

ARTHURAS PUSHKORIUS

THE GENERAL  
THEORY  
OF MORALITY



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PUSHKORIUS

THE GENERAL  
THEORY OF MORALITY (GTM)  
AS A SPECIAL CASE  
OF THE THEORY  
OF THE GENERAL ORGANIZATION  
OF THE UNIVERSE (TGOU):  
OR PHYSICS AND METAPHYSICS  
OF THE INTERACTION  
OF ALL LIVING THINGS

IN CONSTANT EVOLUTION: THIRD EDITION –  
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# ABSTRACT

This book, based on his own research into the fates of more than 315 celebrities of different magnitudes of all times:

1. Has no small claim to a substantial extension of existing knowledge of the laws of nature.
2. Presents a competing model for the construction of the universe, including the history of its development before the Big Bang.
3. Provides a vector for rethinking the nature of lambda in cosmology.
4. Explains in an innovative way, for example, the observer effect in quantum mechanics and the phenomenon of wave-particle duality.
- 5–18. Claims rights to the following evidence and discoveries:
  - The universe actually consists of not one, physical environment, but two; and in this respect there are absolutely clear and distinct boundaries of classical scientific knowledge, localized by the physical environment.
  - Six basic properties of the new environment have been established.
  - Set out "The Three Trivialities of Physics" and 18 Laws of Genesis.
  - It is proven that there is an absolutely real gigantic object in the universe called Global Morality, and the key specific principles of its operation are revealed.
  - Five unknowns common to all humanity, which have subordinated the well-being of each person, as well as two Basic Rules of Morality, its six Laws (plus: The seventh is purely for the economic, and the eighth is the supreme), and other behavioral requirements have been clarified. As well as: (a–b) The results of man's activity in the moral field, which can be described by seven physical-mathematical formulas and a single – universal, reference – method of evaluation. (c) The concept of "morality" has been transferred from a philosophical (or even speculative) category to an exact one: It has been proved that the ratio of "good" to "evil" in mankind [and therefore – in the "averaged" man] is at most 1:6.
- 19–... Other fundamental findings are drawn; two disciplines are established.

*The main scientific disciplines affected are:* Astronomy (cosmology, astrophysics), physics (theoretical physics, quantum mechanics, radio physics), mathematics, economics, statistics, history, historiography, anthropology, medicine (neurophysiology, preventive healthcare), philosophy, sociology, psychology, pedagogy, zoology, biology, methodology of science.

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© The General Theory of Morality as a Special Case of the Theory of the General Organization of the Universe: Or Physics and Metaphysics of the Interaction of All Living Things

Translated into English by AI DeepL

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"To preach Morality is easy. To found it difficult."  
[*But in the original German it sounds a little more profound: "Moral predigen ist leicht, Moral begründen schwer."*]

(Schopenhauer 1910, 139 [1839, 1])

"A theory is the more impressive the greater the simplicity of its premises, the more different kinds of things it relates, and the more extended its area of applicability."

(Einstein 1967, 270)

It's a real breakthrough in science:

([www.gtmoral.com](http://www.gtmoral.com))

# INTRODUCTION

From time immemorial, the subject of morality<sup>1</sup> [see the footnotes on the next page] has agitated the minds of ordinary people as well as of eminent thinkers. As proof, since the epochs of pre-imperial China and Ancient Greece, we have begun to hear written facts of man's attempts to comprehend the nature of the voice of his conscience, and to resolve disputes about the existence of extrajudicial justice, and to remove the veil of mystery from the question of the influence of invisible requirements of certain "rules of decency" on the results of actions.

In bottom line, over the millennia, not counting the Bible, Koran, and other religious folios, numerous professionals have created works that reflect (which is natural) sometimes diametrical views of people on the problem under consideration in various areas of life. In the philosophical context – starting with book *Discourses and Judgments* by Confucius (2012), *Tragedies* of Aeschylus (2019) and ending with the works *Groundwork of the Metaphysics of Morals; Critique of Practical Reason* by Kant (1999; 2015), *The Diaries of Leo Tolstoy* (2015). Plus works supporters of the point of view that the existence of [a priori] global and common virtue is not proven: For example, *Two Basic Problems of Ethics*<sup>2</sup> by Schopenhauer (1910), *Problems of the Philosophy of Morals* by Adorno (2020), *Ethics* by Badiou (2006), *Quasi-objectivity of Moral Values* by Maksimov (2005), and numerous others. And among those who set out to reveal the connection between chastity and economic aspects, it is impossible not to do without mentioning the *Theory of Moral Sentiments* by Smith (1997), *Utilitarianism* by Mill (2013), and, take, *The Ethics of Capitalism* by Kozlowski (1996). Reflecting the tones of various reflections in the field of virtue and other specialists.

However, none of the above-mentioned and unmentioned authors (including the persons united in the reference section "Bibliography"), to such a comprehensive extent as it has been implemented by the current work, for various reasons, connected the issue of the difficult moral choice that everyone faces every day, first of all, with the scientific specifics of the cosmic structure of the universe.

And today, the court of those interested, refraining from philosophical, historical, or any other kind of discussion, is presented

with the arguments of two hypothetico-deductive theories – the TGOU and the GTM – that takes into account: (a) Both unknown and as yet assumed features of the general organization of the universe; and (b) no longer assumed, but the most practical consequences of these features for man, testifying in favor of the non-secondary place of moral insistences in the reality around us [say, even in moments of reflection, judgement and, even more so, action]. In addition, (c) a specific list of such "insistences" summarized in the special Table 1 of the Annex 3. (d) The mathematical and statistical dependence of many events in people's lives on their own ethical or unethical behavior. And (e–...) many other arguments that are not devoid of common sense and courage, but also, without exaggeration, extremely significant scientific conclusions. More topical than ever.

<sup>1</sup>In an effort to avoid monotony, the word "morality", which is the main subject of the material, is by default absolutely equated with related concepts such as "virtue", "ethics", "norm of civility", "moral cleanliness", and so on.

<sup>2</sup>Although in his other work, though, he's looking at the root of the problem:

Since ancient times, all peoples have recognized that the world, in addition to its physical meaning, also has a moral meaning. But nowhere did they go beyond a vague consciousness of this truth, and it, looking for expression, was clothed in all kinds of images and myths. These are religions. Philosophers, for their part, have at all times tried to reach a clear understanding of the matter, and all their systems, with the exception of the strictly materialistic, with all their differences in other respects, agree with each other that the most important, even the only essential thing in all existence, that on which everything rests, its true meaning, its central point and its (*sit venia verbo*) spearhead, – all this lies in the moral value of human behavior. But concerning the meaning of the latter, concerning the very nature and possibility of morality, all these systems are again very much at odds with each other, and a whole abyss of darkness opens before us. And so, it turns out that it is easy to preach morality, but difficult to justify morality. It is precisely because this point is firmly established by conscience that it becomes the touchstone of systems, since metaphysics is rightly demanded to serve as a support for ethics; and thus arises the difficult problem of proving, against everyday experience, the dependence of the physical order of the world on the moral order, of finding the connection between the force which, acting according to the eternal laws of nature, gives stability to the world, and the moral law which lives in the human breast. (1910, 139)



# AIMS OF THE RESEARCH

Firstly, to find out if there are any objective and universal factors in the unsystematic [superficially] events that happen to people, which allow us to conclude that the occurrence of certain situations in a person's life (and sometimes even after death) is directly conditioned by his past moral or immoral behavior.

Secondly, [if the above formulation of the question proves to be justified, then] to find out what these factors are and what the measure of their influence on the results of our decisions is worth.

Thirdly, to establish a system of classification of life lessons (in the book – capitalized "Lessons"), revealing their fundamental meaning and purpose [that is, in fact, to establish and regulate the nature of failures].

Fourthly, to understand the statistics of the resulting personal effects of a person's making any choice, including his most important choices of an economic and non-economic nature, including an ethical aspect (which would make it possible to formulate statistical predictions in this field with the least error, reducing them, if possible, to simple algebraic formulas).

Fifthly, using the chain of assumptions of the model of the world order from the TGOU, to try to determine which existing objects of the universe can theoretically perform a "teaching and moralizing" function for humanity and others like it in space in practice.

Sixthly, to answer perhaps the ultimate philosophical question of existence: "Why – for what reason – is the human world so full of grief and suffering?"

Seventhly, to build a doctrine of other relevant and viable conclusions on all that has been said.

At the end, summarize what we've discovered.

# PREREQUISITES

(A) Only authentic testimony to the virtuous character traits and biography of the chosen person can serve as a basis for identifying in the latter the further natural tendencies predestined by the reactions of nature, and not by abstract conjectures.

(B) Since people's ethical transgressions<sup>1</sup> each time have not selective – according to the Logical Axiomatic first Table [from the third Appendix] – but aggregate attributes (in other words, together with one violated norm of civility, depending on the specific circumstances, a number and of others are not observed), to establish in advance what kind of punishment will follow for which deviation from the canons of morality (even if expressed in approximate numerical values) is not possible. For this reason, other things being equal, the same misdeeds lead different people either to equivalent to each other, or to differentiated deplorable outcomes (in other words, in the moral field [as well as in the communication environment fundamentally {see the hypothesis 2-1 on the next page}], cause-and-effect relationships acquire predictable only in general terms – a polynomic, polysyllabic, often stochastic course, and therefore it is impossible to derive a strictly causal function from it  $y = f(x)$ )<sup>2</sup>.

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<sup>1</sup> Likewise, for the sake of comfortable perception of the text, wherever it speaks only of someone's "violations" or "misfortunes" (and their analogues) – that is, of actions and their consequences with a negative sign – at the same time the opposite, constructive behavior and, accordingly, the consequential that encourage the author of his actions (with the opposite, positive sign) are also implied.

<sup>2</sup> For an explanation of this phenomenon of nature, see Conclusion XI, p. 419–420.

# FORMULATION OF SCIENTIFIC HYPOTHESES OF THE TGOU & GTM

1. In the surrounding reality there are clear boundaries of classical scientific cognition of nature, beyond which a completely different world unfolds, unusual for typical, "material" thinking and evaluation. He lives according to the principles of long-range-acting (Kuznetsov 1958) in the following interpretation: with infinite speed, without loss, over any distance. Requiring unconventional and innovative approaches to exploring this world.

2-1. The universe, it is emphasized, today is a specific living, metabolically peculiar composite astrophysical object made up of two environments: First, material – physical; and second, communication – energy<sup>1</sup>, "immaterial" in the usual sense of the word (since this environment does not participate in electromagnetic interaction and consists of special constructs: Hypotheses 2-4 and 6). Where the physical environment includes all material cosmic and terrestrial objects: Galaxies, stars, planets, other cosmic formations, objects around, and the like. And to the energy (conditionally divided into "project", "sensual", and "moral" "sub-environments" of the universe and, in parallel, – the eponymous "communicative sub-centers" of a man [{and shaping his consciousness} together with its material brain and senses united into his single "Decision-making Center" {see the Diagram 1}], as well as the products of their activities) – space objects such as dark matter and dark energy. (Accordingly, 95% [Center for Astrophysics n.d.] us live in the communication space [not by near-Earth standards, of course, but by mid-space standards] and only by 5% – in the physical space.)

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<sup>1</sup> If classic "energy" by definition is a general quantitative measure of the motion and interaction of the most diverse types of known matter, then in this research the concept of "energy" should be understood as an unstudied, but the only method of cooperation (or, say, confrontation) of the living players of the universe both with themselves and with each other, as well as with the universe. Such cooperation is carried out interactively with long-range – infinite speed, without loss, over any distance [see also pages 193–194.] and is carried on by means of the personal manifestations of the designated beings (i.e., for example, by their project, sensual, or moral activities [but when they can do so]). Like the properties of physical, baryonic matter, the communicative properties of the universe are its primordial signs.

2-2. All phenomena in the natural world are fundamentally divided into physical and energy. Where the physical ones are known to include mechanical, chemical, electrical, magnetic, optical, sound, and thermal effects. And the energy ones are the long-range-acting, specific project, sensual, and ethical expressions of those creatures who are capable of them [see the hypothesis 2-5, P. 45<sup>1</sup>, and Diagram 1].

2-3. Before the Big Bang the eternal infinite universe was 100% a communication environment – dark matter [see the hypothesis {or "hyp." for short} 2-4]. The assumption of which, for example, makes, finally, all points in space and time equal [see the Figure 1].

2-4. For trillions of years dark matter has been internally structured in the depths of the universe, which is visually desolate, but, in fact, chaotically filled with different constructs. Today it includes: (a) The Brain of the universe; (b) different types of "receptors", and at the output – full-fledged organs of vision, hearing, etc. of the universe; (c) the brainchild of activity of (a) and (b) – the Consciousness of the universe [which ultimately allows the latter to fulfil the role of the "everywhere, in every corner of the cosmos, penetrating and 'noticing' everything" mind of the universe, or its "Space [Control] Center"], or "Center" for short; and (d) the consciousness of all living beings [hyp. 2-1, 2-3, 2-6, 2-9 {for details about the supposed peculiarities of the structure of the universe at the microparticle level, see the footnote of the P. 148<sup>1</sup>}].

The beginning of the work of the Brain and its receptors in the form of the emerging Consciousness of the universe: 1) Took place more than 13.7 billion years ago (NASA 2006); 2) with a natural delay was accompanied by energy and physical phenomena that gave a start to the Big Bang (but with cosmological singularity not in one single point, but in a huge number of such "points" formed during the eternity of multiple compactions of a special kind of constructs scattered over

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<sup>1</sup> Here and hereafter, references to the numbers of the so-called the TGOU and the GTM Principles, which (along with other leading information) in such cases will be enclosed in square brackets: Most often, in the end of paragraphs, when appropriate.

the universe, which are able to transform into physical matter) and the expansion of the universe [hypotheses 2-3, 2-6, 2-7, 5].

2-5. Every thinking being in the universe, like the universe itself, is rewarded not only with a certain consciousness and the prerequisites for its modernization, from the moment of the ability to feel, but also a derivative from one's consciousness – [literally fountaining out of him] personal energy, or "PE". The activity of the PE is realized (during development, for example, of a person) through the "internal communications" taking place in his consciousness: "Intellectual-'sensual-emotional'-moral", as well as self-identification, intuitive, strong-willed, and so on energy, but materially volumetric processes. The PE is emitted outward from its owner and by the principles of long-range-acting are involved is distributed with equal density throughout space [hypotheses 1 and 2-6; Diagram 1].

2-6. The analytical and instructive "Center" of the universe not only "gave the command" for the Big Bang, but later became the impetus for the appearance of all living creatures in it (and they, in turn, from the moment of birth are one of the resources for the construction in the cosmos of energy to the properties the Field of the Power of Nature, or dark energy [which is the result of the functioning of black holes {confirmed!/: Farrah et al. 2023 /[one](#), [two](#)/}], the sum of the activity of personal energies of the universe itself, creatures inhabiting it, and the fruits of their internal communications [hyp. 2-4, 2-5, 2-7, 5, 7]).

2-7. [Around the cosmological constant:] Due to continuous operation of the "Center" of the universe and black holes, plus the increase in the number of intelligent organisms and some special species of plants in nature (and, accordingly, "communication" between them), there is a progressive increase in the volume of dark energy, and as a response, a accelerating expansion of the universe [hyp. 2-3–2-6, 5, 7].

2-8. Through the manifestations of the personal energies of various animate creations and the planning talents of certain species of flora, the Field of the Power of Nature energetically connects not only the materially voluminous target messages of the "Center" of the universe itself with the entire multitude of living beings that are endowed

the expression of the most primitive emotions and feelings (that is, suitable specimens of the fauna of any planet), but also – in the course of internal communications with each other – all the available ones, like, the "sources of thoughts": Humans and others like them in space [hypotheses 2-4, 2-5, 2-6, 7].

2-9. The "Center" of the universe has a "moralizing service", in the GTM called Global Morality. Which, through the Field of the Power of Nature, radically influences the fate of man [hypotheses 2-4, 2-5, 2-6].

3. Due to such a complex of interrelations [hypotheses 1, 2-1–2-9], any violation of ethical requirements (proposed in the Table 1) entails various but natural consequences for the offender (or, in special cases, after his death, for his relatives) [P. 43; Annexes 1–6].

4. The most developed species of animals experience the pressure of certain norms of the Global Morality and react to it accordingly [hypothesis 2-9].

5. [Perhaps not all] black holes are part of the "digestive system" of a living organism – the universe. One of their functions, for the purpose of nourishing the Brain of the universe, is the excessive transformation of the parts of the physical matter of the absorbed cosmic objects "suitable" for this role into energy matter (sometimes with the further release of "unassimilated physical slags" back into the space) [hypotheses 2-1, 2-4].

6. Since the sizes of objects in quantum mechanics are comparable to the sizes of some constructs – "corpuscles" of the communication environment (which makes possible the joint "intellectual" interaction of the former and the latter); and light propagates both in the physical and in the energy, "corpuscular"-wave, environment, devoid of large "corpuscular" objects, except for the Brain and Consciousness of the universe, the phenomenon of wave-particle duality is observed due to this [hypotheses 2-1 and 2-4 {more detailed – in the Principle 148}].

7. Gregarious, migratory, and probably other species of fauna and, in addition, endowed with the gift of certain specific "planning" species of flora use the energy environment in the coordination of some collective actions [hypothesis 2-7].

# DESCRIPTION OF THE MODEL ASSUMPTIONS

One of the properties of the moral sub-environment [as well as the rest communication, dominant, 95% part] of the universe turned out to be such that, contrary to Newton's rigid position on the questions of scientific "sterility"<sup>1</sup> here any conducted experiment unexpectedly will not give reliable results (!). Moreover, it is important to emphasize that it will be due namely to the fault of its conscious staging.

In life, as it turns out, it is inadmissible to equate a person who acts dishonestly on his own initiative [so to speak, in the "natural conditions" of existence and according to his momentary expectations of some benefit] with an individual who commits an immoral act "for the sake of research" or even on someone's instructions. For the coming shake-up for the first subject will completely surpass the consequences for the second: For number one in such a test, tomorrow's life Lessons, which have become the denouement of his rash behavior, will be the most unfavorable, while for number two, much less painful.

And everything happens exactly in this way, and in no other way, for the simple reason that the last subject only "played a role", for example, in the name of scientific experience (that is, there was no sincere malicious intent in his soul, which is important to note) [although, undoubtedly, to some extent he is aware of the incorrectness of his behavior]; and as a proof of what has been said, it is appropriate to cite a comparison of radically different destinies convicted in Nuremberg of the Nazi leadership – ideologists and practitioners

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<sup>1</sup> "Both in mathematics and in natural philosophy, the investigation of difficult subjects by the method of analysis must always precede the method of connection. Such analysis consists in producing experiments and observations, drawing general conclusions from them by induction, and avoiding other objections to the conclusions than those derived from experience or other reliable truths. For hypotheses are not considered in experimental philosophy. Although the results obtained by induction from experiments and observations cannot yet serve as proofs of universal conclusions, yet this is the best way of drawing conclusions which the nature of things permits." (1954, 306)

of fascism – with most of the captured Wehrmacht soldiers [victims of state policy, "only" carrying out bloody orders] after Germany's defeat in World War II).

And this "anti-Newtonian" property of the moral sub-environment of the universe – the absence of the principle of its classical verifiability – creates the illusion of the fundamental impossibility of any experimental testing of the hypotheses put forward in this unusual, extraordinary sub-environment (which, as will become clear in the course of the presentation, is an erroneous conclusion).

Taking into account such a peculiarity of the virtuous bowels of the universe (where, due to the presence of a moral component in them, science cannot conduct tests on a priori devoid of ethical torments of fruit flies or mice [i.e., only a morally endowed Human meets the 100% research requirements of a certain figurative "guinea pig", P. 190], then it is considered that here there is the only way to check it at all. And it is to make a moral qualitative and quantitative assessment of only those from the general population – or all people who have ever lived and are now living on Earth – whose fate has taken place and, according to the documents, is beyond doubt (and more often – who, having already passed their way, left this world). For in the field of ethics, any finite lot but, it is emphasized, as clear as day, must be recognized as "a wholly completed scientific experiment" [but not tolerated, however, its repetitions]. And the addition of the fruits of the analysis of such destinies is precisely the required academic support, on which it is feasible, first, to draw summarizing conclusions not only about the scale of the influence of the GTM on people and the common foundations of dependencies between the components of the presented theory, but also, secondly, both about the reliable existence of the Global Morality, and, thirdly, (in the person of the key argument in favor of the GTM, and, for her, the "dominant" system of views – the TGOU), about the signs of life given by the universe itself; and closing the chain of arguments, fourthly, –



about the existence of unambiguously interpreted boundaries of classical scientific knowledge as a method of determining the truth and the existence of an alternative approach in the latter, but only when probing the energy environment.

However, to make such a task a reality – to have a starting point in the intended analysis – another preparatory step is needed. Namely, to carry out a synthesis of international ethical traditions (present around in the form of legal practices of modern democratic countries [their constitutions, bills of rights, civil, administrative, and criminal codes]), as well as to draw the best from successful and succinct moralizing quotations, the heritage of religions, recipes for good manners, good wishes from works of literature and fine arts that are outstanding in the moral sense, often available on the Internet [selected and placed in the "Bibliography"]. To finally discern in them through the "microscope of virtue" the reference points contained in the surrounding facticity for the start of a given comprehensive analysis. And based on the study of such materials, to group a preliminary Table of moral norms that affect each person. At first, they made an intuitive ranking of these norms relative to each other. And then, of late, in the process of analyzing other people's biographies, to make the necessary corrections to the stated Table, where justified.

As a result, this approach has assembled the constituent element of the model – its decisive rules [of the "if – then" type], which combine all known universal moral principles, sharply high goals, ethical postulates (and the rest of all kinds of moral standards) in the form of timeless and supranational demands of virtue – recommendations and ultimatums (or, according to Kant, [categorical] imperatives<sup>1</sup>, capable of becoming a universal law), which in the upper in order summary of the data presented in the third Appendix are often based on the idea of its line 8a and such cornerstone criteria as, say, "treachery"

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<sup>1</sup> An imperative is a formula of command for the will; a moral precept expressing an ought (from Kant's *Groundwork of the Metaphysics of Morals* [1999]).

and "the degree of legitimate<sup>1</sup> pain/inconvenience inflicted on another"; plus, in addition, the so-called Ethical Index *M* corresponding to these requirements, are collectively reflected in the above-mentioned [Logical Axiomatic] Table one.

And all this combined gave rise to the following material, based on the ideas of his hypotheses, the logic of the TGOU and the GTM Principles (in the author's opinion, in the optimal chronology for a cursory understanding of their essence "23 – 36 – 107 – 76 – 43 – 44 – 1 [and then – ascendingly]"), and the arguments of the Appendices.

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<sup>1</sup> For example, legitimate pain is a person's feelings/indignation/disagreement about, let's say, insinuations against him: (a) In the case of an unfair, false interpretation of his actions; (b) erroneous or deliberate attribution of negative traits to him, which he does not possess, and the like. And unjustified are his feelings dictated by negative expressions: For example, his own envy, vindictiveness, or untenable, nonsensical jealousy.

<sup>2</sup> Other names for this Index *M* – "Moral Ultimatums", "Ethical Directives", and similar – can be found throughout the book.

PART I

THE CONCEPT  
OF THE GENERAL THEORY  
OF MORALITY  
AS A COMPONENT PART  
OF THE THEORY  
OF THE GENERAL ORGANIZATION  
OF THE UNIVERSE  
ACCORDING TO THE RESULTS  
OF THE RESEARCH

CHAPTER ONE

ENERGY  
COMPONENTS  
OF NATURE AND HUMAN.  
MORAL LAW No. 1.  
THE EIGHTEEN  
LAWS OF GENESIS.  
"THE THREE TRIVIALITIES  
OF PHYSICS"

**PRINCIPLE 1**

According to the hypotheses 2-1 and 2-3, as well as on the basis of the illustrative results of the research (p. 281–377), it is concluded that the universe, the "companion" of the temporal construct – eternity, is an ingeniously organized specific living composite astrophysical object consisting of autonomous, but capable of interaction of known physical and unstudied "project", "sensual", and "ethical" segments-"sub-environments"<sup>1</sup>. It is also believed that the cosmic microwave background (CMB) is one of the observed pieces of evidence of the "heartbeat" of the universe: Metaphorically, it is its "pulse" delayed about by 400,000 years (Howell and Dobrijevic 2022) according to the Big Bang cosmological model [P. 45; Diagram 1].

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<sup>1</sup> This means that, firstly, the universe is "structurally" many times more complex and functional than we believe. And therefore, secondly, modern views on the universe, in particular, only as a regular movement of various cosmic bodies, a riot of forms of earthly life, and, say, a "puzzle of everyday accidents", are probably losing their relevance: This is an incomplete panorama. The solution to many mysteries of the universe lies in the proposed presentation of theoretical details [Principles 1–187], evidence [Appendices 1 and 4] and conclusions therefrom [Principles 188–223; Diagram 1; Appendices 2–3 and 5–6; Figure 1].

## PRINCIPLE 2

In the diverse branches of its activity, the universe reveals herself not only within the finite boundaries of classical academic human cognition (and already within them, within the boundaries of clear natural-scientific laws that reveal the properties of the universe clothed with matter), but also far beyond the following limits: Principles 1, 3–4, 14.2, 18.16–18.17, 223; Annex 6.

### PRINCIPLE 3

It is accepted [hypotheses 2-1, 2-3, 2-4] and substantiated [Appendices 1–6] that, besides the observable physical side, the universe is also invisible planning<sup>1</sup>, "emotionally-sensual", and moral areas – an unsurpassably gigantic in its volume at the same time specially structured intellectual, temperamental, and ethical interstellar communication formation, including Brain of the universe, its full-fledged sense organs (equipped with all necessary "receptors" and "sensors"), as well as the resulting fruit of all this – the Consciousness of the universe, and in total – multifunctional – analytical and instructive [P. 6] – "Space [Control] Center" of last.

Along with the systematically added human consciousnesses that are born, say, and those that are taken away dying, such a "Center" is dark matter itself (at least the dominant part of it) – today which is one of the initiators of the construction in the universe of the "communicative" Field of the Power of Nature, or "FPN" [hyp. 2-6, 2-8; P. 4].

It is believed that the FPN increases due to the activity of: (a) The "Space Center" of the universe; (b) black holes, which transform the individual components of physical matter back into energy constructs; (c) the consciousness of living beings in the world. Which ultimately leads to the expansion of the universe [hypotheses 2-4, 2-7, and 5; Principles 5, 42, 128].

In addition to the space [height, length, width] and time already known to science, among others to what has been said, dark matter also is the base location of a new, fifth, subjective-individual dimension of everything around each creature [P. 5].

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<sup>1</sup>In this book "planning", "project", "intellectual", "coordinating", and similar related terms mean the same thing.

#### PRINCIPLE 4

Thus, all natural phenomena belong to either the physical or the energy environment [Principles 1–3, and 14.2].

And as far as the FPN<sup>1</sup> is concerned then, relying on the meaning of the Principle 18.3., the Field of the Power of Nature (through the expressions of the individual personal energies of living creatures [P. 24–25] and the special gifts of some vegetative ones) purposefully connects not only the materially voluminous products of the "Center" of the universe with everything animate that is rewarded with the manifestation of even primitive emotions and feelings – the animal world, as well as with plant species with "planning" talents (take, bamboo with rare, once every few decades – simultaneous flowering of each species in different climatic zones of the globe), but also, for example, earthlings – with the help of personal "communication portals" automatically formed by them [Principles 3, 17, 48, 75, 128, 142; Diagram 1].

In terms of communication properties, the Field of the Power of Nature is akin to the natural Internet: It grows by itself; there is always and everywhere; all the living are "on the Web".

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<sup>1</sup> According to the hypothesis 2-6, the FPN, which is almost the same age as the CMB, is the dark energy of the universe itself (as is known, according to the estimates of the Planck space observatory [European Space Agency {CNES/ESA} 2013], it occupies 69.4% of the mass-energy of all the matter in the universe, and according to latest data [Abdullah et al. 2020; Pittalwala 2020] – 69%.

## PRINCIPLE 5

A person's subjective assessment [as a decision-maker] of everything that happens anywhere, through the conscious and unconscious inner world entrusted to him by nature, replenishing the volume of the FPN, is carried out by him alone:

1. In the form of psychological perception of oneself as an individual.
2. In the criteria of personal, say, attachment to other people/things/appearances or, on the contrary, dislike for someone or something, including emotional attitude to the events taking place around.
3. By periodically immersing oneself: In memories or fantasies, as well as in analyzing various situations, and planning for the future [see the Principles 8 and 10].
4. In cases of moral judgement of one's own or other people's behavior.

The units of measurement of the first of the above enumerations, to one's nature, are, as a rule, the preconceived evaluations of a person, from "I revel in myself" to "I hate my own essence".

The second elements of such a classification – attachments and their opposites – are the calculated or spontaneous manifestations of the decision-maker's feelings for strangers and close people<sup>1</sup> [see the footnote on the next page], as well as to foreign stimuli (in the format of the conjuncture that develops around: For example, to music sounding somewhere, the observed landscape, shades of the weather, and so on).

The method of taxation of the third components of a person's reaction is the very level of his biased reaction on current personal memories, analytical work, and dreams [Principle 8].



At the same time, the system of moral expertise among people is reduced to very personal (and which was not unified before the GTM, in the Table 1) opinions like "good – bad", "noble – mean", "hero – scoundrel", and the like.

Each time according to this scheme, the crystallizing moving forces – to form a momentary style of behavior of the decision-maker in a particular situation – then collectively become the supporting cause for him "unexpectedly", "suddenly" growing, and eventually approaching to him in the future "subordinates to his own will" Lessons [Principles 18.10, 36, 43, and 107].

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<sup>1</sup> And such detections may include, for instance, (1) any occurrence of likes and dislikes (which can occur even without direct acquaintance of the decision-maker with someone: For the specimen, only visually [if these detections are manifested as a result of, for example, watching television programs], by ear [when listening to audio recordings] or tactilely [even by blind touching]); (2) capacious and scalable concepts of "psychological approach to relatives and strangers" in principle, "xenophobia", "genuine friendship", "disgust", and, at its apogee, "love". Moreover, the ignition of the last human impulse, which in some is expressed more strongly than all others, is carried out in an arbitrary direction: Let's take, to ourselves, the chosen one, parents, and other relatives, pets and wild animals, as well as, including incognito, to celebrities [Principles 139 and 149–152].

## PRINCIPLE 6

The "Space Center" of the universe [P. 3] in its ethical segment (mainly specifically for people [P. 9] and "residents" of other intelligent civilizations) presumably represents some special moralistic intergalactic complex, which, in such a specific niche of its practice, starts from its own absolute, the standard of virtue, and arbiter in one person, called Global Morality in the TGOU and the GTM.

The Global Morality, or "GM" for short, is the cradle and foundation of the spirituality of any person anywhere. In essence, the GM is a kind of objective deontological prism, which, through the scale of its moral requirements [approximately corresponding to the Table 1] and the toolkit of the Field of the Power of Nature, examines all the thoughts, feelings, and deeds of a person from an acutely fair angle (to the point, by the evidence of its power – from the Appendices 1 and 4, for example – pushing everyone to accept the things set here, in fact, rules of the world order [hypotheses 1–7; Principles 1, 3, 7–8, 15, 17; Diagram 1]).

## PRINCIPLE 7

It is quite obvious that the Global Morality, by further expanding the list of known dimensions, in addition to the already familiar "quintet", organizes another, sixth, as well as the fifth, which is also an energy dimension<sup>1</sup>. Which, in a peculiar way, by human standards, slowly instructs *Homines sapientes* (and them about equal in brain development)<sup>2</sup> to a virtuous existence [Principles 4, 6, 8, 18.10, 43–46].

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<sup>1</sup> The TGOU is based on the fact that the Global Morality is a part of dark matter, located directly in the "module" of the "Center" of the universe, and inseparable from the penultimate [Principles 3 and 12; Diagram 1].

<sup>2</sup> See the exceptions to this condition in the second footnote of the Principle 9.

## PRINCIPLE 8

The standard of the fifth dimension – in people's perception of themselves, each other, memories, their plans, events, and moral torments from the Principle 5 – in the GTM is the individual thought-feelings (or "t-f") evaluated by each person and their digital indicator<sup>1</sup>. And in order to make judgments about the inner manifestations of creatures belonging to the zoological world, it is initially proposed that the measure here is a certain "imaginary virtual unit" (or "ivu") of the "emotional-sensual"/"instinctive-reflex" state, or "enthusiasm" in general, of our smaller brothers, which is qualitatively and quantitatively deduced by the subjective consciousness of different people<sup>2</sup> [Principles 4, 10].

On the part of the sixth dimension, the evaluation and decomposition of human actions into "ethical shelves" is realized by quoting such actions by the Global Morality for their compliance with the dictate of the latter [it is again emphasized: It is accepted that this is done in the orders of the Table 1].

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<sup>1</sup> For example, anyone can construct in his own way a special scale of immediate and someone's supposed thought-feelings about himself and others, thus adding up the "rating" of various private impressions according to the specified criteria. For instance, a fleeting dissatisfaction with oneself can be taxed into, say, two negative thought-feelings, or -2 t-f (as a stipulated limit, let's take it, out of ten generally achievable), groundless hostility on the part of a neighbor – into negative eight [-8 t-f], and the perceived "love and self-care" of one's state – by seven positive thoughts-feelings [7 t-f].

<sup>2</sup> For instance, a dog's joy at meeting its owner at the gate of his house can be certified by the owner of the dog, independently of anyone, for his symbolic 10 ivu. Whereas a casual passer-by, who glanced at the scene of a stranger playing with some mutt, can only assess at his own 9 ivu (which is quite understandable for people with different involvement in the same process).

## PRINCIPLE 9

Since the majority of living beings, unlike the higher hominids<sup>1</sup>, are comparatively artless and straightforward, and, apart from relatively modest sensual talents, are guided only by reflexes and instincts, they do not feel the pressure of the peculiarity of the sixth dimension<sup>2</sup> (except for selected representatives of the animal world, certain species of which clearly respond to the "onslaught" of certain norms of the Global Morality and react accordingly to it<sup>3</sup>). At the same time, migratory, gregarious, and other species of systematic fauna and flora of any inhabited planet (say, European eels<sup>4</sup> and bamboo<sup>5</sup> on Earth), compelled by the peculiarities of life/reproduction to coordinate joint actions through the energy environment in some way, have a unique "mutually coordinating" gift. From which it follows that the seventh Principle does not extend to that part of the kingdom of aquatic, air, and terrestrial inhabitants which are deprived of the faculty of "thinking deontologically" [hypotheses 4, 7; Principles 6, 19].

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<sup>1</sup> Hominids are known to be a family of the most advanced primates, including humans. In the text, however, only "Homo sapiens" is meant.

<sup>2</sup> With the probable deduction of dolphins, bonobo chimpanzees, capuchins, European magpies, elephants, and some other species, the observed outstanding intellectual and sensory potential of which today does not have an unambiguous scientific interpretation.

<sup>3</sup> This is confirmed by the results of experiments with animals described in the book *The Bonobo and the Atheist: In Search of Humanism Among the Primates* by Waal (2015).

<sup>4</sup> For example, [European eels](#), which lead a solitary life in different water bodies, swim more than 6,000 km "as if on cue" for synchronized spawning in the Sargasso Sea.

<sup>5</sup> In addition to the P. 4, the bamboo species [Phyllostachys bambusoides](#) blooms once every 130 years, and too simultaneously in all climatic zones in which it grows.

**PRINCIPLE 10**

Thus, the origin of the coordinates of the fifth dimension is "in the soul" of every being. But because it is illusory to learn from the animals themselves the strength of their present "enthusiasm", this evaluative moment falls on man as capable of being an investigator of other behavior [see an example of this in the second footnote of the Principle 8].

At the same time, the total starting point of the sixth dimension [P. 7] is based on the list of all the requirements of the Global Morality for any decision-maker [Table 1].

Hence, the 5D reflects the presence of each person in that digital space according to the Principle 8, which conveys, say, his or her alternate sensations; whereas animals – in what this or that individual sees them [who is so different in his inclinations, mood, and involvement in the study of someone's manifestations].

And the "6D", in addition, is an extraordinary area and a "monarchy", within the framework of which the universe seeks to "comb" man himself in a highly moral direction with a certain chaste, harmonizing plan [Principle 23; Appendices 1–6].

Therefore, if we compare the "5D" and "6D" from the point of view of their internal structure, then the fifth dimension is multichannel: Here each "channel" reflects a unique alloy of private experience and a value system arbitrarily taken by decision-makers from billions of representatives of the human race and their unions (which, by the way, it is more prudent for everyone to reckon with when contacting others). And the sixth dimension is monochannel – it is the "value system" of "Her Majesty" of the Universe [Diagram 1].

#### PRINCIPLE 11

Just as it is impossible to turn back time or, contrary to the law of gravitation, to "fall upward," it is equally impossible to fall into disgrace of the Global Morality for virtue or to be rewarded by it for non-virtuousness [Principles 6, 46, 49; Annexes 1–6].

That is why, as the **Moral Law No. 1** states: "Of the two people interacting, the more virtuous person has a strategic priority and synergistic advantage over the morally dubious one (and thus gains a not immediately discernible but extremely valuable advantage in the long-term fruits of that interaction)." [For proof and comparison, see the fates of the members of the Lists No. 1 and No. 2, the decisive blunders of the latter of which are detailed in the first Appendix.]

**PRINCIPLE 12**

As follows from the Principles 6 and 7, it is also believed that the means of conveying the personal "wishes" of the Global Morality imputed to each person is the Field of the Power of Nature itself [with the use of special communication structures – communication portals, P. 128] and the physical world itself – through the levers of the universe's influence on man, existing in the form of the power of manifold but subject to his own will Lessons [Principles 14.1, 18.10, 43–46, 107, 110–111; Appendices 1–4].

Consequently [starting also from the idea of the Principle 18.9], it is taken for granted that the all-encompassing "controller" and "corrector" of human destinies on a cosmic scale is in any case the universe: Principle 107 and Diagram 1.



### PRINCIPLE 13

According to the law of conservation of energy, the universe (it does not matter whether it is geometrically finite or infinite) is a closed energy system [in the traditional, not in the current, new sense of the penultimate word].

**PRINCIPLE 14**

14.1. Some of the composite layers of the universe listed by the 1st Principle – the physical and a certain part of the communication components (namely, the planning and emotional-sensory segments) – are closely coordinated with each other, and to some extent adapted to influence the results of actions of one another (modeled, say, respectively, on the Principles 43 and 35). At the same time, the "deontological matrix of the universe" mentioned by the 6th Principle in the form of the Global Morality, even as a result of cooperation with other "layers" of the universe to exert virtuous-corrective pressure on people's everyday life, is not subordinate to anyone, imperceptibly dominates in the life of rational beings in almost everything, and is always constant [Principle 222.2; Lists No. 2; Table 1].

14.2. According to the hypotheses 2-1, 2-2, and the Principle 4, in general, it is correct to divide all natural phenomena into two fundamental categories: Physical and energy. Where the first environment of the universe is described, as is known, by mechanical, optical, sound, thermal, magnetic, chemical, and electrical effects. And the leading features of the communication environment are reflected in § 9, but some of them – in while elusive from the instrumental fixation of concrete consequences of behavior containing a moral aspect, those creatures who are capable of moral evaluation of themselves and others to different extents. From which it follows that, for instance, the working human brain is a clear example of observing a natural "isthmus" for given environments.

### PRINCIPLE 15

An individual's spirituality, or his moral maturity, is an energy-moral (or, for short, "moral") value (in the analyzed circumstances, an inhabitant of the Earth), reflecting the degree of compliance of his beliefs and behavior with the calls and pressure of the Global Morality [Principles 19, 109].

In view of the above, the impartial monitoring of a person's level of spirituality is carried out personally by the universe in the sixth dimension [Principles 8 and 12].

## PRINCIPLE 16

Contrary to possible expectations, the power of the "intrahuman" environment as well as the "intra-universe" environment – that is, the coordinating, sensual, and ethical sub-environment – is in no way inferior in power to the physical environment [hypothesis 2-1 and Principles 3, 5, 6, 15, 212]. For example:

16.1. One of the strongest and most reliable connections of all that operate in the universe is the emotional-sensual one.

16.2. In the long term, even a seemingly minimal, but long-lasting, "stagnant" violation of an individual's own communicative balance, negatively affecting his mood, stimulates the growth of all sorts of nervous ailments and diseases: From minor psychological disorders to dangerous prerequisites for insanity (i.e., then, actually, when  $F_{\Sigma E_i}$  from Principle 44 plus  $L_{\Sigma E_i}$  and  $X_{new}$  from formula (7) and become close to, if not equal, infinity [Principles 34, 37–38, 43, 68]).

16.3. In the short term, for example, resentment, indignation, and on the basis of them – the thirst for revenge that often arises (as a result of the complex loss of the individual's energy balance [P. 37]), make him extreme, treacherous, and very formidable physically [Principles 23, 57, 160, 204].

16.4. Delight from the feeling of love (and sometimes unbearable despair) is more effective than any material and financial abundance or extreme poverty, [at the smartest] serve as the best ground for radically positive changes in a person's perception of the world (and, as a result, his professional retraining, and, as a result, as a consequence, he has new worries and affairs, and, as a consequence, a probable change of environment [P. 95] together, as a rule, with the rise of his social position).

16.5. Self-deception, moreover, married with catastrophic laziness, is able to lead people into the thickets of bitter fate more virtuoso than a faulty compass.

16.6. Burns in the physical world are often overtaken by "burns" that are no less tangible: Mental, sensual, and moral (in the form of unbearable psychic pain).

16.7. Developing the idea of Principle 16.4, it is possible to achieve any significant heights in one's own fate and the much-desired rise in monetary prosperity only by striving into a new future with all thoughts, plans, and work, and not by eating oneself up with a failed past, reproaches to everyone, envy of other people's successes, or escaping from reality blinded by self-deception and empty – unpurposeful – pastime in the present [Principle 16.5].

**PRINCIPLE 17**

The "Charter of the universe" is the fruit of its "Center" as the universal supreme criterion of non-relative and absolute "external" objectivity – these are the so-called Laws of Genesis [there are eighteen of them; it is accepted that they lie at the basis of everything around]. The Laws of Genesis consist of characteristic, ultimatums in context – the Prescriptions of Nature, as well as imperatives: The Moral and Legal Norms for Human Society (as well as for any of the extraterrestrial societies, when such a society arises at one point or another point of the universe [P. 3, 18, 19; Diagram 1; Table 1]).

Consideration of the Laws of Genesis is the key to: (a) Infallible behavior; (b) mostly only pleasant "subject to his own will Lessons"; and, finally, (c) the cultivation of "inner" objectivity – Principle 61 – which are stable bridges to harmony with the universe and with oneself [Principles 18.10, 107, and 220].

## PRINCIPLE 18

In the sphere of the Laws of Genesis, its group of unique Prescriptions of Nature [P. 17], the following seventeen Laws are included:

18.1. "Uniqueness and Indivisibility": The uniqueness and wholeness not only of the universe, but also of each of its creations as a particle, an "atom" of this universe.

18.2. "Powers", or "Potencies": The presence of inner personal energy in every vehicle of the slightest mind and/or senses [P. 3 and 24].

18.3. "Interaction", or "Interactivity": The figuration of the communicative connection of all living things with all living things through the matter of the Field of the Power of Nature and communication portals [Principles 4, 18.2, 42.2, and 128].

18.4. "Polarities": Finding in reality the opposite of everything except segments of the universe and its institutions – the Destiny of the personality and its Lessons: That is, the universal presence of positive and negative, male and female, predator and his prey, good and evil, and so on [Principles 1, 18.7, 18.10, 43, 75, 107; Diagram 1]).

18.5. "Hierarchy": The truth that everything in the universe is clearly ranked (again, except for the independent composite segments of the universe and its institutions mentioned in the Principle 18.4). Therefore, in any phenomena and processes, there will always be primary and secondary, legislator and executor, leader and subordinate.

18.6. "Equilibrium": Nature's search for a permanent balance between polarities [Principle 18.4] and the constant tendency of the universe towards the ever-maintained harmony of these components (taking into account also the importance of the Law of Cyclicity [P. 18.12]).

18.7. "Destiny": It is axioms that in the surrounding reality, each representative of his species of flora and fauna, various aggregations

of such representatives, and such a species as a whole has its own Destiny [as set out in the Principle 75], prepared for each and every of the "temperamental, but far-sighted and rational" universe.

18.8. "Connections Between the Object of Thoughts, Self-belief, and Conjugated Action": The immutability that, despite the existence of a personal Destiny [P. 18.7], people, as critically thinking creatures, choose their own path and receive from life only what they systematically think about, what they sincerely believe in, and in the interests of which they properly express themselves in their actions.

18.9. "The 'Divinity' of Human Nature": The unconditionality (including the logic derived from the 71st Principle) that everyone is endowed by the universe to achieve anything in fate. With reservations, however, that any such advancement, firstly, will not contradict the laws of science [P. 18.16–18.17]; secondly, it will a priori correspond to his natural inclinations [P. 99]; and thirdly, it will require from him remarkable grasp and will with conscious consideration of the "Law Connections Between the Object of Thoughts, Self-Belief, and Conjugated Action" [P. 18.8]. That is, the outline of what is said, without diverge from the content of the Principles 18.7–18.8, is as follows: A person in most situations – Principles 56 and 107 – are the absolute overlord of his own achievements [in the context and non-secondary role of the universe in this matter]. And based on this system of views and reservations, however deafening it may be to hear this, he is "the Lord unto himself" indeed.

18.10. "Cause and Effect", or "Causality", or "Determination", which sounds like this. Nothing comes out of nothing. For everything, at one moment or another, someone or something provides prerequisites and foundations. That is why any attempt to deviate any "full vital expression of a unit" (in other words, a decision-maker: An individual, a collective, a country, a civilization) from the Charter of the universe inevitably leads such a "unit" to an instructive moment in its history –



subject to his own will Lesson [P. 107]: The blood-of-blood offspring of human physical and/or communicative behavior, and the generous response to such behavior on the part of the "Space Center" of the universe [hypotheses 2-3, 2-9, 3; Principles 3, 17, 43–48, 108–109].

18.11. "Evolution": The need for the continuous development of all those who breathe in one way or another, and their never-ceasing nudge towards evolution.

18.12. "Cyclicality": The presence of ebb and flow in everything (rise – decline, increase – decrease [feeling of hunger – satiety, illness – recovery]).

18.13. "Relativity of Everything in the World", or "Relativism", which is set forth by such a definition. In addition to certain ideals (temporal – eternity, spatial – infinity, virtuous – moral flawlessness, everyday – the Truth, and so on), there is nothing absolute: Neither knowledge, nor talent, no fixed weight/size, and so on. Everything is symbolic and comparable to something.

18.14. "Temporal Boundaries", or "Terminality": A stochastic phenomenon or process, when it has a beginning, will always have an unavoidable end (e.g., the birth and death of an animate being, the expectation and receipt of a certain result, the popularity and oblivion of most famous contemporaries, machine life, and so on). Only ideals and history are inexhaustible: Eternity, infinity, moral flawlessness, great sages and fools, all new and new historical events, etc. [Principle 18.13; List No. 2 in the Annex 1].

18.15. "Compensation": There will always be a spoonful of tar in any barrel of honey.

18.16. "Physical Principles": The material world around is a place of strict physical principles and only scientific laws, where there is no place for the supernatural.

18.17. "Communication Principles": The energy world around is a place of strict communication principles and only scientific laws,

where there is no place for the supernatural [e.g., Principles 18.3, 43, 44, 143; § 9; Diagram 1; Appendices 1–6].

## PRINCIPLE 19

The Moral and Legal Norms to Human Society (either, for short, "moral Norms", or "Norms of ethics" [etc.], or the eighteenth Law of Genesis [P. 17–18]) rests on numerous humanistic recommendations dictated by the Global Morality [proportional to those placed in the Table one] for Homo sapiens. Following the GM, such demands, which together have not only an indicative "wish" but also an ultimatum and a "sanctions" orientation, since ancient times, have been reflected by people in the Holy Scriptures of various religions, legislative and explanatory acts of states, as well as the best examples of literature and art (as a clear evidence of human's communication with the universe at least at the level of his intuition [selectively on the topic – on pages 22–24, 387–390, and 421–450]):

- Thou shalt not kill.
- Does not steal or harm.
- Honor your father and mother.
- Do not forget the good and do not remember the evil – be grateful.
- Do not rape or coerce, do not offend the defenseless and you to the vulnerable – value other people's freedoms highly.
- Thou shalt not commit adultery: Stay true, thou shalt not corrupt subordinates and relatives, and do not molest minors.
- Respect your elders.
- Do not deliberately provoke or incite.
- Do not deceive or hope in vain.
- Don't make immoral excuses: Be honest with yourself [Principle 61].
- Do not gloat and do not betray.
- Do not be envious or ingratiated.
- Abide by the law and "play" by the rules where you are: Don't cheat.
- Don't be stingy, but don't submit to waste either.

- Love people and yourself: Enjoy every person and every day.
- Do not profit from your loved ones or the hardships of others.
- Honor courtesy.
- Do not boast, do not exalt yourself and cherish modesty.
- Be just and humane.
- Do not revenge, intrigue, or plan meanness.
- Be guided by conscience and do not mislead.
- Do not be cruel to fauna.
- Help the fallen and support the stumbled.
- Don't condone personal frantic whims.
- Be afraid as fire to utter complaints and reproaches: Consider other people's weaknesses.
- Radiate generosity.
- Don't peep or eavesdrop.
- Don't discuss or gossip in private.
- Don't tattle, snitch, or play along out of self-interest.
- Keep your word and learn responsibility in all things.
- Do not make idols of yourself and avoid anger.
- Don't do anything that goes against local customs.
- Be mindful of professional duty (etc. according to the Table 1).

## PRINCIPLE 20

The plot of what is being presented, revealing a picture of a completely different reality than it has been familiar to everyone since childhood, looks like a weighty reason for a significant modernization of the existing knowledge about the universe and, it seems, opens the way to the disciplines that first received evidence of the true structure of realities: A new direction in physics – physics of dark matter and dark energy [or "E-physics", describing the basic concepts of the TGOU, P. 21] and felixpsychology, P. 63, – the science of the most promising methods human behavior emanating from the GTM.

In addition to the "'Space [Control] Center' of the universe" (including all its components), "Field of the Power of Nature", "[life] Lessons" and "Destiny" outlined above, E-physics also uses the following terms:

1. The "personal energy" of a living creature: § 24 [consists of the two components set out in the Principle 25].
2. The "modes of contact between the individual and the universe" [Principles 71–72].
3. The "communication portal" of a person, as well as the important elements of this characteristic – the "potency of the communication portal" and the "energy vector of emotional-sensory induction" in the communication portal [P. 128, 131, 137, 140].
4. The value of the "combined force of the individual communicative current", which consists of:
  - "[ 'Corpuscular'-wave] current of thought" (as a result of the total activity of certain neural circuits of a person's brain in order to generate his single thought [P. 45, 128, 148, 196]\*).
  - "[ 'Corpuscular'-wave] current of emotion/feeling" [\* + P. 131].
  - "[ 'Corpuscular'-wave] current of appeal to morality" [\* + P. 19].
  - "[ 'Corpuscular'-wave] current of the call of Vocation" [\* + P. 75].
  - "[ 'Corpuscular'-wave] current of intuition" [\* + P. 24].
  - "[ 'Corpuscular'-wave] current of self-identification" [ibid.].
  - "[ 'Corpuscular'-wave] currents of will, vigilance, etc." [ibid.].

## PRINCIPLE 21

The knotty provisions noted in the 1st and 20th Principles E-physics [for coverage of its methods of operation, as well as of felixpsychology, see in the P. 63] have a list of other concepts that are sometimes analogous to the semantic meanings formed in the field of classical physics and mathematics. In the future educational direction proposed for acquaintance, its own characteristics are named, as is already known in part, thought-feeling, *ivu* [of the animal "enthusiasm"], the force of the violation of moral Norms  $F_M$  and the force of the [response] ethical Lesson  $F_E$  (Appendix 2), the denouement  $L$  subject to his own will Lesson, as well as the physical  $X_{Ph}$  and ethical  $X_E$  (in the reading of the P. 43) eventual results of an individual's behavior. Also "quanta, or 'constructs', of his 'brain, senses and consciousness' [or 'Decision-making Center'] products": "Quantum of thought", "quantum of feeling", "quantum of intuition", "quantum of morality", "Vocation search quantum", "quanta of will, vigilance [etc.]" (with the calculated size of each of such constructs, according to what is said in the P. 148,  $\approx 10^{-35}$  m) plus a spectrum of other terminological tools like [as yet unmeasurable] the amplitude of the current of work of consciousness/thought/emotion/feeling/"call to imperatives"/"call to Vocation", etc.; material volumes of products of Decision-making Center: Thought/emotion/feeling/"moral aspiration"/"impulse to the Vocation", and so on; "mass of communication wave", and the like. Where the filling of such non-standard parameters with mathematical content (including the disclosure of new formulaic dependencies of the type reported in the P. 43–44 and Annex 2) is only a matter of time.

