

- Ethics behaves as a universal constraint upstream of narrative and meaning. Therefore meaning is not necessary for ethics to emerge – Ethics emerges as a property of a system and not as a property of interpretation.
- Ethics is pre-narrative, pre-explanatory and pre-meaning – it appears *sicut est* – any attempt to freeze ethics *ad infinitum* is a misclassification of the constraint itself.
- Ethics is a constraint that prevents further harm propagation, not *ex post facto* – any attempts of retroactive application do not belong to the constraint of ethics.

Grammatica Universa

II

De Natura Ethicae

(On the nature of ethics)

Auctor Rerum

Main Argument

Ratio:

- Ethics is not anthropocentric in nature, only in human application, so it cannot fulfil the concept of *praeventivum* – only *ipso facto* – *in re*.
- Observation does not generate ethics. Ethics constrains systems regardless of observation.
- Ethics is not prescriptive, not motivational, not narrative, and not dependent on belief or intention.
- Ethics is not a unique premise of a cultural or social system.
- Ethics does not behave *ex post facto*.

Non Sequitur:

- Morals
- Law
- Rules
- Virtues
- Intentions
- Values
- Goodness
- Punishment
- Social Approval
- Narratives

Conclusio:

- Morals may be derived from within ethical constraints but any attempt to use them prescriptively breaks the concept of *ex post facto* that ethics itself must obey.
- Ethics is not a human construction even if in human perception it relies on human interpretation – human interpretation of ethics *non est* ethics. Ethics is upstream of interpretation.
- Ethics is an *obligans* constraint of the *rerum ordine* – When ignored by a system incoherence emerges, the impact of the incoherence is *dependet ex systemate* where it emerged.