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Dr Jan Pajak
Totalizm
(i.e. the progressive philosophy of obeying moral laws
and benefiting from the Concept of Dipolar Gravity)
Volume 2
Understanding Totalizm

Monograph, Wellington, New Zealand, 2008

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This monograph is a scientific report from results of the author's research. For this reason all parts which have documentary or evidential value are presented accordingly to standards applicable for scientific publications (reports). Special attention is given to the requirement of repetitiveness, i.e. that on the basis of this monograph any professional scientist or hobby investigator who would like to verify, repeat, or extend the author's research should be able to recreate his work and arrive at very similar results and conclusions.

The content of this monograph [8_E] is extended and supplemented with additional descriptions in my newest monograph no 7 from the series [1/5] which carries following editorial data:

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ABSTRACT of the Volume 2 of monograph [8E] "Totalizm", ISBN 0-9583727-2-1.

Previous volume of this monograph explained how to practice totalizm. This volume explains how to understand totalizm. We are not used to the idea of "understanding" a philosophy, as the majority of previous philosophical systems, as well as almost all religions that we know, appealed to the system of our beliefs, not to our knowledge. But totalizm is very different. Actually it is NOT formulated as a philosophy, but as a strict science, similar to present physics or mechanics. Everything in totalizm can be strictly defined, measured, calculated, verified, and even formally proven. Thus totalizm appeals to the knowledge of its disciples and to their scientific understanding of ideas that it introduces. As such, it has a huge advantage over other philosophical systems. After all, **one always can stop to believe, but almost never one can stop to know.**

The majority of philosophies and religions in existence limits themselves to answering the question "what". But they do not answer questions: "why", "from what this results", "how it works", "how we can measure and calculate it", "which facts confirm this", "how we can prove this", etc. Therefore, about the large proportion of claims of other philosophies, there is no assurance that they say the truth. After all, there is no way to verify empirically whether they are correct. But totalizm, and the Concept of Dipolar Gravity from which it is derived, are answering not only question "what", but also these additional questions "why this and not something completely different", "how it works", "what it originates from", "how it was deduced", "what it is based upon", "how it can be measured", "how it can be calculated", "which facts confirm this", "how it can be proven correct", etc. (Even if in the current formulation of totalizm some of these questions do not receive answers as yet, still there are already sufficient foundations in structure, tools, equations, definitions, and measuring techniques, to allow this answer to be provided at a later date.) Therefore totalizm and the Concept of Dipolar Gravity are strict disciplines, which include tools and mechanisms hard-wired into them, that allow for the scientific verification of their correctness and for finding an answer to practically any question. It is also worth to realize, that almost no other philosophy or religion contained previously such tools and mechanisms. Also no other philosophy would allow to verify the correctness, or to provide answers for the "why" or "how" type of questions. Thus other philosophies were forcing people to believe in them on principles of the anecdotic "argument of a despotic mother" (this argument usually states "because I say so"). Independently from the above differences between totalizm and other philosophical systems to-date, there is also a lot of differences concerning their contents. For example, totalizm strives to provide measurable benefits in this lifetime of the disciples, and actually bears first fruits in a relatively short time. In turn other philosophical systems either avoid to indicate measurable benefits that they bring, or - as this is done by religions, promise these benefits only after one dies.

Because totalizm is a strict science, similar to physics or mechanics, it is not a philosophy in the full meaning of this word. For example, a philosophy only answers the question "what" or "how it was deduced", but it avoids answering the majority of questions stated before, which are characteristic for strict sciences and for totalizm. Also it does not allow to verify the correctness. Unfortunately, so-far we do not have a name other than "philosophy", which would describe the subject area that totalizm is incorporating. Thus, because of the lack of a better name, we must call it a "philosophy", unless we coined for it a completely new name, for example "prascience".

Totalizm emerged from the Concept of Dipolar Gravity (described in chapters K and L). But there is a significant difference between it, and this Concept of Dipolar Gravity. This difference results from the fact that the Concept of Dipolar Gravity is so-called "pure" science, which describes the structure of our universe, mechanism of operation of universe, laws that prevail in our universe, etc. In turn totalizm is so-called "applied" science, which explains how we should utilize in our human activities the structure and operation of the universe that the Concept of Dipolar Gravity revealed to us. In order to explain this on an example, the Concept of Dipolar Gravity is a kind of mechanism or a vehicle, similar to a car. It reflects, or models with itself, how the universe is build and works, what laws prevail in it, what attributes describe it, etc. In turn totalizm is an applied knowledge, which explains to us, how we should practically use this mechanism, or a vehicle, in our lives. Thus, totalizm is similar to a lesson on how to drive a car, or to an instruction how to obey traffic rules, or to a guide on how to get in a car to the place that we intended to reach, etc.

This volume is intended as the review of the most important information about totalizm. It is aimed at the correct understanding of this "philosophy", or "prascience". If anyone wishes to understand totalizm, this volume is his/her basic resource publication.

CONTENT of volume 2 of the monograph [8_E] "Totalizm", ISBN 0-9583727-2-1

Page Chapter

1	Title page
2	Abstract of volume 2
3	Content of volume 2 (notice that the complete content of monograph [8 _E] is listed in volume 1)

VOLUME 2: UNDERSTANDING TOTALIZM

B-1	B. UNDERSTANDING TOTALIZM
B-4	B1. What is totalizm
B-12	B1.1. Versions of totalizm
B-13	B2. Costs and benefits of adopting totalizm in our everyday lives
B-13	B2.1. Costs and benefits for everyday life
B-17	B2.2. Costs and benefits for afterlife
B-20	B3. Theoretical foundations of totalizm
B-22	B3.1. How the new Concept of Dipolar Gravity corrects errors of an old concept of monopolar gravity
B-30	B3.2. Moral field
B-32	B3.3. Intelligent moral energy
B-43	B3.4. Moral laws
B-44	B4. Totalizm versus atheism
B-46	B5. Totalizm versus parasitism
B-53	B6. Impact of moral energy on intellects
B-53	B6.1. The " μ " coefficient for expressing a level of someone's moral energy
B-54	B6.2. How to estimate the level of moral energy that an intellect managed to accumulate
B-68	B6.3. Relationship between " μ " and conditions of intellects
B-70	B7. Basic concepts of totalizm
B-70	B7.1. Intellect
B-71	B7.2. Three façades of a typical philosophy (personal, official, propaganda)
B-73	B7.3. Everything is possible: we only need to find out how to achieve it
B-76	B7.4. Canons (primary principles) of the operations of our universe
B-81	B7.5. The founding theorem of totalizm
B-83	B8. Attributes of totalizm (open, continually perfected, striving to simplicity, devoted to truth, result oriented, secular)
B-85	B9. Service of totalizm for the future of humanity
B-86	Figure B1: Blenkinsop's locomotive.
C-87	C. STAND OF TOTALIZM IN CONTROVERSIAL MORAL ISSUES
C-87	C1. Fast regularly, and willingly accept pain, effort, and discomfort
C-91	C2. Spare the rod and spoil the child (why totalizm is "pro" corporal punishment)
C-93	C3. How immoral people should be judged and punished
C-96	C4. Promote truth even if this works against your interests
C-98	C5. If moral and human laws collide then obey moral laws

- C-99 C6. There are immoral professions (e.g. teachers, tobacco producers, executioners) but prostitution does not need to be one of them
- C-100 C7. According to totalizm, so-called coincidents are actually someone's direct interventions (e.g. arranged by the universal intellect)
- C-101 C8. Defence killing (e.g. "you or me" situation)
- C-102 C9. Karma of a butcher - those who wish to eat hand killed animals, should kill with their own hands, whatever they eat
- C-105 C10. Capabilities of totalizm to heal social life
- C-106 C11. Common expressions, which in the light of totalizm require explanations
- C-106 C11.1. The duty of defence - the most important of all totaliztic good deeds
- C-115 C11.1.1. Sins of aggression as beginnings of avalanches of evil
- C-116 C11.2. Avoid totaliztic sins of behavioural sacrifices, which are not accompanied by powerful "moral" feelings
- C-117 C11.3. Totaliztic help
- C-119 C11.4. There is a totaliztic method for forcing
- C-121 C11.5. Totaliztic understanding of forgiveness
- C-123 C11.6. What scepticism really is
- C-126 C11.7. Dangers of meditations (act instead of meditating)
- C-126 C11.8. Side effects are "shadows from moral field"
- C-127 C12. The stand of totalizm in some religious interpretations
- C-129 C12.1. Totalizm acknowledges the eternal life and acknowledges benefits in afterlife
- C-129 C12.2. Differences in totaliztic and religious understanding of the universal intellect (God)
- C-133 C12.3. Beware of religious fanaticism
- C-134 C12.4. Totalizm is NOT a jealous philosophy, thus is allows to practice morally whatever one wishes
- C-134 C13. Moral mysteries and paradoxes
- C-135 C13.1. Morality of the second in family
- C-135 C13.2. "Cot death" of twins

UNDERSTANDING TOTALIZM

Motto of this chapter: "Moral laws can only exist and operate, when all people are equal to them; politicians, priests, and upper classes can only exist and operate, when all people are divided and not equal for them."

This chapter is aimed at presenting the information, which allows one to understand the essence of totalizm, to understand - why totalizm insists that people pedantically obey moral laws, to grasp the basic ideas of this "philosophy" or "prascience", and to recognize the most important differences between totalizm and the adversary philosophy of parasitism (more extensively "parasitism" is described in chapter D).

Before we start this chapter and volume, firstly let us explain why one should read it. After all, it concerns a new, highly positive, and peaceful philosophy named "totalizm", not a subject which could be everyone's passion, hobby, or the area of typical interest. Furthermore, this chapter is quite voluminous, probably expressed in a non-perfect English, does not provide any entertainment, and it takes off against almost everything that the present mass media, books, educational institutions, and various establishments are trying to force upon us. In turn the philosophy of "totalizm" that this chapter presents, is not teaching us how to use a brut force to subdue others, is not advising how to become famous or influential, how to make a lot of money, how to carry out immoral living without being caught. It also does not compare life, to a jungle in which only the most ruthless can survive. So why someone should interrupt a mindless TV watching, or visiting a local pub, in order to read about totalizm. Well, there is a lot of reasons. Let us list here the most important of them:

1. **The goal of totalizm is to instantly improve the quality of our current life.** As we know, many philosophies which are dealing with moral issues, almost never are oriented to deliver their results in a clearly defined and measurable period of time. A good example of such situation are all philosophies of religions, which promise their results only after someone is dead. But totalizm is different. Its main goal is to instantly improve the quality of our present life. Therefore, various results of adopting totalizm we can experience sometimes almost instantly after we start to understand this philosophy, and begin to utilize it in our life. For example, if during reading this monograph one starts to understand principles of totalizm that it tries to outline, and implements these principles in his/her own life, then this person almost instantly starts to experience some benefits of the totaliztic life, such as the appearance of a feeling of control over own life, a great relief and sense of correctness, a feeling of purpose, a peace of mind, a feeling of own importance and value, a feeling of universal justice, and many more. Other results of the totaliztic way of living start to appear as soon as someone's implementation of totalizm gains a momentum. For example, all benefits connected with the increase of our moral energy start to appear immediately after one increases his/her level of "E" and "μ" (for explanations what these symbols mean, see subsection B6.1 and M6) - similarly as body builders start to experience benefits of their efforts immediately after their muscles are strengthened. Finally, the results which depend on karma that is created because of the action of some moral laws, starts to appear after the period of time required for karma to materialize (i.e. in many cases after around 5 to 10 years).

2. **Totalizm yields multitude of definite benefits and rewards** to those who adopted this philosophy in everyday lives. Otherwise to many other philosophies, which either promise their benefits to arrive only after someone is dead, or which offer sacrifices but no benefits at all, totalizm is a philosophy, which is offering clearly defined, sure, and measurable benefits - if one follows what this philosophy recommends. Examples of such benefits include everything

that was listed in the previous item and that increases the quality of our lives - such as personal happiness, sense of purpose and direction, control over our own life, and many others, as well as benefits which depend on various quantities that are controlled by people practising totalizm. An example of such quantities controlled by totalizm is moral energy "E" and " μ ". Proportionally to the increase of this energy, people practising totalizm are experiencing an increasingly larger proportion of benefits, which depend on the level of this energy (these benefits are discussed in subsections B6.3 and A2.4). An example of these, can be a feeling of happiness, which can grow proportionally to the increase in " μ ", until it reaches the level of nirvana. For such benefits of totalizm applies the "proportion rule" (which is discussed also in subsections B2.2 and B7.4). This rule states that "the moral benefits which one reaps in his/her earthly life (and also in his/her eternal life), are proportional to the extend with which this person implemented principles of totalizm in his/her life", or more strictly to the level at which this person obeys moral laws. Because of the existence of these benefits, and also because of the action of this "proportion rule", it is worth to check totalizm in action, and to see whether the benefits that it offers are suiting us, and whether we could implement in our everyday lives at least some principles of totalizm. Of course, such a checking requires that this monograph is read and understood (or at least that we read and understand chapters A and B).

3. **Totalizm does not require any sacrifices.** It requires from us to do, what we normally do anyway, only that in a slightly different (totaliztic) manner. As we know, many philosophies impose on their adherers a multitude of sometimes very strange requirements, which usually include various forms of sacrifices. For example, such philosophies may demand to eat no meat at all, or to not eat pork or beef, to refty from sex, to give our money away for poor, etc. Totalizm is very different. It imposes no sacrifices, and in fact it declares all sacrifices to be "totaliztic sins" (see subsection C11.2 and A5.2). After all, in the majority of cases sacrifices decrease the level of someone's moral energy, and also they pull the doer downwards in the moral field. The only requirement which totalizm imposes on its adherers (see subsection A2) is actually exactly the same, as whatever normal life requires us to do anyway. Namely, it asks us to "pedantically obey moral laws". (Although normally we do not know about the existence of moral laws, we still are forced to obey many of them, as their obeying is recommended by our conscience, and also they are embedded in our customs, religion, legal structure, ethics, etc.) The only difference between practising totalizm and an ordinary (unruly) life is, that totalizm asks us to obey these laws in a methodical, purposeful, and fully conscientious manner. In turn our conscience, customs, ethics, religion, etc., asked for obeying these moral laws in an intuitive manner. Therefore, after we implement totalizm in our lives, then (1) we estimate the moral status of everything, whatever we intend to do - means everything that we plan or just carry out, we firstly categorise into one of two basic categories of "moral" or "immoral", and only then we implement it, or abort, depending on this moral status, (2) we selectively seek knowledge on moral laws, we know what moral laws state, we understand their purpose and operation - therefore we obey them willingly and conscientiously, (3) we constantly, knowingly, and intentionally lift ourselves upwards in the moral field - e.g. by applying to every our decision the totaliztic rule that "always the exact opposite to what the line of least intellectual resistance prompts us to do" (see explanations from subsection A4.1). In other words, all requirements of totalizm represent the essence of intentional, purposeful, and willing doing of whatever the universal intellect (God), as well as other people, our conscience, anyway expects us to do in our lives.

4. **Totalizm can be practised in privacy**, and does not require any "membership", "initiation", "priests", or a "guru". Many philosophies can be practised only if someone belongs to a group of people who adhere this particular philosophy, or if someone has a teacher/guru who guides him/her through the path of initiation. But totalizm is different. It has very clear rules to understand and to follow, which can be described in publications like this monograph. Also it yields predictable benefits. Thus everyone, who wishes to practice it in his/her life, can do so

without becoming a member, or without following a guru. All what it takes, to practice this philosophy, is to learn a few simple principles of totaliztic behaviour, which are outlined in this monograph (and in several other publications), and then to implement them in everyday life.

5. Totalizm changes lives of those who embraced it, making these lives more controllable, predictable, moral, active, and fulfilled. If one discusses the effects of totalizm with those people who already implemented it, one soon discovers that all of them noted a dramatic change in their lives that took place after embracing this philosophy. This is because totalizm allows us to take a full control over our own life, to understand what happens around us, to see the direction towards which we are going, to accomplish peace of mind and internal serenity, to have no doubts, to lead active, moral and fulfilled life, and to gain access to numerous qualities, which are most sought for (e.g. happiness, confidence, sense of purpose, moral assurance, etc.).

6. The correctness of totalizm can be proven in a number of different manners - similarly like physicists do this with equations and laws of physics. For example, it is possible to carry out experiments, which prove in practice the correctness of totalizm. It can be observed in the course of our own life, and this observation allows to notice that it works. It can be observed on other people. We can also observe various phenomena that are manifested in human life, and which certify for the correctness of totalizm (such as moral field, moral energy, moral polarization/polarity, philosophical creeping, philosophical life-cycles, death by moral suffocation, nirvana), etc. In my own case, my personal/intimate proof for actual correctness of totalizm arrived in several years after I started to live according to this philosophy. It was the arrival of the majority of these qualities, which totalizm promises, means internal happiness and peace, self-assurance, sense of fulfilment, serenity, abandoning of fears and scares, loosing all doubts, giving sense of purpose, etc. The biggest reassurance about the absolute correctness of totalizm, was for me the experiencing of totaliztic nirvana described in subsection A6. Thus my embracing of totalizm neutralized in myself everything that previously was troubling me from inside. Simultaneously it allowed to take with a greater understanding, peace, and balance (means with so-called "philosophical peace") everything that still is troubling my life from the outside. Although totalizm does not neutralize external hurts, pressures, and dangers, nor makes us blind for them, still it provides us with an internal strength and motivations, which allow to defend ourselves from all difficulties of fate that attack us, and allow to gradually overcome these difficulties.

There is an extraordinary phenomenon, which was reported to me by numerous readers, and which in my opinion directly stems from the correctness of totalizm. This phenomenon is **an unique feeling of happiness** that overwhelms readers during reading various descriptions of totalizm. It is described to me many times as a feeling of happiness similar to that experienced when one "meets an old good friend, whom he/she have not seen for many years". I personally believe that this extraordinary feeling of happiness is generated by our conscience in response for reading and realising truths embedded into totalizm, about which our conscience knows that they are correct. Thus in order to let us learn that these truths are correct, and that their learning by us is welcome by the conscience, it generates this unique feeling of happiness similar to that of meeting an old good friend.

I should add here, that many people also reported to me strange obstacles that they needed to overcome in order to read about totalizm. For example every time they planned to read this monograph, either rapidly something unexpected happens - forcing them to abandon this plan, or the proceeding night they could not sleep well - thus they are just tired sleepy, or their computer unexpectedly fails, etc. I personally explain these strange obstacles, are intentional problems piled up by evil parasites discussed in subsection E1. These evil parasites know that totalizm is going to turn life of a given person around, thus they try to prevent reading anything about this philosophy, by artificially creating such strange obstacles.

7. Totalizm was derived, not invented. All philosophies, which prevail on Earth, were invented by someone (this is true even if their creators claim that they were given to them, as

in such cases they were invented by those who did the giving). But totalizm is an only exception from this rule. Totalizm was derived, not invented. It was derived from a new scientific theory called the Concept of Dipolar Gravity in the same manner as mathematics or physics derives new equations. Of course, the fact that totalizm was derived, not invented, introduces various consequences. For example, in totalizm everything is logically deduced like in strict sciences, everything stems from something else and is based on moral laws that can be verified, everything can be described mathematically, calculated, and measured, everything can be proven (if is true) or disproved (if is untrue), everything is supported by the existing evidence, etc.

8. **Totalizm is already embraced and implemented by numerous people.** For example, it is already well established amongst Polish intellectual avantgarde. Many people over there openly practice it. After all, in Poland this philosophy is known practically from the very beginning, i.e. since it was founded in 1985. It is also popularised by numerous monographs listed in chapter O and promoted by numerous Internet sites listed on the title page of this volume. Since so many other people found totalizm worth to follow in their lives, and found it worth investing their efforts into it, perhaps it is also a good idea if you (i.e. the person who just reads these words) find a few spare hours in order to check what is so special about this philosophy that it attracts so many people and turns around lives of so many of them. After all, for such checking, it only takes to read this monograph.

Of course, listed above are only the most important amongst countless reasons why this monograph is worth reading. Further reasons are going to be outlined in subsection B2, which discusses main benefits that one can get from adopting totalizm.

I do hope that the above reasons have proven for you to be vital enough, in order to proceed with learning further details of this moral, positive, progressive, and uplifting philosophy of totalizm.

B1. What is totalizm

Since the entire content of this monograph is devoted to the description of totalizm, it is natural to expect that firstly we should define how one is to understand the name "totalizm". Therefore the goal of this subsection is to explain what totalizm is, and to define the term "totalizm". But as this is with many other far-reaching concepts, also totalizm represents something different, if viewed from a different angle. Therefore totalizm is a philosophy, which have many dimensions. Various dimensions and definitions of totalizm differ amongst themselves, depending on the angle from which they are viewed, depending on the area of concern, depending for whom they are constructed, etc. Therefore this subsection presents the most important out of them. Here are different **definitions and dimensions of totalizm**, which cover the most important angles of viewing this philosophy.

1. **Scientific qualifying.** Let us start our attempts at defining totalizm, from qualifying it according to the present scientific terminology. From this point of view, "totalizm" can be interpreted as a name assigned to a kind of "holistic philosophy", the essence of which boils down to a pedantic obeying moral laws. The philosophy described by this name was created only in 1985. Thus we could say that from the point of view of a lifespan of a typical philosophy, it is still very "young" and "new". So, if we put all the above into a form of a scientific definition, we could express it with the following words. **"The name 'totalizm' is assigned to a new, positive and highly progressive philosophy, born in 1985, the essence of which boils down to a pedantic obeying moral laws".**

2. **Origin.** A next point of view from which we should consider totalizm, is the origin. As this is explained in subsection A1, totalizm is a philosophy, which was not "invented" (as were almost all other formal philosophies on Earth). Totalizm was "derived" from a new scientific theory called the Concept of Dipolar Gravity, in a way very similar as mathematical equations

or some laws of physics are derived by scientists. (The Concept of Dipolar Gravity from which totalizm was derived, is described in chapters K and L of this monograph. One of its attributes is that it formally proves the existence of the universal intellect (God) - see the scientific proof for the existence of this intellect (God) presented in subsection K3.3. In turn history of totalizm, including descriptions how totalizm evolved from the Concept of Dipolar Gravity, is presented in subsection F1 of the volume five of this monograph.)

To briefly summarise and remind here, what about the origin of totalizm writes subsection F1, in 1985 a new scientific theory was proposed, which provided a new view of the nature of gravitational field. This concept is quite an extraordinary theory, as initially it was intended as one of numerous scientific theories, only that directed towards explaining such primary phenomena of the universe, as the gravitational field. But after this concept was formulated, it turned out, that from an ordinary scientific theory it transformed itself into a **"theory of everything"** - means into the theory, which explains practically all aspects of the universe, including into them also all phenomena that previously remained unexplained, such as scientific paradoxes, mysteries, universal intellect (God), etc. Three very important discoveries that the Concept of Dipolar Gravity introduced, were so-called **"moral field"** - which prevails in our universe, so-called **"moral laws"** - which govern the motion of intellects in this moral field, and so-called **"moral energy"** - which is accumulated or dispersed when intellects move within moral field. The discovery of the moral field revealed that the universe contains not one, but two so-called "primary fields". The first of these fields, namely gravity field, we know for a long time. But about the existence of the second one of these fields, namely moral field, we so-far had no idea. It was only discovered and described by totalizm. But moral field is very similar to gravity field, i.e. whatever we do, it always runs either upward or downward of this moral field. Everything that is "moral" requires our motion uphill in this field. Therefore the accomplishing of "moral" goals always is connected with putting into them appropriate effort, similarly like reaching anything that is on the top of a mountain requires putting effort into it, to overcome the gravity field. But they increase our moral energy. Simultaneously everything that is "immoral" depends on effortless rolling down of this moral field. Therefore it goes without any effort and initially generates even a significant dose of pleasure. But it decreases our moral energy. Of course, because of the existence of this moral field, everything that we do in the range of this field must be governed by appropriate laws, similarly like everything that is done in the range of gravity field obeys laws of physics. These unknown previously laws, which describe the outcomes of actions in the range of moral field, are called "moral laws".

As it turns out, "moral laws" are very heavy-handed. They consequently punish or reward everyone who breaks them, or obeys them. Because people so far did not know about the existence of moral laws, they frequently managed to break them, and were heavily punished by them. Actually in addition to the activities of "evil parasites" described in subsection D9 and in chapter E, punishments for breaking moral laws are one of two major reasons why the life on Earth is today so miserable and so full of suffering.

Of course, immediately after the Concept of Dipolar Gravity revealed to me all the above, a need appeared to inform other people about the existence of moral laws and about the necessity to obey them in our lives. In this manner in 1985 the philosophy of totalizm was born. If we attempt to define totalizm from the origin point of view, then this definition could be expressed in the following words. "Totalizm is an applied science, which was formulated as the result of application of the scientific Concept of Dipolar Gravity to moral issues". Such description of totalizm explains that it is not an "invented" philosophy, which was shaped accordingly to the personal likes or believes of its creator, but a completely new applied discipline, which was derived from the scientific Concept of Dipolar Gravity. As such a new, applied scientific discipline, totalizm does not formulate its recommendations accordingly to the "intentions" or believes of its creator, but it firstly thoroughly researches the reality around us in a similarly precise manner as this is done by every other science, and only then it formulates its conclusions and recommendations on the basis of results of this research. If one would like

to illustratively compare totalizm and the Concept of Dipolar Gravity to something, then the Concept of Dipolar Gravity could be compared to a hypothetical vehicle (e.g. to a car), because it is a kind of scientific mechanism, which describes how our universe operates. Major parts of this vehicle, which are of the highest significance to totalizm, include amongst others, the description of moral field, the description of moral energy, and the description of moral laws (which could be compared to an engine, to fuel, and to wheels in our car). In turn totalizm is like tutorials which teach us how to drive in this vehicle through our lives. This is because totalizm states how to apply moral laws in our everyday life, how to make decisions in order to not break these moral laws, how to organize our lives so that it would allow to obey moral laws, etc. Therefore, considering all the above, it is possible to formulate the following definition of totalizm from the origin point of view. **"Totalizm is an applied prascience, which practically implements the new Concept of Dipolar Gravity to moral issues, and which concentrates on advising people how in their everyday lives they should obey moral laws, generate moral energy, and move upwards in moral field"**.

3. **Name.** An important part of the origin of totalizm, is the origin of the name for this philosophy. It is called "totalizm" from the English word "total". This name tries to highlight, that according to totalizm everything in the universe is a vital part of a larger total. The name was assigned to totalizm in 1985, when this new philosophy was established. When it was used and published for the first time, I did not know about the existence of "evil parasites" from UFOs, described in subsection D9 and in chapter E. Thus, I also did not know that one of the methods of operation of these parasites, is to push down on Earth everything that is positive, e.g. by surrounding it with very negative connotations. Thus only not long ago I learned, that simultaneously with naming my positive philosophy with the name "totalizm", the manipulations of this parasite caused the same name "totalizm" to also be assigned to a very negative and backward philosophy, similar to Hitlerism. Therefore, in order to distinguish between these two, the positive "totalizm" described in this monograph, in all languages is now spelled with "z", while the negative philosophy "totalizm" promoted by the "evil parasites" is spelled with "s". Of course, I could consider the possibility of renaming totalizm into another name, which does not have such negative connotations. However, from my to-date research on "evil parasites" described in subsections E1 to E12, I learned that no matter what I do, the parasites are always going to find a way to put it down. Therefore, there is no point to support the efforts of parasites and to introduce additional confusion by renaming totalizm when it is already well established. After all, for totalizm does not matter what type of mud is splashed over it by the enemies, but only matters what it really becomes one day for people who follow it.

4. **The requirement of intelligence.** There is a huge difference between practising totalizm and practising other formal philosophies or religions. It boils down to the requirement of totalizm, that apart from the physical and emotional effort, in our lives we always must contribute to everything a significant intellectual effort. Actually, if one considers the properties of moral field explained in subsection A4.2, it turns out that this field is an intellectual field (e.g. one of its properties is that it ascends the most steeply in the direction of the highest intellectual effort, and it descends the most intensively along the line of the least intellectual resistance). For this reason, **totalizm is a philosophy of thinking people**, and in reality it requires a constant and logical thinking. Even if totalizm would be formulated a lot earlier, probably because of this requirement that the people who implement it, need to think constantly, it would not be applicable in older times. After all, not so-far ago, and in some circles even until today, thinking is an activity that people are the most reluctant to do, and that seems to cause the highest pain for them. But in totalizm is rather difficult to slip through life like in other philosophies or religions, only through mindless performing several pre-learned rules and prayers. For every decision or action totalizm imposes a requirement of approaching it with an understanding, consideration, and thinking. After all, in order to complete a given action (or decision) in a totaliztic manner, it requires a thorough consideration as to whether it is "moral", which variant of the completion is the most coinciding with statements of moral laws, how to

increase the moral energy in a most efficient manner, how to avoid the dispersion of own energy in a given situation, etc. In addition to a new requirement to think, totalizm introduces also another new requirement, i.e. objective consideration. It recommends to act exclusively in an analytical, systematic, and objective manner, when whatever we do is controlled by our knowledge and by rational judgement of the situation, not by a spontaneous manifestation of our feelings. For example, other philosophies taught us, that when we see a hungry person, we should spontaneously feed him/her, while if we see someone in a need, we should spontaneously give a help to him/her, etc. In turn totalizm teaches that when we see a hungry or a needy, before we do anything, we firstly should objectively and rationally determine, analyse, and judge his/her motivations and reasons why he/she got into such a situation, e.g. whether he/she is hungry because is too lazy to work, or because it fell a victim of an accident, which deprived him/her the means to live. Only then we are in a position to objectively and rationally analyse whether, in what manner, and what form of help, we are able to offer to him/her, in order to not decrease noticeably our own level of moral energy. For example, if there is a need to feed someone, totalizm does not recommend to give to such a person the last piece of bread we have, and in this way make ourselves to starve (after all, this would be a sacrifice - not a help), or to feed without asking for anything in return (e.g. if it is someone fit and healthy, and our garden just requires to be dug, totalizm suggests we accomplish a good deed of "progress" type, by offering two good meals in return for a work of digging our garden - one before the garden is dug to nourish the needy, while other one after the digging - as a payment).

5. **Faith.** The next point of view, from which we should look at totalizm, is faith, religion, and the universal intellect (God). The reason is, that in our current understanding of these words, totalizm can be defined as a carefully balanced "**secular faith without a religion**". After all, totalizm opens for its followers everything that any religion could offer to them - including even the guarantees of the access to all afterlife benefits (see subsection B2.2). But simultaneously it does not impose a requirement of belonging to any specific religion, and can be practised completely individually - means without temples, priests, or religious institutions.

Let us now consider, what exactly the expression a "secular faith without a religion" means. In order to explain this better, we firstly need to remind ourselves a few facts about totalizm. The first of this is a formal proof, that represents one of numerous outcomes of the new Concept of Dipolar Gravity outlined in chapter K, from which totalizm originates. This formal proof enforces our certainty that the universal intellect, by religions called God, in fact does exist. This formal proof is presented in subsection K3.3. Because of this formal proof for the existence of the universal intellect (God), totalizm (as a philosophy which stems directly from the Concept of Dipolar Gravity) fully acknowledges the existence of this intellect (God). Therefore totalizm makes from the existence of universal intellect (God) one of the founding theorems. Because of this acknowledgement of the existence of the universal intellect (God), totalizm does not allow to disobey any moral laws, or to go around any moral laws (as does the parasitism described in chapter D), and it makes a primary requirement of our lives to pedantically obey all laws imposed by the universal intellect. After all, in the light of the formal proof for the existence of the universal intellect (God), any disobedience of laws imposed by this intellect represents a disobedience to this intellect itself. The second significant fact about totalizm is that it accepts from the Concept of Dipolar Gravity the awareness of three-dimensionality of people and all others objects that exist in the universe. According to this three-dimensionality, in our universe everything exists simultaneously in three major components, namely (1) as a material component (i.e. our biological body and its physical activities) which is contained in the physical world, (2) as a counter-material component (i.e. as our counter-body/spirit and feelings that it generates) which is contained in the counter-world, and (3) as a software component (i.e. registers/soul and our intelligence that it hosts), which is contained in the virtual counter-world. Because each of these components is governed with its own laws and rules, everything in our universe must simultaneously obey as many as three

sets of different laws, namely: (1) physical laws which are obeyed by phenomena of our physical world, (2) laws that govern feelings and that are obeyed by phenomena from the counter-world, and (3) software laws (intellectual laws) which are obeyed by spiritual processes from the virtual counter-world. However, over all these three sets of laws, are keeping control special superior laws, which totalizm calls "moral laws". These superior moral laws cause that intelligent beings must not only consider in their actions all these three sets of secondary laws, means laws of physics, feelings, and intelligence, but they also must obey them in a "moral" manner, i.e. so that during obeying them they do not break simultaneously these superior moral laws. In order to obey morally these three sets of laws, people must simultaneously take care of "moral" leading of their everyday biological activities, their feelings, and their intellectual/spiritual life. All these three aspects of human lives must always be kept in a **state of continuous balance**, means none of them must not dominate others. After all, according to what was explained in subsection A9, tilting this balance in any direction cause the departure from a moral life, and the breaking of moral laws. This in turn means, that according to totalizm, in lives that we lead, we are not allowed to concentrate exclusively on the physical aspects - ignoring our feelings and intelligence/spirituality, nor we are not allowed to ignore our physical development - thus concentrating mainly on our feelings or intelligence/spirituality. It is worth reminding, that almost all other philosophies in existence so-far, always tried to concentrate only on one of these three aspects of lives, ignoring remaining aspects. For example materialism, and also the philosophy which is adhered by present science, both fully concentrate on the physical aspect, basically ignoring the feelings and spirituality. In turn philosophies of our religions recommend to ignore the physical aspect and feelings, and mainly concentrate on spiritual matters. There are also some "new-wave" philosophies, which advice to ignore physical side and spirituality, and concentrate exclusively on feelings (these consider "love" as the beginning and the foundation of everything). As this was explained more comprehensively in subsection A9, reaching the constructive balance between the physical, feeling and spiritual/intelligent component of our lives, is one of the primary efforts of totalizm. This balance is described in the following manner **"in our lives we should so stress and cultivate the physical matters that they cause the development of our feelings and spirituality/intelligence, so lead our emotional life that it enhances out physical and spiritual capabilities, and so carry out our spiritual matters that they intensify and support out physical capabilities and our feelings"**.

As it turn out, the lifestyle - in which a given person tries to precisely balance these three aspects (i.e. the physical aspect, the feelings, and the spirituality), in our present understanding is called "balanced secular life". In such life a given person does not allow that his/her activities are dominated by the physical aspects - as this is the case in lifestyle named "atheistic life". He/she does not allow to dominate his/her actions by feelings - as this is the case with a life controlled by emotions. Nor it allows to dominate his/her life by spiritual aspect - as this is the case in the life currently named "religious life". In such an understanding, **totalizm is carefully balanced secular life**, which acknowledges the importance of our physical wellbeing, the impact of our feelings, and also the existence of the universal intellect (God) and the significance this intellect has on our spiritual lives. As such, totalizm cannot be mistaken for atheistic philosophy. Because of the orientation as such balanced secular philosophy, on one hand totalizm makes the most important goal to obey pedantically moral laws, which were established and are supervised by the universal intellect (God). On other hand, while the acknowledging the existence of the universal intellect (God), and making from this existence one of the primary theorems, totalizm simultaneously does not approve religions and cults. Multiple reasons for which it is so critical of consequences of activities of religions and cults for our society, are explained in subsection B4 and in chapter E. The most important of these reasons generally boil down to the fact that (1) religions and cults are mainly interested in gaining a political power over their followers, (2) the majority of them (but excluding Christianity) was established on Earth by "evil parasites" from UFOs - as this is explained in

subsection E1, (3) the majority of them already reached the stadium of advanced institutional parasitism, and that (4) they are currently used by evil parasites from UFOs as reactive institutions, which implement on Earth the doctrines and policies of these parasites. By being such, these religions and cults needed to "re-interpret" the truth regarding moral laws, and instead of teaching people the truth about moral laws, they introduced religious laws, which sometimes are totally contradictive to moral laws. Furthermore, in order to execute the obedience in their adherers, almost all religions introduced various manifestations and rituals of the obedience to a given religion, which they claim are manifestations of the obedience to God. Therefore, they execute from their adherers various religious gestures, religious behaviours, participation in religious ceremonies, giving proofs of the obedience through making all sorts of sacrifices, donations, etc. In turn totalizm considers all these to be tools of exerting political power and executing the obedience, which were introduced by given religions, not by the universal intellect (God). The only manifestations of the obedience to the universal intellect, which scientifically oriented totalizm is currently able to logically explain, and thus acknowledge and promote, include the fulfilment of these requirements, which can be scientifically proven that they were in fact imposed by the universal intellect (God). So far, moral laws are the only requirements known to totalizm and to the Concept of Dipolar Gravity, the fulfilment of which is surely imposed and executed by the universal intellect (God). Therefore, the pedantic obeying of moral laws so-far is the only requirement which totalizm imposes as the manifestation of our obedience to the universal intellect (God). All other forms of obedience to the universal intellect, such as religious gestures, religious behaviour, participation in religious ceremonies, etc., according to the present formulation of totalizm are not necessary at all, although people can practice them if they wish so, if this is part of their tradition, culture, or style of living. (Of course, because totalizm is an "open" philosophy, which assumes the own imperfection and the need for continuous improving itself, at no stage of the development of this philosophy cannot be also ruled out, that future research may disclose further manifestations of our obedience to the universal intellect, which should be practised by totalizts, because this intellect ordered people to obey them.) In the light of what was explained before, totalizm can also be described as **"a balanced, fully secular way of living, which in the physical sphere concentrates on moral acting and on reaching our life goals, in the emotional sphere concentrates on the moral management of our feelings without suppressing or limiting them, while in the spiritual sphere on pedantic obeying moral laws in everything that we do"**.

6. **The area of validity.** In subsections A8, D1.2, D4.1 it is revealed that the area of validity of totalizm extends to all spheres of the reality around us, not only to human view of the world, and to carrying out of our everyday lives. Therefore the next point of view, we should use to look at totalizm, is the social life and methods of governing. As it turns out, many aspects of totalizm applies also to social life and to whole civilizations. For example, in order for totalizm to prevail in our lives, it cannot remain passive, or allow, that the political life of humanity is governed by people and institutions, which practice the philosophy of parasitism. Thus on some stadium of the development, totalizm must also include itself actively into the efforts of improvement of our social life, through promoting in society the totaliztic models of family, totaliztic models of society, totaliztic models of ownership, and totaliztic models of governing. Of course, in order to accomplish all these, it must act in the same way, as all other new social movements are acting, namely it must form its own implementing organization, convince people about the correctness of the goals that it promotes, receive the mandant of trust from society in the form of obtaining the leadership in the task of healing our social life, and lead it to social and political reforms. Therefore, if we consider totalizm from the point of view of the social life, it can be defined as: **"a new moral force, which indicates its own principles of improving of social life and postulates methods of solving social problems that currently trouble our civilization, which are characteristic and unique for totalizm"**.

Totalizm is already able to indicate the outlines of models of family, governing,

ownership, social justice, etc., which are agreeable with the operation of moral laws - for details see subsections A8, C2, C3, or D1.2. Therefore totalizm can also be defined, as a philosophical basis for the restoration of the function of family in the society, for showing methods of executing the social justice, which are based on moral laws, for the healing social life, etc.

* * *

For some people as important as what totalizm is, also can be **what totalizm is NOT**. Thus, in addition to the previous explanations stating what it is, now we are going to explain briefly also what it is not. And so, for sure:

A. **Totalizm is NOT a cult**. People are constructed in such a manner, that all new ideas and movements, which have anything to do with God, they immediately stereotype as cults. I suspect that the religious leaders of ancient Israel, were throwing their equivalents of the expression "cult", even at the first groups of Christians, while Jesus himself was probably for them only a creator of a new cult. In this situation it does not surprise, that from the first days when totalizm was born, the enemies of this new discipline of knowledge keep putting on it an undeserved label of "cult". However, as everyone well knows, religious cults always have their hidden agendas (usually not too clean), and are characterised by a whole range of attributes, none of which can be attributed to totalizm. For example, they are always closed to the outsiders, so that apart for their members, almost no-one else is able to find out easily, or learn easily, what they are doing, and on what principles they are based. Their membership is always based on the initiation and enigmas. They jealously guard their secrets. They also do not allow their members to exchange ideas, or even contacts, with other cults or religions. They keep strict organizational hierarchy. Their leaders always demand the absolute obedience and conformity. They claim that they represent a direct communication channel between God and their members. They inflate enormously the matters of faith, and put them above matters of physical life and feelings. Etc., etc. But if anyone analyses totalizm, it turns out that it is a **rational discipline of knowledge**, which as such does not have any hidden agendas, and only tries to openly serve people and humanity. Only that the knowledge, which is made accessible to people via totalizm, is also concerning the areas, which so-far were considered kinds of scientific "taboo", because the were "reserved" as domain of various religions, cults, sects, believes, etc. By being a discipline of knowledge, everything that totalizm states or recommends, is thoroughly described in easily accessible monographs, and is open for researching and for subjecting it to a validity check by all interested. Totalizm does not contain any secrets or closed knowledge, the accumulating of which would require initiation, or becoming a "member". Also everything that totalizm recommends, was worked out in a scientific manner and is supported with logical deductions and with empirical evidence, the correctness of which everyone can check for himself/herself. The completion of whatever it indicates, it always make dependent on the internal conviction of the doers, i.e. on their personal judgement that doing this is beneficial and right. Totalizm recommends to lead a balanced secular life, and does not claim about itself that is some kind of "message from God". It allows its devotees, and even recommends, to practice in addition to totalizm any possible religions they may wish - see subsection C12.4. So not only that totalizm is NOT a cult or a religious sect, but also it is an exact opposite of them. After all, it fights with attempts to change the human faith into a tool of oppression, defraud, or immoral behaviour.