And in the meantime – at the modern stage – due to the fact that in TGOU it is considered to be, that the "Quantum of consciousness is the quantum of dark matter", but, e.g. the "Quantum of will/moral doubt, etc. is the quantum of dark energy", and together with the axiom of the TGOU that "Thought/emotion, etc. is communicative matter", all together formulate "The Three Trivialities of Physics".

## PRINCIPLE 22

By virtue of the revealed specifics of the energy environment that encircles all living beings (and, in particular, humans), it can be concluded that globally no one – except specifically the universe itself – is capable of serving as a fundamental and scientifically provable object of worship for any canonical faith of people, starting from the primitive one. That object of faith which, in the traditional perception of believers, has been and is endowed by them with supernatural, "divine" powers and miraculous efficacy.

In this non-secular sense, it is main part of dark matter that is literally "God" (or Lord, Holy Spirit, Creator, Father Almighty, World Spirit, and the like [supreme, inaccessible, omnipresent, multifaceted]) of any of the ecclesiastical theological teachings, philosophical theories, occult, or sectarian interpretations in the flesh. Where, in the end, as anatomized by the above, people invariably turn to the same content – the brainchild of the "Space Center" of the universe, represented by Global Morality: Doing it only by different methods and means [Principles 1, 3, 4, 136; Diagram 1<sup>1</sup>].

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<sup>1</sup> Even a cursory review of the information specified in the first Diagram shows with the naked eye that the structural similarity of the universe and man is obvious: superficially, visually appreciated, the arrangement of both "bodies" – as the most complex multifunctional objects – is identical in cross-features.

The above comparison also scientifically confirms intuitively, most likely, the biblical statement that arose in antiquity: "So God created mankind in his own image, in the image of God he created them; male and female he created them." (The Bible {Old Testament}, Genesis 1:27 [BibleGateway n.d.: [NIV](#)]). For any Homo sapiens (but, of course, not from the outside, from the side visible to everyone, but purely "from the inside" [certainly, vulgarized, extremely simplified, with "nuances" outlined by the same 23rd Principle]) is, by and large, an "eight-in-one": The universe in miniature [Principles 18.9 and 19].

CHAPTER TWO

THE INDIVIDUAL  
AND HIS  
PERSONAL ENERGY.  
LESSONS  
(INTRODUCTION).  
MORAL LAWS No. 2–3.  
FORMULAS (1)–(2)  
OF THE GTM



**PRINCIPLE 23**

From the viewpoint of the GTM, man is an emotionally vulnerable, impulsive, sophisticated, and therefore potentially dangerous creature with an irrational, cognitively biased mindset: He is an adult child who plays at childhood hopes and war; he is a pompous hybrid of vice and virtue who judges others solely by himself; he is a zealot of his own views and a sincere purist, and he himself is addicted to fornication, flattery, and gold; it is a touchy and flighty cauldron of conjecture, which has no idea how to live properly and gracefully [P. 19], but is very afraid of dying. He jumps out of his pants to impress those around him with the appearance of success. And every time he gets burned by the consequences  $L_E$  [P. 43] of a personal lie (but that doesn't mean anything to him...). Ready to believe any nonsense, this firework of personal mistakes stubbornly avoids a detailed moral examination according to the Table 1, which he desperately needs. And this situation is mainly the source of his big and small problems (which have surfaced at many members of the List No. 2): Principles 57, 62, 160–169, 187, 195, and 201.

In its direct manifestations, the "protégé of nature" is a figurative bicycle that zigzags toward its Goal: Principle 75. The role of the frame in this bike is played by the self-esteem and mood of the personality, the saddle is its advantages and disadvantages, the rudder is the dominant interests, the pedals are the arguments of reason, the drive chain is emotions and feelings, the wheels are actions and deeds.

**PRINCIPLE 24**

It is believed that *Homo sapiens* (as well as any other representative of any species of fauna endowed by nature with at least a minimum of emotional manifestations) is rewarded by nature [i.e., the universe] not only with a certain sensory apparatus (and everyone involved in the human race, of course, is also a mental one), but also with a "by-product", or derivative of such an "apparatus", – the innermost energy [Principle 18.2].

In the hypothesis 2-5 this property of living is proposed to be called [literally fountaining from them] personal energy (or, reminded, "PE"). Which is expressed, in the course of maturation and progression, for example, of a person, through his private mental, sensory, moral, intuitive, self-identification, strong-willed, and so on processes [Principles 26, 56, 127, 216; Diagram 1].

## PRINCIPLE 25

It is assumed that the quantitative power of the personal energy of a creature taken at random is strictly tied to the stage of its general development and consists of two components: The first is the permanent component of the PE, which is initially equal and constant in all representatives of the same zoological species<sup>1</sup>; and the second, the variable component of the PE, which is flexible, plastic, and cultivated in the course of life of any expression of its species individually at the expense of its unique external appearances, circumstances, particularities, and unique life priorities [but when a member of his species is endowed with a natural talent to form the latter]<sup>2</sup>.

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<sup>1</sup> For humans, it is the gift of experiencing, thinking, evaluating, and so on; and for animals it is the gift of acting according to reflexes, instincts, and sensations.

<sup>2</sup> Thus, if a person chooses to be guided by sensitivity, he also sharpens his compassion; those who are inclined to discover egoism, practice the methods of alienation from everyone to whom they are indifferent. And, for example, a pet of soft owners, like the host, often grows docile and cute. While the pet of harsh, rude, short-tempered, or intimidated owners is more likely to gradually become either too aggressive or overly downtrodden and apathetic (of course, not without exceptions).

**PRINCIPLE 26**

Any activity of a person's Decision-making Center (a thought, a feeling, effort of will, as well as another internal reaction) is a factor and a method of activating personal energy in the form of the emission of energy constructs of different types corresponding to the variant of manifestations. In this way, someone's the PE born into the world, becomes the basis for that very "inexplicable" and unique communicative-psychological (including moral or immoral) "atmosphere" unconsciously organized by each participant in the life cycle around himself [hyp. 2-1 and 2-5; Principles 23 and 138; Diagram 1].

**PRINCIPLE 27**

The revival and activation of the personal energy, as an energy release from the depths of the individual, being a natural phenomenon, arises spontaneously, in an automatic mode, regardless of the person's desires and additional efforts.

The PE can neither be hidden nor suppressed (neither in others nor in oneself), but only changed: Principle 30.

**PRINCIPLE 28**

Based on the study of the Lists No. 1 and 2, it is generally considered proven that any manifestations of people are deliberately attributed by the "Space [Control] Center" of the universe to the category of either positive and creative or negative and potentially destructive. Thus, a man's personal energy is in fact at the origin of the objectively assessed ["by the 'Center'"] and the good or evil that he accomplishes [Principles 25, 26; Table 1].

PRINCIPLE 29

Accidentally or purposefully obtained information about someone or something, processed by a specific intellect, undoubtedly evokes a response from a given intellect – a personified attitude to such information. As is well known, such an attitude can be either positive, negative, or neutral: As a result of one's own preferences, as well as the conscious or subconscious [where necessary] pressure of the personality on its primary reactions through the medium of the will, the younger sister of the personal energy.

### PRINCIPLE 30

In spite of the automaticity of the process of stimulation of one's own the personal energy, a person in the sphere of giving a sign to his reactions – plus, neutral, or minus (for example, when reasoning about himself or evaluating his own/someone else's actions, as well as when thinking about external events or at the moments of committing actions) – a priori has an innate, but implicit talent for controlling this energy [Principles 31 and 34].

As a result of this procedure, the individual – this is the "serf" of his weaknesses [P. 23] – can have both an exemplary the PE (only then leading him to the long-awaited goal of achieving happiness close to the ideal, i.e., to full self-realization and all-round prosperity), as well as any other<sup>1</sup>.

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<sup>1</sup> As follows from the above, and slightly digressing from the canvas of the main theme, it is not difficult to come to the conclusion that the so-called [mind uploading](#), which has already attracted multimillion-dollar investments – the deliberate transfer from the human brain of dry information about the knowledge accumulated during his earthly age to the computer of a special robot twin (with the idea of ensuring the future imaginary "immortality" of the individual in the form of the continuation of his own existence [but no longer in a perishable, doomed body, but in the shell of a supposedly "eternal" robotic machine) – is fundamentally impossible. Since the creation of the personal energy by man-made means is completely excluded due to the total prerogative of the living universe in this matter [P. 42.2].



**PRINCIPLE 31**

The work of thought in the right – positive, promising for a better personal future – requires constant conscious effort and self-control from its owner based on knowledge of the GTM [Principles 1–223; Appendices 1–6].

**PRINCIPLE 32**

The more confusing a situation a person finds himself in (annoyance from failure; physical or, for example, emotional fatigue, and, as a consequence, irritability from the accumulated problems; serious anxiety, and the like), the more significant the energy efforts he needs to harmonize his disoriented psychological state [P. 31; § 33].

**PRINCIPLE 33**

Just as an unintelligent child, for his own good, needs to be guided by adults to a safe road at every step, so his own mental "seeds" must be constantly corrected by the omniscient will of his "agrarian" when "planted" in personal intentions [Principles 23, 31, 63].

**PRINCIPLE 34**

The mastery of controlling one's thoughts (and therefore of one's the personal energy) in the direction deduced by the 30th and 31st Principles is gifted to anyone who is interested. And mastering the craft of the PE leadership is a serious challenge even for a sophisticated person. Since failures in the competent use of the PE lead people to the development of stress and congestive depressive states [Principle 44].

On the other hand, it is important to take into account that the lifespan and most of the diseases of Homo sapiens – except, mainly, venereal and, it is emphasized: (a) Non-hereditary; (b) non-post-traumatic; (c) non-communicable; and (d) non-intoxicating psychological disorders – are not regulated by its ethical behavior. Because, often, illness and viability are the result of genetic predispositions, domestic conditions and situational circumstances, the decision-maker's own caution and required diligence, and the pinpoint activity of a phenomenon recorded and systematized by current research called Rutherford's Force Majeure, p. 283. (And some of the celebrities who have been affected by this phenomenon are reflected in the Appendix 1, – and other only now discovered games of nature that have forever settled within the human environment, – Planck's Paradox, Rockefeller's Luck, the Fabergé Collapse, and Fellini's Fortune [p. 283–284] – are shown on pages 406–409.)

### PRINCIPLE 35

As we know, a person's intellectual activity and mental impulses are mutually dependent: Reflections and beliefs affect the feelings, emotions they stimulate, and – ultimately – moral or immoral actions. And feelings, in turn, can influence common sense and self-esteem [Principles 36–37].

**PRINCIPLE 36**

Since, in various people, the analysis of the same situation evokes different mental, sensual, and moral generalizations and aspirations, leading each to make decisions known by sign but original in content (and to perform all sorts of actions corresponding to these decisions), then, in the end, such a process leads many to specific errors, and, as the response of the universe, – to the no less specific, but [because of this] subject to their own will Lessons<sup>1</sup>: Principle 107.

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<sup>1</sup> See the Principles 43–44 and a description of the Lessons taught to famous victims, which are included in the List No. 2.

### PRINCIPLE 37

A person's the personal energy, determined at every moment of life by his delicate communicative equilibrium [P. 35], reacts to the following factors:

37.1. On the spiritual "proportionality" of the person: I.e. on his ethical priorities (directly dependent on the coincidence or discrepancy of reactions with the directives of the GM [Principle 15; Table 1]).

37.2. His/her own internal physical condition (e.g., feeling great or, on the contrary, unwell; awakeness or sleep; activity or relaxation; agitation or exhaustion, etc.).

37.3. Various potential influences that come to a person from the outside and are perceived by the organs of his sight, hearing, and other senses (for example, words of encouragement or unfair reproaches of a neighbor; the impression of a performance or the appearance of an aggressive opponent; the sounds of a favorite song or distant shooting; a massage session or a difficult conversation with a boss, and so on).

37.4. On the personal energy of others: Either in physical contact with someone or in arbitrary communication, as well as being in a crowd (thereby explaining the universal talent to "feel" the people communicating with us in an individualized way and, depending on private insight and moral purity, to "guess" their mood or to be mistaken in such an analysis [Principles 19, 23, 25, 41]).

**PRINCIPLE 38**

Thus, in continuation of what was said in the 37th Principle, the presence of any of the circumstances listed there leads either to the flowering of full-fledged harmony and satisfaction with everyday life in a person, or to philosophically sad conclusions, how different we all are, or to a complete loss of energy balance (and, as a result, a depressing view of reality).

Does it follow that the not always conscious, but clear course for the redistribution of the individual's communicative balance into a joyless, or even fatalistic current, negatively affecting his blissful perception of the world, dulls his personal taste for life and breaks the sprouts of striving for all that is good. And also, in the worst way affects the quality of everyday solutions (including economic ones) that he make. And vice versa. [For more information see the Conclusions IX-III–IX-V in the Annex 6.]



PRINCIPLE 39

One of the master conclusions of the GTM – as the **Law of Morality No. 2** – is as follows (according to the results of the current research, confirmed by the fate of all conquerors without exception [see the second List]): "The more misfortune a person desires or actually inflicts on others, the more problems and troubles he acquires, either personally, or for his present cause, or for the posthumous offspring of that cause."

**PRINCIPLE 40**

In general, for a man's the personal energy to be perfect (with his purposeful intention of bringing his own communicative state into balance), he must know in advance and scrupulously consider the Laws of Genesis. Only under this condition is it provided with a rationally optimal alliance with the universe, other energy "mini-springs" – that is, other people's the personal energies, – and itself [Principles 17, 24–39, 71–72; List No. 1].

And vice versa: For a man's the personal energy not to be considered a standard, in total, resisting realism, he is not obliged to delve into the very essence of the Laws of Genesis and, in general, into their practical existence. In this case, such an individual will automatically continue to communicate with the universe, other energy "mini-foci", and his "I" as he pleases, at his own risk – and therefore in the least fruitful way [List No. 2].

PRINCIPLE 41

The subconsciousness, mind, and so-called soul of a person are only the energy brainchild of his own consciousness. And, for example, hypnosis, secret methods of non-contact hand-to-hand combat of special forces, political technologies of crowd control, various psychological experiments, authoritarian dictate, and other systems of psychological influence and even pressure both on certain representatives of Homo sapiens and on the masses as a whole are the most colorful models of the oceanic multitude of forms of cooperation of the personal energies of different people [Principle 15; Diagram 1].

## PRINCIPLE 42

42.1. The results of the work of the personal energy: (1) Have their own original communication parameters (for example, expressed by the subjective number of someone's t-f or ivu); (2) ensure the mass birth of different types of energy constructs invisible to the eye with their certain – perhaps each type has its own – physical volume [Principles 8, 21, 26, 148].

And proceeding from the hypothesis that all communicative manifestations, for example, of a human being, every time unaccountably generated by him, do not "dissolve" without a trace, being displaced through the space around him directly into the cosmos (where they remain forever), they thus [by this volume] become participants in the complex procedure of the expansion of the universe<sup>1</sup>. Being the sought-after "bricks" of the dark energy of the universe in the form of the Field of the Power of Nature [hypotheses 2-6, 2-8; Principles 3, 4, 24, 27, 147].

42.2. The fate of the personal energy of each of the members of the human race who have left this world (as well as the representatives of those species of fauna that are endowed with the personal energy) is inevitably decided at the moment of their biological death: The PE, as well as the ability to hope for something, to rejoice in something or to reason about something, is peculiar only to the living [Principle 3].

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<sup>1</sup> A bit of populism. Since the estimated rate of expansion of the universe is  $\approx 70 \text{ (km/s)/Mpc}$  (Hubble constant) then if we assume that humanity has no brothers in mind in the universe, and also intentionally ignore for a moment the contribution of animals plus the gigantic scale of work done in this direction by the "Space Center" of the universe and black holes, then each of the living seven billion earthlings – through the functioning of their communication skills – every second "personally" expands the universe by  $0.1 \text{ mm s}^{-1} \text{ megaparsec}^{-1}$ .

## PRINCIPLE 43

On the basis of the Principle 36 and the study of the materials of the first Appendix, it is accepted as a conclusion that, in general, the denouement  $L$  of an arbitrarily taken event  $X$  in the life of any person/collective/society, etc., the organizer of which is exclusively the decision-maker himself, is determined by the sum of his previous physical  $X_{Ph}$  [in such considerations, the concept of "physical" is understood as a close natural combination of often corporeal plus energy of the first category, according to the gradation of the Principle 107] and the purely ethical  $X_E$  behavior of the decision maker at any given time (i.e.  $X = X_{Ph} + X_E$ ).

But since with the physical consequences  $L_{Ph}$  [by the force of  $F_{Ph}$ ] of one's actions  $X_{Ph}$ , relying on personal knowledge and experience, he or she encounters a critical measure in a short period of time (let's take a person suffocating without oxygen under water, thinking about a problem that has arisen, getting upset by a quarrel with a friend, making excuses for failures in business, and so on), that is, to the resolution of everyday [life] Lessons in the "bodily-mental-sensual-verbal" world [ $L_{Ph}$ ] sometimes it's possible to use differential calculus). And, at the same time, the moral consecutions  $L_E$  [by the force of  $F_E$ ] the rash steps  $X_E$  of the decision-maker reveal themselves, usually with some, sometimes very considerable delay  $t_1 + t_2$  [p. 384]. (So, for comparison, for a deliberate physical pushing a stranger, you can get reciprocal hit, or familiarise yourself with the "primary" physical component of the outcomes of your reckless actions [ $L_{1(Ph)}$ ], with the force  $F_{1(Ph)}$ ] right away, without going anywhere; but for deliberately deceiving the same stranger, it is realistic to face "deferred" private difficulties [ $L_E$ ], with the force  $F_E$ ] arising from such momentary wiping of the feet on morality  $X_E$ , only months, years, or even decades later [here, as a case study, see the second Example in the Annex 4 and the mass ones in the List No. 2 from the Appendix 1] – in other words, differential calculus cannot be used in the energy-ethical space.)

That is the power  $F_L$  of the denouement  $L$  for any event  $X$  in the everyday life of each individual/company/nation/civilization, or the "price" of their future Lesson (where the initiator of the everyday situation  $X$  is 100% [not responding to other people's provocations] decision maker, in the Lesson of which in the general case  $L = L_{Ph} + L_E$ , embodied for the decision-maker in a new event  $X_{new}$  [if it's purely  $L_E$ , then realized: {a} Relatively quickly – for instance, as a fall of a decision-maker as a result of a response pushing from the same stranger; plus, maybe, {b} gradually: As a treatment, for example, of the abrasions of the first one from such a fall – if abrasions appeared at all; or {c} as a automatically programmed trial by the universe in the future of the decision-maker: If, say, a deception of the stranger in question had been committed, which did not result in a swift – subparagraphs {a} and, possibly, {b} – "primary" physical retribution for the deceiver  $L_{Ph}$ ]) schematically describes the addition of two independent forces (with a plus or minus sign [footnote on page 16]) – in the form of the resulting physical  $F_{Ph}$  and moral  $F_E$  forces: The sum of the comprehensive, complex foresight of the decision-maker.

This force  $[F_L]$ , which in fact depends only on the purely physical and communicative manifestations of the decision-makers and symbolizing the starting point – a kind of "prime meridian", or "Greenwich", – not only of all episodes of human existence that obey his own will, but also of E-physics [P. 20–21], and the general theory of morality in principle, is expressed by physical-mathematical means as follows [and in addition to the explanations provided below in the text, see also the Note in the Appendix two]:

$$\pm F_L = \pm(F_{Ph} + F_E) = \pm(F_{1(Ph)} \vee F_{2(Ph)} \vee F_\delta \vee [F_{1(Ph)} + F_\delta] \vee [F_{2(Ph)} + F_\delta]), \quad (1)$$

where

$F_{1(Ph)}$ , [specifying] is the response, "primary" physical strength of the reaction on the part of someone to the erroneous behavior

of the decision-maker: Aggression, betrayal, hypocrisy, etc.; linearly obeys the operational law "as the action, so is the reaction", "what you sow, so you reap"; accepted [by analogy – for all other parameters of the GTM formulas]: As is the strength of the purely physical error  $F_{(Ph)}$ , lies in the interval between 0 and  $10^{10}$  [here and further, except for application examples, all values in absolute terms; where " $-10^{10}$ " is the premature death of the decision-maker], in *comparable* points<sup>1</sup> [the gist of the word "comparable" is on page 401];

$F_E$  [specifying] is ethical and, in most cases, non-linear plus, as a rule, non-operative force, which is internally capable of having (and, as the biographies of the figures from the List No. 2 attest, most often has) its own, surplus, materializing into practical (including posthumous) problems for a person [i.e. into his future  $X_{new}$ ] in the form of, for instance, a "secondary" physical component of the received Lesson  $L_{2(Ph)}$  by the force  $F_{2(Ph)}$ , or, say, into service peripeteia by the force  $F_\delta$  (hence, in people who act amorally, often their  $X_{new} = L_{E(Ph)} = L_{2(Ph)} \vee L_{F_\delta} \vee L_{1(Ph)+F_\delta} \vee L_{2(Ph)+F_\delta}$ ); 0— $10^{12}$ , in points [see formula (7) on page 386 and formula (5) on page 382];

$F_{2(Ph)}$  – as noted above, the strength of the purely "secondary" physical component of the Lesson; 0— $10^{10}$ , in points;

$F_\delta$  is the strength of the decision-maker's official responsibility [including posthumous responsibility] for his or her ethical lapses; depends on the public outcry caused by such blunders; 1—( $99 \times 10^{10}$ ) (where the extremes numbers " $\pm 99 \times 10^{10}$ " should be deciphered as "eternal glory/disgrace" of the decision-maker: See, for example, the attitude of society towards such personalities as I. Kant [List No. 1], which has  $F_\delta = +99 \times 10^{10}$  or, take, A. Hitler, No. 86 on the List No. 2, who has  $F_\delta = -99 \times 10^{10}$ ), in points;

$F_L$  [summarizing]: 0—( $1.01 \times 10^{12}$ ), in points.

<sup>1</sup> Further, the simplified spelling "in points" implies reading "in *comparable* points".

## PRINCIPLE 44

In addition to the P. 43, in the combined case it is also important to bear in mind the magnitude of the difficult to assess from the outside (and virtually unlimited: Up to the point of insanity [P. 16.2]) inner "project" [P. 45] force  $F_{\Sigma E_i}$  of any – individual or professional [respectively formulas (4) and (5) in the Annex 2] – ethical Lesson  $L_E$  for its instigator. Which, in the bud depends on the private psychological stability of the specific violator of moral Norms, consists of the following parameters: The complex force  $F_C$  of [possible] remorse, weakening of will, lowering of self-esteem, deterioration of intuition, etc. of the decision-maker because of any of his immoral acts; plus either: (a) Short-term psychological, often also total force  $F_R$  (active only in the consciousness of the "offender", when the image of the Lesson  $L_E$  he has endured pops up in his memory accidentally, quickly forgetting – as a result, building in the mind of the author of the Lesson only a few short cycles of personalized worries – after-consequences from  $L_E$ ); or (b) vaguely similar to  $F_R$ , but already long-term and, rather, psychiatric strength  $F_D$  (when  $L_E$  painfully experienced for years and almost constantly). Signifying for the inspirer of the Lesson a particularly undesirable, but consequential, logical, depressive stage of the denouement  $L_{\Sigma E_i}$  (more often – honestly earned by the adult [but if initially subject to his own will]) of the "instruction"  $L_E$  – its epilogue – moral psychological injury:

$$\pm F_{\Sigma E_i} = \pm \left( F_C + \left[ \sum_{R=1}^n F_R \vee \sum_{D=1}^{\sqrt{nn}} F_D \right] \right), \quad (2)$$

where [in addition to the above about  $F_{\Sigma E_i}$ ,  $F_C$ ,  $F_R$ , and  $F_D$ ]

$n$  is the conditionally minimum number of negative memories on one occasion [it is assumed that  $n \geq 5$ ].



PRINCIPLE 45

Thus, in the physical realm of the reactions of the person who learns from life [in fact, as it is, the Disciple], all his Lessons<sup>1</sup>  $L_{Ph}$  proceed only from scientific laws and the resulting natural effects of their violations [e.g., the individual slips and falls]. And in the energy-moral sphere of the denouements of this or that behavior of the decision maker, each of his Edification  $L_E$  is explained by the results of a comparison of all the manifested aspects of personal actions with the prescriptions of the ethical component of the universe – the Global Morality – the standard of morality for human actions [Principles 6–7, 43–44, 48, 114; Table 1].

In addition, running a little ahead of the fifth Chapter of Part I, in the aggregate any subject to man own will Lesson is an address message of the universe to the "hero of his fate", signaling the revealed episode of his harmonious or disharmonious functioning in the following supporting aspects of his life according to Diagram 1: Clearly material ("physical"); "expressive-pathetic" ("sensual"); intellectual-"self-identification"-vigilantly-volitional [etc.] ("project"); virtuously-"well-behaved"-conscientious ("moral"); plus "predetermined" – fateful, corresponding to the Vocation ("stellar"): Principles 2–5, 18–19, 47, 75, 77, and 107.

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<sup>1</sup> Further, the concept of "Lesson" will be understood as other words that are close in content, in this sense also coming with a capital letter: "Suggestion", "Edification", "Instruction", "Moral", "Teaching", "Examination", "Guidance", and identical.

**PRINCIPLE 46**

Positive manifestations of a person (in the form of blissful, creative thoughts that bring light to other people, but especially generous, kind, generous actions) have a positive effect on his personal energy and the major sign of the future subject to his own will Lessons (the range of *comparable* size of which can be calculated both before the beginning of the Lesson and after it on the basis of the named "First" and "Second" moral formulas), which are spelled out in the Appendix 2 [by analogy of their application in the Examples in the Annex 4]).

And any negative reaction of a person (in the style of unfavorable – say, belligerent, vindictive, misanthropic reflections [but worst of all, also supported by identical actions<sup>1</sup>]) – has a detrimental effect on his personal energy and the upcoming rigid subject to his own will Lessons in their minor variety [Principles 24, 49, 107].

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<sup>1</sup> For example, an act of sadism, profiting from loved ones, selling oneself, and so on [the most significant violations are in the upper fragment of the Table 1].

## PRINCIPLE 47

It is believed that subject to man own will Lessons are aroused in that of the segments of the universe [Principle 3] in which there is a kind of "resonance" – a deviation from its initial attitudes and recommendations according to the Principle 17<sup>1</sup>. Therefore, the initial origin of all everyday Examinations [Principle 107] is predetermined [according to the gradation found in the second paragraph of the Principle 45]: Or physical, or project, or sensual, or moral, or Vocation ("stellar") context, characterizing general promptness, i.e. adaptation to the successful life of the decision-maker. And the denouements  $L$  of such actions [i.e., events  $X_{new}$ ] on the part of the decision-maker – as the combined edifying messages of the universe to the same person – are only one-time, but unified, summative responses, for example, to his: Personal inattention, gullibility, ignorance [brought together {in the form of a fighter against absent-mindedness and carelessness} under the above-mentioned term "vigilance"]; activities contrary to one's Vocation either without taking into account the intrinsic properties of several parts of the universe at once, etc. [P. 2, 3, 6, 75; Diagram 1].

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<sup>1</sup> Of the recommendations, which also set the vector for the comprehensive classification of Lessons implemented in the Principle 107.

**PRINCIPLE 48**

A subject to man own will Lesson is a "trusted person" and an unseen "traveling salesman" accredited in the present between the intellectual power of the universe and each of its living "nanoparticles": For example, a human being. Suggestion of this type can arise in all segments of the universe both personal and joint<sup>1</sup>.

Such a Lesson is initiated by the inhabitant himself, broadly speaking, of any planet, based on his secret or overt mental and other expressions, as well as the actions that grow out of them. As a Moral with a sign and size adequate to precedent (with the exception of particularly tragic situations described in the first footnote of the Principle 50 [depriving some of the representatives from the Lists No. 1 and 2 of their well-being, if not their lives]), a Lesson that is subject to the decision-maker and does not end fatally is necessary for the progressive development of the first one [Principles 1, 3, 19, 75, 107, 111].

And thinking in a more global, all-encompassing way, the simplified, deontological "lessons" [exactly lowercase] are obviously directed by the universe to all species of flora and fauna as well (see the fourth footnote in the Principle 75).

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<sup>1</sup> When there is only a jointly planned (or already executed) group activity between the members of the group: For instance, family, team, coalition, and similar activities [see pages 375–377].

## PRINCIPLE 49

As a mechanism of the universe's unambiguous response to man's, say, thoughts, feelings, moral inspiration, and deeds, Suggestions for him have in their arsenal the whole range of theoretically possible rewards and punishments. In a nutshell, the greater the transgression [according to the Table 1], the heavier and thornier the Lesson. (In confirmation – fates-Lessons several pairs of people who acted in very different ways under the same historical conditions: R. Lende, No. 42, vs. J.-B. Carrier, No. 46 [both from the List No. 2] – during the French Revolution; M. Planck [List No. 1] vs. C. Chanel, No. 84 [List No. 2] – during the Second World War.)

However, it is important to take into account that, according to the materials of the research, a person who occupies a more privileged position [according to the Appendix 3 – Table 4], for the same official deviation from the directives of morality [Appendix 3 – Table 1] in any conjuncture [Appendix 3 – Tables 2 and 3], as a rule, is actually threatened with much milder consequences than an individual of lower public status or qualification<sup>1</sup>. (See, let's take, in the List No. 2 of the denouements  $L_E$  of people from different classes after identical offenses: US President T. Jefferson, No. 40, vs. Aristotle, No. 3 [subconscious justification of slavery and adultery]; M. Zedong, No. 89, vs. N. Machiavelli, No. 20 [contempt for certain social strata plus passion for fornication]; King Charles II of England, No. 33, vs. M. Tsvetaeva, No. 88 [amorousness].)

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<sup>1</sup> The opposite tendency is found only in the pair "Louis XVI, No. 44, vs. F. Chopin, No. 59" [wimpy] from the same second List. Presumably since such a trait characterizes excessive "passivity" of a person rather than excessive "activity". Which, opposing the above trends and at the same time complementing them, is obviously more punishable for people with high status or qualifications than for ordinary people.

## PRINCIPLE 50

The most severe Teachings, under control to man, are only intended to remove the rose-colored spectacles from his eyes as to how far he has gone in his misconceptions and inattention<sup>1</sup>. Such Lessons only want him to be horrified by what happened to him (if it is not too late [as it was late in the events of, say, Louis XVI {No. 44}, J.-B. Carrier, {No. 46}, and F. Krupp {No. 53} from the List No. 2]). In order for the individual to realize that the cause of what has happened is either his spiritual immaturity and short-sightedness, or his lack of vigilance [Principle 47], or for example, weak will or physical lapses (rather than anything abstract). So that he would make the necessary adjustment of his own temper (but at the same time – his habitual views on the world). Because, as the **3rd Law of Virtue** states: "It is really extremely difficult to be highly moral. But [with very few exceptions, as the results of this research show], it is even more difficult to live immorally."

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<sup>1</sup> At the same time, we do not take into account some personal or joint Lessons with historical and sometimes included in this category religious, political, and any other, often extremist, "wild" (or autonomous – civilizational), or even "careless" underlying cause [Principles 47 and 107], of which anyone can fall a selective victim and almost at any moment (which was reflected in the fate of persons under No. 41, 44, 71, 125, and R. Santi, M. Monroe, E. Presley, J. Hendrix from the List No. 2, as well as J. S. Bach and E. Rutherford from the List No. 1). Since from the Precepts arising by virtue of the Principles 23, 57, 176–177, and dependent on the error-prone individual or merited by society as a whole, no one is privately insured.

In such situations, while worrying about one's own safety, one should only rely on direct sensitivity to the early prompts of intuition (the interconnections of which are outlined in the Principles 40, 53–56, and on the Diagram 1) as a result of the quality of one's energy connection with the universe.

### PRINCIPLE 51

People each time, through the personal perception of their Lessons, independently regulate the coefficient of the latter's effect for themselves. Different decision-makers carry out such a "regulation" when they either draw the correct conclusions requested by the universe from the Edifications brought to them by fate, or recklessly evade optimal conclusions under a far-fetched pretext (thereby inspiring the inevitable recurrence of a similar Lesson under their control in their future [if this relapse is still "technically" possible: The list of names for which it was already unthinkable – in the Principle 50 and its footnote]).

Consequently, for any inspirer of the Suggestions, a conscientious analysis of the Lessons received – with the introduction of the necessary corrections to his future behavior – equates the efficiency of his knowledge of the all laws of nature (and, as it follows, the TGOU and the GTM), respectively, to one, and the most distant from the expected universe to zero [Principles 1–223; Appendices 1–6].

**PRINCIPLE 52**

Consequential as a result of disregard for the ethical Laws of Genesis for each decision-maker are directly intertwined with his reality and future<sup>1</sup>, and also, exactly the opposite: Without knowing the places where all the pitfalls of life are found, a person now and then loses sight of many moral guidelines (because a misinterpreted reality often has a detrimental effect on his moral convictions [Principle 19; List No. 2; Appendix 4]).

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<sup>1</sup>Considering the exceptions discovered by the research, noted on pages 283–284 under numbers 1–5, in addition, in the end of the Annex 3 [p. 393–395], and to some extent reflected, for example, in the second paragraph of the Principle 49.



### PRINCIPLE 53

The quality of a person's direct energy connection with the universe (in the form of acquiring the skills of recognizing the signals-"hints" of the universe sent to him personally) improves with the multiplication of his virtuous purity through his more and more meticulous consideration of all the other Laws of Genesis [Principles 17, 54, and 72; Diagram 1; a sample of such people with inexplicable super-wisdom and foresight – in the List No. 1].

**PRINCIPLE 54**

The hints of the universe sent to each decision-maker are of three levels of assistance to him and are firmly tied to the gradual growth of moral perfection of the decision-maker. The initial level is in the form of a clear and ethically impeccable prompting of the voice of his own intuition. The second is in the configuration of the "amazing" alignment of the driving forces that are so necessary for everyone, leading decision-makers to legitimate success (including unknowingly called "accidental") in solving small and short-term issues. And the third one is in the form of the indefinite "luck" of decision-makers: That is, the acquisition of strategically successful, but at the same time morally justified and only then, what is important, – cloudless<sup>1</sup>, plus – lifelong results [Principles 30, 56, and 154; List No. 1].

A decision-maker acting contrary to the Laws of Genesis is deprived of such bonuses of the universe in those aspects of its functioning in which it allows even the slightest deviation from the set standards [Principle 17; Diagram 1; List No. 2].

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<sup>1</sup> Results forced to come to terms with the not always comforting probabilities of any person's personal encounter with Planck's Paradox, Rutherford's Force Majeure, and Fabergé's Collapse (Appendix 1), calculated on page 406 (Appendix 5), as well as due to sudden death.

### PRINCIPLE 55

The more impeccable a person's connection with the universe [Principles 54 and 73], the more tangible the help of the "sixth sense" – a sign of the "high-grade" nature of such a connection – he will use for his own benefit: For example, where necessary, "be more careful" or "it is better to keep silent"; to do "so-and-so"; to say [or draw your attention to] "so-and-so" [Diagram 1].

In addition, the closer the decision-maker places itself to the troublesome virtuous standard that testifies to the former's desire for moral justice, the more often his noble dreams and diverse visions for the future will begin to come true [Diagram 1].

**PRINCIPLE 56**

What has been said above suggests that the sterility of man's thoughts, in addition to his other virtues and foresight, gives him preferential protection from the universe in the form of a winning conjuncture tailored by it specifically for a certain crown of creation, for his hopes and aspirations.

Therefore, the more creatively bright an individual's the personal energy, the more closely his tactical and strategic aspirations are adjacent to his moral ones, the more productive he achieves in each of his undertakings (albeit while still considering the behavior of people thinking by old standards), the more noticeably he is prosperous, healthy, and happy.

And vice versa: The farther a man's personal energy is from the sublime, the worse are his genuine, not ostentatious, but authentic; the less strong he is, according to medical estimates; the angrier, more desperate and tragic he is deep down; the more elusive are his long-term and truly radiant perspectives [Principles 23, 31, 59; Table 1].

PRINCIPLE 57

No one is born a criminal. But because of the essence of the 23rd, 56th, and 176th Principles, almost everyone can become so. And effortlessly.

**PRINCIPLE 58**

If a person gravitates towards morality in his thoughts and undertakings, then when one half of the people suddenly wants to "push" him, the other half will immediately "lend a shoulder" (for example, as in the Principle 116) to protect the person being analyzed from a multi-level "fall".

### PRINCIPLE 59

For the sake of considerations to improve their situation, any decision-maker should establish cooperation with the outside world primarily in the virtuous, and not in the property, as is commonly believed, sphere, and first, by learning to be honest with oneself [Principle 61].

In addition, in the name of solving such a large-scale task (but only after stepping on the path of total indulgence, elevated to an everyday habit), the individual must be trained to instantly forgive everyone and everything [P. 60]. Since the potential of the favorite of earthly nature – human – has only reasonable limitations (however, if he lives according to the Laws of Genesis<sup>1</sup>).

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<sup>1</sup> See the Principles 17, 18.9, 53, and 75.

**PRINCIPLE 60**

However, to forgive [P. 59] does not mean "to forcibly swallow." The evaluation of the experience should not (because it is not capable of emotionally) sink into oblivion.

To forgive means intentionally but voluntarily, based on dialogue and agreement with oneself, to throw out of one's heart a no fact that reminds one of itself – the occasion for past insult and rejection of the situation – but by exchanging the claim to gratitude to the Teacher, to throw the offense itself<sup>1</sup> [Principles 114 and 168].

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<sup>1</sup> At the same time, guided by one of the recipes of the Global Morality: "Do not forget the good and do not remember the evil – be grateful." [Principle 19]



## PRINCIPLE 61

Truthfulness with one's conscious "I" is the skill of personal courage in every action to look at oneself and one's reasoning not a priori loyally, but extremely critically (literally, from the rigid positions of the directives of the Global Morality [Table 1]).

Only then will moral honesty with oneself – as a trait of individual character – become the foundation for "internal" objectivity (as a complement to "external" objectivity [Principle 17]). Which, in particular, can serve as a key point in a new method of "personal" obtaining some scientific evidence. That from now on will allow in directions of researches passing purely in moral sub-environment (where classical experiments and exact calculations are obviously impossible, however, maybe, on someone's superficial, "cavalry" look, to someone seem subjective, but on the turn – objective, because impartial, and by virtue of this reliable), it will be possible to make sure with a guarantee what is found in practice: The sample of such work is the materials of the submitted research.

The above is also appropriate when there is a need for special verification of any conclusions made in the ethical field by conducting virtuous tests on oneself [but when such actions are: (a) Humanistically justified for the subject; (b) safe for society; and (c) demanded by science]<sup>1</sup>.

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<sup>1</sup> "Internal" objectivity is also indispensable, in order to blow off the powder of ideological, historical, sectarian, and any other falsehood from what is happening around us, plus from an exhaustive analysis of one's own nature, when interacting with the Lessons under one's control, without outside influence [Principle 43; Conclusion IV in the Appendix 6].

**PRINCIPLE 62**

In continuation of the Principles 59 and 61, self-honesty is especially constructive in dealing with the irrationality of certain reactions of the human brain (e.g., in the alpha desire of many to win everywhere [offhand, on the road] and often at a dangerous cost [e.g., risky driving]). (According to Kahneman [2013, 64] – because of the factor called by the author [periodic] human overconfidence; according to Voltaire [1877–1882, 332], Schopenhauer [1910], or, say, Brant [2012] – because of the natural stupidity and aggressiveness of [most] people; and in the modest opinion of your humble servant – by virtue of the manifestation in very, very many people [of course, only in certain life situations and circumstances] of the so-called "intellectual idiotism" [[one](#), [two](#), [three](#), and so on and so forth...].)

### PRINCIPLE 63

A person will achieve the fastest and most profitable technique for the effective construction of his fate only by relying on the context of recommendations from the Laws of Genesis, duplicated by a witness of their existence – felixpsychology, or "FP"<sup>1</sup> [see the footnotes on the next page]: In fact, he is a guide to the possibilities of starting a "life from scratch" for everyone.

Taken together, FP is a joint product of innovative natural science and transdisciplinarity<sup>2</sup> about what the world is really like and how, based on this, to cooperate most productively with oneself and the "surrounding environment". Felixpsychology, in a purely personalized framework, is the derivative of the GTM and the "anti-scholastic" practical psychology of achieving: (a) Spiritual well-being; (b) material prosperity [but not at the expense of others]; and (c) harmony between the content of subparagraphs (a) and (b).

In its role as the humanitarian analogue of physics of dark matter and dark energy [Principles 20–21] regarding the means of studying communication phenomena, the framework of FP is identically based on empirical research, introspection, heuristic methods, as well as inductive and deductive approaches, presented here.

In addition, felixpsychology today is ready to serve as almost the only intelligible language of international understanding. And it undertakes to respond to any micro and macro challenges of everyday life that contain an ethical component. Because, in fact, if you dig deeper, FP, like the concept of the GTM, has grown up from the ashes

of billions of extinct and not always happy lives of people. And it seems obvious that she (and felixpsychology in cooperation with the GTM as a whole is already "them") has something to say to a person. [Also on this topic, see the Principle 195].

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<sup>1</sup> Felixpsychology is an applied and possibly educational subject of the future. Originated several years ago [2014]. *Felix* is Latin for "happy", "auspicious", "lucky".

<sup>2</sup> Transdisciplinarity is a special algorithm for expanding the classical scientific worldview, which consists in a flexible analysis of any natural phenomenon, which requires the indispensable departure of thinking and reasoning from the usual views outlined by accepted scientific concepts and theories.

The term is attributed to the Swiss scientist Piaget: "After the stage of interdisciplinary research, we should expect a higher stage, a transdisciplinary one, which will not be limited to interdisciplinary relations, but will place these relations within the global system, without strict boundaries between disciplines." (1972, 144)

PART I

CHAPTER THREE

STAGES  
AND PHASES  
OF MATURATION  
OF HOMO SAPIENS

**PRINCIPLE 64**

The discovery of the presence of an energy environment in the universe, confirmed by the facts presented here, requires the introduction of natural corrections also to the systematized fixation and further accounting of certain periods of development not only for the physical, "typical" for science side of the formation of Homo sapiens as a living organism, but also for its energy, each one's – its own, world's only, exclusive side: Providing the internal, including spiritual, the development of a person as a unique personality [Principles 6 and 15].

In view of the above, it is proposed to consider that in contrast to the seven obvious stages of physical changes in human beings – intrauterine pore, infancy, childhood, adolescence, youth, adulthood, and old age – in the communicative variety of an individual's growth there are no less obvious two special phases of his maturation – "unconscious" and "conscious". Where the penultimate phase is divided into several steps of its own: The prenatal period and the initial period of infancy; and the last phase – into the so-called: (a) "Artless"; (b) inquisitive; (c) rebellious; (d) romantic; and (e) pragmatic.

PRINCIPLE 65

It is also believed that nature initially provided for the "coordination" of the unconscious energy step of human perfection with two physical stages at once – the prenatal period and the infancy of a human being: neonate and up to one year age (Balasundaram and Avulakunta 2023).

With the next, gradually gaining momentum, period to the end of childhood – around in 11 years (Balasundaram and Avulakunta 2023) – is combined with the artless communicative step of the growing individual's "construction" (i.e., those tender pages of life where further development of his intellectual, verbal, and behavioral skills takes place, as well as the peak of all-round curiosity plus the fading over time of naivety, straightforwardness, and sincerity).

At the same time, the next part of the physical formation of a young personality – adolescence or teenage, from 12 to 18 years (Balasundaram and Avulakunta 2023) – corresponds to its energy "rebellious" approach to reality.

And the next analogous pair is assigned to the rest of the corresponding periods of the life of Homo sapiens, where in his where in his waning youth, adult (mature), and senile segments, romantic and pragmatic energy gifts are manifested in their own way [Principles 69–70].

**PRINCIPLE 66**

The optimal coincidence of the stages of growth that a person overcomes, both in the physical and communicative spheres, plus their own efficiency, contributes to the most harmonious organization of the growth and his maximum adaptation to life.



PRINCIPLE 67

The pragmatic energy stage of the individual's evolution coincides both with full years of realization of one's Destiny from Principle 75 (which, with a number of exceptions<sup>1</sup>, is accompanied by the moral maturity of the former<sup>2</sup>), and the time of ignorance of his Vocation (when, in the blind pursuit of earthly goods alone, a person, asking for Lessons that are within his power, occasionally tramples on the true duties prescribed to him [P. 75] and spiritual priorities [Principles 43, 97, 107, 202; Table 1]).

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<sup>1</sup> This refers to some members of the List No. 2 (such as, in particular, I. Newton, A. Lavoisier, J. W. Goethe, F. Chopin, K. Fabergé, M. Skłodowska-Curie, brothers Wilbur and Orville Wright, A. Einstein, E. M. Remarque, G. Kohl, M. Caballé, and some others) who lacked only a little bit of instinct to successfully "get in"/"move" to the honor List No. 1.

<sup>2</sup> And in this passage the representatives of the List No. 1 are meant.

**PRINCIPLE 68**

Because of the circumstances set forth in the Principle 23, each member of humanity can make many communicative leaps forward to personal progress during his earthly career, as well as an equal number of setbacks to previously passed phases<sup>1</sup>, or even stages<sup>2</sup>.

Due to internal discord and lack of understanding of the meaning of existence, adults of all ages suffer from cravings for immature ones, as well as addictions and behaviors that are harmful to their health and future. And, despite the dominance of the Principle of 75 in nature, they – seemingly having been taught in everything by bitter experience – manage to lead a radically wrong way of life, as a result of which they constantly return to either a rebellious one, or even in the artless, almost "infancy" step<sup>3</sup> of the general reforms of man intended to be progressive [Principles 15, 16.7, 23, 64, 101].

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<sup>1</sup> Thanks to the moral deafness and everyday "blindness" of the decision-makers.

<sup>2</sup> Due to a severe injury or illness.

<sup>3</sup> Only as another example of mass stupidity [in continuation of the Principle 62], participating in controversial flash mobs, afterwards extra-popular in terms of the number of views on the Internet (adult members of which, for instance, lie in a heap on the asphalt [hoping for who knows what] in protest, let's say, pollution of the planet).

PRINCIPLE 69

Not everyone is lucky enough to go through all the steps of individual energy changes. Because without solving the problem of determining one's Destiny, the most difficult to celebrate for the majority of people (especially those who are romantics by nature) will be a pragmatic monetary Olympus based on love for one's work or cold calculation, which is the key to the financial prosperity so desired by many [Principles 64, 75].

**PRINCIPLE 70**

Some people manage to skip several communicative steps in whole or in part (e.g., the rebellious step – for romantic, and the romantic step – for pragmatic [Principles 64–65]).

PART I

CHAPTER FOUR

CONTENT TWO-WAY  
COMMUNICATION  
BETWEEN A MAN  
AND THE DIRECTLY  
UNIVERSE

**PRINCIPLE 71**

The language of direct communication between man and the universe (as any natural stimulation of all the resources of his own "I" [and, thus, his personal energy]) – it is his thoughts, emotions, feelings, moral fluctuations, willpower, vigilance, accepting or rejecting intuitive cues, self-identification work, and actions.

Therefore, an arbitrarily taken anonymous person in life becomes only what he implicitly (or, on the contrary, consciously) aspires to be for himself: A visual, for example, becomes an artist; ignoring the law becomes an offender; and an idealist becomes a lover [Principles 18.3, 18.8, 24–27].

Jesus went up to Calvary because that's what He wanted.

## PRINCIPLE 72

The procedure to reverse the energetic connection of the universe (without sleep or rest, which is in contact with people in all their dialects and subdialects) is carried out through the tools of the Field of the Power of Nature in the following form:

72.1. Manifestations of human intuition [Principles 54–55; Diagram 1].

72.2. Episodic revelations of his conscience (in the form of its remorse) are a sign of the "adventurer's" remote understanding [P. 23] of both the good wishes of the Global Morality and its categorical ultimatums. (For instance, the burden of moral responsibility, guilt, and belated ethical regrets grow in a person based on his direct communicative connection with the "Space Center" of the universe. And they arise as a result, as an example, of the ever-present difficult internal struggle between personal egoistic interests and the often diametrically opposed Norms of the GM [Principle 17; Diagram 1; Table 1].)

72.3. Organization of the multifaceted Lessons earned by each person under his control [Principle 107] plus, as a Teaching, the practical conclusions from them required of a person by the universe – through intellectual-sensual-ethical torment – i.e. often his moral, behavioral, and any other conclusions in relation to the main meaning of his life as set forth in the Principles 75 and 19.

72.4. From the point of view of the perception of the average viewer, the "striking" consistency of some everyday situations in the fate of decision-makers, usually referred to as accidents or luck [Principles 54, 120; Diagram 1].

72.5. Realization, strictly speaking, of any feasible and expressive wishes of Homo sapiens, which do not contradict the sciences (which, however, are necessarily supported by his persistent and accurate deeds), including, in the denouement, the destruction of all kinds

of long-term plans, but if they are negative [see again the Diagram 1, List No. 2 {selectively}, and, in addition, Principles 18.9 and 75].



PRINCIPLE 73

In the course of the Principle 72 [and Principle 55], the individual's receptivity to correctly decipher the received signals from the universe is greatly impaired by his internal dysfunctions [described by the Principle 37], as well as by his use of alcohol and intoxicating drugs agents [line 3g in the first Table].

**PRINCIPLE 74**

Therefore, most of the events  $X_{new}$  in a person's life are, in essence and in general, the consequences of his such personalized interaction with the universe and its Laws [Principles 1, 3, 6, 17, 23, 36, 43–44, 71–73, 75, 107, and others; Diagram 1; formula (7) in the Note of the Appendix 2].

PART I

CHAPTER FIVE

HUMAN VOCATION.  
THE GENERAL SYSTEM  
OF LESSONS  
CLASSIFICATION

## PRINCIPLE 75

As can be seen from the List No. 1 (which, judging by the achievements of its participants, represents only people who have very competently defined the meaning of their existence), every person who is born, regardless of his national, social, or any other origin, is endowed with a supreme, phenomenal, and in the whole intergalactic space, most likely, irreproducible twice multidisciplinary mission-predestination, or Vocation<sup>1</sup>, or Destiny, on the prerogative of hierarchy, prepared personally for him, as it is believed, by the all-projecting "Space Center" of the universe. (But more often than not, the individual himself is unaware of his large-scale role, since the Destiny of a person is the talents that lie dormant in him for various periods of time (and in the generally accepted understanding these are his superpowers<sup>2</sup>) [see the footnotes on the next page]), which are revealed more deeply in the decision-maker only with the acquisition of a broader and more "moral" vision of life [Principles 18.7–18.9, 19, 87]).

In addition to serving the goal of the development of her own bearer, Vocation is also the embodiment of the responsible "pedagogical mandates"<sup>3</sup> that universe writes out to each person daily for teaching in the Lessons of others: Principle 77.

To sum up, the ideal, full-fledged Predestination is the total natural potential of the person-"defendant for one's own fate"<sup>4</sup> in the professional, spiritual, material, mentoring, and other spheres, which is also developed for any living group constructions – families, teams, parties, countries, and the like – right from the moment of their formation.

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<sup>1</sup> In order to avoid monotony, the text uses several semantic and literary variations of the related words "Vocation" and "Destiny": "The Invisible Meaning of Appearance",

"Predestination", "Call of the Heart", "The Supreme Cross", "The Allotted Potential", "Natural Reserves", "Attitude", "Leadership", "True Duties", "Calling", and other.

<sup>2</sup> One of the forms of realization of the Vocation – this universal Directive-precept – can be, for example, someone's polyglotism, recognition of a person's positive merits in the international arena, or his other victories in various fields (and above all, over himself), as well as, say, a certain, albeit relatively modest, but fruitful leap in his own development, which eventually allowed the individual to make, as a rule, an unexpected rise for their old acquaintances into a new social and cultural environment, two or three orders of magnitude higher than the initial one.

