more powerfully determines motivations of self-ascribing to dictate, and accordingly, the more powerful the generated by it ethical structures. The impact of negative and compensatory determinants of ethics here is insignificant, if not absent.

Spontaneous, sporadic repressions of hedonism of It (of dictate-layer components) by external factors – by ethnic aggression, calamities of biosphere, etc. do not change qualitatively the process of ethical determination due to absence in hierarchs' mind of motivational-determining antagonists, competitors to positively-dictate hedonism, but only increase the present determinations and the corresponding to them ethical components. The essence of ethical concretions of individuals of this layer of dictate is a causal derivative of the reflection in mind of a category of dictates in terms of layer-differentiated psychogenotype. In other words, the dominants of psychogenotype super-positively reflect, form complexes of introspective essences of dictate ground, and as a result generate specific ethical components. Since the basic, universal essence of hierarch's psychogenotype (in the most efficient, dictate- expedient concretion) is a frighteningly hypertrophied hedonism (in versions of primitive- frightening), and dictate is reflected in hierarch's mind as an essence teleologically positive towards hedonistic potentialities of the psychotype (a minimally repressive (a historical argument - when some alien socium (a form of dictate) suggests a greater hedonistic potencies, then hierarchs immediately moved into that socium)), so ethical components of the universal ethics, formed by dictate, are variations of a primitive hedonism with a strongly pronounced sadistic tendency. Sadistic orientation of ethical dominants is formed naturally, since any individual from the environment to some extent represents a threat, a potential possibility of abuse, and reduction of hedonistic potentials of hierarch. A producer is a threat - because he can produce less hedonistic benefits and be reluctant to dispose them in favor of hierarch, conductor - because it can betray, etc.

As for negative reflection in mind of hierarchs of thinkers, contradictate passionaries, it is immanent, organic and invariant (See "Evolution of dictate."). In ethical consciousness of hierarch, dictate (at a subconscious level) represents the essence, a comprehensive category, which is only one

that provides a concretization of his hedonistic potentials, ambitions. Therefore, any essences, antagonistic or repressing dictate, initiate negative motivations, ethics, and activity aimed at their elimination or reduction. In broader terms, this also applies generally to any essences of the objective or introspective plan, including the dominants of ontology, of existence, etc. That is, any essences, repressive against the giant hedonism of hierarch, cause either an increase of hedonistic potencies (reactive-repressive) or sublimate hedonism into activity in terms of ethics of layer-differentiated psychotype of hierarch. Real examples of history, arguing that analysis, are an infinite number in story of each ethnos.

Of course, in reality, the above dominants and processes correspond to a theoretical pattern to a greater extent when there is an adequate psychogenotype of a specific hierarch to teleology of category of dictate. Under inheritance of rank of hierarch and because of subjective reasons, psychogenotype of hierarch may differ significantly from the teleologically necessary one, with an according drop of efficiency of suppression and, therefore, determinants of ethics and proper dictate components of ethics of hierarch will differ from the above (ibid).

CONDUCTORS, OR PERFORMERS OF SUPPRESSION. This layer of dictate includes all individuals engaged in suppression - officials, executioners, judges, professional soldiers, policemen, etc.

Psychogenotype adequacy of teleology of layer, determining a layer self-ascribing, implies a presence of decreased hedonism of It with primitivization of its concretions, a low level of dominance of super-I, together with a high level of I, a radical level of aggressive sadistic components of sadomasochistic complex, a low level of organic-reasonable sublimating essences. A conductor always fulfils somebody else's will, regardless of his rank, i.e., he always alienates, in varying degrees positively-motivationally, a part of hedonistic benefits, prerogatives of an individual. That is immanently involves dictate-teleologically justified, reasonable repression of hedonism of It. Since the level of potential sublimation activity of the repressed hedonism is low, small, so loyal ethics and loyal activity are formed by hedonistic compensations of hierarch reflected in mind and subconsciously associated in mind with hierarch and dictate as carriers of individual and social good, virtue, and by injected into mind rational determinants of loyalty of a

different nature that arrange the category of individual conscience. Seamless injectivity of determinants of loyal ethics is provided by immanently-layer essences of psychotype – by a low level of intelligence (super-I) and by a dominance of an object-optimum perception of I, i.e., by formation of terms of reflection of dictate objectifications through the structures of I. A joint effect of the both factors of mind provides an organic acceptance by mind of injective dogmas of ethics when there is a sufficient hedonistic offset by hierarch, i.e., in the absence or low level of determination of ethics by reactive-hedonistic breakthroughs of subconsciousness.

The basic essence of mind – the hedonistic It, in this case initiates the main determinants of dictate ethics of conductors, since a low level of sublimating essences of mind (of super-I, intellect) implies a dominance of unsublimated hedonism, repressive-reactive validity of which is stimulated by dictate depending directly on the level of loyalty. A presence of sadistic dominant in psychogenotype of conductors determines a motivational need for its realization in the objective world, and because hierarchs are the carriers and a personification of hedonistic incentives, so ethics (dictate determined) of conductors is consistently differentiated on ethics in relation to the suppressed and ethics in relation to the hierarchs. Repressed hedonism and an availability of potency of compensatory-hedonistic stimulation initiates the ethics and actions, loyal to dictate, while the prevalence of aggressive, sadistic component determines the direction and nature of actions in relation to the suppressed.

Since a hedonistic compensation of ethical loyalty to dictates should cover, neutralize the reactively-repressive negativism of motivations (when there is not enough stimulation and hedonism, residually repressive, is potentially capable of breakthroughs, then it is fraught with ethical and historical disasters for hierarchs), and because this source of hedonistic wealth is personified in hierarch, then the positively-hedonistic associated reflection of hierarch in mind of conductors initiates a reverse process, i.e., a masochistic-subordinate ethics in relation to the hierarch.

These major trends of ethical determination of differentiated essences are enhanced by a reflection in specific terms of I of external objective concretions of dictate (ibid), as well by an organic acceptability of injective dogmas of loyalty, the more accepted by mind of conductors because a low

level of terms of perception (of injections) of super-I is formed with a high level of effectiveness of hedonism of It. That is, the injective essences of loyalty are harmoniously perceived by mind, because terms of perception are formed by hedonistic stimulation of dictate (by hierarchs) of subconscious essences-dominants of conductors. The gist of injecting dogma, determining a loyal-dictate ethics and amplifying immanent-psychotype dominants of loyalty can be very diverse. Pharaohs, emperors of the Incas and the Maya, Caesar, Alexander of Macedon, etc. - they all claim to a mystically-sublime divine origin, with a corresponding over-human, semi-god nature, with a deification of their life and actions. Association of hierarch with the highest ontological essences in mind of conductors naturally associates subordination, subjection to hierarch as to the bearer of divine. Every submission has a masochistic basis in subconsciousness that harmoniously enhances hedonistic base of loyal determinants of ethics.

Dictate in any forms and hierarchs of dictates always (injectively-consciously) surround themselves and their actions with a halo of social, ethnic, ethical, personal and any other benefits and virtues.

Mind of conductors even more harmoniously accepts these dogmas, as dictate and hierarch of dictation for them really are the sources of hedonistic incentives, benefits - and hence are (subjectively-consciously, as reflected in mind of conductors) an essence of virtue - of social and individual one.

It may be continued with examples of injective concretions, but the essence of their determinations of ethics is stereotyped, and as a result their rigorous analysis is not helpful in terms of the object of analysis of this treatise.

The basis and essence of the injections, their teleologizm in relation to dictate ethics – are a radicalization (more or less conscious) of differentiated dictate ethics, as outlined above.

Differentiation, i.e., a duality of ethics, even based on hedonistic ground, is a foundation and a determinant of relativism of dictate components of the universal ethics of conductors. Moreover, the hedonistic ground is not organically-individual (as for hierarchs), but a stimulating-external, dictate-objective, i.e., depends on the level of hedonistic stimulation by hierarch and on a stage of evolution of dictate – of the

global and domestical one. Evolution of the global dictate is determined and determines the level of technology development, i.e. the material potencies of a level of alienation of hedonistic goods from producers, and accordingly dictate potencies of promotion of conductors. Evolution of domestical one too, but applied for a particular ethnos (since a penetration of global technology is defined by openness, or ethnic isolation). The analysis is valid when psychogenotype of conductor is adequate to layer-dictate teleology.

In the realities of objective being any layer is formed by individuals from different dictate layers with different psychogenotypes, and investments into layer of other psychotypes leads to deformation of layer-dictate introspection (see "Evolution of dictate"). Since the subject of this treatise is the essence and processes of formation of ethics, so social-dictate consequences of ethics variations due to deformational investment in layer does not play a role in terms of the subject of analysis and had been discussed in "Evolution of dictate".

Similarly structure of layer psychogenotype (as for conductors) immanent to any community of mammals (ibid) is characteristic of a layer of NEGATIVE PASSIONARIES, i.e. individuals with a negative-criminal ethics (ibid). Here is the same structure of motivations and the same process of formation of ethical determinations, that for conductors. The difference in the result, i.e. in effective ethics, coursed due to absence of objective reasons (dictate, social, origin, etc.), of sufficient hedonistic stimulation, leads to reactive-hedonistic breakthroughs of repressed It and to deformation on this basis of effective determinants of negatively-social orientation of psychotype sadism, on the one hand, and negative structures (terms) of perception of I and super-I, on the other hand. A negativity of the terms of perception is formed due to the fact that in consciousness (in I) the objective world (dictate, socium, hierarch of dictate) is reflected as an essences initiating a repression of hedonism and, accordingly, the whole process of the formation of ethics is the same as that for conductors, but with the opposite sign, i.e., positive motivations are replaced by negative ones and a loyal ethics – by an antagonistic one.

In cases when dictate had an opportunity (or need) to promote hedonism of criminal individuals, they are smoothly and painlessly made

transition to conductors - the ancient Sicilian pirates, privateers of England, France, Spain, etc.