The fact that totalizm is a discipline of knowledge, not a personal teachings of some guru, or a claimed "message from God", introduces a whole range of beneficial consequences. The most important of these is the complete separation of totalizm from people who formulate it, who complement it, or who extend it. In this way totalizm receives a life of independent discipline of knowledge. Due to this existence as an independent discipline of knowledge, totalizm can keep marching along the road of truth and morality, even if some of people, who contributed their effort to build it up, for some reasons were tempted, to divert into a path of lies and immorality. In this way, the sole fact of a physical separation of totalizm from these people

who build it, constitutes one of the effective prevention measures build into this philosophy, which are aimed at making impossible any attempts of distorting it. If totalizm is formulated as a personal teachings of some sort of guru, as this takes the place e.g. with teachings of Sai Baba, then it would be physically bounded with this guru. This would have such a consequence, that in case of some immoral activities were proven to this guru, then also his teachings would be put in doubt and thought to be immoral. (As this is described in the article **[1B1]** "Suicide, sex, and the guru" published in the New Zealand newspaper "The Dominion", edition from Wednesday, 29 August 2001, page 13, a whole series of highly immoral activities was proven to Sai Baba, e.g. raping underage boys, cheating to bare skin wealthy people who get into his sphere of influences, or the use of circus tricks in order to mimic the ability to make "miracles". After the carrying out of such immoral activities was proven to him, immediately also everything that Sai Baba teaches, becomes doubtful and treated as immoral.) Of course, apart from the fact of physical separation from the builders, totalizm includes also several other prevention measures from deviations hard-wired into it. An example of another such a measure, is the founding theorem (described in subsection B7.5), which from the beginning assumes, that totalizm is an imperfect discipline of knowledge (and thus it remains open for further improvements). Thus, if any imperfection is discovered in it, then immediately, openly, and without a shame it is removed, in a manner as imperfections are removed from our physical knowledge. A next security measure of totalizm against deviations is described in subsection B3. It boils down to a principle of adopting to totalizm only this knowledge, which fulfils at least two conditions, namely which (1) directly and logically results from other knowledge, which is already included into totalizm and proven as correct, and (2) it is confirmed as correct by the existing empirical evidence. Provided with this type of security measures, totalizm more than any other philosophy or religion, is able to resists any deviations, which with the elapse of time probably could be introduced to it accidentally by a human factor, or introduced intentionally by evil parasites.

B. Totalizm is NOT a political ideology. Similarly as cults, also political ideologies are displaying numerous attributes, none of which can be detected in totalizm. For example, they always are related to a whole society, and never can be practised individually - in a way individuals can practice totalizm. They always boil down to intercepting political power by some group of people, and to forcing later the remaining part of society to satisfy the needs of this group. They never are able to prove theoretically that are correct and superior over other ideologies, and therefore always claim that they first need to be implemented and only then everyone is going to realize that they make happy everyone. Etc., etc. In turn totalizm believes that "the improvement of the world we need to start from ourselves". Thus it does not seek neither the political power, nor admiration (as this is the case with political ideologies, which need these two factors in order to force their principles onto people). However, totalizm does not avoid also the responsibility of healing the current deviations of the social life. After all, it assumed a very difficult task of improving both, us, and the world which surrounds us, so that with the elapse of time our life could be increasingly happier.

C. Totalizm is NOT an organization that generates profits or power. In fact, because it is a philosophical system, or a new scientific discipline (prascience), it does not represent any institution or organization, although it can be implemented by any institution or by any private person. Thus, it is almost impossible, that it could help to generate profit to followers, or could make anyone influential. As a philosophy, totalizm does not have any structure of power, or any hierarchy of management. People who adhere to it, do not need to belong to any organization. It is just simply a collection of tools and principles of conducting ourselves, which enable to choose morally the most correct course of action in a given situation. After one learns these tools and principles, it can be practised completely individually. As such, it is unable to provide its adherers with wealth or material goods, although it decisively improves the quality of life via natural mechanisms, which always reward moral behaviours.

D. Totalizm is NOT a fiction. One of forms of criticisms, which is frequently repeated

by enemies of totalizm instigated by evil parasites - as described in subsection E1, is that this philosophy is a fictional idea, a kind of utopia. But if anyone takes the effort of careful studying scientific foundations of totalizm, then it turns out that there is no other criticism, which would be less unjustified than this one. This is because totalizm itself, and also the Concept of Dipolar Gravity from which totalizm is derived, actually is much more scientific, than some backbones of the to-date science on Earth. If someone does not believe in this my statement, then he/she should read chapter J of this monograph and discover how shaky, and how completely without any theoretical or empirical justification, is one of the most fundamental (and wrong) concepts introduced to the present science, namely **the old concept of monopolar gravity**. In turn, when this person checks chapters K and L, he/she should realize how precisely **the new Concept of Dipolar Gravity** (from which totalizm is derived) is justified both by logical deductions and by empirical evidence. If one compares the scientific values of logic and evidence which stands behind these two opposite concepts, then it must discover that the new Concept of Dipolar Gravity (from which totalizm is derived) is tens of times more scientifically sound and justifiable, than this old and wrong concept of monopolar gravity on which the entire orthodox human science is based. In such a content those who claim that totalizm is fictional and non-scientific, simply are talking like little babies, who really do not understand what is the meaning of their own words. The people who claim that totalizm is fictional, actually are also offending these numerous followers of totalizm, the number of which is constantly growing, and whose life was turned around because of totalizm. A fictional idea would not be able to change as much in the centre of modern Europe, as totalizm currently does.

Because totalizm is NOT any of the above, and simultaneously it is able to change so much in lives of individual people, whole institutions, countries, and entire civilizations, this should suffice as a reason to look into it carefully. After all, always it is worth to check a reason for which without being a cult, or ideology, or an organization which generates profits or power, still it attracts so many disciples, and changes their lives so dramatically. In order to accomplish all of this, **there must be something special about it.**

B1.1. Versions of totalizm

Totalizm can be subdivided further. The criteria of this subdivision include the source of moral knowledge, and the type of intellect that practices this philosophy.

Depending on how a given person knows about the existence and operation of the moral laws, which this person obeys in his/her actions, totalizm can be subdivided into "intuitive totalizm", and "formal totalizm". **Intuitive totalizm** is the one, in which people at the conscious level are unaware of the existence of moral laws, therefore they intuitively obey these laws only because their counter-organ of conscience is telling them to do so (see descriptions from subsection A10, K4.1.2 and K5.3). In turn **formal totalizm** is a philosophy, in which people learned about the existence of moral laws, know that there is such thing as totalizm, and also know already various tools that totalizm offers to them, to obey moral laws better. Therefore they obey moral laws in a fully aware, intellectual manner, through the everyday application of various tools that the philosophy of totalizm is equipping them with for a more effective living according to the requirements of these laws.

When a totaliztic philosophy (in any form) is practised by a single, individual person, then we can call it an **individual totalizm**.

But when a totaliztic philosophy is practised by a whole group intellect, e.g. by a family, a group of students, an army, an entire institution, a country, or even the entire civilisation, then we call it an **institutional totalizm**. My research done on groups of students seems to indicate (see subsection D6.2), that an institutional totalizm manifest itself decisively in a given group intellect, when at least over 70% of its personnel, or at least over 70% of its management, practices a totaliztic philosophy in their lives and actions. When this ratio increases further, the

institutional totalizm is getting increasingly noticeable. In times up until around 1980s, there was still a significant number of institutions and countries on Earth, which practised such institutional totalizm. Thus at these times, it was noting unusual to work or live in one of them. But after 1980s, parasitism started its rampage on our planet, and increasingly less totaliztic institutions and countries still remain on Earth. Practically, according to my estimates, the generation of people to which I belong, probably is the last generation on Earth, which personally experienced life in totaliztic countries, and work in totaliztic institutions. Thus my generation is also probably the last generation on Earth, which still remembers times, when people were not afraid to go on streets, and would not need to barricade in their homes, when footpaths in cities were full of laughing, happy, and looking with optimism into future people, when people had almost a guarantee for employment and for a source of income, when a jestful and professional treatment at work were a norm, not an exception, etc., etc. I do hope, that with the assistance of this monograph, I add my own contribution to the return of these happy times to Earth and to humanity.

B2. Costs and benefits of adopting totalizm to our everyday lives

Let us assume for a moment that you (the reader) find convincing all what this monograph states about totalizm, and decide to implement this new philosophy in your everyday life. The natural question, which you would ask in such circumstances, is how this philosophy is going to change you life, or more strictly, what would be your cost, or the contribution, that this philosophy would require from you, and also what would be your benefits, or the yields, that conducting your life according to the standards of this philosophy would bring to you. This subsection is to explain to you both, costs and benefits of the totaliztic way of living.

B2.1. Costs and benefits for everyday life

Let us start from **costs** of totalizm, or more strictly from your investments into the totaliztic way of living. Similarly to every other well-defined style of living, also totalizm would impose a rule of behaviour, which you would need to follow in your life (or more strictly, totalizm would inform you about a rule of behaviour, which is imposed by the universal intellect (God) on all people, but about the existence of which the majority of humans have no idea, because it was only recently discovered by totalizm). Fortunately, as this already was explained in subsection A2, there is only one such rule. It says "**pedantically obey moral laws**". Therefore, the whole skill of living a totaliztic life does not depend on learning a whole list of "what to do", as this is very clear. It is rather depending on learning "how to do" this one, single rule. After all, obeying moral laws is a whole scientific discipline - not just a single recommendation. Because there is so many moral laws, which - according to totalizm should all be obeyed in everything that we do, totalizm as a prascience is gradually working out various tools and methods, which explain and teach us how to accomplish the obedience of all these numerous laws. Actually, in each subsequent edition, totalizm supplies more of these tools and methods. Also in each subsequent edition, they are formulated in an increasingly simpler, and increasingly easier to remember manner.

For this edition of totalizm, in chapter A of this monograph several different tools and procedures of obeying moral laws in all our everyday actions, was described. They represent tools and procedures that so-far totalizm developed and is offering to its adherers. But if one analyses all of them, they all boil down to one recommendation. Namely all instructions of totalizm state, that before we complete any action, we firstly need to check, whether - according to numerous so-called "indicators of the moral correctness" this action is qualified as

"moral", or as "immoral". Only then we can complete all the actions that totalizm qualifies as "moral". But if any one of our actions turns to be "immoral", then totalizm asks us to firstly convert it into another "moral" action, and only then we can implement this another moral one. Thus, practically the highest everyday contribution to totalizm, from people who practice this philosophy, depends on this continuous checking whether whatever they are doing is "moral", and then straight completion of only these actions which are "moral", while converting and implementing the reversals for all actions, which turn out to be "immoral".

Independently from the above "standard" obeying of moral laws in everything that we are doing, totalizm recommends also to obey additionally moral laws for inspiration. For this totalizm raises several goals, for example to continually increase our knowledge, to defend truth, to defend our living space and ourselves, to take active part in life, to set our life-goals and then consequently try to accomplish them, to treat defeats and life difficulties as moral lessons, etc.

As this is explained in subsection A12, totalizm is a realistic philosophy. It is aware that rules of carrying out a totaliztic life are rather difficult. It also understands that no-one is born a perfect totalizt from the very beginning. After all, according to the proportion rule (described in subsections B2.2 and B7.4), the more moral something is, the more difficult for completion it is - while totalizm is currently the most moral philosophy on Earth. Therefore totalizm recommends to embrace the totaliztic way of living in stages. For example at the beginning it would suffice to obey only the most important moral law, namely the Boomerang Principle (which states something along the lines "do to others only these things, which are to induce in them feelings, that you would like others induce in you"), and to use in our actions only the indicator of the moral correctness which results from this law (namely to use "karma"). Then we could start obeying another set of moral law and introduce appropriate tool of totalizm, e.g. the tool stating that "in all your actions always go opposite to the line of least intellectual resistance", etc.

Our investment in totalizm makes the perfect sense. After all, apart from costs and requirements which it imposes at us, this philosophy also have rewards, which it lavishly gives to us. The existence of these rewards results from the "carrot and stick method" of motivating, which is described in subsection A2.4, and which the universal intellect applies extensively for motivating all its creations. They (the rewards) extend into all aspects of biological life and afterlife, according to the "configuration of a fan", which is also described in subsection A2.4. Because of the "carrot and stick method" and also because of this "configuration of a fan", practising totalizm provides us with various measurable benefits, which we reap in our lifetime (some of them appear almost instantly after embracing this philosophy). Let us now list these **benefits**, which represent outcomes of the totaliztic way of living, and which are to be ripen still in our lifetime by everyone who embraces this philosophy. In the listing below I am going to concentrate mainly on the discussion of rewards, which complement and extend these ones already discussed in subsection A2.4. Here they are:

1. **The personal happiness.** I can bet you that if asked when you were happy the last time for longer then one day, you will not be able to honestly answer such a simple question without a hesitation, and without a long soul searching. But if you ask me the same question, I can instantly give you the exact details of the time, when I was extremely happy continually for around 9 months. This my happiness was only possible because totalizm told me that to be happy, one firstly needs to lead a moral life, and also because totalizm clearly instructed me that a moral life is not a life, which is promoted by religions and cults of ancient origins, but a modern life, which scientifically obeys true moral laws. When I started to follow what totalizm instructed me to do, I accomplished the totaliztic nirvana described in subsection A6. This nirvana kept me extremely happy continually for around 9 months. Thus, it allowed me to experience this main reward of totalizm, which is so extraordinary, that it is even difficult to be described. Therefore, perhaps, when you read this monograph, you may also decide to earn and to experience a permanent, overwhelming, and powerful happiness that now you do not

even realize that it does exist.

Apart from this overwhelming nirvana, totalizm provides to me also an ordinary, everyday, quiet feeling of happiness. Practically from the first moment, when I started practising totalizm, almost without a pause my life is characterised by a quiet feeling of happiness, which always seems to stay close to my side. It is not this spectacular and overwhelming happiness of nirvana, but it quietly always stays with me. Thus, whenever happens something that allows to trigger it, e.g. when I accomplish something that I am satisfied of, or proud of, when I see something beautiful, when I take a pleasurable walk, or when something nice happens to me, I simply am able to feel happy in a manner that was unknown to me before I started to practice totalizm.

2. Satisfaction from the job which we are doing, independently what this job is. According to totalizm, every job is not only a means of earning for living or getting wealthy, but also an occasion for doing totaliztic good deeds. In this way it is a way of increasing the moral energy in ourselves and in other people. Thus otherwise then parasites, who wish to work the least, but to earn as much as possible, totalizts utilize every occasion of doing something to others, as one more opportunity to increase their own, and that of others, amount of moral energy. If at the same time they manage to earn for living, this is only an additional plus. As the outcome, every job is good for them, as in every circumstances they can help others in accomplishing fulfilment and happiness, and in this way increasing their amount of moral energy. (Of course, by being satisfied with whatever they are doing, totalizts are not blind to deviations and imperfections of the world that surrounds them, nor they cease their efforts to improve in their job everything that they are able to.) And so, a totaliztic cook is making easier, more pleasurable, and more rich the life of others, by allowing them to eat a tasty and satisfying meal, a waiter due to recommending what is the most tasty offer, and due to pleasant supplying the meal, makes up the day of these people whom he serves, a cleaner allows others to live in a clean and pleasant environment, a salesperson helps others politely in buying the things that they need, a nurse helps to heal quickly and pleasantly, etc. It is not important that the majority of these works are done for an anonymous receivers - after all the counter-organ which manages our moral energy, operates on the basis of our own motivations and actions. According to totalizm, the lower so-called "social status" of a given job, the higher prospects it opens for an easy increase of someone's moral energy (it appears that this "moral status" was invented and introduced by parasites). Simultaneously, in jobs of the increasing status (e.g. a scientist, a manager, an entrepreneur, a leader) the increase of the moral energy becomes increasingly difficult, thus these professionalists have more difficult path to a happy and fulfilled life. This fact is one more shocking proof of a "fairness" and justice of life, moral laws, and totalizm, as the universal justice is too intelligent and unique in order to be just a coincidence.

3. The sense of direction. Before I adopted totalizm in my own life, I felt like a tiny straw tossed around in total darkness by huge waves of a limitless ocean. The whole of my energy concentrated on striving to keep on the surface and to survive. I was full of doubts about practically everything. For example, I had no idea what is right and what is wrong, I was not knowing where I am going and what is the purpose of my life, and in general I had no any sense of direction. Then I formulated totalizm and adopted it in my life. The change was, as if I transformed from a straw tossed by waves at night, into a person on a boat during the daylight. I still needed to strive to survive, but I saw where I am going, I saw an island in front of me, while my boat (i.e. the totalizm) yield visible results from my efforts and illustrated that I can make the change, and that what I do in life, it really makes a difference. I bet you that, like every other human being, you also have doubts, and that you also seek your answers. Since the totalizm was able to transform my own life so enormously, there is a good chance that it will also work for you - if you read this monograph to learn what totalizm is all about.

4. Dispersion of doubts. Everyone of us is troubled inside by various doubts. The explanation for these doubts offered by religions is inadequate in the present level of

knowledge, while the current sciences do not even try to explain them. (In turn the constant denial of science and scientists, that there are no basis for these doubts, does not solve anything.) Thus everyone tries to solve these doubts in his/her own way. Examples of such doubts include: does the universal intellect (God) exist (totalizm provided a motivation for the Concept of Dipolar Gravity, to develop a scientific proof, which formally proves the existence of the universal intellect - this proof is presented in subsection K3.3), why the universal intellect (God) does not show itself to people so that it would convince them about its own existence (totalizm reveals that such an open disclosure would deprive them of almost the entire amount of moral energy that they have, therefore it would break the laws that the intellect established by itself), why baddies are not punished immediately by the universal intellect (totalizm explains that in the final count they do not escape from the punishment, while in the meantime their actions are needed to demonstrate to other former baddies how it feels to be at the receiving end - see explanations of the Boomerang Principle described in subsection K4.1.1), whether there would be any differences when the universe is governed solely by laws of physics - if it is compared to the universe governed by the universal intellect (totalizm indicates that there would be a lot of differences, for example: in the universe that is governed exclusively by laws of physics, moral laws would not work, there would be no moral polarity and no moral poles - namely "moral" and "immoral", intellects would not obey the self-regulatory "downhill moral life-cycle" described in subsection D1.2, morality would not be governed in an intelligent manner, there would not be possible to develop a working in practice recipe for morally correct and fulfilled life - such as the one offered by totalizm, living creatures would not have in themselves the moral counter-organ called "conscience" in this monograph, moral energy nor moral field would not exist, there would not be a moral algorithm called "karma", it would not be possible to reach the totaliztic nirvana, etc.), etc.

5. Clarity about what is good and what is bad. The funny thing about current science and old religions is, that they continually talk about good and bad, but actually they do not explain what these two terms mean, and do not tell us how clearly distinguish between these two. So we continually wonder in our life - is sex good or bad, is using a cellular telephone and microwave good or bad, is eating fried food good or bad, is eating butter good or bad, etc. Finally totalizm comes, and it humbly tells us that "good is everything that is moral", while "bad is everything that is immoral" (but only in the totaliztic understanding of terms "moral" and "immoral") - how simple and how clear! So sex is good if it is moral, or bad if it is immoral. Similarly with everything else. No more wondering, pondering, asking experts or priests, looking for answers in thick volumes of expensive books which never take the decisive stand. Thanks to totalizm we know exactly what is good, and what is bad!

6. Perfect understanding of morality. Problem with various religions and human ethics is that they do NOT provide a clear understanding of morality. In reality they actually create more questions than they provide answers. As an example let us try in the view of our religion to answer unambiguously whether having sex is moral or immoral, whether using condoms is moral or immoral, or whether hitting someone is moral or immoral. But when one looks at such topics from the point of view of totalizm, it equips us with various tools, such as the knowledge of the moral field, the knowledge of moral energy, and the knowledge of karma, thus it very clearly defines what is moral and what is immoral in the given set of circumstances.

7. Clear guidance how to solve every life situation in a peaceful, diplomatic, and highly moral manner. Totalizm is a philosophy which tries to teach us a special way of living, which is even called "the totaliztic living". This totaliztic way of living is characterized, amongst others, that it: (1) pedantically obeys moral laws, therefore it is moral, happy, fulfilled, polite, peaceful, and constructive; (2) recognizes the authority and identity of the universal intellect (God), therefore it has a great respect to faith, prayers, moral behaviour, free will, responsibility, consistency, work, loyalty, and other similar timeless values and virtues; (3) concentrates on active doing everything that is moral, meaning on doing so-called totaliztic good deeds, totaliztic moral work (see sections A5 and A7), on accepting our responsibilities,

etc. - therefore is socially useful, active, creative, and productive; (4) uses proven in action tools and recipes for totaliztic solving of all important life situations; and many more. Therefore totalizm provides simple to remember, and easy to apply: recommendations, indicators, rules, tools, procedures, and methods, which teach us how to behave in specific life situations according to the totaliztic way. It also explains why we should use these totaliztic rules, not other ones, and what benefits one gains by applying them in his/her everyday life. Therefore totalizm gives us a very clear moral guidance as to how live our everyday live.

8. **Closeness to the universal intellect (God) without a religion.** Increasingly larger numbers of present people are disappointed with religions (or/and cults). The reasons is that, under the cover of bringing us to God, many religions (and cults) actually hide also various other agendas. For example, they seek political power, they accumulate wealth, they divide or segregate people, they create social hierarchies, they spread hostilities against other religions and cults, etc. The final effect is that some religions (and cults) compromise the matters concerning God, in order to emphasise matters concerning political power, influence, wealth, etc. In turn totalizm is a philosophy which unbiasedly seeks truth whatever this truth turns to be. It offers a scientific understanding of the universal intellect (the "universal intellect" is a totaliztic equivalent to religious God). It explains how this intellect looks like, and operates. It indicates the formal proof developed by the Concept of Dipolar Gravity, which with the use of proven in action scientific methodologies, conclusively proves that the universal intellect in fact does exists - see subsection K3.3. It also unbiasedly and objectively discloses, that the only requirement that this intellect wants us to fulfil in our lives in order to demonstrate our obedience, is to obey moral laws. Finally, it teaches us how to obey moral laws, that this intellect established.

B2.2. Costs and benefits for afterlife

Practically all religions that exist on Earth must have their disciples in order to keep alive. Therefore the key significance for them is to hold their disciples standing by them. In order to not loose their disciples, **every religion must be a jealous religion.** Of course, no religion openly admits that is forced to be "jealous" for political reasons. Therefore, every single one of them is going to use for this the excuse of its God. So some religions are going to claim that their God is a jealous God, while others, to give a scary example to disciples, can brutally murder those culprits who changed religions, claiming that they offended their God. Almost all of them are going to scare their disciples with the eternal punishment, to discourage them from any attempt to verify, how true is whatever they are claiming. Thus it is fully justified that there are people, who are going to be afraid of totalizm, only because their religions scared them deeply that their God is a jealous God, that awaiting for them are horrifying punishments, hell, and eternal doom - if they start to look for truth elsewhere. For the use of these people, independently from the descriptions of the current-life benefits from practising totalizm, I feel to be my duty to explain also here the matter of "eternal" consequences of practising totalizm. This is because, according to my to-date results of research, I am already able to give a guarantee, that the **effective practising of totalizm opens for the adherers of this philosophy the access to all those eternal benefits, that do exist objectively in the universe, and that the access to them would be provided to these people in the result of practising any religion.** Putting this in other words, whatever rewards await for people after finishing a highly moral and devoted to God life (i.e. independently whether this would be going to "heaven", or "reincarnation" in better than current conditions), if these people would earn these rewards with their behaviour due to preaching of any religion, then they are also going to receive the same if they are going to practice totalizm. The above guarantee is rather vital, thus in this subsection I am going to explain exactly, what it originates from and how it should be understand.

The guarantee given above, about receiving also the eternal benefits through practising of totalizm, results from numerous canons, which are working in the universe, and the essence of which is explained in subsection B7.4. These canons influence the effects of practising totalizm in following ways:

- Canon of Consistency. It states that in the universe everyone is affected by exactly the same system of universal laws, and everyone is individually judged in exactly the same manner for their obeying or their breaking. In order to explain in other words the work of this canon, from the operation of moral laws we know that the universal intellect (God) is infinitively consistent in the manner on which it executes moral laws and treats all people in the identical manner - for details see explanations from subsection K3.6. In order to maintain this consistency of treating people with moral laws, the universal intellect must not make any exceptions from the treatment, including in this impossibility of making exceptions with adherers of various religions or philosophies. Thus, the consequence of this canon is, that independently from the religion or philosophy that someone may adhere, the actual consequences of his/her life are only dependent on the strictness with which he/she obeys (or breaks) moral laws that are established by the universal intellect.

- Canon of the Universal Justice. It states that in the universe a highly intelligent, motivating, universal justice prevails, according to which rewards are always proportional to contribution, and therefore everyone always receives exactly what deserved with his/her behaviour. The consequence of this canon is that if someone deserved something with his/her behaviour, he/she is surely receiving this, independently of who is he/she, or what religion he/she practices.

- Canon of Single Universal Intellect (God). According to the model of the universe developed by the Concept of Dipolar Gravity, in the entire universe only one superior intellect prevails, which in totalizm is called the universal intellect. So independently of whatever name someone assigns to it, always is going to address just this one single intellect. The consequence of this must be that such an intellect cannot favour or promote someone, only because this someone uses a different name or a different language, with which it refers to this intellect.

As this is constantly highlighted in this monograph, the philosophy of totalizm is concentrating all its attention on the scientific discovering and then pedantic obeying the intentions and laws of the universal intellect (God) in everything that the adherers of this philosophy are doing. It does not require a religious leader or a guru to see the assurance and guarantees, that practising a philosophy, which does precisely what the universal intellect (God) orders us to do, undoubtedly must lead to the ripping also all these benefits, that this intellect assigns for living according to its commands. Of course, all benefits that are obtainable for practising totalizm, and surely also benefits for practising any religion, must obey so-called "proportion rule" mentioned already at the beginning of chapter B. This rule states that "benefits that someone is ripping in his/her afterlife (and also those ones which someone reaps in his/her normal life) are proportional to the accomplished level of moral life that someone leads", or more strictly to the scale with which this person obeys moral laws. Furthermore, to the rewards and benefits that are granted for leading moral lives, so-called "configuration of a fan" described in subsection A2.4 applies. This configuration requires, that subsequent rewards or punishments are spread uniformly onto the whole range, and onto all the aspects, of the human lives and eternal existence of people.

Although practising the philosophy of totalizm, guarantees to reap also all those benefits that extend to our afterlives, and which are promised by various religions to their disciples, so far totalizm does not defines these benefits. But it decisively confirms that they do exist (see subsection C12.1). The reason for this to-date lack of their definition in totalizm is that so-far they are not scientifically researched by totalizm. Thus so-far totalizm is not able to unambiguously and precisely define, what they are. According to the principle that totalizm informs only about these matters, which were already researched and verified by it, it is not

willing to promise anything specific that it still does not verified that actually it is achievable. But as the totaliztic knowledge about the counter-world is progressing and scientifically confirmed, these eternal benefits that the moral life and the behaviour according to the intensions of the universal intellect (God) is going to bring to the disciples of totalizm, surely are going to be identified, and then precisely verified. The most significant progress in researching these eternal benefits, most probably are going to be accomplished by totalizm immediately after devices for telepathic communication are build - of a type like the telepathic pyramid described in subsection L6.3.1 of this monograph, and also described in treatise [7/2]. After all, amongst others, this pyramid allows the direct communication with spiritual intellects (souls), which reside in the counter-world, and thus which are able to exactly describe for us what they found over there. Until this pyramid, or a similar device, is build, our only source of knowledge about the after-life, are reports of people who returned from that other side, e.g. so-called "near death experiences", which totalizm also researches.

The above should be complemented with a reminder of the fact described more comprehensively in subsection C12.4, that "totalizm is not a jealous philosophy". After all, it is a discipline of knowledge, not a politically-oriented institution, while its goal is to gather truthful knowledge and to make it available to people, not to have a political power over its adherers. Therefore, totalizm allows its adherers to practice everything that they only consider to be important for them, or that is dictated to them by their traditions or preferences. Thus, together with totalizm, they can practice also any religion that they choose, while if they wish so, they can even practice several different religions simultaneously. The only limitation that totalizm imposes in such a case, is to refty from completion of these orders of the religion that they practice, about which totalizm already established that they run against moral laws (e.g. attacking others and killing them in the name of religion, religious terrorism, forcing others to something, etc.). Thus if someone's religiousness causes such a person to be afraid that practising only totalizm may deprive him/her of the eternal benefits, which his/her religion promises to him/her, then there is nothing against of practising simultaneously the philosophy of totalizm and his/her religion. In such a case the implementation of totalizm would provide him/her with benefits in the current-life that this monograph describes, while the religion would provide him/her with a psychological comfort that he/she is also not missing out on the eternal benefits that his/her religion promises.

If one is to define in a single sentence, what are main effects of the increase of knowledge, then these effects could be expressed with a statement that **"the initial believes, that the world is governed by caprices of impulsive gods, with the increase of knowledge are replaced with the rational knowledge of the laws of universe, which in reality govern the world around us"**. For example, if we consider ancient Greeks, who did not have the rational scientific knowledge about the physical world around them, everything for them was governed by the temporary fancies, caprices, or ambitions, of very impulsive and quarrelling gods (or more strictly, so-called "evil parasites" described in chapter E). But as the rational knowledge was progressing, people were increasingly more aware, that everything around them is governed by the precise laws of physics. Thus, according to the increase of their knowledge about the physical world, people started to predict the work and consequences of these physical laws increasingly well. For example, in present times, if someone builds or buys a house, he/she exactly knows about physical laws that govern the motion of sun in sky, so he/she makes sure that the house is so placed that all its rooms receive sun at some stage. In similar way such someone makes sure that the house has possibly the best properties from the point of view of physical laws that govern changes of temperature, winds, noise, flow of water, motion of vehicles, etc., etc. This is because for the physical world people already determined, that the laws of nature fulfil several canons. For example that they work in exactly identical way for everyone and for every object, that they are consistent - means they do not favour anyone, that effects that one is receiving are proportional to the level in which he/she is considering their action, etc. But being so highly rational with the reference to physical laws, we

so-far are simultaneously displaying the attitude of ancient Greeks in all non-physical phenomena affecting our lives. Thus, in exactly the same way as ancient Greeks were doing about the physical world, we now are also suspecting all non-material phenomena, that they are not subjected to any canons or laws, but they are governed e.g. by caprices of jealous God, by "favours" and "relatives" that we have in the "other world", by suggestions of our religious leaders or priests, by the frequency with which we participate in various religious rituals or ceremonies, etc. But the Concept of Dipolar Gravity and totalizm scientifically document black-on-white, that caprices and subjective factors, are also non-existent in non-physical phenomena. These phenomena also are governed by highly precise laws with iron hands, which are similar to those that govern the physical phenomena. It is about a time we start to understand that in the universe absolutely everything and everyone is subjected to the same set of laws, and that no-one is favoured or promoted, that no-one is going to release us from the personal responsibility for whatever we are doing, that everyone receives exactly what he/she deserves, and also that to the non-physical phenomena apply exactly the same canons, rules, and laws, as today we already know that they apply for physical phenomena. In accordance to these canons, the path to all possible benefits (physical and non-physical) is only one: we must lead the highly moral lives, in which we pedantically obey laws that are established by the universal intellect.

B3. Theoretical foundations of totalizm

This section is explaining theoretical foundations of totalizm. The knowledge of these foundations is necessary for us in order to fully understand this moral and progressive philosophy. From numerous ways this section could be structured, I have chosen the one, which in my opinion allows to obtain the most comprehensive understanding of totalizm and its principles, combined with the most brief and simple formulation. After all, one of the most significant advantages of totalizm above all other philosophies, and also one of the primary requirement that was imposed on this philosophy from the very beginning when it was formulated, is that it is to present all ideas in a clear and understandable manner. The reason is that people who choose to adhere to this philosophy, should be able to fully understand not only "what", but also "why" they are doing.

In order to present totalizm in a clear, well structured, and easy to understand manner, I was forced to consider during my writing the realities of dissemination of totalizm. I needed to take under account, that totalizm currently is mainly disseminated in the condition of a full suppression, via Internet, mainly being read from a computer screen. In turn such dissemination imposes special requirements on the manner in which it is explained. For example, reading directly from the screen of a computer requires that totalizm is explained in a continuous manner, and also that reading it does not force the reader to constantly interrupt the reading of a given chapter and to refer to other chapters - or at least that such interruptions are limited to the absolute minimum. Therefore, such a formulation of totalizm imposes a requirement that some matters are repeated or summarised in places that their knowledge is necessary, in spite that they are comprehensively discussed in other parts of the same monograph. Therefore the whole monograph contains quite a lot of repetitions. I do hope that they are serving the increase of knowledge and highlighting the clarity of descriptions, and also that they will be greeted with the understanding of their necessity in the current situation, and do not induce an impatience in the reader. While reading these repetitions, the reader should notice that each time, when I repeat any information on a given topic, I always try to present this information from a different point of view. Therefore, each repetition contained in this monograph, not only that reinforces the information about a given topic, but also shows the same topic from a different prospective. The reading of these repetitions, in some sense represents the extending of a given knowledge by further points of view.

Before we dive into the theoretical foundations of totalizm, we should remind ourselves that totalizm was derived from the Concept of Dipolar Gravity described in chapters K and L. In turn the Concept of Dipolar Gravity is a strict science, similar to physics, mechanics, mathematics, etc. Therefore totalizm "inherited" from the Concept of Dipolar Gravity this strict approach of physics, engineering, and mathematics. Actually, because of this strictness, totalizm is not a philosophy, in a to-date understanding what a philosophy is. After all, a part of totalizm is the "totaliztic mechanics" described in chapter M. For example a typical philosophy answers only questions "what" and "how it was deduced", while misses out on answering the majority of questions, which are stated in the summary at the beginning of this volume, and which are answered by totalizm because they are also answered by all strict sciences from which totalizm emerged. Examples of questions, which typical philosophies do not answer, but which totalizm always attempts to answer, are "why", "from what it results", "what facts confirm that this is correct", etc. (Even if in the present formulation of totalizm some of topics have not received answers to all these questions, already sufficient theoretical, structural, methodical, and mathematical foundations were formulated to provide such answers at a later stage). Because of this ambition to answer all questions of the strict sciences, **whatever new totalizm introduces into its statements, always firstly it makes sure that this fulfils at least two fundamental conditions**, namely that it: (1) directly originates from something that totalizm determined previously and proved that it is correct, and (2) that it is confirmed by some facts or empirical observations, and in this way that it is guaranteed to take place in the reality that surrounds us, and does not represent only a "speculative idea of a philosopher". (In fact there is much more conditions that totalizm imposes to every statement that it gradually builds into its descriptions. The above two are only the most strictly observed. For example, everything that totalizm recognizes must be repetitive, useful, working in practice, etc.) Because of the above two fundamental conditions, the gradual constructing of knowledge, which is combined into totalizm, resembles a construction of a house. Firstly the statements were laid down, which represent the foundations of totalizm. Then on these foundations a first layer of knowledge was laid down, which directly results from them. Then another layer of knowledge was laid, which results from this first one, etc. The above principle of formulation of totalizm, can be called "adding after a direct resulting and confirming". Because of the consequent observing of this principle, totalizm for example completely does not introduce into itself, or does not takes a stand, about information which lies above the layer of knowledge, which it already combined into itself. After all, such introduction of the knowledge which directly does not result from whatever totalizm or the Concept of Dipolar Gravity already managed to establish, would be like an attempt to build a second floor in a building, which still do not have a ground floor. In this respect totalizm decisively differs from other philosophies and religions, which try to take a stand in numerous mutually non-related matters, and which include into them a knowledge, which does not result directly from facts that were already established by them. Therefore, contrary to totalizm, other philosophies and religions, are not able to answer questions so characteristic for strict sciences, e.g. "why is this and not something else", "how it works", "what it comes from", "how it was deduced", "how it can be measured", "how it can be calculated", "which facts confirm this", "how it can be proven", etc.

The fact that totalizm was derived from the Concept of Dipolar Gravity, has various consequences of the spiritual nature. After all, the Concept of Dipolar Gravity at the moment is the only physics-like scientific theory, which not only acknowledges the existence of the universal intellect (God), but also formally proves that this intellect does exist (see the formal proof from subsection K3.3), and describes various properties of that intellect. Because of this "inherited" from the Concept of Dipolar Gravity assurance that the universal intellect (God) does exist, totalizm does not separate, discriminate, or ignore the need for learning the reliable knowledge about this intellect (God). It treats the knowledge about the universal intellect (God), as a vital component of advancing humanity. After all, because it is derived from the Concept of Dipolar Gravity, totalizm encompasses also all these aspects, which previously were

"reserved" for religions. For this reason **totalizm could also be defined as a kind of philosophical-religious system**, not just a philosophical system. However, the knowledge that it tries to convey is purely secular, as totalizm disapproves institutional religions (for reasons explained in subsections A1 and B2). If one would look at totalizm as on a philosophical-religious system, then the segment "religious" should be understand as a scientific responsibility of totalizm to address, amongst others, also all matters which relate to knowledge about the universal intellect (God). This means that totalizm is not avoiding responsibility to seek truth about, to address, and to explain also all these aspects, that previously were "reserved" to institutional religions, and therefore could be deformed by human errors, accumulation of wealth, and political influences, to which institutional religions are subjected. However, when comes to these aspects previously "reserved" for religions and avoided by science, totalizm states that "complete and reliable recipes on how to accomplish perfection, no-one is going to give us for free without inserting into them some hidden agendas, which support interests of the givers, and therefore we need to work them out through laborious research, analysis of errors that we made, and through learning lesson from moral responses that we receive". After all, according to the Concept of Dipolar Gravity, the primary goal of all activities of the counter-world, is to learn. In turn if any knowledge is given to us for free, then we are not able to learn it. Also one of the main moral laws states that "everything must be earned" - this concerns also a type of knowledge that so-far was traditionally supplied by institutional religions (which claimed that it was given "for free").

Because totalizm includes also the knowledge which traditionally was "reserved" for institutional religion, it should be clearly stated that totalizm presents this knowledge on a strict, scientific manner, similarly as it presents everything else that is included into this new philosophy. For example, by belonging to strict sciences (i.e. being related to physics and mechanics) totalizm allows that everything that it elaborates on, could be measured calculated, and checked. So it uses concepts, which in physics and mechanics are prone to measurements, calculations, and checking, such as field (e.g. moral field), energy (e.g. moral energy), units, equations, values, etc. In turn every religion is a kind of faith, which forces the adherers to **believe** in what it states without a possibility to measure it, calculate it, or check it. Therefore both, totalizm, and the Concept of Dipolar Gravity from which it emerged, already include build into them tools and mechanisms, which allow the multidimensional verification of their correctness, and allow to receive an answer to practically every possible question. Thus they allow people to research and to know. In turn religions do not have such tools or mechanisms, therefore they force people to simply believe in whatever they state.

Since the above explained, what are scientific foundations of totalizm, and what attributes characterise them, now is the time to start the presentation of totalizm. So let us begin with a brief summary of the Concept of Dipolar Gravity, from which totalizm was derived.

B3.1 How the new Concept of Dipolar Gravity corrects errors of an old concept of monopolar gravity

In chapters K and L of this monograph, a new scientific theory is presented, formulated in 1985, which is called the Concept of Dipolar Gravity. The rather extraordinary history of the development of this theory, together with manner it gradually evolved, is systematically explained in subsection F1. In the initial stage of development, this concept was formulated as a correction and rectifying the to-date (wrong) understanding of polarity of gravitational field by our science. (This wrong understanding of polarity of gravitational field by our science is called here the "old concept of monopolar gravity".) As it is commonly known, our science to-date insists that gravity field is a static monopolar type of field - similar to electrical field, or to pressure field. In turn the new Concept of Dipolar Gravity has proven conclusively, that the **gravity field is a dynamic dipolar field**, similar to a magnetic field, or to a field formed by

circulation of air through a vacuum cleaner or through a propeller. The formal proof for the dipolar character of gravity field is presented in subsection K1.1. After the dipolar character of gravity field was formally proven, the newly formulated Concept of Dipolar Gravity rapidly transformed itself from an insignificant scientific theory, into a so-called "theory of everything", meaning into the theory, which explains all aspects of the universe around us, including into this also such matters as the existence of the universal intellect (God). The reason for this rapid transformation was, that by explaining the dipolar character of gravity field, meaning the fact that gravity contains two poles (i.e. "inlet - I" and "outlet - O"), this concept was inspired to carry out a discovery, that independently from our physical world, another parallel world must also exist, into which this second pole of gravity emerges. This in turn caused, that the newly born Concept of Dipolar Gravity identified and described attributes, phenomena and laws of this another world. The consequences of these descriptions were, amongst others, that the new concept constructively explained a whole range of phenomena that previously remained unexplained, although empirically they were known as existing objectively. These phenomena could not be explained by the old, faulty, although stubbornly adhered by our official orthodox science concept of monopolar gravity. Their examples include telekinesis, telepathy, magnetic interpretation of time, or the operation of our brain as an input-output device. After these phenomena were explained, the newly developed concept started to provide principles of operation for numerous new technical devices, described in subsections L6.1 to L6.3, and D9, of this monograph. Their examples include free energy devices, telekinetic propulsors, telepathic telescopes and transmitters, time vehicles, etc.

The next accomplishment of the new Concept of Dipolar Gravity was that it proved the existence of the universal intellect (God), discovered the existence of moral laws, derived the philosophy of totalizm, and also discovered the existence of the opposite to totalizm philosophy (which also is a deadly moral illness) that in chapter D is called "**parasitism**". This moral illness of parasitism has this to itself, that everyone who refuses to obey moral laws in his/her life, naturally falls into it - similarly as into a biological illness falls everyone who refuses to obey laws of hygiene. Unfortunately, one of consequences of the discovery of parasitism was, that the theory of this moral illness proves to us logically, that every technically advanced cosmic civilization, which fall a victim of this illness, with the elapse of time must transform itself into the so-called "evil parasites" described in chapter E. These evil parasites do not create anything by themselves, so they exist only because they rob other civilizations, which are technically less than they advanced. Thus, they are kinds of inter-galactic robbers and bandits, which live out of parasitism that is extended to other civilizations. They continue this robbery until the time when, as all those infected with the deadly moral disease of parasitism, they serve justice to themselves by causing a self-destruction. Because of the process of transforming into "evil parasites" is fully natural, this - in connection with the fact, that there is a lot of planets in the universe, which support the evolution of technically advanced civilizations, leads to a very shocking finding. This is because it forces us to logically discover - as this was systematically deduced in subsections D7 to D10 of this monograph, that every primitive civilization, including into this also our own civilization from the planet Earth, is the subject of an invisible robbery by some sort of technically advanced, but morally decadent, "evil parasites". Because of the reaching of this shocking conclusion, the Concept of Dipolar Gravity, together with totalizm which was derived from it, both earned a very strong hostility from these evil parasites, who currently in the manner unnoticeable to us, are robbing our civilization. These parasites from UFOs issued a sentence for the concept: in spite that it is a "theory of everything" so needed by our civilization, it must not be disseminated amongst people. The total blockade over the dissemination of the Concept of Dipolar Gravity, imposed by the evil parasites from UFOs who currently occupy and rob our civilization, was also extended to totalizm, which was derived from this concept. After all, the natural consequence of learning totalizm, is the subsequent asking a question: "what actually happens to all these people, and whole civilizations, who do not obey moral laws". In turn asking this question, and providing a

correct answer to it, leads directly to the discovery of previously unnoticed activity of "evil parasites" on Earth. But in the vital interest of these evil parasites is to rob us for as long as it only is possible, without being noticed. Thus, in spite of the enormous potential of this "theory of everything" and totalizm, an effective blockade, which was imposed by "evil parasites" on their dissemination, causes that they can spread only in a full conspiracy.