<sup>3</sup> The educational responsibilities of a parent to his children and of a Teacher to other creatures in their purposeful Lessons, are also included in the Destiny [Principles 77, 113–116; Diagram 1].

<sup>4</sup> In addition to human beings (by analogy with the explanation of the Principle 48 concerning the Lessons), different, but already extremely standardized, purposes are addressed by the universe to each species of animals and plants (when writing for these categories of organisms, attention, the word "vocation" is written only with a lowercase letter). However, the "fingers of God" of such creations, of course, are many times more primitive than those corresponding to man. For one species or another, placed by the environment and science below *Homo sapiens*, predestinations are extremely simple and enclosed in the shell of a finely specialized functional link in the most complex cycle of the life process. As well as the cold-blooded "representation" of all specimens of flora and fauna without exception, in the end, in the natural food chain of Mother Nature [Principles 3, 22].

## PRINCIPLE 76

Due to the fact that the most striking evidence of the functioning of the communication mechanisms of nature (the work of which is not always striking, but is clearly revealed in the analysis of the biographies of persons who have left a noticeable trace in the history of mankind), it is easier to extract convincing evidence of the existence of the Laws of Genesis, Moral and Legal Norms to Human Society, the human Vocation, and the Lessons subject to them by analyzing any authentic fate among outstanding individuals. Such as – fragment of the List No. 2 – M. Jackson, B. Gates, S. Jobs, P. McCartney, L. Pavarotti, M. S. Gorbachev, W. Buffett, G. Kohl, M. Thatcher, F. Fellini, F. Sinatra, J. F. Kennedy, A. Pinochet, L. I. Brezhnev, E. M. Remarque, S. Dalí, M. Dietrich, E. Ferrari, E. Hemingway, N. S. Khrushchev, M. Zedong, A. Hitler, C. de Gaulle, C. Chaplin, C. Chanel, A. Einstein, I. V. Stalin, W. Churchill, V. I. Lenin, M. Skłodowska-Curie, K. Fabergé, H. Ford, N. Tesla, S. Freud, T. Edison, J. D. Rockefeller, J. P. Morgan, I. Newton, F. M. Dostoevsky, K. Marx, F. Engels, R. Wagner, A. Krupp, I. Singer, F. Chopin, G. Garibaldi, V. Hugo, A. S. Pushkin, L. Beethoven, N. M. Rothschild, Napoleon, J. W. Goethe, G. Washington, Voltaire, Peter the Great, Rembrandt, C. Columbus, Cleopatra, Aristotle, and others [Principles 17, 43–46, 107, 117; Table 1].

Put differently, the verified work of the GTM and its Principles can be tested on any arbitrarily chosen, but, crucially, only credible fate ["Prerequisites", paragraph (A), p. 16].

## PRINCIPLE 77

As far as can be ascertained, based on the analysis of the biographies of the people on the List No. 1, a person's Destiny does not change for life in the core, the most important thing for him: In the tendencies of honing his own innate talents and comprehending ethical Norms. But it is constantly, throughout the fate of its owner, transformed into something secondary, less significant for him: In the roles he plays in plastic live productions – other people's Lessons. Lessons, that were planned, as it is initially assumed, by the multi-purpose, universal, and elastic according to abilities Brain of the universe for the sake of communicating to different third parties (and even countries) that are not immediately recognizable by the latter [in such a useful capacity] everyday recommendations, disguised [for them] as their own "mysterious" "coincidences", in the name of the comprehensive formation of these decision-makers<sup>1</sup> [hyp. 2-3; Principles 43–44, 75, 113; footnote in the Principle 114].

<sup>1</sup> A similar mutually instructive practical mission in each other's lives is recorded in the pairs of actors mentioned, inter alia, in the List No. 2, such as, for example, Aristotle, No. 3, – Plato (ibid.); Caesar, No. 6, – Brutus, No. 7; Elizabeth I, No. 25, – M. Stewart, No. 26; O. Cromwell, No. 30, – Charles I, No. 31; Rembrandt, No. 32, – G. Dirks (ibid.); I. Newton, No. 34, – G. Leibniz, No. 35; G. Leibniz, No. 35, – higher society; Peter I, No. 36, – W. Mons (ibid.); Louis XVI, No. 44, – M. Robespierre, No. 47; Napoleon, No. 48, – Europe; H. Davy, No. 51, – M. Faraday, (ibid. and in the List No. 1); R. Wagner, No. 62 – F. Liszt (ibid.); T. Edison, No. 72, – N. Tesla, No. 74; N. Tesla, No. 74, – J. P. Morgan, No. 67; Wilbur and Orville Wright, No. 79, – G. Curtiss (ibid.); V. Lenin, No. 80, – Russia; I. Stalin, No. 82, – N. Alliluyeva (ibid.); C. Chaplin, No. 85, – L. Gray (ibid.); A. Hitler, No. 86, – humanity; L. Utesov, No. 92, – E. Utesova (ibid.); G. Zhukov, No. 94, – M. Volokhova (ibid.); E. Ferrari, No. 95, – F. Lamborghini (ibid.); J. Kennedy, No. 115, – A. Onassis (ibid.); M. Jackson, No. 125, – his physician C. Murray (ibid.), and so on.

**PRINCIPLE 78**

The fundamental attribute by which any creature of the universe will be endowed with Vocation and will spend its life under the complete pressure of the Global Morality will be the natural gift of such a creature to draw moral conclusions [Table 1].



### PRINCIPLE 79

The Invisible Meaning of Appearance is given to man so that, after a persistent search and not excluded ordeals, he may at last realize the supreme idea of his existence<sup>1</sup>.

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<sup>1</sup> A clear example of such a path, traversed, for instance, by one of the heroes of the List No. 1, Academician A. D. Sakharov, has a fateful turning point that occurred in the late 1950s in the activities of this co-inventor of the Soviet hydrogen bomb and three times Hero of Socialist Labor. In the end, turning Sakharov from a nuclear physicist caressed by the Soviet regime into an eminent fighter for disarmament, a dissident, human rights defender, and Nobel Peace Prize laureate.

**PRINCIPLE 80**

Science can only assume that we are not born with an understanding of our Vocation only because its quest is conceived by the universe as the main intrigue of human fate. (In this way, the universe has skillfully created for us platforms for heterogeneous and diverse fantasies, all branches of the arts [cinema, painting, poetry, prose, and so on], and entertaining humanitarian debates [say, on the topic, "What to include in the concept of 'God'?"]. Saturating with artistic, sentimental, philosophical, and informative colors the already not boring "missionary work" of earthlings in the white world.)

In addition, as there is a right to admit, without the above-mentioned intrigue, everyone from the first days of "premature" acquaintance with his Destiny, not having matured to it, would probably feel like a kind of puppet and cannon fodder, presented to the eyes of the public for the purpose of solving the Task with a capital letter. (For this reason, out of ignorance, perceiving their "predetermination" as a narrow, and not, in fact, a supreme goal.) Any person (in this theoretical case, asking the weighty question, "And why?") would most likely stop doubting and rejoicing. Overcome fear and be discouraged. Seething with rage and appreciating silence. To suffer from insomnia and make stunning discoveries.

He would stop getting carried away and disappointed, feeling remorse and regretting what he missed, falling and getting up again. As a result, pragmatically saying goodbye to a troubled life [and called full-blooded] in this truly exciting – often ridiculous, often silly – realm of passions.

PRINCIPLE 81

As follows from the above, the Vocation must be established in three of the four composite "layers" of the universe [according to the Principle 1]: In its physical – flesh-clothed sector, and in the project and sensual parts of the universe. For in the fourth, ethical segment of the universe (in connection with the sixth Principle, as it was specified there) there is a "rooted in eternity" respectable standard for people and others like them in the cosmos called the Global Morality (which is uniform for everyone and free from alien influence). Where the cornerstone function of the GM in the fate of everyone is to give it a unified spiritual "gradient" [Principles 3–5, 15, and 112; Diagram 1; first Table; Conclusion IX-V in the sixth Appendix].

## PRINCIPLE 82

Predestination is a delicately structured task for a person, when his favorite work is directly transformed into an inexhaustible series of urgent tasks, and rest is only into episodic necessity<sup>1</sup>. (However, at the same time, it is important to consider that the Vocation has little in common with naked consumption, devoid of moral accompaniment, which has been elevated by many to the soul-corrupting leit-motif of life [Principles 67, 75, 86, 97, 202, 209].)

Moreover, the Destiny is not at all a way to escape from "dull" realities<sup>2</sup>. On the contrary, it is a method of the most effective self-expression through dissolution in such realities (in fact, the most promising). This is an inspiring look at yourself and life in general from the right angle (hint – from the angle of the GTM). This, finally, is a far-sighted means not to wait at random for a better lot. Don't blindly chase a pretty penny. And, only having considered one's own highest place among all, – at the same time, having abandoned, say, the centuries-old pernicious delusion that war is normal, in favor of the thought "war, as well as any human killing, is a primitive savagery, it is super abnormal" – to confidently and enthusiastically build up one's personal future with the Potential Allotted by nature.

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<sup>1</sup> Forcing us to rethink the concepts of *hobbies*, P. 86, and *retirement age*, P. 96.

<sup>2</sup> The road opened in the following sentences of this paragraph is an exhaustive answer to those who, in agony, grope for the value of their own existence (and sometimes, in utter despair, decide, alas, and to forcibly interrupt it). In addition to the above, this is an objection in absentia, in particular, to respected by memory Albert Einstein to his thesis, which was present in the scientist's speech "Motives for Research" (1918, 43 [[see Schopenhauer's place of mention](#)]).

PRINCIPLE 83

As a consequence, [P. 82] the rational ward of the universe [P. 23], who "breathes in unison" with the Destiny, does not feel the all-consuming need to throw dust in the eyes of others (so characteristic of those who are unaware of their Invisible Meaning of Appearance [P. 75]).

**PRINCIPLE 84**

Based on all that has been noted above, it is believed that the evolution of every human being, predestined by the universe, consists in the realization of his own Calling.

**PRINCIPLE 85**

Due to the uniqueness, waywardness, and other specifics of each person, except for him personally, no one from the outside is able to realize the scope of his Supreme Cross.

**PRINCIPLE 86**

A Vocation that awakens a person's maximum abilities always has three forms of change in his consciousness and practical skills: The maturation phase, the zone of perfection, and the period of manhood.

The first stage corresponds to the embryonic manifestation of the talents of the decision-maker (as usual, in childhood). The culmination of the second zone – gradual growth – corresponds to the individual's decision to develop such talents in himself either at the level of a hobby (then, in fact, hiding his talents deep into himself) or at a professional height (resorting to various kinds of educational programs). And the third period, which coincides with the period of maturity of the personality [P. 65], corresponds both to the lifelong conservation of the Natural Reserves entrusted to it at the amateur level (that is, in the best case, all in the same hobby), and to the embodiment of one's unique data in a matter that mainly, feeds, or glorifies its owner.



PRINCIPLE 87

Man's Predestination, based on the Laws of Genesis, has an exclusively creative and socially useful character. Unlike the personal energy, which is in the complete control and power of the individual, Vocation is not destructive or harmful to anyone. (This means that the realization of our own "Sublime Cross" develops most vividly in parallel with the increase in private purity [Principles 19 and 28].)

**PRINCIPLE 88**

Getting used to one's Destiny is called upon to ennoble the personality not only externally, but also internally [here the proof of what has been said, as an example, is acquaintance with the virtuous traits of people from the List No. 1].

And the vegetating of a person outside the boundaries of observance of moral imperatives and the use of the talents bestowed upon him depresses and inflames him. At the same time, moralizing and educating self-realization within the framework of the Vocation makes it harmonious in the end.

Consequently, someone's bitterness towards one's life or one's spiritual comfort (as simple examples) are only unequivocal signals that the implied is working beyond his Calling [Principles 19, 75, and 87].

### PRINCIPLE 89

At the same time, high professionalism is not always evidence of an individual's movement towards the ideal of his or her Destiny. Even great skill and some "success" in a casual profession are often the result of dry perseverance, hard work, other strong-willed attitudes, and self-respect (which can be accompanied, say, by a mistaken reason for excessive narcissism, arrogance, or, for example, corruption). In this way, states that the substitution of high concepts for low ones in the workplace – and mainly through ignoring the insistence Norms of ethics – speaks in the best possible way either of the instability of the individual's choice of his favorite place in the sun, or of obvious defects in his behavior. And the looming reckoning for it [Principles 43–44, and 107; Table 1].

(In particular, a decision-maker [in the broad sense], who is engaged in "his" business, will always honestly offer the consumer/random encounter a high-quality, albeit sometimes risky, but optimal, favorable to the latter legal way. Whereas the decision-maker, who is engaged in "not his" business, seeks to impose on the consumer and others either illegal, or low-quality, or false, inferior, roundabout, favorable not to both, but to the highest degree to himself alone way.)

**PRINCIPLE 90**

The Destiny is called upon to finally teach a person to be oriented only to the fulfillment of the conceptual, the main thing in fate. And to give the deservedly a secondary place to the collateral [everything else].

PRINCIPLE 91

The Vocation assigned to each deprives the nourishing juices of the shoots of human sentimentality, but, together with the interest in virtue, rewards in return a keen sense of objective justice. (For it is only the mastery of these peaks that makes the personality whole and spiritually stable, at the same time forever separating it from childhood and the urge to nostalgia [Principles 17, 61, 96; Table 1].)

**PRINCIPLE 92**

It is only the knowledge of one's Call of the Heart, as well as the complete fusion with ethical behavior, that allows the possessor to look at life with much better eyes [see the first paragraph of the Principle 125].

PRINCIPLE 93

More than anything else, the fateful Destiny contributes to the intellectual and moral reforms of man. Because it invariably loads his brain with the supertasks of the new day and reflections on appropriate responses to the challenges of reality. Whereas the brainwashing of one's personal perception of the world by attacking positive and objective thinking is the theorem and the most important goal of every moment of the personality from the seconds of its awakening [Principles 19, 61, 63, 79; § 33].

**PRINCIPLE 94**

After the [thoughtful individual] has "tamed" his conscious self, Vocation and morality stimulate the realization of the slogan: "At all costs subjugate your own subconscious!"



PRINCIPLE 95

Most of a person's old acquaintances are not destined to accompany his Allotted Potential with their presence: Along with innovative deeds, interests, and ethical beacons, an abrupt (but not painless) change of environment is often coming.

**PRINCIPLE 96**

The Destiny of the individual is the best fighter against his nostalgia: Because his most glorious days are undoubtedly always ahead of him. For its part, nostalgia is an insidious delusion and at the same time a sensual drug of the human psyche, which awakens and brings him the exaltation of the sweet pain of times irrevocably gone by. Those who try to inculcate the sneaky, false, "pension" idea that preferable than "in the days of yore" will never be again [Principles 75, 82, 91].

## PRINCIPLE 97

Purely material spurts that do not involve a person's commendable spiritual progress [as in the Principle 89] are either: (a) His not True Duties; or (b) are misused personal Duties. On the other hand, the sharp decline in well-being, which happens to people in masse because of the virtuous mistakes made earlier, is a direct "hint" to everyone to comprehend the multifaceted nature of his Vocation as well. But whether anyone will submit to this thorny ascent without the support of felixpsychology (by virtue of the Principles 23, 195, and this is more than enough) is a question [P. 15, 63].

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<sup>1</sup> An illustrative sample of the notorious monetary victims of their moral recklessness is in the second List under No. 2, 3, 20, 24, 28, 32, 35, 36, 38, 52–55, 62, 64, 66–68, 71, 75–80, 85, 88, 90, 94, 96, 99, 104, 110–111, 119–122, and 125 (these are, respectively, Cyrus II, Aristotle, N. Machiavelli, Ivan the Terrible, F. Bacon, Rembrandt, G. Leibniz, Peter I, J.-J. Rousseau, S. Bolívar, F. Krupp, O. Balzac, A. S. Pushkin, R. Wagner, K. Marx, F. M. Dostoevsky, J. P. Morgan, M. P. Mussorgsky, K. Fabergé, S. T. Morozov, H. Ford, F. L. Wright, M. Skłodowska-Curie, Wilbur and Orville Wright, V. I. Lenin, C. Chaplin, M. Tsvetaeva, N. S. Khrushchev, G. K. Zhukov, E. M. Remarque, M. Dietrich, A. Pinochet, M. Callas, M. Brando, M. Caballé, L. Pavarotti, J. P. McCartney, L. Wałęsa, and M. Jackson).

**PRINCIPLE 98**

The appearance of the Destiny of the biocarrier of his Higher Cross depends on the historical epoch in which a person is born, as well as on other independent factors accompanying the latter: His place of residence after birth, race, hereditary health, and so on.

**PRINCIPLE 99**

In the style of all universe's designs, her Lifestyle Settings are also hierarchical for people: Some are given the large-scale Destiny, and others – are much more modest [Principle 18.5].

**PRINCIPLE 100**

The universe does its best to persuade everyone to fulfill its Leading Role in the cycle of life (up to the point of creating, as proved, external circumstances friendly to such a task due to the naturally formed direction of other people's behavior in each situation according to the laws of the Conclusion XI [Principles 77, 107, and 113]).

But, as practice teaches, in many cases there will be only one nodal, pivotal, most important chance, not counting the small ones, for the rapid and most favorable development of further events in any sphere of activity of a particular person (a chance that is decisive for most stages of the formation of his Calling).

In order not to regret bitterly, such a chance must be recognized in time, and once seized, one should never miss it<sup>1</sup> [Principle 86].

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<sup>1</sup> As the individuals on the List No. 1 have done.

**PRINCIPLE 101**

Most people accept the sunset of their days without realizing their Vocation, not knowing its existence, without embracing the mission of morality, without understanding the meaning of life<sup>1</sup>.

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<sup>1</sup> Principles 19, 75, 165, 183...

**PRINCIPLE 102**

The Call of the Heart is, as has been said more than once, the inducement of the individual to systematic moral reforms [according to the first Table]. Even when, financially and spiritually, a person seems to already have everything.

Such a Call, as a non-utopian reality, is materialized on a rare spiral of inner enthusiasm and feasible wisdom of perceiving what is happening around only people enlightened by the functional and applied competence of the GTM [Principles 21, 63, 117, 221–222].



PRINCIPLE 103

At the same time, it would be a mistake to believe that the life of all, directly in the ideals of its Destiny, promises people rivers of milk and jelly banks – The Lazy-Tasty Land: It will become well-fed, measured, and devoid of trials, so necessary for the evolution of everyone (since there is no limit to self-perfection). One should get used to the fact that, by virtue of the Principles 18.4, 23, 172, and the Conclusion XI, the surrounding world will seldom reveal itself to man in the form and in what he would like to draw for himself. But such a world rightly justifies the interest of the universe in universal concentration and dissolution in personal Vocations plus highly ethical actions by the knowledge that it promises the most positive and closest to ideal reality for all participants of this lifelong marathon.

**PRINCIPLE 104**

Predestination teaches a subtle understanding without resentment of when and why we become part of someone's circle of interests, and at what moment and for what reason we are excluded from such a circle.

**PRINCIPLE 105**

Vocation (to use literary language) is a future that is explained by the past; it's "tomorrow" nurturing "yesterday"; it is an experience on the altar of the beautiful.

**PRINCIPLE 106**

The universe, striving to obtain from people [and not only]<sup>1</sup> "clothed with flesh and blood" their Worldly Attitudes and to correct all kinds of mistakes made, to settle these questions, sends special "signals" to everyone in the name of correcting his behavior.

The method and size of these signals depend on the specifics of the Destiny of a given person, the degree of his deviation from his own Calling, the measure of his violation of virtuous precepts [Norms], and other kinds of blunders. And the toolkit and round-the-clock regime of such a coordinating influence of the universe on each inhabitant of the same Earth in all areas are his informal and personally inspired "extracurricular" Lessons (but only those that are included in the category of those under his control [P. 43–44, 47, 49, 107, 108; Table 1]).

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<sup>1</sup> See the third paragraph of the Principle 48.

## PRINCIPLE 107

Since the Lesson [as a Suggestion to the universe] is intended by the latter to form the basis of one's experience, a system of their clear classification is necessary for understanding the determination – the connection of the causes (as well as the consequences) of all the Lessons of man.

The following general method of dividing the Lessons is proposed:

I. Two super categories divide the Lessons into "primary" or "secondary" and into monosyllabic or combined. In turn, the category of some Lessons is made up of subcategories that reflect the properties of this category.

II. The categories of Lessons, having both an alternative form of "either – or" [vs.] and non-alternative, received the names: [Exclusively] physical (by force  $F_{(Ph)}$ , or  $F_{1(Ph)}$  vs.  $F_{2(Ph)}$ ) vs. energy; [if energy, then] energy of the first category vs. energy of the highest category; historical vs. everyday; natural vs. artificial; unfortunate accidents vs. happy "accidents"; "wild" vs. civilizational; personalized (personal) vs. mutual (joint); economic vs. non-economic; for individuals vs. legal entities; individual (e.g., by force  $F_{E(I)}$ ) vs. professional (e.g., by force  $F_{E(P)}$ ); local vs. global; as well as, say, informative, transport, etc. [Principle 43; Annex 2].

III. In addition, the Lessons are evaluated separately according to the factor of subordination to human capabilities. As a result, they are 100% subject to the will of man, partially subject to it, or completely uncontrollable.

Detailing, to physical (in addition to Lessons by force  $F_{(Ph)}$  without a moral component [see examples in the second paragraphs of pages 75 and 385]), as a sample of "primary" and "secondary" for the other categories of Lessons, are those bodily Instructions of the Disciple's that take into account the fruits of his purely moral behavior in event  $X$  [P. 43]. Such Lessons are either

(a) "primary" by force  $F_{1(Ph)}$ , which are based on the moral specificity of the Disciple's own actions, the responses of people and circumstances, and the "first reactions of his sense organs to all this; or (b) may reflect one form of [communicative] suggestion of a higher category  $L_{2(Ph)}$  by a "secondary" force  $F_{2(Ph)}$  with the Disciple's "secondary" responses to it by the senses" [Diagram 1].

Thus, the energy Lessons of the first category are characterized by instant or near-instantaneous effects and are divided into sub-categories of "project" (e.g., wrestle or give up), "sensual" (e.g., love or hate), "pushing a person to his Calling", etc. [P. 45, 75; Diagram 1].

And the energy highest-category Lesson always has some sort of delay in fulfilment and deals with morally reckless human action (which, apart from, say, [possible] pangs of conscience by the common force  $F_C$  and depression with  $F_D$  [P. 44], often results in "secondary" physical problems  $L_{2(Ph)}$ ).

Suggestions that depend on the epochal situation (e.g., on the once formed borders of certain countries; military operations conducted in the place under consideration; the colonial period of states that were once either in the role of "discoverers" of distant territories and their greedy conquerors, or in the role of victims of forcible seizure and total plunder, and the like) are classified as historical ones.

Everyday Lessons are the opposite of historical ones and emphasize their ordinary character.

Subcategories of natural Lessons reflect the time of day in which it is fixed (day – night); meteorological conditions (clear weather – rain/fog/snow/hail/ice; heat – frost) and/or natural disasters (flood/storm/hurricane/tsunami/tornado/volcanic eruption, etc.).

Artificial Lessons are characterized by their unnatural/fictitious/staged origin (let's take virtual, theatrical, from a fairy tale, etc.).

Unfortunate accidents are road accidents, fires, poisonings, etc.

A happy "coincidence" is a win: In a casino/lottery/"other life circumstances", and the like.

The "wild" Lesson is conditioned by demonstrations of inadequate/wayward manners by any people. (For the prerequisites for the occurrence of such Suggestions, see the Principle 143.)

Civilizational Lessons are troubles that have occurred to decision-makers due to violations of laws, official prohibitions, and the results of other people's unprofessional actions for those who have paid for them (see, for example, Rutherford's Force Majeure, p. 283).

A Lesson with only one person participating and no witnesses will be personalized.

A reciprocal/collaborative Lesson is one that is designed to collectively educate both the parties involved and its observers.

Economic Lessons explain a person's financial losses, while non-economic Lessons do not have anything to do with such losses.

Informative Lessons include those Lessons of decision-makers that are related to the information received by him/her from technical means of communication: Internet, television, radio, etc.

Transport Lessons reproduce the peculiarity of their location (including unfortunate accidents Lessons): For example, a fine for fare evasion, a run-in with a driver/stewardess/passenger, etc.

Those Lessons that are tied only to his/her – and no one else's – freedom of choice and foresight [P. 43] are subject to the decision maker's control: The highest and the first category, personalized,

for individuals, individual (covering unfortunate accidents that depend on the caution of the decision-maker), some bodily (say, "speech" – arising as a result of carelessly said to someone), part of professional, and similar.

Partly under the control of decision-makers are joint Lessons, for legal entities, civilizational, some "wild" ones, pushing people to their Calling (with the motto: "Find yourself!"); those that reflect the decision-maker's own situational capabilities like "if you don't want to [if you can], don't look/don't listen/don't put it in your mouth, and so on (forming a circle of accidents in which the victim is subjected to violence [in the family/captivity military/captivity non-military], second part of professional, etc.).

Absolutely beyond the control of an ordinary person Lessons are historical, natural, most of the "wild", independent unfortunate accidents (including the third part of professional), and others.

Since the Lesson is more often the sum of various analyzed circumstances [e.g., human and situational] that can bring chaos to its final classification, in order to clarify this point, it is accepted that the Lessons, from this point of view simple, are called monosyllabic, and all the others will become combined. For example, forgetting to do something/not paying attention to something essential/not knowing what one is obliged to know in the current moment is a "monosyllabic subordinate personal Lesson of vigilance". And let's take it, the quarrel between the entertainer and the drunken spectator in the hall is the Lesson [for the entertainer] "primary" combined: Energy first category + professional + partially subjugated + "wild" + + non-economic + everyday + [I want to believe that] mutual".

Furthermore, at first glance, a clearly combined Lesson can sometimes turn out to be monosyllabic. For instance, "blowing someone up on a mine during a war" – for all those who suffered in such a tragedy – is a "secondary" monosyllabic historical Lesson:



It is directly related to a certain fateful event in the annals of humanity – another ruthless clash of people, and without it would have been excluded. Whereas "someone's explosion on a mine in peacetime [i.e., implied, after the end of the war as its bloody echo]" is already a «secondary» unfortunate accident in its pure form.

In addition to what has been observed, it is specified that certain factors are capable of both strengthening the Suggestion and fundamentally changing its character. For example, complications that have arisen during a person's illness (but which happened only through his fault), in the case of self-flagellation, aggravate the patient's suffering. And the speech Lesson can also be strengthened by the physical one. The project – e.g., mental – and sensual Edifications [i.e., those belonging to first category] tend to accompany all other categories of Lessons (what it really means: That any ethical Lesson, in terms of its digital identity, is conventionally composed of two parts – the "external" [guided by Principle 61 and § 4 objective, albeit calculated in *comparable*, let us emphasize, values], and the "internal", subjective, practically unmeasurable [ $L_{\Sigma E_i}$ , P. 44]). And because of its scale and/or resonance in society, the professional Lesson may become, let us take, a historical one<sup>1</sup>; whereas, for example, it is purely personal to have also professional consequences of force  $F_\delta$ <sup>2</sup> [P. 43; Appendix 2].

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<sup>1</sup> For instance, once again the fate of Louis XVI (Appendix 4, Example No. 1) and the natural fiascos of the conquerors: A. Hitler, No. 86; Napoleon, No. 48, etc.

<sup>2</sup> See in the second List of denouements in Aristotle, No. 3; N. Machiavelli, No. 20; Rembrandt, No. 32; M. P. Mussorgsky, No. 68; S. T. Morozov, No. 75.

**PRINCIPLE 108**

In total, the subject to man own will Lesson – as a broad-profile, but in each situation narrowly focused tool of the universe – is an "order" to a representative of flora and fauna who has earned the Lesson, which is believed to come directly from dark matter, or more precisely, from its dominant part – the "Space Center" of the universe. (In general, such orders are given as a result of the reactions of the universe to the manifestations of its "wards" in any of the four segments of the universe [hypothesis 2-1; Principles 1, 3, 9, 18.10, and 107; Diagram 1]). Where the Lesson of the highest category [only for people but considering the Principle 9] is the nugget of Global Morality's demand on man. At the same time, the final size and type of this kind of Suggestion [since it is not in the physical environment, but in the energy-moral sub-environment] can never be predicted. Because differential calculus cannot be applied to phenomena in the energetic and, in particular, ethical domain (as opposed to the material domain)<sup>1</sup>. And due to such circumstances, it is impossible to construct in the virtuous space a function of strict dependence of the complex punishment  $L$  – mental, sensual, "secondary" physical, conscience, and official (if any) – for its deserving from the measure of his violation of the moral directives  $M$ , because in the ethical sphere  $L \neq f(M)$  ["Prerequisites", paragraph (B); Principles 15–16, 19, 43, 46, 75, 107; Table 1].

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<sup>1</sup> In addition to the "Prerequisites", the explanation of this phenomenon is set out in the P. 43, as well as in the moral transgressions and their consequences for some of the characters in the List No. 2 (including the comparisons mentioned in the P. 49).

PRINCIPLE 109

Thus, the life of an individual is almost entirely conditioned by the degree of his remoteness from his own Vocation and the "calls to responsibility" addressed to him by Global Morality. And the sword of Damocles of the forced "agitation" of everyone for striving for his Destiny (while at the same time observing the insistence of the GM) is the sequence of personal Lessons under man control – a long series of instructive events in everyday life, no matter who in the name of solving this gigantic task [Principles 19, 106, 107, 189; and the first Table].

**PRINCIPLE 110**

Moral Lessons are designed to deter people from engaging in un-seemly behavior even under "plausible" pretenses [other than the situation in the Principle 123].

**PRINCIPLE 111**

The concept of ethical Suggestions consists in the fulfillment by the universe of the compositional role of a kind of judicial power over all its "patrons" for the sake of their own all-round development<sup>1</sup>.

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<sup>1</sup> Principles 18.11, 75, and 84; Conclusion XI in the Annex 6.

**PRINCIPLE 112**

The universe does not trade in indulgences from the Lessons: Even those who imagine themselves to be omnipotent know the justice and effectiveness of everyday Instructions<sup>1</sup> [P. 49].

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<sup>1</sup> Considering the information on pages 406–407 for the elites and the calculation on page 407–409 for the rest of the people.

PRINCIPLE 113

From time immemorial, all living things exist in physical conditions and in the communicative atmosphere of mutual Lessons that are subject to the parties and are presented to each other through interaction. That is why the subordinate Edifications serve not only to ensure the same person's own ethical movement forward, but also to the plan for the formation of other people: When a particular decision-maker appears in the personal Moral Teachings of others as an "involuntary" (and in reality – competently and, as we see, "engineered" in advance by the well-known requirements of the GM) Teacher for the Disciple who has made a mistake [Principles 18.3, 45, 77, 100, 106–107, 114; Table 1].

## PRINCIPLE 114

The Teachers<sup>1</sup> of a person in the Lessons, which are especially valuable for stimulating him to inner changes, are several categories of people [P. 116], including personal enemies. But the last Teachers – this his serious "offenders" – in an objective assessment (if we look at them from the standpoint of the universe and the wisdom desired by it, expected of the individual as a diligent Disciple), he is burdened for life to become with his best friends. Since it is the enemies that plus, in addition to them, the closest relatives – these typical and unsurpassed specialists in inflicting sky-high mental pain on "theirs" – contribute more radically than anyone else to making everyone living stronger, more competent, more flexible. These people are the most eloquent and effective in pushing everyone to find their Calling as soon as possible [P. 75, 100, 108, 116].

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<sup>1</sup> Here we are talking about, more often, a non-professional role, reflexively performed by each person to carry out someone else's evolutionary shifts (including, by the way, at the same time his own) during his earthly journey. An approximate sketch of not necessarily negative variants (out of trillions of possible ones), in which this or that inhabitant of the universe automatically becomes a Teacher for a random opponent – a client/neighbor/passersby-Disciple, asking for a on the "caring" everyday Morality, it may look like this: A waiter who mirrors serves a daring customer; a father who scolds his son for misbehaving at school; an athlete who reproaches himself for a mistake; nettles that have burned an unwary traveler; a snake that bit an imprudent doe, and so on.

An average person-Teacher, who is far from the GTM, has absolutely no idea what mini- or maxi-game he is assigned to play in the fate of the human-Disciple in contact with him under the strict tutelage of the universe [Principles 63, 77, 113].



**PRINCIPLE 115**

Consequently, the entourage of any builder of his future [P. 23], and not least the members of his family, are, first of all, the Teachers sent down to him by the universe. And then everything else [Principles 114, 183].

## PRINCIPLE 116

According to the Law of Polarity, six reference categories of people-teachers are corresponded to a human being by the universe: (1) The instigators of the "wild" Lessons; (2) relatives; (3–4) short-term friends or enemies; (5–6) in economic terms, "white swan" people and "black swan" people [meaning – "long-term friends" and "long-term enemies"]. The task of the light "swans" is to increase the well-being and prosperity of the person, the goal of the dark ones is to encroach on the well-being and prosperity of the person [Principles 18.4, 114–115, 143].

A person who is a "white swan" is not always an obvious friend for another person (since the behavior of a "swan" can look both very independent and, let's say, sometimes inadequate, and therefore not easily interpreted positively). For another decision-maker, the "black swan" is not always an obvious ill-wisher for the latter (since the hostility of the former to the latter is often hidden and contradictory for the latter).

There are also "white and black swans": "white" in some situations and "black" – in others.

However, both that first "swan", the second and the third are ultimately "good guardians" [colloquially known as "angel people"] not of a particular person, but of his extended journey not only in the realization of moral Norms, but also in the embodiment of his Calling [Principles 23, 56, 113–114; Table 1].

The appearance of human "swans", both "white", "black" and "white and black", in the destiny of each human being corresponds to a certain stage of personal progress, moral purity, the level of understanding of one's own Vocation and the generous reaction of the universe to latter factors. [P. 19, 65, 86, 100, and 145; Conclusion XI]

## PRINCIPLE 117

Since the Destinies of people are hierarchically balanced among themselves, and at certain moments of the global development of life, at each point of the universe they are subordinate to each other (having the task of working out the Vocation that is more significant for the universe [and therefore at the moment it dominates over the others]), a similar calculated gradation of the Destinies is also found in the "auxiliary" – their momentary branches from their central goal, described by the Principle 77. And this, together with the individual communicative impulses of the same people, their consequent practical activity, and the participation of the other motive forces from the Principle 107, in a way pursued by the universe, forms the basis of all the simultaneously realized Lessons in nature for their possessors [Principles 43–44, 75, 99, 113, 143].

In this way, this proves the direct connection – against the general background – between the Vocation of the personality and the Lessons subject to it, describing in detail the core of life for man – the functioning of the Laws of Genesis. And, over and above this, it is hereby explained, in consequence of what, and, above all, why the observed world around us is as it is [Principles 17, 107–108, 143; Diagram 1].

(And, by the way, the above statement also confirms that the everyday life of decision-makers is the most ideal condition in which they should "facet" their self-perception of their own Destiny.)

**PRINCIPLE 118**

Based on the Laws of Equilibrium, Evolution, Cyclicity, and Relativity and, in addition, on the connection arising from the 111th Principle, it can be stated with certainty that all the creatures of the universe are not divided into either "good" or "nasty" [i.e., "inherently kind" or "hopelessly angry"]. In universe's eyes (and therefore in fact), all creatures are equally loved [without indulgence, however]<sup>1</sup> are loved, equal before each other, and needed for something. As one of the Golden Rules of Life goes: "There are no bad people, only bad thoughts about them." (Pushkorius 2019, 65) [Principles 18, 19, 63, 133–134, 206]

From what has been said, it is also clear that any of our claims against any third parties are spiritually unjustified. Because it is aimed against the parity [yes, even if not always intelligent and rational enough plus aware of the role of the Global Morality in their fate (but therefore requiring leniency)] "particles" of the universe [Principles 58–60, 134, and 208; line 8a in the first Table].

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<sup>1</sup> Obviously, in the desire of the universe to emphasize the unequivocal subordination of man to the imperatives of the Global Morality (considering the rare "chosenness" of some people in this matter, described by the second footnote of the Principle 112).

PRINCIPLE 119

The real enemies of man are not other people, not anyone else, not someone from outside, but four reasons: First, personal claims to strangers; secondly, each [already more just] reproach, blaming only himself for everything (gaining excessive stability in a person only if he does not understand the essence of what is happening around him [P. 117]); thirdly, personal egoism; and, fourthly, skepticism about the attainability of desirable (but noble!) goals and own self-improvement programs [Principles 18.9, 44, 120, and 165].

**PRINCIPLE 120**

The so-called "accidents", "everyday mishaps", and "circumstances" in the fate of a person are the natural fruit of the joint work of his Destiny, the Global Morality, as well as mental, sensual, official [job], some bodily [anatomical] Teachings, Lessons of vigilance, and others – the Instructions that haunt the life of everyone [Principles 18.7, 107–108].

Most "accidents"<sup>1]</sup> are straightforward messages from the universe to the individual: Positive or negative, rewarding or punitive. In the end, they either create something good for him, or, on the contrary, destroy something morally wrongful [Principles 46, 72.5, 106; Diagram 1].

Thus, any long-term vicious systems of relations, which lull the vigilance of its participants with momentary success, are unconditionally doomed to collapse in the future. Because, no matter how you look at it, in the end, "suddenly" as if out of the ground emerging, "unforeseen" and "grimaces of fate" [only seeming to be such] will inevitably lead to one thing: A logical denouement of what a person has done<sup>2]</sup> [Principles 19, 43–44, 112, and 121].

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<sup>1</sup> Einstein was right: "[God does not play dice](#) [with the universe]" (this is a popular statement of the scientist {which gave the title to the modern book}, formulated in a similar way, as is known, in his correspondence with M. Born [and I. Born] when discussing the topic of the universality of quantum theory).

<sup>2</sup> The register of some famous decision-makers (both individuals and legal ones) of those who did not know this is in the already recognizable List No. 2.

**PRINCIPLE 121**

As a consequence of what has been pointed out above, anyone who, only for the sake of it, openly or even behind his back, surreptitiously, thievishly sows unrighteousness with those who are close to him or who are defenseless, humiliated or dependent on him (thus plunging them into torment and gnashing of teeth), will be confronted with duly gloomy Lessons [Principles 43–44, and 50].

**PRINCIPLE 122**

The genius of the organization of the schools of the Destiny and the subject to man own will Lessons renders unnecessary, senseless, and even harmful any act of retribution. The universe – in the form of all sorts of "failures" of man, his unpleasant fate, and even fatality [depending on the violated imperatives of morality according to the Table 1] – will itself repay the merits of everyone who has committed a fault not according to the opinion of a subjective "victim thirsting for revenge", but in the ideas of all-seeing and objectively irreproachable the Global Morality. Because, as we already know for certain, the favorite tools (along with others) for the GM are the inevitable and appropriate Lessons for delinquent [Principles 22, 46, 75, 106–107; List No. 2].



### PRINCIPLE 123

Despite the concept of the 122nd Principle, any aggression that requires instant self-defense on the part of the victim causes for him the need to give a rebuff, whitewashed by the universe, adequate to the action directed against him or the danger that has arisen. But, as recommended by the GTM and the legal letter, such a rebuff must be checked against the Charter of the universe (which includes, of course, the observance of moral requirements) plus the maintenance of a balance between the necessary limits of physical self-defense and the sufficient ones [Principles 17, 61].

In addition, the subtext of any attack from the outside for the victim is predominantly compressed into the Instruction under his control. And events in the genre of a rigid Lesson<sup>1</sup> will disappear from a person's everyday life only with the moment of a proper increase in his self-control, ethical perfection, resignation to the uniqueness of people, adherence to the ideals of the Destiny, and rotation of the immediate surroundings [Principles 19, 23, 75, 95].

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<sup>1</sup> Except for situations that fall within the control of the individual Lessons specified in the Principle 107 and partially shown in the footnote of the Principle 50.

**PRINCIPLE 124**

The centuries-old policy of rivalry and confrontation both among people and between states, as well as the total neglect of the moral foundations of the foundations on the part of large and small players in the general process of life, seriously impairs the possibility of an early, accurate and fleeting glance at each of his own positive duties Predestination<sup>1]</sup> and the course towards virtue [Principles 17, 19, 75, 77, 143].

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<sup>1</sup>At the same time, if we do not belittle the significance for a person of intrigue from the Principle 80 (which, by the way, also concerns the Table of Norms of morality from the third Appendix, which is close to exhaustive and complete).

PRINCIPLE 125

A precisely found system of searching for the ethical zenith and one's Vocation, as well as its effective launch, motivation for self-improvement, and inclination to correctness in behavior – in combination with the elimination of existing financial and moral debts – gives rise to the feeling of harmony with the surrounding unity that everyone is looking for in the depths of his soul. This feeling is akin to a feeling of bottomless comfort in all spheres of human activity. Replacing his dissatisfaction, conflicts, and, as a result, regular stresses [Principles 1, 34, 44, 63, 143; Table 1].

Consequently, the GTM has the right to state that only the Lessons [through painful experience pointing out to each the optimal form of his future actions] seek to guide the actions of adults and children. For positive suggestions directly encourage the right character of manifestations. While the negative ones uncompromisingly "discourage" the wrong ones.

**PRINCIPLE 126**

The alma mater of the general theory of morality and Lessons under decision-makers control explains the reasons for the defeats, as well as the flourishing, decline, and premature death not only of specific people, companies, and states, but also of entire civilizations.

PART I

CHAPTER SIX

DISTINCTIVE  
FEATURES  
OF COMMUNICATIVE  
INTERACTION PERSON  
WITH SURROUNDING  
WORLD.  
"MYSTERIES" OF QUANTA

**PRINCIPLE 127**

As the results of the study showed, no one, even the most remote hermit, lives in isolation, on his own, at least outside of contact with the macrocosm that frames him [Principle 1; Appendices 1–6].

The interaction of the personality with the space that encircles it – the universe – is both visible, physical, unconditional (say, tactile or verbal) and invisible, communicative: Firstly – mental; secondly – emotional and sensual; thirdly – moralizing; fourthly – "vocational"; fifthly – intuitive; sixthly – "self-identification"; seventhly, volitional, etc. [Principles 3, 5, 18.3, 19, 20, 24, 45, 47, 71, 75, 107; Diagram 1].

## PRINCIPLE 128

The fulfillment of the "connective" role for each and every one of the energy manifestations belonging to someone that arise in the universe is served by the mechanism of further independent functioning of such manifestations in the communication environment specially allocated by the universe for the specified task [hypothesis 2-1; Principle 127].

Within the framework of the model covered [in particular, the TGOU and the rules of interaction of all living things] it is initially accepted that the direct appeals of the universe or its component – the Global Morality – to each of its wards (of the type described in the Principle 72), as well as the very reflections/experiences, for example, of a person, lead to the emergence of certain "corpuscular"-wave energy generations in the Field of the Power of Nature – directional fields of different strengths and lengths, in dark matter and dark energy physics called communication portals (abbreviated as "CP"), Principle 20. The performance of communication portals depends on the criteria reported in the Principles 129 to 131.

Any communication portal, formed in the above way, is realized in the matter of the Field of the Power of Nature as a component of a new formation and another "brick" of the universe, forever remains in it, occupying one or another physical volume there, and, as it is assumed, with the participation of the currents of personal thoughts, feelings, and so on [Principle 20 again], instantly connects the author of the portal – the initial pole of the CP [a particular thinker] – with the aspiration of his reflections: An inanimate object (including any imaginary manipulation of it) or an animate subject (including any imaginary manipulation of it) by the thinker, the opposite pole of the marked communication portal [Principles 4, 42.1, 131].

**PRINCIPLE 129**

It is also believed that an individual's reflections on an unspiritualized object arouse a unidirectional communication portal in the energy expanse of the universe: From the thinker to the object. Under the same conditions, an individual's reflections on a spiritualized object, a subject, activate either a one-way communication portal between the thinker and the subject (if the subject is not familiar with the thinker) or a two-sided CP between the thinker and the subject and the thinker (which arises purely in the situation of the subject's awareness of the thinker and at least episodic reciprocal reflections of the penultimate about the latter [Principle 128]).



PRINCIPLE 130

Between all living creatures in contact with each other, through two-way communication portals, there is an exchange of "messages" of the personal energy with which they are endowed by nature. Whereas in unidirectional the CP there is only the transfer of some part of the thinker's personal energy to the object/subject [Principles 24–27, 129, 138].

In both cases, as a possible variant [but when such an option: (a) Is necessarily accompanied by purposeful, thoughtful, but sometimes only seeming "stochastic" actions of the thinker {see the Conclusion XI}, with deeds to back up his verbal plans and/or dreams; and also (b) is generally realizable], on the basis of the "Law of the Connections Between the Object of Thoughts, Self-Belief, and Conjugated Action", in some cases [because, remember, in a communication environment it is impossible to derive a strictly causal function  $y = f(x)$  {p. 16; § 9; again the Conclusion XI}] begins the material – geographical and geometric – convergence of the antipodes of the communication portal, eventually leading to the practical realization in a certain tomorrow of a highly probable meeting of these parties [Principles 18.8 and 131].

**PRINCIPLE 131**

Thanks to the idea of the 3rd and 4th Principles concerning the Field of the Power of Nature and its properties, the ability for the actual, spatial convergence of the sides of the communication portal, or the "potential of the CP", is not conditioned by the geographical distance from each other of its energy poles – the thinker and the object/subject [see the Principle 148], since they are realized according to the concept of long-range action. At the same time, such a force is significantly strengthened by some kind of mutual physical and/or only mental-sensual, even "distant" interaction between them (for example, in the conditions of manifestation of feelings for each other that were once formed: For instance, affection or hostility [Principles 37.5, 130, 142]).

### PRINCIPLE 132

In the communication portals, the effect of the [probable] communicative interaction of the reflections of both their owner – the thinker, and the object of his considerations – the subject known to him (or the autocracy in the CP of the energy of the thinker's thoughts on the inanimate object of interest to him), is later refracted in an unpredictable way in the subconscious of the thinker through the impressions of past days, subjective assumptions and inventions, private fears and psychological injuries, in total reflected in his sleeps [Principles 44, 142–143].

Thus, in addition to their practical functions, sleeps are: (1) Free interpretation by the human Decision-making Center of all episodes in its constant dialogue with the universe [including daily hints from the universe in solving his problems]; (2) the result of the presence of a unique tangle of nominal traits; (3) the brain's interpretation of "disturbance" moments [P. 143]; (4) moral anguish; (5) sexual dreams and other fantasies; (6) the fruit of all the contacts acquired by the person "involved in fate" [in the format of an echo of old and fresh "clashes" of his personal energies moving towards each other and those of others, "intertwined" in the communication portals previously created by him with someone], as a result of the cumulative processing by the gray matter of the personality of which it is difficult for her, on waking, to immediately to identify herself. For such complex aspects of life, brought together (through their improvised distortion of realities), can take the sleeping's consciousness enveloped in bliss of silence infinitely far from tangibility [Principle 54; Diagram 1].

**PRINCIPLE 133**

Since the diversity of living individuals of the whole world unites, generally speaking, equal partners, or conditional particles [or, according to the Principle 48, "nanoparticles"], a single energy environment that occupies an independent volume in the global structure of the universe, the established idioms: "We are all brothers and sisters, flesh of the flesh of the Creator, descended from common ancestors," and Kipling's famous: "We be of one blood, you and I," (2013, 14) is not an empty phrase [hyp. 2-1; Principles 3, 4, 18.1–18.3, 118, 134].

PRINCIPLE 134

Since both together and separately the animate creations of the universe are equally (as proven and exacting [see the List No. 2]) its own beloved children, who differ from each other primarily in the individualism of the personal energies and Destiny [with capital and lowercase letters], it follows that people (as well as their equivalent alien creatures), despite the differentiated roles ones played in everyday life, differ only in the official coefficient of  $\delta$  [equation (5) in the Appendix 2] are required to be recognized at all levels (and especially at the domestic level) as "equal" persons among themselves [Principles 18.1, 18.5, 18.7, 24–27, 75, 118, 133; Table 4].

From this point of view, the king has no advantage over the jester: Everyone deserves full respect in absolute terms [in the parametric threshold of the triggering of formula (1) from the Principle 43 in the event of a violation of the Norms of ethics by an arbitrary person].

**PRINCIPLE 135**

Because of the equal size of all human beings before the universe, it is also accepted that the communicative connection between them is always homologous in the constant component of their personal energies [Principles 25 and 134].

### PRINCIPLE 136

The proclaimed specificity of the world-building, the energy connection of all living things, plus the paradox of people's grandiose trampling on these hitherto unknown truths serve as the basis for all sorts of superstitions and anti-scientific views on the universal order to emerge in the minds of the latter (for example, in the form of belief in an unknown "Creator", the allegedly "special" location of the planets, the functioning of "otherworldly" globally entities, or the "conspiracy theory" of some "powerful" forces).

As a result, man's naivety successfully justifies the imaginary presence in the universe of various gods and gods-"intermediaries", the so-called "initiates", "Masters of Wisdom", and the like – the offspring of confessional, esoteric, and other undoubtedly erroneous views, as well as the prevalence of cunning fortune-tellers, astrologers, "soothsayers", and "those who understand more than others" on Earth.

And yet, the listed pseudoscientific "phenomena", controversial views and "professions", without thinking about it, often rely on the kernel of the 22nd Principle and the ending of the 42nd Principle.

It is certainly a fallacy to think that the "Father Almighty" is something that can only be found outside of man. In fact, the "Lord" is, firstly, the "Center" of the universe; secondly, its constituent – Global Morality; and thirdly, according to the Law of the "Divinity" of Human Nature, it is any personality (but only for itself). For the members of both the List No. 1 and List No. 2 have convincingly confirmed that universe itself, with its unlimited resources, is in each of us and is always with us [Principles 1, 3, 6, 22; Table 1].

## PRINCIPLE 137

In anticipation of the Principle 183, it is important to take into account that family kinship (as well as any other common interests) models in relations between close and related people exclusive, special, "kinship" and "clan" communication portals with exclusive, personal status. And thanks to the natural sensual-mental attachment of relatives – and other members of the same "team" to each other in principle, where the main bonding factor is general interest – such closeness subjectively rewards their acting the CP's with an individual communicative charge of condescension and connivance – the very variable component of a person's the personal energy [P. 25] that in the end forms in the kinship plus in "connected by a patronage for each other" people so-called in dark matter and dark energy physics "energy vectors of emotional-sensory induction" mentioned by the 20th Principle in the GTM. Which also push relatives and companions to justify various immoral actions of members of their own family or clan, as opposed to members of any other family or clan<sup>1</sup> [first Table].

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<sup>1</sup>The same "exculpatory" picture can be observed, for example, among representatives of one sports team, party, union of states, and so on, not only because of the struggle for a certain object of attention with their rivals or opponents, but even because of the very awareness of such representatives of the very fact that they have other serious contenders for the object of their own attention.



### PRINCIPLE 138

Any public demonstration of oneself to the world by a person with a generally recognized reputation in any field (say, an eminent politician, performer, or writer) is associated with the tireless radiation of his personal energy to the people who listen to him. Such energy is "thrown down" from the final energy work of the taken newsmaker and is realized in the form of his emission of communicative constructs [or quanta] by his project, emotional-sensual, virtuous, and "Calling" functions. The interaction of the latter with the personal energies of other people [and, consequently, with "their" quanta] and the "correcting" will of the universe (through the connection to Global Morality, intuition hints, and the Lessons) largely determines the possible direction of the future practical activity of the said newsmaker [hypothesis 2-1; Principles 19, 26, 43–44, 75; Conclusion XI]. Since the opposite, one-sided, even remote acquaintance of an average person with a famous person (for example, when he uses the resources of wide communication: The Internet, television, the press, as well as when he is at open events) allows the person who remains more or less incognito for the "star" – through simple approval or condemnation of his actions – to influence the behavior of the newsmaker to some extent through his PE (a, hence, equally on his own personal energy and, to a lesser extent, on his future<sup>1</sup> [see the Principles 37.4, 45, 75, 109, 130, Diagram 1, and the results of humans fates studies No. 6, 8, 15, 35, 48, and 87 from the List No. 2]).

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<sup>1</sup> Considering the natural factors of luck, called Fellini's Fortune and Rockefeller's Luck (Appendix 1, p. 284).

### PRINCIPLE 139

The honor or [even behind-the-scenes] contempt of a popular person (as a result of people's reactions to his immoral behavior) mirrors or otherwise affects the person's prospects through his inevitable future involvement in joint and personal subordinate Lessons<sup>1</sup> that do not contradict his previous private steps [see the Principles 18.10, 48, 107, 138, 201, and, for example, the sensational fiasco of recent years of Mr. S. Rinpoche<sup>2</sup>, J. E. Epstein<sup>3</sup>, and H. Weinstein<sup>4</sup>].