One of the most important layers of dictation, to a large extent forming injective essences of the ethical continuum is the layer of ACCOMPANYING PERSONS, or loyal creators. Do not rising due to their psychotype to tops of contradictate creativity, writers, painters, sculptors, architects, singers, musicians, and functionaries of church (in the case of its unification with dictate (in contrast to the early Christianity, sects, etc. A direct example – is Islam from its origin.)), ideologues, etc., make up this layer, and in varying degree of talent and sincerity, deliberately generate creative concretions forming or influencing the formation of ethical structure of individuals of socium. The psychotype of accompanying persons includes components of creators, but while repression of the external world on a super-powerful hedonism of contradictate passionaries (creators of the higher strength) due to presence in psychotype, no less powerful than hedonism, sublimating structures of super-I, determines a creative activity of highest strength, here the declined hedonism and reduced levels of sublimating dominants of super-I make it possible, creates introspective potencies for an influence on hedonistic It and an injection of needed essences in super-I for initiation of the necessary to dictate loyal essences of ethics.

Because sublimating into creative concretions essences of super-I do not have a total, universal dominance in mind of accompanying persons (as opposed to contradictates), hedonism or, more precisely, its repressive-reactive essences, are sublimated in creation work only partly, and unclaimed, unsublimated component naturally determines the ethics dominants associated with the straight, naturally-organic craving for hedonistic benefits. That naturally makes it possible to influence their mind by essences, by structures of a positively-hedonistic suppression. Channels of penetration, injections into subconsciousness and super-I are standard and do not differ essentially from those applied to conductors. Since in this case (with accompanying persons) sadomasochistic complex plays no role in terms of dictate teleologizm, so an impact, stimulation of hedonism and injections in super-I have one aim – a loyalization of creativity, its subconscious bases and rational essences of concretization. It necessary means a generation in mind of specific terms of perception of I -

derivatives of ethics, ensuring an adequate to dictate teleology reflection in mind of accompanying persons (creators) of external-objective world – a reflection that then refracted-wisely is translated into creative concretions. Individuals of this layer have an organically-dictate higher (sometimes much higher) level of intelligence in the case of an effective performance by them of dictate tasks of an injective-introspective suppression. That is, injective dogma (often created by them), mentioned in the part "Conductors", naturally are reducing their effectiveness in formation of loyal-dictate rational essences of super-I.

On the one hand, a stimulated hedonism (in potency) impels, initiates mind of accompanying persons to a loyal creativity, on the other hand, essences needed to dictate and concretized in acts of their creativity, do not organically perceived by their mind. And this critical resistance of mind of creators increases with rational component in essence of creativity. That is, a musician, actor, then with the increase of rational – here are painters, sculptors, poets, novelists, scientists, philosophers – according to the same sequence, a resistance to injective dogmas is increasing, and organicity of determination in mind of loyal essences of super-I, and accordingly, of the terms of perception of I, is decreasing, i.e., an adequate to teleologism of dictate organically-rational orientation, utility of creativity with the growth of rational increasingly includes essences of a direct spiritual prostitution, i.e. of generation of creative acts with specific content under presence in mind of essences, ideas, creative realities antagonistic to creative concretions (it explains a great persuasiveness, impact on socium of namely emotional forms of creativity, and, accordingly, a great disposition for them of hierarchs). Consequently, despite a high (and growing with the evolution of dictate) level of hedonistic incentives, in mind of accompanying persons there is always immanently present an ethical antagonism between motivational and ethical essences intrinsic to introspection of an accompanying person dislocated in super-I on a basis of organic-intellectual immanence and reflected in minds dictate-appropriate, hedonistically-stimulated determinants of ethics and creation, alien, mentally-detached by super-I.

Different individuals of this layer to a different extent organically perceive by mind a dictate-teleological ethics, and accordingly, the level of this introspective conflict varies individually. The efficiency, the level of

motivational and ethical determination of this antagonism is directly related both to the level of a perceived prostitution of creation and to the level of efficiency dictated injections, to the depth of penetration in subconsciousness that causally is linked to a subconsciously-emotional level in structure of the creator. Basic dictate appeals to unsublimated part of hedonism of It also effectively activate teleologism, an expedient orientation of loyalty of sublimating component of repressed unconsciousness. Because subconsciousness is a united (as well as the mind in general) structure of a thinker, so such associate-organic relation of hedonistically-stimulated and sublimated component of It causally generates ethics of loyal creativity, the more organic for that mind (i.e., with a minimum level of the above antagonism), the more base, essence, content of creative concretions are emotionally-subconscious. That is, the smaller role in the creative processes is played by rational, logically comprehended essences of super-I with their immanently critical, negatively-injective essence (since an initiation of activity of super-I is always a result of external (of any nature) repression of It, so a natural reaction - in thinking - is always a negatively-critical in relation to the concretion of repression, since, the terms of perception of I formed by repressed hedonistic It causally contain a rejection of repression, and a super-I in mediation by I perceive, reflect and specify these essences in a context of negative criticality).

The higher the collision-reasonable efficiency of this antagonism of creativity and hedonistic prostitution, the more ethical pretensions are necessary to neutralize its negative-introspective consequences. Moreover, the level of conflict is proportional to the level of a creative potency of an accompanying person, since the potential of creativity is a causal consequence of the power of hedonism together with power of efficiency, life-prolonged activity of sublimating structures of super- I, which correspondingly increases the and above antagonism. Since mediocre creators of introspection of suppression are of little use to deal with problems of effective suppress, so a settlement, neutralization of this antagonism in the frames of dictate continuum of introspection and loyalization of creative ethics of talented accompanying persons is a vitally important task of dictate, evolutionarily concretized in essences of introspective formation of ethics.

In cases when a positively-introspective suppression (in part fulfilled by accompanying persons) is the foundation of dictate in general - and this is characteristic of introspective forms of dictate (in accordance with the terminology of "Evolution of dictate"), for example, the U.S. of the second half of the twentieth century, hierarchs are using very sophisticated, various means of neutralization of the negative and generation of a loyal ethics of accompanying persons (of course, when suppression is reduced to a forced crude violence - the USSR, China, ... - these extravagances are unnecessary). Since the base of the conflict is a sublimating component, a part of hedonistic It and of the essence of super-I, so ethical dominants are injected into both structures of mind, creating at the same time loyal-dictate terms – the essences of I.

To enhance the ethical determinant of unsublimated part of hedonistic It, the essences are injected, reflected from external objective-dictate environment into mind (causally related to introspective-dictate continuum) that create around primitively-hedonistic structures and concretions an aura of supreme good, the only value of life, the teleological dominant of being. The cult of primitive hedonism is injected into consciousness from the birth and is focused directly on It. This basic process of teleologization is largely produced by the layer of accompanying persons, more precisely, by that part of it which are mostly stimulated by dictate - music, movies, entertainment industry, partly painting, etc. A hedonistic side of being in its sophisticated developed technology of concretions is ascended to the summit of human values, and a bed of luxurious women crowns the pyramid. The effectiveness of desublimated part of It, its dominance over sublimated into creativity component increases, and the structures of perception of I vary the terms of perception towards loyalization. A reflection of dictate concretions in loyal terms of I gets positive ethically and motivationally, which reduces the introspective antagonism discussed above. Structures of super-I, sublimating hedonism of It into creative activity, are injectively filled with loyalizing determinants of various natures - dictate-affiliated ethnical, patriotic, jingoistic, culturally-dominant, ideological, mystical, etc. The variety is great – the essence is single: an association of dictate, application to it a category of goods in concretions of a real category – of ethnos, for example.

Under different objective conditions, this association in one way or another is pseudo-syllogistic, demagogic, but nonetheless effective, especially since, as shown above, stimulated hedonism positivizes terms of perception of I, and therefore, a reflection of the dictate in mind. Ultimately, effectiveness, ethical determinant of introspective antagonism in the mind of accompanying persons is reduced to a level that ensures its inability to generate, sublimate creative concretions of negative-dictate ethics. In cases when positively-hedonistic injections of dictate are ineffective for any reason – an extremism of suppression, a lack of sufficient hedonistic benefits, subjective reasons, etc., as well as under external repression of an extreme level - ethnic defeat, technological and ideological uncompetitiveness, and so on, this process of neutralization of antagonism can be offset, and the layer of accompanying persons generates creative concretions, if not rising to the top of contradictate strength, but in any case negatively-dictate that due to their creative effectiveness deform dictate ethics both of individuals of this layer and of other layers of socium. An example - the Renaissance, country of the "third world" of the second half of the twentieth century. A reverse example – of positively-dictate creative ethics - the era of Periclean Athens, Rome heyday of the republic, the U.S. of the twentieth century.

Thus, the layer psychotype with categorical teleology of dictate determines the structures of ethics, an expediently-adequate functional hedonistic differentiation of individuals of the layer of accompanying persons, as in the case of layers of dictates discussed above.

Producers

The layer of dictate, which produces all hedonistic goods and, most of all, is alienated from them. A low level of hedonism, a tendentious-organic masochism, intelligence from a plant to a mid-socium one, as a consequence, an organic motivation of a herd existence, the mostly facilitated injectivity of mind (of all structures) and a number of other similarities and components less important features characterize the introspection of producers. Even this simple list gives an opportunity to assess ethical dominants injected by dictate in accordance with the teleology of this layer ("Most people are willing to work immensely, just to

rid themselves of the need to think about." T.A. Edison. "As they say, so they do, so they think... They do not want to see nothing but the everyday experience." M. Heidegger. "When soldiers will know a lot, then they will have their own thoughts, and they will not be easy to drive, like sheep, without telling where or why." Sun Tzu, Chinese military leader of IV century AD). A low hedonism and dictate compensations of a motivational self-ascribing and loyal activity: security (in varying degrees, depending on a form of dictate and a stage of evolution), there is no need to think and have initiatives, hedonistic benefits in an amount necessary for meager life and reproduction, etc., create a favorable hedonistic background in subconsciousness for injections into other structures - I, super-I of essences-determinants of ethics. These essences are also harmonious to basic structures of psychotype. Herd instinct, social stereotype is consistent with dogma of ethnical, patriotic, chauvinistic, ideological prevailing, culturally-dominant, and so on, nature.