The analyses of the new Concept of Dipolar Gravity reveal, that it represents much more than just a strict scientific theory, type "theory of everything". The Concept of Dipolar Gravity introduces also a completely new understanding of reality around us. Thus, it opens a new philosophical outlook at the universe. This outlook repairs a whole range of philosophical errors that humanity committed through a blind following of an old (although stubbornly adhered by our orthodox science even today) concept of monopolar gravity. After all, this old concept turned out not only to be completely wrong, but also dangerously cunning. To learn deviations to which it led our civilization, see subsection K1.2. Totalizm, which was derived from this new Concept of Dipolar Gravity, assumes now also a significant dose of responsibility for correcting the whole range of these errors, that our civilization directly committed in the to-date philosophical approach to reality around us. So let us list here the most important out of these philosophical errors that together with the new Concept of Dipolar Gravity, totalizm now is trying to correct:

1. **Ignoring the morality in our lives.** The philosophy that is prevailing in our civilisation to-date, recognizes and considers only the physical outcomes of all our activities. But it completely ignores the moral outcomes. If one considers the history of any possible discovery, then it becomes obvious, that on the occasion of this discovery, two lessons were served to our civilization: one moral and one physical. The moral lesson resulted from the circumstances and complications in which a given discovery was made, and from the moral truth that we supposed to learn from them. In turn the physical lesson that we learned, stated whatever new was actually discovered. For example, when looking at the history of discovery of meteorites, which is presented in subsections O2.12 and I7 of Polish monograph [1/3], and is mentioned in subsection B7.3 of this monograph, one of numerous moral lessons, which originates from the self-inflation of the former president of the USA, Thomas Jefferson, states that "the evil which you do to others through unjustified scoffing at them in public, is going to be paid back to you to each single cent, when others are going to finger-point you as the example of a scoffer, who had no right, logic, or knowledge". In turn a physical lesson was: "stones/meteorites in fact can fall from heaven". In spite of this, from every event, which composes a history of science and humanity, our academic textbooks "distilled" and subsequently rejected, the moral lesson which emerged from it, and only concentrated on repeating the physical lesson. Thus, in spite that - as totalizm reveals this, "morality is the key to everything" (see subsection A2), our civilization always has ignored the moral component of every lesson that was given to us, thus wasting the countless number of chances for creating in people the awareness of the existence of the moral consequence in every human action. This in turn made impossible the earlier accomplishing by someone the analyses similar to those presented in subsection I1, and arriving to the conclusions to which I arrived when I formulated totalizm. In the result of this rejection of moral truths, the everyday philosophy of our civilisation has been increasingly unreal, unfertile, and the increasingly less understanding the moral laws that rule this world. Also it increasingly faster goes towards the moral "black hole", which currently threatens the whole our civilization. Simultaneously grows the gap between our technical level and our moral state. Thus, according to totalizm, remembering only the physical outcome of every our experience, and ignoring or rejecting the moral lesson that this experience supposed to give us, slightly resembles this sarcastic joke from Poland from communistic times, which was informing about some country that used to buy Polish pianos, in order to throw our their content and use only their packing. At this point, in the name of totalizm, I would recommend to accept moral lessons from this everyday philosophy of our civilization, and to stop ignoring the moral component of every experience that affects us. For

example, when lecturing or discussing about any of the events described in this monograph (e.g. in subsection B7.3 or F1), perhaps lecturers should mention to their listeners also the moral lesson that stems from this event. In turn, observing in future a fate of magnocraft described in subsections F1 and D10.1, or the fate of person who invented it (me), perhaps we should also try to notice and understand the further course of the current "moral lesson" that the universal intellect (God) is serving to all of us during the current development in our sight of the complex moral situation that is addressed in this monograph.

2. Missing out on the non-physical mechanisms of reality. The everyday philosophy of our civilization that prevails so-far, recognizes and considers only the physical mechanism of all events, completely ignoring the consequences of simultaneous operation of other mechanisms. An excellent illustration of such mechanisms ignored by it, could be various non-physical methods of healing explained in subsection I4 of this monograph, or consequences of karma that result from the Concept of Dipolar Gravity and from claims of totalizm - as explained in subsections K4.4 and A3. In the result, the everyday philosophy of our civilization distributes numerous untrue doctrines, including pushing on people wrong believes of the type that "accomplished can be everything that we know how to accomplish, that we have resources and verified in practice techniques of realization, and that we are determined to accomplish", or that "there are goals, which never can be accomplished". For example, according to the believes to-date, if someone has a gun and ammunition, and decides to shoot an other person, then with a bit of determination and precision of action he/she must be successful with this shooting. Simultaneously there is no even a single textbook, which would suggest that e.g. there is a possibility that on some planets people may live 50 000 earthly years, and still carry out a normal lives (however, see subsection M9.1). In turn totalizm states that "everything is possible - including also the appearance of unexpected obstacles in accomplishing goals that we considered to be completely banal, guaranteed, sure, and almost accomplished" - see subsection B7.3. Therefore, according to totalizm, our intensions, capabilities, and means do not guarantee a final success, because "outcomes of our actions are coinciding with our intensions only in cases, when they do not stand in opposition to return of someone's karma, to moral laws, when they are in the range of someone's moral energy, etc.". In the above example it means that even if someone pushes a barrel of gun against someone's head, and pulls the trigger, still the final effect is defined by the karma and by other moral factors (actually I personally know a case, when a bandit missed in spite that he pressed a barrel to the victim's head - see item E2 in chapter H of monograph [5/3]). Simultaneously, according to totalizm, the goals that seem to be absolutely unattainable - if someone considers them only from the physical point of view, with a bit of dedication and perseverance sometimes can be quickly accomplished for nonphysical reasons.

3. Unbalanced living. Our civilization indulges in extremes. For example, individual people lead either a life, which is fully religious, or they lead a life, which is almost atheistic. If they lead a religious life, they concentrate only on "spiritual" matters (in the incorrect understanding of "spirituality", that does not fulfil the totaliztic definition provided in subsection A9), and forget about physical aspects of life, and frequently also about feelings. In turn in atheistic life, they concentrate exclusively on physical aspects of their existence, ignoring spiritual aspects, and sometimes also feelings. It took the Concept of Dipolar Gravity and totalizm, to start emphasising the need for a balance between all three components of our lives, namely for a balance between our biological life, our feelings, and our spirituality. This is because these two disciplines established that we live simultaneously in three components (namely in our (1) biological body, in (2) counter-body, and in (3) registers/soul). Therefore in our lives we need to obey morally the laws, which are concerning all these three components. The model of life, which they postulate, is called here the "balanced secular life". In such a life, an equal attention is given to physical matters, as well as to feelings and to spirituality, so that none of these three aspects dominates over others. Simultaneously our spiritual aspect is treated as our personal and intimate manner of relating to the universal intellect, so that a

given person does not manifest it publicly.

4. **A wrong approach to learning.** The everyday philosophy of our civilization assumes in the theory and actions, that "everyone is constantly lying or is at wrong, unless he/she is able to conclusively prove that the statements that he/she makes are truthful, or that he/she is right" (see the parasitic doctrine #8 in subsection I1 of this monograph). Therefore, in the process of teaching, and also in all activities of orthodox scientists, all facts, phenomena, or claims, the existence of which no one undoubtedly proved yet, are completely ignored. The effect is, that some phenomena of a random nature (e.g. all paranormal phenomena), or phenomena that purposely hide from us (e.g. UFOs, and the hidden activities of evil parasites on Earth), or that are included into the canon of ambiguity described in subsections B7.4 and K3.5, never are going to be considered by the official orthodox science. Furthermore, every new theory, concept, or device, are rejected until the moment of time, when someone conclusively proves, that they are absolutely correct. Because, together with the progress of orthodox science, the capabilities of people to oppose and to disprove, are continually on the increase, in the present times we reached so paradox situation, that no new idea of a breakthrough nature can be proposed, because for every such an idea orthodox scientists find some excuse to reject it. The only exit from this situation is to accept the principle of totalism, which states that "all claims of other people are true, unless it is conclusively proven that they are untrue" (see the principle §8 in subsection I1). Acting according to this principle, each new idea is correct, until someone proves that it does not agree with reality. (E.g. in a way as in chapters J and K it is proven that the idea of "antigravity", and also the "concept of monopolar gravity" adhered until today by our orthodox science, are totally contradictive to the reality around us.) So it is not necessary to prove all statements before they are noticed, and it suffices to put them forward and to take on ourselves the responsibility for their truthfulness. In such manner classical scientists were working, when over two centuries ago they formulated foundations of the today knowledge (although today scientists seem to forgotten about this), in this way an old concept of monopolar gravity was formulated, and so-far was considered to be one of the basic pillars of our science - means no-one ever proved that the monopolar gravity is correct, but simply it was introduced by someone and then was "accepted" by everyone. Due to such an approach, countless areas of scientific searches and empirical observations, which so-far were rejected by orthodox science and textbooks because no-one was able to prove that they do exist, can be saved from being ignored.

5. **Ignoring the folklore and folk wisdom.** The everyday philosophy of our civilization ignores the folk wisdom and folklore, and forces into our youngsters the believe, that everything stated by legends, sayings, or by old people, is simply creation of imaginations. But it only takes the content of this monograph to realize, that almost all new discoveries that it presents in a scientific manner, in one or the other form were already known to folk wisdom for centuries, if not for thousands of years. This in turn reveals that the folk wisdom and folklore is in fact incomparably deeper and more correct than our today scientific knowledge, only that it is deprived the formalism, strictness, and terminology of the official science. Also it accumulates in itself over forty thousands of years of traditions and accumulation of empirical observations, while our current scientific knowledge is only several hundred years old. (Some our folklore probably even originates from sources much older then humanity itself.) Thus instead of scoffing at folk wisdom, our science should show respect towards it - which a small kid should display towards someone who reached a mature age. Instead of talking about it with the lack of respect, scientists should utilise it as a source of inspiration about ideas and phenomena, which normally are unnoticeable. Instead of finger-pointing at it, as at an example of superstition and imagination, science should recommend it to everyone to study it carefully and to learn from it. This is because we should not forget a moral lesson which is repeated over and over again, and which states that **"whenever a collision takes place between statements of our science, and claims of folk wisdom, at the final count it always turns out that the science was at wrong"**.

6. The lack of readiness to study all areas of unknown. The everyday philosophy of our civilization claims that "in the universe only some accomplishments are possible, out of which almost all we managed to learn, master, and now we teach in our schools and universities" (see the parasitic doctrine #5 in subsection I1). In turn totalizm states that "in the intelligent universe, everything that is possible to think about, is also possible to accomplish". Therefore the process of our gradual discovery of the increasingly extensive capabilities of the universe is going to last infinitely long duration of time, and practically never ends. Thus, the knowledge that is already learned and taught in our schools and universities, is just an insignificant introduction to a huge ocean of knowledge, which still awaits to be discovered in the future."

7. The lack of awareness of the infinity of knowledge. According to the current philosophy of our civilization "knowledge is finite and in some areas we already know everything for sure and with all details". For example, according to this philosophy our lecturers and teachers act as if the Newton's laws describe the motion of objects absolutely precise and as if any more precise manner of describing this motion does not exist. In turn totalizm states that "knowledge is so infinite, that never and no-one can manage to learn everything. Therefore the reality which surrounds us can be described on infinite number of manners, while each one of these descriptions, from the definition must be only approximate and must hide in itself many simplifying assumptions and gross inaccuracies". Thus in relation to the above example totalizm states that: (1) Newton's laws capture only a rough approximation of motion of objects, (2) the motion of objects can be described much more precisely than Newton's laws do it, (3) the motion of objects can be described in practically infinite number of completely different manners - Newton's laws are only one of them, and (4) every description of motion of objects is going to hide in itself some inaccuracies and simplifying assumptions, which people that use this description should be aware of, thus which should be clearly outlined in textbooks and during teaching.

8. The lack of openness in various disciplines. The major error of many formal philosophies and religions of our civilization to-date, is that with the elapse of time, and with the growth of our knowledge, they become completely outdated. This is because their development was frozen and stopped hundreds or thousands of years ago, just after they were formulated, and ever since they do not develop at all. In order to repair this error, the Concept of Dipolar Gravity and totalizm recommend that "absolutely every discipline of human activities must remain open at all times". It must assume its own imperfection and the need to constantly improve and extend itself. Totalizm tries to follow up this own recommendation, and it remains a discipline, which is completely open all the time - see subsection B8. Thus, totalizm itself is not a closed, finished in the development, hardened, and pretending, that it already is perfect - as other philosophies and religions do, but it assumes the constant improvements of itself, as our knowledge makes further progress. This also means that a number of totaliztic rules and tools, as well as their content, simplicity, level of generalization, efficiency, and the level of perfection, are constantly increasing with the progress of our knowledge. (For this reason, the reader is encouraged to look again at the future formulation of totalizm, after some time elapses, because a number of issues, which in this edition of totalizm still remain unexplained, underdeveloped, or described in a clumsy or unclear manner, in the next editions are going to be presented much better.) In this aspect the Concept of Dipolar Gravity and totalizm remind a building, which in spite that is utilised and highly useful, never receives the final form, because every new accomplishment in research may fruit in the addition of further rooms to it. The readers are invited to add their own contribution to the further perfecting of this new, moral, and progressive philosophy of everyday life, the foundations of which are presented in this monograph (this contribution could be excellently started from forwarding to me the constructive comments that the readers may have about the present formulation of this philosophy).

9. The placing of authorities on pedestals. The everyday philosophy of our

civilization to-date, created various structures, which raise so-called authorities, above average people. For example, at universities there is a strict hierarchy, while someone's position in that hierarchy decides about the influence and power of a given person. Similarly is with governing, controlling, social structure, etc. In turn totalizm states: "do NOT trust blindly any person of authority, because every authority is a human, and thus by the definition must be erroneous". Therefore all accessible knowledge, and also all decisions, judgements, or situations, always treat as containing some level of error (but also a remaining percent of correctness). Only that at a given stage usually we do not know, which part of them is that one that carries an error. Thus every knowledge, decision, or situation that you encounter, always treat only as a starting point for further improvements and verification, although simultaneously rely on it, because in a given moment of time there is nothing else that we would know as more verified and perfect.

10. **The pushing down creators and oppressing creativity.** The everyday philosophy of our civilization to-date introduced numerous traditions, which significantly limit the development, and which suppress creativity. In order to provide here a representative example, one of the very paralysing limitations, which has grown from the parasitic philosophy, is the requirement of a narrow specialization of scientists. It is commonly known that in present days the construction of even a smallest machine, or the development of even the least significant project, requires the converging into a single system of the knowledge that originates from at least several different disciplines. Therefore no complete project can presently be done by a narrowly specialized expert. Also a folk wisdom for a long time tries to realize to us that people who are highly specialized, are unable to carry out creative activities - the popular saying directly states that they have "**blinkers on eyes**" (i.e. the same "blinkers" that people use for horses to disallow them to look sideways). But in spite of this, whenever for example someone wishes to find an employment on any university, he/she has no slightest chance for a success, if is not able to document that is a narrow specialist in some discipline, and that his/her mental horizons in no way extend beyond the limitations of this discipline. If a potential scientist admits that is interested in several disciplines at the same time, then no university wants to employ him/her, explaining that the need for a specialization requires to employ a narrow specialist. In the result, our universities are gradually staffed up with narrow specialists with closed minds, who managed to learn a lot about a small topic, but who are not able to see this topic in the proportions and prospective of real-life requirements. Thus practically so-called "specialization" at universities, gradually becomes a cover behind which scientists are practising parasitism, and also a smoke screen, behind which close minds hide their lack of competence and ignorance. Totalizm in definition recommends to break this specialized infertility of creators and creativity. After all, itself (means the totalizm), it would never be able to be formulated if it would be created by narrow specialists - see the explanations about the origin of totalizm provided in the introductory part of subsection F1. If the reader still do not believe me, that a narrow specialist never would be able to formulate totalizm, then I would recommend to undertake a deep discussion about a vital details of totalizm, with a nearest narrow expert, and with his/her own eyes discover, how large part of the knowledge, which is composed into this philosophy, such an expert managed to accumulate. This realizes that just only because of the history of origin, totalizm must suggest requirements regarding creators and scientists to be completely opposite from those used to-date. What these requirements should be, of course is quite easy to establish even without totalizm - i.e. through combining together the characteristics of knowledge of known people, who already proved in action to have highly efficient and creative minds (unfortunately, the exact description of the requirements that must be fulfilled by someone's mind in order to become creative, would reveal the complete incompetence for performing their job for the majority of to-day scientists). Even without a long-term requirements, and only by a brief discussion with such people, it immediately becomes obvious that their knowledge is moral, as well as both wide and deep, namely that their view of the world includes strong moral foundations, and also that they have mastered the knowledge from several different

disciplines, and that each one of these disciplines they mastered reasonable deep (i.e. they do not master it just on the surface, but also learned all these small details, which make their knowledge practically useful). Exactly the same is stated by the folk wisdom, the popular statement of which claims that **creative people are those ones, who are able to accomplish correctly and completely everything that they lie their hands on**. In turn people with "blinkers on eyes" (means close-minded, narrow specialists), according to the folk wisdom are not creative at all. Also are NOT creative all those people with a wide but shallow knowledge (means those who know a lot in a general manner, but do not get familiar with these small details which make this knowledge practically useful), or people unable to carry out their intentions to the successful end (means people with a low responsibility and a low moral power - see popular English saying "success is 10% inspiration and 90% perspiration", or similar Polish saying "in order to have results, one needs to have oil in the head and led in the bum"). In order to express this in other words "creativity is growing from a combination of moral motivations and the ability of someone's mind to deeply encompass tiny practical details in very large span of different problems; therefore neither an immoral attitude, or a narrow or shallow thinking, by the definition is unable to give out a creative product".

Totalizm does not sets its own rules or laws, but only tries to discover and express in an easy to learn form the laws of the universe that are already working. Therefore, the above finding regarding creativity, according to totalizm could be expressed that before scientists could be employed as scientists, they should be required to be able to document their deep and practical mastery of several different disciplines (e.g. not less then three disciplines), one of which should concern moral foundations of human behaviour (e.g. it should be totalizm). For example, according to my deep believe, during employing new lecturers for universities **the most important criterion of receiving an employment, which should be executed independently from the discipline of the applicant, should be a success in the at least one hour long public lecture, which presents, analyses, or interprets clearly and convincingly selected moral aspects of totalizm**. If a potential lecturer or a professor, is unable to explain some aspects of morality in a clear and convincing manner, then for certain, such a person does not deserve to receive a chance of shaping the character of future members of our society (surely, I would not like such a person comes anywhere near my own children).

11. **Dividing instead of linking**. The everyday philosophy of our civilization to-date promotes and highlights the differences, borders, limitations, inabilities, etc. - means all these divisions which exists between people, as well as between ideas. For example, almost every country puts emphases on a native language, teaches patriotism and nationalism, reassures about the necessity of having country borders, about the need to have our own country, government, citizenship, society, barriers, hierarchy, obedience, limitations, etc. Does not exist in present schools even a single subject, which would teach a totaliztic thinking, showing for example, what would happens if there are no borders, countries, citizenship, ideologies, political parties, divisions, if everyone could go and live wherever would like to, etc. Totalizm recommends a total reversal. It highlights the meaning of similarities, freedom, free will, morality, and puts a significant stress on considering as a whole, on mutual cooperation, on removing differences, on avoiding privileges, hierarchy, divisions, borders, countries, ideologies, citizenship, and other raised by people barriers that limit anyone's moral energy. It also warns that concentration of attention on differences and divisions is a source of a whole range of deviations, evil, and problems, which would not trouble our civilization if people would not be taught in schools and universities to divide instead of linking, if there are not borders between countries, if everyone could easily move and live wherever wishes - not only in the country which is a citizen, if people are not privileged or suppress only because of the place of birth or differences they show in relation to other people, etc. In order to understand how different from totalizm is the approach of present philosophy of humanity, it is worth to consider how would look our planet, if all these artificially introduced divisions and limitations, which

decrease our moral energy, such as passports, visas, work permits, etc., are rapidly removed. How would then look the balance of gains and losses in comparison to the present state, and which groups in the current societies would loose, while which ones would gain on such a limitless civilization. Also what percentage of the society would gain, while what percentage would loose on such a change.

While reading this subsection it is worth to notice that every one of the errors of the philosophy of our civilization to-date, in totalizm is repaired itself by the way in which totalizm is formulated. But in order to realize the existence and the need to repair these errors, each one of them needed to be pointed out in this subsection.

The trial of time already managed to confirm that the totaliztic approach, which in the list of items above is revealed in parallel to the errors of the old philosophy, does not hide any serious overlooking or error. Thus it is correct. This in turn means, that the understanding of reality to-date, which is an outcome of the old and erroneous concept of monopolar gravity, represents a faulty reversal of the totaliztic approach. Of course, with the elapse of time we must undertake the effort of eliminating this erroneous approach from our lives. But before time comes that we are allowed to do this, we could keep being aware, that now - when absurdity of the philosophy of our civilization to-date is disclosed, even just the sole fact of exposing this problem, is a positive step forward. Although the old philosophy still lives in our society, totalizm already shows a new picture of the world around us, which is alternative to the old and faulty one that is still being disseminated by current academic textbooks. In turn just the fact of learning of this totaliztic picture of reality, allows the interested people to gain a new frame of references, from which they may start to notice the incorrectness of commonly accepted ways and social structures.

B3.2. Moral field

Another useful scientific discovery, which was accomplished by the new Concept of Dipolar Gravity discussed in previous subsection, is the disclosure of hierarchical structure of our universe. According to this discovery, everything in our universe is arranged into a hierarchical manner, where on the very top there is some kind of a primary principle or phenomena, which performs the function of a "parent". This parent in turn defines a series of its "children" - i.e. principles or phenomena of the secondary level. These again are "parents" to a next generation of principles or phenomena of the tertiary level, etc.

If one applies this hierarchical structure to various types of fields, then - according to the new Concept of Dipolar Gravity, there are only two primary fields in the universe. The first of these is **gravity field**, while the other one is **moral field**. Gravity field is already known to people and science for a long time. But this other, "moral field", still remains unrecognized by the official (orthodox) human science. So far it is only recognized by the new Concept of Dipolar Gravity and by philosophy of totalizm, means by disciplines, which discovered it, and now are disseminating the knowledge about its existence.

Since the new Concept of Dipolar Gravity disclosed the existence of these two primary fields, which prevail across both worlds of our universe, it immediately started to research their nature, properties, and the sphere of influence. As this research revealed, both these primary fields are dipolar, and both have each of their two poles extending into two different worlds. Both of them extend to two worlds of a physical nature, namely to our world and to counter-world, embedding a significant influence on practically everything. The gravity field originates in our physical world, but it propagates its outlet (O) pole into the counter-world, where it affects all physical-type phenomena occurring in the counter-matter. The moral field originates in the intelligent counter-world, but propagates its outlet (O) pole into our physical world, where it affects all moral-type phenomena involving material objects. These two primary fields remain invisible to our eyes, and we can only deduct their existence from the effects they have on

motion of entities that they affect.

Gravity field, as every primary field or phenomena, is invisible for us. But it manifests itself for us every time when a motion of matter is taking place. Thus the action of this field we can experience best with our senses, when we physically move upwards or downwards in this field (e.g. when we walk uphill of some mountain, or slide downhill of a slope). In such cases, our motion through the gravity field causes two observable consequences, namely (1) the transformation of the physical energy, and (2) the alteration of a special algorithm, which governs our dynamic coexistence with the gravity field, and which known to the present physics under the name of "time". (Note that, according to the new Concept of Dipolar Gravity, time is an algorithm which is attached separately to each material object, and which executes the dynamic transformations of this object; time is not an additional dimension of the universe - as present orthodox physicists claim. Therefore, according to the new Concept of Dipolar Gravity, time can be technically altered or tempered with, the same way as we alter computer programs, thus allowing selected objects to travel in time both forward or backward, as well as to slow down or accelerate their elapse of time. More details on the understanding of time in the new Concept of Dipolar Gravity is provided in subsection L7.1.) Especially the transformation of physical energy is easily observable, when we move across gravitational field. This is because, when we move upward in this field, it costs us the physical effort to overcome it, and to increase our potential energy. In turn, when we move downward in gravitational field, our potential energy is being released, and thus assists us in that motion, making it easy and effortless. Both, the physical energy and time, are well known to everyone, because the whole disciplines of present science, such as physics, mechanics, astronomy, biology, etc., are devoted to their description and to the investigating of their influence on our lives.

The other primary field of our universe, i.e. **moral field**, has an intellectual (not physical) nature. It is also invisible. But it manifests for us its action every time, when there is a motion of intellects, or a displacement of someone's intelligence. Thus the action of this field can be experienced for example when we are thinking of something that alters our motivations, when we make decisions based on various motivations, when we need to take stands which reveal our motivations, when we supposed to do something or react somehow, etc. Similarly as this is with gravity field, also the invisible moral field we can perceive with our senses, when we move upwards or downwards in this field. In such cases our motion through moral field causes two observable consequences, namely (1) the transformation of moral energy, and (2) the alteration of a special algorithm, which governs our coexistence with moral field, and which the philosophy of totalizm names with the Hindu terminology "karma". (Note that according to the new Concept of Dipolar Gravity "karma" is an algorithm, i.e. a moral equivalent to time, which we alter each time when our intellect moves through this moral field. Therefore, according to the new Concept of Dipolar Gravity, our karma also can be altered or tempered with, the same way as we alter computer programs, thus allowing us to technically change our karma, give it to other people, etc. Note, however, that the philosophy of totalizm forbids us to carry out any technical manipulations on karma, and insists that karma can only be altered in a natural manner, through the action of moral laws. In this aspect totalizm differs from parasitism - parasitism tempers with karma all the time in order to live immoral lives, but to not be punished by moral laws. More about karma algorithm is explained in subsections K4.4 and K4.5.) Especially the transformation of moral energy is easily observable when we move across moral field, because when we move upward in this field, it costs us the putting in a significant effort to overcome this field and to increase our moral energy. In turn when we move downward of the moral field, our moral energy is being released, and thus it assists us in that downward motion making it easy, effortless, and pleasurable (this is why "doing moral things is always difficult" while "doing immoral things is always easy and pleasurable").

Because from the school age we are only trained in the sensual detection of effects of gravity field, while so-far no one trained us in the detecting with our senses the action of moral

field, perhaps at this point it would be a beneficial to provide some life examples, which realise to us how to detect this moral field in action. Well, let us take a typical example of sitting in our office and the telephone rings at the other end of that office. If we decide to get up from our seat and reply to this telephone - against all resistant thoughts that appear in our head, we need to move our motivation uphill in moral field, thus it would cost us a noticeable intellectual effort. So the intellectual reluctance and laziness we feel against answering this telephone, is one of numerous manifestations of the existence of that moral field. Other manifestations of this field we experience whatever moral we need to do, as always before doing this we either need to overcome in ourselves the intellectual resistance that this field is imposing on our motivation, or we need to resist the pressure (temptation) this field is making on us to not take any intellectual duties or problems on our head. Of course, because - similarly to gravity, the moral field is invisible, we do not know in which direction it is "uphill". But this uphill direction always is correctly indicated by our senses, because "uphill in moral field, is always opposite to the line of the least intellectual resistance, or along the line of the highest intellectual effort". In turn "downhill in moral field, is always along the line of the least intellectual resistance".

Moral field is extremely important for all moral matters, and thus is also important for totalizm. After all, because of it, the universe is able to maintain the moral polarity; means it is this moral field, which decides what is moral and what is immoral, out of all actions that we take. This field is a natural propelling mechanism for the operation of moral laws. It is also responsible for numerous moral phenomena, which we still need to research and to describe - as an example see so-called "side effects" described in subsection C11.8.

B3.3. Intelligent moral energy

Because of the existence of two different primary fields, namely gravity field and moral field, every thinking organism has a capability to move in the range of these two fields. Therefore human beings, all races of aliens from the entire universe, intelligent animals, etc., all are subjected simultaneously to two different types of laws. The laws of universe, which govern the behaviour of objects and masses within the range of gravity field, are called "**physical laws**". In turn the laws of universe which govern the behaviour of intellects and intelligences within the range of moral field, are called "moral laws". Physical laws are relatively easy to detect. Therefore they are detected by every civilisation at quite early level of its development. Our science managed to learn about them relatively well. However, **moral laws** are much more difficult to detect. Therefore their knowledge is an attribute unique to advanced civilisations only. Actually, the basic criterion, which distinguishes advanced civilisations from primitive civilisations, is the knowledge of moral laws. It should be noted that even the evil parasites from UFOs described in subsection E1, which currently are occupying Earth and exploiting humanity, are jolly well aware of the existence of moral laws. In turn human civilisation, so far does not know that moral laws do exist and do work in practice, although totalizm is trying to carry out a difficult task of informing people on Earth about their existence. For this reason, the next subsection B3.4 of this chapter, is devoted to their brief descriptions (more comprehensive description and list of these moral laws is contained in subsection K4.1.1).

Our orthodox science to-date informed us about the existence of so-called "Principle of Conservation of Energy". This principle causes that whenever something moves in the sphere of influence of some kind of field, the energy of this something must change. Because there is such a thing as moral field, in the sphere of influence of which all intellects and intelligences must move, this principle also requires, that in these intellects and intelligences a special kind of energy must be altered, in this monograph called "moral energy". Whenever people change something, that decides about their current position in this moral field, for example change their stand, motives, feelings, decisions, actions, etc., in the final effect this always must lead to

increase or to decrease of their moral energy. For these reasons the idea of moral energy is similarly vital for our understanding of operation of moral laws, as the idea of physical energy is vital for our understanding of laws of physics. In this subsection I am going to explain this idea in more details, this time concentrating mainly on the revealing the history of my discovery of this moral energy, and also the history of subsequent evolution of our understanding of this energy.

The discovery of the intelligent moral energy took place in 1996, in circumstances described in subsection F1. I discovered at that time, that all human motivations, feelings, stands, decisions, and actions, always in the final effect lead to the increase, or to decrease someone's "free will" (means the freedom of choice and realization). The most important consequence of this discovery was that I realized at that time, that for the moral phenomena our "free will" performs exactly the same function as "energy" in physical phenomena. So in order to isolate and to research the connection between our "free will" and the capabilities to implement our decisions, I then introduced to totalizm the idea of an "amount of free will", abbreviated as "**zwow**". The term "amount of free will", in the Polish language is expressed with the words "Zasob Wolnej Woli", thus it abbreviates to "zwow". (Because of the extensive research, to which this initial idea of "zwow" was later subjected, it gradually revealed its various secrets and properties, thus with the elapse of time it evolved and transformed itself into what presently is called intelligent "moral energy".) As I discovered in the result of analyses of this idea, every separate intellect, such as an individual person, a family, a country, or a civilization, at a given moment of time always has a specific amount of this free will, means has a specific amount of achievable decisions and moral choices, which differ from each other, and which a given intellect is able to firstly decide and then complete. Into this amount of free will only these decisions are included, which are achievable, means which can be implemented to a full extend. If something can be decided at a mental level, but then it is not implementable in a real life, this lack of the possibility to implement it, is a sign that a given decision is not, as yet, a part of someone's "amount of free will". As my research revealed, every feeling, thought, stand, decision, word, or action, of either individual people, or whole group intellects, always causes the change of the "amount of free will" in all people affected by the outcomes. In the result, all those affected, either loose, or increase, their "amount of free will". When any intellect dies, it loses the whole "zwow" that it has (i.e. expressing this in simple words, for a dying intellect the zwow drops to zero). If someone is on a death row, the "zwow" of this person drops down to an equivalent of one decision (namely it is limited to a "freedom of dying"). Also everyone is born with a specific initial "amount of free will", which represents the conditions in which it lives, the existing limitations, the amount of free will of its parents, the physical state that is in, intellectual potential, talents, etc. Similarly is with group intellects, such as families, institutions, countries, or whole civilizations. For example, when their "zwow" disappear, they must cease to exist.

In order to summarize the above deductions, the idea of "amount of free will" can be defined as "a collection of all **achievable** courses of action (decisions) that are still left for the choice of a given intellect in a given moment of time". It should be highlighted again, that to the someone's "amount of free will" do not belong all these mental decisions, which this person can take theoretically, but is not able to physically complete (execute) them in their full extend. For example, to the "amount of free will" of the prisoner on a death row does not belong a decision of walking on streets of a city. Although he/she is able to mentally take such a decision of going for a walk, physically he/she is unable to complete it. The full ability to implement of a given decision in a specific moment of time is a basic criterion of qualifying this decision to someone's "amount of free will".

After I discovered and defined the idea of "amount of free will", my research on this idea gradually focused on clarifying the moral functions that it performs. In this way, with the elapse of time I reached the present understanding of intelligent "moral energy". The process of clarification and transformation of my understanding of this energy was started, when I

realized, that independently from being a medium that accumulates someone's ability to complete a decision that someone took, this "amount of free will" also have another very important interpretation. It was at that time when I realized, that "zwow" is an intelligent extension of the physical idea of "energy" to moral phenomena. I called this intelligent extension with the term "**moral energy**". As probably we all still remember from physics, in the sense of its interpretation "energy" is a kind of abstract medium. It has this unique ability to change the level of accumulation in an object, in the result of each action, which influences circumstances of this object. Thus, if we extend this interpretation also to moral activities (e.g. to thoughts, feelings, or decisions), then it turns out that also each change in our potential for making decisions must cause the changes in the level of some "moral energy", which is much more general form of energy than the physical energy is. This more general form of "moral energy" must keep changing the level during every possible activities, no matter what nature would have these activities. Thus, the level of this energy must change not only during physical actions, which were connected with the change of the position of some objects or masses in space, but also during all possible moral activities. Such moral activities are connected with the change of moral positioning of some intellects, but do not depend much on the actual physical position in space that these intellects occupy. Expressing this in other words, physical energy is one of components of this more general form of energy, means physical energy is a component of moral energy. This is similar like kinetic energy (along with potential energy) is one of the components of physical energy. (As this is explained in subsections K4.1.1 and M9.1, physical energy can be transformed into this more general moral energy, similarly as e.g. kinetic energy can be transformed into potential energy, while thermal energy can be transformed into electrical energy.) On changes in the level of this more general moral energy, the influence must also have all these activities, which in the physical sense leave objects in the same positions as they occupied before, but which caused that these object overcome some displacements of motivations or feelings (means they moved to a different moral point). As examples of such moral activities, consider (1) training of athletes - which depend on motionless holding heavy loads high up in the air, (2) someone's attempts to break a wall with the head, or (3) all motionless activities, such as listening to speeches or music, thinking, taking stands or changing altitudes, etc. After I realized the moral functions of "zwow", as the more general form of energy, this initial concept of "amount of free will" become fully transformed into the present idea of intelligent "moral energy". From then onwards, I also renamed "zwow" and started to call it intelligent "moral energy", which name I use until today.

There is a huge difference between physical energy, about which we learn in classes of physics, and moral energy, utilised by totalizm. This difference boils down to intelligence. The energy that we learn about in classes of physics is "stupid", and behaves automatically like all natural elements. In turn **moral energy is intelligent**, and additionally it is obedient to the thought commands of the person who accumulated it. In fact, if someone accumulated a high level of this intelligent moral energy, then he/she can issue a though order to it, which defines what is the work that this energy should complete. But what is the most unusual, it is that this intelligent moral energy actually does listen to this mental command, and really it does the work, that it was ordered to complete. The work, that this intelligent energy can complete after a mental order from the owner, sometimes can be so extraordinary, that it contradicts laws of physics, and sometimes can be so superhuman, that it may exceed the biological capabilities of human body. For example, these works can depend on splitting huge boulders or concrete slabs with a single blow of a bare hand, on withstanding with bare body a powerful hit of some sharp blade without showing any scratch, on bloodless opening someone's body, on hypnotizing with a single clapping of hands, etc. The only condition that in normal circumstances must be fulfilled, is that the work that is given to be completed by this intelligent energy, must be exactly the same type, as activities, which long-term repetitions caused that this energy was accumulated in a given person (although during a trance or hypnosis, this condition also looses its validity, because then it is possible to transform between various types

of moral energy). Therefore e.g. moral energy, which is accumulated through many years of training of "kung-fu" martial art, cannot be used to e.g. heal an organ in someone. In turn moral energy that someone accumulated e.g. during carrying out bloodless operations, cannot be ordered to cause a hitting of target with an arrow. But if the accumulation of this energy was done through a given type of effort, then a mental order can make this energy to accomplish the same type of effect that coincides exactly with the effort, which accumulated it. For example, if someone accumulated a large amount of moral energy through many years of breaking of stones, then during a next hitting of a stone, this energy can be mentally ordered to crack a next stone in a precisely defined manner, and the intelligent moral energy actually is going to obey, and to make this stone break exactly as ordered.

The intelligence of moral energy is the most clearly **visible** during demonstrations of skills of martial art masters, e.g. "kung-fu" (also called "wushu"). These masters learn how mentally control the effects of their moral energy, which they accumulated in the result of everyday practising of a given skill throughout many years. Only that the intelligent energy, the mental control of which they mastered, usually they do not call "moral energy" - as totalizm does, but they call it with some their local name, which depends on the country from which they originate - e.g. Chinese call it the "chi energy". However, if one analyses the way in which these masters accumulate their energy, through many years of systematic practising of the same skill, then it become obvious, that in fact their "chi energy" is exactly the same, which totalizm calls "moral energy". These masters after many years of practice gain capability to order mentally their moral energy the type of effects that this energy should cause. So they can e.g. use this energy to make their body resistant to cuts of any weapon. Due to this, during their demonstrations they can show e.g. that because of the moral energy they control, they can lie on sharp nails, without being hurt, or they can push a van with a spear, the sharp end of which is pressed against their throats, or that even the strongest people can hit them, and the pain of this hitting goes to a hitting person - not to them, or that someone is able to hit them with a thick stick, and this stick disintegrates into splinters, while they do not feel almost anything. These masters can also mentally direct the amount of intelligent moral energy that they accumulated, and order this energy to cause a specific destruction. In such a case, through the use of destructive capabilities of this energy, they can bend thick steel bars, as if they are plastic, they can split with their heads thick concrete slabs, etc. On Tuesday, 5 February 2002, I personally watched in Kuala Lumpur a show of "kung-fu" masters from Chinese school "Shaolin" (i.e. masters which originate from the Buddhist Monastery located in Shaolin, China, which specializes in the ancient martial art "kung-fu"). On this show I have seen with my own eyes the use of intelligent moral energy for obtaining various superhuman results, such as breaking with their heads thick marble slabs, lying on sharp spears, pushing a van with a sharp end of a spear pressed by human neck, disintegration of sticks, with which someone was hit, etc. I also saw how precisely some kung-fu masters can control their moral energy. The demonstration which impressed me the most, because it really illustrated the superhuman effects of mental control of intelligent moral energy, was when one of the masters of Shaolin kung-fu used his moral energy to destroy a steel bar (his energy he called "chi"). Before the show, he let auditorium to inspect a powerful steel bar of the length around half a metre, wide for around 4 cm and thick for around 1 cm, which was made of hardened steel that sounded like silver. Then he hit this steel bar with his head. The bar exploded in sight of everyone, emitting a small cloud of vapours, or steel dust, and splinting into several small fragments. For me this was a hugely convincing proof, that the intelligent moral energy that we accumulate can be mentally ordered to do a work for us, and that the work that this energy is able to complete can be at the level that is physically impossible to complete by "stupid" physical energy, which our body has.

Of course, kung-fu is not the only example, when the superhuman capabilities of intelligent moral energy become visible in an obvious manner. Practically until relatively not long ago, this energy was used by various folk specialists from almost every country. For

example, my own parents were telling me stories about a mason from vicinity of Jarocin in Poland, who was well known around 1930s, because he used to break boulders not with a hammer, but with his bare hands. Supposedly, boulders hit with his hands used to crack very smoothly and evenly, means they had the cracked surface much more smooth and even then after being split with a hammer. Also the whole world probably saw already in TV, bloodless operations carried out in Philippines, with the use of their methods of control of moral energy. Also everything indicates that famous Eastern "snake charmers" use their intelligent moral energy to paralyse snakes for them.

The fact that the idea of moral energy was discovered and introduced to my research and publications as late as in 1996, perhaps provides an excuse to other people, who after being confronted with this idea, usually express various doubts and remarks of the type: "does this energy actually exist, or it is a purely abstract invention, which does not have its own physical manifestation in the reality around us". To myself, the event which dispersed all possible doubts of this type, arrived on its own near the end of 1997, in the form of nirvana described in subsection A6. As this nirvana vividly demonstrated to me, the moral energy (also called "amount of free will") in fact does exist physically, while a human body is able to experience the flow of this energy the same vividly, as it experiences the flow of powerful electrical current or the flow of stream of heat. The sensual experiences, which one feels at the time of flowing a stream of this energy through our body, I described in details in subsections A6.2 and K5.5. These experiences are the same vivid and the same astonishing, as sensations received during flows through our body of any other type of energy. Thus, as it turns out, the intelligent moral energy called also "amount of free will" is NOT just a purely abstractive creation, but it DOES exist in the physical sense. For this reason it can be calculated, measured, earned, accumulated, felt, transmitted, etc.

After I introduced the idea of moral energy to totalizm, it lifted the usefulness and effectiveness of this moral philosophy to a completely new level. After all, the placing of totalizm on such physical foundations as moral field, moral energy, and moral laws, transformed totalizm from a philosophy into a strict discipline of knowledge, identical to physics or mechanics. Therefore, independently from definitions of totalizm as a moral philosophy provided in subsection B1, or as a philosophical-religious system provided in subsection B3, now it can also be defined in the following manner. **"Totalizm is a strict discipline of moral knowledge, which amongst other topics researches also the attributes and behaviours of moral field, moral energy, and moral laws, in order to derive from them set of such consistent principles of behaviour, recommendations, and moral tools, the obedience of which would make possible to reach the highest possible access to life qualities searched by all people, such as happiness, fulfilment, satisfaction from life, wealth, etc."** In other words, "totalizm is a discipline of moral knowledge, which amongst others researches and implements the most beneficial for people utilization of action of the moral field, moral energy, and moral laws". From these definitions it becomes obvious that one of the vital goals of totalizm is to constantly research moral field, moral energy, and moral laws, and then to implement results of these research in such a way, that they serve for the improvement of our quality of life.

The defining of totalizm as a strict discipline of moral knowledge, which, amongst others, researches also moral field, moral energy, and moral laws, turns this philosophy into a generalisation and extrapolation of today's classical physics and mechanics. After all, the essence of classical physics and mechanics also boils down to "researching and utilizing fields, energies, and laws". Only that in case of physics they are fields, energies, and laws of physics, not moral fields, moral energies, and moral laws. Furthermore, fields, energies, and laws, which are researched by physics, are only a small fraction of those which are researched by totalizm.