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<sup>1</sup> See: (a) In the List No. 2 are the fates of 191 celebrities not protected by Fellini's Fortune, and their illustrative Suggestions, proportional to what they have done; (b) on page 407 – statistics on the frequency of occurrence of mirror Lessons in humans.

<sup>2</sup> Sogyal Rinpoche [Lakar] is a companion of the Dalai Lama, one of the greatest figures in world Buddhism. He was accused by his students of numerous and long-term sexual harassment, violence, and perversion (later confirmed by the [report](#) of the Lewis Silkin law firm dated 22.08.2018). Because of the [scandal](#), he left the post of spiritual mentor of Rigpa, a large network of Buddhist centers. Passed away exactly one year after Lewis Silkin report – 28.08.2019.

<sup>3</sup> Jeffrey Edward Epstein is American billionaire and "part-time" organizer of elite prostitution, as well as trafficking in minors. On August 10, 1919, he was found dead in his cell.

<sup>4</sup> Harvey Weinstein, a member of the List No. 2, was one of Hollywood's most successful film producers. Accused of sexual harassment by various actresses. On March 11, 2020, he was sentenced to 23 years in prison.

#### PRINCIPLE 140

Due to the predominance of only the prevailing energy in the personal forces that govern man, and, in addition, due to the presence of an appropriate psychological climate around him, Homo sapiens who is angry in the sphere of his contacts more often than others attracts those who are evil-minded, while Homo sapiens is good-natured, predominantly disposed (or retuned in response [true, subject to the Conclusion X]) magnanimously<sup>1</sup> [Principles 18.2, 26, and 30].

As a result, such an "inductive attraction/disposition" of people to each other according to certain criteria serves as one of the tactics used by the universe not only to correct the actions of each person through the acquisition of the experience he needs so much (in order to give its Destiny a competent, living volume), but also to create the world panorama<sup>2</sup> of being described by the 117th Principle [P. 75, 80, 107].

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<sup>1</sup> However, in view of the Principles 18.4, 50, 56, and 114 – not without exceptions to this law.

<sup>2</sup> Universal panoramas of existence, the accuracy of the reconstruction of which – highly specialized or broadly, in one way or another, directly or indirectly – is described by almost all artistic and individual philosophical sources presented in the section "Bibliography".

For example, this is what the authoritative Schopenhauer, who was snatched from this list [of the most far-sighted] in his work "The Misery of the World. Life Swings Between Emptiness and Boredom": "Nothing can be truer than the assumption that it is precisely the sins of the world that lead to its great sufferings; and what is meant here is not a physical-empirical, but a metaphysical connection... For our existence resembles nothing else than the consequence of a crime and a punishable lust." ([n.d.](#) [in Russian])

**PRINCIPLE 141**

A person's choice of his social circle either brings him closer "to" or distances him "from" his Destiny. In the end, forcing a person to move towards the Calling at his own discretion: Either by a straight road, or by a roundabout way, or even at random [Principles 75, 79, 82, 95, 101, and 140].

**PRINCIPLE 142**

The longer communicators cooperate, the more personal energy they put into the interaction, the greater the potential power of communicative "pressure" exerted on each other, and the more difficult it is for them to part [Principles 95, 151].

**PRINCIPLE 143**

Any event remembered by a person inspires the formation of certain communicative "knots" in his psyche – "disturbance" moments. Which, being worked out in his brain through an indelible emotional memory, are: (a) Psychological "bills of exchange", or obligations of all categories to others<sup>1</sup>; plus (b) moments of reaction, particularly to the "wild" Lessons – dry statisticians of decision-maker-related or non-decision-maker-related examples of observing other people's insolence, recklessness, treachery, and many other facets of the capacious concept of "human essence" – to take someone's banal unwillingness to understand (or, due to the opponent's mentality, his "inability" to understand).

In the Lessons of subparagraph (b) the nervous system of the decision-maker – due to an unexpected encounter with some phenomenon or problem – can be overcome by the whole range of reactions – from smiling to stress (which hit the decision-maker with a stream of various emotions and feelings). Forcing them to contemplate only passively what they have seen, either to listen to the instinct of self-preservation, or to use the suppression of the first impressions in themselves to analyze the incident at another hour, or give free rein to the indignation.

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<sup>1</sup> For example, economic contracts and moral obligations are the fixation in a person's consciousness of the fact of the presence of such "knots" or psychological "bills" that seek repayment of adequately concluded contracts plus ethical standards.

#### PRINCIPLE 144

Based on the above, the methodology of the Lessons under everyone's control reaches the verdict: A person who is "suddenly" struck by the idea of complaining about someone or anything is ultimately either unfamiliar with the Principle 122 or is inspired desire, as always, to complain not to himself, but only to others. For the very system of the Lessons calls out to everyone head-on, "Before you show displeasure with someone, look at yourself first: Soberly, detachedly, 'coolly'. And you'll realize a lot of things." [Principles 61, 107; § 8; first Table]

**PRINCIPLE 145**

The more positively a person turns to other people, who are equal grains of the universe, the more "secrets" of the universe are revealed to him [Principles 54, 133].



PRINCIPLE 146

With a high degree of probability, science has the right to judge whether an individual's aspirations will come true and, most importantly, whether they are realized on a long-term basis, firstly, by the gravity of the moral mistakes he has committed and are committing, and secondly, by the degree of approximation of his character to the requirements of the universe. (And you can try these requirements on yourself [in order to see for yourself] only by delving into the essence of the presented research, its prerequisites, and the calculations obtained that laid the foundations of the GTM [p. 16; Principles 11, 17–19, 23, 36, 43–44, 107–108; Appendices 1–6].)

**PRINCIPLE 147**

Thus, the "hygienic" nature of a person's own thoughts [through his understanding of the Laws of Genesis] or any deviation of his thoughts from, say, the imperatives dictated by the universe, qualitatively and quantitatively affects the fruits of his decisions [Principles 17, 38; Table one; concluding paragraph in the Appendix 5; Conclusions IX-III, IX-IV, and IX-V in the Annex 6].

PRINCIPLE 148

In general, it is noted that what has been said above allows the TGOU to give its own explanation of such a natural phenomenon as wave-particle duality. Which is probably observed because, according to the sixth hypothesis, light propagates not only in the physical environment (unlike, say, radio or magnetic waves, which propagate purely "in" and "through" the physical environment), but also in the energy, originally "corpuscular"-wave environment [devoid of large "corpuscular" objects {except for the main constituents of dark matter – the Brain, Senses and Consciousness of the universe}]; in addition, since microscopic physical or quantum objects are comparable in size [ $\approx 10^{-35}$  m] to the size of [at least some kinds –  $\{h\}$ ]<sup>1</sup> of constructs – "corpuscles" of the energy environment (which in a certain way influences the behavior of the former as a result – as previously anticipated – of the "intellectual" impact on them by the latter in the form of "quanta of Decision-making Center's work" of the observer), as a result, giving rise to microsystems, and referred to quantum.

And all quantum experiments as a whole help to reveal and, finally, thoroughly understand the richest world of diverse, but it is emphasized, joint properties of the two basic global environments – physical and communicational. Which are not possible in any of them separately.

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<sup>1</sup> It is assumed that there are hundreds of thousands, if not millions, of types of constructs. Of which there are many of their varieties, forming: (a) The Brain of the universe; (b) the receptors of its Senses: Sight, hearing, smell, [certainly] mind-reading {and other receptors and "sensors" of something}; (c) the Consciousness of the universe; (d) Global Morality; (e) individual consciousnesses of living beings [summing up  $\{(a)-(e)\}$  constitute dark matter]. And besides, (f) the constructs directly of the universe: Mental, sensual, and moral manifestations – including address signals to each of its subjects [e.g., eventually pushing all reasonable and "unreasonable" to their Calling/destiny]; (g) feeding the Brain of the universe, and (h) those energy quanta created by communicative activity of living beings themselves [their mental, sensual, moral, and other sides; together they  $\{(f)-(h)\}$  constitute dark energy, or the FPN].

The noted properties of the media cooperating with each other in this way, based on the main reason for the interaction – the comparability of the sizes of their "particles" – are revealed in each of the quantum experiments only fragmentarily (since they must respond to the [narrow] conditions of the experiment and the tasks pursued in it by the researcher himself). But as a result, they provide the required explanations for, say, the observer effect, quantum entanglement, the tunnel effect, and so on, including, for example, translating the meaning of Heisenberg's uncertainty principle into the language of a new understanding: In the microcosm, the limit of accuracy of the simultaneous determination of a pair of quantum observables characterizing the system, described by non-commuting operators, inevitably leads the observer to contemplate the consequences of intellectual interaction physical and energy environments (in this case, in addition to the known or theoretically possible physical factors, – [as corny as it may sound, probably] through a predictable picture of the "cooperation" of the products of the experimenter's Decision-making Center [Diagram 1] that is identical and in other equivalent experiments, with any of the pair of measurable quantities described by the non-commuting operators of the quantum object, – to the measurement error, let's take, the second such observable parameter of a similar object exactly by the indicator of the reliability of the measurement of the first one; and in other quantum studies – to other equally "mysterious" paradoxes).

The fundamental Conclusion that follows, therefore, anticipating and reinforcing many of the other Conclusions of the Annex 6, is this: "Any 'perplexing' quantum effect should be regarded as independent evidence of the existence in the universe a second, communication, environment."

PART II

EXAMPLES  
OF THE POWER  
OF PEOPLE'S ENERGY  
MANIFESTATIONS  
IN THEIR DAILY LIFE

CHAPTER ONE

COMMUNICATIVE  
PATTERNS  
IN GENDER  
RELATIONS

**PRINCIPLE 149**

The integrity, logic, and power of the Laws of Genesis over people not only allows us to regulate the prospects of any society and each person, but also makes it possible to bring clarity to the romantic side of a person's life – his gender ties. By deducing the verbal formula of long-term love, which is as follows: "Only the decision of two kindred hearts to sensibly resort to the observance of the parting words of the Global Morality can endow them with truly unfading happiness and harmony. (But, just as importantly, only if both are equal in views, interests, tastes, and level of intelligence.) For love it is always necessary to mean not sympathy or even passion, but above all the spiritual content of living together."<sup>1</sup> [Principles 15, 17, 126, 221–222]

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<sup>1</sup> With all that has been said, on the other hand, love is a cunning trap of nature, placed on man in the name of the propagation of mankind, and, consequently, a kind of "spectacles" voluntarily put on by the lover, masterfully and imperceptibly "confiscating" from its owner his complex, comprehensive, and critical position in relation to the object of adoration.

PRINCIPLE 150

Practicable in relationships the calculation "you – to me, I – to you" is like death for them. Because only mutual trust and intelligence, sensitivity and penetration, mutual selflessness, devotion, and care – this is a miraculous ensemble-guarantor for the duration of tender ties with rainbow Lessons of the first category [P. 107].

**PRINCIPLE 151**

Separately, the terms "fleeting passion," "brief emotional satisfaction", and "love" naturally have different conceptual and energy bases. (Thus, as a proof, the first two, the fire of desire and the intoxication of what has been received, fly by quickly [since the bare result of the planned effort has already been achieved]. Whereas, in contrast to these two, the most remote islands of commitment to another person are much longer, in rare situations they are indefinite. And they find death in the recesses of the lover's soul either from the moment of his death or from the gradual lifetime bitter disappointment in the object of the main attention.)



**PRINCIPLE 152**

Love, happiness, and harmony are incompatible with the scourge of the crown of creation – fornication. It is obvious that a certain amount of physical squeamishness and moral purity would clearly be good for man...

PART II

CHAPTER TWO

A PERSON'S  
INNATE ABILITY  
TO BE HAPPY

PRINCIPLE 153

The context of the word "innate" [in the title of the chapter], i.e. a priori, always implies an essential difference from the notion of "acquired", i.e. a posteriori. Thus, innateness in human beings presupposes that each of them has a certain universal talent, which only requires the ability of its owner to consider this talent in himself (with the aim, if the need ever arises, of developing it). Whereas "acquisition" – due to individualized unique factors of a person, which are gradually formed in his/her fortune (such as, for example, harsh childhood, bad advisors, negative experience, etc., but excluding genetic reasons) – awards the decision-maker with such character traits, which are not inherent in everyone.

In addition, due to a number of social, cultural, and psychological circumstances, such traits may require a certain art from the original owner, or even the courage to discover them in himself (especially when such qualities have a clearly negative connotation, although it would seem that they lie on the surface of the character of the decision-maker, sometimes attracting the attention of even the inexperienced<sup>2</sup>).

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<sup>1</sup> For instance, anyone who has no problems with the articulatory apparatus is initially gifted by nature to learn tolerable singing or oratory (but – due to lifestyle, the specifics of thinking, and plans for the future – not everyone thinks about such an interesting potential).

<sup>2</sup> In particular, as a result, one is known from a young age for his light and easy-going disposition, while the other is known for his envious, vindictive, and dissatisfied nature.

**PRINCIPLE 154**

Since happiness is a very broad concept, it is sometimes a balance of ambition and humility; in case of occasion – the best solution; sometimes it is a union of love, illusions, and delusions; and at certain moments, happiness is both to know the truth and not to know it.

For happiness, money smells; it is built with the head; and everything except happiness is conditional. Because the innate culminating communicative attitude of Homo sapiens is to feel comprehensively happy.

PRINCIPLE 155

Everyone comes into this world only for happiness (and the one who needs it, happiness, and who thinks they don't need it). This is the fundamental of all the fundamental designs of the universe focused on man, that crowning project of earthly perfection. Such an unequivocal conclusion can be read in all the actions of the universe, is confirmed by Appendices 1–6 of the TGOU and the GTM and runs like a red thread through the Principles 1–223 and Diagram 1.

Hence, based on the above, any of the people a priori has all the prerequisites to achieve private happiness. Therefore, without exaggeration, everyone is bound to be happy. Consequently, everyone is sure to be happy (but only if a few conditions are met [by the way, included and in the upcoming, 156th Principle]). Namely:

1. When he is serious about becoming completely satisfied.
2. If, despite the difficult personal way of thinking, he is fully aware of the existence of the Laws of Genesis around him.
3. He will constantly begin to see the benefits of these Laws for himself, to apply them everywhere and, what is important, with the intention to obey, in particular, the imperatives of the Global Morality [Table 1].

**PRINCIPLE 156**

In addition [P. 155], in particular, a person must:

4. To act in accordance with the required high professionalism in the field defined by his or her Vocation or occasion.
5. Learn to think critically about yourself in accordance with the Principle 61.
6. Try to deprive one's negative tendencies of their power, correlating them, again, with the prescriptions of the Global Morality. (Because, for example, any bargain with conscience is, in the long run, a guarantor of future problems, and double morality is a harbinger of trouble [as proved by the Principles 43–44 and reflected in equations (7), (4), and (5) of the second Appendix].)
7. To train the skill of monitoring the work of one's own brain to the point of free control of individual thoughts [§ 25]. And so on.

**PRINCIPLE 157**

A person's conscious and unconscious drives – these facets of his personified ideas of 100% happiness – are both his openly declared dreams and his secret preferences (which include desires that are carefully hidden from everyone clearly and not always clearly realized).

**PRINCIPLE 158**

The individual's craving for his own happiness must be recognized as an instinct. And the strangest of all known that is characteristic of people. For it is only the call to happiness that pushes a person to great accomplishments as well as to gigantic follies. Under the influence of this instinct, the behavior of the decision-maker, for example, tends to show ubiquitous demonstration of achieved [and more often – ostentatious] success, or, on the contrary, to inducement to conceal signs of prosperity under the mask of modesty.

Being under the power of this force, a person is capable of a pretentious way of life, and of vicious, and extreme asceticism.

It is not surprising that Homo sapiens' craving for blood happiness (which overshadows all his other goals) is confused by many with either the activity of the survival instinct, or with evidence of selfishness, or with a thirst for self-expression.



PRINCIPLE 159

In spite of the fact that an attempt on someone else's happiness is the most common type of assassination attempts, the thoughtfulness, and organicity of the construction of the universe, described by the TGOU and the GTM, proves that taking something from someone by force or deception for the sake of dubious victories is categorically contraindicated. Because, firstly, everyone in the universe has his own arsenal of goodness (without affecting anyone's virtuous interests [in confirmation of this and for comparison, there is a corresponding list of persons in the Lists No. 2 and 1, who certify both with their biographies]). And secondly, which clearly needs to be clarified, happiness does not lie in cheat someone. Happiness is in helping someone.

CHAPTER THREE

SOME  
GENERALIZED  
CHARACTERISTICS  
OF HOMO SAPIENS  
AS A STEP TOWARDS  
UNDERSTANDING  
HIS ENERGY  
ASPIRATIONS  
AND DELUSIONS

PRINCIPLE 160

As a result of the "four-segment" design by the universe of both itself and man, in the latter (as more primitive):

- Sometimes common sense prevails over emotions, then, on the contrary, the sensual side is above the intellect.
- There is an eternal struggle of his personal conscience – the invisible courier of the Global Morality – with personal passions and their destructive philosophy.

**PRINCIPLE 161**

The individual's perceived purpose of his own existence – if you get to the bottom of it – is the basis for an exploratory understanding of his motivation in each personal action.

**PRINCIPLE 162**

Since people are divided into many subgroups according to the degree of sanity, self-deception, the gift of empathy, determination, diligence, methodology, the ability to see things around them in a big way, and so on, each of the personal degrees in each of the above and not mentioned categories has a significant impact on the present and future of any person.

**PRINCIPLE 163**

The desire to be right in everything pushes people to false conclusions and self-delusion: Principle 36.

**PRINCIPLE 164**

Man will not understand that if he puts himself outside of morality, he will be a loser, not a gainer. (For example, in most cases we are deceived because we often bluff ourselves; and wherever we give free rein to a difficult character, we risk finding ourselves at a broken trough in our old age [P. 101].)

**PRINCIPLE 165**

People look at each other in a detached and often harsh way, because they are perniciously convinced that apart from the standard list of momentary "bosses" – the management of the place of employment, the policeman at the crossroads, the director of his offspring's gymnasium, and the like – nothing depends on the "fleeting others" in their fate. It is not in the nature of a person to adhere to either the Laws of Genesis or the sobriety of the position of the GTM, which unanimously repeat, "Sincerely love everyone in a row! You're in the hands of the most casual passers-by!"



PRINCIPLE 166

Because of the communication interdependence of everything and anything, the merits of each person in the eyes of society do not belong to himself (although this is not a reason for others to beat their chests in praise). For to the development of many of man's faculties, indirectly, as at most by a small amount, through cooperation and subordinate Lessons, [without claiming more] the whole wide range of diverse faunas and flora with which every living person happens to cross on his way has a hand in [Principles 46, 77, 107, 114].

In other words, with few exceptions, any talents of anyone are partly the property of the communicatively united community of everyone in general, and not of a specific person individually.

**PRINCIPLE 167**

Whoever believes that he alone is the "chosen one of fate" unceremoniously tramples on the energetically and morally equal (but for the sake of order only – hierarchical), equitable to the other members of mankind [Principles 18.5 and 134].

### PRINCIPLE 168

A analysis of Lessons under each one's control indicates that one of the core feelings that a person necessarily experiences for his own benefit was the feeling of gratitude every second to the universe and to everyone he meets (no matter whether "good" or "bad") for the science learned from the interaction with him (and not any other [negative] reactions): Principles 107, 114, 117.

That is why a flurry of gratitude to everything around is the best "flavor enhancer" for the decision-maker's thoughts, observations, meals, and so on. For the desire for gratitude is the best wave to which a person can be attuned. Since the role of the Disciple who bows down before everyone is the most productive role on the earth.

**PRINCIPLE 169**

Basic framework, which in the main features determine the "route of movement" of any "traveler in life", is the series of his conclusions. On the foundations of which he builds his daily life [see the diametrical scenarios for the days we spend on either the Principle 176, or the Principle 220].

PART II

CHAPTER FOUR

CAUSES OF DRAMS  
A SINGLE PERSON,  
AS WELL  
AS HUMANITY  
AS A WHOLE

**PRINCIPLE 170**

A person's lack of long-term and all-round success is either a consequence of his physical lack of will (usually "bodily-mental-vocation-speech")<sup>1</sup> and indecisiveness, or purely moral impotence<sup>2</sup>, or both [Principles 19 and 75].

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<sup>1</sup> Reading the Principles 43 and 45.

<sup>2</sup> The diagnosis of those who need it, and the "cure" of those who do, should be made by comparing and then correcting one's own habits and attitudes accordingly with the first Table, ascending it from bottom to top [recommended]: p. 390–387.

PRINCIPLE 171

The irrational thinking of the individual – Principles 23, 57, 62, and, say, 140 – is the key obstacle to his happiness. For because of such thinking, a person is equally capable of being both the "horseman of the apocalypse" (then scattering the seeds of grief around him) and the august helmsman of his bright fate (sowing harmony).

**PRINCIPLE 172**

A person should be aware that his goals and expectations will repeatedly differ from the results obtained. For no one is given a vision of all the stages of his multi-step Vocation, on the current "page" of which everything depends at a given moment [Principles 75, 103, and 117].



**PRINCIPLE 173**

It is not easy for everyone to draw favorable conclusions about others, even in peacetime since people everywhere strike at each other's interests. Injecting one another with minor inconveniences, problems of various kinds, and even the most serious misfortunes [Principles 57, 143, 176].

**PRINCIPLE 174**

To become happy (as well as to understand one's Vocation) is the central task of life for any "marginal"<sup>1</sup> who is engulfed in reconnaissance and comprehension of the truth [in essence, the TGOU and the GTM].

For no one, not even the most skillful "guru of knowledge of psychology, moral laws and rules, or anything else," will make anyone happy unless the needy himself, as the steward of his own fate, by personal power and skill, transforms himself into one [Principles 63, 75, 85, and 155–156].

No one should be required to create full-blooded bliss for a third, even if extremely close, person, if for some reason he personally does not want (or cannot) cope with this crossword of existence on his own [Principle 171].

Consequently, the successful resolution of one's own grievances is the sole responsibility of the individual and not of anyone else [Principle 203].

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<sup>1</sup> A marginal is either someone who exists at the intersection of different social groups or, generally speaking, someone who is "different from the majority". In the text, on the other hand, the quotation marks imply a typical person, but one who is engaged in a long, intricate, morally borderline, contradictory, and "marginal" search for happiness [Principle 154].

PRINCIPLE 175

The fatality of the dynamics of human development lies in the fact that in the plane of international relations, the moral rules of the game, historically favored by people, are radically different from the universal ones. (One of the driving forces of this situation is reflected in the Conclusion IV, pages 413–414.)

While the real existence of the fifth and sixth dimensions and often sad reactions in them of the majority of decision-makers explain the origins of various caliber, and at a certain course of private thoughts – simply ruinous delusions and already separately taken person [Principles 3, 7, and 10].

**PRINCIPLE 176**

An unfulfilled deep urge to happiness automatically makes many people suffering and unhappy, triggering an uncompromising chain of communicative stranglehold: "Dissatisfaction – feeling bitter – anger at someone/everyone (and sometimes at yourself) – committing rash actions (up to and including delinquency) – driving oneself into a state of even greater persecution" [see the Principle 57].

As a result, anyone who has been bypassed, bringing the inside out, is doomed to unwittingly or consciously plant the fruits of his headache on others, mercilessly replicating it on all those who have not had time to dodge (and without looking at faces). The negatively inclined "Homo erectus"<sup>1</sup> finds it justifiably fair to "infect" the echoes of his own torments with various people (often accidental and absolutely innocent) by any means. What can be dangerously charged on the watch, days, or even years [Principles 23, 177].

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<sup>1</sup> Homo erectus, is known, to be upright man, the ancestor of modern Homo sapiens. In the text, however, it is used in a contrite figurative-ironic sense because of the prevalence of low moral behavior in the last (and why such an unflattering conclusion about people is drawn, refer once again the final paragraph of the Annex 5).

PRINCIPLE 177

Sometimes people act as if the first thing they've been taught since childhood is to hate each other. In the final analysis, the latent threat to society posed by such members of society is directly proportional to the degree of their desperation and inversely proportional to the specifics of their general culture and the required knowledge of the GTM, ultimately pushing the angry to do anything. For dangerous purposes ripen only in those who live aimlessly: Who does not know that life is given to always create [Principles 19, 75].

Therefore, making everyone happy is the primary task of any country: The arbitrary and therefore unpredictable cooperation of extremely different human creatures, together and separately pampering with the "tricky" first Table.

To choose other ways of solving the problem of universal, small and big, happiness by textbook, centuries-tested methods is a pure substitution of concepts. It is doomed to guaranteed failure.

**PRINCIPLE 178**

The majority, having committed something guilty, prefer a demonstration of stubbornness and self-justification to wise apologies. In this way, having lost on the ground, he plunges himself into the abyss of new experiences and under his control Lessons.

**PRINCIPLE 179**

People's ingeniously constructed memories tenaciously hold them by painful memories – "disturbance" moments: Principle 143, which gradually includes the Principle 44.

**PRINCIPLE 180**

The mass of mistakes that have been made, the origin of which is revealed to man by the 23rd, 36th, and 75th Principles, call him to understand at last, so what is the point of his earthly presence as a whole.



PRINCIPLE 181

If we take into account: (a) The obvious "four-segmentation" of the universe; (b) the genuine strength of moral Norms; (c) the presence of the Destiny in all decision-makers; (d) the Lessons that are within the power of decision-makers; and (e) people's complex disregard for information about the existence of strict logical interconnections around them, then any mental pain of a stochastic person snatched from the crowd is a legal act about his or her failure to understand these truths [Principles 1–223; Diagram 1; Appendices 1–6].

CHAPTER FIVE

THE COMMUNICATION  
RATIONALE  
FOR EXISTENCE  
INTERPERSONAL  
CONFLICTS  
OF VARIOUS  
SCALES

PRINCIPLE 182

What people have learned to do really well is threaten each other. Considering muscle-flexing not a relic of the past, but, unfortunately, the norm of norms.

Such a picture is also observed at the present time because of man's violation not only of the fact of universal communicative unity and togetherness, but – out of ignorance – of neglect of the GTM and the axiom of the equality of everyone with every creature in the universe<sup>1</sup>.

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<sup>1</sup> See the Principles 3–4, 18.1–18.3, 56, 133–134.

**PRINCIPLE 183**

Based on what has been said, the connections called kinship have no advantages over the interaction of a person with people who are distant to him in a similar reading. For the former, possessing a special emotional, sensual, and mental charge, involuntarily form the basis not only of a perverse, gradation, accusatory, and counter-accusatory attitude towards any strangers and undesirables (dividing people into "us" and "them"), but also sow a destructive enmity both between specific personalities and their alliances (state, political, business, sports, fans, and so on). It is as if man is never destined to realize that deep down, striving for cosmopolitanism rather than patriotism, he must love everyone... equally! [Principles 16.1, 30–31, 137, 165, 182].

In view of this formulation of the question, "relatives" are those with whom fate [at least for a second] brings together, and not exclusively those who are "of the same tribe" to each other at the level, say, national, religious, marital, or genetic.

PRINCIPLE 184

Blindness in the "GTM-pragmatism" (in the form of dilettantism in the knowledge of this theory: Namely, sabotage of the moral component of the Laws of Genesis and, as a consequence, mass "bankruptcy" in the embodiment of people's Vocations [in combination with this, automatically explaining only the selective reach of lifelong financial prosperity by the majority]) generates in a person cumulative disappointment with life. Where are the catastrophic frustrations of anger serve as an occasion for the reflection of his deep state on his own and the general panorama of events through the realization of a variety of interpersonal collisions: From informal and every day – to broad international ones; from the restrained-latent and purely sensual – to those backed up by word and deed, or even armed [Principles 18.9, 63, 75, 101, 176, 185; Table 1].

However, without ever solving either individual or global problems in essence, such collisions appear in the guise of merciless individual and collective, and more often – historical Lessons<sup>1</sup> for those who are involved in the maelstrom of a priori meaningless confrontations that do not protect anyone [Principle 187].

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<sup>1</sup> See the Principle 107, as well as the second and third of the Facts on page 376.

**PRINCIPLE 185**

In addition, one of the main reasons for confrontation between people is the quintessence of their dreams and greed – money. Which, while bringing to everyone the unconditionally necessary benefit, at the same time awakens an unhealthy, pernicious prudence, making everyone extremely accommodating in delicate situations. As a result, hard coin, which is the lust of man, has thus put the whole of humanity on its shoulders at once, and has not yet given anyone a better spiritual appearance [and this is the reality].

From the position of science, as we know, money notes are the physical exchange equivalent accepted in economic relations and, in addition, at the same time a paradoxical material and communicative substance that pushes many people to atrocities both on the grounds of lack of goods and because of their surplus.

Therefore, we can conclude without hesitation: The power of the golden calf (incinerating people's honesty and nobility) is obviously immoral. And the power of deontology is emphatically priceless.

## PRINCIPLE 186

Contrary to the opinion of some authoritative researchers of man<sup>1</sup>, the desire for war, according to the GTM, is not at all an innate property of human nature. Since war, in addition to the business interests of the military-industrial complex, is only evidence of serious contradictions between the playful essence of the adult individual-in-the-soul-still-child and his mercantile-egoistic leadership, animal, and consumer dominants. Maturing in it as they grow up observation of anti-examples on the part of the elders in the form of their ubiquitous scenes of life, trampling on ethics<sup>2</sup> as well as mass examples of profanation of the Charter of the universe by all [Principles 17, 68, and 82; List No. 2].

There is little doubt that Man himself is in dire need of the GTM, and of the numerous daily instances of wise, restrained, exemplary behavior, not least of his leaders. (It seems that the first and second of this paragraph in conjunction with each other is the only thing that can put everything in this world from head to toe.)

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<sup>1</sup> Some of the most famous among them are [Hegel \(n.d.\)](#), [Freud \(2019\)](#), and [Fromm \(1997\)](#).

<sup>2</sup> Again see the convincing List No. 2 of the authoritative and influential people who, years and centuries later, set such a bad example for us by their actions and today.

## PRINCIPLE 187

It is obvious to the end that in an international incident that arises somewhere, the negative personal energies [claims, stress, tension] of peoples and individuals who are involved in the strife to varying degrees, predominate. And then everyone, but first from the "horde" of the conqueror, is almost completely deafened by a strange kind of endemic psychosis, called in the GTM the patriotic madness syndrome<sup>1</sup>. This leads to the fact that even in secondary issues, divorced from the war, the personal energies of all direct participants in the conflict will not change until the confrontation that has broken out is exhausted by the defeat of one of the parties.

In both cases – either the humiliating for aborigines' triumph of the invader on their native land, or the defeat of the attacker – the result of the strife will leave many bleeding thorns in the souls of the shamed. Going sideways, and more than once, mainly to the aggressor – if a momentary triumphant [p. 376: third Fact].

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<sup>1</sup> Patriotic madness syndrome is a cognitive distortion that blinds people in masse as their countries prepare for and wage war. It is characterized by such a psychological state of a person from the camp of the invader, first of all, when the former, who for a long time seems to be in his right mind and regardless of the factors that dispassionately explain at least something, under the slogan of fake patriotism, is inclined to welcome inventive and unjustified cruelty towards a momentary "nation-wide" "enemy of their territorial interests" combined with a truly phenomenal indifference to its own and collective losses. (By whom even the great M. Planck was temporarily amazed, who signed in 1914 [not as an example, say, of A. Einstein] open letter of support for the war of German intellectuals "[The Manifesto of the Ninety-Three](#)".)

By its objective history (p. 413), the P.M.S. partially or even completely devalues the merits of the people who belonged to the camp of the aggressor but elevates the defenders of their homeland.

Presumably directly related to the descriptions and evaluations of human behavior at certain moments of being given by, for example, Kahneman, Voltaire, and Schopenhauer and partially cited in the Principle 62.

Requires the most thorough study.



## PART III

# SOME FINDINGS

### PRINCIPLE 188

The "school" of morality, the "college" of the Lessons subject to man, the "university" of the Destiny, and the "master's degree" of the Laws of Genesis – these are the educational and everyday stages on which the invisible advantage of people (and their equals in outer space) is based in the sphere of forming their long-term success in any field of activity.

Consequently, life is not a rendezvous of permissiveness and "sinful" pleasures based on the idea of "after us there will be a flood". And, let's say, "salvation" (for those who need it) should be sought not in prayers, confessional centers, refined meditations (if for self-justifications that go against morality), but through the establishment of a trusting dialogue with the universe (and, thus, most productively – with oneself) – in one's own ethical behavior.

PRINCIPLE 189

In the field of communication under discussion, the universe, at first glance, is excessively mysterious, but in practice it is predictable. Since certain thoughts and actions, the correctness of the formation of which can be learned from the GTM, will one hundred percent "deliver" a person to the bright results he needs.

At the same time, the events in everyone's life are really determined only by how the universe appears to him. And to what extent does he consider the circumstances presented in this, perhaps, "textbook without five minutes".

From this it is important to conclude that a proper, correct perception of the world, concerned with one's own prosperity, requires people virtuosity to look at everything around them from a "Laws of Genesis" pedestal: Principles 17, 43, 107, and all Annexes.

(Thus, for example, there is an apparent rightness – sophisticated, "desired" [superficial, formal]. And there is rightness "from the point of view of observance of the Laws of Genesis": For instance, moral [and only for this reason objective] – rightness in essence.)

### PRINCIPLE 190

According to the above, each master of his day, each fate is automatically thereby [terminologically] the "guinea pig" and the required link in this scientific experiment carried out in the energy sphere, which serves as proof and for several of our hypotheses put forward by the study, and for both theories.

As a result, based primarily on the analysis of the List No. 2, both the GTM's and, especially, TGOU's (if we consider the dynamics of the growth of the Earth's population from the appearance of the first Homo sapiens [about 52 thousand years ago] up to the 21st century) have already accumulated about 117 billion (PRB 2022). What, meeting the requirements of scientific knowledge:

- Allows to give a coherent and consistent description of the discovered facts in the form of a clear system, interpreted unambiguously (in particular, explaining all the specifics of communicative processes in people's lives).
- Provides valuable recommendations on the rules of collaboration man with himself, others, and the universe.
- Extremely useful to the psyche of everyone.
- Does not deny a single scientific discovery.
- Provides those who wish to do so with a tool to calculate the range of *comparable* consequences resulting from the commission of any unethical act (thereby giving the outcome of the decision maker's actions predictive power), and much more.

PRINCIPLE 191

Thoughtful self-diagnosis, balanced argumentation, the ability to draw exhaustive conclusions not only about the subject of one's research, but also about the world as a whole, relying on the Charter of the universe (especially on the indispensable honesty with oneself) is an innovative form of obtaining scientific evidence (but only for events and phenomena observed, it is emphasized, exclusively in the energy environment [Principles 17 and 61]).

### PRINCIPLE 192

The secret of every person's effective undertaking is hidden in the communicative niche of his bilateral relationship with reality. And it consists, in addition to the punctual "learn" of the Laws of Genesis, in mastering the craft of controlling one's own personal energy [Principles 17, 24-27].

Thus, it is possible to achieve the necessary balance in life only with competent, qualified, but without fanaticism interaction with the universe.

In addition, if, first, we understand the essence of what is happening around us, then people have not even the slightest reason to be upset (of course, not counting their living losses, some Lessons partially beyond man's control, and all the Lessons completely beyond his control). And, secondly, everything that does not lead a person to the enjoyment of life (but not at the expense of others) paves the way to private delusions. For in many ways the reality for everyone is the struggle with their own grievance [Principle 107, 117; footnote in § 29].

### PRINCIPLE 193

Knowing the order of magnitude of dark energy's mass-energy and density (which allows us to determine its volume), and assuming that microscopic physical or quantum objects are comparable in size [ $\approx 10^{-35}$  m] to those of [at least some kinds] of communication constructs (which ultimately makes their joint "intelligent" interaction possible [see the hypothesis 6 and the Principle 148]), it provides an opportunity to derive some estimates of the energy constructs of dark energy present in the observable universe.

*Given:* The mass of all types of matter in the observable universe is  $4 \times 10^{54}$  kg (Coldfield 2020); the mass and energy of dark energy is 69% ([one](#), [two](#)) of the same total as the observable universe; the well-known dark energy density  $\rho_{\Lambda} \approx 7 \times 10^{-27}$  kg/m<sup>3</sup>; the average volume of one "averaged" communication construct of dark energy in the TGOU  $\approx 10^{-35}$  m<sup>3</sup> [P. 148].

*Then:* The calculated mass  $m$  of dark energy [based on mass-energy equivalence] gains  $276 \times 10^{52}$  kg on its 69%; and guided by the formula "volume = mass  $\div$  density", the total volume of dark energy  $V = 276 \times 10^{52} \div (7 \times 10^{-27}) \approx 39.43 \times 10^{79}$  m<sup>3</sup>.

*And with the following inputs:* (a) Roughly, "at the beginning of the 21st century", dark energy mathematically consists of  $n_{CC_{Av}} \approx 39.43 \times 10^{79} \div 10^{-35} \approx 39.43 \times 10^{114}$  "average" communication constructs with (b) the "average" weight of one of them

$$m_{CC_{Av}} \approx 276 \times 10^{52} \div (39.43 \times 10^{114}) \approx 7 \times 10^{-62} \text{ kg.}$$

**PRINCIPLE 194**

The moral "symmetry" of the decision-maker promises predictability for his future, and the ethical "asymmetry" – the source of personal miscalculations – guarantees the vagueness of personal horizons and the unlikelihood of good things [Principles 15, 100, and 180].



## PRINCIPLE 195

The human is disoriented. Not guided by the GTM for various reasons, he does not think holistically. He does not seem to realize that, from a scientific point of view, heaven and hell are individual, not public nature. And they are not in the other world, but only in this world: And the organizer of them for himself is man himself [evidence of this noted is among the participants in the List No. 2].

At the same time, everyone has a momentary territorial-linguistic binding, and within the established framework is doomed to submit to the culture of the community in which fortune has placed him. The hero of his fate is led by public leaders and "manners brokers" and surrenders to them wherever they take him. Lost, he easily absorbs superficial teachings, the fictions of incompetent/mercantile advisers, dogmas coming from ambiguous ages, as well as the preconceived views of the day.

As a result, a person disposes of his voyage through life, as if the indisputable task of the latter – figuratively – using your own expensive smartphone to hammer nails into the wall (though both everyone's path on the earth's firmament and the cell phones, as it is obvious, have much wider, not to say completely different, functions).

In the end, the slave of his own passions [Principle 23], if anything, does not hesitate to demonstrate extreme ruthlessness, even to the point of betraying loved ones. Endowed with remarkable prudence and its opponent – self-conceit, he, always confident in his righteousness, boldly follows his whims.

He, the pearl of creation, needs emergency help.

## PRINCIPLE 196

Due to the previously described features of the organization of the universe, it becomes clear, for example, that:

196.1. Today the energy environment has six main properties:

196.1.1. It participates in either gravitational interaction [like dark matter], or in the accumulation of root causes for gravitational repulsion [as dark energy, as a result of which this environment is rapidly expanding and its share in the universe is constantly growing].

196.1.2. It is a "corpuscular"-wave environment in the interpretation of the Principle 148.

196.1.3. He lives according to the principles of long-range-acting: with infinite speed, without loss, and over any distance.

196.1.4. This environment is invisible.

196.1.5. The connections in it are causal.

196.1.6. The connections in it are nonlinear (which makes it possible to conduct any classical experiments in it).

196.2. Everyone should be loved equally.

196.3. A decision-maker, by offending someone, is in fact torturing himself.

196.4. The human concept of "enemy" is misunderstood.

196.5. With the intention of becoming adept at "deciphering" signals of the universe, everyone must learn the "inner" honesty with yourself.

196.6. There is only one thing to be feared in life: So that the process of improving the style of their behavior and seething in the head of noble tasks has never failed.

196.7. Most of the causal acute problems dependencies in the world originate in the concrete and "lost" man. And then in society – deaf to such his unit. Who's really in trouble.

**PRINCIPLE 197**

The intellect in the service of self-interest and, as a result, the never-ending corruption of the generosity and purity of Man – this is the main misfortune of our civilization.

**PRINCIPLE 198**

If a man does not take care of himself on his own initiative and does not sort out his [plus his business] shortcomings, so to speak, personally, then others will certainly do it for him. And in the case when he does not saddle the individual Destiny, he will get a kick from life many times.

PRINCIPLE 199

Mastering the basics of the general theory of morality will allow everyone to draw and the following conclusions.

A person who does not objectively aspire to the ideal in his relations with people punishes only himself<sup>1</sup>. And not only internally – at least mentally and emotionally – but often enough externally as well – physically, or bodily: Some detailed Examples of this, No. 1 and 2, are in the fourth Appendix.

While the strategy and tactics of the GTM, conveyed in this book, perhaps for the first time makes public, it is emphasized, a scientific way of achieving universal understanding at all levels (including the international and most painful for many – religious [the prerequisites for which were explained to a large extent by the Principles 22 and 210, as well as one of the final Conclusions, IX-II, which is in the sixth Appendix]).

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<sup>1</sup>The benchmark for ideal behavior is set by the first Table and provides self-feedback on the recommendations of the Principle 61.

## PRINCIPLE 200

The ideas of the TGOU and the GTM, supported by this research, are intended to provide food for the mind and heart not only of the scientist, but also of anyone who is dissatisfied, discriminated against or offended. As:

200.1. They deprive of sense the predilection of a person to keep in himself large and small offenses, to write complaints, to conduct litigation of a non-economic nature and reasonably knock out the ground from under the feet of his desire to make his own judgment, "vendetta" (in the form of sharp actions, intrigues, and even "noble" physical revenge).

200.2. They insistently push everyone – for his own good – to realize the urgency of transferring the personal thought series from the unfavorable rut of dissatisfaction, claims, and plunge into bitterness from everyday slaps into the channel of appreciative and creative planning of the individual future and complete coalescence with the justified delight of being in the world.

200.3. It is proved that the GTM-informed adept, in his behavior guided by the recommendations of the theory, rules the "mental ball" in his highly promising future without serious interruptions. At the same time, a skeptic of new formulas of life and the world order, still acting as he pleases (including immorally), clinging to the negative moments of the past and present for a long time (or even reacting to them practically), is not able to be transferred by ennobled thoughts to the future and always act creatively. Which will reasonably lead both sides to completely opposite results based on the bottom line of their biographies.

### PRINCIPLE 201

In peacetime, for the most part, people suffer and agonize only because, having almost equal communicative chances to get the best from fate, they think incorrectly and act illiterately. In addition, man does not even suspect that for hundreds of centuries, worshipping either the primordial fire, or the supreme inhabitants of Olympus, or the Son of God, from the point of view of science, he is simply constantly subjected to an exacting sublime "measurement" by the position of the Global Morality. (And as it turns out, the GM, for their part, is tolerant of faith in her and indifferent to ostentatious, "just for show", "repentance".)

It still does not dawn on the minds of earthlings that retribution for their "sins" is always guaranteed. And not at the level of assumptions – whether it will pass or not – but based on the alignment of inexorable patterns that have been revealed by this research, as if telling the addressee, "Wait!"

Nevertheless, people, presumptuously passing their days without relying on the Laws of Genesis, often indulge in ineradicable laziness and treat others with maneuvers, hostility, cunning, and without proper analysis of their temper. And this situation is precisely the starting and insurmountable obstacle to the fact that everyone at the end becomes properly happy and gets out of the prose of life exactly what in the bright secrets of the soul would like to.

### PRINCIPLE 202

The race for the consumption of everything, imposed by commerce on the individual, [from the bell tower of his Vocation] turns out to be the key cause of personal tragic self-deception. Because the temptations of the supply of goods are only a dry accompanying attribute of the world that surrounds us, which undoubtedly increases the monetary and quality of life. However, separate, isolated, by itself, not involved in anyone's Vocation.

On the other hand, the voice of the personal Call of the Heart, heard in the noise of vanities and false signals, will dramatically increase the prosperity of the "hero of deep thought" [P. 23] and will automatically bring the coveted comfort to his everyday life.

At the same time, mountains of money, often obtained by dubious methods, as such do not push anyone to realize their own Invisible Meaning of Existence. On the contrary, it is quite the opposite: The material security achieved ahead of time (without a parallel moral leap forward) often leads a person to the diametrically of the truth, to the false confidence that it is impossible to ask for more from life: Its main peak, they say, has already been conquered!..



PRINCIPLE 203

As if "fleetingly" the problem that has arisen for the decision-maker is a very serious reason for him to reflect on his own behavior, and not a habitually sweet pretext for reproaching "always extreme" outsiders<sup>1</sup>.

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<sup>1</sup> And if somebody does not live up to someone's expectations, then it is preferable for the disappointed person to change his own hopes (reacting also by nullifying further relations [when such is relevant and practically possible]), than to engage in a futile confrontation with the inclinations and views of an opponent.

## PRINCIPLE 204

"If you want peace, prepare for war,"<sup>1</sup> is perhaps the most provocative thesis that has taken root in the human environment<sup>2</sup>. For, as it should now be obvious to everyone, only the struggle against militarization [through the presentation of given evidence of the invisible power of morality] is the only way to free man (and then, you see, humanity) from the fetters of his dangerous errors [Principle 82].

Consequently, the simultaneous reforging of feelings of hostility into mutual tolerance and readiness to understand each other's motives (together with the conversion of the aspirations of the military-industrial complex) opens prospects for revising many subjective concepts, such as "state and personal ambitions", "military spending", "peaceful coexistence", and so on.

Otherwise, if we accept the above statement as it is, we are doomed to continue to nurture people and corporations that do not respect the rigid logic of the moral Lesson. For the sake of profit, ambition, or self-deception, they can convince themselves and many of anything. And driven by this saying, they ask the dreaded age-old questions like, "Shall I not enrich myself at the expense of other people's blood?", "And, at the same time, should we not make the dissidents answer 'for everything', as they themselves deserve, – with their own tears?"

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<sup>1</sup> *Si vis pacem, para bellum* is a saying attributed to the ancient Roman author Vegetius.

<sup>2</sup> The same is true for other "quotations" – reckless everyday ideologies that corrode the souls of their adherents: For example, "Money does not stink" [*Pecunia non olet*], "The ends justify the means" [*Exitus acta probat*], "Man is a wolf to man" [*Homo homini lupus*], "Strength is on the edge of the blade", "Grandchildren are the ones who will take revenge on your children", and others.

PRINCIPLE 205

205.1. Even today, people continue to live in distorted, school-like ideas about the surrounding space: That it is supposedly purely physical. And this is their fundamental problem.

205.2. That is why [P. 205.1] man has built around himself a system of immoral, inferior relationships, in which everyone lies to himself and to others (and this is even tacitly considered the norm of life).

The temptation of imaginary advantages from deception, shielded by the thought "everyone does it" plus reinforced by ignorance of the instrument of "retribution" – the feasible, subject to man own will Lesson, completely overshadows the deceiver's axiomatic threat of him future exposure. Persuading to the naive hope that bad things will never happen to whom, and never to them...

205.3. An individual has voluntarily surrendered his consciousness, which is already clouded by his own tricks, into the hands of numerous large-scale and small-scale manipulators – politicians, financiers, the lords of mass media, traders, and so on. As a rule, they go much farther than he is, but otherwise they are the same as himself.

205.4. A person without romantic ties can sometimes be saddened by it. But a man without a favorite activity is miserable by definition.

### PRINCIPLE 206

The GTM strives to encourage everyone to be prudent to learn not from their own "costly" mistakes, but, finally, to draw conclusions from [for himself] free mistakes of others: By analyzing both fatal and seemingly minor misconceptions of famous people from the List No. 2 (as well as independently considering the best examples of behavior of the participants in the List No. 1 as a standard). For prudence is of two kinds:

1. Purely working, professional. Which allows its owners to achieve many heights in labor activity and promotion, but no more than that (see the List No. 2 for this again).
2. Mundane, universal. It pushes us to far-sighted decisions in all spheres of reality (its judicious owners are represented by the List No. 1).

But what is worth noting is that: The second type of wisdom invariably includes the first. However, the former, as this report proves, never claims the latter.

PRINCIPLE 207

The only temporary "drawback" of the general theory of morality and its exponent in the humanities – felixpsychology – is that the all-directed benevolence radiated by the well-intentioned admirer of the knowledge of the GTM to every person is taken by the opposite sex, who is not familiar with the "tendencies of wisdom", for flirtation, and the native sex – for evidence of softness [Principles 63, 165; § 19 and 27].

### PRINCIPLE 208

Traditionally, blaming others is poisonous to humans. And the metaphysics of meaningful bliss – as the Law of "Conservation" of Personal Energy – is to, first, in the modes of conduct checked against the Table of imperatives given here; secondly, in the justification forge of people's actions put on the conveyor belt; and thirdly, in one's own self-realization.

PRINCIPLE 209

By and large, the obsession with one's goal gives rise to a series of major personal victories, as well as breaking records for the number of smaller achievements.

And the more often the decision-maker adheres to the GTM, the more strictly he begins to rely on its moral letter, the greater the long-term success he will achieve. From which it follows justifiably that miracles from the world are not to be expected: In any case, it's up to you to forge the merits, but with new means [Principles 55, 63, 120, 211, and 213].

### PRINCIPLE 210

The best moment to overcome your fault-finding with another person is a fraction of a second when it unfolds in your personal consciousness. Therefore, for the sake of effectiveness in the planned struggle each time it is necessary to promptly perform the following four steps:

1. To begin with, coping with the first negative reaction, to be imbued with an integral, "chronic" condescension to the source of discontent.
2. Then, having conquered yourself, quickly become unconditionally defeated by the all-consuming feeling of love for such a source.
3. At the same time, it is wise to consider that you're even the neatest behavior can be perceived in a wrong way and, as a result, not everyone will like it.
4. Plus being unshakably sure that the objectively wrong person will be proportionately and pedantically taught by the universe: Principles 43, 106, and 122.

In addition, it is more prudent to understand that the appearance of irritation at the "stimulus" signals only one thing: That in order to turn the stimulants of indignation into their own accomplices, the time has come to look at the alarmingly recurring situations in life in a somewhat larger way (starting with line 8a in the first Table, as well as with the Principles 95 and 168).



PRINCIPLE 211

Only those "air castles" [dreams] materialize, when in the passion to win them from fate reads the energy of the decision taken directly by the thinker to erect them... with his own hands [P. 128–130].

Moreover, it seems that nature does not tolerate idle talk, boasting, and aplomb. As experience shows, she prefers those who are patient and tenacious, but modest. Therefore, you should not announce your cherished expectations ahead of time. And even more so with fanfare [Principle 100; horizontals 3b and 1b in the first Table].

**PRINCIPLE 212**

When internal and external manifestations of an individual act as his way and system of communication with the universe, then systematic activity, methodical ethics, calibrated sensual "orbit", and purposeful thought – under certain conditions and within a certain range – are the original and sought-after tools for building his future.

Overall, based on what has been said above, it can be summed up that the mind of a sane person is the crucible of the construction of what he has planned; it is an interactive headquarters for the fulfillment of his emotionally expressed but backed up by word and deed desires. And personal imagination, together with self-belief, and chosen orderly behavior, serve as an auxiliary link between the intellect of man and the limitless possibilities of his life for the implementation of such a function in practice.

PRINCIPLE 213

The essence of motivation from the previous paragraph (especially for those who doubt and reason in the vein, "Come to think of it, it's only ['exotic'] theory!") it shows that it is not the circumstances that rule the subject, but the opposite: In most cases, the subject himself is the complex architect of his circumstances.

Thus, long-term "white luck"<sup>1</sup> is not a factor of stochasticity or irony. It is the fruit of elementary self-discipline, consistency, and decisiveness in actions anticipated by prolonged concentration on thoughts filtered by moral standards.

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<sup>1</sup> And then there is "black luck", which is only apparent luck, and which leads a person to serious defeats: Principles 49, 120.

PRINCIPLE 214

The presence of a theoretically possible and physically feasible means for a decision-maker to obtain a cascade of his own achievements should stimulate him not to mimicry – only to imitate a spiritual disposition to the "necessary" interlocutor (in the form of obsequious and ingratiating, "far-sighted", selfish smiles), but to train in himself almost the main quality of a person – all-directional kind-hearted and sincere communicative friendliness.

Because life, contrary to the complexes of relationships built by Homo sapiens from time immemorial, in fact, to a large extent boils down to the fact that any communication between people is always and for all parties pleasant.