Awareness, deeply unconscious, of the own nothingness, of elementary, triviality of being and ordinariness of individual features are successfully sublimated, replaced, substituted, etc. by injective (and therefore organically perceived) essences of ethnic superiority (whites are above yellow, reds are above black, a real Hungary, the England is above all, etc.) of cultural and ideological domination (the most "free" nation, the most cultured, carriers of civilization, communism - is the banner of mankind, etc.), etc. A huge set of the injective essences, primitive-intellectual and therefore available to intelligence of producers, and naturally accepted by them, regardless of their specific nature, has a gregarious-social orientation, which, together with the immanence of dictate to any socium causally is associated (being all the more easy for the primitive mind of producers) with introspection and concretions of dictates. Thus, in addition to hedonistic compensation and organically complementing it, it rehabilitates, positively-motivates hedonistic self-alienation - loyal and adequate to dictate teleology of the layer. An organic masochism of the psychotype is adequately teleological, necessary to dictate dominants of hedonistic self-alienation, subordination and submission.

The hedonistic strong foundation, an organic injectivity of super-I and, due to weakness of intelligence, resting on structures of an external-object (dictate) adequacy of I, generally create such a powerful basis of dictate

components of ethics that, firstly, under a sufficiently stable, conservative dictate's introspection (a specific form) ethics of producer does not generate any strong ethical conflicts, adverse to dictate, and secondly, the efficiency of the complex of ethical determinants of dictate is so great and effective (because of the adequacy to psychogenotype) that often dominates even over the most powerful ethical dominants of human's mind - ontological, existential, etc., (brave warriors of massive wars, dictate self-sacrifice, the heroism of labor, productive passionarity, absorbing life with the exclusion of the whole results of work). Negative realities of suppression, being reflected in a dominantly-conscious I of producers, also harmonious form a complexes of positive-motivational ethical determinants of dictate, as a result of external-objective teleologism, appropriate adequate of the terms of perception of I. The specific mechanisms and structures that shape dictate's ethics – state, law, the penal system, church, ideology, etc. are considered in the "Evolution of dictate".

EVOLUTIVE FEATURES OF DICTATE ETHICS

The previous section analyzed a layer-dictate relativism of ethics in a some hypothetical steady state of dictate for ease of analysis of the characteristic features of the process. In reality, dictates at any given time is dialectical, evolutionary variable in the continuum of introspection, and accordingly, determinants of relativistic dictate ethics and ethics itself change and evolve.

The determining essence - dictate – during the known history evolves very slowly at the era of pre-civilization, linear-cyclically at the era of civilization, smoothed-cyclically with a quickening of linearity at the era of transition to post-civilization and the existing pre-conditions and laws allow one to believe in quasi-linearity at the era of post-civilization ("Evolution of dictate". Quasi-linearity semantically implies leaps of technological determination of linearity - sedentary farming, artificial energy, automation). A separate group with respect to the determination of ethics, there are out-evolutive concretions of extremist diktat – short deadlocks of evolution - Sicilian tyranny, the Mazdak state in Persia in IV c., the board of Savonarola, and communism in all shapes and colors,

France at late XVIII - beginning of XIX century, the French Commune, etc. (ibid).

The introspective foundation of evolving dictate – a combination of all determinants of mind, providing a normal human life – is evolving according to the same patterns (ibid).

A linearity of evolution of proto-civilization with immanently high levels of the subconscious determination of self-ascribing to dictate, the absence or low level of essences distorting a positively-hedonistic basis of dictate, and the absence of external factors repressing this foundation – of more highly developed forms of dictate, a competitive ideology, etc., determines a high level of harmonious determination of dictate ethics on a powerful positively-hedonistic subconscious basis.

Motivations of self-ascribing to dictate are absolutely determinants in unconsciousness, the structure of I - reflecting a repressive outside world in terms of individual optimality of motivations and actions, generate essences harmonious to determinants of It, a low level of global technology and lack of competitive ideologies dictate a low dominance of super-I in a conglomerate of essences of mind and lack in it essences antagonistic to loyal-dictate ones.

An emergence of ethnoses, a differentiation of technology and the level of belonging to a global continuum of technology, an emergence and development of collective memory, etc., i.e. a transition of mankind towards civilization with all its complex range of external and introspective concretions complicates the picture of an evolutionary-dictate relativism of ethics. The evolution of technology slowly but inevitably implements a basic, strategic dominant of dictate's introspection - strengthening the positively-hedonistic components of suppression, though unlike at proto-civilization based not on organic motivational basis of hedonistic self-ascribing to dictate, but on a compensatory-hedonistic basis of dictate incentive of loyal ethic. The slow growth of this evolutionary trend at the era of early civilization is accelerating at the second millennium and becomes hypertrophic since the second half XX century. This evolving essence naturally determines a growth of positively-dictate essences in hedonistic It of individuals. On the other hand, a cyclic evolution of competing ethnoses leads to equally natural cyclical variations of essences of an introspective ground of a positively-motivational self-ascribing to

dictate ("Evolution of dictate" by V. Kaitoukov, "Ethnogenesis and biosphere" by L. Gumilev.).

And at the era of early civilizations with relatively low technology development and its ethnic differentiation, and therefore at comparatively (with ethnogenesis) low level of positive-hedonistic dominants, determined by the linear evolution, ethnogenetic determinants of motivation and ethics (cycles) in a superposition with linear, sharply prevail, and at the phases of ethnogenesis, characterized by a low level of positively-hedonistic introspection of suppression and growth of negative (or neutral, unpassionary that is the same thing) to dictate dominants of introspection, ethics of dictate to a large extent (in a conscious dictate continuum) will be determined namely by negative-dictate determinants of introspection. Stagnation, decline, collapse and mummification of ethnos (ibid) is characterized by the fact that dissipated at era of expansion of ethnos a passionarity continuum, i.e., a contingent of individuals-passionaries (in other words, individuals with a high level of hedonism and high level of positive-dictate sublimating essences of mind - ergo, loyal ethics) initiated in the past, if not an organic admissibility by mind of low-passionary producers of dictate ethics, so in any case, an effective injection of positive-dictate ethics of passionaries because of the immanently high-level motivations of self-ascribing and hedonistic concretions of dictate reflected in I, and due to passivity of low-intellectual super-I of majority of socium, on the other hand.

A reduction of continuum of passionary individuals leads to qualitative changes in dictate ethics.

A reduction of level of an initiating positive-dictate introspection factor leads to an increase in ethnic continuum of individuals with a primitive hedonistic-egocentric psychotype ("gray" people, according to Gumilev) that immanently determines a dictate reaction of amplification of negatively-motivational structures of suppression. That in turn determines a reduction of positively-dictate determinations of mind and of the loyal ethics in general. This process is also typical for the ethnic competitiveness of dictate, and for technological, productive, economical spheres of activity of dictate. The reduction of production passionarity (ibid) for the same reason reduces possibilities of positive-motivational alienation of hedonistic benefits (ergo - of a positive suppression).

An overlay, functional superposition of many factors of introspection of the evolving dictate (in ethnogenetic determination) leads to a cyclic change in its positive-hedonistic foundation, in positive-motivational essences of suppression, more exactly, in mutually weighted positive and negative essences of suppression of the overall structure of dictate from a dominance of positive at the beginning of cycle to a dominance of negative features at the end of ethnogenetic cycle. At era of early civilization, the imposition of these cycles on a slow-evolutionary quasi-linear process of technologically-determined evolution of dictate leads to a dominance of cyclic essences of introspection of suppression, with a gradual increase of determination of technologically determined essences of suppression.

This process is causally determines the essence of evolution of hedonistic-subconscious components of ethics and indirectly through other essences of social existence – also ideology, art, education, training, etc., and components of injective-dictate ethics dislocated in super-I and partly in I and It. Actually the mechanism of formation of organically-hedonistic and stimulating -hedonistic determinants of ethics of dictate is described above, in this case it should be kept in mind that this process is fundamentally dynamic and evolving. Evolution of hedonistic determinants of ethics entails not only strengthening of negatively-subconscious repressive essence of It, determining a reduction of positively-motivational subconscious basis of dictate ethics, but also actually a change the terms and structures of I and super-I. Realities of suppression in social-dictate concretions are perceived by structures of I as a priori negatively-individual essence (executions, floggings, confiscation of material good, of domestic, sexual benefits are negative to organic essences of It, and in these terms, indirectly, to I), but at a sufficiently high level of hedonistic stimulation, when dictate and, accordingly, the suppression acquire a hedonistically determined rationally-reflected aura of social and individual benefits, the terms of perception (“ an internal variable”) of I are deformed by stimulated essence of It, and the same essences of repression are reflected in It and super-I indirectly through I as positively- individual, of course, except for situations when these essences are dropping down on the particular individual. A pozitivization of perception I causally contributes to injection of rational loyal-dictate

determinants of ethics into super-I and emotionally-subconscious (or rather, preconscious, and the outer shell of It) loyalizing essences into It.

Rationally constructed categories of divinity, semi-god nature of a hierarch and his warriors, a subordination to hierarch and to conductors as the benefits and social necessity, work (performance, military, etc.) as a sacred duty and an individual benefit, asceticism - as a virtue, uplifting an individual and reward in the future, self-sacrifice in the name of dictate as an individual supreme virtue, association of ethical with dictate, association of an individual perfection - physical, spiritual, creative only in a teleology of dictate, etc. etc. – the evolutive growing list of rational essences, injected in super-I, is huge, and varies depending on concretions, forms, and phases of evolution of dictate. Some of them are determinants of ethics of dictate, part is finished, composed ethical components.

On the other hand, loyal art - music, theater and further movies, TV, painting, sculpture - especially the monumental one, accessible to all and perceived from childhood, architecture - in dictate differentiation of monumental housing of hierarchs ("Evolution of dictate") in concretions of creativity of accompanying persons inject loyal essence-determinants of ethics into pre-consciousness, into external shell of It. Giant monuments of hierarchs or of valiant warriors, luxury and amazing for a born in a shack housing producer a home of hierarch, a high-minded hierarch and a blessed, saccharine-happy worker in painting creations, etc. - these essences, reflected in positively-dictate I, are injected due to their irrationality, emotional and subconscious nature into pre-consciousness (This explains, in part, a higher loyalty to dictate of women, because the psychotype (sexual) of female contains higher dominance of emotional than of male), creating an additional barrier to breakthroughs of negative-dictate essences of repressed It into sphere of ethical determinations.