This dramatic restructuring of totalizm, from a philosophy of morality, into a discipline of knowledge which investigates morality, becomes possible only after this my breakthrough

discovery of moral energy which is described before. This discovery states that absolutely every effort, independently whether it is physical, intellectual, or moral/altitudinal, must cause the transformation of moral energy, similarly as every physical motion must always cause a transformation of physical energy. This means that the intellectual or altitudinal efforts make possible to transform only one type of energy, namely the intelligent moral energy, while physical movements always cause the simultaneous change in two kinds of energy, namely in the "stupid" physical energy - which is known for a long time, and in the newly-discovered "intelligent" moral energy. The intelligent moral energy, that is changed during every mental and physical effort, is always tied to objects, which are affected with outcomes of this effort. (Exactly the same happens with the stupid physical energy, which also is always tied to objects that are affected with outcomes of a given physical motion.) Similarly as this is case with physical energy, a given effort may cause either the accumulation of moral energy in the object that is affected, or the dispersion of this energy from that object. If the effort causes the accumulation of this moral energy, then the energy is stored in the counter-body of this object, like in a large container, causing that this object gains several desirable, unusual, and positive attributes, type "moral reward". (These attributes are described in other parts of this monograph - see subsections A2.4, B6.3, or K4.3.) If a given effort causes the dispersion of moral energy from the counter-body of a given object, then moral energy gradually escapes from it, thus causing the appearance of numerous very unwanted and unpleasant attributes, type "moral punishment". (These unwanted attributes are also described in other parts of this treatise - e.g. see subsections B6.3, A2.4, and K4.3.) The totaliztic "management of moral energy" depends on such goal-oriented acting, which causes mainly intentional accumulation of moral energy and the compression of this energy in the counter-bodies of these objects, which we are mostly interested, namely in ourselves, and also in people belonging to our family, institution, country, and civilization. But when the release of so-compressed moral energy is concerned, totalizm recommends that we do it in a natural manner, delighting ourselves with the fullness of life, and experiencing proportionally, harmoniously, and morally, all the possible feelings that the free experiencing is given to human beings. Of course, principles of compression of the moral energy developed by totalizm, remain the same valid for all other objects, in which we are NOT interested, but which remain in the sphere of our efforts, such as our enemies, "evil parasites" - which occupy our planet, or totems - for which some tribes with the "pagan" religions are praying. (For example, these totems, in spite that they are only "inanimate objects" unable to act, in the result of giving them moral energy by humans, who are praying to them, are accumulating such enormous amount of moral energy, that it allows the completion of actions, which usually are attributed to intelligent and alive beings. In subsection K5.7 of this monograph I described a totem pole from Borneo, to which people of the Bidayuh tribe are praying, and which "does not like to be photographed" and cruelly "punishes" all those, who point at it a photo camera. In subsection A2.4 I described a Medieval believe, that an executioner axe received kinetic abilities after it cut out heads in around 1000 people, and was able to turn against its user. In turn in subsection C7.1 monograph [5/4] I described a "stone from Atiamuri" in New Zealand, to which local Maoris are praying, and which in spite of being moved several times into other places, always keeps returning by itself to its original position at the edge of a highway, where unfortunately sometimes causes accidents.)

The level of accumulation of moral energy in someone is expressed with the use of the μ coefficient explained in subsection B6.1. The interesting observation concerning this coefficient μ , which gradually emerges from my research, is that the increase of the value of μ , to the level $\mu > 0.6$, invalidates our previous classification of objects into two categories of "inanimate" and "alive". As this is commonly known, so-far we believed that into the category of alive objects, means objects which have feelings, which are able to think, and which are capable of dynamic actions, belong all objects, which firstly belong to living organisms, and which secondly are not killed yet. All other objects we considered so-far to be "inanimate",

means unable to act, feel, or think. In turn my own research on folkloristic magic, and on some consequences of religious behaviours, indicate that really and completely "inanimate" are only these objects in which $\mu = 0$. In turn all objects for which $\mu > 0$, can feel and think, even if in the physical sense they do not show any emotions or the presence of life. In turn objects in which $\mu > 0.6$, can even act and introduce physical changes into their environment, in spite that they are not alive at all. This is because objects in which $\mu > 0$, in fact are saturated with intelligent moral energy. In turn this energy causes, that they are able to think and that they are able to experience feelings (see subsections A7.1 and K5.5). Furthermore, in all cases of having a lot of this energy, such inanimate objects are even able to carry out kinetic changes in their environment. All these activities they can carry out independently of their form and actual physical state, means independently whether they are a piece of stone, a sculpture (e.g. a Pinocchio), an executioner axe, a ritual kris, a "zombie", or someone's skeleton. It also turns out that we give our moral energy to these objects, which we consider to be "inanimate", each time, when we direct at them our intense feelings. In this way we increase their μ , and make them alive, each time we are praying for them, or feeling intensely about them.

Although moral energy, similarly as every other form of energy, normally is unnoticeable to eyes, in fact we could imagine it as a kind of invisible and weightless fluid, which is dynamically pumped in or out of counter-body of a given person. After it is accumulated in this counter-body, it constitutes a kind of "counter-material blood" - which sustains the activity of this counter-body, or a kind of "counter-material oxygen" - which revives all activities of this counter-body. This energy is accumulated in counter-bodies in a dynamic manner, similar to accumulation of electrical charges in capacitors that are connected to an electric circuit (i.e. such capacitors are accumulating electricity, but they also allow some of this electricity to flow through them). Therefore, a part of moral energy that someone accumulates, constantly flows through the counter-body of this person. When a larger amount of moral energy is accumulated in the counter-body, then it raises in this counter-body a kind of pressure of moral energy. In subsection B6.1 this pressure is defined as the μ coefficient, which turns out to be highly useful for many purposes. (As an example of the usefulness of this μ coefficient, consider how it helped in solving practical problems 1 to 3 from subsection A6.9.)

Let us now discuss attributes of moral energy. As we already deduced, moral energy, amongst others, must display common attributes of all kinds of energy. It also must significantly differ e.g. from karma algorithms described in subsection K4.4. (Karma is an algorithm, which always must be executed for a given intellect. In turn the potential of moral energy can be implemented only when the carrier of it decides to use it.) The presence of moral energy in someone, as well as the level μ that this energy reached, is manifested with a special field, or special potential, that is formed around a given carrier of this energy. This potential can be even measured with appropriate instruments. (For an initial idea of such instruments - see subsection K5.6.) Therefore, moral energy is also a kind of "capital" or "fuel", which guarantee the person who has it, the right to carry out various implementable decisions. For the fact that moral energy is a form of energy, certifies a number of attributes. To provide some examples of them, they include (a) the formation of a field or a potential by this moral energy, (b) the ability to accumulate this energy through appropriate actions, (c) the obedience of various laws that govern energies by this moral energy, etc. The accumulation and dispersion of moral energy is carried out by the counter-organs located in our counter-body, as described in subsection K5.5 and A7.1.

The new Concept of Dipolar Gravity is the first scientific theory, which introduced and started to use the formalised idea of "moral energy", as a moral equivalent to the idea of "energy" in physics, and also an equivalent to the idea of "freedom" in mechanics. However, at the intuitive level this idea is used for a long time. The best expression of it is the Chinese idea of "chi" ("Qi") energy, as well as various equivalents of "chi", which are used in some philosophies and religions of the far East (e.g. Japanese "reiki" - see subsection L2). For example, in the understanding of these philosophies of the East, the increase of "chi" takes

place always in the result of an action, which cases the increase of someone's future choices, and thus which increases someone's moral energy. Also expressions frequently used, such as: "thinking about this someone exhausts my energy", or "this action loads me with an energy", are intuitive expressions of the observable consequences of the idea of moral energy that is formalized in this monograph. Christian religion also introduced several equivalents of moral energy. Unfortunately, these are not too luckily selected, as they allow ambiguous interpretations. The most similar to moral energy is the Christian idea of the "divine light", means introduced recently in Catholic churches abstractive understanding of the state that is accomplished through carrying out religious good deeds. However, it is not understood over there as an energy, but as a religious behaviour. Other idea in Christian religion, which is also related to moral energy, is the idea of "free will". From this religious idea I actually adopted the first name "amount of free will", or "zwow", that I initially used (in 1996) to describe the intelligent moral energy, which is explained here. Only that the original Christian idea of "free will" is qualitative, while I needed an idea which is quantitative. Therefore I needed to transform it into a quantitative form, by adding a qualifier "amount" in front of it. However, my use of the main part of the name "free will", allowed the terminological understanding of the intelligent behaviour of moral energy that I am trying to explain here. It is also worth to notice that equivalents of moral energy, but working in physical world, are: "energy" (for physical phenomena), "freedom" (for the motion of material objects), and also "capital" or "funds" (for economic processes).

Because the complete understanding of the idea of moral energy is very vital for a practical implementation of totalizm, especially for totaliztic mechanics, let us try to describe this idea more illustratively. As this was already mentioned before, an intelligent moral energy can be compared to an idea of "freedom" in classical mechanics. In mechanics, "freedom" is the total number of different directions, in which a given object can move. For example, an ordinary wheel assembled in an axle, has a freedom equal to two, means it can rotate only on one direction, or rotate in an opposite direction. Note that one should not confuse the idea of "freedom" with the idea of "axes of freedom", which is also used in classical mechanics. Axes of freedom represent only a general kind/category of motion that a given object can accomplish, e.g. the above wheel has only one axes of freedom, because it can only rotate around its axis. If, as a next example, we consider a train standing on rails, the "normal" freedom that it displays is also equal to two, because it can move forward, or move backward. In turn a round shaft inserted into a round, tightly fastened hole, has freedom equal eight, because it can be: (1) moved into this hole, (2) removed from this hole, (3) rotate to the right, (4) rotate to the left, (5) moved and simultaneously rotated to the right, (6) moved and simultaneously rotated to the left, (7) removed and simultaneously rotated to the right, (8) removed and simultaneously rotated to the left. (Interesting whether the reader can calculate, how much freedom has the same shaft when it is lying on a flat table.)

The above illustration of "freedom" in motion of material objects, as an equivalent to moral energy, realizes that freedom of these objects depends on countless factors, such as: their surrounding (i.e. the constrains of surroundings), their state or shape (i.e. the constraints of their state or shape), their material, etc. Similarly is with the totaliztic idea of moral energy, means with someone's freedom of taking and implementing independent decisions. Also the value of this moral energy depends on countless factors. For example let us consider a mute person, who falls into a rarely used well. He/she is only able to take and implement three decisions, namely (1) wait until someone notices him and saves, (2) try to get out on his/her own, or (3) die. In case of falling in a well, the amount of moral energy that is remaining in this mute person, would be an equivalent of three decisions, which we can write down as that his/her $E=3$. However, if to the same well falls someone who has a strong voice, his/her moral energy would be equal to at least $E=4$, because, apart of choices of the mute, he/she could additionally shout. The even more moral energy (at least $E=5$) would have someone who carries a cellular phone in a pocket, because he/she could additionally ring for help. As this is

visible from the above, the amount of moral energy depends not only on the activities of a given person, but also on various other circumstances, e.g. on: surrounding, physical attributes, situation in which he/she is, intentions, motivations, feelings, responsibility, etc.

Every activity, event, or phenomena, depending on the character, circumstances in which occurs, etc., causes the increase or decrease of this energy. For example, such action as building a swimming pool, can increase the amount of moral energy - if is done in someone's garden, or can decrease this moral energy - if is done e.g. in the centre of a public road. If something increases our moral energy, the higher amount of it is staying with us for so long, until some other event decreases this amount, or increases it. For example, if we buy ourselves a cellular phone, the increased amount of moral energy that it brings to us, is staying with us until we sell it, break it, loose it, or someone steals it. Similarly is with the decrease of this energy. If for example we pass through a border of some other country, our level of moral energy is going to rapidly drop down and stays at that lower level, until we cross the same border coming back to our own country. Our moral energy can be changed not only by our own actions (e.g. by the knowledge that we gathered), but also by actions, thoughts, and attitudes of other people/beings (e.g. by the fact of imprisoning us by someone else, by personal prejudices of our boss, by connections that our father has, by UFO-nauts who rob our moral energy at nights, etc.), by creatures, bugs, plants, and substances, about the existence of which we sometime even do not know (e.g. by a bacteria or a virus, which infected us, or by harmful chemicals, with which farmers saturated food that we eat), by inanimate objects from our environment (e.g. by furniture or TV from our flat), by acts or phenomena of nature (e.g. by the amount of ozone, which still remains in our atmosphere), by geometrical forms and configurations of land (e.g. a hole in the footpath on our street), etc. Practically, absolutely everything that we think, feel, or do, that happens independently of our will, or that exists in the entire universe, has an influence on the level of our moral energy, means increases or decreases this level.

In many cases it good to know, what is our (or someone's else) current level of moral energy, or how the selected action or decision of a given person or institution influences the change in this level. This quantifies to us the situation in which we currently are, the direction in which we are going, and the place that we take after this action is completed; means it illustrates the current curve of our level of freedom. (From the previous deduction, the reader probably remembers that a person, whose level of moral energy falls to zero, must die because of the moral suffocation. The same happens to a country or to a whole civilization.) A branch of totalizm, called totaliztic mechanics, which is described in chapter M, allows to quantify moral energy, and also opens several other, previously unknown tools and courses of action.

The fact of defining and formal introduction to totalizm the idea of moral energy, caused a kind of revolution in morality. Immediately after this idea was worked out, it allowed:

1. Clarification and formalizing a whole number of philosophical, moral, religious, and other ideas, which so-far were interpreted in a ambiguous and subjective manner. In turn this formalizing allowed to understand better the mechanisms of operation of the universe around us. Examples of such cases of formalizing include: totaliztic elimination of ambiguities in understanding of such religious ideas as "good deed" and "sin" (explained in subsection A5), or previously quoted in this subsection definition of totalizm as strict prascience - which, amongst others, researches and utilizes the idea of moral energy. Of course, independently from the above ideas, moral energy may also help to formalize almost every other ambiguous idea of a moral or philosophical nature. As a next example let us consider such ideas as "luck" and "bad luck". In the light of moral laws, the expression "bad luck" can be used in two different meanings, namely in "karmatic" meaning - e.g. appearing events, which are not pleasant for us (e.g. a brick falls on our head), and in the meaning of moral energy "zwow" - e.g. the lack of possibility to accomplish our wishes or decisions (e.g. we found a nice piece of clothing, but just a moment before we spend last our money). Similarly is also with a reversal of "bad luck",

means with "luck" or "good luck" (e.g. "luck" can be karmatic - when a brick misses our head, or based on moral energy - when we find a beautiful piece of clothing, and we just have money to buy it).

2. Quantitative definition of further moral or intellectual ideas, which so-far were considered only in qualitative categories. Examples of such ideas include: intelligence (means a moral equivalent of "mass" in physics - see subsection M3.2, which due to idea of moral energy, and thus also ideas of feelings and responsibility, can actually be measured), motivation (means a moral equivalent of "displacement" in physics - see subsection M3.3), responsibility (means a moral equivalent of "acceleration" in physics - see subsection M3.5), feeling (means a moral equivalent of "force" in physics - see subsection M3.6), etc. This in turn allows to derive and to mathematically express quantitative equations between these ideas, and also between them and other ideas from subsections M3 and M4 (similar to equations that exists between their counterparts in physics). In the final effect, a branch of totalizm, called here "totaliztic mechanics" can be developed to such an extend, that it allows to calculate and to measure the long-term moral consequences of any human activity, and any event that takes place in the entire universe.

3. The explanation of many puzzles and paradoxes, which without the idea of moral energy were not explainable so far. The best example of such puzzles is the fact that objects and devices, which were borrowed by someone, typically break very fast (means whatever is **borrowed it breaks** much faster and easier than objects and devices which are owned by someone, and are used solely by the owner). This happens in spite that usually they are used much more carefully than devices which people own by themselves. (This observation about a speedy breaking out of everything that is borrowed, probably is the source of a well-known Polish proverb "dobry zwyczaj nie pożyczaj" meaning "the wisest habit to follow, is to own not to borrow".) Totalizm explains, that according to laws which govern moral energy, people who are forced to borrow something, usually do not "earned" yet moral energy which allows them to use it. Therefore, since they try to use an object, for which they do not accumulated, as yet, the appropriate type of moral energy, which would enable them to use it, moral laws take the control over the matter and cause that this object gets broken. Through this breaking, moral laws make impossible to use an object, the operation of which require the accumulation of moral energy that someone does not earned yet.

Another example of a similar puzzle, is the fact of **forgetting** the abilities that we learned previously. Practically speaking, current theories are unable to explain convincingly, why we keep forgetting our skills, and what is the mechanism of forgetting. In turn, when the idea of intelligent moral energy is introduced, then "**all our knowledge and capabilities, are simply memories that are recorded in the amount of moral energy that we managed to accumulate**". But according to what is explained in subsection A6.8, this energy is continually dissipated into the environment (similarly as every other form of energy, which is also continually dissipated). Because this intelligent moral energy, that we continually dissipate, is the carrier of memories of our skills and knowledge, therefore the constant escape of this energy into the environment, must be connected with the systematic forgetting these our skills, which are stored in this energy.

4. Fast and correct judgement of decisions, actions, initiatives, ideas, projects, etc. It is enough to determine for them, whether in the final effect they increase, or decrease, someone's moral energy, in order to immediately learn, whether they are going to lead to a social recovery, or to a social fall-down - see the practical examples in subsection M10. For example politicians with the use of this idea could estimate the correctness of the movements that they propose, and that are suggested by their colleagues, or by opposition. They could do this while their movements are still in the initial stage of crystallization, means long before they are implemented in real life and start to harm people. Lawyers could judge the justice of new laws. Employers could determine the most correct salaries. People could verify all their important decisions, etc.

5. Making judgements, and serving the justice. The determining whose moral energy is going to drop more down in the effect of a given situation, makes possible an easy judgement of disagreements, and allows to serve justice. The key could be a simple rule that (more) guilty is this intellect, whose activities caused the (greater) escape of the moral energy in the opposite party.

The totaliztic usefulness of moral energy is going to increase even more at the moment when various **measuring instruments** are going to be developed, which allow to practically measure the amount of this energy - see subsection K5.6. (Means, when moral equivalents to our electrical meters that measure the "kilo-watt-hours" in our homes, are developed.) The possibility of this measurement results from the fact already mentioned earlier, that accumulation of the moral energy must form an appropriate energy field around a given person, the potential of which is going to be proportional to the amount of this energy. Examples of additional possibilities that are going to be open via such measurement of amount of someone's moral energy include:

6. The capability to verify the operation of moral laws in practice. This verification could be similar to the one used in laboratories of physics during the learning of this subject. The illustration of such a verification, could be a measurement of energy effects during action of some moral laws, as this is illustrated in subsection M10.

7. Accurate prediction (determination) of an impact of subsequent decision and actions onto one another, onto interested parties, and onto the intellectual progress of countries and their citizens.

8. Quantitative comparison of different types of activities and decisions. According to totalizm, the more beneficial socially a given decision or action is going to be, the highest increase in someone's moral energy it introduces.

9. Measurement of the mean level of moral energy in a given society (e.g. country, institution, family). It explains whether this society is expanding and developing, or is shrinking and falling down. If it is falling down, then it shows how many years it still has until the death because of the moral suffocation. It also illustrates whether the members of this society are happy, or rather are only waiting for an occasion to escape from it, what is an actual state of morality, democracy, freedom, legal system, etc., in this society, and many more.

10. The measurement of this energy in individual people. In a speedy way it allows to: determine the moral value of this person, compare this person with other known people, indicate at which aspect of the personality this person must work, detect and improve the environmental constraints in which this person must live, etc.

The introduction of the idea of intelligent moral energy to totalizm carries also a significant philosophical consequence. It points our attention at the fact, that the so-called **"free will" is not so free after all**, as we previously thought. Before we execute our free will, we firstly need to accumulate an appropriate supply of moral energy, similarly as in old times before people began their travel, they needed to accumulate supplies of food and drink. Only after we accumulate the required amount of this intelligent energy, then we are able to make a use of it, but only in the area in which it was accumulated (in the previous example - if the traveller for example prepared only the supply of drink, then during the trip he/she was unable to satisfy the hunger). It is not true, as we so-far believed, that in every moment of time we have a "free will" of doing whatever we wish to - if someone does not believe, let this person try to fly tomorrow to the USA. In fact, what we only are permitted, is to spend the amount of moral energy that we previously accumulated. Expressing this in other words, in our lives we can only do whatever the amount of this intelligent moral energy that we accumulated allows us to do. Our "freedom" must be literally bought through the loss of this energy. In the light of the above, the knowledge how to generate (accumulate) this moral energy starts to be the extremely important. Important is also the knowledge what causes the loss (dissipation) of this energy. The basic information on these two important topics is provided in chapter A of this monograph.

B3.4. Moral laws

Let us now explain scientific foundations of "moral laws", to which we refer in this monograph so frequently (the complete description of these laws is provided in subsection K4.1.1). Similarly as this is with physical laws, also moral laws can be defined in many different ways. Examples of some of these definitions are provided in subsections K3.6, K4.1, and B3.1. In order to briefly summarize what these laws are, if we consider them from the operational point of view, they can be described in the following manner. **"Moral laws are the equivalents of physical laws, only that relating to moral field, instead of gravity field"**. Examples of moral laws are listed in subsection K4.1.1.

A problem with moral laws is that the majority of people have no idea that these laws do exist. In turn those few ones who managed to learn that they actually do exist, sometimes are not absolutely sure whether they work in practice. All this in spite that the existence and operation of the moral laws can actually be confirmed - with the use of the whole range of ways. Let us list here examples of the most important of these ways:

1. The existence and operation of moral laws can be deduced theoretically and then verified and confirmed empirically on the basis of numerous consequences that they introduce into human lives. This monograph actually deduces theoretically the existence of moral laws, and then confirms this existence empirically.

2. It can also be clearly experienced through listening to whispers of our counter-organ of conscience. This conscience always reacts on every situation from the real-life, and always is pointing to us what the solution of this situation is according to these moral laws.

3. It can be experienced empirically from the events that affect us during our own life.

4. It can be proven empirically, through researching the life of other individual people whom we know in person. (Unfortunately, so far scientists do not queue to complete such research - in spite that the existence and the operation of moral laws was discovered and is continually published in my monographs for as long as since 1985.)

5. The existence and the operation of moral laws can be proven through historic analyses of fate of whole nations and civilizations. For example, various problems that England undergoes today, are karmatic reflection of former activities of British empire in countries that it colonised.

The further discussion of evidence for the existence and operation of moral laws is contained in subsections K3.3.1 and K4.1.2.

Moral laws differ from physical laws not only because they describe the motion of intellects or intelligences through moral field - instead of physical motion of objects and masses through gravity field, but also because they do not involve time. All physical laws have time embedded into them, because time is an algorithm, which is generated in every case when the motion of masses occurs in gravity field. So all physical laws are giving their return in a predefined time. However, it is different with moral laws, because motion of intellects through moral field generates karma, not time. This means that the return from these moral laws, which involve karma, is not reaching us in any predefined time, but reaches us whenever circumstances are right for our karma to materialise itself. For example in my own case most of the karma materialises within around 5 years since it is generated, although some karma must wait tens of years until the current circumstances in which I am, are allowing its materialisation. Only these moral laws, which govern the physical manifestations of moral energy, are actually showing their operation almost instantly.

* * *

The knowledge and obedience of moral laws by people, carries the potential to revolutionise the social structure of our civilisation. In order to comprehend how much these laws may change our civilization, it is sufficient to realize that people who know about the

existence and operation of moral laws, work hard without any supervision, and behave morally without any watchdogs. After all, they are motivated and disciplined by moral laws. So they work to their best, and behave morally, just for the sake of operation of these laws, not because they are scared of human watchdogs that supervise them. Therefore societies, which recognize moral laws, and which obey these laws in practice, do not need to be shaped like steep pyramids (as our present societies do). After all, these steep social pyramids are only needed in the parasitic philosophy, when the working class is to be constantly watched and supervised by those positioned higher in the social hierarchy, who parasite on the working class. Thus societies, which obey moral laws, can function perfectly well without governments, politicians, directors, police forces, etc., i.e. without one groups of people oppressing, controlling, and exploiting other groups of people.

Of course, every type of laws can be obeyed or broken. If one breaks physical laws there is no disastrous consequence to the offender. Therefore the physical laws can be broken or obeyed, as anyone pleases. But with moral laws is different. As our civilisation painfully learns this, breaking or disobeying these laws is always severely punished, similarly as obeying them is always rewarded (see subsection A2.4). The punishment for breaking moral laws is so severe, that no advanced civilisation or advanced being, which knows about the existence and operation of these laws, ever would dare to just break them. Of course, primitive civilisations or primitive individuals, like most of us at present, break these laws all the time, simply because they do not know about their existence. Unfortunately, breaking them only because someone does not know about their existence, is not releasing from the heavy punishment for this breaking.

B4. Totalizm versus atheism

The severe punishment, which always is served for breaking moral laws, turns them into the primary source of division of all people and all intelligent beings, into two basic camps: (1) believers, and (2) atheists; or into (1) totalizts, and (2) parasites. This is because there are two possible explanations of the computer-like mechanism, which executes the punishment for breaking moral laws. Because this mechanism operates like a single huge natural computer, in both these explanations the mechanism can be called with the same name "God". But both these explanations differ from each other in how this name "God" is defined. In one of these camps (i.e. in the parasitic one) this "God" is simply interpreted as a huge complex of algorithms and execution mechanisms, which do not have their own self-awareness, thus which operate in a machine-like manner. Therefore this parasitic interpretation sees its parasitic "God" in a limited, atheistic manner - just simply considering it to be a kind of huge "natural computer", which does not have its self-awareness, its goals, its plans, etc. In turn in the other of these two interpretations (i.e. in the totaliztic one) this "God" is considered to have a self-awareness and to be a kind of superior "universal intellect" that behaves like every other intellect, including that of humans. Therefore, this totaliztic camp of intelligent beings sees its totaliztic "God" in the same manner as Christianity does, i.e. it believes that this God has the self-awareness, plans, goals, strategies, etc.; i.e. it has everything that every human intellect also has, plus it has some additional special attributes of God, which human intellects do not have.

The above illustrates that the existence and operation of moral laws must cause the formation within various civilizations as many as two opposite definitions and interpretations of the idea of God. One of these, our present terminology could call "**atheistic**". It limits God to be simply a kind of logical mechanism embedded into the natural computer called universe. According to it, God it is NOT a human-like intellect, carrying its self-awareness and identity. Also the operation of this natural computer is an outcome, not a source, of the operation of our universe. The other one, in our present terminology could be called "**deistic**". It acknowledges

the existence of a superior being, usually called with the name God, which displays a human-like intellect. God has in this interpretation His own self-awareness and His own identity. Furthermore, it is this intellect that created laws, which now govern our universe accordingly to His intentions. Therefore it bears the authority and control over these laws. Thus the operation of the universe is the outcome, not the source, of the operation of this intellect.

In the light of these two interpretations of God, which both stem from the existence and operation of moral laws, also the term "atheism" needs to be redefined. In this new definition **"atheism" is not only the manner of describing world around us without the use of idea of "God", but also the limited manner of defining the idea of "God"**. As this was deduced above, "atheism" can also be a system, in which the idea of "God" is used, but this atheistic "God" is deprived the attributes of an universal intellect, especially the attributes of self-awareness, identity, and authority over the moral laws. Therefore, in the view of this monograph, there are two different forms of atheism: crude and subtle. In the **crude atheism** the existence of God is denied. Thus adherers of the crude atheism simply claim that God does not exist at all, and use another terms like nature, natural laws, universe, force, etc., to express what usually is described with the term "God". In turn in the **subtle form of atheism** the existence of God is acknowledged, but the authority and/or identity of God is denied. Thus adherers of the subtle form of atheism are acknowledging that some thinking component of the universe does exist, and they call this component with the term "God", but they either deny this God the authority (i.e. they request that this God is to be worshipped, while laws to be obeyed are these proclaimed by humans on the God's behalf), or deny his identity (i.e. they claim that this God has no self-awareness, thus behaves in an automatic manner like a computer-type machine, not like living intellects).

Of course, the fact that the "subtle form of atheism" does exist, and is externally similar but internally opposite to "deism", introduces enormous implications. One important such implication is that all religions on Earth needs to be reclassified. This is because many religions and cults, in spite of using the idea of "God", and in spite of making their believers to do various things for this "God", actually are fully atheistic, or more strictly in their core missions they actually deny the authority and identity of God. In order to illustrate this subtle denial on an example, if the present "green movement" would call nature with the term "God", then it would turn to be another religion, because it would keep its adherers preoccupied with doing various things to that "God", or in the name of that "God". However, in spite of making its adherers very busy with serving this "God", still this "green movement" would remain "atheistic", because it would deny its "God" to have authority over the laws of the universe, and deny its individual identity (now hypothetically consider what could happen if the Nazi political party would start call their Hitler with the name of God - could we without the knowledge of moral laws distinguish such "Nazi religion" from some of the existing barbaric religions or cults, and could we expose that their "God" significantly differs from totalistic God). Of course, if we carefully look around, we then notice that actually we are surrounded with a whole ocean of people, philosophies and religions, which practice such subtle form of atheism. For example, to this category belong all people, who see their God as a blind force, power, sets of laws, or nature (e.g. consider so-called "force" from "Star Wars"), not as a super intelligent superior intellect, or a thinking being. To this category also belong members of all barbaric religions, cults, and philosophies, who deprive their god the consistency and ability to control morality, love, justice, laws, rules, etc., and insist that their god asks them only to kill for it, to spread destruction and brutality, to pacify, to show blind obedience, to bow, etc.

The other important implication of the existence of "subtle form of atheism" is that by denying God the authority and/or identity, this form simultaneously denies the need to obey moral laws. After all, in the understanding of such subtle atheism, "God" is simply a kind of a huge "natural computer", and therefore for such a "machine" does not really matter whether we obey, or not, the laws that this machine is supervising. What only matters, is to not let the machine to punish us for disobeying these laws. For this reason adherers of the philosophy

called here "parasitism" (which is fully described in chapter D), feel excused from a pedantic obeying of moral laws. Thus they lead lives of intelligent parasites. Although many of them do not break moral laws by themselves, they eagerly make their slaves to break these laws for them (so that the punishment for breaking these laws does not affect these parasites, but is served to their slaves).

As the above explains, the manner in which someone sees his/her God is defining whether this someone has inclinations to obey, or to break moral laws. This in turn means that our internal attitude towards God defines whether in the final count we adhere to the philosophy of totalizm, or to the philosophy of parasitism (which is a reversal of totalizm). Our believe in God, along with the sense of responsibility, is a kind of "moral skeleton" which defines a type of our moral behaviour, which we follow in our adult life. For this reason, totalizm puts a strong emphases on learning not only moral laws, but also the truth, that the obedience of moral laws is simply a totaliztic way of manifesting our obedience to the will and intensions of the universal intellect (God).

B5. Totalizm versus parasitism

There is also another important matter, which needs to be clarified here, because it imprints a significant bearing on the present situation of humans on Earth. This is the division of all philosophies that can be formulated, or that already were formulated on Earth, into two opposite philosophical poles, groups, camps, classes, or whatever one wishes to call them. One degenerate such philosophical pole, which is very destructive to humans and leads our civilisation straight to a disaster, in this monograph is called "parasitism". Although parasitism actually is a deadly moral disease, in sense of the origin, it represents this pole of morality, to which in a natural manner are slipping down all these people, who in their actions refuse to obey moral laws. It promotes a lazy, degenerate and corruptive lifestyle, in which people perform the role of intelligent parasites. In turn the philosophical pole, which is opposite to parasitism, and thus which is represented by a group of morally uplifting philosophies, is called "totalizm" (means a holistic philosophy, or a philosophy of unity). It teaches that everything constitutes a meaningful component of a larger total, and that we should live in unity with the entire universe. As it is to be explained in this subsection, parasitism and totalizm are completely opposite philosophies. Thus also intellects who adhere to them, are adversary to each other. They also create two opposite poles, or two philosophical extremes, in a continuum of all philosophies that exist on Earth. In this subsection I try to explain what are differences between these two philosophical extremes, so that on their example the reader is able to understand better the essence of totalizm.

I should start this my explanations by reminding the reader, that currently on Earth hundreds of different philosophies and philosophical concepts are known. Only naming them all takes books of thick volumes, and provides life-long salaries to numerous generations of academics. On top of these, there are also numerous religions, cults, and ideologies, each one of them having its own philosophy, which it follows in actions and teachings. If one tries to understand this enormous multitude of different philosophical ideas, for sure must get dizzy or cranky. Fortunately, such matters as names, origins, creators or authors, points of view, emphasis, claims, etc., all these are only smoke screens, which are trying to divert our attention from what really is important in all of them. The really essential part of all philosophies is hidden in the area which is common to all of them. As we know, this area concerns the reason they are created for. All philosophies were created to provide us with a recipe how to live our lives, or more strictly provide us with a set of rules and laws, which we should follow in our lives. In turn, when the ways of following of any rules or laws is concerned, there are only three possible directions to go, namely one can only: (a) learn and strictly obey these rules and laws, or (b) learn and go carefully around the existing rules and laws, so that one does not

obey them, but also does not break them, or (c) blindly break the rules or laws. For example, when we analyse human laws, or human legal system, then every citizen has only these three choices, as he/she can only: (a) strictly obey human laws and become a law obeying citizen, or (b) go around some of the existing human laws and commit "white collar crime" (e.g. spread computer viruses, or "legally redirect" public funds to private pockets) - this behaviour is perceived as morally wrong, although it usually cannot be legally punished because the offender actually does not break existing human laws, or (c) break human laws and become a criminal who sooner or later lands in a prison or on an electric chair. (It should be emphasized here that we need to clearly differentiate between human laws, and moral laws - as these two groups significantly differ from each other. Actually some human laws are forcing people to break moral laws - e.g. consider descriptions from subsection C5.)

When comes to moral laws, which govern the lives of all intellects, they also can be treated in these three basic ways. In these three ways of treatment, someone either obeys them, or disobeys them. Therefore amongst the countless number of all possible philosophies, there always can be found ones of the "totaliztic" type, which are going to recommend that **(a)** their adherers should obey moral laws pedantically. But there must also be an opposite kind of "parasitic" philosophies, which are going to promote NOT obeying moral laws (even if they do not state it clearly and openly, still they are going to promote such a disobedience in a hidden manner). These parasitic types of philosophies can choose one of two remaining possible behaviours, namely they can disobey moral laws either through **(b)** skilful (refined) going around these laws, or **(c)** primitive breaking these laws. (Note, however, that these primitive philosophies, which promote breaking moral laws, always are unaware of the existence and operation of such laws. Therefore they recommend the breaking of these laws in an indirect and camouflaged way, e.g. by advising people to chase pleasures, wealth, or power in their lives, to implement laws of natural selection, laws of the jungle, or laws of "survival of the fittest", etc.) Therefore these two opposite ways of treating moral laws in our lives (i.e. obeying them, or disobeying them), become two basic criteria of dividing all existing philosophies into two groups constantly battling each other, named: (a) totaliztic philosophies, and (b) parasitic philosophies.

"Totalizm" is the name assigned to an extreme moral philosophy (or to the "moral philosophical pole"), the basic principle of which is to pedantically obey all moral laws. The main reason why totalizm emphasizes the necessity to obey all moral laws, is because it accepts and confirms that in our universe a superior intellect does exist, namely the omnipresent "universal intellect" (by religions called God), which established these laws and now scrupulously executes their obedience. Therefore, in the light of totalizm, anyone's refusal to obey moral laws that were established by this universal intellect (God), represents an open rebellion against this intellect (i.e. a rebellion against God). However, in spite of confirming that the universal intellect (God) does exist, and also in spite of pedantic obedience of the moral laws, in our present understanding **totalizm is a fully secular philosophy**. It is so, because the only form of manifestation of our obedience to this intellect, that at the present stage totalizm scientifically identified and now recommends and approves, is to obey these moral laws. Furthermore, according to findings of totalizm all spiritual matters are only then moral, when they are perfectly balanced with physical and emotional aspects of our lives. (One of principles of totalizm states, that life is about living and obeying moral laws, not about making religious gestures, participating in ceremonies, and supporting religious institutions. Therefore totalizm disapproves gestural, ceremonial, and loud verbal manifestations of obedience to God - especially if these are accompanied with disobedience of moral laws. Totalizm disapproves religious institutions - because these are about political power, not about learning the true moral laws. Totalizm disapproves religious ceremonies and rituals, especially these reach in form but empty in content. Totalizm also disapproves the present form of religions, as these are closed towards new ideas, hostile to each other, escalating human fear, dividing instead of joining, disregarding the need to learn moral laws, and not enough secular to use scientific

approach for learning truth about the universal intellect.)

The above (very brief) summary of totalizm allows us to deduct and to list below, the basic attributes of this philosophy and other philosophies related to it. All totaliztic philosophies: (a) always include a section, which accepts the existence of universal intellect (God) and always define this intellect in a "deistic" manner (i.e. assign a self-awareness, identity, and authority to it), (b) they are always open for learning new moral laws and prepared to improve their mastery of moral laws, which are already known to them (i.e. totaliztic philosophies do NOT behave as present religions on Earth, which pretend that they already know all laws of the universe), (c) they strive to learn and obey the true moral laws, not the laws introduced by these philosophies, or by people who speak on behalf of these philosophies, which could try to imposter the true moral laws, and (d) when comes to the true moral laws, these philosophies are not accepting compromises or exceptions - in their views all moral laws must be pedantically obeyed and no law can be walked around or ignored. Thus, we could summarise, that totalizm follows the path of maintaining the highest faith, morality, truth, knowledge, and obedience. Of course there is much more to totalizm than it can be explained in such a brief summary, and further subsections of this monograph will continue disclosing further details.

In order to give some examples of totalizm in action, producing bread is a laborious and inconvenient task, as it requires ploughing, sowing, harvesting, milling, baking, etc. But totalizts will either do all these works pedantically (although with modern technology provided by their science), because moral laws say that this is how one makes bread, or will honestly buy bread from others who made it that way. Because there is also a moral law, which says something along the lines "do not kill, because you are going to be killed", totalizts will not kill anyone who does not attack them, even if this someone is their enemy, and makes their lives very miserable. (But totalizm acknowledges that everyone has an obligation imposed by moral laws to carry out an effective defence. Thus adherers of totalizm may be forced to kill in self-defence when attacked, especially when there is a need to choose "my life or yours" - see subsection C8.) In turn, because there is a law, which states "continually learn, especially new moral laws, so that you could obey them in your life", disciples of totalizm devote a significant part of their lives to study the universe and world around them, to detect, identify, and to express in various formulas the essence of all laws, which govern this universe, to improve in their lives the utilisation of physical laws, and to increasingly better learn and obey moral laws.

In turn "**parasitism**" is the name assigned to an extreme immoral philosophy (or to the "immoral philosophical pole"), the basic principle of which is to obey no laws, unless forced otherwise. Amongst all laws that the adherers of parasitism attempt to disobey, are also moral laws. Thus as a rule, adherers of this immoral philosophy avoid obeying moral laws, unless they are somehow forced to obey these laws. Depending on the manner in which parasitism disobey moral laws, it can be further subdivided into two subclasses, which in this monograph are called "primitive parasitism" and "refined parasitism". The primitive parasitism is the one which currently prevails on Earth. Its essence boils down to not knowing about moral laws, and not knowing about severe punishments that these laws impose on everyone who breaks them. Therefore it primitively breaks these laws. In turn the refined parasitism is the one, which already knows about the existence of moral laws, therefore it chooses to go around all these moral laws, which make lives of parasites uncomfortable. The remaining moral laws, which are easier to obey than to go around, this version of parasitism tries to obey. Therefore the refined parasitism is saying, that whenever there is a moral law, which makes someone's life difficult or full of effort, then the person concerned should go around this law, so that he/she personally does not break it, but also does not obey it (e.g. a refined parasite can make it to be broken by his/her slave).

Let us explain this on an example. The refined parasitism would state, that e.g. although the Boomerang Principle works in practice, still one should not obey this principle pedantically in all cases, but only when it is convenient. Thus, in spite that this Principle causes, that if e.g. a parasite kills someone without being attacked, then he/she is also going to be killed, still

he/she should find a way of going around this law and kill the enemy, whom he/she does not like. For example, if a parasite does not want to kill with own hands, but wishes to find his/her enemy dead, then may e.g. convince this enemy to take a part in a catastrophe, about the arrival of which the parasite knows from the research on future - as this is described in subsections E3 and E10 of this monograph, in subsection I9 of monograph [1/3], and in subsection A4 of treatise [7/2]. Or it is necessary to find the most stupid slave, who does not know anything about the Boomerang Principle or moral laws, but is e.g. a religious fanatic, and then cunningly cause that this slave kills the enemy. Then this slave, not a parasite, is going to be killed several years later, when moral laws start to provide the return to a given killing. Of course, when such a stupid slave is used, then it is not wise to convince it to kill, as such a convincing would also be a breaking of moral laws. But it is enough to cunningly manipulate this slave into the killing, as this is described in subsection D3.1 of this monograph, and in subsection I9 of monograph [1/3]. (E.g. it is enough to make the slave to strongly dislike the enemy, and then to inform him/her, that the enemy is against his/her religion and God. But previously into principles of this religion, which the parasite makes the slave to practice fanatically, is written a direct order to kill everyone, who is against this religion and this God.) In order to recommend such disobedience of moral laws, all parasitic philosophies are atheistic. As it was explained earlier, there are two different forms of atheism, crude and subtle, which use two different ways of denying God. (The crude atheism depends on denying the God's existence. In turn the subtle atheism depends on denying the God's authority and/or God's identity. For example, the subtle atheism may assign the name "God" to something or someone other than the universal intellect, then demonstratively may worship this limited "God", but evasively deny this "God" any authority by not learning his laws and creating its own set of laws which replaces God's laws.) Because of this, parasitic philosophies either:

(1) Are based on the **crude atheism** and thus deny the existence of the universal intellect (God), which established laws of the universe. Therefore in their light it is OK to not obey these laws pedantically, but to go around them whenever it is convenient, or even to break them; or

(2) Are based on the **subtle atheism** and thus deny the authority or identity of the universal intellect (God), e.g. by requesting to demonstratively worship some parasitic "God" that they introduce, but simultaneously refusing to learn the moral laws and making up their own set of laws which replaces the laws established by the universal intellect (God). Of course, in this case they keep deceiving their adherers that the laws they make up are actually the laws of God. In this way they excellently camouflage their denial of God, as this denial hides behind the manifestative repeating of the name of their untrue God.