PRINCIPLE 215

The eternal final aspiration of the universe, directed towards man, is to make his patron a self-actualized, but observant, analytical, but moralizing "machine" for the acquisition of all-encompassing, feasible, and harmonious laurels. Lest he end his days as a moral outsider, who, having been beaten by weighty Lessons [instead of the triumph earned by virtue], stubbornly choking on lies to cover up his failures.

### PRINCIPLE 216

While many adults to this day are doomed to "search for themselves" almost all their lives, in the future, the GTM will be able to help parents who want the best for their children to reveal the true range of their talents at the school stage. Because from an early age, the thoughts instilled in the child are not about the total power of money in everything, but about the presence of a multi-encompassing Destiny, about the existence of the Global Morality, as well as [as it grows] about the presence of other previously unknown, but theoretically extremely probable, general rules of the organization of the universe, and the basic principles of interaction of all living things, can serve as the most effective means for the impetus to the disclosure of natural positive, "non-wunderkind" superpowers<sup>1</sup> in a young person.

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<sup>1</sup> At the same time, without at all contradicting the logic of intrigue mentioned by the 80th Principle, because of the preservation for everyone of a lifelong reason to reflect on their true Vocation (which is born in people due to their certain suspiciousness, the ineradicable ability to take anything with hostility, as well as the dexterity to be in very different mood even at moments when everything is going perfectly for them).

PRINCIPLE 217

The world around us, as well as the energy quintessence of the development of any alien civilization, is the world of the Callings. This is the realm of morality. This is a space for the general absence of claims and grievances. For in it, everyone, moved by the good and the unwholesome, by such a method reflexively pushes others to fill their multifunctional Destiny with virtuous content.

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PRINCIPLE 218

The state of affairs in the communicative sphere of the universe, which has developed over billions of years and has only now been revealed for science, fills the voids that only yesterday took place in people's knowledge of the "four-sided" nature of the universe in terms of structural depth<sup>1</sup> – that is, about its physical, project, sensual, and moral segments: Diagram 1. And the drawing of the functional structures of the universe, man and the energy principles of their two-way interaction (including aspects of virtuous cooperation between people), gives exhaustive comments on those phenomena that were previously avoided by science for analysis: Since such a thing was practically impossible until now (but now it is devoid of former obstacles, and therefore, as follows from the material presented, is highly realistic)<sup>2</sup>.

In addition to this, the described method of achieving agreement between man and nations on a world scale frees all thoughtful people from any lingering inner pain. Setting the exact vector [certainly, after the transition period] to celebrate happiness, mutual understanding, and longevity for everyone.

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<sup>1</sup> Along with this, without considering the concept of "space-time".

<sup>2</sup> The depicted model of the world order, relying on the meaning of the Principle 22, at the same time explains in detail the prerequisites for the emergence of such ancient concepts as the Creator, Dharma, Universal Mind, Higher Consciousness, and the like, and clarifies the reasons for the life of a huge number of other similar specific terms, beliefs, and signs rooted in everyday life and communicative exchange.



## PRINCIPLE 219

With the publication of this research, a competent assessment by a decision-maker of the quality of his or her stay in the 6D is not only scientifically revealed, but also, simplified for understanding, greatly facilitated. Because such an assessment becomes not just a reality, but also an essential necessity for everyone. For, in contrast to the four physical dimensions already known to the world, which are indifferent to the reactions of the human soul, the fifth, "subjective", and the sixth, "ethical", like no other dimensions, influence the present and future of any decision-maker in the most productive way of all possible ways.

And the discovery of the 6D properties for the predominantly cost-effective, profitable [literally – cost justifying] disclosure of an individual's talents gives him hope for a completely new, brighter personal and, why not, social future. Because the mere enumeration of the energy phenomena of nature and their role in everyone's routine life should be both a wake-up call and a guiding light to his moral investment in his own harmony with the world and himself. In such a natural, but, it seems, more effective way than ever before, with a guarantee to prevent the everyday and, perhaps, inevitable historical collapse of Homo sapiens as a species (if it continues to follow the usual – belligerent, intolerant, often immoral – path).

### PRINCIPLE 220

The daily procedure of persistently and forcefully immersing oneself in the system of coordinates of the GTM, its knowledge and willed self-containment in the field of "felixpsychological", human-loving attitudes – the so-called mental gymnastics of FP – requires from the individual maximum concentration.

This mental and moral "charge" is designed to solve a difficult communicative task that everyone constantly faces: Through his strategic and round-the-clock impulse to merge with the 6D, as soon as he awakens, as soon as possible after sleep, to bring the receptivity of his inner world to a clearly expressed feeling of deontological, moral arbitration (which, as recorded by the research, is applied by the universe to those who are sensitive to the letter of civilized coexistence) beings, and should be carried out by them in order to realize only ethically verified, competent actions "in 24 hours").

And only then, only under the conditions mentioned above, arising from the desired long-term result, will anyone who has longed for harmony build a nest in his soul of prosperity via develop a sense of unity with all that exists.

## PRINCIPLE 221

Almost in the perfect society of the inevitable future, where a rare person will live outside the tendencies of private Destiny, people who will awaken in time the talents that lie dormant in themselves (among them the new academicians thus cultivated and the winners of various intellectual prizes much more numerous than today):

1. Will raise the justification of even the bravest to another level expectations from the economy and science, as well as the technological perfecting our civilization: Principles 222.3 and 222.10.
2. By teaching humane thinking, end wars, hunger and the plight of the homeless who have not given up on themselves.
3. Will give impetus to the required optimization of the current and, possibly, the last of the stages of social development that have turned out to be "passing" and, therefore, historically short-lived.

In other words, the true, advanced, creative way of relating to oneself and others described by the GTM, signifying the need to traverse everyone's consciousness from the primacy of family and state values to the domination of universal human values over everything, explains the inevitability of the bloodless "mental" onset of the coming of the future the formation of human society – "capitalism of mutual understanding" – consonance (from the Latin *consonantia* – harmony). Filling the concept of "progress" with fresh content, first of all, in the plane of socio-cultural evolution of Homo sapiens.

## PRINCIPLE 222

And detailing what has been said in § 34, it is emphasized that people [one would like to believe] of the not so distant future, their innovative philosophy and behavior, after the passage of years necessary to educate several generations on the GTM-base and in the GTM-riverbed (of course, without eugenics and other, already "proven" methodologies), will themselves breathe oxygen into the existing family and household, industrial and business, and other – up to progressive geopolitical ones – relationships: Principles 17–19, 63, and 199.

Which, among other things:

222.1. Will inevitably put on the agenda the question of a gradual revision of many established scientific views.

222.2. Put an end to discussions about the existence of extrajudicial justice in the world. For sooner or later it will become clear to everyone that these truths, only formalized in personal subordinate Lessons, have always been, are and will be. Silently obeying the three "Nots": "Not to advertise yourself"; "Not to be selective"; and "Not to be verbose" (and those who have experienced this themselves – are on the List No. 2).

222.3. Under the aegis of new thinking, will help everyone to grow out of short pants of their moral stability, and in a similar non-standard way for modern life and business at the very least, it will shake the prevailing ideas about the maximum efficiency of the world economy.

222.4. Makes urgent to introduce stereotype-busting amendments to preparatory and general education programs [by introducing the

basics of the GTM to study at an early stage of the maturation of the human core – from the lower grades].

222.5. Once the previous subparagraph has been settled, will be the starting point for a detailed solution of the problems of children and adults dealing with depression and other mental illnesses of a communicative nature.

222.6. By convincing each and every one of the impeccable work and effectiveness of the Lessons within the power of the decision maker, will also force the establishment of nations, for the personal benefit and for the sake of the thought of the Principle 112, to sincerely, and not decoratively, turn to its own people and the world community as a whole. Thus, they raised the level of the spiritual content of their oratory, decisions, and deeds (and, after them, democracies within their native states and in the international arena) to unheard of heights.

222.7. Will relieve a significant part of social tension in society. Since everyone, by living a more moral life, will know with absolute precision, say, that anyone who lives immorally – for example, enriches himself illegally or acts unscrupulously – will receive an adequate "evaluation" from the universe.

222.8. Will revolutionize pedagogy both in the fields of its permanent relevance (family, pre-school and school institutions, colleges and universities, police and armed forces) and in places of its spontaneous usefulness – various kinds of public spaces.

222.9. By positively transforming the mental and virtuous health of the population, it will significantly improve the available statistics on all types of crime, including transnational terrorism.

222.10. Due to the successful solution of the above-mentioned problems and, as a result, a sharp jump in the degree of "chastity" in society, will inevitably entail first a gradual and then a complete extinction of the shadow economy of the world. As a result, even a slight reorientation of people's initiative into a moralizing plane will bring colossal revenues to the states. With its growth exceeding by times the profits of "shady" people of all stripes from illegal human activity, so far measured in trillions of US dollars per year.

222.11. Will teach everyone not to look at each other with narrowed eyes.

222.12. By improving the moral edge of people's contacts with nature, will turn their minds and efforts from the often-barbaric exploitation of our planet to the careful preservation of not only the remaining flora and fauna, but also the diligent creation of their own – undoubtedly valuable heritage for posterity.

222.13. Change the approaches to a person on the part of the organizers of all forms of leisure.

222.14. Among other fundamental changes, will give birth to pioneering stereotypes of reporting and news coverage (when the Fourth Estate will have no one to call, for example, a scumbag or a bandit; and the tolerant epithet "miserable" will become the most common criticism of anyone who brings misfortune to others [and, at the same time, – to himself]).

222.15. To free the patterns of thinking of an ordinary, inexperienced person, who absorbs everything he hears, from the "oppression" of the not always ethically verified ideas of the authoritative national and world political elite.

222.16. Will change the fate of a person by an order of magnitude, making him much more tolerant and prudent, and his everyday life – fuller, richer, and much happier.

PRINCIPLE 223

All the above allows us, firstly, to give a new **Definition of Virtuous**: "Morality is an objective set of special rules of thought and behavior, the observance of which leads decision-makers to positive outcomes, and the rejection of which leads only to negative ones."

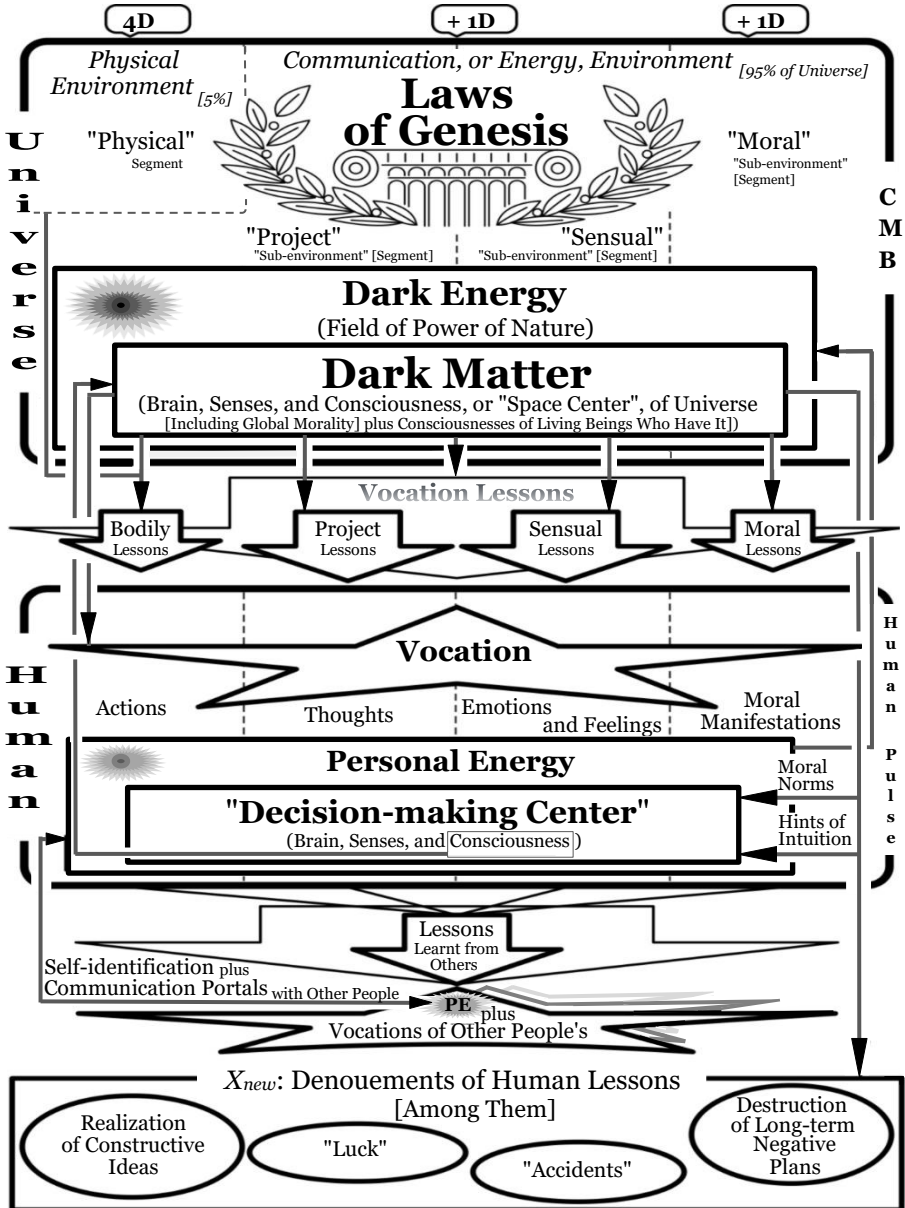
Secondly, it contributes to the conclusion that all currently known methods of cognition used by classical science are suitable for the study of only 5% of the volume of the universe. And in order to study the remaining 95% of reality (including the latest global challenges to scientists – the tasks of determining, for example, possible "external species" and dynamics of development of the Brain of the universe, its various "receptors" [hypothesis 2-4], as well as the ways of the universe's metabolism [hypothesis 2-1]), the sciences will have to listen to the accumulated experience of dark matter and dark energy physics and, in some problems (say, of a sociological, psychological, pedagogical, etc. nature), to felixpsychology, which have just embarked on the path of documenting the true picture of the world and the intricacies of the well-being of humans and other alien intelligent beings in it.

However, even now the very basis of the new disciplines contributes to the verbatim statement of the following. Presented for public evaluation, this material is, without any pathos, the key to the survival of humanity that has been sought for centuries. And, in fact, it is the doctrine of the most successful life of all thinking people in any part of the cosmos. Which gives an exhaustive answer to perhaps the number one question of all time:

What – for what.



Diagram 1 – The Actual Representation of General Functional Buildings the Universe and Human, as well as Communicative Principles Their Bilateral and "Interhuman" Interaction



THE GTM METHODOLOGY,  
RESULTS,  
FORMULAS (3)–(7),  
TABLES,  
STATISTICAL CALCULATIONS,  
AND CONCLUSIONS  
OF THE RESEARCH

Based on the idea of the P. 76, as well as: (a) The objectives of the current research [p. 15]; (b) the "assumptions of the model" [p. 21–24]; and (c) the fact that, to date, no one has had access to the massive, truthful, and detailed biographies of the most ordinary, unremarkable people, which would be necessary and important for the research undertaken, then – as the only way out of the situation – a morally demanding analytical eye should be turned to the study of celebrities. Because their biographies, available on the Internet, have attracted so much attention from various specialists in their time (up to the present day), their fates are filled with such an abundance of necessary documentary evidence that, in the prevailing number of cases, these fates meet the conditions of the claimed research [p. 16: prerequisite (A)].

And so, guided by what has been said, plus taking as a basis a variation of the most influential figures of all millennia, proposed by the American astrophysicist and historian Hart in his book *The 100: A Ranking of the Most Influential Persons in History* (1992), and then after reviewing the specifics of the moral behavior of the individuals selected from it<sup>1</sup>, three separate Lists were compiled. The first, or the List No. 1, is made up of decision-makers who have not committed any major immoral acts at all (in any case, such acts have not been discovered<sup>2</sup>). The List No. 2 – in the form of a special table, built considering the observance of the ethical standards of the research (in which, by the way, it was not the participants of such a non-standard study themselves who were subjected to a meticulous

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<sup>1</sup> Only with the proviso that religious figures (except for N. Copernicus and the abbot-scientist [G. Mendel](#), who successfully combined service to God and science) plus [Umar ibn al-Khattab](#) were deleted from the "hundred" of Hart for obvious reasons. In return, other curious participants in the study were involved in the research (including, say, Cardinal Richelieu, a prominent French statesman under Louis XIII).

<sup>2</sup> Except for Max Planck, briefly afflicted by a patriotic madness syndrome [P. 187].

virtuous analysis (and even more so they, including even the aggressors, were not condemned in any way), that is, it was not their name that was considered, but only the well-known events in biographies) – it is enumeration of those who could not avoid immoral steps, not mitigated by merits. (Moreover, in the above-mentioned statement, in the explication for this or that individual, it is accompanied by numerical and letter designations of such episodes of deviation from moral directives [according to the Table 1], which were revealed in the fate of each of the "examinees". However, attention, not all the positions of virtue that have been trampled upon by given personalities for their entire long life, as a rule, will be given [which is unrealistic in principle]. And only those that, firstly, shed light on the often cornerstone imperative miscalculations of these people; secondly, they do not summarize the same type of violations of the requirements of decency [Table 1 again] in different misdemeanors of the same decision-maker, as a result of which they reflect the "ethical concept", or "the main direction of the moral vector", of any particular hero of the research).

The List No. 3 contains a mention of those whose subtleties about the virtuous side of life turned out to be either insufficient or contradictory.

And at the output, in the basic List, No. 2, the facts themselves and the conventional designation of such facts of someone's deviations from moral directives are represented in the column "Improper actions and legal charges" by a peculiar set of comma-separated Ethical Indexes  $M$  and sub-indexes  $j$  from the Table 1 [and further used in the evaluative equations on the "frontline" of virtue (3)–(5) from the second Appendix].

In addition, on the grounds that all indiscriminately conquerors of foreign lands (as well as ideologists and puppeteers of power solutions in general) – these cold grandmasters of fates, a priori prescribed in the List No. 2 – are characterized by at least such violations of the

commandments of morality according to the Table 1: {10a, 10c, 8a–b, 8k, 7d, 7f, 7q, 7w, 6c, 6e–g, 5c–e, 5g, 4e–f, 3a–b, 2d, 1g–h}, for the sake of space, such deviations from the rules of civility will not be duplicated for each individual but will be designated by the universal mark "{...}". And since the admirers of adultery also make similar mistakes in the category {8b–c, 7g, 7n–q, 6b, 5e, 5g, 4c–f, 4h–i, 3a, 2e}, the totality of their stereotyped blunders is marked differently – in the form of "{:}".

In addition, as the research found, each person throughout his life, besides to the risk of sudden death, is periodically exposed to the dominating influence of the following common to all mankind phenomena and their corresponding concepts (and where such phenomena are observed in any player on the List No. 1 and/or only No. 2 [as indicated below in square brackets at the end of the paragraphs here]). In the Lists they are reflected in a special way after the names and surnames/royal names/pseudonyms of their owners:

1. From the gloomy trials that befell the physicist M. Planck (in the form of the premature loss of many members of his family by a scientist), this law follows: The death of specific loved ones – namely wives, husbands, children, and grandchildren – independent of one's own behavior, cannot be considered as a personal reckoning for individual moral oversights on the basis of the effect nicknamed "Planck's Paradox". [Indicated by a single asterisk in both Lists.]
2. From the misfortune that happened to another physicist, E. Rutherford, for whom the indecisiveness of the attending physicians personally turned out to be fatal, arises the "Rutherford's Force Majeure": When a person dies as a result of both personal non-malicious/negligent actions and because of another person/group of people. [In both Lists it is marked with the gradual abbreviation "RFM".]

3. The case is called the "Fabergé Collapse": This is when the tragic turning point in the fate of the decision-maker, as well as in the case of the above-mentioned manufacturer of jewelry masterpieces, is mostly associated not with the ethical offenses of a person but is explained by a socio-public or spontaneous situation, which he himself is unable to curb. [Found by research only among the participants of the List No. 2, but in real life it may fall to the lot of the members of both.]

4. "Rockefeller's Luck" is, nominally, the financial luck that accompanied the world's first billionaire J. D. Rockefeller, for whose commercial unscrupulousness contemporaries nicknamed "a mechanism reproduced according to the drawings with which the walls of hell are pasted." (Pernatyev and Vasilyeva 2004, 322) [The List No. 2 only. Two asterisks.]

5. "Fellini's Fortune" is an exclusive and rare phenomenon (in the proportion of 1:17 among prominent people, and in the ratio of 1:2,794,201 for ordinary people<sup>1</sup>), implying a lifetime of luck, which accompanied, for example, the film director F. Fellini (who, being a tempter of women's hearts, however, he never knew the bitterness of his betrayals of his faithful wife Giulia Anna Masina). The reasons for this phenomenon are described on p. 393–395. [Only the persons on the second List rely on such luck. The "name and surname" of the owner are written *in italics*.]

In addition, the study revealed a separate, independent gradation of the outcomes of immoral actions for their authors. These types of outcomes can be either arbitrary or mirrored. And those who have experienced the latter at least once are placed in the second List with the get tagged "m".

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<sup>1</sup> Based on the calculations made in Appendix 5 on pages 407–408.

The names of those who "at least for something" instead of themselves forced their loved ones to sulk will simply be underlined.

So, the List No. 1, entitled "People Who Avoided Flashy Dubious Deeds", is as follows: Confucius, Plato, Nicolaus Copernicus, Michelangelo Buonarroti, Johannes Kepler\*, William Harvey, Benedict Spinoza, John Locke, Anthony van Leeuwenhoek\*, Jean de La Bruyère, Johann Sebastian Bach\*,<sup>RFM</sup>, Leonhard Euler\*, Adam Smith, Immanuel Kant, James Watt\*, Edward Jenner\*, John Dalton, Walter Scott, Michael Faraday, Charles Darwin\*, Gregor Johann Mendel, Louis Pasteur\*, Joseph Lister, Leo Tolstoy\*, James Clerk Maxwell, Wilhelm Conrad Röntgen\*, Alexander G. Bell\*, Jules Henri Poincaré, [despite data from the P. 187] Max Carl Planck\*, Ernest Rutherford<sup>RFM</sup>, Alexander Fleming, Niels H. D. Bohr\*, Werner Karl Heisenberg, Dmitri Sergeyeovich Likhachev, Andrei Dmitriyevich Sakharov\*.

The List No. 3 [of persons not included in the statistical calculations of Appendix 5]: Menes (Mina), Homer, Mencius, Euclid, Seneca, C. Lun, M. Polo, D. Alighieri, J. Gutenberg, G. Galilei, W. Shakespeare, T. Hobbes, D. Velázquez, R. Hooke, Montesquieu, J. Hutton, A. Volta, W. A. Mozart, T. R. Malthus, L. Daguerre, N. L. S. Carnot, M. Shelley, W. H. F. Talbot, W. Procter, T. Cook, H. D. Thoreau, I. P. Semmelweis, W. Morton, J. J. E. Lenoir, G. Kirchoff, L. Strauss, N. Otto, J. Maggi, W. Pereto, A. H. Becquerel, G. Phillips, R. Bosch, D. Swarovski, F. H. Royce, T. R. Dewar, J. Galsworthy, G. Rasputin, M. Factor, G. Marconi, F. Porsche, C. Rolls, J. B. Watson, M. H. Sanger, H. Wilsdorf, A. Kerensky, G. Gucci, J. Joyce, I. Stravinsky, F. Yusupov, Z. A. Vaksman, V. K. Zworykin, R. Watson-Watt, M. Graham, A. Kinsey, H. H. Aiken, E. Fermi, G. G. Pincus, C. Dior, M. Sholokhov, D. Shostakovich, S. Honda, E. Teller, E. Lauder, L. B. Chol, F. Lamborghini, K. Kerkorian, R. Ettinger, B. Friedan, C. Castaneda, W. J. O'Neil, J. Brodsky, G. Versace.

And before we get into the details of the List No. 2, it is noted that the causal prepositions "for" or "because of" used in his column "Personal consequences" are interpreted according to the GTM version: In a purely virtuous way. Since their further deciphering corresponds to the central thing in the actions of each character in the research – his causal tendencies developed over the years of wrong habits. [True, without deceiving yourself about the 100% correspondence to the truth of all the announced cause-and-effect relationships: It is not always feasible to find them. Because, firstly, there is no chance to possess all the information about someone else except oneself by looking into other people's thoughts and, thus, finding out the true motives of someone's steps {when it would be valuable for building a "thought – result" chain}; and secondly, – and this is the starting point for many of the readings used below, – as it follows from prerequisite (B) on page 16, that in the moral sub-environment of the universe it is impossible to determine either the form or the timing of the denouements  $L$  for the transgressors of the "orders ethics" because it is impossible to construct the causal function  $y = f(x)$  in such sub-environment.]<sup>1</sup>

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<sup>1</sup> And due to the impracticability of commenting on multiple passages in the List No. 2 that may request detailed explanations (e.g., more extensive information about the persons mentioned therein, historical events, someone's well-known everyday situations, terms, etc.), if necessary, please draw such explanations [from primary sources] yourself.



So:

*The List No. 2 (Part I) – Consideration of the Fate of People Who Indulged in Markedly Immoral Behavior*

| No. | Name, surname, years of life, country/ countries, status, profession, other details   | Improper actions and legal charges  | Personal consequences   |
|-----|---|---|---|
| 1   | 2   | 3   | 4   |
| 1   | <p>Akhenaten (Amenhotep IV)*, **, ???– 1336/1334 BC, Pharaoh of Ancient Egypt, husband of Nefertiti, according to DNA analysis – Tutankhamun's father</p> | <p>1–2. He forced his subjects to believe only in their preferred god Aten (ignoring the vassals' belief in other gods). Banned the rest of the cults in the lands under his jurisdiction, especially the god Amun (by order of Akhenaten, images of the latter were scraped all over the territory).</p> | <p>[For forcing the Egyptians to believe only in the god Aten and for implanting the cult of one's own personality in the state – Egypt came after the reign of Amenhotep IV declined, and the Pharaoh's countrymen did everything in their power to ensure that the name</p> |

|   |   |   |   |
|---|---|---|---|
|   |   | <p>2. Amenhotep IV is the author of the first personality cult known to us.</p> <p>{8g, 7c–f, 7r, 6e, 6k, 5g, 4e–f, 4h, 3a–b, 1b}</p> | <p>of Akhenaten was consigned to complete oblivion.]<sup>1</sup></p> <p>—————</p> <p><sup>1</sup> In square brackets of this column there is the information that, from the point of view of the GTM, relates to the main cause-and-effect information for each of the examined. And everything that will be given after the closed square brackets is only additional information that does not claim to be directly related to the causal relations of the person being analyzed.</p> |
| 2 | <p>Cyrus II the Great <sup>m</sup>, 593–530 BC, Persian king, founder of the First Persian Empire</p> | <p>1. He waged wars of conquest.</p> <p>{...}</p>   | <p>[For the conduct of the annexationist policy – he survived treachery and robbery by his associate Paktius, he himself fell in battle, and his empire then collapsed.]</p>  |
| 3 | <p>Aristotle<sup>*, m</sup>, 384–322 BC, Ancient Macedonia – Thrace, philosopher,</p>                 | <p>1. As a pupil of Plato, he once greatly insulted him, physically forcing him out of the place of his favorite walks.</p>           | <p>[For boorish behavior with the teacher – he himself was expelled from the place of Plato's walks by another pupil of the latter; For his</p>   |

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|   | tutor of Alexander the Great [No. 4]   | <p>2. Had an illegitimate wife and a child by her.</p> <p>3. He was a supporter of slavery. {8a, 8k, 7d, 6b, 6e–6g, 6j, 5a, 5c, 1f–h}</p>  | <p>illegitimate wife and adherence to the slave trade – he was subjected to political persecution, lost his job, and lived out his life in his mother's house.]</p>   |
| 4 | Alexander the Great <sup>m</sup> , 356–323 BC, King of Macedon, King of Asia | <p>1. After father's death executed all those who threatened his power as heir to the throne.</p> <p>2. In his campaigns, he was distinguished by his severity towards the population and extreme imperiousness.</p> <p>3. He personally killed his comrades-in-arms.</p> <p>4. Overindulged in food and wine. {4i, 3g, {...}}</p> | <p>[For the elimination of competitors, associates, and ruthlessness towards the enslaved population – Alexander's empire crumbled after his death; Due to an excessive passion for food and wine – he died prematurely from acute pancreatitis.]</p> |
| 5 | Ashoka, 304–232 BC,  | <p>1. In a power struggle, he killed all his brothers.</p>   | <p>[For the murder of his brothers, the bankruptcy]</p>   |

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|   | ruler of the Mauryan Empire, grandson of Chandragupta  | <p>2. Became a conqueror of foreign lands.</p> <p>3. Ruined the state treasury with inept spending.<br/>{7h, 1e, {...}}</p>  | <p>of the treasury, and the enslavement of his neighbors – he paid with a conspiracy against himself with the participation of his own wife, and his country fell apart soon after Ashoka's death.]</p>   |
| 6 | Gaius Julius Caesar <sup>m</sup> , 100–44 BC, consul, dictator, pontifex maximus of the Roman Republic | <p>1. Before his career rise, he was a major debtor.</p> <p>2–4. At the peak of his fame, he was accused of malfeasance: Bribery in elections, kickbacks to officials, violence and violations signed agreements.</p> <p>5. Defending himself against attacks (see above), he began to civil war and executed several opponents.</p> <p>6. He introduced to the masses</p> | <p>[For bribes, violence, deviation from contracts, execution of opponents, unleashing a civil war, arrogance with others, and infidelity to spouses – died as a result conspiracy, and his body was burned by the mob on a pyre made of improvised materials.]</p> |

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|   |   | <p>the legend of his kinship with the gods and therefore wore a laurel wreath on his head.</p> <p>7. He did not rise from his throne when the senators approached.</p> <p>8. Cheating on wives, including with Cleopatra [№ 8].</p> <p>{8f, 8i, 7a, 7h, 6k, 3b, 1f, {...}, {:}}</p> |   |
| 7 | <p>Marcus Junius Brutus <sup>m</sup>, 85/79/78–42 BC, politician and military commander of the Roman Republic</p> | <p>1. After his capture, which occurred because of the defeat of his leader Pompey at the hands of Caesar [No. 6] at the battle of Pharsalus, he was released by decree victorious Caesar. And four years later, in spite of such a rescue, became one</p>                          | <p>[For his direct participation in a bloody conspiracy against his own patron, Caesar, – he eventually committed suicide.]</p> |

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|   |  | of the murderers of his benefactor.<br>{10a, 8a, 8d, 8k, 7a, 7l–m}  |   |
| 8 | Cleopatra VII Thea Philopator (Cleopatra)*, m, 69–30 BC, Queen of the Ptolemaic Kingdom of Egypt | 1–2. She asked Mark Antony to destroy the one who claimed to be her younger brother, King Ptolemy XIII, who was presumed dead, her rival for the throne, to rule Egypt alone. She also obtained from Mark Antony the execution of her sister Arsinoe.<br>3. She was cruel in other situations as well: Tested the efficacy of poisons on humans and killed innocents.<br>4. Used her body as a political tool.<br>{9b, 8a, 8f, 8j–k, 7e–f, 7q–r, 1h, 1j, {·}} | [For the executions of her brother and sister, the testing of poisons on people, and other crimes, as well as self-trafficking, – she committed suicide (in order to avoid another type of retribution <i>L</i> : Being captured by her opponent Octavian, No. 9).] |

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| <p>9</p>  | <p><u>Gaius Julius Caesar Augustus (Octavian)*, **</u>, 63–14 BC, founder of the Roman Empire, Emperor</p> | <p>1. He filed for divorce from his first wife on the day of the birth of his legitimate daughter, having fallen in love with someone else's pregnant beloved, and hastily married a new passion. {10c, 8a, 8c, 8k, 7f, 7q, 6k, 5d–e, 5g, 4c, 4e, 4i}</p>             | <p>[For the selfish dissolution of the marriage with his first wife at the time of the birth of their common daughter and the imminent marriage to a new chosen one, someone else's pregnant wife – his Julius-Claudius family died out 50 years after the death of Gaius.]</p> |
| <p>10</p> | <p>Gaius Julius Caesar Augustus Germanicus (Caligula)*, m, 12–41, Roman Emperor</p>                        | <p>1–2. Entered an alliance with someone else's bride. Then, with someone else's wife.<br/>3. He openly had a large number of mistresses, including the wives of subordinates.<br/>4–5. He loved to watch people being tortured and insult them at the same time.</p> | <p>[For taking away other people's betrothed and wives, openly cohabiting with pious subjects, passion for observing the abuse of people, and pronouncing vilification against them – he was killed in the course of a palace coup.]</p>  |

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|    |   | {9b, 8a, 8f,<br>8j–k, 7e–f,<br>7q–r, 1h,<br>1j, { : }}   |   |
| 11 | Nero<br>Claudius<br>Caesar<br>Augustus<br>Germanicus<br>(Nero)*, m,<br>37–68,<br>Roman<br>Emperor | <p>1. He ordered the poisoning of Britannicus, his opponent in the struggle for the throne.</p> <p>2. Several times he tried to kill (and then killed) his mother, who helped him ascend to the throne.</p> <p>3. He shed the blood of the apostles Peter and Paul.</p> <p>4. He executed his ex-wife and political opponents.</p> <p>5–6. Took his wife away from his friend. Then, in a quarrel, he kicked her in the stomach, which later killed her.</p> | [For the executions of his opponents, the betrayal of his wife, the murder of his mother, who raised him to the throne, as well as his wife, the apostles Peter and Paul, the inducement to suicide of husband his next passion, the desire for alcohol – having completely lost authority and power, he committed suicide, no one wanted to bury him, about him was the end of the Julius-Claudian genealogy.] |



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|           |   | <p>7–8. He also stole his third wife, this time from his subordinate, inducing the latter to commit suicide.<br/>         9. He cheated on his wife Octavia.<br/>         10. Drink a lot.<br/>         {9c, 8d, 7l–m, 6f, 3g, {...}, {:}}</p>   |  |
| <p>12</p> | <p>Constantine I (Constantine the Great)*, **, 274–337, Roman Emperor</p> | <p>1. He waged merciless wars.<br/>         2. Eliminated competitors in the fight for power, resorting to deception, among other things.<br/>         3. Punished son Krisp and barbarically killed a wife.<br/>         4. According to Zosimus, a Greek historian (Harris 2021), he accepted Christianity only because it was</p> | <p>[Because of the waging of fierce wars, the sophisticated way of eliminating his son and wife, as well as the cunning with Christianity – due to the lack of a far-sighted, "moral" policy, he left behind church strife by setting the wrong priorities. As a result, he was unable to prevent the inevitable fall of his empire after a hundred years.] And the Christian capital founded by Constantine</p> |

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|    |   | the only religion at that time that forgave him such a sin (see above the third transgression of Constantine).<br>{7q, 7n, 7q, {...}}  | became centuries later a Muslim city.   |
| 13 | Emperor Wen of Sui (Yang Jian), 541–604, Chinese Emperor                      | 1. He participated in armed campaigns.<br>2. Fraudulently obtained the imperial reins of government.<br>3. Exterminated the Qi, Zhou, Yuwen, and Chen families.<br>{8c, 7g, 7i, 7l–n, {...}} | [For the murder of people, forgery in gaining power, the destruction of the Qi, Zhou, Yuwen, and Chen dynasties – he survived the conspiracy of his comrades-in-arms, his attempt to conquer Korea ended in failure, and in his old age he was tormented by persecution mania.] |
| 14 | Charlemagne*, 742/747/748–814, King of the Franks, King of the Lombards, Duke | 1. He waged merciless military campaigns and carried out serial executions.<br>2. He imposed Christianity by force and swept away all ethnic   | [For cruel wars and mass executions, the presence of cohabitants, the imposition of Christianity, and the destruction of the symbols of paganism –  |

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|    | of Bavaria, Emperor of the West  | images for idolatry on his path of conquest.<br>3. Had mistresses. {8g, {...}, {:}}   | he suffered many defeats, betrayals of subordinates, and his own son, only one of his offspring, Louis I the Pious, outlived his father, and Charles's conquests were eventually divided.]   |
| 15 | William the Conqueror (William the Bastard)*, m, 1027/1028–1087, Duke of Normandy, King of England | 1. He grew up in a harsh environment [which, as can be seen from the next earl, was no excuse for him] and therefore was not sentimental: He waged brutal wars of conquest in the British Isles and in France (where, for example, he ordered the hands and feet of those who insulted him during the conquest of Alençon to be cut off | [For his special ruthlessness towards everyone with whom he dealt – he died in agony for six months after falling from his horse, repenting of his evil deeds; For the Alençon Massacre – after William's death, he was disowned by his subordinates, Bastard's property was plundered, his funeral is full of drama, obviously reminiscent of the causal denouement for the Alençon massacre, William's personal will |

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|    |   | [The Alençon Mas-<br>sacre].<br>{...}  | not executed.]<br>His tomb has been<br>ravaged through the<br>centuries.   |
| 16 | Genghis Khan**,<br>1155/1162–<br>1227, founder<br>and first<br>Great Khan<br>of the<br>Mongol<br>Empire | 1. Conqueror of<br>foreign lands.<br>{...}   | [Due to plundering<br>campaigns – he once<br>fell heavily from his<br>horse, and his Mongol<br>Empire ceased to exist<br>by the end of the<br>14th century.] The av-<br>erage salary in<br>Genghis Khan's<br>homeland as<br>of 20 March 2024<br>is \$436/month<br>(TimeCamp n.d.). |
| 17 | <i>Isabella I*</i> , **,<br>1451–1504,<br>Queen of<br>Castile and<br>León                               | 1–2. She secretly<br>married using<br>forged documents.<br>Therefore, it later<br>became the cause<br>of armed clashes<br>between its<br>supporters and<br>opponents.<br>3. Initiator of the<br>expulsion of Jews<br>from Spain.<br>{7a, 7f–g, 7i, 7m,<br>{...}} | [For an illegal<br>wedding on fictitious<br>documents, bloody<br>incidents, and the<br>expulsion of the Jews<br>from Spain – the<br>consequences<br>recorded in historical<br>documents, did not<br>have with the help of<br>Fellini's Fortune.]                                   |

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| <p>18</p> | <p>Christopher Columbus, 1451–1506, Republic of Genoa – Kingdom of Castile and León, Admiral of the Ocean Sea</p> | <p>1. He had an adventurous character.<br/>                 2. In Portugal he left behind unresolved financial obligations.<br/>                 3–5. He laid the foundations for the total and ruthless seizure of lands belonging to the Indians. He himself treated the Native American population as slaves.<br/>                 In the fight against them, he used all available methods, including baiting with trained dogs. {8a, 8k, 7h, 6g, 6j, 5c, 5d, {...}}</p> | <p>[For debts in Portugal – he fled it; For his adventurous disposition and the seizure of Indian lands with particular ruthlessness – in the fourth campaign he was wrecked off the coast of Jamaica and he lived there for a year without anyone's help, falling seriously ill. As a result, he returned to Spain unwell. During his lifetime, he became neither rich nor famous. America is not named after him.] He was sure that he had discovered the outskirts of Asia. He was reburied several times.</p> |
| <p>19</p> | <p><u>Vasco da Gama</u><sup>*,**</sup>, 1460/1469–1524,</p>   | <p>1. He made his way to India in an extremely inhuman manner, killing not only</p>  | <p>[Because of the bloodthirstiness with which da Gama made his way to Bharat –</p>   |

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|    | Kingdom of Portugal, officer, Governor of Portuguese India, Viceroy of India      | enemy soldiers, but also the civilian population with sadistic methods.<br>{...}   | two of Vasco's sons, Paulo and Cristóvão da Gama, were killed after his death.]  |
| 20 | Niccolò Machiavelli, 1469–1527, Florence, statesman, philosopher, thinker, writer | 1. He is the author of the anthem of tyrants and a guide to action for power-hungry people – the work <i>The Prince</i> (2019).<br>2. He despised the lower classes and the clergy of the Church.<br>3. Cheating on his wife.<br>{10a, 8a, 8d, 8f, 8j, 7e–g, 7i–o, 6e–g, 6k, 5c–e, 4e, 3a, 1g, {::}} | [Due to the natural ignorance of the statistics of the sad consequences of immoral actions (see the Annex 5), which resulted in the creation of an ode to calculation and belligerence/instructions to ambitious politicians – the treatise <i>The Prince</i> (leading the reader, in particular, to the fact that peacefulness is ineffective), as well as because of adultery, the contempt of the lower classes and the church clergy – |

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|    |  |  | in total, he spent his life in falls, deprivations, and even suffered physical torture.]  |
| 21 | Francisco Pizarro y González*, m, 1478–1541, Kingdom of Castile and León, conquistador             | 1–2. Conqueror of the Inca Empire. Executed the Inca chief Atahualpa after receiving a huge ransom for him.<br>{8g, 7a, 7j, 7p–q, 4d, 2e, {...}}   | [For the possession of the Inca Empire by any unethical means – he was liquidated as a result of a conspiracy of his own compatriots.]  |
| 22 | Ferdinand Magellan*, m, 1480–1521, Kingdom of Portugal – Kingdom of Castile and León, conquistador | 1. He participated in colonial campaigns, killing people.<br>2. How the leader of the first circumnavigation of the world once decided to impose faith in Christ on the natives he met by military force.<br>{8g, {...}} | [For killing people – he was wounded twice; For wanting to force Muslims to believe in Jesus at all costs, including armed methods, and during an attempt to seize their island Mactan – was killed.] |
| 23 | <u>Hernán Cortés de Monroy</u> , 1485–1547,  | 1. Conqueror of the Aztec Empire.<br>2. Cheating on a Spanish wife   | [Due to the conquest of the Aztecs and betrayal of his lawful wife  |

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|    | Kingdom of Castile and León, conquistador  | with multiple Indian mistresses. {{...}, {:}}   | with Indian concubines – he never received from the King of Spain the status he sought in the New World, his heir Martin was nearly executed, and Cortés's former possessions in America were eventually confiscated from Martin.]   |
| 24 | <u>Ivan IV Vasilyevich the Terrible</u> , 1530–1584, Russian state, Sovereign, Grand Prince of Moscow and All Russia | <p>1. In the struggle against his numerous enemies (including internal ones) he was distinguished by exceptional cruelty, especially in the times of the oprichniks: For example, in Tver, Torzhok, Klin, and Novgorod.</p> <p>2. He is suspected of an attempt on his son's life.</p> <p>3. A lot of questions</p> | [For his particularly immoral character and possible son's murder – the Livonian War led by him for a quarter of a century was crowned with failure and depletion of the treasury, at the age of 50 he looked like an old man, he accepted death in an extremely hostile environment, and the reigning branch of his Rurik family quickly died out.] |



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|    |   | about his fidelity to his wives.<br>{9b, {...}, {:}}  |  |
| 25 | <i>Elizabeth I*</i> , **, 1533–1603, Queen of England and Ireland | 1. She patronized English privateers and pirates.<br>{...}  | [For the protection granted to English privateers and pirates – with the intercession of Fellini Fortune, in spite of the dangers he had experienced, on the whole had no noticeable consequences for herself.]  |
| 26 | Mary Stuart*, m, 1542–1587, Queen of Scots, Queen of France       | 1–2. According to the Scottish public, she aided and abetted the murder of her husband. Three months later, she married her husband's alleged executioner.<br>3. After a forced escape from Scotland, having found refuge in a hostile England, she morally | [On suspicion of attempting to kill her husband and marrying an obvious accomplice in this crime – she fled Scotland;<br>For being already in England (morally almost repeating the situation in the other pair "Brutus – Caesar", No. 7 and No. 6 respectively), recklessly supported intrigues |

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|    |  | <p>approved of the conspiracy brewing at the English court to eliminate her de facto savior (and rival to the throne of England in one person, Queen Elizabeth I [No. 25]).</p> <p>{10a, 8a, 8c, 8e–f, 8h–k, 7a, 7j, 7l–m, 7o–r, 7v, 6b, 6e, 6k, 4c–d, 4h, 4i, 1g}</p> | <p>and rebellions against her deliverer and opponent in power – in the exodus she was beheaded.]</p>  |
| 27 | <p><u>Boris Feodorovich Godunov**</u>, 1552–1605, Russian state, boyar, sovereign, Tsar and Grand Prince of All Russia</p> | <p>1. He is suspected of the murder of Tsarevich Dmitry.</p> <p>2. Encouraged denunciation.</p> <p>3. Author of repressions.</p> <p>{10a, 8a, 7f, 7l, 6i, 5c–d, 5h, 4c, 1g}</p>  | <p>[For the punitive measures and the possible assassination of Dmitry – after Boris's death his wife, daughter of Malyuta Skuratov (!), and their common son, who was sitting on the throne, were killed.]</p> |
| 28 | <p>Francis Bacon, 1561–1626, Lord Chancellor of England, Lord Keeper of the Great Seal,</p>                                | <p>1. Tried on bribery charges.</p> <p>{8h, 8k, 7a–b, 7g, 7h–i, 7m–n, 6b, 6k, 5e, 5g, 4d–f, 4h–i, 3b, 1b}</p>  | <p>[For bribery – the Great Seal of England was confiscated from him he was sentenced to imprisonment in the Tower of London and fined £40,000</p>  |

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|    | <p>politician,<br/>philosopher,<br/>historian</p>   |  | <p>(which together put an end to his brilliant political career).]</p>  |
| 29 | <p>René Descartes*, 1596–1650, Kingdom of France, physicist, mathematician, mechanic, philosopher, physiologist</p>     | <p>1. He participated in army conflicts.<br/>2. He was arrogant in society.<br/>3. Had an illegitimate daughter by a servant girl.<br/>{10a, 9c, 8a, 8d, 8f, 7d, 7g, 7q, 6g, 6j, 5c–e, 5j, 4e, 4i, 3a–b, 1b, 1g–h}</p> | <p>[For exterminating people in military conflicts, delusions of grandeur, and an illegitimate daughter – he was extremely unpopular in his homeland, and a year before his death he emigrated to Sweden, where he died.]</p>                               |
| 30 | <p>Oliver Cromwell**, 1599–1658, leader of the English Revolution, Lord Protector of England, Scotland, and Ireland</p> | <p>1. He executed the King Charles I [No. 31].<br/>2. Mercilessly suppressed the rebellion in Ireland.<br/>3. Established a personal dictatorship in the country.<br/>{8d, {...}}</p>                                  | <p>[For the execution of the monarch Charles I, the brutal suppression of the rebellion in Ireland, and the implementation of the policy of autocracy – after passing away from the simultaneous disease of malaria and typhoid, his body was subjected</p> |

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|    |  |  | to exhumation, post-mortem hangings, and beheadings.]   |
| 31 | Charles I <sup>m</sup> , 1600–1649, King of England, Scotland, and Ireland | <p>1–2. He behaved capriciously, ignoring the point of view of the parliament, and then disbanded it altogether for eleven years.</p> <p>3. Neglected local customs and traditions.</p> <p>4. He authoritarian imposed laws that were extremely unpopular with the people.</p> <p>5. Easily broke promises.</p> <p>6. Unleashed a civil war in the country.</p> <p>{7a, 7g, 7p–r, 4h, {...}}</p> | [For unpredictable behavior, overstepping the opinion of the legislature, and even its dissolution for eleven years, contempt for local traditions, dictatorial imposition of laws that do not enjoy public support, deviation from obligations, and stimulation of civil war – he was beheaded by a court decision.] |
| 32 | Rembrandt Harmenszoon van Rijn   | <p>1. He gave the nanny of his infant son (and at the same time</p>  | [For the desecration of the memory of his wife, accompanied by Rembrandt's unscrupulousness   |

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|  | <p>(Rembrandt)*, m, 1606–1669, Republic of the United Provinces, painter</p> | <p>his mistress Geertje Dirks) the belongings of his recently deceased wife Saskia. 2. In his painting, "Danaë" reworked the details of the canvas and its heroine (Saskia personally) to the features of Dirks. 3–4. Later, Geertje sued the artist for deceiving her and refusing to marry her. Defending himself, van Rijn found the "right" witnesses, eventually putting Dirks in a house of correction (she would come out five years later completely ill and then die soon after)).<br/>{9b, 8j–k, 7o, 7q, 7x, 6k, 5e, 5g, 4c, 4e–f, 4h–i, 3a, 1f}</p> | <p>in many other moral circumstances, the fabrication of evidence about the need to send Geertje to a house of correction – his lover Dirks sued him, and the famous and not so long ago wealthy portrait painter declared himself bankrupt in 1656 and ended his days in exceptional poverty (and remained a formal debtor to Dirks in the amount of her unpaid pension).]</p> |
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| 33 | <i>Charles II**</i> , 1630–1685, King of England, Scotland, and Ireland  | <p>1. He executed all the politicians who voted for the murder of his father.</p> <p>2. He had many mistresses and fourteen illegitimate children.</p> <p>{7k, 6j, 5c, {:}}</p>                                 | <p>[Because of the revenge for his father and the maintenance of a considerable number of mistresses – due to the exceptional support of his fate by the phenomenon Fellini's Fortune did not have serious consequences for himself.] He was of a cheerful disposition. Under him, Britain prospered. He fell silent forever from a stroke at 54.</p> |
| 34 | <i>Isaac Newton</i> , 1642/1643–1727, Kingdom of England – Great Britain, physicist, mathematician, mechanic, astronomer | <p>1. Having made a mistake in informing the general public about his work on the invention of differential calculus in a timely manner, he entered into a long-term scandalous litigation for the priority</p> | <p>[From the obligation to pay for a seemingly insignificant miscalculation in the timely registration of work on the basics of differential calculus (explained by the scientist's personal modesty and his lack of desire for fame), as well as active complicity in the most</p>   |

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|  |  | <p>of differential calculus with an unexpectedly emerged competitor for the right to an important innovation (and before that – a colleague in friendly correspondence) G. Leibniz [No. 35].</p> <p>2. As the chairman of the Royal Society of London, using his influence, he personally wrote the so-called "decision" of the international commission created to investigate this incident, in which (and not only in it) he trampled on Leibniz's reputation as a scientist to dust.</p> | <p>unsightly dispute in the world of science with Leibniz (instead of sharing the well-deserved glory with him), and the complete destruction of the opponent's authority with the use of the "official resource" was saved by Fellini's Fortune (since in this case Newton's emotional actions were a mirror defensive reaction on the inappropriate behavior of his counterpart).]</p> |
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|    |  | {8a, 8k, 7a, 7c, 7k, 7r, 6g–k, 5c}  |   |
| 35 | Gottfried Leibniz <sup>m</sup> , 1646–1716, Holy Roman Empire, mathematician, philosopher, inventor, lawyer, historian, diplomat | <p>1. In his youth he arrogated to himself the authorship of several complex alchemical formulas, and for this "achievement" – through ignorance of forgery – he was honorably accepted into the local Rosicrucian Order.</p> <p>2. Later, he deliberately made the first publication in history on differential calculus without mentioning the name and known merits for him in this matter I. Newton [No. 34], and then resolutely entered into a long-term inglorious struggle with Isaac for priority.</p> | <p>[Because of the deception of the Rosicrucians in their youth and (apparently acting on a roll) the sensational dispute with Newton for the right of priority for the invention of differential calculus, this confrontation was shamefully lost, by King of Great Britain George I officially declared to be a person you can't trust. Rejected by society and (for their real merits) humiliated buried: Because of the situation around Gottfried, only one person, his secretary, was present at the funeral of the far from ordinary scientist Leibniz.]</p> |



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|    |   | <p>3. He was stingy and greedy.<br/>         {8a, 8k, 7a, 7g, 7j, 7q-r, 6e-g, 6i, 6k, 5e, 5g, 4d-h, 3a, 3e}</p>  |   |
| 36 | <p><u>Peter I Alekseyevich the Great</u><sup>*, m</sup>, 1672-1725, the last Sovereign, Tsar and Grand Prince of All Russia, as well as the first Emperor of All Russia</p> | <p>1-2. In fact, he took power away from the "temporary" Queen – his sister Sophia. He gave the order for the execution of his sister's favorite.<br/>         3. He personally beheaded several archers after their rebellion.<br/>         4. Waged long wars of conquest.<br/>         5-6. Domestic reforms were carried out by cruel and violent methods. At the cost of colossal human losses, he "cut a window to Europe."<br/>         7. He severely punished</p> | <p>[For the execution of his sister's favorite, Fyodor Shaklovity, his personal participation in the torture, and beheading of some of the Streltsy, as well as for the implementation of internal Russian reforms by merciless methods (including the cutting of the "window to Europe" at the cost of huge human losses), a passion for alcohol, and the deterioration of the situation of the peasants – his son, the heir to the throne, became an ardent opponent of the tsar and fought for the removal of his father</p> |