Evolutive decline – which is regular in any forms and concretions of dictate – of positively-hedonistic, introspective suppression (ibid) reduces the effectiveness of all aspects of loyal-dictate determinations of ethics - hedonistic-subconscious, dictate-stimulating, formation of positively-dictate terms of perception of I, preconscious-emotional and rational, since the depth foundation, or in an extreme case, formation of loyal essences of specification of determination is always based on hedonistic It – applied

for dictate determinations of ethics. As the organicity of the processes is reduced, then in a reflected-conscious way dictate is forced to compensate for the lack of loyalty by an increase of negative-motivational suppression, which, in turn, temporarily (or individually), restraining a breakthrough of repressive determinants of ethics in a concrete sphere, reinforces subconscious basis of negative-dictate determinations of ethics, and at a certain stage of evolution, effectiveness of loyal to dictate ethical determinant is reduced to a level, at which there is a breach of negative-dictate essences-determinants in pre-consciousness, I and super-I, and then indirectly through a negative-dictate ethics into sphere of motivations and activity causing the disintegration of the form of dictate. The structure of evolutionary ethics determinations varies significantly in introspective forms of dictate (U.S. in the twentieth century, Western Europe) and in extreme forms of dictate.

Unlike with forms of dictate of civilization, when dictate determinations of ethics affect the structures of mind to deform them (positive or negative strains of organic structures of mind in dictate teleology) in frames of its own teleology, the introspective forms of dictate at era of transition to post-civilization have such a volume and diversity of hedonistic benefits and essences that are able to encourage and stimulate in reality the effectiveness and power of organic structures and essences of mind. This process is possible not only because of the availability of the necessary socio-dictate continuum of hedonistic benefits, but also because of the fundamental, basic essences of structure of suppression of that form of dictate, based largely, if not in a prevalent degree on positive-motivational essences of suppression. The essence of suppression of this form of dictate (ibid) causally depends on the level of primitive-hedonistic claims, on the potencies of mind of the suppressed, that immanently implies a biased hypertrophy of hedonism with minimizing of effectiveness of sublimating structures of any nature negative to the teleology of suppression. The whole gist, and all external diversity of objectification of an introspective form of dictate is aimed at strengthening the effectiveness of ethical determinations of mind by essences of hedonistic orientation reflected in mind. Positivity, application of reflection in I of hedonistic concretions of objective world of dictate is

insured by an adequacy of affecting impacts to essences of hedonistic ground of a perceiving person, of sensitive mind.

A low determining ability of ethics by essences of organic structures of super-I, which is characteristic for psychogenotype of the most of socium, i.e., a low level of possible negative to dictate ethical determinations is further reduced due to the biased filling of the structure by rational essences with hedonistic orientation generated by ideology, art, concretions of objective being that are perceived, and in a more organic way, because the terms of perception, injectivities of super-I are formed by a loyal-hedonistic perception of I and by absolutised hedonistic It. In other words, the hedonism of the objective being introspectively and specifically raised by dictate to a rank of the highest social virtue, reflected-consciously creates in a loyal teleologically adequate mind of the suppressed a compatibility of dictate ethical determinants with efficiency much superior of all forms of suppression of the forms of dictate of previous eras (it is a private conformation of the basic law of evolution of dictates (ibid), linking the chronological evolution of dictate with a growth of positively-hedonistic suppression). Unlike the previous forms of dictate, the injections into minds not just use, apply hedonistic essences and structures of It, but are aimed at stimulation of development, hypertrophy of a determination and diversity of primitively-hedonistic dominants of mind. And on the basis of this hypertrophy, loyal-dictate ethical determinants of hedonistic orientation are harmoniously injected into all structures of mind.

A diametrically opposite picture, partly explained by out-of-evolutional, deadlock-evolutional its essence, is arrived under analysis of extreme forms of dictate.

This form of dictate is characterized by a maximum level of negatively-motivational suppression, covering all aspects of individual existence, including such private, as thinking, sex, creation, etc., (ibid). Naturally, such a high level of repression should very quickly lead to accumulation of a giant negative-dictate continuum of introspection of socium, and further to a collapse of this form (in the historical scale very short-lived) during of effective activity of a single generation. Some delay, postponement of a fast natural (in terms of introspective bases of effective suppression) collapse of this form is provided by, as powerful as the negative

suppression and just as well versatile and comprehensive, injection of loyal ethics into all structures of mind. Demagogical essences of very vague, amorphous egalitarianism, "democracy" of a common good, always forming a basis of introspection of this form of dictate, are rather easily injected into consciousness of socium under certain historical conditions - decay, degradation, leveling of effectiveness of the previous to the extremism domestic form of dictate, a destruction, a waste of the passionary part of socium in wars, expansion or other reasons (France after Louis XIV, Russia after 1917), a presence in the global continuum of technology of rather injective for a primitive mind of gray majority of ideological constructions, variability using the colored splints of "freedom" "equality," etc. "Enlightenment" of the French philosophers, anarchism, socialism - all these trends, being more or less understood by primitive mind, allow negative passionaries, emphasizing the immanent to these ideological constructions categories of egalitarianism and associated with them - ultimately reflected in gray mind only in the form of appeal to hedonistic repartition - to initiate the ethics dominant necessary to build an introspective foundation of the form.

A composition of repressed hedonism (which is particularly strong in anticipation of a formation of extremism, because it is always preceded by a disintegration of a form of dictate, i.e., a growth negative suppression) and of an injective category of egalitarianism, i.e., of hedonistic equality, or in gist, of a hedonistic redistribution, has a powerful reasonable injectivity, especially in mind unburdened by intellect (always critical and analytical (Saint-Simon, Fourier, Owen, Moore, Kropotkin, Reclus, etc.)) or by a powerful hedonism – which is always a basis either for creative sublimation, or for motivational breakthroughs of egocentrically-individual kind that fundamentally reject introspective acceptance of egalitarianism in any form, and especially of a hedonistic one. These amorphous-egalitarian dogma are clothed in a halo of various essences of a common good - to one or another degree appealing to ideological surrogates available in technological global continuum (when they say "equality", any developed mind will ask "in what?" not even knowing Nietzsche, since it is clear that there is no absolute equality, and happiness is an inequality) and are formed into a sort of ideological conglomerate of

very diverse structures, united by one feature – by an availability and ability to be applied to mind of the suppressed.

That is, the simplest essence - the redistribution of hedonism is clothed in pseudoscience, availability, and primitivism of ideas of which makes it (especially under monstrous increasing of an apparatus of injection characteristic of extremism) effectively injective for mind of the suppressed and forms a basis for a set of loyal ethical determinants.

This screen – of common good - is used in varying degrees all forms of dictate, arguing and composing it with other - mystical, fatal, social, etc., but basing it on the introspective syllogism, repressed hedonism - redistribution of hedonism, - creates a strong foundation for forming any necessary ethics. A number of savage executioners, fanatics, traitors, informers, and other "decent" people in this form of dictate is incommensurably higher than in any other form, and this continuum of ethics is formed on a basis of the most primitive psychogenotype of producer with the help of the simple methods described above. It is namely psychotype of producer (detailed analysis is in "Evolution of dictate".) that accepts most organically the dyadic complexes "common good – a needed to dictate ethics."

Because these determinations, despite the efforts of ideological adherents, and the structures of suppression, have a principally injective character, then changes of conditions of existence, a repression of hedonism (under extremism, radical representatives of the other layers in more or less degree are intensively destroyed.) leads to an introspective conflict of organic and injective determinants of ethics that, as always in human history, leads to an alienation of injective essences and to domination of a negative to it ethics.

Structures of generation of dictate ethics.

Ethics is an immanent category of social existence. And at the same time, ethics, and as the top of it - the universal ethics is a product of functioning of an individual mind. An interpenetration of ethical essences of individual minds deforms organic ethics of an individual that together with the layer structure of socium determines a presence in it of sources of ethics generation.

When the term "dictate generates ethics" was used in the previous sections that meant that there is a structure of dictate (regardless of its nature - the introspective, ideological, state, legal, layer-psychotype, of mass stereotypes, etc.) generating this injective essence, or functional essences, indirectly determining ethical structures of an individual. Organic ethical structures of dictate ethics are formed even by more complex superposition of determinants of dictate of a very different nature, because organicity is immanent to an individual, to his invariant-dictate basis, to subconscious It of a purely individual kind, and accordingly, injections or repressions of the deep subconsciousness, despite a similarity of layer-distributed psychotypes, cause a variant-individual reaction. A continuum (a subset of social) of similar reaction initiates collective ethos that is reflected in minds of surrounding individuals, generates ethical components of a different nature, depending on passionary power of psychotypes of individuals of that continuum, injected into consciousness, into introspective continuum of socium. Such a scheme is typical for the formation of not only dictate-teleological, consciously-oriented ethical components resulted from targeted activity of the layers of suppression, but of group ethical dogma of suppressed – of a causal derivative of activation of subconsciousness in connection with organic reflections of dictate in I, and injective essences of super-I .

Because of dictate-expedient stereotype - of a functional and hedonistic one based on psychogenotype of corresponding layer affiliation of an individual, each layer of dictate is an object of impact of ethical determinants, and a generator of reflected, deformed layer continuum of introspection of causal derivatives of these determinations. That is, a layer of dictatorship is both a donor and an acceptor of ethics. Every epoch and every socium (ethnos, dictate, state, band, religious confession) has in its structure (varying with epoch and ethnos, as a result of genotypic features - Eskimos and Spain, France, Hawaii at pre-Columbian era and the U.S. of the twentieth century) contradictate passionaries, i.e., individuals of higher creative strength, and negative passionaries with extraordinarily high hedonism, i.e., with passionarity.

Passionarity, regardless of the type of activity in which it is sublimated - creation, war, crime, sex, work, etc., because of its subconsciously-hedonistic basis and depending on the level, has the quality of initiation of

medium minds – initiation of introspective and active. Ethical creativity, i.e., a generation of ethical ideas of a quite different content (Pericles, Mazdak, Robespierre, Savonarola, Jefferson, Hitler, sectarians of all kinds, etc. - the spectrum is broad, but the injectivity is always high) by these individuals because same reasons, has a high injectivity into minds of individuals of socium. Of course, in this case the injectivity is higher, when the mind of acceptors of ethics is more prepared, pozitivized due to objective or subjective reasons of very different nature.