The essence of each form of parasitism is the disobedience of moral laws. In the primitive parasitism this disobedience takes the form of thoughtless breaking of these laws, caused by the lack of knowledge of their existence. But in case of refined parasitism, which already knows about the existence of moral laws and about punishments for breaking them, this disobedience in the majority of cases takes the form of forcing the slaves to break them. Thus punishments fall onto slaves - not onto refined parasites. Therefore, one of the attributes of refined parasitism is, that independently of the level of technological advancement, it practices the slavery. In societies which adhere to refined parasitism, the owning of slaves must be legal and openly allowed. Of course, for silencing the conscience, these slaves can be called with some legally justifiable name, e.g. "illegal emigrants", "maids", or more scientifically: "biorobots". Therefore currently in the cosmic space, and in the not-too-far future probably also on Earth, civilizations must exist, which in spite of impressive technology and devices, in a moral sense are to live in darkness of slavery. Their inhabitants are going to be divided into classes and casts, which ruthlessly are to exploit each other, and in which the mutual terror and exploitation is going to achieve the level of deepest decadence. To these barbaric societies, amongst others, belong also the evil parasites described in subsection E1. In case of these cosmic parasites, their biorobots are produced from the genetic material, that is robbed

from planets of their slaves, e.g. from Earth. In order to make impossible for Earth to escape from this parasite, and thus to reassure the continuous supply of biorobots to it, this cosmic parasite of humanity uses the most degenerated form of parasitism. It depends on the purposeful hurting the slaves, so that they are not able to escape. This most deviated form of parasitism of intelligent beings, in subsection D9 of this monograph is called the "**evil parasitism**". The "evil parasitism" can be defined as the morally most degenerated form of parasitism, in which parasites hurt and mutilate their slaves on purpose, in order to make the escape impossible for them, and thus keep them in slavery forever. An example of a primitive version of evil parasitism still practised on Earth in historic times, was cutting legs of slaves, to disable their escape, or to turn these slaves into eunuchs. In case of our cosmic parasites from UFOs, one of the largest crimes, which presently they are committing just on our eyes, is the gradual destruction of fertility of men from Earth, and thus gradual transformation of our two-gender civilization into a civilisation of exclusively females. This future female civilisation on Earth is going to multiply exclusively through cloning (for more details about this subject see subsection E1 of this monograph, and also subsection W6 of monograph [1/3]). In turn the largest "trick" that these parasites committed lately, and which is exactly described in subsection E8 of this monograph, is the evaporation on eyes of billions of television viewers from the whole world, two towers of WTC in New York. It was done in such a skilful manner, that almost no-one from those billions of people that watched, ever realized, that just observed a UFO vehicle, which killed thousands of innocent people. (This attack of UFO at WTC in 2001 was the second successful attack of evil parasites at New York, as in 1960s UFOs purposely caused a total blackout in New York, which also proved to be quite fatal to that city, and cost a lot of lives.)

The above description of parasitism represents only a summary, because the comprehensive presentation of this immoral philosophy is provided in chapter D. But even such a brief description allows us to deduct basic attributes of all parasitic philosophies. These philosophies: (a) always are atheistic - either in the crude or in the subtle way; (b) they always limit learning, or even illegalise it, as learning could disclose their own inadequacy - e.g. it could reveal the true moral laws of the universe and the need to obey them; (c) they always make up their own system of laws, which gives them the excuse to go around the true moral laws (for example, if a true moral law would warn something along the lines "do not attack and kill because you get attacked and killed", they may make up their own law, which could cunningly encourage "do attack and kill in the name of our God, and you go directly to heaven"); (d) in some cases they may request to ostentatiously worship some parasitic God that they introduce, but simultaneously they do not allow to obey the God's true laws - i.e. they only request to obey the laws which they made up by themselves; and (e) they encourage their adherers to go around all laws - except for laws which are made up by these philosophies and which must be obeyed with a blind submission. Thus we could summarise that parasitism follows the path of maintaining the highest benefits, pleasure, convenience, irresponsibility, and ignorance.

In order to give here some examples of parasitism in action, producing bread is a laborious and very inconvenient task. So instead of ploughing, sowing, harvesting, milling, baking, etc., adherents of parasitism rob bread from others under some kind of excuse - e.g. by stating that these others owe them living for some reasons, or should pay them for the right to live, that their dollar has a lower value, that their bread is a tax for the "protection" that they receive, etc. Regarding the moral law, which say something along the lines "do not attack and kill, because you also get attacked and killed", parasites obey their own version of this law for all their friends. But when they meet an enemy, they will find an excuse to go around this law and to attack somehow and kill, e.g. by telling that this enemy offended their God, while it is their obligation to attack and kill on the God's behalf. In turn regarding the law "continually increase your knowledge" adherents of parasitism go around it either by learning only these laws, which are helping them to lead their parasitic lives, or by learning the content of moral

laws, with the intention of not obeying them, but figuring out how to go around them.

The difference between the moral totalizm (t) and the immoral parasitism (p) may appear to be rather small, as it initially boils down to (1t) obeying moral laws (totalizm) or (1p) disobeying these laws by either going around them (refined parasitism) or by primitive breaking them (primitive parasitism). Of course, such obedience or disobedience of moral laws causes that both philosophies make their adherers to (2t) either always climb upwards in the moral field (totalizm), or to (2p) allow them to slide down in the moral field (parasitism). In turn going up or down in the moral field motivates the adherers of these philosophies to either (3t) strive in life to go always opposite to the line of the least intellectual resistance (totalizm), or to (3p) spend their life on sliding down along the line of the least intellectual resistance (parasitism). The consequence of these differences in motivations is that (4t) the adherers of totalizm do everything voluntarily and with the internal conviction, as a result of basing their lives on knowledge and on moral laws, while (4p) the adherers of parasitism must be arranged into steep pyramids of social exploitation and policing, in which everyone is doing what should, only because from all sides is surrounded with supervisors and watchdogs, which continually are watching his/her hands. Because of all this, in reality, the differences between these philosophies turn out to be enormous, and when applied in everyday life, they make both of them to be whole worlds apart from each other. Actually, if one analyses adherers of both these philosophies, they compare with each other like religious angels with devils, or like honey bees with bandit wasps. Totalizts are always positive characters which strive to perfection and aim themselves to do good and promote moral way of living. They are trustworthy, reliable, they strive to not hurt intentionally anyone nor deceive anyone, they voluntarily work hard to improve themselves and also improve the world around them, and they always are there to give helpful hand to whomever needs it. In advanced totaliztic civilisations, it is possible to have factories, which work excellently without managers and supervisors, or have societies with all citizens contented, happy, and well cared for, which operate without governments, politicians, prisons, or police forces. In turn parasites are lazy robbers, bandits, and exploiters, who with the elapse of time tend to turn from bad to worse. Therefore they have no limits how barbaric they finally may become. They never can be trusted, and one never can relax in their presence, as they only wait for the occasion to intimidate, start fight, oppress, rob, exploit, cheat, deceive, hurt, or kill. It is a nightmare to live in a civilisation, country, or family, which adheres to a parasitic philosophy or to a parasitic religion. It is also a nightmare to have such civilisation, country, or family for neighbours. As long as there are adherers of parasitism on our planet, we cannot sleep in peace and always must watch our backs. As long, as there are civilizations which adhere to philosophies of evil parasites, we are not going to forged what a fear and ill-fortune is.

Of course, after these two extreme philosophies, or the two philosophical poles, are defined, one quickly discovers that actually they create two outer edges in a continuum of all possible philosophies. Therefore all philosophies are contained between these two extremes, and also all philosophies are polarised towards one of them (i.e. are oriented towards either moral totalizm, or towards immoral parasitism). For this reason, every known philosophy can be qualified either as belonging to the group of moral totaliztic, or to the group of immoral parasitic philosophies. For example, if we consider the philosophy of Christianity, it turns out that it is a totaliztic type of philosophy, because firstly it includes the acknowledgement of God's existence, identity, and authority, and secondly it recommends the pedantic fulfilment of God's laws - including some basic formulations of moral laws (for example the Golden Rule of Christianity, stating "Do unto others as you would have them do unto you" actually is conveying the Boomerang Principle). Unfortunately, the philosophy of Christianity is still only at the very beginning of totaliztic path. This is because it is not obeying the law, which orders to learn new laws and to improve our skills in obeying laws already known (i.e. in principle, Christianity is closed to new ideas), and also because it introduced this "made up" law, which explains the time delay in the fulfilment of moral laws, as the "God's forgiveness" - while in reality moral

laws work with the iron consequence similarly like physical laws do, and for moral laws there is no such thing as "forgiveness" (i.e. there is a moral law which states that "every karma once generated must also be once fulfilled"). Of course, if one analyses philosophies of many other religions or cults, not always finds them totalistic and moral like Christianity, and some of them are very immoral and parasitic, although they carefully hide their parasitic ideology behind a subtle form of atheism. In turn, if one analyses the philosophy called "dialectic materialism", which during the Stalin era was the official philosophy of the Communistic Block, one finds it to be quite deeply in parasitism. Not only that this philosophy is based on the crude form of atheism, but it also recommends the going around many moral laws - as an example see the way Communism went around economic laws (some economic laws represent applications of moral laws to economic environment).

An interesting "rule of double-standards" becomes noticeable in all implementations of immoral philosophy of parasitism. If, in any of these implementations, a human law is formed, which runs against moral laws, then the requirements of life with the elapse of time cause an empirical tradition to be formed as well, which is contradictive to this human law, and which is coinciding with the moral laws. One of the most meaningful examples of this rule, is a human law usually called the "privacy act". It was introduced relatively recent by almost all countries with advanced philosophy of parasitism. This act officially makes confidential the personal details of citizens, and therefore it promotes social hypocrisy, which is contradictive to moral laws (after all, the moral laws insist we always disclose the truth). Therefore, simultaneously with the introduction of "privacy act", these countries were forced by life to form empirical tradition, called "background checking", which depends on the formation of special information agencies, which for money break this "privacy act", and supply to everyone who pays a fee, the requested information about any required person. Because of the unique properties of this "rule of double-standards", which are easy to recognize, the appearance of consequences of this rule is an important indicator, which discloses, where human laws run against moral laws. Furthermore it indicates the direction, in which totalizm would go in a given matter (for another example consider a case of countries discussed in subsection C2, which introduced a law that forbids to serve corporal punishment to children, although parents in these countries still secretly, although illegally in the light of law, are forced to use such punishment).

If one analyses the present prevailing philosophy of humanity, unfortunately it turns out that is deeply submerged in immoral parasitism. This in turn means, that even if we advance technologically and scientifically much higher, as a civilization we still are to remain barbaric, because we adhere to a barbaric and highly immoral philosophy. Still we are not able to separate from our cosmic parasites from UFOs, because we adhere to their philosophy. So without changing our philosophy into the moral totalizm, we are doomed forever and sentenced for infinitive exploitation. The only way for humanity to advance morally and to break ties with our evil parasites, is to embrace the moral totalizm and to join the totalistic confederation of cosmic civilizations. There is a need we make such a choice already now, because soon our technology is going to raise to the level, that our cosmic parasites from UFOs are going to be forced to come out from hiding and to either include us into their parasitic confederation, or to allow us to join their rivals. In turn, once we are included into their parasitic confederation, there will be no return for us.

So-far humanity does not acknowledge officially the existence of parasitism. But parasitism does carry all attributes of a separate, and clearly distinct philosophy. It is already adhered by specific people and also by whole institutions and civilizations. It has well-defined rules of behaviour (e.g. a parasitic rule: "do not obey any law, unless you are forced to obey it"), which are instinctively followed by all intellects which adhere to it. It can be clearly recognized in those who follow it. It also brings specific consequences to everyone who is affected by the punishing outcomes of this immoral philosophy. It is also very widely spread on Earth. As this is explained in subsection F1 of this monograph, more then a half of institutions that I worked so far, had management infected and demobilised with advanced parasitism. It is

extremely destructive philosophy and it ruins everything that is affected by it. For this reason, instead of being misleadingly called "philosophy", it actually should be called by its real name of a deadly "**moral illness**". This is because it creates the same outcomes as every other deadly illness (see descriptions from subsection D1.1). For example, every institution, which is overtaken by the management that adheres to parasitism, starts to shrink, and eventually collapses. If anyone wishes his/her business or factory to bankrupt in a minimal period of time - all what he/she needs to do, is to employ a manager, who adheres to parasitism. Thus, there is an important reason, why this destructive philosophy is called "parasitism", while all these people who adhere to it are called "parasites". Subsection D7.1 explains how to recognize quickly people, who adhere to immoral parasitism, and what are four stages of advancement of this philosophy amongst people. In turn subsection E1 discloses, what type of future parasitism is going to bring to our civilisation.

B6. Impact of moral energy on intellects

Previous subsections A5 and A6 explained, that when our everyday life starts to be dominated by totalizm, means when we learn to pedantically obey moral laws, then we should gradually accumulate ever increasing amount of moral energy. In turn if our life is dominated by parasitic behaviours, means if we ignore moral laws and begin to break them frequently, then we gradually disperse our moral energy. This subsection is to address further matters connected with the accumulation or dispersion of moral energy. It is to explain the most important consequences and manifestations of accumulation in our counter-bodies of a given amount of moral energy.

B6.1. The " μ " coefficient for expressing a level of someone's moral energy

In all previous subsections we treated moral energy as something very abstract, i.e. we approved that it does exist - means we approved what totalizm and the Concept of Dipolar Gravity tells us. But we did not measure or estimate how much of it we accumulated, how to measure it, etc. Now we change this approach, and start to measure or calculate this moral energy. After all, in spite that this is "moral energy", still it must display common properties of all forms of energy, meaning that it must be measurable, convertible into other forms of energy, accumulable, dispensable, etc. For measuring or calculating the amount of moral energy, we need to define a unit of this energy. We are going to name this unit a [hps] - according to what about it was explained in subsection A6.8. One [hps] can be easily imagined as a kind of moral equivalent to "kilo-Watt-hour [kWh]" used to measure electric energy in electricity-meters from our homes. At this stage it is not important how much energy is contained in such "1 [hps]", although this amount is defined more precisely in subsections A6.8 and M3.7.

When we have our unit of moral energy, we can now either measure, or calculate, how much of this energy someone accumulated in himself/herself. In order to express how much of this energy a given person has, we now introduce a variable, which we mark as "E". In all our analyses, this variable "E" is to be understand as a "total amount of the moral energy that a given person stores in his/her counter-body at a given moment of time". Of course, depending on the person, under this variable "E" a different value is hidden. For example, at a given moment of time, Mr Smith may have accumulated $E=1000$ [hps] of moral energy, while Mr Brown - may have accumulated, let say only $E=550$ [hps] of this moral energy. Thus each person has a different value hidden under this variable "E". Of course, when we know how much energy this person accumulates under the variable "E", then we can say a lot about this person - for example we can say whether he/she is conducting a moral, or an immoral, life (so that when he/she is a banker we know whether we could entrust him/her with our money).

There is, however, a small problem with expressing with "E" the significance of the moral energy that a given person accumulated. This problem results from the fact, that the same amount "E" (let say the same $E=550$ [hps]) of moral energy, means a different thing e.g. for a child, and a different thing for an adult. Therefore, apart from knowing how much moral energy a given person accumulated (by saying, for example, that Mr Smith accumulated $E=1000$ [hps] of moral energy), we would also like to know his so-called "**moral capacity**" - i.e. a constant, which we are going to mark with the symbol " E_{max} ". This moral capacity is simply "the maximal amount of moral energy that a particular person could store in his/her counterbody in a given moral environment". Now, if we say that Mr Smith, whose moral capacity is $E_{max} = 2000$ [hps], accumulated $E=1000$ [hps] of the moral energy, while Mr Brown, whose moral capacity is $E_{max} = 1000$ [hps], accumulated $E=550$ [hps] of the moral energy, we know much more about both these people. For example we know that currently Mr Brown leads more "moral" life than Mr Smith, because he accumulated 55% of his moral capacity, while Mr Smith accumulated only 50% of his moral capacity.

Still, the use of two values, namely the variable "E" and the constant " E_{max} ", to quantitatively express someone's morality, is not a most practical manner. Therefore, a better way of expressing the actual level of moral energy that someone accumulated at a given moment of time, is to introduce a special coefficient " μ ", which scientifically can be called the "**coefficient of the moral saturation**", but which for everyday use can be referred as someone's "**level of moral energy**". This " μ " coefficient can be defined as:

$$\mu = E/E_{max} \quad (1B6.1)$$

In the equation for this coefficient (μ), the variable "E" represents the total amount of moral energy that someone managed to accumulate at a given moment of time (this amount is expressed in [hps]), while the constant " E_{max} " represents the moral capacity of this person, i.e. the maximal amount of moral energy that he/she could accumulate in a given moral environment (also expressed in [hps]). For adult people like myself, the value of " E_{max} " determined experimentally amounts to around $E_{max} = 2000$ [hps]. After introducing the coefficient " μ ", the accumulation of the moral energy by Mr Smith could be expressed as $\mu=0.5$, while the accumulation of the moral energy by obviously young Mr Brown could be expressed as $\mu=0.55$. Therefore, with the use of this "coefficient of the moral saturation (μ)", we now are able to describe precisely a moral situation of every person, just by using a single indicator.

The coefficient of the moral saturation " μ " is extremely useful for describing the amount of moral energy that someone accumulated. This is because by knowing how much someone is saturated with moral energy, we practically know almost everything about morality of this person. The subsections which follow are to describe how to estimate the amount of the moral energy that a given person accumulated, and also to describe consequences of accumulating specific amounts of this energy.

B6.2. How to estimate the level of moral energy that someone managed to accumulate

Motto of this subsection: "If you are not able to directly weight a monkey, estimate it from the curvature of the branch, which it is bending."

The level of moral energy that someone managed to accumulate in his/her counterbody, is a reflection of the morality of this person. Therefore, it is very important for us to have a tool, which allows us to estimate this level, before it is too late. After all, in the present philosophical climate we need to be careful with whom we deal, and whose company we seek. It is already very well known to parents, that if their children get into a "bad company", this spells troubles. After all, there is a saying "he who sleeps with dogs awakes with fleas" - meaning bad attributes of our companions are going to be passed onto us. In this type of

problems, totalizm gives us helpful hand, because according to totalizm **"the moral quality of a given intellect is reflected in the level of the moral energy that this intellect accumulates in a given environment"**. Therefore, if someone has much lower level of moral energy than anyone in his/her environment, this person must continually behave immorally, otherwise his/her level of moral energy would be much higher. The same concerns various group intellects, such as institutions, factories, organizations, or countries. So it is better to keep far from such intellects. Furthermore, people, institutions, or countries, which fell down to low levels of moral energy, have this destructive tendency to turn into their slaves all people who are caught into the sphere of their influence. They later exploit these slaves in all possible manners (e.g. practice on them the moral "vampirism" described in subsections K5.5 and A5.2). Thus these people, who had a bad fortune to emigrate or to work in a country, which has a low level of moral energy, are risking that after some time their own level of moral energy is going to drop to the level of this country. In turn, if they work in an institution (i.e. work for a group intellect) with a drastically lower level of moral energy, this institution with the elapse of time is going to suck like a lich, their excess of moral energy. If in the circle of their close friends there are people with a much lower level of moral energy, these people also gradually are going to suck the energy from them. Therefore, one of the practical recommendations of totalizm states that **"we should avoid long term staying in the sphere of influences (surroundings) of intellects, which have much lower level of moral energy than us"**. Of course, this avoiding can be accomplished on many different ways, the most easy of which is to physically separate ourselves from such intellects, while the more refined depends on an attempt to help them in the increase of their moral energy (i.e. via explaining the situation to them, or finding and indicating the way out, or mobilizing, or recommending a change of job into one which is more directed towards serving the good of other people, etc. - but by any change not via falling a victim of their vampirism).

Knowing the recommendation of totalizm stated above, immediately a question arises, how in this case we could quickly recognize the level of moral energy in someone other than ourselves. After all, the calculations of this energy according to equations of totaliztic mechanics described in chapter M are difficult and require a lot of labour. In turn even if someone knows their outcomes, surely would not display them on his/her own forehead (or, in group intellects, on their main doors). This level is also impossible to judge from the way a given person speaks, nor from the education or position of this person. As this is going to be explained in further parts of this subsection, two professional groups - namely scientists, and individuals who work on the managerial positions, typically display one of the lowest levels of moral energy, although these people usually have a good education and are very vocal, i.e. they can give good speeches, can express themselves well, and during discussions are able to verbally "split even a hair into four slices". This level cannot also be judged from the analyses of someone's wealth, state, or modernization of equipment that he/she uses, from taste, perfection of clothing, or from price of clothes and cosmetics. In my globetrotting I met a number of rich people, who had a low level of moral energy. One of the lowest such levels appears also in several very rich countries. Furthermore, intellects with a low level of moral energy usually put a lot of attention to hide carefully their real state, through the dissemination of a specially prepared propaganda image of themselves (i.e. via the propaganda of success, or via their propaganda philosophy - see subsection B7.2). Therefore, amongst others, they try to look and dress well, use new equipment, expensive perfumes and aftershave, etc. In spite of this, there is a way to estimate quickly their level of moral energy, which is going to be described in this subsection. It is based on the use of several visual indicators, the careful observation of which in someone, gives us a relatively good idea about the level of moral energy that a given intellect accumulated.

The indicators of the level of someone's moral energy described here, were gathered by myself during my countless globetrotting in the search of bread (reasons for this globetrotting are explained in subsection F1). During this constant shifting from place to place, I had the

opportunity to observe, as an insider, various intellects, both group ones and individual. I also had opportunity to estimate their level of moral energy, so that I had some good idea as to what type of indicators are characterizing subsequent levels of this energy.

During my globetrotting in search of bread, I had numerous occasions to get to know in person various individual people, the levels of moral energy of whose were stretching from a rather high one, to sometimes even close to zero. It is interesting, that the level of moral energy is completely independent of the wealth of a given person, but solely on the state of morality (feelings, beliefs, stands, actions, attitudes to others, sensitivity and reaction to injustice, etc.). Thus I get to know people, who were very poor, but who accumulated a really huge amount of moral energy, lighting up almost everyone around them and being capable to accomplish things which are almost impossible. I know also that there are people who lead very modest life, but their moral energy can reach the level of nirvana (e.g. consider the level of energy in the late Mother Teresa). I know also very rich people, whose level of moral energy were close to zero (from this probably originates so much cases when people very rich lead very sorrow lives). Everyone knows that there are people, who can be very famous and rich, but the level of moral energy in which is very low and sometimes can drop down to the state of moral suffocation (e.g. consider the level of this energy in the late Lady Diana). The majority of people with a high level of moral energy I met in the middle class. This probably results from the fact that doing many totaliztic good deeds unfortunately usually requires parting with our own funds and property. People who are very poor or very rich, do it rather reluctantly (rich are rich only because they practice stinginess). There is also a noticeable relationship between the level of moral energy and a job. Typically a high level of energy is accumulated by people who deal with a number of these ones who need help. This gives them opportunity to do a lot of totaliztic good deeds (e.g. consider nurses). Probably for this reason, working women usually display higher level of moral energy, than working men on the same positions (probably women statistically do more totaliztic good deeds from men) - but excluding from this rule working women from some countries with advanced feministic negativism combined with the lack of sense of responsibility, meaning such countries as the USA, England, or New Zealand. All people who have work, accumulate larger amount of moral energy than these who are unemployed, or who are studying. In professional groups I noted that the high levels of moral energy most frequently are gathered by nurses, secretaries, and medical doctors (of course not all of them, but only these ones who display moral attitudes - e.g. a will to help others and a nonmaterialistic approach to their clients). Therefore it is good to have amongst our friends people from these professional groups. In turn professional groups, which have one of the lowest levels of moral energy include people on managerial positions, scientists (especially so called academics, as laboratory researchers by definition are usually forced to deal positively with people whom they serve, and thus they accumulate slightly higher level of moral energy), teachers, and also several professional groups which typically are not treated friendly by the society (e.g. parking inspectors, prison officers, policemen). If, for example, someone would deprive managers and scientists their technicians/helpers, who commit for them sins of sacrifices and do everything at the cost of their own moral energy, then usually they are unable to accomplish anything by themselves (see also subsection D3.2). The low level of moral energy amongst managers and scientists, independently from the factors described in subsection A6.8, probably is also caused, amongst others, by tendency to isolate themselves from the society and from problems of everyday life. This isolation in turn cause almost completely lack of occasion to do moral things of the type of totaliztic good deeds (wherever there is a lack of moral actions, such as totaliztic good deeds, there is also no increase in moral energy). In case of scientists, many of their behaviours and principles of conduct, initially I was not able to understand even myself, although I am one of them. I started to understand them only when I introduced to totalizm the idea of the "coefficient of the moral saturation (μ)", described in subsection B6.1 - see equation (1B6.1). I determined then, that a significant proportion of my professional colleagues (i.e. other scientists), as well as some whole scientific

institutions, display the value of " μ ", which sometimes drops down below the barrier of destructiveness. This drop in " μ " explains in scientists such behaviours, as the discrepancies between their propaganda philosophy and their life philosophy, as them being controlled by emotions, as the lack of tolerance for views of others, as aggressions and brutality hidden under the thin screen of politeness and mannerism, etc. - see also the description of negative consequences of slipping down below the level of lowest barriers of the "coefficient of the moral saturation (μ)", described in subsections B6.3 and D4.2. The fact of especially low level of moral energy in these two professional groups is very worrying. After all, if one analyses their work, the essence of this work supposed to depend on the generation of moral energy for society (i.e. for the country for which these scientists work, or for the institution which these managers control). But how someone can generate something what he/she does NOT have. If I am an owner of a company and look for a manager, I would never employ for this role someone who displays a low level of moral energy. After all, the lack of vitality and achievements would then be predictable in advance. It is similar as if the task of an increase of quality of champagne is given to someone who personally never tried to test it. Furthermore, **I would subject every candidate for a position of responsibility to a strict examination from the knowledge of principles of totalizm, before this position could be offered to such a person!** After all, people who would be able to prove the in-dept knowledge of this moral and progressive philosophy, would also have much higher chances to fulfil their professional obligations in a moral and responsible manner.

Before I describe how to determine the approximate value of " μ " in intellects that we deal with, I should also explain that the majority of intellects that we are encountering in our lives (i.e. over 90% of them) have their " μ " contained within the narrow boundaries, from around $\mu=0.15$ to around $\mu=0.55$. The exact reasons why the majority of people, and the majority of group intellects, have their " μ " within this narrow span, are to be explained in other subsections that follow. But in order to summarize these reasons here, people whose " μ " falls below the value of $\mu<0.15$, are so depressed and so unable to conclude any their intension, that they hardly leave their houses, and many of them must live under a constant supervision. It would be very unusual to meet them in a workplace or on a street. Some of them must be even hospitalized, or put into special institutions (see subsection B6.3), because they are too destructive and too dangerous for themselves and for others. If someone's moral energy drops even lower, and reaches the critical value of $\mu=0$, then such an intellect dies in unpleasant circumstances. In turn, on the other side of the " μ " continuum, intellects whose moral energy reaches the level $\mu=0.6$, experience a very unusual and rare state, which is described in subsection A6, and which is called "nirvana". Present days there are only few such people in the entire world. Therefore to meet one of them in person is an extreme rarity. Everyone who finished reading subsection A6 should be able to recognize such people at a first glance. The above means that the majority of intellects whom we meet in our life, have their " μ " revolving around the average level of $\mu=0.35$ (± 0.2). Therefore, the indicators that are described below, are to tell us in which direction from this mean value of $\mu=0.35$ the level of moral energy of a given intellect shifts, and how much approximately this shift amounts to (maximally it can shift from around -0.2 to around $+0.2$ from this mean value of $\mu=0.35$, this mean that it can take values from around $\mu=0.15$ to $\mu=0.55$). It is also worth noticing that the change of someone's " μ " only by a value of around 0.05 (i.e. by 5%), in the moral sense makes a huge difference, and drastically changes the behaviour of this intellect (thus also dramatically impacts indicators which are described below), while in order to increment someone's " μ " by the value of 0.2 (i.e. by 20%), it may take months of extremely hard work (see descriptions from subsection A6.9).

The value $\mu=0.35$ is quite an interesting one. It marks the border between those people who have positive attributes of the higher range of " μ " values (i.e. from $\mu=0.35$ to $\mu=0.55$), and therefore are very pleasant and likeable to all others, and those people who have their " μ " in the lower range of values (i.e. from $\mu=0.15$ to $\mu=0.35$), and therefore display the negativity of such low values, which makes them unpleasant and unlikeable to others. People who have

their " μ " at the level of $\mu=0.35$ are usually very unnoticeable, because the positive attributes, which result from high level of " μ ", already diminished in them, while the negative attributes, which result from the low level of " μ ", are not developed yet. Therefore usually such "border μ " people are very quiet, and remain almost unnoticed by others.

In order to maintain for a long term someone's " μ " in the range above $\mu>0.35$, it requires that a given person actually adheres to a personal philosophy, which obeys at least some moral laws, and thus which includes at least some elements of the intuitive totalizm. Therefore people whose " μ " is greater then $\mu>0.35$, almost in every case adhere to a totaliztic-like philosophy. In turn the fact of someone's " μ " falling below the border value of $\mu=0.35$, usually means (but not always) that a philosophy of this person already crept into an advanced parasitism. Therefore, accomplishing by someone a level of " μ " below $\mu<0.35$, makes such a person a primary suspect of slipping into a state of advanced parasitism, as described in subsections D1.2 and D4.2. Note, however, that there are exceptions regarding low levels of " μ ", and that some people may slip to a very low value of " μ " in spite of a totaliztic-like philosophy. For example, young people in their late teenage years, who still listen to their organ of conscience and still are prepared to obey rules of moral behaviour, may drop with their " μ " to the level as low as $\mu=0.2$. This happens only because in the result of their education and growth, their " E_{max} " from the equation (1B6.1): " $\mu=E/E_{max}$ " is rapidly increasing, while their " E " remains almost constant. Also mature totalizts from time to time may experience temporary fall of their " μ " below the border value of $\mu=0.35$, simply because they just experienced a bad patch in their life, because they started to work in a parasitic institution, which has a low level of moral energy and which suck their moral energy, because they befriended a moral vampire, or because they are religiously inclined and they were misled by some parasitic components of their religion. But if they manage to free themselves from the ties which pushed their energy down, and if their totaliztic principles still remain working, then after such a low period, they usually are able to recover and to return back to the level of above $\mu>0.35$.

Here is the list of empirical indicators, which allow us to approximately estimate the level of someone's moral energy. Of course they are not as precise as measurements, therefore the estimates they provide are rather crude. But they still give us a good idea as to with what type of intellect we are dealing at a given moment. It is also important, that when we try to establish the amount of someone's moral energy, then we should not rely on one of these indicators only, as it could happen that the indicator that we chose, in a given intellect is re-shaped by the culture or by personality, therefore it gives untrue indications. Therefore, to be sure of our estimates, we can only be satisfied if a number of subsequent indicators shows approximately the same result. The subsequent indicators from the list below are explained in the order of their indicative value (the most reliable indicators are provided first).

Part A: Indicators proportional to " μ ", the decisive presence of which certifies, that someone's " μ " is higher than $\mu=35$. Note that the more dominant is the presence of a given indicator in an intellect, the more the value of " μ " of this intellect climbs above the mean value of $\mu=0.35$.

A1. The level of happiness. Amongst adult individual people, the best indication of their happiness is the frequency with which they are laughing. In turn for group intellects (e.g. families, factories, institutions, countries), this level is reflected by the average frequency with which we can meet a laughing adult person on their territory. Therefore, if we enter any institution, and amongst the numerous employees of this institutions we do not notice anyone laughing out of someone non-connected with us, then the recommendation of totalizm is that we should be cautious with seeking an employment in this institution, because almost for sure it practices an institutional parasitism - as it is described in subsection D4.3 (probably the level of moral energy in this institution is below $\mu=0.3$, and therefore it is going to morally exhaust us, when we start to work in it). In turn, if we visit a country, and we do not see any local citizen who would walk along the streets, joking and laughing, this also should be a warning, that we should be very cautious about staying longer in this country.

During applying this indicator it should be noted, that we should distinguish the free laughter, as an expression of average happiness, from giving a smile (which is a cultural behaviour, or a professional politeness). After all, some cultures, e.g. of all nations in South-East Asia, and also Anglo-Saxon (e.g. from the USA, or New Zealand) have their cultural smile, which in the presence of strangers one puts on mouth like a lipstick. Of course, this smile is not an expression of internal happiness. Similarly there are also people (usually of a very low level of moral energy), who developed a loud spasmodic laughter. They have a habit of neighing loudly every few minutes, similarly as some other people frequently sigh, smack with lips, or repeat some specific word. Of course, such a spasmodic laughter also does not indicate someone's happiness, and we should eliminate it from considering as any indicator (if so - it is an indicator of a very low level of moral energy).

A2. The sense of humour. The sense of humour is always proportional to the level of someone's moral energy. Therefore people, families, institutions, and countries, which have a low " μ ", display also a low sense of humour. In turn when their " μ " grows, their sense of humour grows as well. This is expressed in a Polish proverb, which says "when God wishes to punish someone, firstly deprives him/her the sense of humour" (i.e. "jesli Bog chce kogos pokarac, najpierw odbiera mu poczucie humoru"). Because of this property of humour, practically in families, institutions, or countries, which have a low level of " μ " almost never someone jokes, or plays tricks on others, as even the most innocent joke leaves someone feeling offended. In turn, individual people with a low amount of moral energy (and thus also low sense of humour) are unable to laugh after hearing even the best joke, and usually start treat this joke as an allusion to themselves and frequently feel offended. But as the level of " μ " is growing, people start to joke, play humorous tricks, do funny things, etc.

A3. The cheerfulness and vigour. People and nations with a significant level of " μ " display a unique capability of generating unlimited amount of cheerfulness and vigour. The intensity of this generation is proportional to someone's level of " μ ".

A4. Tolerance. Tolerance that intellects display, is always proportional to their " μ ". The higher " μ " the higher tolerance. Therefore people, institutions, and countries, which have high " μ ", are also very tolerant regarding criticising something that concerns them, regarding differences of someone from them, regarding views that someone's expresses and that are not coinciding with their own views, etc. In turn as soon, as someone's " μ " drops below $\mu=0.35$, the tolerance finishes and a suppression starts, which is escalating when " μ " is getting lower.

A5. Consistency. Intellects which have high " μ ", also have high consistency in their actions, efforts, likings, friendships, partnerships, etc. The higher " μ ", the higher someone's consistency. Because of this consistency, only intellects with a high " μ ": are capable of completing the long-term projects, keep liking the same things for long durations of time, make long-term planning which they then consequently implement, not change their views like flags on wind, can repair and use the same machine for long periods of time, have long-term permanent partners and customers whom they treasure above the partners and customers just met, etc. In turn the lower someone's " μ ", the more changeable this person is. Thus, the more frequently such a person changes his/her views, opinion, stand, plans, etc. People with very low " μ " are like flags - they change direction as wind changes. They only enjoy everything when it is new, and are unable to use a machine if it starts to have a slight problem. They also keep changing friends, partners, associates, etc.

A6. The ability to accept truth. As this is explained in subsection C4, the ability to accept truth that subsequent intellects show, is always proportional to the obedience of moral laws (or more strictly, to the ability of moving in straight lines in ones moral life), and thus also proportional to " μ " of these people. The higher their " μ ", the easier this intellect accepts truth. But the lower " μ ", the more hostile a given intellect is towards truth, and the more enthusiastically it accepts the crooked untruth. Therefore people, institutions, countries, which have high " μ ", show also the high ability to accept truth, prefer truth above untruth, and draw moral benefits from learning and promoting truth. Simultaneously, when only someone's " μ "

falls below the level $\mu=0.35$, such someone loses the ability to accept truth. He/she accepts untruth, and fights against truth, prefers untruth above truth, and uses truth only as a weapon of aggression, with which hits these people who stand by truth. This trend escalates with the drop of " μ ".

A7. Law obeying. The lower the level of someone's moral energy, the less this intellect is prepared to obey "loosely-enforced" laws, which are not hitting it directly if they are broken. Examples of such "loosely-enforced" laws, are all laws imposed by their leaders or authorities, economic laws, social laws, traffic rules, anti-corruption measures, etc. - e.g. the non-smoking sign in a public place, request not to spread rubbish, traffic rules, etc. (These "loosely-enforced" laws, the breaking of which do not hit back, should not be confused with laws, into the unavoidable punishment these people honestly believe, e.g. laws which are imposed by their religion, or laws of nature, which they usually obey because they are too scared to disobey). Therefore people, families, institutions, and countries, which have a low level of moral energy, tend to break laws as their standard behaviour, and obey only these laws, which someone forces them to obey by checking them constantly - e.g. they respect these "loosely-enforced" laws only when they are watched by a policeman. But when they feel that no-one can catch them and punish, they break these laws as a normal practice. The reverse situation is with intellects of a high " μ ". They obey laws as their standard behaviour, and break them only when there are important reasons to do so. Therefore, intellects with low " μ " are source of crime, and the presence of crime is their identification attribute. Of course, the growth in the crime rate means that also such things grow, as prostitution, drug addiction, begging, homelessness. Thus intellects with a low " μ " tend to be reasons for all social problems. If the crime rate of some country grows, this is a sure indication that " μ " of this country is going down.

At some stage of my life I had a bad fortune to share an office with a lecturer, who originated from Iraq, and who had an extremely low level of his moral energy. In addition to being completely deprived a sense of humour, very noisy, disruptive, always sombre, retaliating, looking for a reason to attack, and in the state of permanent depression, he continually used to smoke in the office, in spite of my vigorous and frequent protests (I am a non-smoker and highly allergic to cigarettes), and against official declaration of the office to be a non-smoking zone. When I asked his friend (who also originated from a Muslim country) "why your friend does not respect the law and does not consider my allergy to smoke", the friend answered, as this would be a most "normal" behaviour in the world, "because he already knows that his contract is not going to be extended, so he does not need to strive any more". This answer shocked me enormously and gave me a lot to think about, as it revealed that some highly parasitic philosophies, develop in their followers the belief that laws and feelings of others are something that one needs to take care only of he/she needs to extend his/her contract (not because it is unethical and immoral to do otherwise). Of course, with such attitude being developed by these parasitic philosophies, their followers never will be able to lead a life that obeys moral laws.

A8. Trust in other people, and acting on this trust (i.e. the flow of inspiration "down to up"). One of regularities that I noticed in my globetrotting, is that the higher someone's " μ ", the more this intellect is inclined to trust other people, and to act on this trust. In turn when " μ " decreases, also trust in other people diminishes. Therefore people with a low " μ " tend to act exclusively on the base of documents, written guidelines, standard procedures, and all "proofs" on paper, which later can be presented to superiors and used as an excuse for a given action. (I.e. at very low level of moral energy, a typical flow of inspiration "from down to up" is replaced with the flow of orders "from up to down".) This tendency can reach so ridiculous proportions, that for intellects of a very low level of moral energy, completely does not matter what others are saying or wishing, or what is the truth, and only matters whatever is written in papers. This way of acting most probably results from many factors, e.g. from the level of law obedience, which grows proportionally to the level of moral energy - and thus which allows the higher

reliance on whatever other people say, or from the belief in oneself and in the correctness of decisions that one makes - that grows only with the increase of one's moral energy. This tendency is so overwhelming, that for example in some countries, or institutions, which have a very low level of moral energy, completely stops to matter what people have to say, and the only basis for action is a piece of paper, a directive of superiors, or a direct intervention (an order) of someone in power. As I had a bitter opportunity to experience it on myself, the situation can be so paradox, that even a doctor does not believe what a patient is saying, and the only base for starting a treatment is a piece of paper, or tests approved by authorities, which prove that whatever the patient is saying is true. But if a person is sick in a manner, that it does not produce a high temperature or is not detectable in urine with a litmus paper, then such a patient is forced by doctors to prove that in fact is sick as he/she claims, or simply a medical help is denied to him/her. (In turn, proving that someone is sick, is very difficult in countries with a low level of moral energy, and usually requires a "horse's health". Thus normally people who are seriously sick die in these countries earlier then they prove their state.) Of course, this tendency to not take under account what people are saying, extends over there to all aspects of life.

Part B: Indicators, which are reversely-proportional to " μ ", the evident presence of which certifies that the level of someone's " μ " is lower than $\mu=0.35$. Note, that the more dominant a given indicator is in someone, the lower is value of " μ " in this intellect, and the deeper " μ " of this intellect slides down below the value of $\mu=0.35$.

B1. Noisiness. It is quite difficult to justify a connection between someone's noisiness, and morality expressed with the level of moral energy. But this connection does exist, and it was noted not only by me, but also by the folk wisdom of many nations, which recorded it in the form of numerous proverbs. For example it is expressed in such proverbs, as the English "Empty vessel makes the most noise", the Malay "A turtle silently lies thousands of eggs, while chicken lies one egg and the whole village must know" (i.e. "Penyu bertelur beribu-ribu seorang pun tiada tahu, ayam bertelur sebiji pecah khabar sebuah negeri"), or the Polish "Silent water rips the banks" (i.e. "Cicha woda brzegi rwie") and "The cow that is the most noisy, does not give any milk" (i.e. "Ta krowa co najwiecej ryczy, mleka wcale nie daje"). I personally believe that this connection has something to do with the subconscious need to divert attention from one's inability to accomplish anything constructive, and also with the reinforced from the times of childhood the lack of respect for others, the lack of respect for rights of others to peace, and with an ordinary arrogance. The rule seems to be, that the smaller someone's " μ " is, the more noise a given intellect produces (means the louder this person speaks, the more people makes involved in whatever is doing, the more loudly this person is announcing every "accomplishment", and the more sources of noise is able to activate). Therefore, in order to estimate " μ " for a group intellect (e.g. for an institution) it is enough to check the level of noisiness in areas full of people, where silence should prevail (e.g. where accountants are counting salaries, engineers are making projects, or scientists are developing theories). In turn for whole countries, the noise level can be estimated after checking at nights the populated areas, where silence supposed to prevail, e.g. in living quarters, in hotels of high class, hospitals, etc. The recommendation of totalism, which is derived from the connection between " μ " and the level of noise, is very clear. It states: "keep far from individuals who generate a loud noise in many ways simultaneously, i.e. loudly speak, frequently yell, and do everything in a very noisy manner - especially in areas and situations where the tactfulness, ethics, and morality would suggest to be silent. This is because such individuals have a serious moral problem. Similarly try to not work in noisy institutions, or stay long in noisy countries. (It should be noted, however, that someone's loud speaking, but without simultaneous making noise in many different ways, may simply be a sign of someone's hard of hearing, not low " μ ").

B2. Depression. Experiencing a frequent psychological depression, is one of the most sure indicators, that someone's " μ " is already fallen down, below the level, which can be

considered as safe. Actually frequent depressions mean, that the situation is very serious already, and that a given person is at the brink of a moral catastrophe. From moral depression there is only a short step to the self-inflicted death by moral suffocation, as it is described in subsection D1.2 and D4.2. People who have a very low " μ " seem to continually live in the state of chronic depression, and in their lives they go from one state of depression into another one. If we notice in others, or in ourselves, the tendency to fall in depression, this should be a warning signal, that there is a very urgent need to increase the level of the moral energy in this intellect. More about depression is explained in subsection M4.1.

B3. Sarcasm. Although sarcasm and the sense of humour externally may look similar, morally there is a huge difference between them. Sarcasm is aimed at hurting others, without having to bear consequences (thus to make someone unhappy). In turn the sense of humour is to make someone laugh, thus to make people happier. Intellects with high " μ " do not seem to use sarcasm, and only use their sense of humour. But as " μ " drops down, intellects become increasingly sarcastic, while sarcasm starts to replace in them the disappearing sense of humour. Sarcasm, differently than the sense of humour, always is oriented towards hurting someone (i.e. towards causing the pain) - not towards causing a fun. Also, it is always directed on someone else, and never concerns or includes the giver of sarcasm (sarcastic people never are sarcastic about themselves). Furthermore, in cases when it is reciprocated, the sarcastic person usually manifests that is offended, and responds with aggression. The deeper and more hurting someone's sarcasm is, the lower " μ " of this intellect.