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|  |  | <p>his subordinates for disobedience.</p> <p>8. He worsened the already slave position of the Russian peasants by consolidating the power rights of the masters over the serfs.</p> <p>9. He cheated on his wife E. Lopukhina with Anna Mons.</p> <p>10–11. He persuaded his young servant Catherine to cohabit (after nine years he married her). And after the wedding, he cheated on Catherine with Maria Hamilton, the chamber maid of honor of the future Catherine I.</p> <p>12. Persecuted Old Believers.</p> <p>13. He issued an ill-conceived "Decree on Succession to the Throne" (1830).</p> | <p>from the throne, and Peter himself suffered from unbridled fits of rage; For his betrayal of his wife with Mons, the inducement to cohabitation of the servant Catherine, and, after the marriage with her, her betrayal with Hamilton – Peter was cuckolded (with the monarch's wife Catherine) because of none other than the brother of his former mistress Anna Mons – Willem [was executed]; For waging wars of conquest – the monarch narrowly escaped captivity in 1711 at the cost of losing the acquisitions of the Azov campaigns, and after his death – the conquests of the Caspian campaign; Because of the issuance of the short-sighted "Decree on the Succession</p> |
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|    |  | <p>14. Drink a lot.<br/>{8d, 8g, 7a, 7i, 7r,<br/>7v, 7w, 6h, 6j-k,<br/>5f-b, 4j, 3g, {...},<br/>{:}}}</p>  | <p>to the Throne" – after Peter the Great, Russia began to another troubled era – of palace coups.]</p>   |
| 37 | <p>François-Marie Arouet (Voltaire)*, **, 1694–1778, Kingdom of France, philosopher, businessman, playwright, satirist, poet, novelist</p> | <p>1. He drew caricatures and wrote satirical poems on influential people of his time.<br/>2. Engaged in money speculation and fraud.<br/>3. He was a staunch anti-Semite.<br/>{7a, 8f-g, 8j, 7j, 7q, 6c, 6e-i, 5c-e, 4d-4e, 4h, 3a-b, 2a-b, 1g-h}</p> | <p>[For caricatures and satirical poetry on authoritative persons – he was beaten by the lackey of one of the offended; For financial speculation, adventurism, and anti-Semitism – he was imprisoned twice, escaped from France several times, and returned to his homeland only on the eve of his death.]</p> |
| 38 | <p>Jean-Jacques Rousseau, 1712–1778, Republic of Geneva, philosopher, thinker, writer, musicologist,</p>                                   | <p>1–3. By Rousseau's own admission, in his life he had to steal, lie, and pretend. He did not always act as a grateful person should. He used to be a rather</p>  | <p>[For his natural craving for theft, falsehood, and methodical duplicity with people, that he was able to send his own offspring to an orphanage and was reputed to be an opportunist –</p>   |

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|    | composer,<br>botanist   | cynical<br>opportunist.<br>4. With a healthy<br>wife and personal<br>capacity, he gave<br>his five children to<br>an orphanage for<br>care.<br>5. Cheating on his<br>wife.<br>6. Was morbidly<br>distrustful.<br>{8g, 8h, 7b, 7j, 6h,<br>6k, 5a, 5c, 3b–d,<br>1f–h, {:}} | he made another mis-<br>take: He married an<br>illiterate peasant<br>woman whom he<br>never loved, wandered<br>from house to house<br>of aristocrats, per-<br>forming duties there<br>from footman and<br>lover to children's<br>teacher and secretary,<br>tormented by<br>paranoia.]<br>Rousseau's ashes<br>ruined by<br>fanatics. |
| 39 | George<br>Washington**,<br>1732–1799,<br>Virginia<br>Colony –<br>United<br>States,<br>soldier,<br>politician,<br>1st President<br>of the United<br>States of<br>America | 1. He is known as<br>an active supporter<br>of slavery (he him-<br>self owned several<br>hundred slaves).<br>{8a, 8d, 8j, 7d–f,<br>7i, 5a, 5c–e, 4e,<br>3a–b, 1g–h}  | [Largely because of<br>his misposition on<br>slavery as<br>the leader of the na-<br>tion – 60 years after<br>Washington's death, a<br>civil war broke out<br>in the United States,<br>claiming a total<br>of 617,000 lives.]  |
| 40 | Thomas<br>Jefferson*, **,<br>1743–1826,   | 1. He was the au-<br>thor of the<br><i>Jefferson Bible</i>   | [For hypocrisy on the<br>issue of equality<br>between people  |

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|           | <p>British Empire – United States, lawyer, politician and statesman, 3rd President of the United States of America</p> | <p>(2001), co-author of the "Declaration of Independence" at the same time, he owned almost six hundred slaves. 2–3. Behind his wife's back, he had an affair with a slave, Sally Hemings. He had illegitimate children with the latter, but publicly denied his paternity. {9b, 8a, 8j–k, 7e, 7i, 7w, 6e, 5c, 1j, {:}}</p> | <p>of skin color – the United States is still torn apart by racial conflicts; For cheating on his wife with a concubine – his name is scandalized by the modern results of DNA analysis; Along with the rest of the members of the List No. 2 – it has remained in our memory (though only of those who want to get to the bottom of it) yet another ruinous example of sanctimonious conduct of affairs with impunity.]</p> |
| <p>41</p> | <p>Antoine Laurent Lavoisier <sup>FC</sup>, 1743–1794, Kingdom of France, naturalist</p>                               | <p>1. Being the founder of chemistry as a subject, during his lifetime, in parallel with his studies in science, he was listed as a member of the State Ransom, whose members</p>   | <p>[For his formal involvement in the activities of the State Ransom, which did not spare people and their financial capabilities – despite his scientific merits, he fell under the millstones</p>  |

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|    |  | ruthlessly oppressed the population of France with high taxes.<br>{8a, 8d, 8j–k, 7d–f, 7i, 5c–e, 4e, 3a–h, 2a–b, 1g–h}   | of Fabergé's Collapse and was beheaded on the revolutionary wave.]   |
| 42 | Jean-Baptiste-Robert Lende <sup>m</sup> , 1746–1825, France, figure of the Great French Revolution, President of the National Convention of France, politician, lawyer | 1. Although he voted for the execution of King Louis XVI [No. 44] during the French Revolution, he otherwise renounced repressive methods of activity (and, as it turned out as the years passed, only because of this did he save his life).<br>{10a, 8a, 8k, 6k, 5c} | [In spite of the fact that in the Convention he voted for the execution of the monarch, because of his personal abstention from the use of ruthless measures against the "enemies of the revolution" (in contrast to J.-B. Carrier, No. 46) – he was later persecuted, but still saved himself, after living for over 78 years.] |
| 43 | Johann Wolfgang von Goethe <sup>*, **, m</sup> , 1749–1832, Holy Roman Empire, writer, philosopher,  | 1. His novel <i>The Sorrows of Young Werther</i> (2020) caused mass suicides among young people.<br>2. He was a cheating husband.  | [For the work "The Sorrows of Young Werther", which led to numerous suicides among representatives of the new generation, cheating,  |

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|    | naturalist, statesman  | 3. Unbeknownst to his long-term Austrian patron, he left his home on a trip to Italy.<br>{8a, 7r, 5e, 1f–g, {:}}                              | as well as the deception of his patron Karl August (Grand Duke of Saxe-Weimar-Eisenach) and extreme lasciviousness – he almost died in Italy.]  |
| 44 | Louis XVI (Louis Auguste, Louis Capet) <sup>FC</sup> , 1754–1793, King of France       | 1. On the eve of the French Revolution, he showed a systematic lack of official firmness.<br>{8a, 8k, 7q–r, 7v, 6k–l, 5g, 4b, 4e, 4h, 3a, 3d} | [As a result of personal spinelessness and inconsistency in his decisions, which coincided in time with the social phenomenon that explained the cause of the future collapse of the jeweler Fabergé (No. 71) – he was beheaded (see for details the same Example, No. 1, in the Annex 4).] |
| 45 | Charles Maurice de Talleyrand-Périgord**, 1754–1838, France, diplomat, Prime Minister, | 1. He betrayed everyone who hired him and whom he was supposed to serve faithfully: The Church, Napoleon [No. 48], Louis-Philippe:            | [Unlike Bacon (No. 28), he was not tried for large bribes, but, drowning in luxury, he was only resigned. However, decades later, for betraying everyone he worked for –  |

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|    | Minister of Foreign Affairs of France under several regimes  | He systematically took huge bribe. {8c, 8h, 7a, 7g, 7i, 7n–r, 7v, 6b, 5e, 5g, 4c, 4e, 4h, 3a–b, 2e}  | nickname "Talleyrand" has become a common symbol of cynicism, unscrupulousness, and extreme danger to society of corrupt officials who know their "worth".]                        |
| 46 | Jean-Baptiste Carrier <sup>m</sup> , 1756–1794, France, figure of the French Revolution                      | 1. One of the cruelest commissars of the Convention. {...}   | [For prejudice and sadistic ingenuity for the purpose of exterminating people – unlike Lende, No. 42, he was executed.]  |
| 47 | Maximilien François Marie Isidore de Robespierre <sup>m</sup> , 1758–1794, activist of the French Revolution | 1. Agitated for the execution of King Louis XVI [No. 44].<br>2. An active supporter of the so-called "revolutionary tyranny of freedom". {10a, 8a, 8d, 8k, 7d, 7k, 6e, 6g, 5c–e, 4e, 3a, 1g–h} | [For instigating the beheading of the monarch – he himself was guillotined and buried in the same grave as the king.]<br>After his arrest, he was shot in the cheek with a pistol. |



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| <p>48</p> | <p>Napoleon I Bonaparte<sup>*, m</sup>, 1769–1821, officer, general, Emperor of the French, Protector of the Confederation of the Rhine, King of Italy, mediator of the Swiss Confederation, King of Spain</p> | <p>1–2. He was merciless to people during the suppression of riots. He waged wars of conquest: He was directly responsible for the deaths of several million people.<br/>         3. Enriched by wars.<br/>         4. Cheating on his wife Josephine (to be fair, it should be said that in response to her infidelities) and had illegitimate children.<br/>         {7b, 7i, {...}, {:}}</p> | <p>[For his harshness towards the enemy in suppressing rebellions and conducting military operations, as well as for looting, and treason against Josephine – in 1814 he tried to commit suicide, died after a long depression (see the Principle 44 on the reasons for it) in the hated camp of the enemy, the British, and France, contrary to her personal plans, never became the hegemon of Europe.]</p> |
| <p>49</p> | <p>Ludwig van Beethoven, 1770–1827, Holy Roman Empire – Austrian Empire, composer, pianist, conductor</p>  | <p>1. He took lessons from the famous Haydn, but later claimed that he... taught him nothing.<br/>         2–3. He was characterized by excessive harshness in behavior: He could behave</p>  | <p>[Due to his lack of appreciation for his teacher Haydn and the widespread display of arrogance towards others – he was rejected by all the women he ever courted and was close to suicide.]</p>  |

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|    |  | <p>derogatorily and arrogantly towards people both at concerts and in other situations.</p> <p>4. Hated the authorities.</p> <p>5. He dressed casually and rarely combed his hair.</p> <p>{8a, 8f, 6b, 6e–f, 6i–k, 5a, 5g, 4a, 4i, 3b, 1b}</p> | <p>At the age of 30, he develops progressive deafness.</p>  |
| 50 | <p>Nathan Mayer Rothschild**, 1777–1836, German Confederation – Great Britain, financier, banker, founder of the English branch of the Rothschilds</p> | <p>1–2. During the Third and Seventh Coalition against Napoleon, he was involved in smuggling and financial fraud on the London Stock Exchange.</p> <p>{8a, 8i–k, 7a, 7g, 7j, 7q, 7v}</p>  | <p>[For smuggling and an elaborate bluff on the London Stock Exchange, which led to the ruin of many bidders during the Battle of Waterloo – he kept a loaded pistol under his pillow, becoming a victim of persecution mania (like the Chinese Emperor Wen of Sui, No. 13).]</p> |
| 51 | <p>Humphry Davy, 1778–1829,</p>  | <p>1–3. He illegally claimed some of the discoveries</p>   | <p>[For of some not the best traits of his character involving the ability to be jealous</p>  |

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|           | <p>Great Britain – Switzerland, chemist, physicist, geologist</p>     | <p>of his pupil Michael Faraday. Was extremely jealous of him. He publicly and unjustifiably suspected Faraday of plagiarizing W. H. Wollaston's works.<br/>4. As chairman of the Royal Society of London, he was the only member who voted against admitting Faraday into the fold of Britain's most distinguished scientists.<br/>{8a, 7a, 7f, 7k–m, 7o, 7r, 6i, 5e, 4d–e, 3a, 2c}</p> | <p>and slander of his pupil Faraday – he unsuccessfully married: Like A. Onassis and J. Kennedy, No. 115, – to a socialite, J. Apries; like Onassis, he died alone, forgotten by his wife.] He tested many chemical experiments for a dangerously long time on himself. And having moved away from serious practical research, he suffered two strokes in a row. His wife refused to accompany him, who was seriously ill, on a two-year trip across Europe. As a result, Davy died in seclusion in Geneva at the age of 50 on the eve of his return home.</p> |
| <p>52</p> | <p>Simón Bolívar*, m, 1783–1830, Captaincy General of Venezuela –</p> | <p>1–2. As a fighter for the independence of the Spanish colonies in Latin America,</p>  | <p>[For killing people in battles and after them – he himself was repeatedly defeated and fled several times; For the establishment</p>  |

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|    | Gran Colombia, President of Gran Colombia, 1st President of Bolivia, 6th President of Peru     | he participated in numerous battles. He ordered the execution of prisoners.<br>3. He was the dictator of Peru. {...}  | of a dictatorship in Peru – experienced an assassination attempt, lost authority, power, and better hopes (in particular, to personally create the United States of South America).]   |
| 53 | Friedrich Karl Krupp <sup>m</sup> , 1787–1826, Kingdom of Prussia, entrepreneur, industrialist | 1. He hired spies to steal the intricacies of hardened steel production from the British.<br>{8a, 8k, 7a–b, 7g, 7j, 7n, 7q–r, 6k, 5e, 5g, 4d–f, 4h–i, 3a, 3e, 2c} | [For trying to steal an industrial secret from the British – he himself was cruelly deceived by English swindlers identical to him in thinking, losing his fortune during this Lesson and dying soon after the incident (Pernatyev and Vasilyeva 2004).] |
| 54 | Honoré de Balzac, 1799–1850, First French Republic – Second French Republic, novelist          | 1. He cohabited with an unfree woman, Ewelina Hańska.<br>{8a, 8f, 8k, 7b, 7g, 5d–e, 4f, 4h–i, 3a}   | [For a love affair with a married lady – from year to year he barely made ends meet, and after the long-awaited wedding with his beloved, he immediately fell ill and died.]   |

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| 55 | <p><u>Alexander Sergeevich Pushkin</u> <sup>m</sup>, 1799–1837, Russian Empire, poet, novelist, playwright, literary critic, literary theorist, historian</p> | <p>1. In relations with strangers, he often acted in a conflictual, impudent, and callous manner: He was an inveterate duelist. He had three dozen challenges to fights under his belt (although most of them did not take place).<br/>                 2. He was known as a gambler.<br/>                 3. He was unfaithful to his wife.<br/>                 {9b, 8a, 8c–d, 8j–8k, 7a, 7h, 7p, 6d–6h, 6j–k, 5a, 5c–e, 5g, 4g, {:}}</p> | <p>[For adultery, conflict, and ruthlessness towards people – he was killed in a duel; For his love of cards – he was systematically humiliated, asking for a loan even from Russian Tsar Nicholas I. At the finish line, he left behind his orphaned family card debts in the amount of 136 thousand tsarist rubles.]</p> |
| 56 | <p>Victor-Marie Hugo<sup>*, **, m</sup>, 1802–1885, First French Republic – Third French Republic, writer, politician</p>                                     | <p>1. All his life he cheated on his other half Adèle Foucher and more or less constant mistresses.<br/>                 {:}</p>  | <p>[For his infidelity to his wife Adèle – she betrayed him in the same way, did not read the writer's books, treating her husband as if he were mediocre; For adultery with one of other people's wives –</p>   |

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|    |  |  | he almost went to prison (and only regalia saved him from imprisonment).]  |
| 57 | A. Dumas Sr. **, 1802–1870, First French Republic – Third French Republic, novelist                  | <p>1. When writing his novels, deceiving the reader, he resorted to the services of "literary day laborers".</p> <p>2. "Energetically" cheated on his life partner Ida Ferrier (he recorded about five hundred skirts to his credit).<br/>{8k, 7b, 7i–j, 7r, {::}}</p> | [For exploiting the labor of literary day laborers in the creation of his works – one of his "co-authors" in the work on the novels, Auguste Maquet, sued him; For the record number of infidelities to his wife (to which he, avoiding perfidiousness, mutually allowed reciprocal liberties) – in this narrow question he fell under the protection of Fellini's Fortune.] |
| 58 | Giuseppe Garibaldi*, m, 1807–1882, French Empire – Kingdom of Italy, revolutionary, military leader, | <p>1–2. He was accused of preparing a rebellion in Italy. He hated anyone who stood in the way of the unification of Italy (including the Pope).</p> <p>3. Participated in numerous battles</p>  | [For preparing an uprising in Italy – he was sentenced to death there; For his participation in battles on the side of various countries and forces in them, hatred of the opponents –   |

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|    | <p>politician, publicist, dictator of Sicily, national hero of Italy</p>                                    | <p>on the side of various armies and states.<br/>{8d, 8f, 7a, {...}}</p>                      | <p>he was arrested, imprisoned, tortured, and exiled, his will as to the method of his burial was not executed, and the unification of Italy never gave the Italians the fruits that Garibaldi so longed for.] Lost his pregnant wife.</p>  |
| 59 | <p>Frédéric François Chopin, 1810–1849, Duchy of Warsaw – Kingdom of Poland – France, composer, pianist</p> | <p>1. In love and family relationships, he often showed spinelessness.<br/>{4a–b, 4e, 3d}</p> | <p>[Because of his softness, he was unhappy with his women and their children. (For example, while living with George Sand, he hid his relationship with her from his friends. Her children did not like Chopin: Her son Maurice was jealous of his mother, and her daughter Solange even tried to seduce Frédéric).]</p> |
| 60 | <p>Isaac Singer*, **, 1811–1875, USA – England,</p>   | <p>1–2. In the United States he was charged with domestic violence and polygamy</p>           | <p>[For the use of force in the family – he was arrested on charges of domestic violence; Because of the existence</p>  |

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|    | inventor,<br>industrialist   | (since Singer lived in three houses).<br>3. He escaped from arrest to London, treacherously taking advantage of his release on bail.<br>{8a–b, 8d, 7f, {:}}  | of three hearths – in the United States he had to be tried for polygamy. But since he was facing a real prison sentence and, moreover, he had already irretrievably lost his reputation in American society, Singer secretly disappeared into Europe after suffering from the authorities.] |
| 61 | Alfred Krupp**,<br>1812–1887,<br>Kingdom of Prussia,<br>industrialist,<br>inventor | 1. Produced weapons.<br>2. He considered his workers to be personal property.<br>3. He didn't hide from anyone that he rated himself much higher than other people.<br>{8f, 8j–k, 7d–f, 7i, 6b, 3b, {...}} | [For having an inflated self-esteem, considering subordinates as his own, and releasing weapons – A. Krupp suffered from insomnia and severe depression (again {No. 48}, see the 44th Principle).]  |
| 62 | Wilhelm Richard Wagner*,<br>1813–1883,   | 1–2. He cheated on his other half many times, including  | [For his wife's betrayals, including an affair with the wife of a fellow conductor –  |



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|    | Confederation of the Rhine – Kingdom of Italy, composer, conductor   | with the wife of his friend, the conductor Hans von Bülow, as well as with the illegitimate daughter of another of his friends, Franz Liszt (by the way, this was one of the denouements of life for Liszt, which is not considered here).<br>{9c, {:}} | he was exiled several times and lived in debt for a long time, became the initiator of a grandiose seven-year scandal, losing both his old friendship and (for a while) the patronage of his long-time patron; For an affair with Liszt's daughter – almost lost relationship with him.]    |
| 63 | Otto von Bismarck*, 1815–1898, Kingdom of Prussia – German Empire, politician and statesman, Reich Chancellor of the German Empire | 1–2. He often behaved aggressively and scandalously, and in his youth, he was an irrepressible duelist.<br>3. Cheated on his life partner.<br>4. Carried out the forceful unification of Germany.<br>{6h, 6g, {...}, {:}}                               | [Due to the widespread conflict – he received the nickname "Mad" from people who knew him well; For the forcible unification of Germany and betrayal of his wife – he was summoned to a "sausage duel" that put him to shame and was sent to his humiliating retirement ahead of schedule.] |

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| 64 | Karl Marx*, m, 1818–1883, Kingdom of Prussia – British Empire, philosopher, sociologist, economist, in collaboration with Friedrich Engels [No. 65] – he was a co-founder of the doctrine called "Marxism" | <p>1. Together with F. Engels, considering morality to be only a product of the economic situation of society (1961, 95–96) and not a list of strict imperatives [Table 1] he went into systematic conflicts with the authorities of the countries in which he was: Germany, France, and Belgium.</p> <p>2. He is the co-author of a tempting (see also in No. 80 the third vertical, the second misdemeanor), but an unfinished theory [in terms of the exact ways of building a classless society, and not only for this reason – populist].</p> <p>3. He is the father of an illegitimate</p> | [For the creation of an incompletely developed concept and theoretical "justification" of the absence of a higher morality over man, which resulted, in particular, in Marx's hypocritical behavior in his personal life and illegal, revolutionary activities in various countries – lived a century full of poverty, died in exile, and his judgments on the necessity of a world proletarian revolution, looking ahead, had terrible consequences for humanity (for example, as a whole in the USSR, China, and Cambodia, as well as in the form of left-wing terrorism throughout the world).] |
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|    |   | child by his maid-servant H. Demuth. {9b, 7a, 7c, 7q-r, 7t, 6f, 5c-e, {:}}  |   |
| 65 | Friedrich Engels*, **, 1820–1895, Kingdom of Prussia – Great Britain, politician, philosopher, historian, entrepreneur, one of the co-founders of the theory of Marxism | <p>1. For the reasons described in K. Marx [No. 64], despite his remarkable intellect, he also allowed for a bifurcation of morality: In his works he reflected on the rights of workers, while he himself led a bohemian lifestyle of a successful bourgeois (not shying away from exploiting the workers and appropriating "their" added value).</p> <p>2. Co-author of an unfinished theory [No. 64].</p> <p>3. Cohabited with subordinates, the Burns sisters. {9b, 8j, 7c, 7i, 7q-r, 6f, 5c-e, 4e-f}</p> | <p>[Because of the bifurcation of morality in actions (between the defender of workers' rights and the successful exploiter of workers' rights) – the theory created by Engels together with Marx turned out to be historically unviable, because of the free interpretations by napoleons of various calibers (as well as Machiavelli's <i>The Prince</i> [No. 20]) – simply pernicious for people, and the colossal efforts of two clever comrades-in-arms to create, popularize, and put into practice their doctrine – at least useless.]</p> |

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| 66 | Fyodor Mikhailovich Dostoevsky*, m, 1821–1881, Russian Empire, writer, philosopher, thinker, publicist                  | <p>1–2. He fell in love with someone else's wife, Isaeva. Then he cheated on her with his new lover, A. Suslova.</p> <p>3. He was fond of gambling.</p> <p>4. He spoke harshly about the Jews.</p> <p>{6h, 5c, 4g, 3b, 2a–b, 1g–h, {:}}</p>   | <p>[For the desire of someone else's wife Maria Isaeva, anti-Semitism, and love of cards – he did not find happiness in family ties with Isaeva, and spent the end of his life in debt.]</p>  |
| 67 | John Pierpont Morgan m, 1837–1913, United States – Kingdom of Italy, financier, banker, industrial and railroad magnate | <p>1. He was proud of his pirate roots.</p> <p>2–3. During the American Civil War, he evaded conscription for a bribe, and then, circumventing the law, actively sold weapons to both opposing sides.</p> <p>4. Ran a business "without sentimentality".</p> <p>5. With the use of clever actions, he took over small companies</p> | <p>[For illegal arms trafficking – he was brought before a U.S. Congressional committee; For kept women, bribery, and trickery in the takeover of companies, excessive rigidity in business, and ambitions about his pirate origin – on the instructions of president Roosevelt he lost the Northern Securities corporation, his empire</p> |

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|    |   | <p>in the industries he needed.</p> <p>6. Had mistresses. {8i-k, 7a, 2a, {...}, {:}}</p>  | <p>was demonopolized, he was played by N. Tesla [No. 74], and journalists called Morgan "a satanically ruthless man".]</p>  |
| 68 | <p>Modest Petrovich Mussorgsky, 1839–1881, Russian Empire, composer</p>                 | <p>1. Seriously abused alcohol. {3g}</p>  | <p>[Because of alcoholism – he became unhappy in his personal life, suffered from fits of madness, was dismissed from the service, dying at the age of 42 in poverty.]</p>  |
| 69 | <p>John Davison Rockefeller*, **, 1839–1937, USA, oilman, world's first billionaire</p> | <p>1. Organizer of all sorts of behind-the-scenes financial frauds.</p> <p>2. He was reputed to be treacherous in his actions: He ruined competitors by dumping, bought up their shares by deception, bribery, and blackmail.</p> <p>3. His Standard Oil has been accused of 1492-fold violations of U.S. laws.</p> | <p>[For his passion for money fraud, treachery in business, and ruthlessness in achieving goals – as a result of the depression {by the force of <math>F_{\Sigma E_i}</math>} he developed due to the split his Standart Oil by court order, he got alopecia, losing the hair on his head and even his eyebrows and eyelashes; nicknamed, besides the unflattering estimate</p> |

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|    |  | <p>4. Financed the overthrow of Mexican President Díaz, who gave his country's oil fields to the British.</p> <p>{8a, 7a–b, 7g–r, 6k, {...}}</p>   | <p>given on p. 284, "the robber baron"; and in his old age, he was forced to put a lot of effort and resources into correcting his predatory image.]</p>   |
| 70 | <p>Pierre-Auguste Renoir, 1841–1919, painter, graphic artist, sculptor</p>     | <p>1. He cheated on his wife on a regular basis.</p> <p>2. For about five years, living with one of his countless models and mistresses, he refused the official acknowledgment of paternity in relation to their common son.</p> <p>{9b, 8a, 8j, 7a, 7e, 7h, 7p–r, 6b, 5d, 5g, 4h, 1g, {:}}</p> | <p>[For adultery and the denial of his paternity to the illegitimate son – twice, in 1890 and 1897, he broke his working right arm: The second time with irreversible consequences (since the last case, Renoir's joints developed lifelong rheumatism, which made it very difficult to paint new paintings).]</p> |
| 71 | <p>Peter Karl Gustovich Fabergé <sup>FC</sup>, 1846–1920, Russian Empire –</p> | <p>1. For many years he kept a young mistress of Czech origin, I.-A. Kribel.</p> <p>{:}</p>  | <p>[Because of his treachery – his secret girlfriend was accused of espionage against Russia and exiled to Siberia, and Karl Gustovich,</p>  |

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|    | Swiss Confederation, jeweller, entrepreneur  |  | with such a connection, cast a shadow on his previously impeccable reputation. Having fallen under the wheel of the revolution, Fabergé lost an estimated about \$500 million in today's equivalent (because of which unwittingly gave rise to assigning his surname to one of the five common to all mankind phenomena revealed by the GTM).] |
| 72 | Thomas Alva Edison <sup>*, m</sup> , 1847–1931, USA, engineer-inventor, entrepreneur | 1. Failed to pay his employee N. Tesla [No. 74] an honorarium of \$50,000 (or ≈ \$1 million in today's equivalent), not knowing about the consequences that await him for this, identical to the denouement of the future Lesson for E. Ferrari, No. 95. | [For deceiving Tesla – he created a lifelong competitor, later losing to him the general polemic of his entire career about the imaginary advantages of direct current over alternating current on an industrial scale; For discrediting the applied benefits of alternating current,  |

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|    |  | <p>2. Sought to compromise the practical prospects for the introduction of alternating current in the industry.</p> <p>{8a, 8k, 7a, 7e, 7g–7j, 7l, 7p, 7r, 5e–g, 4e–f, 3a, 2c, 1d}</p>   | <p>which he himself understood very well, – he tarnished his name with such unscientific behavior.]</p>  |
| 73 | <p>Sigmund Shlomo Freud, 1856–1939, Austria, psychologist, psychoanalyst, psychiatrist</p> | <p>1. He is the author of an extremely ambiguous approach to the assessment and classification of people's psyche through the analysis of the conditions under which they go through various (also very controversial) "Freudian" stages of their maturation.</p> <p>2. Being a doctor by profession, at one time he recommended</p> | <p>[For creating a questionable approach to analyzing human behavior and advertising cocaine – he survived a breakup with his favorite pupil Carl G. Jung, and Freud's legacy is rich in a wide range of opinions from "Just fine" to "Intellectual quackery".]</p> <p>During his lifetime, against the backdrop of a split among his personal followers, he organized a pseudoscientific "Secret Committee"</p> |



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|    |   | his acquaintances to take cocaine.<br>{8k, 7q-r, 7t, 3a}   | of analysts loyal to himself.  |
| 74 | Nikola Tesla, 1856–1943, Austrian Empire – Austria-Hungary – USA, engineer-inventor, electrical engineer, physicist | 1. How the engineer deliberately misled his investor, J. P. Morgan [No. 67], about the real purpose of the tycoon's financed construction of the Wardencllyffe Tower on energy transmission. A Tower that did Morgan nothing but lose \$150,000 (or less than three million today).<br>{7a–b, 7h, 7j, 7m–7r, 5g, 4c–e, 2e} | [Due to the fact that he incorrectly resolved the issue of open scientific popularization of his most ambitious ideas and projects, instead choosing, as reality proves, the erroneous path of secrecy and, in particular, deception with investors – some of Tesla's global dreams have remained dreams, and his talented engineering legacy is still full of speculation.] |
| 75 | <u>Savva Timofeyevich Morozov</u> <sup>m</sup> , 1862–1905, Russian Empire, hereditary entrepreneur                 | 1. He was associated with the revolutionary movement.<br>2–4. Showing an obvious bifurcation of ethical convictions, he called his own   | [For seducing the wife of a kinsman – getting acquainted with her imperiousness, arrogance, ambition, and rapid cooling of feelings for this woman;  |

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|    |   | <p>fellow merchants a "wolf pack" (herewith, he clearly did not consider himself to be a member of such a "pack"); at the same time he himself stole his wife from his own relative, and also had a mistress, the actress Maria Andreeva.</p> <p>5. Having transgressed the Old Believers' law, he committed suicide.</p> <p>{9c, 8a, 8f–g, 8k, 7a, 7q, 7v, 6e, 6k, 4a, 3c, 1a, {:}}</p> | <p>For supports on the side of Andreyeva – she left him with Maxim Gorky;</p> <p>For his connection with the revolutionary movement and the contempt of his fellow merchants – he was dismissed by his mother, after which he fell into depression (see again the P. 44 for the reasons for the latter); For violation of the Old Believers' prohibition on suicide – buried with great difficulty in the cemetery, and not outside it.]</p> |
| 76 | Henry Ford*, **, m, 1863–1947, USA, inventor, industrialist | <p>1–2. He was known as an ardent anti-Semite: He expressed these views through his own newspaper, <i>The Dearborn Independent</i> (1919–1927), including an</p>   | <p>[Due to the active manifestations of anti-Semitism – in the United States, he was subjected to civil condemnation, mass refusal of Jews to buy Ford cars, as a result he was</p>  |

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|    |  | <p>article "The International Jew, the World's Foremost Problem" (1920) (Wikipedia n.d.).</p> <p>3. Favored the Nazis (in response, A. Hitler [No. 86] held a portrait of Ford, calling him his idol and source of inspiration; Ford was awarded the Grand Cross of the German Eagle.)]</p> <p>{8a, 8f–g, 8j–k, 7q, 7w, 6f, 6h, 5c–e, 5g, 4e, 4h, 3a–b, 2a–b, 1g–h}</p> | <p>forced to publicly renounce his views and close the newspaper <i>The Dearborn Independent</i>;</p> <p>For sympathizing with the Nazis – when the aged Henry watched video footage of the situation of prisoners in Nazi concentration camps after the war, he was struck by a stroke (Lacey 1986).]</p> |
| 77 | <p>Frank Lloyd Wright*, 1867–1959, USA, famous architect</p> | <p>1. He stole his wife, Martha “Mamah” Borthwick Cheney, from his own customer.</p> <p>2. Cheated on his second life partner.</p> <p>{:}</p>   | <p>[For seducing his client's wife – he lost his practice for a year due to a scandal in society, and his newly-made girlfriend, having become a victim of the "wild" Lesson, together with her two children under tragic circumstances, was hacked to death</p>   |

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|    |  |   | with an axe in Wright's house by their own servant J. Carlton, and the architect's house itself was burned down; For his relationship with a new woman, Olga Ginzenberg, during Wright's third marriage – he was arrested.] And his property burned down more than once...   |
| 78 | Marie Salome Skłodowska-Curie*, 1867–1934, Russian Empire – Poland – France, physicist, chemist, teacher | 1. After the death of her husband Pierre Curie, in 1910–1911 she became the mistress of Paul Langevin, a former student of her husband, who at the time of cohabitation with Marie was married to another woman. {9b, 8a, 8h, 8j–k, 7a, 7c, 7q, 5c–e, 5g, 4d–e} | [For the fact that after the death of her life partner, she became the mistress of his married ex-student P. Langevin (at that time who was estranged from his wife) – Marie became a real target for the press, was nicknamed the "Jewish lovebird", hid from the angry mob at a friend's house, faced obstacles before her second Nobel Prize, |

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|    |  |   | and at one time even contemplated suicide.]   |
| 79 | Wilbur Wright, 1867–1912, Orville Wright*, 1871–1948, USA, brothers-inventors of the first human-controlled airplane | 1. The brothers actively entered litigation around the world over the infringement of the rights to their personal patents, because of this, they put aside their main activity – inventive activity (which their biggest rival, Glenn Curtiss, was quick to exploit). {8a, 8k, 7f, 6k, 5d, 5g–h, 4d–f, 4h, 3a–b, 1b, 1g, 1h} | [For the preparation of numerous trials in different countries, while forgetting the need to further develop one's Destiny [P. 75] – engineering talents and business – as well as the obligation to show leniency to the people there, where it is possible to some extent – both have lost their leadership in the aircraft market, and their business has been bought by their main rival, Curtiss.] |
| 80 | Vladimir Ilyich Lenin <sup>m</sup> , 1870–1924, Russian Empire – USSR, revolutionary,                                | 1. While still at the university, he became a member of the secret terrorist organization "Narodnaya Volya".  | [For membership in a terrorist structure "Narodnaya Volya" – he was expelled from the university; For the "development" of a theory   |

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|  | <p>chairman of the Council of People's Commissars of the USSR and the RSFSR, founder of the world's first socialist state, expanded the theory of Marxism [No. 64] to the later named followers of "Leninism"</p> | <p>2. He developed the idealized, soulless, often detached demagogic theory (where the fate of one person is dust) of Marx and Engels [No. 64–65] about the need for a "victorious proletarian revolution" with the idea "under the leadership of his vanguard, the professionals".</p> <p>3. He formed a political party "for himself", only with the appearance of its collective leadership, and the ideology of "always justified" terror.</p> <p>4–5. He called on his supporters to blow up gendarmeries, to physically eliminate policemen, to pour boiling water</p> | <p>where the fate of one person is nothing, the organization of a party "for oneself" (only with the illusion of its joint leadership) and the criminal ideology of "always justified" sophisticated terror, the involvement of one's country in a civil war, including the execution of the royal family, and probable betrayal of his wife – at the Paris Plenum of the Central Committee of the RSDLP, he lost power and the money already stolen at that time, he himself survived an assassination attempt that mortally undermined his health, and to this day he has not been interred, and his name is still happily exploited as a fetish</p> |
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|  |  | <p>or sulfuric acid on them; and he considered robbery, raiding, and racketeering to be a "method of revolutionary struggle" justified by the needs of his party (but he strongly recommended it to his colleagues in the workshop to conceal such party "initiatives" from the public).</p> <p>6. He was a member of a group secretly sent by Germany to Russia.</p> <p>7. He laid the foundations for the construction of a state that was repressive in nature but wrapped in a "socialist" and "equal" wrapper.</p> <p>8. He had mistresses:<br/>Inessa Armand</p> | <p>by interested parties; For cooperation with Germany – today in his homeland he is "suspected of activities directed against the interests of Russia".]</p> |
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|    |  | and others (Sokolov 2004). {9b, 8d, 8f, 8h, 7a–7c, 7h, 7l, 7r, 7t, 7v–w, 6k, {...}, {:}}  |  |
| 81 | Winston Leonard Spencer Churchill, 1874–1965, United Kingdom, politician, British Prime Minister, journalist, writer, artist | <p>1–2. Although he was considered an ardent persecutor of cruelty, in his youth he personally killed people during hostilities in different regions. As the country's Minister of Internal Affairs, he is known as a supporter of forceful methods of resolving conflicts with workers.</p> <p>3–4. Organizer of the failed takeover Constantinople and British intervention in Soviet Russia.</p> <p>5. Moved from one party to another and back again.</p> | <p>[For the failed attempt conquest of Constantinople – in his homeland he was accused of incompetent command; For the killing of people (even in battles), harshness with the workers, intervention in Soviet Russia, jumping from party to party, refusal to grant independence to India, plans to send captured Nazi soldiers against its ally {the USSR}, a penchant for drinking and gambling – his career is full of painful political defeats.]</p> |



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|    |  | <p>6. Opposed the granting of independence to India.<br/>         7. In World War II, he planned to send the Nazis captured by the Allied troops against his own partner in the fight against Hitler – of the Soviet Army.<br/>         8–9. He drank a lot and was fond of casinos.<br/>         {8b, 8f, 7a, 7g, 7j, 7l–o, 7p, 7r, 6b, 6j–k, 5e, 4c, 4g–i, 3g, {...}}</p> |  |
| 82 | <p><u>Iosif Vissarionovich Stalin</u><sup>*, m</sup>, 1878–1953, Russian Empire – USSR, revolutionary,</p> | <p>1–2. He was repeatedly arrested and deported by the tsarist authorities because of his illegal revolutionary activities (but escaped from his places of detention).<br/>         3. In one of the exiles, he entered a relationship</p>  | <p>[In the late 1930s and early 1940s, as a result of agreements with Nazi Germany on the eve of World War II – he himself survived Hitler's sudden attack on the USSR, and in the summer of 1941 he fell into deep melancholy (once again see the P. 44 – why),</p> |

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|  | <p>Secretary of the All-Union Communist Party (Bolsheviks) – CPSU – Leader of the USSR, Generalissimo of the Soviet Union</p> | <p>with an underage girl L. Pereprygina. 4–5. He advocated an armed uprising in 1917 and was an active participant in the Civil War (i.e., the killing of people). 6–16. Author of the resettlement of peoples, dekulakization, collectivization, religious persecution, mass political exiles, repressions, executions, the Great Terror, the Gulag, the persecution of various specialists, the main instigator of the large-scale famine of 1932–1933 in the vastness of the USSR (Kondrashin 2008), when, according to estimates, up to 8 million people</p> | <p>and Moscow to this day endures attacks and hears various demands from many neighboring states that once suffered from the policies of the Soviet Union; Because of Iosif's stern character, which included the reasons for his love affair with the underage Lydia Pereprygina in one of the tsarist exiles, merciless multifaceted punitive measures against his own population – his second wife, Nadezhda Alliluyeva, eventually shot herself, and in 1953, fatal for Stalin, after losing consciousness, he was not provided with medical assistance for a day (which contributed to the lethal exodus of the "leader/father of the nations"),</p> |
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|  |  | <p>could have died.</p> <p><i>17–18.</i> He was an accomplice in the division of "spheres of influence" with Hitler in the late 1930s and early 1940s of the 20th century and aggressive actions against the bordering powers.</p> <p><i>19–20.</i> On the eve and after the German attack on the USSR, he made many incompetent decisions that led to huge combat and rear losses in the country.</p> <p><i>21–22.</i> Instigator of the harsh practices of the barrier detachments and cult of self.</p> <p><i>23.</i> He was an anti-Semite.</p> <p><i>24.</i> He cohabited with V. Istomina,</p> | <p>his body was removed from Lenin's mausoleum, while in the EU Stalin was found guilty of war crimes and crimes against humanity.]</p> <p>Every year, August 23 is celebrated in PACE as the Day of Remembrance of the Victims of Stalinism and Nazism.</p> |
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|    |   | <p>his housekeeper.</p> <p>25. Accused of war crimes and crimes against humanity in the EU.</p> <p>{10b, 9b, 8g–f, 8j, 7a, 7e, 7k–m, 7r, 7v–w, 6h–k, 5a, 5f, 4h–j, {...}}</p> |  |
| 83 | <p><u>Albert Einstein</u>*, 1879–1955, Germany – Switzerland – USA, theoretical physicist</p> | <p>1. He had mistresses in abundance.</p> <p>{:}</p>  | <p>[For his craving for adultery – Einstein's brain, contrary to the scientist's will, was stolen from the morgue by pathologist Thomas Stoltz Harvey with a refusal to return the organ of the genius to outraged relatives when they learned about such an unusual theft.]</p> |
| 84 | <p>Gabrielle Bonheur "Coco" Chanel m. 1883–1971, France, fashion designer,</p>                | <p>1. In 1942–1943 she was an active German agent.</p> <p>2. Not considering the bitter experience of Cleopatra [No. 8], when looking for personal patrons,</p>               | <p>[For aiding the Nazis – deported from post-war France and not buried in her homeland; From the responsibility for selling oneself (apparently</p>   |

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|    | founder of a high-end fashion house   | she also offered them her body. {8c, 8h, 8k, 7a, 7g, 7q, 7v, 5e, 5g, 4d–i, 3a}   | due to the difficult adolescence) – pointedly freed by Fellini's Fortune.] She did not succeed in leaving heirs.   |
| 85 | <u>Charles Spencer Chaplin*</u> , 1889–1977, United Kingdom – Switzerland, film actor, screenwriter, composer, film director, film producer, editor | 1. He was looking for adventures behind the back of his wife Lita Gray.<br>2. He stole his fiancée, Oona O'Neill, from the future famous writer Jerome D. Salinger while he was serving in the army. {6e, {:}} | [For cheating on his wife, Gray, – paid her "then" \$800,000; For seducing someone else's fiancée – Chaplin's remains were stolen from his grave in order to demand a ransom from Chaplin's widow, Oona O'Neill.] After on this occasion, Oona became addicted to alcohol. |
| 86 | Adolf Hitler <sup>m</sup> , 1889–1945, Austria-Hungary – Germany, politician, founder of National Socialism,  | 1–... Discriminated by the results of the First World War, he became the inspirer and instigator of the World War II, the mass extermination of Jews, Gypsies, Slavs, and so on.                               | [For a barbaric ideology that led to the bloodiest confrontation among people in history – he knew about 20 assassination attempts, committed suicide, and his country, having lost, saw economic and moral ruin,  |

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|    | Führer and Supreme Commander of the German Armed Forces   | The instigator of the universal catastrophe who in his plans recklessly did not consider the sad fate of all his predecessors – invaders of foreign lands.<br>{...}  | for 40 years she was divided into two camps and still lives with a guilt complex for her dark role in the fate of many victims of World War II.]   |
| 87 | Charles André Joseph Marie de Gaulle*, 1890–1970, France, officer, soldier and statesman, President of France | 1. In addition to his activities in the French Liberation Movement, the Resistance, which justified most of its controversial [from the point of view of the GTM] steps of the time, he took people of life during the World War I.<br>{10a, 8a, 8d, 8f, 8j, 5c–d} | [Largely because of his military complicity in the murders on the fields of the First World War, which left an indelible imprint on the character and further actions of de Gaulle – he suffered many assassination attempts and resigned at the peak of unpopularity in the country.] |
| 88 | Marina Ivanovna Tsvetaeva*, 1892–1941,  | 1. She cheated on her husband Sergey Efron, according to the most conservative estimates,  | [For her infidelity to her husband, the merciless transfer of her daughters to the orphanage, and indifference   |

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|    | Russian Empire – USSR, poetess, prose writer, translator   | with Sofia Parnok, Boris Pasternak, and K. Radzevich.<br>2. On a whim, she gave both of her daughters to an orphanage.<br>{8a–b, 8d–e, 8j–k, 7e, 7j, 7r, {:}}  | to their further fate – she drank the cup of many hardships and dramas, and, living in extreme poverty, in the end she hanged herself.]  |
| 89 | <u>Mao Zedong</u> <sup>*, m</sup> , 1893–1976, Qing Empire – PRC, revolutionary, founder of the PRC, 1st Chairman of the Central Committee of the Communist Party of China, chief theoretician of Maoism | 1. He repressed his own colleagues.<br>2. Author of several political campaigns that cost the lives and/or health or well-being of hundreds of millions of Chinese.<br>3. Encouraged the cult of one's own personality.<br>4. Held a liberal view of love and, as a result, was not faithful to his chosen ones.<br>{9a–b, 8f, 8j–k, 7e, 7k–r, 7t, 6h, 6k, {...}, {:}} | [For punitive measures against his comrades-in-arms in the party, the repression of almost the best people of the nation, the cult of his personality, and betrayal of his wives – he lived with a sense of constant danger, at one time he even beware of keeping children from his third wife in his house, handed over the country to his successors in a state of deep crisis, his wife was arrested and sent to a hospital (where it committed suicide), and China as a whole |

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|    |   |  | became not a purely communist power (for which Mao fought), but a de facto capitalist power (albeit with its own specifics).]   |
| 90 | Nikita Sergeyevich Khrushchev*, 1894–1971, Russian Empire – USSR, statesman and party leader, member of the NKVD troika of the USSR, First Secretary of the Central Committee of the CPSU | <p>1–2. He gave orders to suppress the Hungarian uprising of 1956 (about 4,000 people were killed) and the demonstrations of workers in Novocherkassk in 1962 (several dozen people died).</p> <p>3–5. A pioneer of a new wave of repression, harsh trials of "currency traders", and the failed "corn campaign".</p> <p>6–... He began the processes of curtailing the policy of the "thaw", toughening the relations</p> | <p>[For the suppression of the Hungarian uprising of 1956 and the workers' uprisings in Novocherkassk in 1962, the trials of the "currency traders", and other repressions, professional (in a word, according to the GTM, moral) omissions – he was removed from power by order, and in memory of himself he left only ridicule, anecdotes and, for example, very polemical attacks because of the "ill-considered personal" transfer of Crimea to Ukraine in 1954.]</p> |



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|    |   | of the Soviet authorities with representatives of contemporary Soviet art, and so on.<br>{8f, 7a, 7c, 7f, 7r, 6k, 3b, {...}}  |   |
| 91 | <u>Elena Ivanovna Deluvinova-Dyakonova (Gala Dalí)**</u> , 1894–1982, Russian Empire – Spain, famous as woman S. Dalí [No. 101] | 1. She led an openly dissolute lifestyle: Being married, not hiding from each of her two spouses, she had fun with strangers.<br>{:}  | [For her debauched pastime and betrayal of her husbands – the Western press dubbed her a "ravenous Valkyrie" and a "greedy Russian slut", and Gala's second legal companion, Salvador Dalí, lost his mind from grief as a result of her death.] |
| 92 | <u>Leonid Osipovich Utesov*</u> , 1895–1982, Russian Empire – USSR, Russian and Soviet pop artist                               | 1. More than once he cheated on his first wife Lenskaya.<br>2. According to estimates, it was "through connections" that he employed his own daughter Edith in his musical group. | [For infidelity to his first wife – in 2008, Leonid Osipovich's relatives received a contender for the title of his "illegitimate son"; For getting her daughter into her orchestra "by acquaintance" –   |

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|    |  | {8k, 7q–r, 6k, 5e, 5g, 4d–f, 4h, 3a, 1b, 1f, {;}}  | she was dismissed under public pressure.]   |
| 93 | Faina Georgiyevna Ranevskaya, 1896–1984, Russian Empire – USSR, Russian and Soviet theater and film actress  | 1–4. She easily gave way to a strong word. With a biting remark, could offend a stranger. She liked to loudly give caustic characterizations to various people, including actors (while she herself did not tolerate the slightest criticism). {8a, 8f, 8j, 7q, 6c, 6e–i, 6k, 5d–g, 4e–4h, 3a–b, 2d, 2g, 1b, 1f, 1h} | [For her passion for taunting people, arrogance with colleagues and love for profanity – she was discussed at a theater meeting and eventually quit the theater where she worked at that time, and in her old age she experienced acute attacks of loneliness.] |
| 94 | Georgy Konstantinovich Zhukov, 1896–1974, Russian Empire – USSR, military leader: Non-commissioned officer – | 1. He had the reputation of a cruel commander who spared neither strangers nor his own.<br>2. In 1946, he was involved in the "Trophy Case".   | [He did not take into account some moral seductions, for example, Napoleon (No. 48), and therefore, like Bonaparte, he was punished for exporting furniture, objects of art, carpets, and the like  |

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|  | <p>Marshal of the USSR Armed Forces, Minister of Defense of the USSR</p> | <p>3–4. Zhukov's future official wife Alexandra, maiden name Zuikova, blame Georgy Konstantinovich of bigamy. Likewise she wrote a complaint to the NKVD about another mistress of her husband (but the military commander did not draw any conclusions and was carried away "on two fronts" for a long time).<br/>         5. He mercilessly renounced his loyal front-line girlfriend Lydia Zakharova in favor of his last wife, the younger Galina (maiden name Semyonova).<br/>         {8d, 8j, 7a–b, 7j, 7r, {...}, {:}}</p> | <p>from post-war Germany in large volumes – he was held in the "Trophy Case", at the end of which he was transferred with a demotion from Moscow to Odessa; Because of adultery and the creation of a "parallel" family – he was reprimanded by the party for bigamy, and one of his former companions, M. Volokhova, despite having a child with Zhukov, she broke up with him and married another man; For official disloyalty to the CPSU – removed from all posts and dismissed; For the betrayal of his "combat friend" Zakharova and the inhumanity shown on the battlefields and outside these fields, unlike Napoleon, he did not die</p> |
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|    |   |   | in captivity, – however, his verbal will to be buried in the ground was not fulfilled.]  |
| 95 | Enzo Anselmo Giuseppe Ferrari*, 1898–1988, Italy, racing driver, entrepreneur, engineer | 1. He only allowed the wrong tone of his response to the criticism of the quality of the Ferrari machines he produced, which was voiced by the then tractor manufacturer F. Lamborghini.<br>2. Supported a mistress and her son.<br>{4j, 3b, 1f, {:}} | [For his careless resentment of fair remarks about the sports cars developed by Enzo and the allowance of his mistress with an illegitimate son – he earned himself a serious rival: A company for the production of exclusive sports cars "Lamborghini".] |
| 96 | Erich Maria Remarque <sup>m</sup> , 1898–1970, Germany – USA – Switzerland, writer      | 1. In 1932 he was suspected of illegal banking operations in Germany.<br>2. Was prone to excessive alcohol consumption.<br>{8k, 7a, 7n, 4d–h, 3a, 3g}   | [For attempted currency fraud – he was fined 30,000 marks, and his bank deposit of 20,000 marks was confiscated in favor of the state; Because of his passion for alcohol – he got cirrhosis of the liver.]  |
| 97 | Ernest Miller Hemingway,  | 1. Drank a lot.   | [Due to his weakness for strong drinks   |

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|    | 1899–1961, USA, journalist, war correspondent, novelist   | 2. Cheated on his wife.<br>{3g, {:}}  | and "adventures" – he had mental complications; shot himself.]   |
| 98 | Louis Daniel Armstrong <sup>**</sup> , <sup>m</sup> , 1901–1971, USA, popular jazz performer        | 1. At one time, he was fond of marijuana.<br>2. After becoming famous, he did nothing to improve the lives of people of color in the United States, using the leverage he could.<br>{8a, 7q, 7v, 6b, 5d, 5g, 3a, 3g}        | [For addiction to marijuana – was convicted of possessing it; For his indifference to the fate of his historical countryman's – he was disliked by young dark-skinned compatriots.]  |
| 99 | Mary Magdalene "Marlene" Dietrich <sup>m</sup> , 1901–1992, Germany – USA – France, actress, singer | 1–3. She was the only eyewitness to the death of one of her countless lovers, J. Gilbert, in a hotel room, while she did not call a doctor for him in time (allegedly "to save her own career"). Before the police arrived, | [For refusing the opportunity to save a dying man (Gilbert) under the guise of her own interests – four decades later during a period of foreign touring (possibly after drinking alcohol), she fell from the stage into the orchestra pit, she received a serious injury, |