Sexual differences of physiology and psychology are objective, and consequently there is objectivity in sex-differentiated application, acceptability of ethics, and accordingly, in generation of ethical dogmas in societal continuum. The generation of these sexual components of ethics is more injective in mind of individuals regardless of gender, because it, one way or another, is always associated with essences of sexual functioning, i.e., with sexual pleasure, which is one of the most powerful and organic structures of hedonistic It. These generations of injective ethics of a social-dictate character can have as a partner-sexual orientation, that is to orient in mind of individuals of the opposite sex of ethical dogmas that facilitate, promote self-targeting concretization of hedonism, as well as purely dictate teleologizm – which is positive or negative to structural-dictate ethical determinations.

ETHICAL GENERATIONS OF LAYER STRUCTURES OF DICTATE.

Hierarch.

A hierarch of any form and concretion of dictate serves as a senior affector and effector, i.e., due to maximum hedonistic potencies, his mind, introspectively based on a powerful egocentrically-hedonistic ground, the most sensitively, keenly perceives possibilities of repression of individual hedonism by essences of the environment of any nature, and causally generates repressively-hedonistic deterministic actions in outside world to exterminate factors of the potential threat to his hedonism.

Since most of the effector functions hierarch performs by hands and mind of other individuals of socium, so their activation in a positive direction to dictate teleologizm necessarily implies an anticipating

generation by the hierarch of essences of an arbitrary nature, which determine the manifestation of injective or activation of organic ethical essences in mind of the individual of the layers, which are currently required to realize the effector functions. The exact nature of initiating ethical determinations essences is not important for the analysis in this section. To some extent, these entities were analyzed in the previous sections and chapters, as well as in the "Evolution of dictate" (there is a wide range of concretions in works of great ethics writers - Montaigne, Helvetius, Plutarch, Plato, etc.). The purpose of the analysis in this section is the presence of a source of ethical generations, the structure of the initiation of generation, and the gist of generated components of dictate ethics.

The essence and orientation of ethical generations by hierarch are quite clear, if we start from an analysis of his dictate functional teleologism. An organically-genotypic hedonism of hierarch-individual is harmonic to layer teleology, and, accordingly, activations of hierarch's mind are harmoniously adequate to his hedonistic self-centering. That in turn completely determines the essence of ethical generations of hierarch in dictate continuum of ethics. Because hedonistic egocentrism in the extreme, orthodox form is a subconscious in mind as whole basis of his ethics, so the gist of ethics, generated by him, are essences aimed, firstly, to fully satisfy (using other individuals of socium) his individual hedonism, and his alienation from a repressive- hedonistic activity in the maximum possible extent, secondly.

That is, the ethics of hierarch, introduced in dictate continuum, includes ethical dogma of an immanent to hierarch hedonism in every imaginable concretions and ethical dogmas, in one way or another, connected with asceticism (in varying degrees for different layers) for individuals of all other layers of socium. This foundation of ethical generations of hierarch, orthodoxy and the effectiveness of its implementation, completion in the continuum of dictate ethics largely determines the effectiveness of ethics in general and the functioning of socium as a finale derivative. Since the generation in ethical continuum is in gist an appeal of motivational injections to different structures of mind of individuals of different layers of dictate, i.e., to different psychogenotypes, so orientation of the ethical generations is determined by a structure of psychotype of individual-

acceptor, i.e., by an introspective basis of ethics absorption of an individual of a layer structure of dictate – it is unsublimated hedonism of It and elastic, injective-potential structure of I and super-I of producers and conductors with emphasis on variations of sado-masochistic complex in ethics, a sublimated hedonism together with a super-I of accompanying persons, etc.

That is, the essence and orientation of the ethical generations of hierarch is completely determined by his dictate-psychotype teleologism, and individual variations of ethics are only a minor ethical background, framing of this basis.

A difference in ethical generations, an orientation and ways to promote acceptance of them by social continuum starting from ancient despot, King of the Middle Ages, Hitler, Stalin and an Eastern ruler is only in external details (concretions of these injections - law, morality, ideology, creation of accompanying persons, negative violent, etc., - are only social variations of the concretized essence), in concretions not affecting its introspective and internal basis.

Conductors.

Ethical generations of conductors are more complex, because the motivational basis of ethics includes not only organically-psychotype dominants, but also stimulated from outside essences, and due to the fact that ethics of conductors has layer-teleological variations, as described above. A number of conductors is always smaller than the suppressed, weapon is effective in any hands, and therefore an effective execution of functional duties necessary means an injection into ethical conglomerate of the suppressed of essences that introspectively substantiates and justifies the functioning of this layer, despite all the horrors of concretion of suppressions. A centurion – is a defender of citizens, the custodian of morality as the guardian of social virtue (of moral purity), a eunuch of harem – is the guardian of sexual morality, a heroic soldiers – is a defender of nation, an official – is the personification of the supreme will (of the hierarch – of a semi-god), a judge – is the bearer and herald of justice – the list of these dyads, connecting ethics of functioning in dictate teleology

and applied aura of social and individual ethical good is great and covers all aspects of suppression carried out by this layer.

However, the introspective essence is the same - a stable generation in ethical continuum of socium (of dictate) of ethical essences, which determine a positive-conscious perception by mind of the suppressed of functional and hedonistic prerogatives of individual of the layer.

In varying degrees sincerely, organically-ethically, passionary and so on, but all conductors apply ethics of subordination to hierarch and to superior conductors. The concretions of subordination reflected in I of the suppressed initiate in ethical continuum different ethical components. This is association of actions of suppression, i.e., of functional manifestations of the layer with the will of hierarch with an immanent to it aura of supreme will, divinity, semi-god kind and therefore infallible and undisputed. This is a transfer on ethics of suppression and on its adherents of the same essences of a halo of hierarch. This is a removal from conductors of ethical responsibility for the nightmares of suppression, which are reflected-consciously a manifestation of the highest will, and consequently a reduction of negative ethical reactions of the suppressed on the acts of suppression. That is, a generation of ethics of subordination to hierarch, in addition to the immanent reflected-conscious spreading of this category on the whole socium, causally determines the whole series of ethical generations described above. An activity of any kind, especially serve for satisfaction of psychotype features of a subconsciously-hedonistic kind with a pronounced sadistic tendency leads to a professional deformation of the psychological, motivational, and finally of ethical components of mind.

That is, the sadism with hedonistic color from a purely dictate teleological essence becomes (without loss of effective adequacy to teleologizm) a dominant of ethics of individuals of the layers, and to the greater extent, the more they are adequate by their psychogenotype to the teleology of suppression, i.e., the more passionary (i.e., with higher levels of unsublimated hedonism) they are and the more dominant is sadistic component of sadomasochistic complex. On the other hand, the same features define a masochistic passionarity in relation to hierarch, with is the more radical, the more radical adequacy of psychotype to the teleology of suppression. This dyadic ethics, specified in actions, concretions of social life is reflected in consciousness (I) and in unconsciousness of the

suppressed, initiating, generating in ethical dictate continuum ethical essences of quite various nature, depending on a psychotype of acceptor - from an absolute acceptance as an ideal of ethics of dictate being up to a total rejection with all variants in between. That is, conductors generate ethical determinants not only in a straight-teleological layer-dictate determination, but also in more complex, indirectly reflected essences in terms of layer-genotypic kind. Hedonistic stimulation of this layer, which is higher than for other layers of dictate (at least at the era of civilization) is reflected in mind of other individuals of socium, except of contradictate passionaries, in a form of ideal of hedonistic compensation of a loyal activity - with the deliberate reduction of the reflected-conscious ethical value of the horrors of suppression – of the product of activity of conductors.

That is, the functionally reasonable standards of ethics of conductors, despite the essences of suppression produced by it (execution, prison camps, contempt for the suppressed, adulation, etc.) become hedonistically appealing to primitive mind of the majority of individuals of socium, with associated transfer of hedonistic attraction of living of conductors on ethics and functioning. At certain stages of evolution – at a rapid collapse of a dictate forms and replacing of conductors of that form, passionary producers and negative passionaries become the most zealous agents of the new form, due to precisely of the latter dominant. The list of ethical concretions generated by conductors can be further prolonged; however, this treatise is not intended to make objective scrupulous accounting of all imaginable nuances and details of the tested essence, but only to discover the main laws of formation and existence of the universal ethics of social existence.

Accompanying persons.

This layer of dictates according to teleology of its existence is destined to generate into social introspection injective essences of ethics - irrational, intuitive, emotional, rational, - of any kind, but always loyal-dictate ones. And the process of generating of ethics and its rational orientation would have been extremely clear for analysis in a form of functioning syllogism:

loyal-creative mind - hedonistic stimulation; result – is the loyal creativity. The picture of generation is complicated by the fact that creativity - it is always a mysterious complex process, involving all essences of mind and reflected essences of being and the higher the level of creativity (i.e., utility to dictate), the more complicated picture of its ethical and motivational foundations, and therefore, of ethical generations in socium.

Ethical generation of this layer can be naturally divided into two parts – a dictate expedient, determined by teleologism of this layer in the total structure of suppression, and a collateral one, a product of organic activity of a creative mind (albeit a corrupt one). The first part consists of acts of creativity, carrying an ethics charge, the ethical essences of nature, depending on the gist of creator - ideology, legislation, art, literature, entertainment industry, etc., with a level of complexing of rational and irrational, which is typical for this type of creativity that determines an orientation of generation of ethics and the structures-acceptors of mind. Concomitant, accompanying persons with a low and below-average creativity generate exclusively dictate-teleological ethics, since a decreased relatively to a layer-mean hedonism (ergo - the creative passionarity) is stimulated by dictate at the prevailing level, i.e., negative-dictate sublimations are insignificant in their level and do not lead to breakthroughs into the actions of creativity, where it is dominated by sublimations determined by potencies of hedonistic stimulation by dictate. At all epochs there is a hedonistic stimulation of accompanying persons with high strength of creativity, but at all eras it is not sufficient (with the exception of the developed introspective dictate of post-civilization) for the complete loyalization of creative sublimations, firstly, by virtue of a much more powerful individual hedonism, and secondly, due to respectively more powerful sublimating (into creativity) structures of super-I, the radical loyalization of which is difficult because of the organic negative critical ability of intellect to realities of socium (of dictate).