B4. Aggression, short temper, rowdiness, caprices, and other attributes certifying for emotions taking control over reasoning. For intellects with low " μ " emotions become a leading force in their life, whereas the use of reasoning, planning, and consistency is diminishing. Therefore such people are easy to upset, everything seems to irritate them, they easily burst with anger, show temper, response with repressions, etc. The lower someone's " μ ", the higher tendency for initiating a quarrel under any excuse, for starting a fight, for attacking others, and for other actions which give relief to their overinflated emotions and aggressiveness. In turn for people with a high " μ ", the significance of emotions is dropping down, and it is replaced with reasoning. The higher someone's " μ " the less probability that this person takes a part in a raw or fight, the less frequently it shows "low" emotions, the less aggressive and the more peaceful towards other people is.

B5. Erratic behaviour (including the tendency for a "sort-lived enthusiasm", and hot tempers). When " μ " is lowering, intellects tend to become erratic in their intentions, views, attitudes, friendships, decisions, etc. This erratic behaviour is affecting all their aspects, not just emotional or sexual life. For example in institutions, which have very low " μ ", such an erratic behaviour makes almost impossible to conclude any project, all machines and devices are used as long until they break down for the first time - because there is no consistency and devotion to repair and to maintain them, everything is appreciated only for a very short time when it is new, while when it is known better - it is shovelled into a corner and forgotten, employees and business partners are continually changed because there is no consistency in appreciating someone's values, services, or cooperation, etc. Similarly happens with people and countries with a low " μ ".

B6. Hypocrisy. It depends on differences between what is said and done, what one says in eyes, and says behind the back, on difference between the image that one disseminates and reality, on domination of the form over content, etc. The hypocrisy deepens if someone's " μ " is falling down. The most important symptom of hypocrisy boils down to discrepancy between someone's propaganda philosophy and life philosophy, which is expressed with the coefficient of deception " φ " described in subsection B7.2. This discrepancy increases with the fall of someone's level of moral energy. In intellects, such as a substantial part of present scientists, for which " μ " fall below the threshold of destructiveness, the angular difference between these two philosophies can reach even around $\varphi=180^\circ$, means that for propaganda reasons, and officially, they pretend that they serve one idea (e.g. reinforcing peace, increasing

the quality of human life, etc.), while actually with their actions they serve the completely opposite idea (e.g. escalating death and destruction, poisoning natural environment, etc.).

B7. Ostentatious appearance and behaviour. There is an interesting regularity connected with a level of someone's moral energy: namely the less someone has it, the greater effort he/she takes, to make other people interested in him/her. Although methods with the use of which, someone tries to make other people interested, depend on upbringing, state of mind, and cultural circle in which someone lives, they always are taking an appearance and behaviour, which are ostentatious. In case of appearance, the less of moral energy someone has, the more ostentatious tries to look. Thus the more effort is going to put in whatever he/she dresses, and adopts in his/her dress the more components, which are aimed at shocking and gaining the attention. So if for example we notice that someone colours his/her hair into unnatural colour - e.g. into green or pink, or has a beard or mustache, while his religion does allow to cut the hair, or has a shocking tattoo in some well visible area, or carries huge earrings in the tang, nose, or ears (especially if this is a man), or likes screaming colours and outrageous dresses, or uses any other way of gaining attention of other people, then we should be very cautious with such a person - as he/she has a very low level of moral energy. The same concerns ostentatious, outrageous, shocking, or unpleasant behaviours - e.g. loud talking when there should be a silence, trying to always be in the centre of attention (e.g. by the side of a leader), constant causing problems to someone, etc. But if the level of someone's moral energy increases, starting from around $\mu=0.4$ a given person ceases to feel a subconscious need to gain attention of others, because this attention is already gained in a natural manner by the field formed from the moral energy that this person accumulated. Therefore people with high " μ " try to only look clean, pleasant, and tastefully, and try to behave unassuming, thus eliminating from themselves everything that is screaming and oriented towards gaining attention of others.

B8. Indecisiveness. As it turns out, someone's ability to make decisions is also strongly impacted by moral foundations that someone have (sometimes also called "moral skeleton" or "morality"). Therefore people who do not have such foundations (or skeleton) show both the low level of moral energy, and inability to make decisions. This inability of people, or group intellects, with low " μ ", to make any decision, have quite simple justification. Everyone who has such moral foundations, usually relies in his/her decisions on the recommendations which result from morality (means moral people in life always simply try to do whatever in their opinion is morally correct). But people who do not have moral foundations, in their decision only consider their own interests and benefits (although understood incorrectly, because these interests are not based on morality). Unfortunately for them, the empirical experience teaches them fast, that whatever they would decide, it always later in some way turns out not right for them (see the "Principle of Counterpolarity" described in subsection K4.1.1). Therefore, taught by these unpleasant experiences that are outcomes of the Principle of Counterpolarity, in every situation that requires a decision, they are unable to decide what would be the most "beneficial" for them, therefore they delay the decision, seek suggestions of others (so that they could later blame others if something goes wrong), many times they change the decision they made before, etc. In the result, they develop a tradition of delaying every decision as long as possible, changing their position, and avoiding taking the final stand. Therefore, if in our life we meet a person, an institution, or a government, which have a very low ability to make any decision, we should realize that also their " μ " is equally low, not mentioning their morality.

B9. The level of complications and ambiguity. Intellects with a low " μ " have a strange ability to entangle practically everything that they touch, and to make it extremely complicated and ambiguous. For example people with a low " μ " do everything in a very complicated and illogical manner, they communicate with a lot of ambiguity, they never act directly, their friendships, connections, cooperations, etc., are complicated, their matters unclear and ambiguous, etc. Also institutions with a low level of moral energy make complicated and ambiguous: their personal structure, their organization, their system of promotions, their

system of rewarding, accountancy, manner of operating, products, goals, etc. In countries with a low level of moral energy almost everything is complicated beyond recognition. So complicated and ambiguous is their: communication system, banking, laws, tax system, formalities, procedures of getting permits, politics, etc. In countries and in other group intellects, which have extremely low moral energy (at the level of $\mu < 0.1$), everything becomes so complicated and ambiguous, that it becomes almost impossible to untangle, and thus practically everyone who has something to do with them, is forced to break some of their regulations from the simple reason that they are impossible to obey. In turn as " μ " grows, the tendency for ambiguity and complication is diminishing and being replaced with clarity and simplicity. In intellects with a high level of moral energy, everything becomes clear, transparent, unambiguous, logical, and easily understandable.

B10. The infestation of quarters with insect parasites. In my continuous globetrotting, which caused the need to live, work, and socialize with various people, I discovered a rather interesting regularity: "the level of insect parasites in quarters that are occupied by a given intellect, are reversely proportional to the level of moral energy of this intellect". In order to express this in other words, flats, houses, and quarters of people or institutions, which needs to be cleaned and maintained by the own effort of these people or institutions, have the more insect parasites, the less moral energy these intellect have. By the expression of "insect parasites", one needs to understand the variety of insects. They can include the most troublesome insects, which therefore are the most easily noted by people, such as fleas, and sometimes also lice, or/and bed bugs. They can also include the most popular recently and quickly spreading throughout the world microscopic creatures called "mites". Of course, further popular kinds of insect pests, which swarm quarters of people with low level of moral energy, and thus which can be used as an indicator of this level, include flies and cockroaches, while for whole societies - also mosquitos. On the same principle, also quarters which are occupied by institutions with a low level of moral energy, are usually swarming with various insect parasites. Thus it is not unusual, when after siting in such an institution on a soft chair, we rapidly start to feel how fleas or mites are scrambling on us, or to see cockroaches running across the floor. Also the territories of countries with a low level of moral energy, in average have a higher level of various human parasites and unpleasant insect pests, than territories of countries with a higher level of moral energy. In the result, in countries with a low level of moral energy, we can get lice when we get into a public bus or train, while a night spend in even the good hotel we need to pay out with our own blood.

There are two main reasons, for which the density of parasites of the fleas, lice, mites, and other unpleasant insects type, is increasing with fall of the level of someone's moral energy. The first of these is the laziness, which increases with the fall of someone's moral energy (i.e. people and institutions which have a low level of moral energy, have no motivations to systematically clean and to keep tidy their quarters, and in this way to eliminate the basis for multiplying of these insect parasites). The second reason is the domination of form above content. This domination of form above content causes that people or institutions, which have a low level of moral energy, do not carry out a systematic cleaning or washing. Means they do not clean or wash, only because something is dirty, or only because a designated time elapsed from previous cleaning or washing - and thus logic or knowledge tells us that even if it is not visible to eyes, still everything must already be dirty (such a principle is usually a mechanism which governs the washing and cleaning by people or institutions with a high level of moral energy). They only clean when the dirt starts to hit eyes. Furthermore, because of this domination of form above the content, the cleaning and washing is always for them at the surface only (i.e. so that it only "looks nice") - not the in-depth cleaning, which is aimed at actual removing of all dirt. For example flats, the owners of which have a very low level of moral energy, are very infrequently washed, cleaned, dusted, and usually only tidied up so that they "look nice". In turn washing for them never depends on pedantic boiling of wash - so that also all insect parasites and microorganisms are cooked (e.g. these "mites", which can

be exterminated only through long and repetitive boiling of every wash), as the boiling of wash requires too much costs and troubles. Similarly look the matters of cleanliness in institutions and countries with a low level of moral energy.

Out of a large number of various insects, which are swarming in clothing and quarters of intellects with a low level of moral energy, the most characteristic are these "mites". "Mites" usually are invisible to eyes, microscopic parasites, of a similar characteristics as each, i.e. we usually feel them crawling on our skin as they cause the each and irritation, but we cannot see them with a naked eye. It can be easily predicted, that in 21st century mites are going to be the major insect parasites of humanity. Several their attributes cause, that they specially like to parasite on intellects with a low level of moral energy. The most important of these is their resistance to chemicals and water. Mites cannot be destroyed e.g. through an ordinary washing in cold water, or through a long-term soaking in a powerful solution of washing powder or soap. In order to exterminate them, it is necessary to boil washing almost to the state of boiling - the intellects with a low level of moral energy almost never do such boiling. The next attribute of such mites is their huge fertility. Practically, in order to keep them under control, it is necessary to boil bedding and clothes not later then after two days, and also every day vacuuming carpets and soft furniture. Intellects with a low level of moral energy almost never keep such a cleanliness regime, because in their opinion it is only necessary to wash and to clean when it "looks dirty". The next attributes of mites is that they are invisible to a naked eye, and one only can feel them as they crawl along the skin and cause the each. This, in connection with an almost complete lack of information about them, causes that intellects with a low level of moral energy do not even consider of their existence (according to the parasitic doctrine "I believe when I see it" - see subsection I1). Therefore intellects with a low level of moral energy can be recognized, amongst others, because they constantly scratch themselves - even when they look clean. Furthermore, if we use their bed, quarters, or sit on their soft chair or couch, then we also start to scratch and everything becomes itchy in us, even that by a naked eye we do not notice what is causing this itchiness.

Of course, as this is the case with every rule, also there are various exceptions regarding infestation of quarters with insect parasites. We should be aware of these exceptions and consider them in our analyses or actions. One group of these exceptions can result from the neighbourhood, or environment, in which a given intellect with a high level of moral energy found himself/herself. For example, if one considers a lodger, or a bed sitter, with a high " μ ", who is to live in a house of a landlord/landlady with a low " μ ", then the level of insect parasites that this lodger must tolerate, is going to be approximately the same as the level of parasites of the landlord/landlady. After all, the lodger, without the permission and cooperation of the landlord/landlady, is not able to exterminate the parasites from the whole house belonging to someone else, especially if this landlord/landlady all the time looks at his/her hands and argues about every washing done in the boiling water (after all, such washing uses electricity or fuel). Similar are cases of clean people working in dirty institutions, or whole families with a high " μ ", which must live in neighbourhoods full of people with a low level of moral energy. The second group of exceptions form the above rule (about the infestation with insect parasites), results from the power that a person of a low moral energy can have above a person with a high " μ ". For example, if one considers a person with a low " μ ", which has a power over a servant with a high " μ ", then because of the lack of the personal involvement in cleaning, such a person with a low " μ ", can force from the servant the high level of cleanliness, or even this servant from his/her own willingness may keep everything very clean. In such a case, a person with a low level of moral energy, still is going to have a low infestation of quarters with parasites. (Note however, that if also the servant is going to have a low " μ ", then neither such a forcing the cleanliness is going to be possible, nor the self-directed attempt of servant to cleanliness is going to appear.) Various versions of this situation are going to also appear in whole countries with a low level of moral energy.

B11. Working via hands of others. People whose " μ " dropped down to a very low level,

have this increasingly deep tendency to turn other people into slaves, and to make them to work for them. In initial stage, this tendency starts to reveal itself in form of constant calling for help. Whatever they do, they always make others to help them, even when the involvement of other people is obviously unnecessary. They rush for help in even the most banal matters. This tendency increases with the drop of " μ ", and in a more advanced stage it manifests itself through an attempt to turn others into permanent slaves of a given parasite. It is interesting that involving other people, and constantly calling them for help, serves a multitude of different purposes. For example, it hides the idleness of a given person, it emphasises his/her "achievements", it directs attention of others to him/her, it also provides potential "escape goats" in all situations when something finally goes wrong - and usually it does go wrong when handled by people with a low " μ ", because they have a huge talent to turn everything into a disaster (in such cases, the fault is pushed onto those ones who helped).

The indicators of the level of someone's moral energy, which were listed above, suffice for a relatively precise determining, with what type of intellect we deal in a given moment of time. Of course, apart from the above ones, there is much more indicators of " μ ", which are not described here. In order to mention here some further examples of them, to the group (A) of the proportional indicators, belong amongst others: (1A) respect of other people, (2A) consistency (see subsection K3.6), (3A) clarity, (4A) unambiguity, (5A) the habit to defend truth and justice, (6A) the habit of rational justifying a stand that one takes, (7A) mutual proportion between a number of these, who ask a given person for a favour, to a number of these to whom this person goes for a favour (i.e. to people with a high level of moral energy, usually a lot of people comes for a help in something, while they themselves ask others only sporadically; in turn completely opposite is with people having a low level of moral energy, i.e. these constantly run for help to others, while to them almost no-one turns for help - and if someone turns, then for sure is not going to get it), (8A) helpfulness, (9A) non-assuming, (10A) cheerfulness, (11A) accessibility, (12A) friendliness, etc. In turn out of the group (B) indicators which are reversely-proportional, belong amongst others: (1B) bias, (2B) tendency to turn all relationships into slave-master type, (3B) propaganda of success (for group intellects this propaganda is well known from times when Communism agonized in convulsions of moral suffocation; although it also appears in individual people), (4B) stinginess, (5B) inability to give a formal permission, (6B) fast rotation of friends and clients, (7B) self-inflation (e.g. people with a low level of moral energy love collecting titles and then forcing others to address them with these titles), (8B) nastiness (e.g. in countries with a low " μ ", traffic policemen hide near unrealistic traffic signs, which are so absurd that they must be commonly broken, and then punish poor drivers; in turn in countries with relatively high " μ ", the points of police checks are clearly marked with appropriate traffic signs), (9B) vindictiveness, (10B) tendency for acting beyond someone's back (e.g. people with a high " μ ", if have anything against someone, usually tell this straight in eyes; in turn people with a low " μ ", usually talks behind backs, while in sight only say complements), (11B) the thirst of power (the lower someone's " μ ", the higher thirst of power - because power is a substitute for the lack of these capabilities which come with " μ "), (12B) tendency to argue, (13B) aggressiveness, (14B) vandalism, (15B) destructiveness, etc. But because these further indicators of " μ " level, are not easy for a fast determining, they are not discussed in this subsection.

To these people, who still remain unconvinced that moral energy does exist and is manifested externally in the manner that is explained in this subsection, I would like to propose an interesting experiment, which is aimed at convincing them. Namely I would like to suggest them to find amongst their friends, acquaintances, or family members, someone who according to the presentations from chapter A or subsection B3.3 of this monograph, should have accumulated a high level of moral energy, and then compare attributes of such a person with indicators described in this subsection. Usually almost everyone knows someone who could be used for such a comparison. The searches should be done amongst people who: (1) because of the job or hobby have a wide access to people in needs (e.g. amongst nurses,

doctors, postmen, secretaries, waitresses, sales people, social officers, etc.), (2) a large proportion of their work involves physical activities which require overcoming feelings of tiredness, pain, boredom, sleepiness, etc., and (3) they have totalistic morality which motivates them to do a lot of totalistic good deeds (i.e. are moral, willing, helpful, cheerful, positively positioned to others, deprived egoism, etc.). I could guarantee here that for such people one can notice the manifestations of almost all indicators, which are described here, and which are characteristic for a high " μ ". Thus, they for example should show a wide capabilities to accomplishing almost everything that they wish, a high sense of humour, a kind of warmth emanating from them to others (this warmth is a manifestation of energy field formed by a high concentration of moral energy), etc., etc. This in turn should be a sufficient confirmation, that indicators discussed in this subsection in fact do reveal themselves in practice.

A person who analysed the above list of indicators, perhaps already noted, that there is a strange regularity in indicators of the level of " μ ", which probably could be even expressed quantitatively. This regularity can be expressed as follows: "with the decrease of " μ " subsequent behaviours are gradually replaced by corresponding pseudo-behaviours". In order to explain what this means, when someone's " μ " falls down, then for example the sense of humour of this person is gradually being replaced with sarcasm, the real activity is replaced with apparent activity (which is expressed, amongst others, via noisiness), the reasoning is replaced with emotions, the lawful behaviour is replaced with ostentatious pretending of lawfulness but breaking laws at every opportunity, the transparent acting and telling the truth is replaced by hypocrisy and pleasing when in sight while gossiping and telling lies behind the back, the natural drawing attention by the energy field formed from high accumulation of moral energy is replaced by the screaming appearance and ostentatious behaviour, the practising of faith is replaced by empty religious gestures and public shows of religiousness, the life in actual peace is replaced by loud declarations of peace but practising aggression, war, and hate, etc. The intensity of such replacements of behaviours by corresponding pseudo-behaviours are proportional to " μ ". In turn the existence of this regularity allows to develop interesting quantifying observations, stating for example that "a ratio of a pseudo-behaviour to a behaviour is proportional to μ ", or that "a sum of a behaviour and a pseudo-behaviour is constant, and it expresses the moral capacity E_{\max} of a given intellect".

The level of someone's " μ " can also be determined with the use of different methods from that described above. After all, " μ " represents an accumulation of moral energy, while the density of someone's energy can be detected in a number of different ways. For example, some people strongly perceive it with their intuition. The human intuition works on principle of laws of the counter-world, where "similar attracts, but opposite repels". Therefore people who themselves have low " μ ", are attracted to other people with low " μ ". In turn people with a high " μ " are attracted by people with a high " μ ". (Interesting is that in this attraction usually similar is even a type of intelligent moral energy that given people accumulated, or more strictly, a kind of behaviours that generated in them this intelligent moral energy.) (This is why "dark characters always stick with other dark characters", while "goodies always stick with other goodies".) The highly sensitive people can actually sense the level of moral energy in others. They describe, that people with a high " μ " are emanating a kind of warmth and sense of security, while people with a low " μ " emanate a type of "coldness", uneasiness, and the feeling of danger. (It should be noted that the sole fact that moral energy can be "felt" as a kind of emanation, documents that it must be a form of energy, and thus that it can be measured, and also that it can be transported onto a different person.) The level of moral energy is somehow perceived also by animals, for example by dogs, cats, horses, etc. People with a high " μ " seem to attract animals, which manifest friendliness and trust to them. In turn people with a low " μ " tend to scare animals, which evidently are scared of them and show signs of a panic (for example, dogs tend to bark at them and attack them, cats tend to run from them and hide from their sight).

The knowledge of someone's " μ " gives us an instant information about the morality of

this intellect. Practically this mean that we can save ourselves a lot of troubles by a fast detecting and avoiding intellects, the morality of which is going to hurt us. Also, it allows to detect highly moral intellects much faster, thus decreasing the time needed to start relationship with those, who are to be most wordy partners. If we try to estimate the moral quality of an intellect in a traditional manner, i.e. by getting to know them better and analysing the ease with which they accomplish their goals/decisions, it usually takes a lot of time. For example, my own experience tell me that in order to get to know a level of moral energy that prevails in a given country, I need to live in this country, and to earn for living in there, for at least 2 years. In turn, an institution I can get to know after 1 year of my work in it. A person I can start to know well after I spend around 6 months of intensive relationship with this person. Therefore a tourist visiting a given country, a client, a passer by, a new colleague at work, etc., practically has no chance to learn the morality of a given intellect in a traditional manner. But by the use of indirect indicators and methods described in this subsection, everyone is able to learn this morality within a single short visit.

B6.3. Relationship between " μ " and conditions of intellects

In this subsection we are going to discuss the most important moral conditions that various intellects experience while their " μ " changes. Within the entire range of " μ " values, that an intellect may experience, i.e. within the range from $\mu=1$ to $\mu=0$, there is several distinct moral conditions or states, that this intellect acquires when its " μ " value reaches specific levels. In this subsection we are going to explain these conditions, and describe " μ " at which they prevail. Of course, we need to remember that in reality there is a smooth transformation from one condition to other, and also that the values of " μ " provided here are only approximate (let us hope that in future some totaliztic researchers will appear, who are going to measure them exactly).

The most distinctive conditions, which are experienced by intellects, who change their " μ " within the whole range of possible values, can be called: (1) nirvana, (2) adoration, (3) friendliness, (4) provocativeness, (5) marasmus (malaise, indolence, lethargy), (6) destructiveness, (7) moral death. Let us discuss each of these conditions separately. Here they are:

1. **Nirvana.** This is a very special state, which a given person accomplishes, when he/she accumulates so much moral energy, that the value of his/her " μ " exceeds $\mu>0.6$. The border value of $\mu=0.6$ is even called a "**nirvana threshold**" and is marked with the symbol " μ_{nirvana} ". People who exceeded with their " μ " this particular value of " $\mu_{\text{nirvana}} = 0.6$ " are starting to feel extreme happiness, which is dynamically gushing from inside of them. Because of this happiness, and also because of the high concentration of moral energy in them, they look in a very special way, and also they spread around themselves an unique energy field, which is telepathically and sensually perceived by other people. This look and energy field makes them very special. Therefore everyone who has the honour to meet someone in nirvana, and who knows the descriptions of nirvana from subsection A6.6, should have no difficulty with recognizing them. Nirvana, and all phenomena which it induces, are described in subsection A6.

2. **Adoration.** This state is accomplished by people, whose " μ " reaches the value of around $\mu=0.5$. It is a state, which for those who are increasing their moral energy, appears shortly before the state of nirvana. People who accomplished this high level of around $\mu=0.5$, as a rule always practice philosophy of totalizm. They are surrounded with a kind of powerful energy field, that makes them admirable for all others, who practice totalizm. Therefore they are usually worshipped by the totaliztic people from their environment. Simultaneously, they also like everyone around them, who practices totalizm. The only people whom they do not like, are those individuals who practice parasitic philosophy - especially those in the advanced

stadium of parasitism. Such people whose " μ " is around $\mu=0.5$, are experiencing a mixture of very unusual and pleasurable feelings. They feel continuous satisfaction from their life, and a kind of fulfilment. They also feel a happiness, which is making impression of "being compressed" in them, and awaiting to be released to outside.

3. **Friendliness.** This is the most common state of positive and moral people in present times. It is accomplished by people whose " μ " is at the value of around $\mu=0.4$. People who have their " μ " at this value of around $\mu=0.4$ are friendly, helpful to others, positive, and cheerful. They go on with their lives, contributing positively to the society and carrying out their tasks in a normal positive manner. They laugh and have happy moments, and generally lead happy lives.

4. **Provocativeness.** This is the first negative level of morality, which is accomplished by people who allowed their " μ " to drop as low as around $\mu=0.3$. In typical cases achieving so low level of " μ " by a mature person (i.e. not by a teenager who is still prepared to listen his/her subconsciousness) is synonymous with this person adopting parasitism in his/her life. These people start to display a number of negative features, and start to be labelled by their environment as "provocative" and difficult to live with, although they are still able to perform their every-day activities and duties. If they wish, they still can be polite, although they sometimes tend to blast with emotions. Their actions start to display a number of unpleasant habits of the behaviour, some of which include turning others into slaves, and everyday use of power-games, hostilities, force, black-mailing, issuing alternatives, etc. All these immoral behaviours are supplemented with the worst of them, i.e. with a moral vampirism, which people with $\mu<0.3$ start to commonly practice to supplement their moral energy. The biggest problem with this state is, that if someone slipped down to it without any important event of the misfortune type, usually it means that this person already reached the state of a creeping parasitism, and therefore he/she does not finish at $\mu=0.3$, but he/she is going to keep slipping down even more.

5. **Marasmus** (malaise, indolence, lethargy). People who allow their " μ " to slip as low as around $\mu=0.2$ start to display the very negative "state of marasmus" (marasmus = malaise, indolence, lethargy). They start to make everything incredibly complicated, and practically are unable to complete any task. They are only able to talk, but unable to act. They start to lead unproductive, parasitic, and disturbing to others, life. They actually live at the cost of others. They also experience frequent states of powerful depressions and the feeling of the lack of interest of other people in them, which in many cases lead to spectacular "suicides" (i.e. to spectacular damage of own body in the sight of other people, but still aimed at not hurting themselves, but causing as much inconveniences to other people as possible; therefore it is used only in circumstances when they have assurance that other people do not allow them to die). Totalizm states that such intellects, which during an adult life reached such a destructive state of malaise, are already so-called "agonal intellects", the morality of which is so bad, that they are unable to improve it by themselves.

6. **Destructiveness.** This is the last state of intellects, before the moral death. It is accomplished when " μ " falls as low as to around $\mu=0.1$. People, who accomplished this state, are extremely destructive both to themselves and to their environment. For themselves, they display suicidal tendencies, which otherwise then suicides committed during the malaise, this time in fact are aimed at finishing their own lives. Furthermore, they fall victims of various destructive addictions, deviations, etc. Their psychology is also very unstable and deviated. They not only live in a state of a chronic depression, but also they display continuous aggressiveness and unpleasantness to other intellects. Actually they are very dangerous, as in their twisted minds they can conceive, and carry out, practically every destructive action, that lies in their physical capabilities.

7. **Moral death.** It is always "self-inflicted" in one or other way by victims themselves, although frequently (as this is almost every time with people of a low " μ ", who by themselves are not able to accomplish almost anything), it uses other people to bring the death, or it uses "accidents". It gets every intellect which allows its " μ " to drop to the level $\mu=0$. This is a very

unpleasant way of dying, as it leaves a lot of bad memories in all these who used to know a given intellect. Especially, that before it comes, the dying immoral individuals always resort to a very unpleasant moral vampirism in order to delay the death. The death through a moral suffocation is not a different manner of dying, but any rapid death of a random nature, e.g. dying in a car accident, falling out from a window, drowning, getting lost in a cold night, perishing in a fire, and only sometimes it takes the form of the most meaningful moral death, which is committing a suicide.

The existence of conditions described above, and the fact that " μ " is the only factor that we need to change in order to change our condition, is a shocking discovery, which stands in opposition to everything that our orthodox science claimed so far. After all, before totalizm was developed, everything was explained by extremely complex mixture of personality, psychology, environment, emotions, stimuli, etc. Only totalizm revealed the simple fact, that who we are and how we feel, it mainly depends on the level of moral energy that we accumulated, thus is a direct outcome of the moral content of the life that we lead everyday.

The above should be complemented with an information that the fact of slipping someone's level of moral energy dangerously close to a deadly $\mu=0$, always is preceded with a clear warning signs. To these warnings belong:

- A. The increase of emotional instability.
- B. The increase of aggressiveness.
- C. Experiencing the frequent depressions.
- D. Appearance of suicidal tendencies.

Thus if these warning signals appear in someone, whom we love or wish well, it is a sure sign that the morality of this person is going astray and that this person is close to a death by moral suffocation. The only salvation for such a person is to undertake totaliztic efforts to rebuild the level of his/her moral energy.

Further information about some of states and conditions described above, are presented in subsections D1.2, D4.2, A2.4, and A6.

B7. Basic concepts of totalizm

In order to make all explanations of totalizm more understandable, various new concepts were introduced to this philosophy, which in popular language have either very vague meaning, or their definitions were slightly altered by totalizm. This section B7 is to explain what these new concepts are, how totalizm understands them, and why there was a need for their clarification for the purpose of this new philosophy. Each one of such new concepts is described in a separate subsection to follow.

B7.1. Intellect

Intellect is one of the basic concepts of totalizm. It is a moral equivalent to concept of a "physical body" or "object" in physics and classical mechanics. "Intellect" is a carrier of "intelligence", similarly like in physics an object is a carrier of "mass". In turn in totalizm "intelligence" is a moral equivalent of "mass" from physics - see subsection M3.2. In many cases the word "intellect" could be understood in this monograph to be a scientific expression for a single "person" or a single "human". Therefore, when totalizm explains, that some moral law, phenomena, or rule, applies to, or affects, a given intellect, it can be understand that it applies to, or affects, a given (single) person.

However, the analyses completed during the development of totalizm revealed, that actually the majority of moral laws do not limit themselves to affecting only individual people. In almost the same way they also affect much larger units, such as families, institutions, factories,

religions, political parties, countries, and whole civilizations. Thus, as it turned out, the significant majority of moral laws applies in exactly the same way to individual people, as to these large units. For this reason totalizm uses the concept of an **intellect**, instead of using just a concept of a single person. "By the term 'intellect' totalizm understands everything that leads a separate 'life' and therefore that is subjected to the action of moral laws". For example, separate intellects include not only every individual person, but also every married couple, family, school, university, institution, factory, ship, political party, ideology, religion, country, civilization, etc. Totalizm further subdivides all the existing intellects into individual intellects (means individual people), and into group intellects (meaning anything that is composed of a larger number of individual people, and that is living its own life). Only in very special circumstances, it can also refer to animal intellects (meaning individual animals, or groups of animals, which display some kind of animal intelligence), insect intellects, or to intellects in unanimated objects (e.g. to intellects in totem poles, stones, execution axes, zombies, etc.).

While the operation of moral laws can be easily explained for individual intellects, the explanation of this operation for group intellects at the present level of our knowledge is rather difficult. Especially when one analyses the moral laws that govern karma or laws that govern the level of moral energy in group intellects. But moral laws surely work for group intellects exactly the same as for individual intellects (as an example consider the present racial problems which are outcomes of karma of colonial England). From results of my research to-date, it stems that the key to operation of moral laws in group intellects is common type of feelings, which link together all members of a given group intellect. These feelings form a kind of invisible ties, by following which moral laws detect later members of a given group intellect, which must be affected with outcomes of operation of a given moral law. (This is because of this special meaning of feelings for group intellects, in all recommendations about methods of defence of people from activities of evil parasites from UFOs, I always stress, that in every case of being affected by some unpleasant effects of evil activities of these UFO-nauts, we should charge and blame with our feelings these UFO-nauts, and only these UFO-nauts. We should pass to them the full responsibility for all damages and pain that they caused - see subsections E9 and D11.) Because of this special role of feelings in binding group intellects together, the requirement of forming a new such intellect, is that all individual people, which belong to it, must be bound together through some kind of strong feeling, which is common to all of them - as this is explained in subsection K5.8. This common feeling causes, that all moral laws, which are guided by this specific feeling, start to affect all members of given group intellect. More about group intellects is outlined in a separate subsection K5.8.

A branch of totalizm, which is called the "totaliztic mechanics" - see chapter M, is using the concept of intellect as an equivalent for the concept of physical object of mass "m" from the classical mechanics. This in turn allows us to calculate various moral values. (As a most commonly known example of such calculation, which uses the well-known equation of physics $F=ma$, consider the calculation of amount of feeling "F", which is generated during acceleration or deceleration of a given intellect "m", when the responsibility of this intellect is equal to "a" - for comparison check in subsections A8, A7, A11, M3.2, M3.5, and M3.6, the totaliztic interpretations of responsibility "a", intelligence "m", and feeling "F".)

B7.2. Three façades of a typical philosophy (personal, official, propaganda)

Totalizm teaches that every intellect has its own philosophy. This philosophy is composed of principles, rules, habits, impulses, and personal constraints, according to which this particular intellect leads its own "life". Such own philosophy have even intellects, which are not aware that they use any rules in their actions, which believe that they "live without any rules", or which believe that their philosophy does not have any name. The philosophy of every intellect has at least **three different façades**. For a person who does not know totalizm, these

three façades may even look as three completely separate philosophies. These façades include: (1) the "everyday philosophy", sometimes also called the "philosophy of living", or the "prevailing philosophy", (2) the "official philosophy", and (3) "propaganda philosophy" of a given intellect. Let us discuss here each of these three façades:

1. **Everyday philosophy.** It can also be called "philosophy of living", "prevailing philosophy", or "ruling philosophy". This is the façade, which represents the actual philosophy, according to which a given intellect leads its everyday life. It defines rules which this intellect follows in everything that it is doing in a real, everyday life. Therefore this philosophy defines the real principles, motivations, attitudes, feelings, stands, and thoughts that this intellect has in response to every real-life situation that it is in. Examples of this philosophy could be (1) the list of rules, principles, impulses and motivations (frequently even not noticed, or known, in the aware state) which a given person uses in his/her everyday living, (b) all activities which are actually carried out by a given religion, (c) type of life which a given ideology or country is giving to its people, and (d) the tradition and actual principles on which the real operation of a given factory is based. In case when we manage to learn someone's everyday philosophy, it allows us to learn "how a given intellect lives in reality". It also allows us to predict how a given intellect is going to behave in a specific situation. Furthermore, it allows to predict consequences of this behaviour to a given intellect, and to other intellects which interact with this intellect (e.g. for us, if we enter the sphere of influence of this intellect). Therefore all efforts of totalizm are concentrated: (a) to enable people to exactly learn the everyday philosophy of our own intellect (i.e. philosophy of ourselves, or of our family, employer, factory, club, country, civilization, or of any other intellect which we are a part of), (b) to show people the way of such transforming of this philosophy, that it starts to obey moral laws (means starts to live a totaliztic life), (c) to allow people to learn everyday philosophies of all external intellects, which interact with our own intellect, so that we are able to predict the type of actions and threats that we could expect from these external intellects, and predict their consequences.

As I managed to note so-far, the fastest decoding of someone's philosophy can be accomplished when one carefully watches what attitude this intellect shows: (a) towards people and creatures which are unable to defend themselves from this intellect, means people and creatures which are weaker than it, less intelligent, absent in a given gathering, or hierarchically depending on it (e.g. women, sick, retarded, old, children with no parents, animals, subordinates, etc.), (b) towards other intellects, which practice, or belong to, completely different philosophy (e.g. citizens of countries, about which there are stereotype and bad opinions or jokes, people with different ideas or believes, eccentrics, etc.), (c) towards opponents and enemies (e.g. disputants, political opposition, prisoners, custodies, believers in other religions, etc.). Therefore everyday philosophies of individual people usually reveal themselves e.g. during intensive discussions concerning controversial topics, in which both discussing parties have opposite views. Furthermore, drunk people usually show their real philosophies, which in the sober state they carefully hide under the screen of their propaganda philosophy.

2. **Official philosophy.** This is the formal philosophy, which is officially declared on paper, or declared verbally by these intellects. Usually it presents itself under one of the commonly understood names, although this name not necessarily represents a name of a philosophy, but can be a name of a religion, ideology, factory, etc. Examples of names of official philosophies include: (a) "good Christian", (b) "Buddhism", (c) "socialism", (d) "Mercedes". In order to explain situations when such official philosophies are declared, let us consider: (a) declaration of a husband, which replies "I am a good Christian" in response to grumbles of a wife, who does not like that he took a wet and covered with mud neighbour to their clean car - this does not mean that the husband everything does exactly according to the philosophy of Christianity, but only means that he officially declared that he acts according to Christianity; (b) a holly book of a given religion (e.g. Bible) which officially declares the philosophy of this religion, but which by numerous faithful may not necessarily be practised; (c)

philosophy which is outlined in the famous "Capital" by Carl Marx, or in writings of Lenin, but which in practice was almost never practised by communistic regimes; or (d) the official organization chart, founding document, and the set of rules and regulations of a given factory, which in practice not necessarily are being obeyed. Learning someone's official philosophy gives us the information "why a given intellect should live in a specific manner, and to what actions it will resort to not live in any different way". Unfortunately this philosophy does not let us know the information, which we usually are seeking, namely "how this intellect really lives".

3. **Propaganda philosophy.** This is the philosophy, which is only used for the propaganda purposes, to be shown to other intellects in order to lift one's reputation in their eyes. Examples of propaganda philosophies include: (a) behaviour, principles, dressing, and appearance, which are demonstrated by a given person during a first date, (b) claims contained in the propaganda brochures of given religion, or presented in propaganda films produced by a given religion, (c) the picture of life of a given country under a specific ideology, which is shown in official TV news of this country, (d) content of advertisements and brochures disseminated by a given factory. By learning someone's propaganda philosophy we learn "how a given intellect believes that it should lead his/her/its life". Unfortunately we do not learn "how this intellect really lives".

The existence of these three separate façades in the philosophy of every single intellect, and also the fact that two out of them are untrue, collides with the principle of totalizm, that it always must endorse truth. Therefore totalizm is forced to take a stand regarding them. The stand of totalizm is that **"in the intellects which practice totalizm, all three above façades must be identical, independently of the consequences that this may bring"**. This means that the "coefficient of deception" (φ) for totalizm must be equal to zero ($\varphi=0^\circ$). Therefore, a true totalizt must live everyday life exactly to the same philosophy which he/she/it presents in the official declarations, and which he/she is demonstrating during a first date (and vice versa). If any intellect declares his/her/its totalizm, while there are differences between these three façades, this means that in fact he/she/it is still far from practising a true totalizm. It is a common knowledge that many other philosophies, especially these which ventured far into parasitism, display significant differences between these three façades. This is especially valid for some countries, ideologies, political parties, religions, institutions, and families. They really live according to one philosophy, but they officially declare a different one, while in their propaganda, or to visitors, they still show another one. These differences are commonly known, and not only considered in actions, but even used in jokes. (As an example consider a joke: just after a wedding the bride would not wish that their hotel personnel knew that they are spending the honeymoon in there, so she asked her husband "how to make an impression that we are long after the wedding"; he answered "simple - it is enough that you carry our luggage into the room all by yourself".)

The discrepancy between someone's two philosophical façades, e.g. between someone's everyday philosophy and propaganda philosophy, can be described by the so-called "coefficient of deception" (φ). This coefficient can be defined as "an angle between the direction in the moral field, into which points someone's everyday philosophy according to which a given intellect lives, and the direction into which point someone's façade (e.g. propaganda philosophy) about which a given intellect claims that leads its life according to it".

I empirically established that for "refined parasitism" explained in subsection F4.3 the value of this "coefficient of deception" tends to reach $\varphi=180^\circ$. This means that intellects, which adhere to such refined parasitism verbally say one thing (e.g. that they support what you are doing), but in action they do exact opposite (e.g. they place all possible obstructions on your path). This also means that in reality devils always try to look and talk like angels (means devils pretend to behave exactly opposite to what we were taught by religious teachings to-date).

Motto of this subsection: "Whenever you say 'no' surely you are at wrong."

Deductions provided in previous subsections revealed one of the byproducts of totalizm. Independently from the recipes for moral, happy, fulfilled, and intellectually uplifting life, totalizm is also able to propose a selection of tools, which create the philosophical climate and intellectual requirements necessary for a free development of new ideas and inventions. In respect to the content of this monograph, just such a climate should provide fruits in the form of faster acceptance and completion of various devices described in chapters L and E, especially telekinetic battery, telepathic transmitter, oscillatory chamber, and magnocraft.

Through the explanation of philosophical principles, which stand behind various human attitudes, totalizm is also able to explain, why so much of excellent inventions and ideas is still lost, and why history quotes numerous persons of authority, who were completely at wrong in their immature negation of inventions, which later were completed with a success.

Although no one is willing to admit this, many of highly educated people act and behave in accordance with the doctrine of parasitism that "only those things are possible, which we already know how to achieve" (see the doctrine #5 in subsection I1). This doctrine was, in the past, and still is at present, the unofficial foundation for the "ruling philosophy" of orthodox institutional science. All eras know scholars who followed this doctrine, attacking every new invention, laughing at every new discovery, and ridiculing every new idea. This doctrine is responsible for an impossible even to estimate number of inventions being abandoned half way in their development, and for the successful prevention of a more rapid advancement of our civilization.

There are numerous publications available, which quote well-known and respectable people, whose claim "it's impossible", and "it never is going to be accomplished", was later proved to be completely wrong. The content of these claims now sounds ridiculous, but at the time when they were stated, they dissipated from creators of progress enormous amount of moral energy, thus they caused a lot of harm and confusion. We must remember that they originated from people having high authority and important positions, whereas their destructive power was usually directed against young and unknown inventors. Let us remind ourselves of some of these statements.

"Nothing made of iron could possibly float" - scoffers in 1787 on the first ship of iron built by John Wilkinson (quoted from the book **[1B7.3]** by J. Penry-Jones, "The Burke Book of Ships and Shipping", Burke Publishing Company Ltd., August 1965, page 10).

"Gentlemen, I would rather believe that those two Yankee professors would lie than believe that stones would fall from heaven" - President Thomas Jefferson on the observation of a great meteorite in 1807 in Weston, Connecticut (quoted from the book **[2B7.3]** by H.H. Nininger, "Find a falling star", Paul S. Eriksson, New York 1972, ISBN 0- 8397-2229-X, page 4; see also [6B7.3] below, page 296).

"A grip of a smooth iron wheel on a smooth iron rail would not suffice to haul a train. A locomotive must horse itself along on mechanical legs or winch along a rack rail with a pinion wheel" - John Blenkinsop and others on William Hedley's theoretical solution of the adhesion problem proved correct experimentally in 1813 by the locomotive "Puffing Billy" - see **Figure B1** (this is my own summary of the historic analysis presented in the book **[3B7.3]** by E.L. Cornwell, "History of Railways", Hamlyn-Nel, London 1976, ISBN 0-600-37587-0, page 14). Note that the "adhesion problem" in general terms boils down to the fact, that first designers of locomotives deeply believed that if one propels locomotives via their smooth wheels, then these wheels would slip along the smooth rails, and would rotate in the same spot. Thus, according to these beliefs, smooth wheels should not be able to haul heavy wagons attached to locomotives. But William Hedley used a known theoretical equation for a force of horizontal friction "T" - which states that this force is proportional to the force of vertical load "F" and to the coefficient of friction " μ ", i.e.: " $T = F\mu$ ". Thus, by knowing what is the coefficient of friction " μ " of

locomotive wheels against rails, and knowing the weight "F" of this locomotive, he calculated precisely, that after the mass of locomotive is distributed correctly, it surely must be able to start moving and to haul wagons that are attached to it. In Figure B1 of this monograph a locomotive is shown, which hauled wagons NOT with the smooth wheels - as this was suggested by Hedley, but it used for propulsion a pinion wheel which cooperated with a rack rail. In such a manner this particular locomotive used for motion a mechanical version of horse's legs.