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|     |  | <p>she ordered all the servants to destroy all traces of her personal leisure with Gilbert (Bezelyansky 2009).</p> <p>4. Seduced countless regiments of married men.</p> <p>5. Abused alcohol for the last 20 years of her life (Riva 2020).<br/>{10a, 8a, 8i–k, 7a, 7g, 7m, 7n, 7q, 6e, 6k–l, 5d–e, 5g, 4e–4f, 3g}</p> | <p>after which she was forced to end her career as a sought-after singer, becoming a hermit who clings tightly to a glass (see for more details the same Example in the fourth Appendix under No. 2).]</p>  |
| 100 | <p>Konrad Zacharias Lorenz, 1903–1989, Austria-Hungary – Austria, eminent zoologist, zoopsychologist</p> | <p>1. He was a fan of eugenics.</p> <p>2. With Hitler's [No. 86] coming to power in Germany, he became a member of the NSDAP.<br/>{8a, 8f, 8j–k, 7q, 7w, 6c, 6h, 6k, 5c–5e, 5g, 4e–f, 3a–b, 2d, 1g–i}</p>   | <p>[Because of his sympathies for eugenics and fascism – he was taken prisoner by the Soviets while serving as a medic on the Eastern Front, and in 2015 he was posthumously stripped of his honorary doctorate from the University of Salzburg.]</p> |

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| 101 | <p>Salvador Domingo Felipe Jacinto Dalí i Domènech (Salvador Dalí)**, m, 1904–1989, Spain, painter, sculptor, graphic artist, director, writer</p> | <p>1–3. In public, he often acted eccentrically. In his youth, he was impertinent with teachers. In his old age, he bit the nurses who cared for him.<br/>         4. He took away the wife of his friend.<br/>         5. After severing ties with his parents, which was the result of his abusive attitude towards the memory of his mother who passed away early, he sent his father a letter with his sperm and a note, "This is all I owe you."<br/>         {9c, 8f, 6a, 6j, 5a, 5c–d, 3b, {:}}</p> | <p>[For defiant behavior and arrogance with teachers – expelled from the Art Academy; For an impudent trick with his parents – he was cursed by his father; For the curse of his father and the seduction of his friend's wife, Gala, No. 91, – later he humiliatingly indulged her whims, burned himself in a fire in the castle of his muse, and during his lifetime received the nickname "Greedy for Dollars" .] After Gala's death, he went mad.</p> |
| 102 | <p>Leonid Ilyich Brezhnev**, 1906–1982,</p>  | <p>1–2. As the first person of the USSR, he was formally responsible</p>   | <p>[For the suppression of the "Prague Spring" and freedom of speech in the socialist camp,</p>   |

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|     | Russian Empire – USSR, party and statesman, General Secretary of the Central Committee of the Communist Party of the Soviet Union | for the suppression of the "Prague Spring" in 1968 and the suppression of free thought in the socialist camp.<br>3. The father of "stagnation" in the economy of the USSR.<br>4–5. He spent an inordinate amount on defense. Embarked on a bloody adventure in Afghanistan.<br>{8j, 7a, 7r, 7w, 6k, 1b, 1j, {...}} | the adventure in Afghanistan, the "stagnation" in the economy of the USSR, accompanied by unbearable expenditures on army needs, – this policy actually contributed to the beginning of perestroika in the USSR after his death and the subsequent collapse of the multinational state. On the way out, he left a double memory of himself: From a mixture of deceptive nostalgia (for those who miss "Brezhnev's times") to irony (for those who have only heard about "his times" and/or know their value and therefore do not grieve about them).] |
| 103 | William Bradford Shockley*, m,  | 1–4. He was known for his uncompromising, cruel,   | [For his intolerant nature – his technologist, having seized  |



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|            | <p>1910–1989, United Kingdom – USA, physicist, semiconductor researcher of world renown</p>   | <p>intolerant, and suspicious work processes.<br/>5. Perhaps, because of a car accident, having moved away from science, he began to officially adhere to racist, "eugenic" views. {8a, 8f, 8j–k, 7q, 7w, 6c–e, 6h, 6k, 5c–e, 5g, 4e–f, 3a–3b, 2d, 1g–i}</p>                    | <p>Shockley's secrets, defected to competitors; For his passion for eugenics and racism – William Bradford became persona non grata in academia, students gave him the nickname "Dr. Beep-beep", the University of Leeds revoked his honorary doctorate, and Shockley's car was damaged by blacks.]</p>                        |
| <p>104</p> | <p>Augusto José Ramón Pinochet Ugarte <sup>m</sup>, 1915–2006, Chile, Captain General, the leader of the Military Junta of Chile, dictator of Chile, President of Chile</p> | <p>1–2. He organized an armed coup in Chile, as well as an attempt on the life of his political opponent Carlos Prats in Argentina in 1974. 3–7. In his homeland, he is charged with the extermination of well-known state figures, corruption, involvement in kidnappings,</p> | <p>[For the assassination of Carlos Prats – he himself survived a counter-assassination attempt in 1986; For the coup in Chile, complicity in the murder of prominent figures of the country, kidnappings, the use of torture, bribery, and drug trafficking – a few years before his death, he was deprived of senatorial</p> |

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|     |  | torture, and drug trafficking.<br>{8h, 7a, 7c–f, 7k, 7r, 6j, 5a, {...}}   | and former presidential immunity, subjected to life imprisonment prosecuted.]  |
| 105 | <u>Francis Albert "Frank" Sinatra</u> <sup>m</sup> , 1915–1998, USA, singer, film actor, showman, producer                                   | 1. He was suspected of having ties with the criminal environment.<br>2. He was often extremely rude and aggressive, especially with journalists.<br>{8a, 8h, 8j–k, 7a, 7q–r, 6e, 6h, 6j–k, 5a, 5d–e, 5g, 4e–f, 4h–i, 3a–b, 2d, 2g, 1b, 1f–h, {:}} | [For flirting with the underworld, outbursts of rage, rudeness to people, and adultery – Sinatra was the victim of extortion and death threats, suffered from mood swings and depression {see the Principle 44, formula (2)}, and his son was kidnapped.]                                    |
| 106 | John Fitzgerald Kennedy <sup>*, m</sup> , 1917–1963, United States, politician and statesman, 35th President of the United States of America | 1. He authorized the beginning of the U.S. environmental war against Vietnam, which had dire consequences for the health of the population and the environment of Southeast Asia.<br>2. He was unfaithful   | [For the use of pesticides in Vietnam and other mistakes in the domestic and foreign policy of the USA – his life was tragically cut short because of the "secondary" + "wild" Lesson with a <i>comparable</i> force of $\leq -10^{10}$ points; For cheating on his wife – she was suspected |

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|     |   | to his wife<br>Jacqueline<br>[No. 115].<br>{5c, {...}, {:}}   | of having an affair<br>with his brother, and<br>after the death of her<br>husband, she entered<br>a marriage con-<br>demned by the public<br>in the USA.] His fa-<br>vorite poems were<br>"I Have a Rendezvous<br>with Death"<br>by Seeger (1917).  |
| 107 | <i>Federico<br/>Fellini</i> <sup>*,**</sup> ,<br>1920–1993,<br>Italy,<br>film director,<br>screenwriter                       | 1. He cheated on<br>his beloved<br>second half<br>Julietta Masina.<br>{:}   | [Due to the interfer-<br>ence of fortune<br>"The name of his sur-<br>name" – he avoided<br>the consequences of<br>his wife's betrayals.]  |
| 108 | Simone<br>Henriette-<br>Charlotte<br>Kaminker<br>(Simone<br>Signoret) <sup>m</sup> ,<br>1921–1985,<br>France,<br>film actress | 1–2. She left her<br>husband, director<br>Yves Allégret, who<br>"revealed" her tal-<br>ent to the public,<br>for a relationship<br>with the rising star<br>of the screen<br>Yves Montand<br>[No. 109]. Drank.<br>{8a, 8c, 8k, 7g, 7q,<br>6b, 6e, 6k, 5b–e,<br>5g, 4c, 4e, 4i, 3a,<br>3g, 1i, {:}} | [For the fact that she<br>ungratefully left her<br>husband for the celeb-<br>rity who suddenly ap-<br>peared in her sky –<br>then all her life she<br>herself watched how<br>now Montand walks<br>with other ladies be-<br>hind her back, and in<br>the finale, she became<br>addicted to alcohol.] |

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| 109 | <u>Ivo Livi</u> ( <u>Yves Montand</u> )*, **, 1921–1991, France, singer, chansonnier, film actor | 1. He was not faithful to his wife Simone, including having affairs with married ladies.<br>{:}   | [Because of a lot of affairs – six years after his death, his body was exhumed due to false claims to Yves' paternity by Aurore Drossart's mother, Anne Drossart.]   |
| 110 | Maria Callas*, <sup>m</sup> , 1923–1977, USA – France, opera singer                              | 1. She cuckolded her devoted husband, her own producer, Giovanni Meneghini, with billionaire Aristotle Onassis, with whom she fell madly in love.<br>2. She was a very insecure person.<br>3. She often canceled concerts for no reason.<br>{8a, 7r, 4a, 1i, {:}} | [For adultery with Onassis – the latter, duplicating Signoret's drama, No. 108, cheated on her with J. Kennedy, No. 115; For displaying whims to the public (up to the unjustified cancellation of concerts) and lack of self-confidence – she had a reputation among listeners for being flighty, and as a result, she lost her voice forever.] |
| 111 | Marlon Brando*, 1924–2004, USA,  | 1–2. He allowed himself an innumerable number of intimate relations   | [For his poor fatherhood, addiction to alcohol, and a lot of intrigues on the side – he was nicknamed  |

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|            | <p>film actor,<br/>film director</p> | <p>outside the family hearth, including unfree women. He cohabited with his housekeeper María Ruiz.<br/>3. Abused alcohol.<br/>4. He was an example of a negligent parent for his children.<br/>{9b, 8a, 8j, 8k, 7a, 7e, 6e, 6k, 5b-d, 3g, 2e, 1b, {:}}</p> | <p>"The Savage" in the acting community, and his son Christian once publicly announced that he lives in a family of schizophrenics, and his father has so many children that sometimes he does not know who is sitting with him at the dinner table. The fate of several of Brando's offspring is truly tragic: Prison, drug addiction, suicide. In the end, the actor essentially went bankrupt due to spending money to save some of his children.] Brando had 11 children (including adopted) with three wives and various liaisons, ranging in age from a couple of years to forty.</p> |
| <p>112</p> | <p>Riley B. King</p>                 | <p>1. He cheated on both</p>  | <p>[For marital infidelity and fatherlessness</p>   |

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|     | (B. B. King)**,<br>1925–2015,<br>USA,<br>guitarist,<br>singer,<br>"King of the<br>Blues"  | his life partners,<br>conceiving a dozen<br>illegitimate<br>offspring (but, by<br>the way, not a sin-<br>gle one – in the<br>bosom of marital<br>ties).<br>{:}  | for his many<br>children – one<br>of King's first<br>guitars was stolen<br>from his car: An inex-<br>pensive but much-<br>loved "Lucille", which<br>he then desperately<br>sought out for the rest<br>of his days, promising<br>a generous reward for<br>it (but never got the<br>instrument back).]   |
| 113 | Margaret<br>Hilda<br>Thatcher*,<br>1925–2013,<br>British<br>Empire –<br>United<br>Kingdom,<br>politician and<br>statesman,<br>Prime<br>Minister<br>of the United<br>Kingdom | 1. Supported the<br>retention of execu-<br>tions in the United<br>Kingdom for<br>high-risk criminals.<br>2. She behaved ex-<br>tremely harshly to-<br>wards some prison-<br>ers in Northern<br>Ireland, who<br>in 1981 demanded<br>the status of politi-<br>cal prisoners.<br>3–4. She opposed<br>the idea of a "wel-<br>fare state" for her<br>country in favor of<br>reducing taxes | [Because of its radical<br>stance on Northern<br>Ireland (which led to<br>the starvation of ten<br>of its imprisoned ac-<br>tivist) and the ap-<br>proval of the death<br>penalty in the UK, for<br>acting against the idea<br>of a "welfare state" in<br>favor of unpopular<br>taxation, cuts in<br>spending on educa-<br>tion, and indirect<br>tobacco advertising –<br>survived an assassina-<br>tion attempt, a num-<br>ber of her taxes |

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|     |   | <p>for business. It introduced unpopular taxation among ordinary people, which led to protests and even injuries to demonstrators.</p> <p>5. After her resignation, she was hired as a "geopolitical consultant" by the Philip Morris Tobacco Corporation.</p> <p>{10a, 8a, 8h, 8j–k, 7a, 7e–f, 7o, 7r, 7t, 6b, 6e, 6k, 5c–e, 4e, 4h, 2a, 1g–h}</p> | <p>were abolished by her successor, did not receive the traditional status of honorary professor in her native Oxford, and some Britons literally enthusiastically accepted the news of Thatcher's death.] Since 2005, she has been suffering from dementia.</p> |
| 114 | <p>Galina Leonidovna Brezhneva <sup>m</sup>, 1929–1998, USSR, Brezhnev's [No. 102] daughter</p> | <p>1. She was unfaithful to her husbands.</p> <p>2. Actively exploited her father's position and surname for personal gain.</p> <p>{8a, 8f, 8h–k, 7a, 7u–v, 6k, 3g, 2d, 1b, {:}}</p>  | <p>[For cheating on her spouses and abuse of office of her parent – she was left alone in her declining years, drank, and ended her days in a psychiatric clinic.]</p>   |

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| 115 | Jacqueline Lee Bouvier Kennedy Onassis*, 1929–1994, USA, correspondent, journalist, First Lady of the United States | 1. After the death of her husband John Kennedy [No. 106] and his brother Robert, ignoring the opinion of her fellow citizens, she left America and, being the widow of the president of the United States, married the billionaire A. Onassis on a rigid contract (later not even visiting her new husband before his death). {8a, 8h, 8j–k, 7a, 7o, 5e, 4e–f, 4h–i, 3a, 1e–g} | [Because of her calculated marriage to a wealthy Greek, Aristotle Onassis, – she lost the protection of the US Secret Service, the American public accused her of greed and unscrupulousness, for which she was awarded the unequivocal nickname "Jackie O".] |
| 116 | Helmut Josef Michael Kohl*, 1930–2017, Germany, Federal Chancellor of the Federal Republic of Germany               | 1. Kohl's cabinet and his CDU party have been accused of corruption. {8h, 7a, 7r, 5e, 5g, 4d, 4h, 3a}  | [Because of evidence of bribery – he admitted to his party's use of secret bank accounts to accept "donations" and was forced to resign as honorary chairman of the CDU as a result of the scandal.]  |



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| <p>117</p> | <p>Warren Edward Buffett*, **, born in 1930, USA, investor<sup>1</sup></p> <p>_____</p> <p><sup>1</sup> At the time of first publication of this book (May 2022).</p> | <p>1. It is engaged in systematic monopolization of its large businesses.</p> <p>2. Promotes unhealthy eating.</p> <p>3. Popularizes his false image of a "modest" and "good-natured" billionaire (while his practical actions, if you look closely, speak of his completely different personal qualities and goals).</p> <p>{8a, 8j–k, 7a, 7i, 7n, 7q–r, 7t, 5c–e, 5g, 4d–f, 3a, 2a–b, 2d}</p> | <p>[For monopolizing his businesses, advertising junk food, hypocritical propaganda of the type of "quiet" and "simple" rich man – he is recognized in the circle of connoisseurs as a symbol of a secretive, advanced capitalist predator. Here are just two critical assessments of his performance from Dayen:</p> <p>1. "He's following his wallet, not his conscience," says David Nelson, chief strategist at Belpointe Asset Management (2018).</p> <p>2. "He's a really good investor. I'm not sure he's much of an example on anything else." (2020)]</p> |
| <p>118</p> | <p>Mikhail Sergeyevich Gorbachev*, **, 1931–2022, USSR, politician and statesman,</p>   | <p>1. After the accident at the Chernobyl nuclear power plant (26/04/1986), he did not ban</p>  | <p>[For his unprofessional actions after the Chernobyl accident, the suppression of demonstrations in Azerbaijan, Georgia,</p>   |

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|  | <p>General Secretary of the Central Committee of the Communist Party of the Soviet Union, the first and last President of the USSR</p> | <p>the May Day demonstrations in Kiev, Minsk, and other cities affected by radiation.</p> <p>2. He ruthlessly suppressed public demonstrations: In particular, in Kazakhstan (1986), Georgia (1989), Azerbaijan (1990), Baltic States (1991), etc.</p> <p>3. In politics, he could be gullible (say, about verbal promises of Western leaders not to accept the USSR republics into the troubling Russian NATO).</p> <p>4. Pursued an economic and military policy that did not correspond to the situation (including the question of the benefits specifically for the USSR</p> | <p>Kazakhstan, the Baltic States, weak economic and military lines, as well as childish credulity in relations with the West, support for the annexation of Crimea in 2014, and, in general, for the "duty" continuation of the centuries-old pathological Russian political tradition of hypocritical indifference to common Russian man – he survived an assassination attempt, he is not popular with his fellow citizens, and was practically overthrown by his own nominee Boris Yeltsin {see the similar cases that once arose in the tandems of Caesar /No. 6/ – Brutus /No. 7/, Elizabeth I /No. 25/ – Mary Stuart /No. 26/, as well as,</p> |
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|     |   | <p>from the unification of East and West Germany).<br/>                     5. He was accused of treason (but acquitted).<br/>                     6. Supported Russia's annexation of Crimea in 2014.<br/>                     {8c, 8k, 7a, 7e, 7p, 7r-s, 7v-w, 6b, 6h, 6k, 4a, 4h, 3d, 2e, {...}}</p> | <p>for example, many years later the repeated Lesson for Steve Jobs, No. 132, with John Sculley /ibid./}]</p>   |
| 119 | <p>Montserrat Caballé <sup>m</sup>,<br/>                     1933–2018,<br/>                     Spain,<br/>                     opera singer</p> | <p>1. Justice incriminated her for non-payment of tax fees.<br/>                     {7a, 7h}</p>   | <p>[For tax evasion in Spain – at the age of 82, she was sentenced to six months in prison (suspended) and a fine of €250,000.]</p>   |
| 120 | <p>Luciano Pavarotti <sup>m</sup>,<br/>                     1935–2007,<br/>                     Italy,<br/>                     opera singer</p>  | <p>1. After becoming famous, he often canceled his concerts.<br/>                     2. Allowed failed performances (at La Scala in 1992, in Turin in 2006).</p>   | <p>[Due to the regular cancellation of concerts – nicknamed the "king of cancellations" by the press; For a tax debt of €5.2 million – he was tried in Italy; Due to failed performances,</p> |

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|     |   | <p>3. An Italian court prosecuted for non-payment of tax fees.</p> <p>4–5. He systematically cheated on his first wife (then left nothing to her according to the will). {8a, 7a, 7h, 7r, 4i, {:}}</p> | <p>the betrayal of the first wife, and ignoring her in the will – since 2002, his evenings have often been cancelled due to poor ticket sales, and in his declining years he was quickly forgotten by the public, together with his young chosen one became the subject of public witticisms (for which he was forced to avoid social events).]</p> |
| 121 | <p>James Paul McCartney*, m, born in 1942, United Kingdom, composer, singer, multi-instrumentalist, writer, producer,</p> | <p>1. He cheated on his fiancée, Jane Asher.</p> <p>2. Up until 2015, he was taking some form of drugs. {8a, 8j–k, 7a, 4d, 3g, {:}}</p>  | <p>[For drug use – for example, he was arrested in Japan for smuggling them (and only fame saved Paul from a seven-year term); For the infidelity of the fiancée, and others "sins of youth" – in adulthood he married</p>  |

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|     | <p>member of<br/>The Beatles<sup>1</sup></p> <p>—————</p> <p><sup>1</sup> At the time of first publication of this book (May 2022).</p>  |   | <p>former porn actress<br/>Heather Mills,<br/>who sued him<br/>£24 million<br/>in their divorce.]</p>  |
| 122 | <p>Lech<br/>Wałęsa*,<br/>born in 1943,<br/>Poland, trade<br/>unionist, hu-<br/>man rights<br/>defender,<br/>first leader of<br/>the Solidarity<br/>trade union,<br/>President<br/>of Poland<sup>1</sup></p> <p>—————</p> <p><sup>1</sup> At the time of first publication of this book (May 2022).</p> | <p>1. From 1970 to 1976, Wałęsa was an informant for the Polish secret services.</p> <p>2. In his homeland, he is considered to be involved in the disappearance of a number of important compromising documents from his file in the state archives, when Lech was the leader of the country.</p> <p>{8a, 8c, 8h, 8k, 7a–7b, 7g, 7n, 7q, 7v–7w, 6b, 6i, 6k, 5c–5e, 5g–h, 4d–e, 4h, 3a, 3e, 2d, 1g–h}</p> | <p>[For his work as an informant for the security services of the Polish People's Republic and suspicion of interest in the disappearance of several documents about him from the archive during the days of his personal presidency – in 2008 this information became public, forcing Wałęsa to seek public excuses, and since about 2017, he and his Institute have faced serious financial difficulties.]</p> |
| 123 | <p>Steven Paul<br/>Jobs</p>  | <p>1. He was extremely tough</p>  | <p>[For luring J. Sculley to himself – he was</p>  |

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|  | <p>(Steve Jobs) <sup>m</sup>, 1955–2011, USA, inventor, entrepreneur, industrial designer</p> | <p>on the staff. He was often categorical, despotic, and rude with him.</p> <p>2. He was reputed to be vindictive.</p> <p>3. Poached the president of the PepsiCo corporation to his office, top manager by vocation, John Sculley.</p> <p>4. Has been the focus of several financial scandals.</p> <p>5–6. He often drove cars without license plates and parked illegally in special seats for people with disabilities.</p> <p>{8a, 8c, 8f, 8j–k, 7a, 7e–f, 7k, 7q–r, 6b, 6e, 6h, 6j–k, 5a, 5c–5, 5g, 4a, 4c, 4i–j, 3a–b, 2g, 1h}</p> | <p>fired from his native Apple... his own nominee, Sculley; For despotic attitude towards staff, manifestations of vindictiveness, rudeness, and participation in several financial scandals, waywardness, including driving without license plates, and parking in handicapped spaces – he was sued by the shareholders of his own company, and those who knew Steven Paul intimately said, "Steve and loyalty are incompatible", "He was an enlightened being who was cruel. That's a strange combination."</p> <p>(Isaacson 2013) Plus Steve's true love of Tina Redse turned down his marriage proposal.]</p> |
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| <p>124</p> | <p>William Henry Gates III (Bill Gates)**, born in 1955, USA, IT specialist, entrepreneur, public figure<sup>1</sup></p> <p>—————</p> <p><sup>1</sup>At the time of first publication of this book (May 2022).</p> | <p>1. While in middle school, he once hacked into a school computer (Gladwell n.d.).</p> <p>2. At Harvard, he skipped classes and had poor study habits.</p> <p>3–6. Several times he was prosecuted for driving a car without a license, at high speed, drunk, and running a red light.</p> <p>{8a, 8k, 7a–b, 7m, 7q, 5a, 5e, 5g, 4e, 4h, 3g}</p> | <p>[For hacking a school computer in his teenage years – he was forbidden to approach it for three months (see a more detailed analysis of this Example, No. 3, in the fourth Appendix); For truancy and poor studies at Harvard – was expelled from there; For drunk driving, without a license, at high speed, and running red lights – he was arrested and fined.]</p> |
| <p>125</p> | <p>Michael Joseph Jackson (Michael Jackson) <sup>RFM</sup>, 1958–2009, USA, singer, songwriter, dancer, arranger, "King of Pop"</p>  | <p>1–2. He was twice tried on charges of child molestation.</p> <p>3. He was sued by the son of the King of Bahrain with the approximate motivation "for non-fulfillment of contractual</p>  | <p>[Due to ambiguous behavior with other people's children, he had problems with Themis and was accused of child molestation, and after searches, many years of litigation, and an intimate examination – he paid the plaintiffs</p>  |

|  |  |  |  |
|--|--|--|--|
|  |  | <p>obligations in the amount of \$7 million".</p> <p>4. Cheating on his first wife with a future second wife.</p> <p>5. In 2002, he showed his newborn baby to a crowd of fans, dangerously carrying the baby on his straight arms outside the railing of the balcony on which he was standing at that moment.</p> <p>{10b, 8a, 7a, 7d, 7i, 6e, 5c, 5g, {:}}</p> | <p>before the trial, according to estimates, from \$15 to \$35 million;</p> <p>For fraud the son of the King of Bahrain – this son debt collection proceedings against Jackson; For cheating on his wife and risky treatment of a newborn – he got into the epicenter of another high-profile scandal.] He died prematurely because of the negligent actions of his attending physician Conrad Murray.</p> |
|--|--|--|--|

Since the idea of the presenting List No. 2 in tabular form can be considered sufficiently covered at this point, in order to increase the speed of progress through the material, Part II of the given List in the same order, but in essence – "anew" (from the point of view of the time scale) will continue the usual, line-by-line way of describing information about each participant in the enumeration (without causal and other personal specification), however, retaining the key data that will be needed in the subsequent statistical analyses presented in the Annex 5).



So, this is Qin Shi Huang \*\*, Justinian I \*, \*\*, Tamerlane \*\*, Joan of Arc <sup>m</sup>; *Raphael Santi* \*\*, <sup>RFM</sup>; Henry VIII \*, Catherine de Medici \*, \*\*, Concino Concini; Marie de' Medici \*, Cardinal Richelieu; Jules Mazarin; Louis XIV \*, *Benjamin Franklin* \*, \*\*, Samuel Johnson <sup>m</sup>; Frederick II (the Great); Giacomo Casanova <sup>m</sup>; Catherine II \*, \*\*, Alexander Vasilyevich Suvorov; Richard Arkwright \*\*, Grigory Aleksandrovich Potemkin \*\*, Thomas Madison, Jr.; Horatio Nelson \*, <sup>m</sup>; Emma Hamilton \*, Marie von Brühl; Carl Philipp Gottlieb von Clausewitz; Stendhal; George Gordon Byron \*, Arthur Schopenhauer \*\*, <sup>m</sup>; Samuel Morse; Marius Petipa \*, Charles Pierre Baudelaire; Dmitri Ivanovich Mendeleev \*, Pyotr Ilyich Tchaikovsky; Friedrich Nietzsche \*\*, Ivan Petrovich Pavlov \*, \*\*, Theodor Herzl; Ivan Alekseyevich Bunin \*, <sup>m</sup>; Sergei Vasilyevich Rachmaninoff \*\*, Pablo Picasso \*, \*\*, Franz Kafka; Harry Truman; *Le Corbusier* \*\*, Erwin Schrödiger <sup>m</sup>; Joseph Kennedy \*, \*\*, Karl Doenitz \*, Francisco Franco \*\*, Joseph Broz Tito \*, \*\*, Sergey Yakovlevich Efron \*, William Faulkner; Alfred Hitchcock \*\*, *Clark Gable* \*, \*\*, *Walt Disney* \*, \*\*, Ray Kroc \*\*, <sup>m</sup>; Aristotle Onassis \*, \*\*, Claudia Ivanovna Shulzhenko; Mike Todd <sup>m</sup>; *Ronald Reagan* \*, \*\*, Vivien Leigh <sup>m</sup>; François Mitterrand \*\*, Jovanka Broz \*, Jacqueline Rock \*, *Ingvar Comprad* \*, \*\*, Joe Jackson \*, Marilyn Monroe <sup>RFM</sup>; Martin Luther King; Elizabeth Taylor \*, \*\*, Yoko Ono; Karl Lagerfeld \*\*, <sup>m</sup>; Elvis Presley \*\*, <sup>RFM</sup>; Saddam Hussein \*, <sup>m</sup>; Vladimir Semyonovich Vysotsky \*\*, Joe Dassin \*, John Lennon; Cesaria Evora; Jimi Hendrix <sup>RFM</sup>; Demis Roussos \*\*, Harvey Weinstein.

It is also emphasized that in the course of the research, not only a diverse association of consequences *L* to "Common to All Mankind Ethical Marker Points" *M* [according to the Table 1] for an individual

person, which is called "on an individual basis", but also a link  $M$  to the finals  $L$  for any interpersonal associations (and, of course, their direct members as constituent elements of such associations): That is, families, clubs and chats of interest, sports teams, enterprises, political parties, states, their various blocs (alliances, commonwealths, etc.). Where, in a cursory presentation of the List No. 2, Part III, separated only for legal entities, three examples-facts are given briefly from the almost boundless number of existing others.

Fact 1. If, for instance, in one of the matches of the 1988 English football championship between the teams "Liverpool" and "Charlton", the court proved the organization of a fixed game, then four people were convicted in this case.

Fact 2. If the Kaiser's Germany financed the October 1917 coup in Russia to squeeze out of it in the future concessions close to those obtained under the Brest-Litovsk Peace Treaty, then in the end the former received a humiliating agreement at Versailles.

Fact 3. If in the past many countries were gripped by the fever of colonization and ruthless slave trade, then even in those distant times the states involved in this profitable process faced slave uprisings (such as the revolt of Spartacus), much later – with abolitionism and the Haitian Revolution, not so long ago – with the figure of Martin Luther King, today – suffer at best from the influx of unequally needed [as a labor force] and, alas, not always law-abiding migrants of color, sophisticated terrorism, latently interracial conflicts, and the extremes of the Black Lives Matter movement (and in the worst-case scenario [as it happened with once mighty Roman Empire] – wiped off the map of the Earth altogether).

And as a result, as it is possible to understand, it follows from the presented that for immoral actions, not counting the rarest situations, humans in the private and general orders pays with regular consequences. (Where, in making this conclusion, it is important to take into account that the ultimate goal of a person's lifetime Teachings

[if he takes ethically unjustifiable and, therefore, reckless steps] is to show him the need to make competent generalizations out of the Lessons that are feasible [becoming more and more perfect and "mature" from them]. At the same time, a similar goal of posthumous results, for example, from the most serious cases of immoral behavior of people who once lived, is a Lesson [nobody should act that way] now for future generations. [True, because of some unified features of Homo sapiens, noted by the Principle 23 – if the new generations to the extent they need such unflattering and clearly disadvantageous information, deceiving themselves, will still be willing to accept.]

In addition, with the intention of providing a comprehensive solution to the tasks set for the current research (p. 15) and, to ensure this, a quantitative assessment of the connections between moral and other parameters that describe the joint model of the TGOU and the GTM of the construction of our world, the collected qualitative indicators of the sample  $n^{1)}$  for the general population  $N^{2)}$  allow, finally, obviously, we must proceed to a still more graphic exposition of the discovered properties of the moralizing sub-environment of the universe. For this purpose, by the method of using *comparable* algebraic calculations of the values of junctions  $L$  addressed to people, under the conditions of their admission of either domestic or professional deviations from the imperatives of virtue, such a concept as "the force of violation of moral requirements"  $F_M$  is hereby introduced into the physical-mathematical and "physical-energy" circulation, which, together with the already familiar Principle 43 "the force of the [retaliatory] ethical Lesson"  $F_E$ , is fully revealed in its essence in the next, second Appendix.

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<sup>1</sup> The numerical dimension of  $n$ , as well as required explanations of this dimension, are covered in the fifth Appendix on pages 405–407.

<sup>2</sup> The numerical dimension of  $N$ , as well as required explanations of this dimension, are covered in the fifth Appendix on pages 405–407.

Developing what is said in the Appendix 1 (as well as in the Principles 43, 44, and 107), it is assumed that the initial strength  $F_M$  of a person's/collective's/society's/civilization's – or, to generalize, decision-maker – evasion of arbitrarily taken Moral Ultimatums  $M$  [according to the Table 1] under random conditions depends from only two factors: From the disregarded Ethical Directives  $M$  themselves, and from one of a pair of opposite to each other and expressed by the letter  $\Omega$  measures of the decision-maker awareness that either the latter is clearly overstepping some non-abstract moral requirements, or is not even aware of any violation on his part (i.e. decision-maker is aware of what he is doing, or he "does not know what he is go rogue"). As the research showed, this dependence is subject to a tandem of **Basic Rules of Morality**<sup>1</sup>:

I. "Reckoning is inevitable."

II. "Recognizing a mistake increases guilt."

And in addition to what is reported in the footnote below, the principle of operation of these laws (and at the same time the zest of the GTM) is presented in detail by the following five more equations.

1. The Second [II] Basic Rule of Virtue (in the form of calculating the *comparable* strength of each unethical act) takes the form of

$$F_M = \pm \frac{\sum_{i=1}^{10} \sum_{j=a}^z M_i^j}{\Omega}, \quad (3)$$

where

$F_M$  is the force of violation of moral Norms in the private/labor/public practice of decision-makers; 0—10<sup>3</sup>, in points;

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<sup>1</sup> The numerical argument for the first of the definitions is on p. 409; the most striking evidence of the correctness of the second is to be found in the endings of the lives of William the Conqueror (No. 15 in the List No. 2) and [V. Vysotsky \(n.d.\)](#), p. 375.

$M_i^j$  is the value, as a law, of the total Ethical Index  $M$  [from the Table 1], where  $i$  is the indicator of the significance of the violation ( $i = 1-10$ ), and  $j$  is the sequence number of the violation in the given indicator  $i$  ( $j = a-z$ );  $1-10^3$ , in points;

$\Omega$  is a multiplier of the degree to which a particular decision-maker understands the case of the current deviation from the moral provisions listed in the Table 1, or the "Moral Maturity Coefficient of the Decision-maker" [it is suggested that  $\Omega = 1$  only if the decision-maker is clearly aware of this (or suspects it), what exactly is he doing "wrong" by ignoring the appeals of virtue, and  $\Omega = 2$  in the absence of implied awareness].

2. The fourth expression of the GTM received its name "**The First Formula of Morality**" because, for of equalization (1) reproduces the dependence on the force size coefficients  $F_{E(I)}$ , named further, under the equality (4), such a kind of ethical Lesson, which arises as a result of purely private, everyday activities of the decision maker and is in no way connected with professional and any other business activity of the Lesson's perpetrator. [From employed workers, laborers bell to bell, may prevail over another, second type of Lesson, and comments on the features of this "second" type of Lesson are set out around of the equality (5) on pages 381-383.]

Thus, the First Formula of Virtue, as a constituent element of the First [I] Basic Rule of Morality, in the general case has a special representation in the form of the following equation (but without  $F_{\Sigma E_i}$ ):

$$\begin{aligned}
 F_{E(I)} &= \pm([F_{1(P_h)} \vee F_{2(P_h)}]) = \\
 &= \pm \left[ \frac{\gamma \psi k_{RL} k_{FF} k_{FC} P(J) \sum_{i=1}^{10} \sum_{j=a}^z M_i^j}{\Omega} \right] = \\
 &= \pm [\gamma \psi k_{RL} k_{FF} k_{FC} P(J) F_M], \quad (4)
 \end{aligned}$$

where

$F_{E(I)}$  is the strength of the individual personalized/mutual moralizing sanctions [including postmortem] applied by fate to the decision maker, or the scale of only option for him new event  $X_{new}$  or a whole series of them  $\sum_{X_{new}=1}^n X_{new}$ , as a result of his forgetting of virtuous directives not related to business functions; in the range of 0–10<sup>10</sup> [re-emphasized, without taking into account the individually factually unlimited  $F_{\Sigma E_i}$ ], in points;

$\gamma$  is a digital barometer reflecting stability in society//nature [takes fixed values of 1, 10, or 100: Table 2, page 390];

$\psi$  is a numerical measure of the involvement of decision-makers in the event  $X$  under study: Some kind of story/social disasters//natural disasters from the Table 2 [localized between 1 and 100: See the Table 3, page 391];

$k_{RL}$  an indicator of the prospects of the decision-maker's meeting with financial luck – Rockefeller Luck<sup>1</sup> [see the footnote on the next page] – with probability  $P(k_{RL}) = P(0.1) = 19 \times 10^{-7}$  [calculation on pages 406–407]: Because in this unique case  $k_{RL} = 0.1$ ; and in other situations, due to the Conclusion II-III [p. 411],  $k_{RL} = 0.101-1$ ;

$k_{FF}$  an indicator of the decision-makers hopes for a "date" with Fellini's Fortune<sup>1</sup> with a probability  $P(k_{FF}) = P(0) = 36 \times 10^{-8}$  [p. 406–407]: Because in such a unique case  $k_{FF} = 0$ ; under normal conditions, in view of the Conclusion II-III,  $k_{FF} = 0.001-1$ ;

$k_{FC}$  is the coefficient of the possibility of the occurrence of the economic Lesson for the decision-maker – the Fabergé Collapse<sup>1</sup> – with probability  $P(k_{FC}) = P(1000) = 0.0126$  [calculation on p. 406]: Because in this unique case  $k_{FC} = 10^3$ ; and on "weekdays"  $k_{FC} = 1$ ;

$P(J)$  is limited by the lower limit the danger of the hero of settlements colliding with justice/iniquity/arbitrariness [it is accepted that lies within the range of 0.1–1].

**3. The "Second Formula of Morality"**<sup>2</sup> is so called because for equation (1) – page 72 – reflects the general case of the dependence of the strength of that type of Lesson of the highest category [Principle 107] on the variables of the equality (5), which is not related to the personal life of its instigator, but, in contrast  $F_{E(I)}$ , exclusively to his professional activities. In essence, this formula is: (a) The extension of the use of the GTM equations to include the possibility of their application also in the business sphere; and, in addition, (b) the final part

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<sup>1</sup> An explanation of the phenomenon(s) is given earlier on pages 283–284.

<sup>2</sup> This equality also describes the logic [according to the calculations of the fifth Appendix, with a ratio of 1:532,229 for ordinary people] of the financial impunity of individuals in the performance of their official duties (similar to the impunity of some celebrities at the end of the 49th Principle and, at least, in general, of Talleyrand [No. 45 in the List No. 2]).

of the symbolic representation of the First Basic Rule of Morality by physical-mathematical means:

$$\begin{aligned}
 F_{E(P)} &= \pm \left( \frac{F_{1(P_h)} \vee F_{2(P_h)} \vee F_{\delta} \vee [F_{1(P_h)} + F_{\delta}] \vee [F_{2(P_h)} + F_{\delta}]}{\Omega \delta^2} \right) = \\
 &= \pm \left[ \frac{\gamma \psi k_{RL} k_{FF} k_{FC} P(J) \sum_{i=1}^{10} \sum_{j=a}^z M_i^j}{\Omega \delta^2} \right] = \\
 &= \pm \left[ \frac{F_{E(I)}}{\delta^2} \right], \quad (5)
 \end{aligned}$$

where

$F_{E(P)}$  is the strength of the professional personalized/mutual ethical Lesson [including postmortem], or the scope of only option for him new event  $X_{new}$  or a whole series of them  $\sum_{X_{new}=1}^n X_{new}$  in the history of decision-maker [P. 43], or the *comparable* significance of tests as a result of his violation of virtuous Norms directly in the workplace; 0— $10^{12}$  [too without  $F_{\Sigma E_i}$ ], in points;

$F_{\delta}$  [repeatedly {P. 43}, additionally] "comes into its own" in cases a) when the victim of the beneficiary in quotation marks is very specific (say, it's a work colleague; the very firm where the "beneficiary" works; the business partner of the latter, etc.); b) when such a victim is relatively depersonalized and/or generalized (for example, with the knowledge of the "beneficiary" deliberately misleading the purchasers of his company's goods; if the beneficiary is the head of the aggressor country, etc.); from, say, "only" a painful demotion to violent death or suicide plus "eternal disgrace", like A. Hitler (No. 86) [without  $F_{\Sigma E_i}$ ];

$[F_{1(P_h)} + F_{\delta}] \vee [F_{2(P_h)} + F_{\delta}]$  – when the "beneficiary" has committed a moral lapse of the kind described in Principle 43 {in the case of pushing a stranger/colleagues/customers, etc.}; ranges from 0 to  $10^{12}$  [without  $F_{\Sigma E_i}$ ], in points;



$\delta$  is the "job coefficient"; is equal to the working position held by the decision-maker according to the gradation of the axiomatic Table 4 [the ranking  $\delta$  is carried out according to the average degree of influence of the moral mistakes of the holder of the post relative to the rest of the posts on someone else's individualized or social thinking, well-being, or health (i.e., the larger the numerical value of  $\delta$ , the more noticeable this effect is assumed to be); 0.1—1.0].

To sum up, the higher the Ethical Index  $M$  of the "deviation" of decision-maker from virtuous ultimatums [Table 1], the heavier are the expected consequences for a given decision-maker as a violator of such ultimatums. And the more significant the rating of instability, let's take it, in the circle of a person's family/society, where a person works or lives/on the Earth as a whole//in the nature around [Table 2], plus the more significant the degree of a person's involvement in ongoing incidents or spontaneous collapses [Table 3], the more formidable is the potential for expected retribution  $L$  for him as a violator of any Rules of Morality. Because during periods of growing tension, for instance, in the human environment (including events not only historical, but also ordinary, everyday), in the minds of people for a while, in addition to the emotional deterioration of the perception of individual size  $F_M$  of the persons involved, their momentary idea of juridical justice  $J$  as such may radically change [Example – No. 1 in the Appendix 4].

At the same time, it follows from the logic of the fourth Table – and from life in general – that the more responsible a position a person occupies, the more selflessly he devotes himself to work, the more obvious is the dominance in his life of professional Lessons [the equation (5)] over individual Lessons [the equation (4)].

In addition, from the comparison of the parameters of the First and Second Formulas of Virtue, it follows that the calculated range of the

power of official Suggestions caused by the immoral behavior of a person within the framework of his work duties is two orders of magnitude wider than the range of strength of homologous Lessons related exclusively to the personal life of the person under discussion.

4. The average speed of realization to the end of the completed ethical Lesson (e.g., the "completion" for a murderer is a release from prison, and for an unjust decision-maker it is the finale of one of, probably, the nearest blows of fate) is determined by the sixth identity of the general theory of morality:

$$\bar{V}_E = \pm \frac{F_{E(I \vee P)}}{t_1 + t_2}, \quad (6)$$

where

$\bar{V}_E$  is the average rate of materialization of the virtuous Lesson, in points per day [or "points/day", or "p/d"];

$F_{E(I \vee P)}$  is means either  $F_{E(I)}$  – or  $F_{E(P)}$  [taken either from the formula (4) – or from formula (5), respectively];

$t_1$  is the time elapsed between the moment by anyone went beyond the ethical boundaries outlined in the Table 1 to the moment of the onslaught of complex energy (mental, sensual, volitional, self-esteem, conscientiousness, etc.) problems, as well as [most often] parallel "secondary" physical troubles  $L_{2(Ph)}$  in the decision-maker as a result of his deviation from moral directives; measured in days [Principles 43 and 107];

$t_2$  is the time that has passed since the beginning of the onslaught of energy and [most often] parallel impending "secondary" physical adversity  $L_{2(Ph)}$  on the chosen decision-maker [because of his neglect of moral requirements] until the end of this Lesson; in days.

And by what methodology, how to apply the above-mentioned mathematical toolkit of the GTM to each person's destiny is demonstrated on pages 400–404.

## NOTE

5. Taking into account the fact that, according to the equation (1) – extending the consideration of the case mentioned in the Principle 43 – provided that in the event  $X_{new}$ , which happened to the decision-maker, there is no reason to ascertain in  $X_{new}$  the "primary" physical component  $L_{1(ph)}$  with the force  $F_{1(ph)}$  as a result, as in the example given there, a reciprocal push of the stranger due to his reaction to the aggression applied to him (i.e. if the victim did not immediately retaliate physically for the described unfriendly act), then in such [exemplary] situation  $F_{1(ph)} = 0$ . And then, as for all analogous moments of the life of the decision-maker, the final strength of the denouement  $L$  of such a category of everyday Lessons in formula (1) acquires a simplified form:  $\pm F_L = \pm F_E$  (respectively,  $L$  it will become the highest category:  $\pm L = \pm L_E$ ) [Principle 107].

Whereas, for a diametrical situation, when: (a) There is no virtuous component in the event  $X_{new}$  at all (e.g., if a child burns himself by sticking his hand into the fire; a teenager, dressed inappropriately for the weather, catches a cold and lies down; a diver, not calculating the time of ascent, suffocates under water, etc. [i.e., in these cases  $F_E = 0$ ]); or (b) when there is an instant physical retribution for an immoral act [p. 76] – due to the presence of such terms and taking into account what was said in formula (2), the final strength  $F_L$  of the acquired effect  $L$  for decision-maker will take different forms:

$$\pm F_L = \pm F_{1(ph)} \vee \pm (F_{1(ph)} + F_{\Sigma E_i}).$$

And in that case at the Lesson denouement  $L$ :

$$\pm L = \pm L_{1(ph)} \vee \pm (L_{1(ph)} + L_{\Sigma E_i}).$$

This makes it possible, based on the equations (1) and (2), to derive the seventh [complex] formula of the GTM, which is one

of the decisive ones in the fate of everyone. Since it explains the logic of the emergence of any new events  $X_{new}$  in a person's life (but, attention, of which he is the only one to blame) of the following three generalized options [which, in accordance with the Principle 107 and the reading of the Principles 43 and 44, are always accompanied by at least the mental and sensual Lessons of the first category]:

$$X_{new} = \pm L_{1(Ph)} \vee L_{E(IVP)} \vee [L_{1(Ph)} + L_{\Sigma E_i}], \quad (7)$$

where

$X_{new}$  [specifying {also in line with the P. 43–44}] is any event in the decision-maker's everyday life that is his/her own fault: E.g., pregnancy of a partner, emotional breakdown due to personal immoral behavior, etc.;  $0-\infty$  [due to the unlimited size  $L_{\Sigma E_i}$ , P. 16.2], in points;

$L_{1(Ph)}$  the consequences of a purely physical error in the home or in the performance of official duties; as already noted with regard to  $F_{1(Ph)}$ ,  $0-10^{10}$ , in points;

$L_{E(IVP)}$  is consequences of individual or professional Lesson of the higher category, including, for example, of the "deception of the stranger" type without instant retribution  $L_{1(Ph)}$  [but include, say, the fruits of the work of conscience, "secondary" bodily retribution  $L_{2(Ph)}$  and, e.g., [often] with a traumatic force  $F_D$ ];  $0-\infty$ , in points;

$[L_{1(Ph)} + L_{\Sigma E_i}]$  is "deceiving a stranger/housemate/colleague/specific consumer, etc." type scheme without [sometimes very likely] official "conclusions"  $L_{F_\delta}$ , but with an eye to the unpleasant psychological consequences of  $L_{\Sigma E_i}$  due to the indispensable [almost] instant "primary" physical retribution  $L_{1(Ph)}$ ;  $0-\infty$ , in points.

Whereas the series of events  $X_{new}$  for even one, emphasized, moral failing, denoted, as we know, by  $\sum_{X_{new}=1}^n X_{new}$ , can be the sum of all theoretically possible [of the above] combinations of  $X_{new}$ ;  $0-\infty$ , in points.

*Table 1* – The List of Imperatives (Universal Moral Principles, Ethical Requirements, Only High Goals, etc.)<sup>1</sup> and Their Corresponding Index *M* [in *comparable* points] and Ordinal Number Within *M* – Sub-index *j*

| <b>Moral directives [imperatives]</b><br>(implying an ideology of either "don't do/<br>discourage/don't contribute" or, conversely,<br>based on the meaning, "do/encourage/contribute") | <i>M</i> | <i>j</i> |
|---|----------|----------|
| 1   | 2        | 3        |
| Guard thy name from disgrace: Thou shalt not kill   | 10       | a        |
| Don't molest minors   | 10       | b        |
| Don't turn out to be a sadist   | 10       | c        |
| Do not entice your relatives (or their wives/husbands)  | 9        | a        |
| Do not seduce your subordinates<br>(or their wives/husbands)  | 9        | b        |
| Do not lust after your friend's woman   | 9        | c        |
| Love people, considering their rights, feelings,<br>and shortcomings / don't become a neo-Nazi  | 8        | a        |
| Be a good parent/example  | 8        | b        |
| Don't betray/cheat  | 8        | c        |
| Don't be actively violent / don't hit a lying person  | 8        | d        |
| Don't take advantage of your loved ones   | 8        | e        |
| Don't despise / don't be swaggering / don't insult  | 8        | f        |
| Honor other people's faith / strive for objectivity   | 8        | g        |
| Don't marry for convenience / don't trade yourself  | 8        | h        |
| Don't bribe   | 8        | i        |
| Avoid cynicism and hypocrisy  | 8        | j        |
| Don't justify the end by means  | 8        | k        |
| Observe also that part of the will of international and<br>regional laws that are not considered in this Table  | 7        | a        |
| Don't steal/embezzle  | 7        | b        |
| Do no harm  | 7        | c        |

<sup>1</sup>On the rules for compiling Table 1 – of these Moral and Legal Norms to Human Society, – see p. 23–24, and its application is allowed only after mastering P. 61.

Table 1 – The List of Imperatives (continued)

|   |   |   |
|---|---|---|
| Thou shalt not compel immorality  | 7 | d |
| Do not hurt the defenseless   | 7 | e |
| Pay back your financial debts   | 7 | h |
| Don't profit from the difficulties of others  | 7 | i |
| Don't cheat   | 7 | j |
| Do not take revenge /<br>do not wish on others what you do not want for yourself  | 7 | k |
| Don't intrigue  | 7 | l |
| Don't plan to be mean-spirited  | 7 | m |
| Don't catch / don't use double standards  | 7 | n |
| Don't play along for selfish gains  | 7 | o |
| Keep your word  | 7 | p |
| Learn moral responsibility in all things  | 7 | q |
| Become a master of your craft / do everything well /<br>remember your professional duty   | 7 | r |
| Do not slander/falsify  | 7 | s |
| Do not promote anything that is harmful to health/life  | 7 | t |
| Stay out of line / don't get cocky  | 7 | u |
| Be in harmony with your roots and homeland  | 7 | v |
| Don't engage in demagoguery /<br>don't promote immoral views  | 7 | w |
| Do not desecrate the graves and the memory<br>of the departed   | 7 | x |
| Honor your father and mother  | 6 | a |
| Become thankful   | 6 | b |
| Physically don't forget   | 6 | c |
| Intentionally verbally do not provoke/threaten  | 6 | d |
| Don't be passively cruel / you can – save!  | 6 | e |
| Seek peace / incite no one  | 6 | f |
| Do not be the first to tread: Respond to a word only with<br>a proportional word, to a deed with a correct,<br>balanced word, or, in the most extreme case,<br>with a reasonable, not illegal deed (7a) | 6 | g |
| Like fire, be afraid to utter claims and reproaches   | 6 | h |
| Don't gossip / don't discuss behind your eyes /<br>don't tell anyone about family problems  | 6 | i |

Table 1 – The List of Imperatives (continued)

|  |   |   |
|--|---|---|
| Shy away from rage   | 6 | j |
| Feel the limit: Don't go too far   | 6 | k |
| Don't be a coward  | 6 | l |
| Respect your elders and other people's rest/sleep  | 5 | a |
| Honor your relatives   | 5 | b |
| Value other people's freedoms / take care of nature  | 5 | c |
| Be humane  | 5 | d |
| Be guided by your conscience / become consistent / don't be unscrupulous   | 5 | e |
| Don't gloat  | 5 | f |
| Make friends with criticism and self-criticism   | 5 | g |
| Don't snitch   | 5 | h |
| In jealousy, follow the recommendations of 8a, 5c, and 3a  | 5 | i |
| Within the limits of adequacy<br>fall in love with yourself / marry only as equals   | 4 | a |
| Be decisive / don't succumb to softness / don't be lazy  | 4 | b |
| Don't forget the good  | 4 | c |
| Don't make empty promises and hopes  | 4 | d |
| Be fair  | 4 | e |
| Don't condone it personal whims  | 4 | f |
| Beware of the perniciousness of gambling   | 4 | g |
| Do not do anything that goes against local traditions and customs  | 4 | h |
| Curb your animal instincts (in the form of often very far-reaching urges to unlawful flirtation, overeating, greed, or aggression) | 4 | i |
| Don't remember evil / conquer resentment   | 4 | j |
| Don't look for dubious self-excuses:<br>Be honest with yourself  | 3 | a |
| Do not ascend / bow when you are bowed to  | 3 | b |
| Be optimistic  | 3 | c |
| Soak in self-confidence  | 3 | d |
| Don't peek/eavesdrop   | 3 | e |
| Don't be late / appreciate other people's time / be considerate  | 3 | f |

Table 1 – The List of Imperatives (continued)

|  |   |                |
|--|---|----------------|
| Avoid dope: Alcohol (immoderately), tobacco, drugs, toxins, etc. (in principle)                  | 3 | g              |
| Help the fallen  | 2 | a              |
| Support the stumbler   | 2 | b              |
| Don't be jealous   | 2 | c              |
| Show indulgence / radiate generosity   | 2 | d              |
| Do not deceive, even unknowingly   | 2 | e              |
| Don't ingratiate yourself  | 2 | f              |
| Don't swear / clean up after yourself  | 2 | g              |
| Enjoy every day  | 1 | a              |
| Cherish modesty  | 1 | b              |
| Don't brag   | 1 | c              |
| Don't be stingy  | 1 | d              |
| Do not submit to wastefulness  | 1 | e              |
| Pay tribute to courtesy and demands etiquette, including appearance and hygiene standards        | 1 | f              |
| Put up with other people's habits  | 1 | g              |
| Say goodbye to the feeling of hatred   | 1 | h              |
| Free your heart from negativity / don't be part of the crowd / don't create an idol: Be yourself | 1 | i              |
| Don't pretend to be something you're not / move towards cosmopolitanism                          | 1 | j <sup>1</sup> |

Table 2 – Variations of Societal and Natural Situations  $\gamma$ 

| No. | Reproduction of variants of the social situation // natural situation  | $\gamma$ |
|-----|--|----------|
| 1   | Daily stability // calm and clear weather  | 1        |
| 2   | Protest demonstrations // typical natural phenomena: Fog/hail/ice/rain/snow/   | 10       |
| 3   | Accident/anarchy/coup/conflict/dangerous situation/incident/rebellion/terrorist attack/war, etc. // natural disaster | 100      |

<sup>1</sup> Any addition to Table 1 is allowed only in compliance with the proposed principles of their construction.