A creative mind is repressed by ontology and existence of life, including concretions of dictate, and that the necessary basis of activation of creative passionarity, beginning with a certain level, does not covered completely by injective potency of hedonistic stimulus, generating into structure of creative sublimations (at the base, however, loyal ones) the

essences of an ethical kind if not negative, then at least inadequate to introspective tasks of suppression. Incomplete correspondence of layer teleology and introspective dominants of functioning It and super-I leads to a partial deformation of the terms of perception of objective perception of I, that is, the essence of concretions of suppression (i.e., of dictate being) is not perceived by mind of the accompanying creator as a uniquely positive for socium (and personally to the individual as part of socium) essence of the common good, virtue. It indirectly via creative sublimations by critical (at least partially) intellect of super-I not fully positivized bases of It leads to an emergence in acts of creativity of a more or less hidden, subtle ethical essences of a negative kind. This process is typical for periods with a low value of introspection (positive) of suppression, i.e., from stagnation and to collapse, when there is a domination of negative aspects of suppression and of their carriers (of conductors), and in forms of dictate, where any creation is antagonism to wretched ideas of introspective bases of dictate – inspired-introspective forms of dictate (Egypt Pharaonic era, a civilization of South America before Columbus era, Ismailis, etc.) and extreme forms of dictate (Sicilian tyranny of ancient times, Mazdakizm, Savonarola, the French Republic, the Commune, Hitler, communism of all kinds, etc.). (See "Evolution of dictate").

Moreover, since these negative ethical generations are based on insufficiency of purely individual incentive of hedonism of accompanying persons, so to a greater extent this process is enhanced for accompanying persons with emotionally-subconscious structure of creation, in close contact with repressible (not enough stimulated) basis – with hedonism of It: actors, musicians, and further painters, sculptors, etc. Because psychotype of most individuals of socium also has a dominance of subconsciousness, including preconscious-emotional in structure of ethical and motivational dominants, so by virtue of the similarity of structures of ethical donors and acceptors, namely those accompanying persons in this case make the most ethical strains, generating negative essences into social introspection.

The negativity of concretions of creativity of accompanying persons is controlled hedonistically by dictate, and so the above dominants may be reduced by strictly negative potentialities of suppression, but quite often they are implemented in a verbally accessible segment of socium that

passionary perceives negative-dictate dogma because of a sufficiently high level of passionarity of creativity. Classic examples - "epigrams" by Martial, non-religious works of theosophists at early Middle Ages, the negative creative work of figures of barracks art of communism. Ethical generation of this layer differs by another paradoxical essences related to evolution of dictates.

The cycles of evolution with the immanent change from reliance on hedonism and declaration of hedonism to a support for declarative asceticism (ibid) lead to the fact that contradictate acts of creativity repulsed by dictates (by introspection of socium) at another era have become carriers of loyal-dictate injection, i.e., by essences after hundreds of years generating loyalty-dictate ethical essences. Conversely, loyal-dictate generations of ethics of asceticism (by this layer) after some time, at an era of declarative hedonism as an introspective basis of suppression generating in ethical continuum of socium contradictate essences.

Contradictate passionaries.

Contradictate passionaries, i.e., the creators of the highest strength generate strong ethical (as well as some other) essences into domestic and global technological continuum, which are the more effective the higher the potential of contradictateship. The power of psychotype of these individuals is that they are destined, doomed to creativity determining of social evolution and generating ethical dominants with detached from dictate teleology essence. These ethical dominants, due to peculiarities of the generating them powerful essences – of passionarity (of subconscious hedonism) and intellect have an essence of rather organically-individual than a dictate one, because appeal to organic, psychotype-species structures of mind - such as the value of an individual, the beauty of thinking and self-improvement (without speculative dictate teleologizm), the supreme value of intellect, etc. The strength and direction of ethical generations of this layer is such that dictate is unable to change or extinguish them, while physical destruction of contradictates leads to collapse of dictate introspection and its functional incapacity (ibid).

That is, the social desirability of these generations (out-of-dictate) and their essence does not distort dictate in concretions of suppression, and

their essence remains to be layer-invariant, defined only by individual characteristics of a creative mind. Contradictate passionaries are not encouraged hedonistically, do not have in vast majority of laurels of recognized geniuses in their lifetime, and therefore in introspection of dictate and individuals of other layers does not initiate a reflected-conscious trend of application, of borrowing such ethics, i.e., this channel of ethical generate also does not act in this case.

Negative passionaries.

Negative passionaries - i.e., individuals with a powerful primitive hedonism, unsublimated into loyal-dictate activity, made unique contributions to the dictates of ethics, varying with the evolution of dictates. This layer of dictate due to layer (immanent to any socium) teleologizm does not generate ethical essence adequate to introspection of suppression. Generations of ethics by this layer can be divided into two parts - related to the subconscious attractiveness of a negative-dictate ethics for the repressed by dictate mind of the suppressed, and secondly, related to the negative ethical barriers of dictate in any form (from executions to moral taboos) to specify a negative-dictate ethics. The negative-dictate ethics, i.e., refusal, rejection of a motivational self-alienation from hedonistic benefits, is subconsciously attractive to the suppressed, and therefore generates in their mind causal ethical components for several reasons. Denial of self-alienation and productive (holding, accompanying) activity associated with a potency of criminal acquisition of hedonistic benefits, often in amounts that are not available at hedonistic stimulation (of loyal ethics) by dictate.

Any hedonistic prevalence, regardless of the nature and mode of its acquiring, induces in a primitive-hedonistic mind of the suppressed a subconscious tendency of absorption of the ethical essences of individuals, who carry this hedonistic dominance. Ethics of negative passionaries becomes attractive to mind of the suppressed, i.e., is generated by informal channels into ethical continuum of socium because of reflection in minds of the causal dyad - negative ethics - hedonistic prevalence. The higher level of hedonistic prevalence, i.e., the amount of criminally seized

hedonistic benefits, the more attractive and more injectively-effective generations of negative ethics.

Any form of suppression, including the most effective ones in terms of positive motivation, inevitably repress hedonism of the suppressed, which creates an introspective basis of a negative dictate trend. Reflected in conscious continuum of socium, negative ethics is injected, is generated into minds of the suppressed the more effectively, the higher level of repressively-negative potency of their mind. In this case, the generations of negative ethics are the hedonistically-compensatory potential essence of mind which sublimates (in potency) the repressive hedonism into negative actions. This process is causally linked to level of a positive-motivational component in the structure of suppression, and at its very low level (e.g., extreme forms of dictate, a sunset of evolution of civilization epoch) the negative ethics effectively generated into social continuum of introspection, and crime in all forms is becoming a commonplace, and in some cases even poeticizes - Robin Hood, Francois Villon, informal creative works of socialism, etc.

Every dictate-loyal ethics includes injective components, with varying degrees of forced injections, which represses organically-individual structures of I and super-I, and provides a basis for the process of generation and absorption of the conscious components of negative ethics, similar to the above, but form complexes other structures of the mind - of I and super-I.

A negative activity of individuals of this layer itself is not dangerous for the structure of suppression, but its reflection-conscious determinants of ethical generations can make significant deformations in ethical continuum of dictates, thereby reducing the efficiency of introspective ground of suppression. This fact, the essence induces reactive concretions of dictate that oppose them in reflections in mind. This reaction is complex and includes all aspects and institutions of suppression - laws, the prison system, ethical injection of negativity and social evils of such activity, etc. Although the amount of brutality and horror of negative passionaries are hardly compare with the same essences of suppression, but the activity of the former is efficiently injected in a reflected-conscious form (by dictates) as a negative-individual essence, firstly, because of the real adequacy of injections and concretions, and secondly, due to a reflected

antagonism of negative activity and dictate, immanently having an aura of social and individual benefits in introspection of the suppressed. In the case when the halo fades, the efficiency of dictate in relation to generations of ethics of negative passionaries is reduced, and the continuum of the passionaries immeasurably increases. Example – is all imaginable revolutions, an evolutionary decay of specific forms of dictate at any era, etc.

A consistency of the above factors creates a more or less efficient source of ethical generation into social continuum that opposes the layer-determined ethical generations of negative passionaries.

The channels of generation, and accordingly, the components contra-ethics include all structures of mind – I, super-I, It, borderlines, and the composition of dictate essences of a specific form of suppression and psychotypes of specific ethnos creates the objective basis which determines a radicalism of the processes described above, i.e. ., ultimately, a relativism of ethical components of dictate ethics of a negative-passionary determination.

Producers.

This layer of dictate is the object of all ethical generations, i.e., the main acceptor of ethics generated by layers of suppression – of hierarchs, conductors, accompanying persons and of negative ethics of contradictate and negative passionaries. However, the human mind, even such primitive, as of producer with psychogenotype adequate to layer-dictate stereotype, can not be merely a passive receiver, acceptor of injections. Anyone human has an organic collection of ethical components of mind, generating into object world ethical and motivational essences, specifically-individual, although perhaps differing only in private details. Producers are evolutionary united according to their functional trends - miners, engineers, loggers, etc. In the case when the joint operation is objectively necessity, this means an immanent unification, even a partial, of ethical standards for effective functioning. For example - a team of miners, metallurgists, firemen, forest rafters, flight crew, etc.

Unification of ethical standards, required for professional work, over time forms ethos that forms complexes of ethical generations of the layer

into external environment. These ethical determinants of generations can often be a cause of introspective ethical conflicts with injunctive-dictate dogmas of ethics. For example, the ethics of collective support and value of individual existence, immanent in high-risk professions (coal miners, mountain climbers, etc.) is antagonistic to the ethics of individual obedience to acts of suppression (of a negative-forced one). Similar examples can be cited a lot.

This layer evolutionarily condenses individuals with a broad variety of psychotypes. What common can be between a hereditary slave and slave-prisoner of war (Gladiator), a conductor, who comes in this layer after a change of dictate form, an engineer with hedonism insufficient to contradictateship, but with high enough for a specific art, a researcher in private science and shepherd? There is very little in common in the structure of organic-conscious terms of perception, acceptance of loyal-dictate ethics. Consequently, the reflected by individual mind in externally-social environment ethical transformations will also be very much different, though evolutionary-dictate enforcement of professional harmonization of ethics (described above) due to an enormous complexity of production and integration of professional activity of various groups of producers, chronologically reduce these individuality of ethical generations, unifying, stereotipizing the most important to dictate of ethical components of layer-teleological functioning.