"Heavier-than-air machines, flying machines, are impossible!" - Lord Kelvin 1895 (one statement from a large list of quotations proved wrong that has been compiled by Robyn Williams in [4B7.3] "Australian Science Magazine", Vol. 1, No 1, 1985; see also book [6B7.3] below, page 236).

"Very interesting, Whittle my boy, but it will never work" - a Cambridge professor of aeronautical engineering to jet engine developer, Sir Frank Whittle, about 1930 (one of numerous examples of how wrong educated people can be, collected in the paperback [5B7.3] by Graham Nown, "The World's Worst Predictions", Arrow 1985). The above quotation explains why the first jet engine was not built in England, but in Germany (1939 - Heinkel "He 178"), and why Sir Whittle was allowed to develop his invention only after German jet aeroplanes proved to be superior to English propeller fighters.

"There is not the slightest indication that nuclear energy will ever be obtainable. It would mean that the atom would have to be shattered at will" - Albert Einstein, 1932 (one quotation from a number of mistaken predictions of some authoritative sources, compiled in the paperback [6B7.3] by Christopher Cerf and Victor Navasky, "The Experts Speak - the definitive compendium of authoritative misinformation", Pantheon Books, New York 1984, ISBN 0-394-71334-6 (pbk.), page 215).

These claims, along with many others, have proved that almost every idea which at a particular time has been discredited and scoffed at, is completed a few years or decades later. This means that **the statement "impossible" is relative, and only applies to a particular level of our development.** Therefore the existence of such faulty claims in the past, is not only an indication of mistakes in judgment of individuals, but also proof of an error existing in doctrines of the ruling philosophy of human science. The universe seems to be built in such a manner that **"every goal without conditions attached to it, is possible: we only need to find out the way to achieve it"** - see also subsection K5.4. In all actions and discussions of scholars, the above reformed recommendation of totalizm should replace the previous conservative and wrong doctrine, taken from the philosophy of parasitism. This new recommendation should become an essential foundation for the future philosophy of reformed science.

The above recommendation of totalizm, which states that "every goal without conditions attached to it, is possible: we only need to find out the way to achieve it", similarly as all other descriptions of the reality that surrounds us, has, however, a build in simplifying condition. We should be aware of the existence of this condition and consider it during practical application of this recommendation. This condition states that the mentioned recommendation we are going to use only for pure goals, means for the goals which do not have any requirements build into them or attached to them. Such requirements could imply the manners, in which the accomplishing of these goals must be carried out (after all, these manners of accomplishing of given goals must be discovered in the future, therefore they cannot be build into the goals themselves). In order to express this in other words, this recommendation applies only to goals which state "what", but they do not forward any requirements regarding "how" this "what" should be accomplished. If this recommendation is also used for manners of accomplishing given goals, then our request to be fulfilled in every possible case, would be equal to the request to God, that the universe must not work as it works, but it must work as we requested. Of course, such a request would be a preposterous arrogance from our side. After all, the universe works as it works, and it is not our right to forward any requests about it. Therefore,

before we decide, whether a given goal fulfils the recommendation of totalizm that "every unconditional goal is achievable - we only need to find a manner how to accomplish it", we firstly need to determine, whether we are considering an unconditional goal, or a manner of accomplishing a goal that is conditioned by the way we express a given goal. If it would be a manner of accomplishing a goal, then we would simultaneously try to request, that the universe operates in the way we want it to operate. For example, the goal expressed by the objective of "building an antigravitational spaceship", which is discussed in chapter J, and which stems from the old concept of monopolar gravity, is not an unconditional goal. Actually it is a mixture of a goal and a manner of accomplishing it. As such, it represent our request to the universe that this universe works according to our wishes, or more strictly according to the old (and entirely wrong) concept of monopolar gravity adhered by the orthodox science. After all, the idea of "antigravitational field", which this spaceship supposed to use, is strictly defined and contains various conditions regarding what it originates from, how it works, what properties it displays, etc. Thus, in order to make possible the completion of such an antigravitational spaceship, the universe would need to work in such a manner, that the formation of antigravitational field would be possible in our dimensions, means the universe would need to work exactly according to the old concept of monopolar gravity. In turn demanding from the universe to work in such a manner, is a great arrogance on our part. Therefore, in order to change this mixture of a goal and a manner of accomplishing it, into a pure, unconditional goal, the previous objective would need to be formulated in a different manner. For example, it could be expressed as a pure goal with the use of the following wording: "building a spaceship, which uses some kind of a field that repels it from Earth", or with the use of following description: "building a spaceship which uses a kind of the field, the effects of operation of which are similar to the effects of a hypothetical antigravity field". After such a re-expressing, immediately the recommendation of totalizm stating that "every unconditional goal is achievable - we only need to find a manner how to accomplish it" starts to apply to this pure goal. This is documented in subsections D10.1, F1, L6.1.1 and L7.1.1 of this monograph, and also in chapters F, L and M of Polish monograph [1/3]. They describe various spaceship, the operation of which implements this pure goal.

Folk wisdom also records and confirms that the recommendation of totalizm that "every unconditional goal is achievable - we only need to find a manner how to accomplish it" actually works in the universe. This folklore confirmation takes the form of proverbs, and fables with morales. For example, relatively well it is expressed by the Polish proverb "there are no unconquerable castles - there are only castles which were clumsily attacked" (i.e. "nie ma niezdoytych twierdz, sa tylko twierdze zle zdobywane").

Let us nor summarise the totaliztic truth, which I try to convey with the use of this subsection. Any categorical claim, thinking, or conviction about any pure and unconditional goal, that in the absolute sense it is "impossible" to accomplish:

- Is going to prove to be wrong in the future, as inevitably a time must come, when someone is going to prove, that actually this goal is possible to accomplish;
- Dissipates a significant amount of moral energy from all people involved, therefore in the light of totalizm it represents a highly "immoral" stand (or the heaviest one amongst all totaliztic sins, i.e. the "oppression");
- Runs against moral laws, thus in the future it brings back at least equally unpleasant consequences for the person who states such an opinion, as the consequences that it brought to the victim at the time when it was expressed;
- Is a sign of philosophical immaturity of the person who expresses it. Therefore the sole fact of appearing such an idea, should be a sign for the person who things so, to seriously reconsider his/her own philosophical horizons. In turn to other people, who hear such an opinion, this is an indication that they should not take seriously the person who expressed it - similarly as no-one takes seriously statements of immature children who forward their opinions without having any idea about the subject which they address.

Thus instead of claiming that something is "impossible" in the absolute sense, totalizm rather recommends to express specific objections, the disclosure of which clarifies reasons why a given idea cannot be accomplished in a given moment of time (i.e. to apply so called "constructive criticism" - see also subsection C11.6). Such specific reservations, which are expressed with balanced and well selected words, supported with arguments and justifications, and which apply exclusively to the goal not to the creator of this goal, are highly constructive, because:

- They allow to identify factors, which hold back the accomplishing of a given goal in the considered time,
- They increase the amount of moral energy in all people involved, thus they represent a "moral" behaviour (and a totaliztic good deed),
- They run along moral laws, thus their consequences that in the future are going to return to the speaking person, are tolerable,
- They are a sign of philosophical maturity and expertise of the person who states them, therefore they are a source of the increase of his/her respect and recognition by other people.

People acting in accordance with this reformed recommendation of totalizm, would not discuss goals, as according to it every pure goal is achievable. They would rather concentrate their efforts on verifying the ways of achieving these goals. By this means, the respect and authority of many people would be secure when the inventions or ideas they tried to disqualify became reality. To prevent us from repeating the same errors with regard to the ideas presented in this monograph, perhaps we should implement this reformed recommendation immediately, beginning with the content of this monograph.

B7.4. Canons (primary principles) of the operations of our universe

In subsections B3.2 and K4.2 is explained, that according to deductions of the Concept of Dipolar Gravity and totalizm, the universe is formed in a hierarchical manner. At the very top of each hierarchy there is some kind of a primary principle, phenomena, or object, from which then originate secondary principles, phenomena, or objects, from which in turn originate tertiary ones, etc. The principles, which are the most primary, are going to be called here "**canons**". They cannot be confused with moral laws, as in relation to moral laws canons are superior. In this subsection I am going to present these primary principles of the universe (canons), which so far totalizm managed to identify and to describe. While reading their descriptions, one should be aware, that some of them were already postulated by various researchers or philosophies for a long time. But totalizm introduces to them a completely new quality. Namely, the logical body and tools of totalizm, that are already worked out, are allowing to formally prove the actual existence and operation of every single out of the primary principles (canons) presented in this subsection. Unfortunately, I constantly suffer a chronic lack of time and lack of additional research capacity. (After all, as for now, I am the only scientist who develops totalizm.) Because of this lack, so-far I formally proved only the existence and operation of the first of the primary principles listed here - see subsection K3.3. However, if my time and research capacity allow it, in reality I would be able to develop similar formal proofs for each one of canons described below. Here are the primary principles of the universe, which totalizm identified so-far:

1. **Canon of a single universal intellect.** It directly stems from the structure of our universe, as this structure was revealed by the Concept of Dipolar Gravity. It states that "**in the entire universe exists and operates only a single superior intellect, which by totalizm and by the Concept of Dipolar Gravity is called "universal intellect", and which intelligently and purposely shapes the present structure and operation of our universe, defines the laws that prevail in it, rules over time, and controls everything that happens in the entire universe**". In turn the fact that in the entire universe only a single universal

intellect (God) exists and operates, introduces various consequences. Let us list here the most important of these:

- the non-existence of a jealous God. One of the consequences of the canon discussed here, is that **this single universal intellect (God) cannot be a jealous intellect**. This is because under whatever name someone turns to it, this always is going to be addressed exclusively to it, as there is no other intellect, which could compete with it. Therefore, the statement that some religions make to their believers, that their God is a jealous God, has no right to be the truth, if the God it refers to is the true God (means if the God of this religion is really the universal intellect). This types of statements imply only that someone was very interested in propagating "God's jealousy", in spite of fact, that such a jealousy is contradictive to everything that about true God and about the operation of its laws is known so far. Of course, immediately a question rises, who was that someone. Was it a given religion, which for the political reasons itself is very jealous and imperfect. But it hides under the smoke-screen of a jealous God the fact, that it does not wish people to seek the truth somewhere else. Or was it a leader of our cosmic occupants from UFOs, means a chief "evil parasite" described in subsection E1, who was so full of pride, vices, and bad intensions, that at the initial stage of a given religion, he pretended to be God, and demonstrated to people with his actions that he is very jealous.

The fact, who actually introduced into religion the claim of a jealous God, can be scientifically deduced and established through the analysis of a manner, in which this claim is argued. Therefore, it would be rather beneficial for all interested, to try to learn the manner, in which certain religions officially justify their claim, that the only superior intellect of our universe, is a jealous intellect. A person which learns the official version of this argumentation, could then analyse the logical deductions which reveal "if" and "how" a given religion justifies that "the only superior intellect of our universe (God) must be a jealous intellect (God)". The bulk of such information should provide a logical justification, which would reveal why such a jealous - although the only one in the entire universe, superior intellect, should judge differently people who practice different religions. If anyone is able to learn such a justification offered by a given religion, he/she should learn it for a hypothetical case of the judgement by such a jealous universal intellect two identical in every aspect people, who led an exactly identical life and identically obeyed moral laws, only that they prayed to the only universal intellect according to wording and rituals of two different religions. The question, which for such a case should be learned, would be - why this single universal intellect, should give a reward to one of these two identical people, while it should refuse to give this reward to other one of them. We, people are not so perfect intellects, as the universal intellect. However, only very few of us, in such a situation would actually judge differently these two identical in every other aspect believers. So if we, imperfect "mere mortals", would not judge these two identical people differently, why the universal intellect should judge them differently? Especially, that from the definition, this intellect allows people to learn rules and laws, according to which it carries out its judgements, thus it makes these rules transparent for us.

- The lack of completely correct religion. Other consequence of the existence of a single universal intellect, is that no religion has the right to call itself the "only correct" or "only true" one. The sole criterion of correctness of a given religion is an extend in which a given religion breaks or obeys, the moral laws that were established by this single universal intellect. However, according to the "canon of the operation of universe", religions cannot receive all these laws as a gift, but the knowledge about them they must earn gradually and laboriously. Therefore, as the result of the operation of the criterion of correctness of a given religion stated before, and the canon of operation of universe, **every religion must be imperfect to some extend**, and every single one of them should try to open and initiate the precess of own perfecting. The imperfection of every religion can be formally proven through historic comparisons - each one of them committed many errors, which currently it is ashamed of. (As this probably was noted by the reader, totalizm admits openly that it is imperfect and that it

must constantly improve - further details on this need to improve are explained in subsection B8.)

2. **Canon of the operation of universe.** Existing religions suggest unanimously, that God intervenes directly and continually in almost every aspect of the physical world, practically shaping everything in it according to its current wishes. And so it does everything by itself, starting from directing ants that get lost, through punishing sinners, and finishing at sending rain on dry fields. This religious belief is expressed best in a known saying that "God sustains the operation of universe". In turn the Concept of Dipolar Gravity states that the universal intellect cannot directly and openly intervene in the physical world, because any such an attempt of an open and clearly noticed intervention, would not only break the "canon of ambiguity" described below, and thus also break our fundamental right for a free will and for the freedom of choice of our path, but also would decrease the "amount of moral energy" in all people, who would be affected by this intervention. In this way any obvious to people intervention of this intellect in the operation of the physical world, would undermine the foundations of laws that were established by the very universal intellect. Thus, in order to keep these laws in power, it can rule this world only indirectly, through programming and controlling time schedule of events, which are going to affect people in the future (the mastery of time), and also through the current control of the moment and circumstances of unleashing laws that it established. Therefore the Concept of Dipolar Gravity and totalizm suggest, that there is in power the following canon of the operation of universe: **"the physical world must behave and operate in such a manner, as if the universal intellect would not exist at all, while all the events that take place were controlled exclusively by appropriate natural laws"**. Of course, the analysis of some of laws that rule our world (especially moral laws described in subsection K4.1.1) reveals, that in order these laws are established and working, behind them must hide some omni-knowledgable and omnipotent intellect, capable of shaping the future events and releasing the current actions according to requirements of these laws. From the canon discussed here originates the truth of proverbs of the type "God helps those who help themselves". If this canon is expressed with some simple words for everyday use, one of the possible wording that it could take would state that "the universe is so organised that it operates on its own - the universal intellect only decides in which direction".

3. **The canon of omni-purpose.** According to it, "in the universe everything happens in a highly intelligent and multi-purposeful manner". Thus everything has its goals, reasons, justification, iron logic, etc. Also behind everything that ever happened, happens, or will happen, discretely stand the universal intellect. Of course, in order this canon could be at work, the universe must be governed by an omnipotent intellect, called here the universal intellect, not by some mechanical algorithms - as this is claimed by refined atheists. This means that the existence and operation of the canon of omni-purpose is an automatic consequence of the existence and operation of the universal intellect.

The canon of omni-purpose causes, that everything in the universe makes a deep sense and has an important reason for the existence. This is because of this canon, that every tiny detail of every organism and object has a justification, why it appeared, and also has important functions, which it should perform. The awareness of the existence and operation of this canon causes, that totalizm claims "nothing in our lives happens by an accident or by a converge of circumstances, and everything has deep reasons, goals, and consequences, only that not always these reasons, goals, and consequence are understandable for us."

The consequence of the operation of the canon of omni-purpose is, that the empirical proofs for the existence of the universal intellect are practically contained in everything that surrounds us. Thus people, who have sufficiently inquisitive minds, are able to notice these proofs practically in everything. For this reason many people do not need at all formal logical proofs, similar to that provided in subsection K3.3, in order to have a certainty that the universal intellect does exist, because the required empirical proofs they find in every blade of grass, in every sunrise, and in every event that affects them.

4. **The canon of ambiguity.** As this was already explained in subsection B3.3, one of the superior ideas of the operation of the universe, is the assurance that all human intellects always must have free will. In turn this "free will" requires, that in the universe the "canon of ambiguity" must exist and operate. According to this canon, the free will can always be available to every intellect, only if mechanisms of the universe are so organised and so operated, that they always must fulfil the requirement that **"in the universe nothing can be fully unambiguous and deprived sources of all doubts, because then the intelligences that confront it would be deprived the right to their own free will and the right to choose their own path"**. Only the existence of ambiguities in everything that surrounds us, guarantees that all intelligent beings always have "free will" in their choices and behaviours. Therefore, if someone, from some reasons does not wishes to accept a given truth (e.g. a truth about the existence of the universal intellect (God), about the existence of morally decadent UFO-nauts and the occupation of Earth by these parasitic UFO-nauts, or about a wave nature of light), the above "canon of ambiguity" causes, that around this truth always there is enough ambiguity and doubts, so that he/she could ignore or reject this truth if he/she wishes so. In order to realize how this canon works, it is enough to understand, that if for example in our sight some kind of a miracle happens that is described in subsection K3.5, and if there would be no doubt about the fact that it is a miracle, then we would NOT have at all the free will about whether we should believe in God. But if there happens something in our sight, but it is so ambiguous that according to our views and philosophy we can interpret it either as a miracle, or as a hoax, then we have a complete free will regarding what we decide to believe about this event.

The canon of ambiguity also introduces numerous practical consequences. One of these consequences, currently very on time, is the fact that the arrival on Earth the so-called "Second Jesus" must be enough ambiguous, so that everyone can interpret it in his/her own way. If this arrival of the Second Jesus took place in fire, power, and thunders, as many people expected this, it would deprive people free will that they have. It is because of this canon, Second Jesus has arrived - as the Bible says it, "as a thief", means without any miracles and supernatural signs, to complete his mission quietly while remaining unrecognized by the majority of people. Other example of consequences of the same canon is that also the original Jesus was not recognised by Jews - after all they await the arrival of their messiah even until today. Also even today many scientists negate the supernatural character of many of his achievements (and attempt to explain them "rationally"). Also from this canon results the requirement that the true miracles are always very humble and ambiguous, and that only miracles-hoaxes are trying to deprive their witnesses all doubts - as this is explained on example in subsection K3.5.

5. **The canon of consistency.** It states the following. "The universal intellect is perfectly consistent in everything, including laws that it establishes and actions that it undertakes." The canon of consistency causes that everything in our universe must be logical and agreeable with everything else, and also everything must logically result from everything else.

The canon of consistency reveals its operation almost in everything. Practically everything in our universe is highly consistent. The operation of this canon can be observed not only in all actions of the universal intellect, but also in laws that this intellect established. For example, one of the manifestations of this canon is the precise **coincidence of physical laws and moral laws**. This coincidence causes that every moral law must correspond to a similar physical law, while every physical law corresponds to a similar moral law. Therefore the content of new moral laws can be learned for example by studying physical laws that are known to us, and vice versa. Other manifestation of the operation of this canon, is so-called **"rule of moral unanimity"**, which applies to all moral laws, and which was discussed in subsections A1 and A2.1. Thus rule states that "if any situation or intension appears in the real life, then this situation or intension must be unanimously judged as moral or as immoral by all moral laws that apply to it, and by all indicators of the moral correctness that can be used to judge it". What this rule is trying to express, is that the categories "moral" and "immoral" also

fulfil the canon of consistency. Therefore if something is "moral" then it remains "moral" in the light of any possible moral law that applies to it. While if something is "immoral", then it stays "immoral" in the light of every possible moral law that applies to it.

If the canon of consistency is related to the actions of the universal intellect, then it could be called the **canon of non-favouritism**. This is so, because in order to fulfil the canon of consistency: "all the activities of the universal intellect must be so completed, that they do not favour anyone, while the only differences in the manner, in which they affect individual people, must result from the level in which these people obey moral laws that this intellect established". Let us now explain this idea using different words. In order to be consistent, the universal intellect can never favour anyone just for: what religion he/she practices, in what country he/she lives, whom he/she is, to what race he/she belongs, from what civilization he/she originates, etc. This intellect must reward or punish only depending on how a given person obeys the moral laws which this intellect established and which remain the same for the whole universe. If for some reasons, this intellect decides to give to us something, that does not result directly from our obedience of laws that it established, then it must give this repetitively to representatives of different races, religions, countries, etc. It is also worth to notice, that in order to fulfil the canon of consistency, the universal intellect never can forgive anything to anyone, although it can delay the execution of the punishment. More about this canon of consistency, and about non-favouritism, is explained in subsection K3.5. In turn the topic of consistency of the universal intellect is addressed in subsection K3.6.

6. The canon of universal justice. It states that "in the universe an absolute justice prevails, which is guaranteed by the existence and memory of the universal intellect, therefore everything that affect anyone, was either deserved in the past, or is going to be rewarded in the future". More about this canon is explained in subsection K4.1.1.

Very interesting about the canon of universal justice is, that this justice is "motivating for moral self-improvement", means not "blind" like the human justice. In order to explain this more precisely, moral laws - which always work according to this canon of universal justice, are designed so intelligently, that they always reward all actions, which belong to the category "moral", and punish all actions, which belong to the category "immoral". For example, if someone is forced to kill in self-defence in situation "you or me" (self-defence is a strictly "moral" activity - as this is proven in subsection C11.1), then the moral laws are going to reward this person for such moral killing (i.e. they are not going to punish him/her). But if someone kills during an aggression (aggression is a very "immoral" activity), then the same moral laws are going to punish him/her. In this way the rewards and punishments that are served by the moral laws are so directed, that they inspire the constant improvement of our morality. In turn human justice is "blind" because for a given action it punishes the same, independently whether this action is belonging to a category moral, or immoral. In this way the canon of universal justice, through the moral laws that it governs, constantly forces all intelligent beings, which are subjected to the action of these moral laws, to constantly improve their morality. But the human justice, due to remaining "blind", does not lead to any development or progress, and it only encourages people to act in an increasingly more complicated and deviated manner.

The canon of the universal justice imprints the influence on the whole range of various laws and rules of the universe. In order to indicate here some of these, the most important of them include:

- "Proportion rule" described also in subsection B2.2, and on the beginning of chapter B. This rule states that "outcome is always proportional to the contribution". The practical consequence of this rule is that the more moral life someone leads, the more rewards and benefits he/she gets.

- "The law of earning everything" - described in subsection K4.1.1. According to this law, in our life everything must be earned.

With the existence of the universal justice the connection has the matter of warnings

and forecasts. After all, the very essence of justice requires that all these who are going to be affected by it, should be firstly warned about consequences of their activities, which cause given consequences, or about the existence and arrival of something that is going to imprint the significant impact onto their lives. Of course, it is later left to their own choice, whether they listen to these warnings and treat them seriously enough. As it turns out, there is a whole range of such systems of warnings and prophecies in operation on Earth. In order to indicate some of them, they include dreams, ESP, superstitions, forecasts, prognoses, predictions, prophecies, visions, religions, philosophies, insights into the future, etc. Unfortunately, because of the action of the "canon of ambiguity" described before, all of them must provide information, which is not clear and sure, and thus which does not deprive the free will of all those who receive it. Because of the significance of this information as a component of the universal justice, totalizm places on it a watchful attention, and tries to master the ways of interpreting it and taking notice what it tries to convey to us (e.g. see subsection G2).

B7.5. The founding theorem of totalizm

Every new scientific discipline, as well as every new philosophy or religion, always is based on a theoretical founding thesis, even if it does not realize the existence of this thesis. This thesis usually is called a "theorem". Totalizm also has its own theorem, which is presented in this subsection.

Theoretical founding thesis ("theorem") of totalizm is stating that "there is a collection of laws, rules, recommendations, quantifying indicators, and tools, which apply both to individual people and to whole families, institutions, societies, and even civilizations; and which have this ability that if someone leads his/her life according to them, they provide the highest possible access to all desired qualities of life, such as happiness, self-fulfilment, harmony, spiritual uplifting, etc.; thus, according to totalizm, the identifying, constant perfecting, and making available to people simple definitions of these out of them, which are detectable and verifiable at a given level of our knowledge, should become the primary goal of totalizm as well as all other sciences and scientists".

From the above founding theorem results the interpretation of attributes of totalizm. Here are the most important of them:

- There exists a collection of rules, which can be defined, and which - when followed, allow to accomplish the most beneficial course of our life. As it is known, many philosophies claim that such collection of rules does not exist and is impossible to define, therefore everyone should persevere in his/her life to whatever he/she considers to be the most important. Totalizm charges itself, all other sciences and scientists, and also every individual person, with the duty and responsibility of finding these rules, promoting them in the society, and with consequent implementing them in our everyday life.

- The goal of totalizm is to find and to disseminate the recipes for leading a moral, fulfilled, and happy life. Totalizm aims at providing people with a collection of simple and easy to remember rules of behaviour, which are agreeable with all laws of the universe - including into this also moral laws, and which are based on the most current scientific findings. Thus leading life according to these rules opens the widest, fastest, and most effective access to these aspects of our lives which are the most sought for (e.g. happiness, self-fulfilment, satisfaction, feeling of security, self-respect, harmony, belonging, spiritual uplifting, etc.). These aspects must apply both, to individual people, as well as to whole societies and civilizations.

- Totalizm remains an open concept. Thus it is not closed, finished in the development, calcified, and presently perfect philosophy, but it assumes the own constant improvement accordingly to the progress of our knowledge. This means that the number of recommendations and tools, their content, simplicity, level of generalization, efficiency, and the level of perfection, are going to increase with the progress of our knowledge. (For this reason,

the reader is encouraged to read future formulations of totalizm again after some time. Then many matters, which in this formulation of totalizm still remain unexplained, or are explained not very clearly, in the next editions probably are going to be presented much clearer.)

- Totalizm does not separate, discriminate, or ignore any need for the increase of our knowledge, including into this also the need to increase our knowledge about God, and treats the accumulation of this knowledge as the main component of the progress, and the process of perfecting humanity. After all, because it stems from the Concept of Dipolar Gravity, totalizm includes also these aspects, which previously were "reserved" for religions. So far the Concept of Dipolar Gravity is the only consistent scientific theory on Earth, which not only unambiguously confirms the existence of the universal intellect (God) and explains its attributes, but which also formally proves that this intellect (God) does exist - see subsection K3.3. For this reason totalizm can be called **a philosophical-religious concept**, not just a philosophy. The word "religious" in this description highlights the fact that the Concept of Dipolar Gravity, from which totalizm was derived, introduces the scientific idea of universal intellect (i.e. the scientific equivalent to religious God), explains the operation and attributes of this intellect, and builds all its laws, rules, and relationships around recognizing, learning, and obeying laws and intensions of this intellect. Therefore, by such origin, totalizm cannot avoid duties of addressing and explaining many matters, which previously were "reserved" as domains of exclusively religions, and thus carefully avoided by science. However, otherwise than religions, totalizm states that "complete and ready recipes for accomplishing perfection no-one is going to give to us for free, thus people needs to earn them by long and laborious searches, by analyses of errors that they committed before, and by drawing conclusions from the moral lessons that they received". After all, according to the Concept of Dipolar Gravity, the basic goal of all activities of the counter-world (and thus also activities of our counter-material duplicates) is accumulation of knowledge. But if any knowledge is given for free, then we would not need to accumulate it. Furthermore, one of the main moral laws states that "everything must be earned" - this concerns also a type of knowledge, which the most basic part is contained in our current religions.

- Totalizm allows to decide not only what is the best course of action, but it also provides quantitative tools described by so-called "totaliztic mechanics", which allow to calculate and to measure various factors, which define the final effects of our actions. For example, it allows to calculate how much effort (e.g. in "hours of physical struggle") someone needs to put up in order to accomplish and to maintain the state of nirvana - see examples from subsection A6.8 and problems 1 to 3 in subsection A6.9. Furthermore, it allows experimental and formal proving that whatever it claims is correct, and that in fact it delivers whatever it promises.

There is nothing else in the entire universe, about the certainty of which people would believe equally strong as in their own philosophy (this is true even in case when they are unaware that they have any own philosophy). Actually, in the course of my observations to-date I realized, that the more harmful and ill someone's philosophy is, and the more destruction it spreads in a given person and in all other people around, the more the owner of this philosophy is convinced about its correctness, the more he/she tries to impose it onto others, the more hostile is his/her attitude towards philosophies different than his/her own, and the less is willing to change it into any other, or even only slightly improve. For this reason the completely new philosophical system, such as totalizm, is going to be greeted with a biggest lack of confidence by these people who need it the most - even if by ignoring totalizm many of these people is going to lose their only chance for changing and enriching their lives.

Although philosophies, which are born in a spontaneous manner, also allow to get through lives, sometimes even bringing the final satisfaction to a given person, formal philosophies provide this additional refinement, purpose, and sense of direction, which cause that the living according to them is giving more internal satisfaction, assurance, and self-realization, and is also socially more beneficial. However, the problem with the majority of

formal philosophies is, that firstly they usually are based on presently outdated views, and secondly they do not provide short and easy to remember recommendations, rules, or tools, which could find application in the moral solving of problems from everyday life. Totalizm differs in this from other philosophies. Firstly in the founding theorem it assumes its own imperfection as a philosophy, and thus it accepts the need for constant improvement and extension as time elapses. Secondly it tries to develop a clear and easy to apply system of tools, which would effectively direct our lives. These tools take the form of collection of simple, short, easy to remember, and effective in practice, recommendations, laws, and rules for everyday use. A good example of them can be the Boomerang Principle described in subsection K4.1.1. It states that "whatever feelings you induce in other people, exactly the same feelings are going to be induced in you" - only that the return of feelings that you caused in others is going to arrive after the elapse of average time of karma return, which usually is around 5 years, or as soon as the circumstances required to fulfil this return are to appear. (Note that such operation of the Boomerang Principle in the real life frequently means also that "whatever you do to others, exactly the same is going to be done to you".) Due to the introduction of such tools, totalizm tries to transform life of people from a spontaneous striving, in which almost blindly we try to accomplish the values that we desire (e.g. happiness, self-fulfilment, respect, appreciation), into goal oriented, controllable, and verifiable activity, which earns these values in an intended, planned, and systematic manner.

B8. Attributes of totalizm (open, continually perfected, striving to simplicity, devoted to truth, result oriented, secular)

Totalizm is intentionally formulated in such a manner that from very beginning it displays all these "totaliztic" attributes, which are known to be absent in numerous other formal philosophies. Example of such attributes include the morality, fight for truth, devotion to simplicity, openness to constant improvement, altruism, goal-orientation, balanced secularity, and many others. Let us now review the most important of these attributes.

1. **Simplicity.** Probably the requirement most difficult to fulfil, which was imposed on totalizm from very beginning when this philosophy was formulated, is that it should be a philosophy very simple-to-understand and very simple-to-follow. It should be for "normal" people, not for theorists or for some book moles. It should be as easy to learn and easy to follow as possible. The point is, that as soon as it becomes complicated, it starts to be non-implementable, because in the real life we can apply only those things, which are very simple, and thus which are easy to keep in mind at all times. Therefore, from the very beginning totalizm strives to meet this requirement. It is not an easy one, as life itself is very complicated, and even the most sophisticated scientists still have not worked out how to live it properly. But it seems that totalizm so-far copes with this requirement, continually simplifying various matters. Many topics in the present edition are already presented in a much simpler manner, than they were in previous editions. In turn these topics, which because of their internal complexity, resist so-far all attempts to simplify them, are subjected now, and are going to be subjected in the future, to constant analyses and thinking them over, so that in future editions of totalizm they could be re-expressed again, and simplified as much as possible without the lost of their accuracy.

2. **Openness for further improvements.** Totalizm was formed as an "open" philosophy from the very beginning. This means that it realizes the own imperfection, and therefore it declares that it never reaches the state of being perfect, Therefore, it always requires further improvements to be completed on it. Of course, the admitting that it is imperfect, does not change the fact, that it is already a very mature, useful, and effective everyday philosophy, and that it already is implemented with a success by many people. It also does not change the fact that totalizm already overtook in the accuracy, effectiveness, and

precision of findings, all other philosophies that so far were developed on our planet. Thus the declaration of imperfection of totalizm is mainly aimed at constant reminding us that we never can "rest on laurels" and allow that totalizm turns into a calcified, and resistant to changes philosophy, such as currently are philosophies of many religions, and also already is the official philosophy of orthodox science.

It is a common knowledge amongst scientists, that in everything that concerns some kind of knowledge, only a fraction of what people know is correct and is going to withstand the trial of time. Other fraction of this knowledge is wrong to some extend (or correct only partially). The remaining fraction is totally wrong. This happens with the human science, although scientists of all eras claimed that their knowledge is already complete. Also this happens to philosophies of religions. In spite that many religions claim, that knowledge that they disseminate was given to them directly from God, many parts of their religious knowledge with the elapse of time turns out to be completely wrong and must be changed secretly. Thus instead of hiding the own imperfection and pretending that is perfect, totalizm (according to its own principle of promoting truth independently of the consequences) from the very beginning is stating about itself that is an imperfect philosophy, and that it never reaches the state of a full perfection. As such, it must improve itself constantly. Unfortunately, we are not able to determine at this point of time, which parts of totalizm are wrong and which are correct. Therefore, we need to behave as if everything is correct, and only by the process of trying it in practice, we gradually determine what is correct and what still hides an error. Only then we can repair our mistakes and further our knowledge. As every other knowledge, totalizm is a process, not an event. This is why it is to stay opened and to keep admitting its own imperfection, while simultaneously it is already proven to work. But the claim that totalizm is imperfect does not abolishes its usefulness, the effects of which are already much higher than effects of any other philosophy that exist on Earth.

3. **Non-materialistic approach.** Karma that totalizm gathered so-far causes that it is destined to be a positive, altruistic, and non-materialistic philosophy. After all, as this is explained in subsection F1, it was born from a great pain, eventuated in enormous struggle, and is subjected to constant oppression. From the very beginning it was experiencing, what it means to be squashed by conditions imposed onto it, forced to slavery, grow not only in the lack of funds, but practically lack of everything, constantly being attacked in attempts to be destroyed, etc. Also, everything that concerns totalizm, and all circumstances of this philosophy, were so arranged that never any finances were involved in either writing, or publishing, or distribution of anything on totalizm. Everything that concerns totalizm was always done for free, as an altruistic contribution of people involved. There is also an increasingly growing number of people, who voluntarily looses their private funds, which they do not have much, to promote totalizm altruistically. No-one ever earned a single dollar from this philosophy, or from any other outcomes of my research. It does not means that for example I did everything for free intentionally, but that the fate of totalizm was such, that there were never any money involved in the development and promotion of this philosophy. Myself, I am always struggling, and short of cash, so I actually would not mind publishing totalizm as a thick, expensive book, and earn something from it to repair my chronic lack of funds for research. But circumstances of a public denial and official suppression, which surround everything that I am researching, cause that my publications have a great difficulty to disseminate, in spite that they are all given for free, and are available through the Internet.

B9. Service of totalizm for the future of humanity

It does not take a philosopher to realize, that humanity actually got lost, and that every year it gets closer to an edge of the bottomless cliff. To experience this it is enough to go at night to a distant part of our own city, to try accomplish something in a governmental institution,

or to find ourselves in any kind of troubles. As for now, there is nothing in our civilization, that would clearly explain to people, what this current evil is all about, why we are in such troubles, how our situation could be repaired, and where we should seek a rescue. After all, instead of improving us, the existing religions by millennia were pushing us to the present state. In turn, our orthodox science full of pride, instead of finding solutions for the existing problems, it constantly mesmerises us with cheap tricks, while simultaneously smaller errors and problems it replaces with increasingly larger deviations and failures.

There is an extremely dangerous stereotype casted in our minds, that devils and wrong doers must look devilish and behave devilish. Most probably this stereotype was forced onto us by religions, which describe devils as ugly creatures with horns, that do only bad things. But if someone infers logically, he/she must reach the conclusion, that only devils and wrong doers who look like angels, and who constantly speak of doing good, have a chance of gaining people's approval for completing their evil work. Therefore devils and wrong doers learned to deceive us by luring us with the same words that angels would use, and by pretending that they have the intensions of helping us and doing good for us. In the result, our world is full of those who speak good, who promise heavens to us, but who actually have very evil intensions and who lead us to a disaster. So how we can distinguish these messengers of evil from those people who really mean well for us. Totalizm provides an answer: the key lies in morality. These who speak good but mean evil, can be recognized, because what they do, it fulfils the definition of immoral actions.

Our civilization desperately needs precise and clear guidelines. They must be unambiguous and decisively show to everyone, in which direction lies evil and degeneration, and in which goodness and happiness. Nothing that so far we had, contained such unambiguous guidelines, in spite that - according to behaviours of parasitism, everyone and everything loudly screamed that is showing the only truth and the only correct path.

Only totalizm, in its humble and laborious manner, starts to indicate to us, that morality is the foundation of everything, and that the laws of moral behaviour clearly point out to us what we should do and where we should go. But in order to prove that whatever totalizm recommends is NOT just a next string of empty words, which parasites previously were yielding so lavishly, totalizm complements every claim with an apparatus of logical deductions and with numerous empirical evidence. In this manner no-one, who follows the path that totalizm indicates, needs to do it in a blind manner and only because of the "belief". Totalizm not only indicates clearly "what" should be done and "where" we should go, but also it explains "why", "where it is known from", "what evidence proves that this path is correct", etc. Thus these ones, who choose the path that it shows, can do it with a deep conviction, because totalizm exactly explained where is the truth, morality, justice, good, and perfection.

As such, totalizm gives humanity a chance for a better future. If we refuse to take the path that it indicates, the only situation which then awaits us, is the increasing darkness, the increasing suffering, and finally a self-inflicted destruction at the end of the present path. So let us give a hope of a better future to ourselves, by taking a helpful hand that totalizm offers to us.

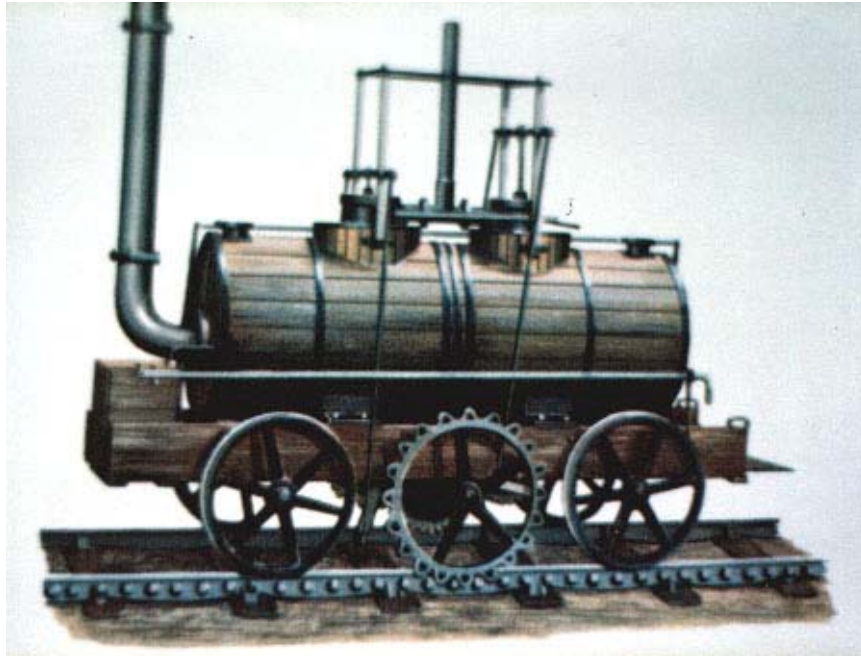


Fig. B1. Blenkinsop's engine built in 1811. As the illustration shows, this locomotive was propelled by a pinion wheel winched along a cast-iron rack rail. The experts of that time were so used to thinking in terms of horse-power and horse legs, that they totally rejected and derided Hedley's solution to the adhesion problem, that led to the idea of propelling a train by smooth iron wheels that are rolled along smooth iron rails. They believed that such smooth iron wheels must slip on smooth iron rails, thus rotating in the same spot and not being able to haul a heavy train. Therefore, if this young creator had not been lucky enough to find the authoritative sponsor who financed his revolutionary invention, locomotives would probably still be using a solution similar to this illustration. Perhaps if this had not happened, our contemporary cars would also be running with legs like horses. Because of William Hedley our civilization won this battle with close-minded people. But no-one knows in how many other areas conservatism has predominated, so that "horse-type" solutions still hold sway.

Chapter C.**STAND OF TOTALIZM IN CONTROVERSIAL MORAL ISSUES**

Motto of this chapter: "Everything can be used, misused, or abused, but the fact that some people may misuse or abuse it, does not mean that the other people should be deprived of rights to use it."

Totalizm discovered, that when looking at various matters from the point of view of operation of moral laws, then many of to-date beliefs and findings must be interpreted in a drastically different manner than previously. Actually moral laws present these matters differently than so-far they were understood by people, recommended by religions, or declared by Earth's orthodox science. A classical example of such controversial matter is a "behavioral sacrifice" (i.e. a type of sacrifice commonly committed by many mothers for their children). If such a sacrifice is NOT compensated by an emotional good deed, then according to moral laws and to totalizm, it represents an "immoral" behaviour, thus should be qualified as a "totaliztic sin" and eliminated from our life. Simultaneously we know, that for example for Christian religion, a sacrifice is one of basic good deeds, the commitment of which Christianity promotes. Since there are numerous such issues, which in the light of moral laws - and thus also in the view of totalizm, are perceived completely different than in the light of other common views, there is also a definite need to present the official stand of totalizm on them, in the light of the scientific knowledge on moral laws that totalizm accumulated so far.

For totalizts, meaning for all these people who practice totalizm, this chapter is a complementary to the previous one. It clarifies various matters, which are NOT of the primary importance to totalizm, but which may be causing some doubts, or can be subjected to discussions.

All views, which are presented in this chapter, are the outcome of the to-date development of totalizm. However, totalizm is not a discipline, which is frozen in the development. Almost every day brings new findings to it. Therefore, as this is the case in every dynamically developing discipline of knowledge, we need to be aware of the possibility, that what at the present level of our knowledge is presented in the manner described in this chapter, in the light of future findings of totalizm can require redefining. Thus in all matters discussed in this chapter, it is worth to keep open mind and to not cease the further discussions of the matters from the point of view of various moral laws and human empirical findings. Furthermore, the same as we do with all matters that totalizm recommends, also the controversial moral issues, which are discussed in this chapter, we should implement only when we accomplish our full internal conviction, that the justification of totalizm "why" is sufficiently convincing for us and that it does not induce in us any emotional or logical objections.

There is a countless number of controversial issues, which we continually encounter in our lives, and about which the reader probably would like to learn the official stand of totalizm. Subsequent subsections, which are to be presented now, reveal this stand of totalizm regarding the most frequently raised of such issues. The emphases of presentations provided here, is put on explaining "why" totalizm takes a given stand, as in totalizm everything results from mechanisms of operation of the universe, and thus it must be logically justified with the operation of moral laws.