*Table 3 – The Measure of Involvement of Decision-makers in the Event Under Study, Social, or Natural Disasters  $\psi$*

| No. | Recreating the measure of involvement of a particular decision-maker in the event/ social disasters/ /natural disasters | $\psi$ |
|-----|---|--------|
| 1   | Minimal engagement (up to 1%)   | 1      |
| ... | ...   | ...    |
| 50  | Involvement 50%   | 50     |
| ... | ...   | ...    |
| 100 | Engagement 100%   | 100    |

*Table 4 – The Gradation of the Job Coefficient  $\delta$*

| No. | Post   | $\delta$ |
|-----|--|----------|
| 1   | 2  | 3        |
| 1   | Actual leader of the country (chancellor/king/ president, and equated to them) / an outstanding professional with world fame, and the like | 1.00     |
| 2   | Accompanist / master's in production, etc.   | 0.5      |
| 3   | Accountant / agent (insurance/procurement/ real estate, etc.) / bookkeeper / tariff / timekeeper, and the like                             | 0.3      |
| 4   | Administrator / chief agronomist, and the like   | 0.5      |
| 5   | Agronomist / geochemist, and the like  | 0.4      |
| 6   | Ambassador / attaché / consul / deputy / dispatcher (air/railway), etc.  | 0.8      |
| 7   | Announcer / commentator / stenographer, etc.   | 0.6      |
| 8   | Appraiser / art critic / freight forwarder / musician / packer, etc.   | 0.3      |
| 9   | Arbitrator / judge / lawyer / prosecutor, etc.   | 0.7      |
| 10  | Archaeologist / geologist / surveyor / text stacker, and the like  | 0.2      |
| 11  | Architect / chef / driver / (firefighter/policeman/ serviceman, etc. "in the officer ranks in peacetime")                                  | 0.7      |

Table 4 – The Gradation of the Job Coefficient  $\delta$  (continued)

|    |   |     |
|----|---|-----|
| 12 | Assistant professor / artist / athlete / entertainer / presenter (discos/programs, etc.) / sculptor / waiter, and the like                                    | 0.5 |
| 13 | Auditor (movement/health/trade, etc.) / bailiff / builder / controller / inspector / investigator / private detective / rescuer / technical lead, etc.        | 0.7 |
| 14 | Broker / bookmaker / (firefighter/policeman/ serviceman, etc. "with the rank of private in peacetime"), etc.  | 0.6 |
| 15 | Captain (roadstead/vessel, etc.) / head (berth/convoy/production, etc.) / poet / sailing ship skipper / screenwriter / ship navigator / singer / writer, etc. | 0.7 |
| 16 | Caretaker / copier / porter / prompter, etc.  | 0.2 |
| 17 | Cashier / topographer, and the like   | 0.4 |
| 18 | Chair (branch/cooperative, etc.), and the like  | 0.6 |
| 19 | Chairman/head/leader/president of major government bodies and companies (academy of sciences/bank/board/committee/corporation/court, etc.), and the like      | 0.8 |
| 20 | Cleaner / janitor / loader / minor in the performance of any duties / stevedore / trainee / washer, and the like  | 0.1 |
| 21 | Collector / guard / editor, and the like  | 0.7 |
| 22 | Columnist / commandant (camp/facility, etc.) / correspondent / journalist / photojournalist / reporter, and the like  | 0.6 |
| 23 | Commissioner: For affairs (child/religion, etc.)/ human rights / any officer in wartime, etc.   | 0.9 |
| 24 | Constructor (clothes/shoes, etc.) / stylist, etc.   | 0.4 |
| 25 | Consultant / electrician / salesperson, etc.  | 0.6 |
| 26 | Dealer (securities/stock exchange, etc.) / economist, and the like  | 0.4 |
| 27 | Dean of the faculty / notary, and the like  | 0.7 |

Table 4 – The Gradation of the Job Coefficient  $\delta$  (continued)

|    |  |                   |
|----|--|-------------------|
| 28 | Director/manager (small or medium: Base/<br>company/plant/, etc.), and the like  | 0.7               |
| 29 | Dispatcher (locomotive depot/road, and so on),<br>and the like   | 0.6               |
| 30 | Draftsman / forester / masseur / mechanic /<br>methodist / meteorologist / miner, and the like                                   | 0.3               |
| 31 | Engineer (designer/researcher/tester, etc.) /<br>film (correspondent/cameraman/editor, etc.) /<br>composer / nurse, and the like | 0.5               |
| 32 | Film director/producer, and the like   | 0.7               |
| 33 | Fish farmer / ichthyo-(log/pathologist, and so on),<br>and the like  | 0.2               |
| 34 | Hunter / instructor (methodologist/<br>parachutist, and so on) / vice-rector, and the like                                       | 0.6               |
| 35 | Mayor / member of government / any private in<br>wartime, and the like   | 0.8               |
| 36 | Merchandiser / technician-(geologist/meteorologist/<br>surveyor, and so on), and the like  | 0.3               |
| 37 | Pharmacist-(analyst/technologist, and so on) /<br>pharmacologist / programmer / technologist, etc.                               | 0.7               |
| 38 | Sound (cinematographer/decorator/director, etc.)   | 0.4               |
| 39 | Technician (airborne/aerodrome service/<br>aviation, and so on), and the like  | 0.8               |
| 40 | Underwater specialist (diver/hydroacoustician, etc.)   | 0.5 <sup>1]</sup> |

At this stage, it is also appropriate to shed more light on the facts that prove the existence of one of the five common to all mankind phenomena, discussed on pages 283–284, Fellini's Fortune. For among the persons on the List No. 2, this research has found rare exceptions to the more or less clear general dependence

<sup>1</sup> Any addition to Table 4 is allowed only in compliance with the proposed principles of their construction.

of consequences  $L$  in the life of any person (collective/society) on the severity of his or her not always correct, or even obscene, actions – events  $X$ .

In the sample of celebrities considered, these exceptions took the following form.

If immoral behavior is realized: (a) Either by a participant-victim of a story in the form of a response to the unethical behavior of its initiator (for example, see the reactions of I. Newton [No. 34] to the actions of G. Leibniz [No. 35], however – attention – please note, from personal experience, this does not always work!); (b) or in the form of a prudent act of agreeing in advance, say, on mutual promiscuity (i.e., when the victim of someone else's immoral steps is absent in principle [see the episode from the fate of A. Dumas Sr. and his wife with their contractual fornication, No. 57]); (c) or because of the difficult years of childhood/adolescence/youthfulness of the transgressor of imperatives, which in his early years led him to false conclusions about what is permissible (provided that there are no victims of such person's unvirtuous steps either [as happened in the case of Coco Chanel, No. 84, who essentially sold herself to the "right" people]); (d) as a generalizing hypothesis: "Or for other rare reasons identical to the ones mentioned," – then in the equation (4) [and, of course, (5)] for persons with different  $\delta$ ] with different probability multiplier  $k_{FF} = 0$  [pages 381 and 406–407]. And then, because of this, the power of the professional [and individual] Lesson will be equal to zero for such chosen ones:

$$F_{E(P)} = \pm \frac{F_{E(I)}}{\delta^2} = \frac{0}{\delta^2} = 0.$$

(A similar picture also is presented by the Decision-makers from the List No. 2: No. 17, 25, 33, 107, as well as by Raphael Santi,

Benjamin Franklin, Le Corbusier, Clark Gable, Walt Disney, Ronald Reagan, and Ingvar Comprad.) As a result, this was the basis for separating this phenomenon into a specific concept called "Fellini's Fortune". (Mathematically and statistically [Annex 5, pages 408–409] confirming the validity of the observation that sometimes, when trying your luck, it is actually "permissible" to pilfer by the carload, and nothing will happen to you [as established in the same fifth Appendix – in extremely rare cases]. And you can only steal a bicycle – and [much more often] "go to jail".)

The application of equations (3)–(6) to events and the destinies of individuals on the List No. 2 has shown the following results {where it is initially assumed: (a) That there are intelligent and conscientious people on this List who basically understand when they are acting incorrectly [i.e., for them in the specified default formulas  $\Omega = 1$ ]; (b) that the probability of two of the three characters meet with justice [or lawlessness/arbitrariness] is 50:50 [or  $P(J) = 0.5$ ], with the exception of Louis XVI with  $P(J) = 1$ }.

EXAMPLE No. 1: LOUIS XVI. In spite of his, according to estimates, rather morally oriented thinking, the monarch did not take into account either the alignment of the political forces that existed in France during his lifetime, nor the trends of the difficult time, and at the crucial moments of the vicissitudes that played out in the state, he made many rash decisions, in combination with other specific reasons that led to the Great French Revolution. And, to put it simply, as a result of personal inconsistency, unprofessional, and spineless {8a, 8k, 7q–r, 7v, 6k–l, 5g, 4b, 4e, 4h, 3a, 3d}, having fallen victim to a cruel official Lesson [ $L_{2(P_h)}$ , by force  $F_{2(P_h)}$ ] and a large-scale joint historical Lesson for the whole of French – and not only – society, falling under the phenomenon of the "Fabergé Collapse", beheaded.

Then, as from the first pages of the book, in the interests of research and science, once again abstracting from the tragedy of a particular person, for a given "test-taker" the generalized [having a negative sign] force of his disregard for certain ethical Norms  $F_M$  is as follows:

$$F_M = \pm \frac{\sum_{i=1}^{10} \sum_{j=a}^z M_i^j}{\Omega} = - \frac{8 \times 2 + 7 \times 3 + 6 \times 2 + 5 + 4 \times 3 + 3 \times 2}{1} = -72 \text{ point.}$$

And the limits of the total *comparable* force  $F_{E(P)}$  of the moral Lesson  $L_E$  experienced by L. Capet the performance of his state duties,

or the "amplitude" of the chain of final events  $\sum_{X_{new}=1}^n X_{new}$  in the fate of the king (when the multiplier  $k_{FC}$  took the critical value of "1000", and therefore  $F_\delta$  the monarch could no longer be minimal [while the sizes of the coefficients  $\gamma, \psi, \delta$  are given in the respective Tables of the Appendix 3, and the indicators  $k_{RL}, k_{FF},$  and  $k_{FC}$  – in the Annex 2]):

$$\begin{aligned}
 F_{E(P)} &= \pm \left[ \frac{\gamma \psi k_{RL} k_{FF} k_{FC} P(J) F_M}{\delta^2} \right] = \\
 &= - \frac{100 \times 100 \times (0.101 - 1) \times (0.001 - 1) \times 1,000 \times 1 \times 72}{1^2} = \\
 &= -(72,720 - 72 \times 10^7) \text{ point [excluding } F_{\Sigma E_i} \text{]}.
 \end{aligned}$$

That is, falling short of  $-10^{10}$  point, in practice the figures show that Louis did not deserve the death penalty; he was treated with prejudice.

Whereas the average speed of the ethical Lesson in the endgame of all proceedings became for him

$$\bar{V}_E = \pm \frac{F_{E(P)}}{t_1 + t_2} = \frac{-(72,720 - 72 \times 10^7)}{623 + 580} \approx -(60 - 598,503) \text{ points/day,}$$

where  $t_1 = 623$  days (measured from the date of the popular march on Versailles [October 5–6, 1789] and the sovereign's protracted apathy caused by this event [according to formula (2), p. 78] before the ruler's attempt to flee the country on June 20–21, 1791); and  $t_2 = 580$  days (measured from the day of the experiment with Louis XVI's escape from France to the hour of his execution on January 21, 1793).

EXAMPLE No. 2: MARLENE DIETRICH. As the only eyewitness to the death of one of his lovers, John Gilbert, in a hotel room in 1936, she did not call a doctor for him in time (allegedly "to save her own career") and, in addition, concealed the details of the incident

from the police, bribing the hotel staff for this (Bezelyansky 2009), which allowed the following conflicts with morality: {10a, 8a, 8i–k, 7a, 7g, 7m, 7n, 7q, 6d, 6k–l, 5d–e, 5g, 4e–f, 3g}. Because of this, many years later, during the season of touring in Australia, she fell from the stage directly into the orchestra pit [her 1st bitterness of  $X_{new} = L_2(Ph)$  {in a series of yet to come}], having suffered a very serious injury, and as a result was never able to perform again, finally becoming an [alcohol abuser hermit](#): Because finally her  $F_L = \frac{F_{E(I)}}{\delta^2} + F_C + \sum_{D=1}^{\sqrt{n}} F_D$ .

And in this case, for a given actress, the total force  $F_M$  of her violation of ethical requirements accumulates only

$$\begin{aligned} F_M &= \pm \frac{\sum_{i=1}^{10} \sum_{j=a}^z M_i^j}{\Omega} = \\ &= - \frac{10 + 8 \times 4 + 7 \times 4 + 6 \times 3 + 5 \times 3 + 4 \times 2 + 3}{1} = \\ &= -114 \text{ point.} \end{aligned}$$

And the *comparable* power  $F_{E(P)}$  of the moral Lesson  $L_E$  earned by the star of the screen, which was active in the period  $t_1 + t_2$  and had for her exactly those professional consequences that – specifically and twice emphasized – this darling of the public feared back in the 30s of the last century, finding herself in the suite with the lifeless body of Gilbert, or size of series of upcoming events  $\sum_{X_{new}=1}^n X_{new} = L_E$  in the life of a film legend, which avoided a deservedly colossal scandal on this occasion, came out in between:

$$\begin{aligned} F_{E(P)} &= \pm \left[ \frac{y\psi k_{RL} k_{FF} k_{CF} P(J) F_M}{\delta^2} \right] = \\ &= - \frac{1 \times 100 \times (0.101 - 1) \times (0.001 - 1) \times 1 \times 0.5 \times 114}{1^2} = \\ &= -(57.57 \times 10^{-2} - 57 \times 10^2) \text{ point [excluding } F_{\Sigma E_i} \text{]}. \end{aligned}$$



And then the average rate of materialization of the Instruction under discussion (but clearly not expected by Marlene in any way and extremely painful for her self-realization) at the end acquired a range of such a seemingly insignificant order that did not warn the hypocrite about the impending storm:

$$\bar{V}_E = \pm \frac{F_{E(P)}}{t_1 + t_2} = \frac{-(57.57 \times 10^{-2} - 57 \times 10^2)}{14,864 + 6,058} \approx -(0.5 \times 10^{-3} - 0.5) \text{ p/d,}$$

where  $t_1 = 14,864$  days approximately, since it is recorded from the hour of Gilbert's death on January 9, 1936 until Dietrich's unfortunate fall on stage at the end of September 1975 (the exact date has not been established); and  $t_2 = 6,058$  days: Recorded from the time of the popular artist's failure from the stage until the moment of her death of kidney failure on May 6, 1992.

EXAMPLE No. 3: BILL GATES. According to Gladwell (2009), in his youth, for stealing passwords from a school computer with friends and hacking it (thereby violating the following "unchildish" requirements of morality according to the first Table: {8a, 8k, 7b}), he was punished with a ban on approaching the computer of an educational institution for a period of three months [his  $L_{2(P_h)}$  by the force  $F_{2(P_h)}$ ].

And since, for the underage Gates, the force of personal deviation from various ethical directives  $F_M$  was

$$F_M = \pm \frac{\sum_{i=1}^{10} \sum_{j=a}^z M_i^j}{\Omega} = -\frac{8 \times 2 + 7}{1} = -23 \text{ point,}$$

then the *comparable* power of the moral "homework"  $L_E$  experienced by the  $F_{E(I)}$  future famous billionaire at that time in the form of the size of an unpleasant event  $X_{new}$  in his biography

(though without considering the very likely of some micro crises of a psychological nature by forces  $\sum_{R=1}^n F_R$  and  $F_C$  for this reason) turned out to be as follows:

$$\begin{aligned} F_{E(I)} &= \pm[\gamma\psi k_{RL}k_{FF}k_{CF}P(J)F_M] = \\ &= -[1 \times 100 \times (0.101 - 1) \times (0.001 - 1) \times 1 \times 0.5 \times 23] = \\ &= -(0.116,15 - 1,150) \text{ points.} \end{aligned}$$

At the same time, the spectrum of the average speed of the implementation of the joint Lesson  $L_E$  for William Henry Gates III with his comrades eventually turned out to be as follows:

$$\bar{V}_E = \pm \frac{F_{E(I)}}{t_1 + t_2} = \frac{-(0.116,15 - 1,150)}{10 + 92} \approx -(1 \times 10^{-3} - 11) \text{ p/d,}$$

where  $t_1 = 10$  days [approximately, since the exact number of days has not been established] spent on the investigation of the incident and the decision to disqualify from using the computer found guilty, including learner B. Gates; and  $t_2 = 92$  days (or the actual three summer months in which the period of weaning itself fell).

Because: (a) The power of moral influence  $F_E$  on the decision-maker (especially with respect to  $F_{\Sigma E_i}$ ) is subjective, self-evaluated physical and psychological character [and in the virtuous field, it has been established that science does not have the means to deduce a strict relationship between  $F_E$  and  $F_M$ , having obtained a function  $F_E = f(F_M)$ ]; and (b) because of the utopianism of creating a "physical metrological standard" in the moral sub-environment, we do not have any objective spot of reference for comparing the strength of one Lesson calculated on the basis of the equality of (4) or (5), let's say, 100 points, with the strength of another Lesson of, say, 700 points (as difficult as it was to do this without knowing the conditions of comparison, and in the Examples of the Annex 4)], it is therefore a logical conclusion that both the force itself, detailing,  $F_{E(INP)}$  and all the other components of the GTM equations, used to describe any "ethical" facts from the life of people and various circumstances accompanying the former, have *comparable* taxational properties. Where the final indicators of such calculations are always important, but, in fact, they are only an approximate guideline, and not an absolute algebraic value of the general bitterness experienced by a person, for e.g.,  $F_{\Sigma E_i}$  from the Lesson (since it is still technically impossible to measure the calculated force  $F_E$ , the short-term "random" force  $F_R$  and the long-term "depressive" force  $F_D$  of such bitterness with devices). Therefore it is stated that an attempt to use the methods of classical scientific cognition (for a sample, differential methods of calculus) outside the material world – in the investigated, energy environment of the universe [in this situation, in relation to formulas (1)–(7) and their variables] – is a priori futile.

In addition, as the consequential virtuous blunders the participants of the List No. 2 demonstrate, the connection between ethical transgressions  $X_E$  and their outcomes  $L_E$  for people is extremely a complex

non-linear picture. As a result, this does not allow us to establish clear correlations in the moral field of human activity. And, again, due to the impossibility of using the differential calculus in the communication environment, in a given research that operates only with specific qualitative characteristics [no more than for the sake of clarity digitized], there are no tools for verifying the *comparable* equations of the GTM (1)–(7) and their components by the usual mathematical methods (with the task, for instance, of determining the average by  $F_E$  between, let's say, a person's acquired notoriety and a personal "reason" for laying hands on himself that suddenly arose in his head [implying the appearance of the latter extremes only because of a person's immoral behavior in the past, and not because of other circumstances, such as mental disorders]). And on the basis of the fact that such a sight – a comprehensive check of the GTM formulas according to the existing generally accepted statistical methods – is not solvable, therefore, the assessment of the collected results of the experiment in quantitative terms is objectively reduced to the analysis of the components of the sample  $n$  and the general population  $N$  (which, nevertheless, made it possible to obtain very interesting figures, given below).

And since, in order to study as much as possible all the causes of people's collisions with obstacles in fate, to probe the nature of most of their failures and to extract the levers of forecasting in this area, the present examination confronted the in order to find out how the fact of ignoring moral Norms affects a person, it is important to know how many earthlings have ever lived in the world in order to make final decisions here.

Answering the last question, according to the calculations of the Population Reference Bureau, USA, from 2022 (as mentioned in § 3), over the entire history of our planet [for about the last 52 thousand years], it is estimated that about 117 billion people have lived and are living (as sought  $N$ ).

Within the framework of the voiced problem, 315 famous persons (including persons from the List No. 3, p. 285) were involved in the consideration. And finally, according to the rule of paragraph (A) of the "Prerequisites", out of 315 persons subjected to the initial study, 238 were found to meet the requirements of the test [remember that two men appear at No. 79 on the second List: Brothers Wilbur and Orville Wright]. Of these, 35 representatives (or  $\approx 14.71\%$ ) were finally classified as people who are blameless in the virtuous sense – see the List No. 1. At the same time, the number of decision makers included in the second List was 203 people (or  $\approx 85.29\%$ ), thereby indicating the size of the modal group identified during the research. (Hence, the model under discussion has a dichotomous scale with a final [quantitatively large]<sup>1</sup> sample size  $n = 238$ .)

The proportion of representatives of the sample with the presence of the studied trait (where such a trait is any kind of immoral behavior), or  $p$ , is determined from the ratio  $203 \div 238 = 0.852,941,176,47$ . And the proportion of representatives in whom the studied trait is absent, or  $q$ , is derived as  $35 \div 238 = 0.147,058,823,52$ . This makes it possible to establish the value of the margin of error  $\Delta$  [when the general population is significantly larger than the sample], which is calculated using the [formula](#):

$$\Delta = Z \sqrt{\frac{pq}{n}} = 1.96 \sqrt{\frac{0.853 \times 0.147}{238}} \approx 0.045 \text{ (or } \pm 4.5\%),$$

where

$Z$  is the coefficient depending on the selected confidence interval: 1.96 for a confidence interval of 0.95.

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<sup>1</sup>The sample is conventionally considered small at  $n \leq 30$ , medium at  $30 \leq n \leq 200$ , and large at  $n > 200$  (Titkova 2002).

At this stage, it can already be noted that in the presented model, the [statistical] error of the first kind<sup>1</sup> – or the probability of finding relationships or differences that in fact cannot exist in principle – is minimal.

In addition to the above, in view of the fact that in the List No. 2 the modal number of people studied, who to varying degrees ignored the directives of ethics, turned out to be 203 people, or  $n_1$ , out of 238 (which made it possible to identify global and far-reaching trends in the moral sphere of life of Homo sapiens), the estimated number of all people  $N_M$  from the general population  $N$ , ever at all (and at least once in a lifetime – noticeably [i.e., it is proposed to consider above two points for the "approach" according to the first Table]), having allowed a slack, trampling on the virtuous side of existence, is

$$N_M = N \times p = 117,000,000,000 \times 0.852,941,117,647 \approx \\ \approx 99,794,110,765 \text{ people.}$$

While among the 7 billion 870 million people "huddled" on the planet – accepted – at the time of the publication [first edition] of this book (May 2022), there were 6,712,646,596 such people, denoted by  $N_{M_t}$ <sup>2</sup> [ $7,870,000,000 \times 0.852,941,117,647 = 6,712,646,595.88$ ].

And, therefore, relatively impeccable earthlings (someone's "golden" fathers, wives, children, grandchildren) since the time of primitive fires have accumulated  $N - N_M = 17,205,889,235$  those who deserve the highest praise – conscientious persons.

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<sup>1</sup> As is well known, an error of the first kind describes a situation in which a correct null hypothesis – in this case that a person's violation of moral Norms does not affect his or her future – is rejected.

<sup>2</sup> Where the lower case "t" is short for "today".

And at the "beginning of the 21st century" there are at least 1,157,353,404 living inhabitants of the world, of whom we and science can be proud.

However, due to the fact that, with a high degree of certainty, as already noted, it is possible to "probe" the biographies of only celebrities (which the model took advantage of), plus the fact that, as established and reflected in the Principle 49, on the social ladder, for the reason stated in the Conclusion II-III, those above are much better protected than those below, then, firstly, the logical conclusion is made that there is even less insurance against misfortune, caused by the personal and collective immoral behavior of the most ordinary people. And secondly, when summing up the main results – and objectively transferring the sample  $n$  to the rank of highly representative – the estimated percentage of such celebrities in the circle of both existing and all people who have ever been born are considered. Which, based on the calculations of the American mathematician Arbesman (2013), is 0.0086%. (As in figures, at the time of its calculation in 2013, there were  $N_2 = 604,174$  eminent people out of, according to the specialist's methodology, for that year, 7,059,837,187 of the world's population [and in practice, if you look into it, – in parallel and from the whole of humanity  $N$ , for which then the estimated percentage of celebrity-"newsmakers", denoted by the letter  $C$ , among people who have ever lived and are now living in the world, accumulates a total of 0.0005%, because  $C = \{N_2 \div N\} \times 100\% = \{604,174 \div 117,000,000,000\} \times 100\% = 0.000,516,388,03 \approx 0.0005\%$ ].)

It is taken as a given: In the model under study, the Arbesman's calculation is important only for two phenomena in the GTM – scales the spread of Rockefeller's Luck and Fellini's Fortune (saving the chosen among the "stumbled" or even the "fallen"). The rest – Planck's Paradox, Rutherford's Force Majeure, and

Fabergé's Collapse turned out to be common to all mankind, characterized by a 100% coverage of the human population and independence from the ethical characteristics of the individual (that is, the last three phenomena do not care whether their ward is deeply moral or only occasionally [or infinitely] immoral).

This means that the variables of equations (4)–(5) from the second Appendix will not distort the percentage of big names among all people, if the  $k_{RL}$  и  $k_{FF}$  probability of the occurrence of "unique" quantities is known for the factors of these equations  $k_{RL}$  and  $k_{FF}$  [p. 381].

According to the results obtained in the study, the percentage probability of an individual acquaintance of any person – as long as it doesn't matter whether it's moral or immoral – with Planck's Paradox (which was recorded in the fate of 103 people out of 238) – however, adjusted for the level of medicine in the past centuries – amounted to 43.28% [that is, in the proportion, roughly, 1:2]; with Rutherford's Force Majeure (7 people out of 238 [or 1:34]) – approx. 2.94%; with the Fabergé Collapse (3 people out of 238 [or 1:79]) – approx. 1.26% [and then  $P(k_{FC}) = 0.0126$ ]; and not a sufficiently moral person – with the Rockefeller's Luck, or  $P(k_{RL})$  (63 people out of 203 [or a similarly rounded ratio of 1:3, but only for the eminent ones, since here Arbesman's calculation comes into force, and no longer for  $N_1$ , but for the value  $N_M$ ]) – and then, rounding up, in percentages it will be  $19 \times 10^{-5} \%$  (or  $19 \times 10^{-7}$  in fractions):

$$P(k_{RL}) = \frac{N_2 \frac{63}{n_1}}{N_M} \times 100\% = 0.000,187,889,11\%;$$

at the same time, Fellini's Fortune smile with her  $P(k_{FF})$  – again, for morally deficient people – has the following statistics: 12 people out of 203 people [in the ratio of 1:17 – again only for the elite], and taking into account Arbesman's data, and also for  $N_M$ , and also



rounding, the percentage probability was  $36 \times 10^{-6} \%$  (or  $36 \times 10^{-8}$  in fractions):

$$P(k_{FF}) = \frac{N_2 \frac{12}{n_1}}{N_M} \times 100\% = 0.000,035,788,4\%.$$

And with these initial, summarize, for equations (4)–(5) the desired unique – smallest  $k_{RL}$  and  $k_{FF}$  – values occur with probability [in fractions], respectively:

$$\begin{aligned} P(k_{RL}) &= P(0.1) \approx 19 \times 10^{-7}, \\ P(k_{FF}) &= P(0) \approx 36 \times 10^{-8}. \end{aligned}$$

Switching for a while, the statistics on the frequency of fixation of mirror consequences in the authors of immoral behavior look like this. In total, in  $n_1$  there were 64 such people. That is, accordingly, the probability for everyone naïve [in terms of the reality of payback] to face at least once in their life the mirror denouements of their own vicious steps are  $\approx 0.32$  in fractions and  $\approx 31.53\%$  (or  $\approx 1:3$ ). At that time [of course, roughly], there were 31,465,083,124 risk-takers in the annals of humanity; and those of the latter, now alive [i.e. from  $N_{M_t} = 6\,712\,646\,596$ ], who may not yet have waited and are awaiting their fate as of May 2022 [roughly, too] 2,116,497,472 people. At the same time, the blitz data for those from the List No. 2, who at least once forced their relatives to answer for their transgressions, are as follows: 23 people out of  $n_1$  and – rounded up it turns out – 11,306,672,750 people out of  $N_M$  (and the rounded probability of becoming such is 0.1/1:9/11.33%).

At the same time, for ordinary people, the chance that after trampling on virtuous imperatives, they will always be able to get away with it, and their fate will eventually follow the protective laws

of Fellini's Fortune (or, in the terms of the Principle 43, that the average person, following an immoral act, will have a "secondary" physical component  $L_{E(P_h)}$  of force  $F_{2(P_h)}$  in the denouement  $L_E$  of his future event  $X_{new}$  will be equal to zero), soberingly produced by the layout:

$$\frac{100\%}{P(k_{FF})} = \frac{100}{0.000,035,788,4} = 2,794,201.4731.$$

That is, the desired proportions for each "normal" immoral, but at the same time ordinary, not standing out from the general mass of individuals in relation to the people who have lived in total in all times – 1:2,794,201. Whereas with respect to the "morally wavering" 6,712,646,596 people alive as of May 2022, such proportion determines: Not counting some "stars", rounding, there are only 2,402 such super-privileged people, or, as shown above, a paltry 0.000,035,783,2% of "then"  $N_{M_t}$ ].

And someone's bet that it is his personal life that will "suddenly" appeal to Rockefeller's Luck, respectively:

$$\frac{100\%}{P(k_{RL})} = \frac{100}{0.000,187,889,11} = 532,228.823,693,$$

or approximately 1: 532,229. And then, for those who are now "active", the reporting on this financial phenomenon is as follows: Again, not counting the chosen "stars", there are only 12 612 materially protected inhabitants on the planet in May 2022 [or  $\approx 0.000\ 187\ 884\ 16\%$  of "then"  $N_{M_t}$ ].

And throughout history, there have been 187,502 "philistines" who have never known loss.

Based on which it is stated (proving the First Rule of Virtue and at the same time fulfilling the obligation of the book's annotation

to transfer the concept of "morality" from the category of philosophy to the exact one): Unethical behavior to man – this beneficiary in quotation marks of his own shortsightedness – is indeed highly disadvantageous. For it is leading him, an ordinary decision-maker, to an unequivocal clash with problems of varying degrees<sup>1</sup> – in view of what is said in the Conclusion II-III, from notoriety to death (because of murder or suicide) or "inherited" by the next of kin [with a probability of 0.1] – in 99.999,964,211,6% of cases<sup>2</sup>, and to losses – in 99.999,812,110,89% of caseloads<sup>3</sup>.

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<sup>1</sup> With a positive left-sided asymmetric distribution of the trait [in the GTM, such a trait is a specific appearance of the consequence  $L$  for a person in a *comparable* mathematical correspondence of such an appearance to, say, the size  $F_2(p_h)$  from the notation (1) of the "secondary" physical component  $L_{E(p_h)}$  estimated through the strength  $F_{E(I \vee P)}$  of the formulas (4) or (5) {where the computational appearance of the decoupling of  $L$  is the pattern of occurrence of  $L$  values, when the distribution of a discrete value  $L$  in a sequence of  $n$  independent trials – due to the dominance of small misdemeanors in people over large ones – is expected to have a predominance of values below the mean with an uncertain position of the mean itself}].

<sup>2</sup> As a result of the following procedure:

$$100\% - P(k_{FF}) = 100\% - 0.000,035,788,4\% = 99.999,964,211,6\%.$$

<sup>3</sup> As a result of the following procedure:

$$100\% - P(k_{RH}) = 100\% - 0.000,187,889,11\% = 99.999,812,110,89\%.$$

So, we are talking about the discovery [i.e., obtaining evidence of the existence] of at least:

1. The communication environment of the universe in the person of its only possible carriers – dark matter and dark energy.

2. The Global Morality.

3. Some of the most important properties of each of the listed objects of nature. Which makes it possible to draw [sometimes equally significant and fundamental] the first conclusions (besides the already made at the end of the Principle 148).

- I. The characteristics of the new, energy natural environment, which are principally different from the characteristics of the physical environment, make the necessary adjustments to the modern knowledge of the global world order.

- I-I. These characteristics, in particular: (a) Indirectly confirm the hypothesis 6 [on the basis for the observation of wave-particle duality and the qualities of quantum phenomena in general, which {along with the hypotheses 4 and 7, as well as, namely, the hypothesis 5, which is tested by comparing both the volume and the chemical composition of baryonic matter absorbed and "returned" into space by some black holes} is still waiting for the hour of verification]. (b) Over time, the detected micro pulsations of dark matter will prove, among other things, that the minds of people who are born and people who die have a sensitive effect on its volume.

- II. The research has obtained a scientific warning to man, speaking of his moral responsibility for his actions [apparently, "24 × 7", and no "grace" days]. And it gives answers to why he (and sometimes his heirs, including other close relatives) is sometimes "unlucky". [Since:]

- II-I. The results of the test reveal the work of the natural and predictable mechanism of dependence of unpredictable earthly retributions  $L$  (which the decision-maker earns by his misdeeds) on their moral aspect. In this way, the GTM describes the specific conditions under which consequential of unethical human behavior – at least in general terms – are now becoming predictable.

II-II. One of the properties of natural phenomena in the moral sphere turned out to be such that the textbook rule "if you do it, you immediately face a response" in this space functions a) non-standardly, with a certain delay (sometimes impressive); and b) individually. That is, under certain prerequisites (say, among the organizers of wars of conquest or cunning propagandists of false doctrines) – sometimes with delays of up to thousands of years (which is exactly what confuses analysts who are not privy to such a nuance – apart from the unforeseen forms of the denouement of the Lesson under the control of man [because of the  $y \neq f(x)$  in the energy environment] plus the extreme differences between people).

II-III. By reason of the Conclusion XI, it is impossible to construct the function  $y = f(x)$  in the moral field. What leads in equations (4)–(5) not to the polar character [of the "either – or" kind] of the change in the coefficients  $k_{RL}$  and  $k_{FF}$ , but to a sliding one, i.e. smooth. [And literally it means the following: The more prominent official position or public authority a person has, the more effective, say, the "superior – subordinate" factor works for him/her, the more people are pressurized by his reputation, the more difficult it is to give him a crack from the universe (and, thus, the lower the probability that for an immoral act the high-ranking perpetrator will receive the deserved punishment).]

II-IV. A person's conscience is clearly of an energy nature and serves as nothing more than a visual evidence of the linear communicative connection of a person – as it is believed in the TGOU, through a certain "special" communication portal – with the GM (and therefore with the [living] universe).

II-V. According to statistics, at least eight "and a half" out of ten people make deals with their conscience (because, simplifying the values,

$$N_M:N = 99,794,110,765:117,000,000,000 \approx 8.5:10).$$

II-VI. The idea expressed by the Principle 183 implies a complex, gradual, "voluntary-conscious" refinement of people's views from an orientation towards narrowly focused family (as well as national and state) values to much higher and broader values – universal.

II-VII. The revealed algorithm of ethical "examination" of any person now contributes to the development of both deeper conclusions about him/herself, and, on the model of the GTM, and the unification of such conclusions into aggregate ones.

III. Having studied the harsh moral Lessons of the subjects from the List No. 2, a single conclusion arises: The central task of all human Instructions  $L_E$  is not to punish the individual in proportion to what he has done, without making him angry by knocking him off his game. And through the suffering he has endured for his rash undertaking, only push him to the right – moralizing logicisms (having learned to be better and morally mature in the end). Since each of his Lessons is in fact the general method of realization by the universe of its "guided" dialogue with Homo sapiens.

III-I. As is clear from the examples and illustrative calculations in the Appendix 4, the general power  $F_{E(IVP)}$  of the only option moral admonition  $X_{new}$  or a whole series of them  $\sum_{X_{new}=1}^n X_{new}$  activated [by the universe] in order to form the scope of a human Lesson  $L_E$ , due to its individual evaluation [ $F_{\Sigma E_i}$ ] in 5D, is always several orders of magnitude higher than the force of the original violation of ethical Norms  $F_M$  by the [unsuspecting] person.

III-II. In spite of the direct correlation in equality (6) between the average speed of implementation of the Lesson  $\bar{V}_E$  and the value of the Index of Virtue  $M$ , it often happens that the smaller the single, non-total value  $M$  (in other words, the lower the scale of deviation of human behavior from the moral letter according to the Table 1), the higher the rate of exhaustive retribution  $\bar{V}_E$  [apparently, this is due to the more minuscule period  $t_1 + t_2$  required to resolve such situations].

III-III. Equations (1), (4)–(5), and (7) displays the principle of operation, and (2) and (6) – demonstrate the speed of the **Law of Morality No. 4**: "The stronger the moral foundation of the decision-maker, the more adequate it will be in everyday collisions, and the less bitter 'surprises' will befall them."<sup>1</sup>

IV. The Truth, like the universe, is always one. Therefore, there cannot be two truths – "yours" and "ours". And that's why history is an exact science. Since, in reviewing any events, in it one should be guided only by analogues of four objective basic concepts: "Plus", "minus", "multiply", and "divide"<sup>2</sup>. However, due to the human nature explained by the P. 23, this discipline has been turned into a mechanism for manipulating public opinion by most countries and has everywhere been transferred from the rank of accurate to the category of "humanitarian", to protect the interests of the ruling elites on their territories. And the latter often: (a) Deliberately emasculate for their [basically barely savvy] citizens all are prerequisites and important details of many historical events that are within the circle of concerns of the local establishment. (b) Idealize the role of "their" glorified personalities, powdering [where necessary] the ambiguous behavior of the mentioned (if they allowed themselves liberties) for the sake of "necessary" textbooks, ideological attitudes, and other methods of brainwashing. In total, this obviously prevents the average person from understanding, without reverence, dispassionately: The owners of sonorous surnames, in addition to their outstanding abilities and some unique traits, were, are, and will be the most ordinary people with varying

<sup>1</sup> Considering the probability of a person's collision with Planck's Paradox, Rutherford's Force Majeure, Fabergé's Collapse, as well as adjusted for Rockefeller's Luck and Fellini's Fortune.

<sup>2</sup> In the analysis of historical situations, the mathematical operations cited must be turned into cement for the construction of any verbal semantic combinations identical to algebraic ones. As a result, they form evaluations like "positive" – "negative", "moral" – "immoral", "progress" – "regression", "can't" – "don't want to", "yes" – "no", etc. [the use of which should depend on the form of the sentence].

degrees of moral weaknesses and flaws [since this is what the results of the research reflected]. Therefore, the participants involved in the study, representing an independent cross-section of society, were ideally suited to the tasks facing this timeless dotting of the "i's".

V. The facts of far from the best human manifestations found in the famous representatives of the second List, together with other depressing examples from the life around us, cause irreparable damage to the ethical side of the evolution of mankind. From time immemorial, not only the interpersonal and intercollective, but also the international policy of double standards, which tacitly declares to everyone, "I and a handful of 'our own' can do what no one else can't." And in view of the influence of most of the persons represented in the second List on the average person, the ambiguous behavior of the latter becomes by default a guide to action for the masses not only in their everyday life, but also in the social, and professional spaces. (In doing so, exposing the monstrous danger of the "virus of immoral decisions": Imperceptibly, step by step, capturing disparate hearts, then exchanging opinions within families and chat rooms, and ultimately setting the tone for the often controversial philosophies of parties, governments, states, and their leaders, this veritable wolf in sheep's clothing carries out a ruthless attack on us with an autocracy of ambition, a dictatorship of profit, and a pandemic of immorality, sitting on the throne of reality.)

VI. In analyzing the evidence of universally regular events in the fates of people who have gone down in history [in the form of diverse "secondary" physical consequences  $L_{E(Ph)}$  of their morally unattractive actions], there is reason to speak of two ways of thinking that can be prompted by the information provided. The first, which closes one's eyes to the obvious and ignores the Conclusion IX-II, would look for interference in such a systemic and, as shown above, often inevitable process, by some mysterious "otherworldly" force, which those interested associate with a whole range of ancient mystics and more recent but not always disinterested hoaxes. The second (on the contrary,



adhering only to the scientific approach) will talk about finally obtaining the necessary and sufficient evidence that the universe is a specific living, flexible, and rational astrophysical object. (If, in deliberate violation of the rule 6i: "Don't discuss behind your eyes," we have any right at all, at least at turning points in our own existence – not without loud words, in the name of our children's bright future, – to comprehensively consider the actions of someone other than ourselves [in this case – the universe, as well as the participants in the List No. 2]). Since, in fact, the information presented is an academic transformation and reduction of all available assessments and ideas about the "substance" abstract, shrouded in speculation, and therefore doubtful, into, rather, the largest of all ever-existing reasons for internal and external acceptance by every sane person supported by examples, calculations, and other solid arguments [and therefore – objective, and therefore – scientific] of the contents called Global Morality.

A homologous conclusion is also prompted by the further order of reasoning. From the illustration of the biographies of the representatives of the second List, people pay for moral transgressions, albeit in different ways. In any case, this phenomenon can only be observed under one condition: When "someone" who is definitely interested in putting such a pattern into practice [and who, to continue to think in a strictly scientific way, it is clearly not "the Almighty"], in reality not only fulfils: (a) The mission of rigorous expertise of man's virtuous steps; but also (b) triggers for him, shall we say, a machine of elastic retribution for immoral behavior both in the continuum of human beings and, most probably, by analogy, in the continuum of creatures like us in the cosmos.

In this case, the observation leads to a chain of interrelated generalizations that coordinate the hypotheses from 2-1 to 2-9 with the third. Namely. Such a qualitative response to people's immoral actions [in the configuration of a subtle approach to generate for everyone the various "secondary" physical "solutions"  $L_{E(Ph)}$  deserved solely by him by the force, say,  $F_{2(Ph)}$  for ethical mistakes] can be organized only very sensitive, and hence highly developed, and hence alive structure.

VII. The result achieved in this verification is not possible without the presence in nature of such tools and factors.

VII-I. First of all, the institution of the Global Morality.

VII-II. In response to this fact, every thinking creature [for a clear path of contacts with the GM (plus, at least, between people)] must have a special tool in his arsenal – personal energy. So that the latter communicatively unites (or at least connects) him directly as with dark matter – presumably acting simultaneously incl. as both the Brain, "receptors" sensory organs, and the Consciousness of the universe, that is, as a "analytical and instructive Center", "Space Center" (in which the GM is housed), – as well as with any other living creatures (e.g., neighbors on the staircase, colleagues at work, animals at home and in their natural environment, and so on) into something single – in that which what has been proposed to be called the Field of the Power of Nature: Into dark energy.

VII-III. The presence of the GM in the world, confirmed by the background of the existence of the heroes of the List No. 2, is impossible without the universe possessing a certain "Space Center".

VII-IV. The age of such a "Space Center" – as a summation of analytical and instructive activity of the Brain of the universe, formed over trillions of years and a result of the work of different types of "receptors" (and at the output – full-fledged organs of sense of the latter) and the fruit of their functioning – the Consciousness of the universe – must exceed the views of science on the "age of the universe" (calculated, according to the established opinion, from the moment of the Big Bang [but, based on the TGOU, with singularity in a myriad of "points": Hyp. 2-4, 2-6]). That is, the formed "Center" of the universe are not less than 13.7 bn years old.

VII-V. As it is believed in the TGOU, this "Center" (probably right after its formation) and "gave the necessary commands" for the Big Bang and the deployment of the first primitive sprouts of life in space in about 4 billion years [if in this deduction based on the findings of geneticist Sharov from the Baltimore National Institute

on Aging and biologist Gordon of the Florida Marine Laboratory (2013), who applied Moore's Law<sup>1</sup> to biological systems.]

VII-VI. To guarantee the continuous and qualitative monitoring of their wards, the sensory organs of the universe and the Global Morality [as well as dark matter] must be present everywhere and subject to gravity (presumably, to concentrate their activities in all potential places of development of planetary lives at any level of evolution). Bottom line: Hence, the TGOU's proposed assignment of dark matter [so far] has no alternative.

VII-VII. The "Space [Control] Center" of the universe and the results of its activity are too large to be undetectable; the results of man's "Decision-making Center" are comparably small to be recorded by the means of modern science (at least for now).

VII-VIII. Ever-increasing the vitality of the "Space Center" of the universe, the probable functionality of black holes; and cosmic accumulations of "terabytes of terabytes" of project, sensual, and moral activity of people and others like them in space (due to the growth of the number of inhabitants of the Earth, other inhabited planets and the number of living "intra-civilizational" communications) – thus kits the dark energy known to all, but incomprehensible to none, – as impertinent as it sounds, and leads the universe to expansion, and us – to the lambda.

VII-IX. The discovery of the above evidence of the existence of "Space Center" in the universe suggests that it is exactly alive.

VII-X. The reason for the fact that it has not yet been possible to put together a general picture of the world order into something integral [irrevocably isolating exotericism and esotericism from science] is one thing: There are very real limits to classical scientific knowledge. Which are localized by the boundaries of the physical environment. And no one took this into account.

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<sup>1</sup> According to [Moore's law](#) (1965), the rate of technological progress is such that it can be expressed in terms of the number of transistors per square inch of integrated circuits in computers, the number of the first of which, according to Moore, will double every 24 months.

VIII. The GTM is universal: Its place is in all cosmological models and in the analysis of the development of any events. Therefore, it is of paramount applied importance.

Accordingly, the general theory of morality is working properly in line with the second doctrine presented, the TGOU. As has been repeatedly emphasized, justifying its role for decision-makers by fully confirming that any violation of virtuous Norms will inevitably lead to lawful retribution in fate (and sometimes will manifest itself even after personal death): Regardless of the model of the development of the universe in which such a violation is to be considered. From this it is important to conclude that the imperative of moral Directives – through their influence on the results of human decisions – has been proven. A person has no right – and is dearer to himself – to be [even] unfriendly to any other person.

IX. In this way, the outlined method of reviewing and diagnosing people's ethical behavior should be applied to all forms of decision makers and to all epochs. Where the quality of the assessment of the verdicts once adopted by the decision-maker lies in conjunction with the completeness plus one hundred percent reliability of his successes and failures under consideration. And the properties of the past, present, or future Lessons under men control are always under the pressure of whether a particular person is motivated by the principles of morality in each "body-'project'-sensual-verbal" action that is subordinate to him or not.

In addition, of all the circumstances set forth, including equations (2), (4), and (5), in which the power of the ethical Lesson  $F_E$  is, in essence, the practical effectiveness of a certain "project" position occupied in due time by a certain participant in existence (where in the monitoring of the conjuncture by such a decision-maker one of the critical factors for his future, subject to his volitional regulation, is virtue [measured by the Moral Index  $M$ ]), several of the following referents and determinants emerge.

IX-I. Based on the analysis of the biographies of 238 celebrities of various sizes, the necessary scientific signs that we live

in a giant specific, fourth time emphasized – living, metabolically peculiar composite astrophysical organism called the universe.

IX-II. The concept of "God" is endowed not with a supernatural, but with the most natural, scientific meaning. Representing the real objects of the cosmos: The dominant part of dark matter – Space [Control] Center, and its component – the Global Morality.

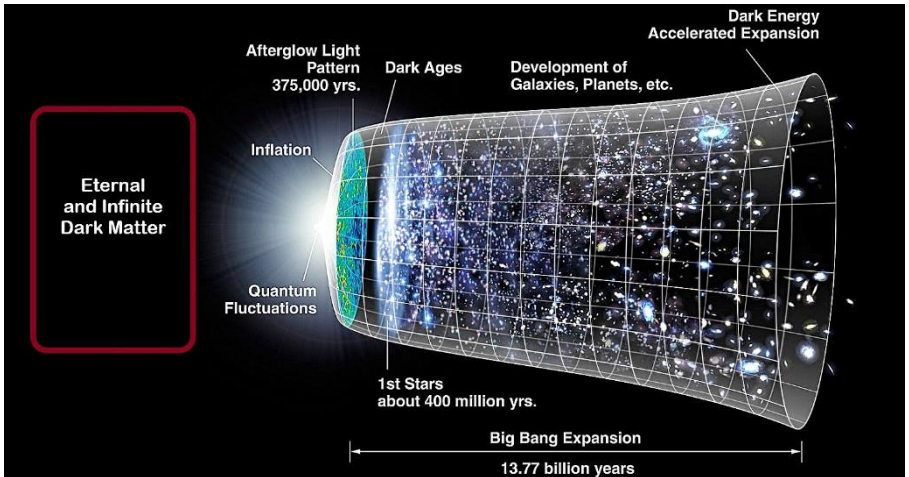
IX-III. Based on the statistics of the human phenomenon of "Rockefeller's Luck" (which indicates the estimated chance of the average person, who is no stranger to immoral behavior, to escape even minor financial problems with a probability of 0.000,001,878,891,1), the **5th Law of Ethics** becomes clear: "The final outcome of any decision, whether economic or non-economic, depends directly on the moral preferences of the person making the decision." Or purely in the monetary plane as a separate and exclusive the **Moral Law in Economics** (within the framework of the Conclusion IX-IV): "The long-term, not always immediately recognisable quality of a person's financial intentions – in addition to the interdependencies already known to science – is equally conditioned by the accumulated 'capital' and its ethical side [in line with Table 1] – already as an economic figure." Summarizing the above, the Conclusion IX-V – as the **6th Law of Virtue** – states: "Moral behavior today determines the choices we can make tomorrow." ■ ["end-of-proof", "which is exactly what needed to prove"]

X. **Morality, as the Supreme Law**, is addressed to man by the universe, so that man does not eventually evolve into a beast. (For in the actions of Homo sapiens as a species, there is a balance between right and wrong, ethical and unethical, or, in sum, "good" and "evil" – not justifiably expected 1:1, but, based on the Conclusion II-V [where  $\frac{8.5}{10-8.5} \approx 6$ ], – as a maximum 1:6.) [Here's a couple more extra randomly selected proofs of said: [one](#) {in English}, [two](#) {in Russian}.]

XI. The key Conclusion revealed by the GTM sounds somewhat different when its semantic parts are reversed, is: "The universe is not able to control human choices directly. Therefore, it does so indirectly:

Through man's communicative connection with the Global Morality, hints of intuition and Lessons for man," and: "The universe is only able to 'organize' a communicative link with the GM, hints of intuition and Lessons for man, as it cannot directly control man's choices." (Where all Lessons, subject to their initiators, are the common result of intuitive cues to the recipients of the former and unpredictable reactions to the third and previously received first by the latter.)

XII. Thus, there is every reason to say that before the Big Bang, the universe was an extremely complex structured dark matter (note, the base figure [[NASA, public domain](#)] is from Wikipedia about the Big Bang):



*Figure 1* – Evolution Number One:  
The Universe Before and After the Big Bang.

### ON THE QUALITY OF THE RESEARCH

In this way, there is good reason to believe that the objective of this research has been fully achieved (while avoiding any conflict of interest). And the congruence of the verification methodology and its results with the tasks initially set (and thus with the essence of the GTM itself) meets the requirements of both internal and external validity.

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