Teleologism of the layer in conjunction with this tendency to stereotype formation evolutionary leads to increased of immanent organic ethics of standards, of a stereotype of being with a corresponding increase of generation of the essence into introspection of socium. The rising of stereotype of being in a rank of virtue and injection of the ethics in the total continuum are natural for psychotype of producers. Intuitively, this thesis (without analysis) is present in ethical writings of many philosophers (see cites of Heidegger, Edison, Sun-tzu in the previous sections, as well - Montaigne, Helvetius, Epictetus and others). And this ethical determinant (refracted in consciousness dictate need) is adequate to dominants of psychotype, and therefore a generation of a similar ethical dogma is very powerful and all-encompassing, affecting everyday life, way of life, sex, motivational obedience, etc. The effectiveness of this ethical generation is

so great that often leads to motivational, ethical alienation of individuals who are beyond the scope of injektive stereotype.

One of the cardinal features of the psychotype of this layer is low level and primitivism of unsublimated hedonism that defines high efficiency, conscious influence, the initiation of mind by passionary individuals. That is, a generation of ethics in some cases may be determined by the essence of initiations of this layer or of its segment by a psychotype of passionary individuals, in other words, concretions of ethics become no longer relativistic in some determination, but random ones. Examples - fanatics of fascism, communism, riots, the first crusades, etc.

INTERMEDIATE CONCLUSIONS. The layer of producers is the most susceptible to strain-introspective influences, it is the most plastic socially, and its effectiveness is less dependent on injections, firstly, by virtue of the population size, and secondly, due to inertia main motivations.

This plasticity determines relativism of ethical dogmas and ethical generations, of a relatively higher level than in other layers.

Sexual differentiation – as a source of ethical generations.

Structure of socium and dictate organically differentiates functional and hedonistic potentialities not only layer-individually, but also sexually. A difference in psychogenotype and structure of prolonged motivations of men and women is inherent by nature and, accordingly, just as organic determines a differentiation dictate need, a structure of dictate influence, combination of positive-motivational and negative-forced essences in the structure of suppression, etc. Physical and physiological differences dictate potencies of layer ascribing of sexes. Because of the organic specificity, a woman can not be a contradictate passionary (history does not know a single woman-thinker of the highest strength, even under matriarchy), she is rarely effective in a role of performer (conductor), is ineffective in the layer of accompanying persons. An assignment of prostitution to negative passionarity is wrong, because, moral and legal opposition (by some forms of suppression) to prostitution is no more than a

demagogic screen of dictate ideology, immanently including a category of motivated asceticism. When the center of gravity of suppression is moved to hedonism, prostitution is not only accepted by dictate, but high-ranking prostitutes gain a high social and dictate status. The stereotype of woman is most adequate to psychotype of producer, and in this role she is applied by dictate – as an employee, wife, a source of hedonism.

Organic acceptance, positive motivation of acceptance by women of introspection of suppression (an intuitive insight of the great: "Women want to serve and in that they find their happiness ...", " It does not matter how highly women esteem their husbands, they are even more accepted forces and ideas recognized by socium. For thousands of years they are accustomed to speak to every rule bending, with folded hands, and condemn any rebellion ..." Nietzsche. "Human, too human") further stimulated by dictates in the rise of a level of social and dictate values of a concretized hedonism. At the eras of declaratory asceticism, dictate increases a social value of women, ideologically and specifically raising status of the institution of marriage with informally concomitant - prostitution, adultery, etc. At the era of triumph of hedonism, woman as a tool and a symbol of the highest hedonism openly is ascended at the pedestal of the object of life longings. Hedonistic details of prostitutes being of elites in various manifestations - actresses, fashion models, simply courtesans, are injected with their luxurious-being details into societal introspection and exalted to the rank of the supreme sense of being. Organically-loyally and in versatile way intensively promoted by dictates mind of women produces powerfully positive essences into dictate continuum of ethics.

A woman needs (biologically) a long period of stable existence for the implementation of the natural task of reproduction. This biological dominant of female mind is adequate to dictate necessity of a conservatism of existence and life of the suppressed and intensely stimulated woman injects this dogma of ethics on the basis of the second aspect of her biology – of hedonistic, sexual pleasure.

Hedonistically teleological emotional pre-consciousness that dominates in mind of a woman due to immanent un-sublimation determines a conscious rejection, antipathy of mind to any innovations of being associated with hedonistic discomfort, deviation, rejection, denial,

deprivation of a lasting hedonistic segment. And this organic structure of female's ethics is adequate to essences of introspective basis of dictates, since, a steady, albeit meager and primitive (it is primitive, because it does not include a freedom of living, thinking, being in general, but only hedonistic benefits of a physiological kind) segment of hedonism chains the suppressed to a chariot of dictate stronger than any fear and any penalties. By virtue of that, dictates stimulates and enhances by external institutions and actions the ethical generations of this essence in dictate continuum. Various nuances and sides of sexual differentiation of ethics in an intuitive genius factology is described by Nietzsche in "Human, too humane," in section "Women and Child" and in "Thus Spake Zarathustra" (particular concretions are present in any works of philosophers - especially Montaigne, Helvetius, Epictetus, as well as in "Evolution of dictate"). The essence of them, regardless of concretions, with respect to dictate expediency is a qualitatively greater conscious acceptability by women's mind of dictate and justification (consciously-reflectively) of suppression. As an irrefutable historical argument – is a motivational commitment to dictate and a lack of initiatives of a negatively-dictate kind in women of all ages and nations. Accordingly, ethical generations also regardless of concretions (particular example above are not exhaustive of all possibilities) carry a teleological charge of dictate loyalty in a rank of followers.

Preliminary conclusions.

Thus, we can see from the analysis that dictate ethics is formed as an evolutionary-relativistic conglomerate of essences initiated and generated by mind of all individuals arranging socium and dictate. And effectiveness of external, institutional-dictate generations depends on a huge number of factors of genesis of dictate, ethnogenesis, technology, layered superposition of ethical generations, etc. That is, a hierarchy of motivational effectiveness of concretizations of ethics in this case is also fairly amorphous, plastic-objective, totally-relativistic structure.

Dictate components of the category of conscience

In dictate-determined and dictate-teleological components of ethics, the category of ethical conscience is one of the cornerstones, since a presence of powerful introspective censor of all structures of mind in dictate expediency is a desirable aim and a necessary component of effective suppression. Consequently, reflected in layer mind of individuals dictate interests initiate a generation into introspective continuum a variety of essences that arrange a dictate component of a categories of conscience. Composing this generation essences have a very different nature – a transcendent unconscious, emotional, rational, motivational, behavioral, concrete-objective - from legislation to material objects. And of course, all these essences fall upon mind of an individual and, reflected, generate components of conscience in a concrete-dictate, layer, differentiated consistency of the terms of reflection, perception of mind.

Dictate applies every conceivable essences of social existence – ether organic and so injective for creation a structure of organic-wise dictate-expedient censorship in layer-structural teleology, and efficiency of the initiated generations is determined by factors of socio-dictate, ethnic, technological genesis concretized in the structure of introspective dominant of social-dictate teleology in close connection with the other components of the universal ethics and conscience. Layer accents of suppression and stimulation identify a differentiation of dictate components of conscience in their introspective-ethical basis. Since the basis of suppression of conductors is hedonistic stimulation with a light veil of ideology, so components of conscience, are formed on an associated basis of relationship of subconscious un-sublimated hedonism (in a potency of satisfaction) with categories of total-social and ethnic goods (due to a lack of these introspective essences with using professional- mercenaries, they never were completely reliable conductors) and formation of a censor with undoubtedly hedonistic basis, but rationalized by essences of social-dictate, social and an individual virtue.

Because of population size and abundance of individual variations of psychotypes, a variety of essences - ideology, ethnic (chauvinism, patriotism, etc.) mystic-religious, transcendental, irrational essences of

ontology, etc are involved in formation of a continuum of conscience of producers. Since hedonism of producers is relatively weak, so it introduces its component in formation of the categories of conscience indirectly through dictate-motivational essences of introspection of self-ascribing to dictate.

A mainstay in the formation of dictate component of conscience is a weak - intellectually, ideologically and continually - structure of super-I, which is due to low negative criticality of the terms of perception of alien ideas, characteristic of gray mind and due to intelligibility of wretched essences of dictate ideology (of suppression) organically absorbs these entities, the ideological essence of which is always is veiled, forms complexes with essences of good virtues, retribution and others. "Any power is from God", "Work is Honorable", a "holy death for the fatherland", the "real French" (German, Russian, etc.), etc. - a list of these dictate primitives of injective ethics is endless, and either as expressed or in a context, it always is accompanied by the refrain "for your and the common good." For a gray mind this paraphrase of ideas, being from childhood hammed into plastic mind of an average man, is sufficiently effective to build a real foundation of dictate components of conscience, which is introspectively amplified by subconsciously-hedonistic essences of ethics with dictate determination. In other words, extremely simplifying, a stable-conservative being with a guarantee (minimum) of hedonistic livelihood benefits in conjunction with a lifetime injection of dictate-expedient ideas form the censor – the conscience, motivational concretions of which occur at all levels of mind.

This structure of conscience is extremely vulnerable. If a hedonistic basis of the conscience of conductors makes it stable at a high level of external repression (loyalists in France, "white" guard in Russia), the injection of negative ideas, more organically-absorbed by mind of gray persons, for example, an idea of hedonistic equality under adequate level of external repression effectively destroys the conscience basis of conscious of its causally-motivational determinations. Example - all egalitarian-ideological insurgencies (including all the "great" revolutions). These two examples - the formation of conscience of conductors and producers demonstrate that evolution of dictate with its appropriate change of emphasis of suppress and with growth of

technology, i.e., of a global continuum of intellectual values results, on the one hand, in a change of essence of hedonistically determination of the components of conscience, and on the other hand – in a reduction of ideological continuum of dictate ideology, and to penetration into introspection of suppression of other ideas, if not denying, then, at least, to be neutral to dictate teleology. That is, the essence and the dominants of dictate conscience are fundamentally relativistic chronologically and regionally (the arguments are of all the great ethics and historians, especially: Voltaire, Montaigne, Helvetius, Plutarch, Herodotus, Pliny, etc.).

Conclusion

About what Zarathustra did not speak or reminiscences of ethics of the great mind in a reflection of the universal ethics.

The witty philosophical cynicism of the French ethicists exposed a relativity and speculative of social (rational) ethics, disconnecting by that an ontology and existence of being from ethics (in this case, the semantics of the term is adequate to the traditional one - i.e., is much narrower than interpretation of this category in this paper). Montaigne, Erasmus, Voltaire, Helvetius, Diderot, Descartes, and so on, intuitively-factually demonstrated the objective essence of ethics (rational, in accordance with the definition taken in this treatise), its external dimensions and relating them to the real psychology of an individual, eliminating by this the archaic approach to the analysis of ethics based on speculative and irrational, transcendental essences. The archaic ethics, with all the power of mind of its creators, while replacing some incomprehensible essences by others, a priori postulated or followed from of the structure, little added to address the fundamental problem of philosophy - understanding the gist of aspects of being in order to harmonize the existence of an individual and humanity. The ethics of the great French men identified a human as a generator and receiver, an acceptor of any and all ethical laws and essences. Ontology of being in its basis and essence is transcendental, and attempts to comprehend it will inevitably be reduced to associative (intuitive, mystical, etc.) artifacts of mind that compose essences of

ontological postulates. Ethics is different by its essentially-internal nature and is specified in introspection and effectuation, individual and social, in mind of an individual and in collective memory, and its creator (as opposed to the essences of ontology of being) is a man, his mind, which was exposed by ethicists of France. However, for all the wit of their philosophy, none of them rose to the questions - Why? What for? What is the reason? What is creating ethics?, leaving it at a level of fact-reasoned statement of the truths of ethics, at the level of illustrative intuitional theory, and a brilliant and seducing for mind, but not giving answers to these questions, but only generating in mind of totally-ethical negativities – a motivational and behavioral nihilism, cynicism, that is, in essence, a specific ethics. A separation of the universe and individual, and an aberration of mind, blinded by the first achievements of private sciences (not philosophy) put a man, Homo sapiens, into center of the philosophical universe, and applied ethics as a strictly individual-teleological essence, speculative used by socium.

The truth, being private and incomplete, that is contained in this position, overshadowed and pushed away the ethical essences of a higher plan uniting and joining the real essences of the universe and mind, of mind (and ethics) of the universal and rational universe, i.e., of mind, reflecting and accommodating the truth and the essences of being (and of ethics) at all levels of availability, cognition and rationality. Rapture by rational knowledge has thrown away the essences not fitted to primitive Procrustean bed of rational knowledge - transcendental, irrational, mystical, intuitive, metaphorical ones. The great mind of Nietzsche reflected the essences in intuitive constructions of ethical Moral Philosophy, having passed all the way of ethics - from the Archaic and illustrative factology in "Human, too human" (including "Gay Science", and "Wicked Wisdom.") up to the heights of intuitive analysis in "Thus Spake Zarathustra". A comprehension that any private image of ethics is merely a relativistic concretion of symbiosis of the universe and mind, awareness not rational but intuitive one, inevitably led to the metaphorical philosophy of "Zarathustra". It is no coincidence, since, attempts to rationalize the irrational, are futile, and an insatiable cognition of philosopher's intellect, driving him to the knowledge of higher truths, leads to the method intuitive used by mind in the absence of possibilities of

associated rationalization of cognized essence – to a metaphorical method of cognition, or the method of associative metaphors. Intuitive figurativeness of cognition of ethics is the only (philosophical) method of insight and the determinants of ethics in the works of the highest strength of mind used unknowingly, on the basis of a creative intuition of powerful mind (which explains the fact that the deeper the author penetrates into the essence of ethics, the greater is context of creation, an example - Hemingway, and the reverse one - Leo Tolstoy). The highest rise of intuitively-metaphoric ethics "Thus Spake Zarathustra" in the visions of the great mind once again joined the cause and effect - the mind of universe and ethics, objectivity and introspection, irrational- transcendental ontology and objective specifications of ethics. In some chapters there is clearly visible a determining link between the essence called "psychogenotype" of an individual (and determining in accordance with the provisions of this treaty specific essences of a particular individual ethics) and ethics - the chapter "Tarantulas," for example. This understanding of the gist of ethics is deeply-intuitive, and does not rise to the associative generalizations, because it is difficult for mind to throw off the yoke of sustainable concepts about ethics as a set of LOWS of being, and of being that is a priori alienated from an individual introspection, and reflected-consciously specified only in effector essences and mainly in terms of socio-dictate teleology.

Ethics of commanders, knights, brave warriors, fair workers, the wise counselors of a ruler, and semi-god alienation of a hierarch, being inculcated into mind from childhood, creates a strong foundation for sustained introspective ideas about ethics, as a composition of lows essences of the Highest plan, which regulates the individual's social existence (the ethics of all mono-theistic religions, Machiavelli, Plato, Aristotle, Kant with his category of "moral law" – are the most prominent examples), which either dominates in mind, including unconsciousness, or are discarded (ethicians of France), splashing out the truth together with speculative demagogic framing, veil of social ethics. That is, passing in the path of knowledge stages of illustrative factology and speculative declaration, Nietzsche came to the intuitive figurativeness allowing with high level of metaphorical associations irrationally come in touch with gist of ethics, of its ontological universality, or universal ontology. This

method is fundamentally based and includes a cognitive context, individual subjectivity of a cognitive activity of mind, i.e., a transfer of this knowledge in the symbols of systems collective memory or reduces qualitatively the level of cognitive value of level, or implies a presence of an equally sophisticated in the metaphorical associations mind – of acceptor. Perception, acceptance out of the context leads to a distortion of the gist of ethics, and to emergence of a possibility of speculative interpretations (as occurred in relation to ethics of Nietzsche in the Nazi version of Boymler and Rosenberg).

However, mind of creator, using this method will be able to comprehend on an irrational level, without transformation into symbols and concrete images, the essences inaccessible to rational cognition. Advantages of metaphorical intuitionism are also its flaws, because, denying rationalism, it denies also a causal structure of rational models, that allow to comprehend, to come closer to the truth, or at least create an artifact of mind, with the help of a certain criteria reflecting the essence of the object of knowledge. By the power of mind, embodied in intuitive-metaphysical constructions, essences, Nietzsche rose above of wretchedly inferior ethics of philosophy of his and early ages, but he could not comprehend neither a foundation of ethics, nor its laws and nature, stopping only on the brilliant insights of a private. The most witty and ingenious particularity reveals categorical essences of an object of knowledge only in the presence of inductive potency, i.e., in the presence of deterministic, rational-defined relationships between essences of the foundation and the activation and concretion of a private. In the case of ethics, it may be only the Laplace's determinism when one unknown-random is replaced a priori by an amount of unknown invariant.

Because of this, Nietzsche's genius created knowledge fruitless for extrapolation, but has come down a cornerstone in subsequent ethics - including the present treatise.

Discarding the ethical essences of subordinating nature - the fate, the supreme law, the manifestation of the supreme will, some vague notions of virtue, vice, social duty, etc., and restoring in ethics of its true foundation - of an organic individual, Nietzsche rejected that immanent transcendence of mind (not external transcendence of essences, reflecting an emanation from outside, but the immanent transcendence of mind as an organic

essence of the transcendent universe), which is uncovered in intuitive-mystical insights and can not be expressed in rational symbolism, but it is nonetheless the basis of mind, the basis of its essences, the basis of operation, basis of ethics, and which breaks through, quasi-materialized (the term is used for the lack of a better one and means an exhibition in a rational or emotional in the form of tangible essence) in pre-consciousness and rational structures of mind. The implication of ethics purely to an individual, i.e., its alienation from the transcendent universe, concretized in a private essence – in mind of human and essences reflected by mind, is alienating, disconnected ethics from its immanent basis and breaks the causal determinations (not always definable, descriptively-potential), interconnections of a creating essence and the essence being created (but not a secondary one), i.e., of mind and ethics. Ethics in all its components, rational, irrational, emotional, injective and so on, is a derivative of transcendental in its basis mind in the transcendental universe. The spiral of knowledge is returning to archaic ethics, getting rid of the slave-like ideas about the secondary nature, subordination of human and mind and, accordingly, of his ethics.

A consistence in the basis of ethics of mind, as an organic part of the transcendent universe, and the universe, as a reflected component of mind, can lead to a conclusion about the unknowability of ethics as a derivative of transcendence. We can not penetrate those eternally hidden truths that lie at the elementary basis, but we are interested in ethics not only in them, but in its materialized effectations and laws of their activations in the teleology of a harmony of mind, introspection. Concretized, materialized ethics is presented to us by factology of the history of mankind, and the laws of effectuation can be analyzed inductively-deductively, on the basis of introspective analysis and the results of particular sciences (psychology, physiology, biocybernetics, symbiotic, for example, psychophysiology), generalized to the level of philosophical category.

Unlike, say, with fruitless attempts to a rational mind to comprehend the universe, creating only a character freaks of mind in astronomy, cosmogony, etc., the rational in ethics, and in this construction in the universal ethics is composed organically with an irrational in the structure of knowledge and in the essences of model, and with the absolute acceptance by mind of the transcendence of basis of the considered essence

and its derivatives - the universe, mind, ethics (as an example, is the classic statement of the private, rational knowledge - W. Naut and M. Feyrtag. "Referring only to the connections within the brain... we are completely not touching the thing which agonizes people over the centuries - the mysterious nature of the brain") due to the philosophical, i.e., abstracted essence of ethics. Ethics is a derivative of individual human and only of him. There is no ethics common to all, and declarative ethics is a reflection of the dominant claims or needs for individuals or groups of individuals of outside world. However, the human mind is an organic consistency of individual and social, organic and injective, introspective and affector, rational and irrational, which in a joint dialectic determines the universal ethic, effectuating the Universe in accordance with the transcendent teleology of being an individual and humanity.