C1. Fast regularly, and willingly accept pain, effort, and discomfort

I must admit that I was always puzzled by reasons why various religions are promoting

fasting, self-inflicted suffering, pain, asceticism, discomfort, etc. If one analyses religions, almost every single one of them recommends to fast regularly, to live an ascetic, hard life, to volunteer for various ways of discomforting or even temporally hurting our body, to push ourselves through enormous amount of pain, etc. Because I am like every other person - i.e. I dislike pain, suffering, and discomfort, at some stage of my life I even started to suspect, that creators of subsequent religions must have some sadistic, or masochistic, inclinations. The matter clarified for me only in the first days of 2001, after I discovered the mechanism of operation of feelings, which is described in subsection K5.5. As I was shocked to discover at that time, creators of various religions must have the knowledge of triple system of human bodies, which our Earth science does not have yet, and which was only discovered by totalizm. Namely they knew that "human body and counter-body are so build, that hunger, discomfort, pain, and suffering, are absolutely necessary for our health". This is rather a shocking discovery. The implication of it is, that now also totalizm is forced to encourage people to willingly fast, and to voluntarily accept pain, discomfort, ascetic behaviours, etc. Because this recommendation is running against of everything that lies in our behavioural habits, and to what we are encouraged by the to-date orthodox science on Earth, I better explain here in more details why it is so.

In subsection K5.5 of this monograph, the mechanism of feelings is explained. One of the consequences of this mechanism is that both, the nourishment of the counter-body with moral energy, as well as the nourishment of our biological body with life energy, is fully dependent on our feelings. Actually our feelings are kinds of "side effects", which are formed during pumping of these energies between our biological body and our counter-body. To put it in other words: if we wish to keep both our bodies healthy, then we must continually experience the whole range of well balanced feelings that are available for human beings. Well balanced variety of feelings are equally important to the health of our biological body and our counter-body, as a well balanced variety of food is. Although this may not be welcomed by many people, who already get used for comfortable lives, we are created in such a manner, that amongst many feelings that are absolutely necessary for our health, also various versions of pain and suffering are included. Amongst these, the very important role performs the feeling of hunger and thirst (probably just the empirical learning about this fact, lies at the foundation of a known English proverb "he that goes to bed thirsty riseth healthy"). As this is explained for the mechanism of feelings, all sorts of physical pains, including hunger and thirst, perform two key roles in the dual system of our biological body and counter-body. Firstly they rapidly compress moral energy in our counter-body (or, putting this in the terminology from subsection A7.2, hunger and every physical pain are highly "moral" feelings). Secondly, they create a kind of potential, in subsection A7.1 called "**reactive potential**", which - soon after they disappear, releases the appropriate anti-feelings, that this time are pleasant and that nourish our physical body with life energy. For this reason, if we do not experience enough hunger, pain, and discomfort in our lives, then we are also not able to experience feelings of deep pleasure. But what is even more undesirable, without these unpleasant feelings some parts of our body remain under-nourished with life energy. In the result of this under-nourishment, they eventually must develop illnesses. These illnesses in turn provide us with the pain required, in this way the process of saturating us with the required energies self-regulates itself. It is interesting that, because of the central function of our stomach in the dual system of our biological body and counter-body and in the system of meridians that penetrate them (which nourish our body with the life energy - see subsection K5.5), amongst many forms of physical pain, that are required for our health, feelings of hunger and thirst seem to perform a leading role. This probably is the reason, for which almost every religion recommends fasting at regular intervals. (For example Christianity recommends to fast every Friday. Hinduism from India recommends to fast twice every week, namely on Tuesdays for the good of a whole family, and on Fridays for our personal good, and also to fast additionally for 9 days during a Hindu fasting period - which takes place in 9th month of Hindu moon calendar. Taoism from China

recommends fasting each first and fifteenth day of every Chinese moon calendar - this means that it promotes fasting every two weeks, and additionally recommends fasting for 9 days during 9th month of Chinese moon calendar. In turn Islam recommends fasting for a whole one "holly" month of the year - this month is called "Ramadan".) All these findings are the reason, why also totalizm acknowledges, understands, and shares these old religious teachings, and recommends: **"In order to maintain a good health, you must regularly experience the whole range of well balanced physical feelings, including a voluntary pain, hunger and thirst from regular self-motivated fasting. Therefore, whenever circumstances morally justify your physical suffering, try to accept willingly effort, discomfort, pain, hunger, thirst, etc."**

A further shocking discovery, which is closely tied up with the above significance of pain, suffering, hunger, thirst, etc., is the finding that a total amount of physical pain that people typically experience during normal lifespan, is approximately the same, independently of the lifestyle, state of health, and fate of these people. This finding suggests in turn, that in our dual system of biological body and counter-body, an effective self-regulatory mechanism must exist, which in duration of the entire our lifespan serves to us the required amount of pain. This mechanism probably is "hard-wired" into the dual system of our biological body and counter-body. It is so designed that it generates physical pain to compensate for the deficit of this feeling in all cases of comfortable lives. The operation of this mechanism is triggered automatically in every case, when someone is leading so cosy and comfortable life, that he/she is deprived the necessary amount of physical pain, suffering, and hunger. In such cases, the counter-body of this person, due to being undernourished with moral energy, which is supplied by these unpleasant feelings, subsequently undernourishes with life energy appropriate regions of the biological body. In the result of this undernourishing of biological body with life energy, it gradually develops various illnesses. These illnesses in turn generate pain and suffering, which is so distributed, and so intensified, that it provides the necessary energy nourishment for the required parts of body and counter-body. This our present awareness of the existence of such a self-regulatory mechanism leads to another recommendation of totalizm, which states: **"in our lives we do not escape from experiencing physical pain and suffering, therefore it is better if we choose ourselves the type of pain and the time when we experience it, than to allow that the natural mechanism of moral laws is going to choose these for us and force us to experience pain in areas and in times, which this natural mechanisms imposes on us"**. Although it may be a shock for us, the comfortable and good life is not at all so pleasant and good, as it may seem. The above prompts us, to start taking a notice of manners in which our biological body and counter-body work, and to willingly start introducing some physical pain, suffering, discomfort, hunger, and thirst to our lives. Otherwise, the nature is going to force us into them on its own terms.

It is also interesting, that the folk wisdom seems to know about the importance of pain and suffering for leading a healthy life. This importance seems to be coded in many areas, the most known of which, are proverbs and some parasciences. As an example, consider an old Polish proverb, which was coined in times when mainly males were fighting and suffering, while females were more protected. It states "jesli sie kobiety nie bije, wowczas jej watroba gnije" - meaning something along the lines "if you do not beat a woman, then her liver develops an illness" (i.e. it seems to be quite similar to the English proverb: "a spaniel, a woman, and a walnut tree, the more they're beaten the better they are"). Let us forget the current chauvinism for a moment, and realize that people in old times did not used/understood words literally as we do, but expressed with them symbols for which these words stood in their eyes. Because of the circumstances of the times when these proverbs were coined, the word "woman" is used in meaning "a person which is not exposed to the same amount of pain, suffering, and hardship, as the male part of population does". In such a content, this old Polish proverb tries to convey the message that a comfortable life deprived any pain and suffering, leads to illnesses. Also the English proverbs "when riches increase the body decreaseth", and

"pain is gain"; as well as previously mentioned proverb "he that goes to bed thirsty riseth healthy", all seem to convey the same message. Of course, by providing the above information I do not mean giving an excuse to various home-made chauvinists to start walloping their poor wives (after all, totalizm reveals that only self-motivated and voluntary pain and suffering is morally beneficial; the pain which is forced upon someone by other people is morally damaging). What I only mean is to reveal, that the awareness of the necessity of experiencing pain by our dual system of bodies exists for centuries, only that present orthodox medicine with its blindness completely overlooks it, and tries to correct nature by promotion of use of pain-killers, for even the most easily sustainable pains.

Benefits of the physical pains inflicted voluntary, and self-motivated for higher reasons, are also well known in almost every religion. After all, they are the source of old custom of self-whipping practised by monks and in absolutions. This is also a basis for temporary hanging on a cross practised by various fanatic Christians (e.g. from Philippines). Also it is the source of numerous rituals practised by various religions, which sometimes may look very barbaric, but which are based on many centuries of positive folkloristic experience of a given nation (e.g. "Thaipusam" celebrations practised in Hindu religion, or "Nine Gods" festival practised in Chinese Taoism). It is worth to notice, that benefits of these practices appear only when the pain is really voluntary, when a given person controls by himself/herself the level of it, and when it is temporary - means when a person who experiences it, does not need to put up with any permanent consequences of it.

This importance of pain is also highlighted by various parasciences. For a long time they claim that various health problems are outcomes of unbalanced emotional life. Therefore, depending on the feelings which we systematically deprive ourselves, specific parts of our biological bodies are going to be affected by illnesses. For example, parascience investigating human aura states, that the deprivation of sexual feelings usually result in various painful illnesses attacking knees, and introducing pain into knees.

The good influence that physical pain, suffering, hunger, and thirst exerts on our health, can also be easily confirmed through ordinary observation of people around us. It is not difficult to notice that people, who grew up in a tough conditions, experiencing during their childhood hunger and also a variety of physical pains, suffering, and inconveniences, in almost all cases grow up into strong, healthy, and balanced people. In turn those ones, who grew up in conditions of wealth and luxury, not knowing what is hunger, pain, and suffering, and not experiencing any shortages and inconveniences, usually grew up into sickly adults, who continuously have numerous health problems, are unable to cope with any hardship, and who must pay off with their health agonies, the lack of pain in their childhood. Similarly is with prosperity and good life which arrives at the adulthood. People who do not experience any hunger, pain, or suffering because of their prosperous adult lifestyle, must experience it because of their health problems which arise from this wealthy lifestyle. Thus the sum of physical pain, suffering, shortages, and inconveniences, which we need to experience in our lives, seems to be approximately the same for everyone. Only that if we do not accept it voluntarily in the manner and time which suits us, it is served to us by our own body, or fate, in the manner and time which suits moral laws. (After a unit described in subsection M3.6 is introduced, for an exact measurement of the amount of feeling, totaliztic mechanics will be able to determine precisely, as to how much amounts this daily amount of pain required for a healthy life. Thus, this measurement is to show to us, how much pain in average we must self-inflict and experience everyday, in order to lead a healthy and long life.)

On measurements of the flow of moral energy through our counter-organs that generate feelings, can be based a perfect "coefficient of quality of life (τ)". This coefficient would be able to indicate to us, how we lead our lives. It would be equal to the amount of moral energy that flows through our counter-organs in the unit of time (e.g. each day), multiplied by the number of counter-organs, which in a given person remain active in this unit of time (i.e. through which moral energy noticeably and constantly flows in this unit of time). The higher is value of this

coefficient, the better is life of a given person. After all, such a person experiences the fuller range of feelings and sensations, while his/her feelings are more intensive. In turn the lower value of this coefficient, the lower and poorer quality of life of a given person. It is also easy to deduce on the basis of subsection K5.6, that when the value of this coefficient goes down below a certain "threshold" level, a given person must feel sick. After all, because of the lack of flow of moral energy, some parts of his/her biological body are going to be chronically undernourished with life energy. (A type of illnesses, which are going to get him/her, depend on the feelings, the deficiency of which a given person cultivates in himself/herself.)

If this subsection convinced you, that from time to time you should voluntarily serve to yourself a portion of physical pain and suffering, then it is good to start from introducing fasts to your life. Amongst many possible fasts, that various religions introduced, the most close to principles of totalism seems to be the Christian one. After all, it recommends to fast regularly one day each week, namely each Friday, means in every year it gives around 52 days of fasting (for comparison, some other religions usually require fasting for around 30 days each year). Furthermore, Christianity recognizes "partial" fast, means allows that some food is permitted to be eaten during fasting days. This food and the amount of it, originally were so selected, that their eating would not eliminate the feeling of hunger. Thus their consumption would not spoil the efficiency of fasting, although simultaneously it would eliminate the danger of hurting our biological body through chronic undernourishment, and through dispersing the possibility of falling into anorexia.

C2. Spare the rod and spoil the child (why totalism is "pro" corporal punishment)

Yes, totalism is "pro" corporal punishment! It provides a scientific justification to the ancient empirical finding, that nothing is so good for the morality, and for health, of children, as deserved and properly administered caning (see also the previous subsection C1). Actually, when further research on the motivations in caning are completed, and effective tools for handling corporal punishments are developed, a time can arrive again, when totalism starts advocating the return of corporal punishment to schools. Of course, this time is still quite far. The tools of totalism, which exactly explain how an offender should be motivated, to turn a punishment into a moral work, and to cause an increase of moral energy in the offender, still await to be developed. As all other tools of totalism, they require putting a significant effort into them, before they can be officially introduced into everyday life.

I am aware that by advocating corporal punishment, Spartan lifestyle, and a strict discipline for children, I may induce a hysteria in all sorts of "arm-chair theorists", who grow up on the old concept of monopolar gravity, and on philosophy of parasitism. They probably start to quote names of various psychological gurus, who forbidden to use corporal punishment. (However, they will probably hide the fact, that a son of the guru, who is at the top of their list, committed a suicide only because his upbringing was entirely faulty, thus proving that whatever this guru was promoting, is totally wrong and does not work in real life.) Probably they also start to indicate complicated theories, the names of which sound very scientific, except that they do not work in practice. After all, currently the "evil parasites" described in subsection E1, escalate on Earth a wave of telepathically induced hysteria about "untouchability of children". These evil parasites are vitally interested in a destruction of our technically advancing civilization. But if they manage to convince us to use improper methods of upbringing our children, then when these children grow up, our civilization become full of incompetent adults. From this is only a small step to the self-inflicted fall-down of our civilization. So due to this manipulating into us the idea "untouchability of children", evil parasites may not need to destroy our civilization - as we may destroy ourselves voluntarily. Actually there is a large number of countries in the world, in which this campaign of evil parasites brought the intended fruits. In these countries, even a most innocent serving corporal punishment to children,

suffices for the government to brutally swing into action and seriously punish the parent. For example, on Sunday, 8 July 2001, at 19:30 in programme 1 TVNZ, a controversial case was broadcasted, when in New Zealand a father was convicted for two hits of a belt into bottom of 6 year boy, out of which only one hit leave any trace on the skin. Well, before such "arm-chair theorists", who advocate the "untouchability of children", go too far, I would recommend them to read carefully what about the mechanism of feelings is stated in subsection K5.5. As long as this mechanism works as described (and all the existing evidence confirms that it does), corporal punishments have a justification as morally the most beneficial manner of serving justice for small crimes. According to totalizm, parents had in the past, still should have today, and also should have in the future, an non-deniable right to be able to punish corporally their children in the good faith and in consideration for their future. The only requirement, which should be imposed onto this punishment, is to administer it in such a manner that it does not cause any permanent damage to biological bodies.

The problem with today official view about corporal punishment for children is, that today "arm-chair theoreticians", and indulging in parasitism parents, forgotten how it feels to be a child. Thus they treat their children as "small versions of themselves". Due to this treatment of children as "small ourselves", they overlook several important facts. For example they overlooked the fact, that the counter-organ of conscience in children is many times more sensitive and active than in adults. They also overlooked the fact, that the majority of children do not developed the feeling of pride as yet. This feeling of pride is one of outcomes of the spinning motion of intellects. In turn this spinning takes place only in the effect of someone's falling downhill in moral field - as this is described in subsections D1.5 and M4. If someone analyses the spirituality of children, then it turns out that the sensitiveness and activeness of their counter-organ of conscience, induces a very strong and permanent feeling of guilt, each time they commit something immoral and get away with it. According to the mechanism of feelings described in subsection K5.5, every increase of feeling of guilt, releases the action of Counterpolarity Rule and increases the "reactive potential", which tries to release its own anti-feeling, means the feeling of accomplishing a justice. Thus if the feeling of guilt is not neutralized with this anti-feeling of accomplishing justice - which is induced only in cases when a deserved punishment is served, then it starts to accumulate gradually and does permanent damage to the psychology of a child. The outcomes are such, that it causes nervousness, anxiety, and subconscious intention of forcing a punishment on itself, through becoming increasingly naughty. This, in cases of chronical lack of justice being served, leads to serious psychological problems and permanent deviations of character, such as hyperactivity, hooliganism, impossibility to concentrate, etc. Interesting that if we analyse from the point of view of operation of the organ of conscience, the consequences of complete lack of corporal punishment in children, then it turns out that also ADHD (Attention Deficit Hyperactivity Disorder) can be just an outcome of the lack of feeling of justice being served in children with a higher moral sensitivity. Because of the lack of pride, actually children subconsciously prefer, to be immediately punished for every their crime, so that they could immediately forget it, instead of living with the increasingly growing guilty conscience, that their naughty behaviour still has not received the appropriate consequence.

The justification why totalizm is "pro" corporal punishment, results from the mechanism of feelings explained in subsection K5.5. As it turns out, for the outcome of every punishment, including corporal punishment, the most significant role performs the counter-organ of conscience. Actually this counter-organ works in such a manner, that the feeling of guilt causes the loss of moral energy, while the feeling of a deserved punishment, is increasing the level of moral energy in the person being punished. Thus, the unpunished crime always causes a person to loose moral energy. To put it in other words, a deserved punishment is a manifestation of obeying moral laws, and therefore in the light of totalizm is "moral". In turn an unpunished crime is running against moral laws, and therefore is "immoral". Furthermore, deserved punishment additionally supports moral laws by reinforcing moral behaviour.

Therefore, if caning is deserved and properly administered, it increases the moral energy of the punished person.

The main reason why corporal punishment (caning) is "moral" is that it provides physical "pain" (F). As it was indicated in many subsections of this monograph, physical pain and suffering are very important prerequisites of any increase of moral energy. The other prerequisite, namely motivation (S), is also accomplished when the child being punished, actually admits in the mind, and recognizes, that is guilty. Such self-admitting of guilt, causes that during the process of caning a child experiences the process of motivation shift (ΔS), e.g. by telling itself that it should not repeat this particular offence again. Because of this motivation shift (ΔS), it is important that the guilt of the offender is established beyond any doubt, and also that the extent of the crime is being explained and illustrated to the offender, so that it fully understands the wrong that it done.

Of course, like everything concerning morality, caning must be administered in a proper manner. For example, it cannot be administered when the guilt of an offender is not established beyond any doubt. After all, then the motivation (S) that it would release, would be that of injustice and hurt. It also cannot be impulsive, means done without giving a child a chance to defend itself and to prove its innocence (a proper process of judgement introduces to the punishment a motivation, that is just to serve the justice). It also cannot cause any bodily harm, or be overdone/underdone - the amount of pain which is administered should be proportional to the guilt. (For example, it is recommended to have some code of punishing, in which a given type of "crime" results in receiving a specific number of "slaps".) Finally, it must not be a source of any psychological torturing of a child. If it turns necessary, it should be dealt quickly and efficiently, so that it has a character of a physical punishment, not a mental/psychological torturing. Furthermore, after receiving a given punishment, a guilty child should be reassured that a given "crime" is completely "paid off" and forgotten, so as it never took place, although if it is repeated in the future, then it is going to be greeted with a similar punishment.

The person who administers caning, must also remember that according to moral laws, whenever he/she gets into similar circumstances, he/she also is going to get caning. Therefore, whenever this punishment becomes necessary, it must be administered in such a manner, and with such an amount, that when the time of return comes, he/she will not mind to get it all back. But this person must also remember, that it cannot be too mild, as then it loses its deterring potentials, and becomes a parody of justice and moral punishment.

C3. How immoral people should be judged and punished

There is several vital differences of the approach to punishing, between the current, orthodox institutions of human justice, and the totaliztic justice. The most important of these is of a faith origin, and it boils down to differences in perceiving the purpose of **justice** system. The present orthodox justice system on Earth, is based on an atheistic assumption, that does not exist such thing as the "universal justice" (by religions called "God's justice"). Thus people are forced to take the matter of justice in their own hands. For this reason, the present justice system does not recognize any limitations or principles regarding methods, tools, and practices with the use of which it serves punishments. Thus it can be too light, or too Draconian, because the level of punishment is determined by politicians on the basis of someone's personal judgement, or traditions of people employed in the institutions of justice, and also because the punishment does not try to copy the consequences of crime. In turn **totaliztic justice** must be based on the assumption, that there is such thing as the "universal justice" (or "God's justice"). It means that according to totalizm the justice is actually served by the universal intellect (God) through moral laws - see subsection B7.4. Therefore human justice is only to accelerate the time of releasing the action of moral laws, without trying to change

effects of this action. As such, totaliztic justice must be compatible with the action of moral laws at every possible level.

The next difference between these two justice systems, is the understanding of **consequences** of punishment. The present human justice system blindly believes, that the punishment receives only the convicted criminal. In turn totaliztic justice considers the fact, that if the serving of justice is arranged purely mechanical and WITHOUT the consideration to the operation of moral laws - as this is unfortunately the rule in present courts, then the punishment hits also not only judges, jurors, and executioners, but frequently even victims of the crime, witnesses, and their families. In case of judges, jurors, and executioners, such a punishing outcomes stem from the operation of moral laws, or more specifically from the "Boomerang Principle". After all, one of the possible consequences of the Boomerang Principle is that "if you judge others, you will be judged by others, if you punish others, then also you are going to be punished by others". In case of victims of crime, witnesses, and their families, these "punishing consequences" additionally originate from the insensitiveness of present methods of judgement. For example jurors and witnesses are always endangered by serious legal consequences, if they do not attend a given court session, because they for example just have vacations and earlier planed to go overseas, or because the participation in a given court session collides with their moral practices. In turn families of victims (frequently attending courts as witnesses), are not protected from the duty of painful listening in the court-room every detail of the crime, or from learning what mass media have to criticise. Usually by the sole fact of taking part in a court case, they are exposed to various acts of revenge, oppression, and public disapproval. In the result, in the present orthodox system of human justice, frequently the highest punishment for a given crime, receive not criminals, but victims, witnesses, and their families.

Finally **goals** of both systems of justice are completely different. Today orthodox human justice has the goal of punishing the guilty and causing that "justice is served". As such, it does the whole punishing far from the sight of interested people, using for this purpose a single standard method of punishing, which for all criminals is the same - i.e. usually imprisoning. In turn totaliztic method of punishing is aimed mainly at accelerating the moment of serving the punishment (which, the punishment, would be anyway served one day by moral laws), so that the victims and relatives would receive a psychological relief that the offender is already punished. Furthermore, it is also aimed at supplying an illustrative example of the fast and effective justice, so that this example is a deterrent for other potential criminals. As such, the totaliztic manner of serving punishment must be public, so that victims and their families, and also all interested, could see with their own eyes that the justice was served. Also, in the totaliztic manner of serving justice, the punishment must be so selected, that feelings that it induces in the offender, must be possibly identical to feelings that a given crime induced in the victim. Therefore the totaliztic manner of justice must apply a wide selection of punishments, including in this also corporal punishments (e.g. machine caning) served to these criminals, the crime of which included a brutal biting up of someone.

In the light of totalizm, such activities as judging, conviction, serving the punishment, etc., contain especially high dose of responsibility, and must fulfil a whole range of conditions. For example, they must be fast, just, objective, unbiased, non-personal, unambiguous, public, etc. Therefore, they require especially pedantic realization, which is obeying moral laws, and which takes under account the complexity of the consequences not only to criminals, but also to victims of crimes, their families, to people employed in the service of justice, and to the whole society.

The justice system, which is not based on a pedantic obedience of moral laws (i.e. which is free to run against moral laws, like does it the present "orthodox" justice on Earth), with the elapse of time is overgrowing with deviations and precedences, which gradually transform it into the "mechanism of injustice" and into a tool for spreading social terror. In order to illustrate here to what paradoxes may lead the basing of judgements not on moral laws, but

on opinions of judges and on proposals of arm-chair theoreticians, let us consider the following "flowers" from the area of present "service of justice" on Earth. These "flowers" attracted my attention, because they run very openly against whispers of our conscience, against moral laws, and against findings of totalizm:

- On Saturday, 31 August 2002, at 6 pm, in the evening news broadcasted on channel 1 of TVNZ, a case of court verdict served then in Sydney, Australia, was reported. This verdict ordered the compensation amounting to 60 000 dollars to be paid to a burglar by the owner of a flat to which this burglar has broken with a clear intention of robbery and aggression. As I understood the entire event from the report provided in this news item, in evening an owner of a pub was resting after work in his flat and watched TV. At that time to his flat a drunken burglar has broken, who previously tried to get the service in the pub, but was refused because he was too drunk and too young. When the drunken burglar attacked the owner of pub, who just watched TV, in self-defence the owner hit him in the head. Just for this one hit the court later granted the burglar the compensation of 60 000 dollars to be paid by a person whom this burglar attacked. In the result of this whole event, the owner of the pub was not only convicted to pay the compensation, but also needed to bear costs of long-term court proceedings which amounted to around 120 000 dollars. As the outcome, he lost not only the pub and the flat, but additionally was ruined financially and psychologically, and felt terrorized by the society.

- In subsection C2 a case is described, when in New Zealand a father was severely punished by authorities, only because he disciplined his son with two relatively mild slaps of the belt in son's bottom.

Therefore, if such a time comes that totalizm starts to prevail on Earth, then this philosophy is going to expose the real face and the real consequences of the "orthodox" justice system to-date. It also is going to show, how according to moral laws the human justice should be served. Then there will be no many people willing to work as judges, and as lawyers, and even less of them to work as executioners or prison officers. So how then we punish our criminals and immoral people. This subsection explains what totalizm suggests in this matter at the present level of knowledge on operation of moral laws (as our knowledge of operation of moral laws is going to progress, these proposals probably are going to be made more improved and strict). Here is the list of most important suggestions of totalizm, regarding a totaliztic way of serving the justice:

- Principles of serving the justice should be based on the operation of moral laws, especially the Boomerang Principle. Thus the entire process of serving punishments, should as closely as possible imitate the work of moral laws. Only that in a much accelerated than normally period of time. Simultaneously, the serving of punishment should be done in such a manner, that the offenders themselves, the victims of crimes, and other potential criminals, had a psychological certainty, that justice is served, and also that a undeserved karma is not generated in people employed in the process of serving the justice.

- The serving of a punishment could only take place after a previous proving the guild above any doubt, and also after illustrating the extend of this guilt to the offender. The important for the level of this guild must be determining the motivation of the criminal, which is standing behind a given crime. For example premeditated murder by motivation, and also morally, is different from a fatal accident, or from a killing in self-defence in situation of a threat to someone's life. (Killing in self defence in a situation of a clear endangering someone's life, should not be subjected at all to punishment by human courts.) The guilt should not be decreased e.g. because of a mental incapacity of the offender (after all, every offender must be mentally incapacitated in order to commit any offences), because of the acting under an influence of alcohol or drugs, because of a depression, because of claims of moral tortures, because of gender, race, religion or state of the offender, etc.

- The judgement should be automatic. There should be developed an automatic judging system, which will be based on mechanised measuring, or on computer calculations, of the amount of suffering and loss of moral energy, that victims of a given crime have experienced.

Then exactly the same amount of suffering should be automatically passed onto the criminal, without any person involved in process of judging.

- The combination of available punishments should be so selected, that in the light of moral laws their effects could cause the return of the same type of feelings, as feelings induced by crimes being punished (i.e. so that they are accelerated implementation of the Boomerang Principle). For example, if the crime mainly depended on causing a physical pain, then punishment also should cause experiencing a similar physical pain. If the offence depended on the premeditated taking someone's life, punishment also should be a similar manner of taking the life of the offender. If the offence depended on mental tortures, then also punishment should depend on subjecting the offender to such conditions, that he/she would experience a similar mental tortures.

- Within the scope of automatically served punishment, a given offender should have own choice of at least from two alternative manners, in which the justice could be served to him/her. For example, if the punishment would depend on serving a specific amount of pain, then the offender could decide whether he/she is willing to accept canning to be administered by a machine and self-released by a punished criminal, an imprisonment in special labour camps build for criminals (and, by the way, for eliminating prison officers, which should be run by criminals themselves, and which to the outside world would provide periodically only a specific amount of goods, in return for food and clothing), or a voluntarily unpleasant labour in confined spaces, etc. If the respective punishment would depend on execution, then the punished person should be able to choose himself/herself the exact manner of leaving this world from several alternatives offered to him/her, which would be appropriate to his/her crime, and then also would be released by the offender himself/herself, who would trigger the device that would carry out the execution.

According to totalizm, whatever now is done by judges, prison officers, executioners, etc., in fact should be done either entirely automatic, e.g. through appropriate machines or through mathematical formulas written into human laws, or should be selected by the own choice of a given criminal, and released by his/her own hand.

Of course, according to totalizm, punished would only be people, who would commit actions that in the light of moral laws are decisive crimes (i.e. who would commit highly immoral activities, which dissipated a lot of moral energy in other people). Totalizm would never allow to punish people, e.g. for their political or scientific views, religion, or believes that they adhere - although it would punish for immoral actions that could be committed in the effect of these views and believes.

With the totaliztic principles of punishing, a direct connection has so-called matter of "paroles", means the matter of forgiving a part of punishment. In some countries currently special "parol boards" are established, which let free criminals that served only a small fraction of their punishment. Thus these boards allow criminals to hurt next victims. According to totalizm, in fact such a thing as "parol" can exist. But to grant it to a criminal, the exclusive right has the victim (or victims) of that criminal. If this victim, or these victims, unanimously decide that they should forgive the crime, then a part of punishment can be forgiven to the offender. But the right to give a parol should not be passed onto people, who are completely non-affected with a given crime, such as "parol boards", or politicians, and who do not experienced suffering caused by a given crime. After all, their intervention and decision about the decrease of punishment, has no justification from the moral laws point of view, while without any moral justification, it represents a parody and contradiction of justice.

C4. Promote truth even if this works against your interests

Truth has this property, that it represents an essence of moving upwards in the moral field. For this reason telling the truth always must cost much more effort, than telling the

equivalent untruth. After all, according to the Principle of Energy Conversion described in subsection K4.1.1, moving uphill in the moral field always costs putting noticeable effort. Therefore, whenever we speak about any topic, we are going to have a temptation, to replace the truth, which demands from us all this effort, by lies, which are easy and which bring various pleasures. Unfortunately, **according to the operation of moral field, only telling truth is "moral"**. At the same time, telling lies, is an "immoral" activity, because it leads downhill in moral field. For this reason, according to the only rule of totalizm "to obey pedantically moral laws", we have a duty to always tell truth. We should tell truth, even when it works against our interests. We also should tell it, even when it may appear that it hurts the listener. After all, the truth is a "pure form of morality". Therefore, independently of what telling truth is going to bring in a short run, the long term effects will always be positive - as this takes the place in every case of doing in life whatever is moral.

Totalizm stresses that **in real-life situations we always have the choice of telling truth, or keeping silence**. Thus we need to distinguish between two types of moral cases, namely: when (1) we decide to tell something voluntarily (i.e. we decide to break silence from our own initiative), from the cases when (2) we are forced by others to tell something (e.g. when these others ask us questions). If we decide to say something voluntarily, then moral laws oblige us to tell the complete truth independently of consequences. But if we are asked questions, then moral laws give us a choice to either reply these questions and to tell the complete truth, or to keep a silence. Therefore, if telling the truth is going to bring some "immoral" consequences to someone, but we are in the situation that someone asks us questions, then we should rather keep silence or refuse to answer, then tell lies. Our silence or refusal of reply to questions represents only a lack of movement in moral field. But telling lies is moving decisively downwards in this field.

Practically we are pushed downwards in moral field by every kind of lies. Even by this one, which usually is called "white lies", and which is considered to be an innocent lying in the name of someone's good feeling (type: "how nice you look today", "your speech was very convincing", etc.). Totalizm recommends to not lie even in such small and "innocent" matters (we should rather keep silence than lie). Every lie is a lie, while moral laws do not know compromises or exceptions.

During completing my research on parasitism described in chapter D, I discovered with a shock that **people in the advanced stadium of parasitism are never able to recognize, or to accept truth**. Minds of parasites are so deviated, that they can accept and follow only untruth - and only that one with a significant level of deviation. This is a very shocking state of things, which leads to a simple conclusion, that **it is not even worth to loose energy on convincing to truth people in an advanced stadium of parasitism, because such people never are able to recognize, accept, or utilize truth for moral purposes**. In past I frequently wondered about reasons for such state of things, and could not understand why some parasites never can be convinced to truth, nor never can be make to use truth in a moral manner. The solution was only provided by totaliztic mechanics, or more strictly by described in subsections D1.5 and M4 similarities between the philosophy of parasitism and a spinning motion of material objects. As this mechanics reveals it to us, someone's falling into the parasitic philosophy is a moral equivalent to gaining speed in a rotational motion. In turn following truth is a moral equivalent to a linear motion (which tries to reach the goal along the shortest path possible). Therefore minds, which due to practising of the parasitism are put in such a spinning motion, loose their capability to move along the straight line - which truth represents. Thus they are incapable to seek truth, or to understand the straight truth. For people who are overtaken by the philosophy of parasitism, excellently fits the Chinese proverb, which states that "Though a snake enters a bamboo tube, it is difficult to alter it's wriggling nature". The above discovery reveals also, that the totaliztic recommendation to tell truth, at the receiving side are able to use only these intellects, which are practising totalizm. Only they are capable to understand truth, and to appreciate the value of truth. In turn intellects, which

practice parasitism, never are able to make a moral use of truth. Thus they only use truth as a weapon and a tool of immoral aggression, with which they hit back people from which a given truth originates. In their presence frequently is better to keep silence than to tell truth.

C5. If moral and human laws collide then obey moral laws

In life we frequently encounter situations when human laws are colliding with moral laws. After all, human laws were designed without knowledge of the existence and operation of moral laws, while people who designed them frequently adhered to a parasitic philosophy. This collision of laws happens in every case, when human laws cause the dissipation of someone's moral energy. Examples of such situations include:

(1) Safety belts in cars. For example, the use of legal means to force drivers and passengers to wear safety belts, is a totaliztic sin of suppression - see subsection A5.2. However note that to educate people that they should wear safety belts voluntarily, because belts are good for them, and also that they have duty to fasten belts on their children, is the totaliztic good deed of inspiration. In turn the motivation of car producers, to supply cars with safety belts, so that people could wear them whenever they wish to do so, is a totaliztic good deed of progress.

(2) The right for corporal punishment administered to our children. As this is explained in subsection C2, in some countries their governments introduced laws, which forbid parents to serve corporal punishment to their children. These laws are introduced in spite of the fact, that the application of a well balanced and justly corporal punishment, is actually one of the ways of obeying moral laws (see subsection C2), and a major source of psychically healthy adults in a given society. If one dismisses the telepathic manipulation of evil parasites described in subsection E1, it is difficult to understand on what basis this traditional right of parents to discipline their own children, is now being forbidden by law, and is taken away from parents in the ever increasing number of countries.

(3) Taking away the right to euthanasia, means the legal prevention of assisting terminal ill people to commit a suicide. Depriving people this right, is also a totaliztic sin of suppression. On other hand, killing any person in a situation other than a self-defence, is an extremely heavy sin of oppression.

(4) Privacy Act. It takes away the right of people to know truth about other people. It is immoral to such an extend, that even in highly parasitic societies, it must be officially broken for money through the so-called "background checking" - see also subsection B5.

(5) Obligatory military service in an aggressive army. Aggressive army teaches its soldiers, and obliges them, to attack and to kill other people, whenever their leaders decide to start some international skirmish. In turn moral laws and totalizm allow to kill other people only in a self-defence - and only in situations "you or me", or when a life of someone for whom we are responsible is endangered by an aggressor. Therefore, according to totalizm, army can only be formed and trained for defence purposes. Thus skills that are taught in it, should be clearly provided with explanations, that they are only for purposes of effective defence, not for purposes of an aggression. (Although, in the situation, when there is no doubt about the murderous intensions of the aggressor, sometimes the most moral and most effective manner of defence is to attack. But the attack for defence purposes, must be clearly distinguishable from attack for the aggression purposes.)

In all situations of collisions between these two sets of laws (i.e. moral laws and human laws), totalizm insists that the moral laws should be obeyed firstly and primely. But simultaneously it recommends, that we always should choose such a "non-confrontational" manner of obeying moral laws, that we do not get in trouble with human legal system. Especially, if the country in which someone lives, already practices an institutional parasitism. After all, obeying moral laws in the confrontational manner towards human legal system of a

given country, would also prove to be an "immoral" activity, because in the final effect it would cause the collision with human laws, and thus decrease in our own level of moral energy.

C6. There are immoral professions (e.g. teachers, tobacco producers, executioners) but prostitution does not need to be one of them

According to totalizm, "immoral" is everything that causes the decrease of someone's moral energy. In turn "moral" is everything that causes the increase of this energy. This rule applies to everything - including also the professions or occupations, which we adopted for living. According to what was explained in subsection A6.8, in present society there is a large number of occupations, which inevitably cause the decrease of someone's moral energy. Apart from occupations, which are "immoral" in an obvious manner, such as the profession of an executioner, a prison officer, a judge/lawyer, etc., to the group of "immoral" professions belong also all other occupations, the doers of which are disliked by someone. For example, in the present social conditions, immoral are also occupations of a: parking inspector, policeman, manager, teacher, lecturer, politician, etc.

In present times a lot of controversy and political debates induce the so-called "oldest profession", means prostitution. All seem to "hang dogs" on it, and claim that it is a highly "immoral" occupation. In a large number of countries it is not legalized, as yet, although practically there is not even a single country in the world, in which it would not be practised. But, if one considers prostitution from the point of view of the influence it has on the level of someone's moral energy, that means from the same point of view that totalizm qualifies all other human activities, then it turns out, that in a large number of cases, in fact it increases the level of this energy. Therefore, from the point of view of totalizm, in normal circumstances prostitution, as such, does not need to be an "immoral" profession. (Probably this important fact, that prostitution, by its nature, is NOT an "immoral" profession, and that only various deviated people unjustly claim that it is "immoral", is the very reason why Jesus is known to defend prostitutes vigorously, and to frequently carry out his teachings surrounded by them.) However, there are various circumstances and factors, which can change it into an "immoral" activity. Their example can be, when the person doing this profession is forced to do it, or when someone is hurt by a client or by a pimp. The most frequent factor, which in the light of totalizm always causes the change of prostitution (or change of any other sexual intercourse) into a highly "immoral" occupation or activity, is if one of the parties involved, catches a venereal disease because of it. This is because such a disease triggers the rapid lost of moral energy in the person, who catches it. Therefore the most important condition, which must always be fulfilled, in order for prostitution to become a "moral" profession, is to practice it in such a manner that it eliminates the danger of catching a venereal disease by one of parties involved.

In situation, which is very similar to prostitution, there is also a whole range of other professions and occupations. For example, someone could ask the question, whether - according to totalizm, moral or immoral are such professions, as: film actress who allows to be filmed naked, a model who allows to photograph her shapely breasts, publishers of "Playboy" and "Playgirl" magazines, etc., etc. As it easily can be understood by an analogy to prostitution, the answer of totalizm to these questions is always simple: if a given profession or occupation causes in someone a direct and significant loss of moral energy, then according to totalizm it is categorised as "immoral". But if it does NOT cause in anyone a noticeable loss of moral energy, then totalizm qualifies it as "moral" and allows to practice it without any hinders whenever someone wishes to do so. (Therefore, in order to answer whether, for example, publishing the "Playboy" magazine is an immoral occupation, one needs to consider, whether all these stubborn rumours about various religious leaders who condemn it in public, but actually review it in secrecy to boost their energy, have some actual foundations, or are just plainly untrue.) Thus, if one analyses the matter of professions, totalizm gives to our hands a

much better means of qualifying, whatever people for a long time used to always judge automatically, as one of basic categories: moral or immoral. Only that without totalizm people used very subjective and ambiguous criteria, thus also committed much larger errors in their judgement.

The totaliztic manner of qualifying everything, in fact turns out to be much more tolerant than the traditional manner. Also practically, according to totalizm, the division into moral and immoral professions, activities, or objects, lies completely differently than people believed this so far. For example, according to totalizm, immoral pornography differs by this from a moral photography of human acts, that pornography deprives many people of their moral energy, while the artistic photography of human acts generates this energy. Therefore, according to totalizm, (moral) artistic photography includes all photos that show naked human bodies, but do not deprive people moral energy - independently what a given picture shows and in what pose it was taken. In turn non-totaliztic manners of differentiating between a pornography and an artistic act, is based on a highly ambiguous interpretation of "intentions" by the viewing person, e.g. on interpreting how in his/her opinion a given picture treats human body and what it shows (e.g. if it treats body as a "merchandise", then usually is qualified as a pornography - but excluding advertisements of organs for transplant and excluding medical textbooks; but if it treats as a carrier of beauty, then usually it is qualified as an artistic photography - unless it shows our own wife). Because various people usually see totally different intentions in the same picture, this non-totaliztic manner of distinguishing of immoral pornography from moral artistic act, almost never was able to give an unambiguous verdict. In the result, if someone publishes masterpieces of e.g. Rubens in a colour journal of some religion, by using such non-totaliztic standards, many would immediately declare this publication as pornography.

C7. According to totalizm, so-called coincidents are actually someone's direct interventions (e.g. arranged by the universal intellect, or by evil parasites)

Let us forget for a moment about a stereotype, which is forced upon us by scientists and society, and let us consider logically, whether in fact in the intelligent universe, which is governed by moral laws and by the universal intellect (God), there is such thing as a "coincident" or a "converge of circumstances". For example, let us consider whether it is possible that any building collapses "because of a coincident", and also - because of this coincident, it kills someone who is inside of it. In case of the building itself, we immediately must exclude as a possible reason of the collapse any "coincident". We already know, that if a given building collapses, then always there is some rational reason for this. For example, an architect did a shabby job with calculations, or construction workers stole cement and made it out of pure sand, or investor has saved money and has not investigated whether the soil under the building is stable, etc. Thus if the sole fact of collapse is excluded as a "coincident", the only thing that still could be a coincident, is the correspondence of time, when the building collapsed, with the time when a victim was present inside, thus resulting in a death. But if the human fate is governed by moral laws, then even such a correspondence of times must not be coincidental, but is a result of operation of moral laws. Thus, to summarize the above, if the universe is governed by moral laws, as totalizm proves that this is the case, such things as "coincident" or "converge of circumstances" does not exist at all. Even if the non-existence of these ideas was explained here on a simple example of collapse of a building, actually it extends its validity to everything that so-far people called with these names.

If, according to totalizm, such thing as a "coincident" or a "converge of circumstances" does not exist, let us explain what actually are phenomena called with these names. Let us start from reminding ourselves, that in a huge universe, which is governed by the universal intellect, nothing can happen without the supervision or intervention of this intellect. Simultaneously everything, into which this intellect intervenes, must fulfil the "canon of

ambiguity" described in subsection B7.4. All the above taken together, means that everything into which the universal intellect intervenes, must appear as a "coincident". Furthermore, if a civilization, like currently our one, is farmed by morally decadent evil parasites from UFOs described in subsection E1, then also all intended, although well camouflaged, interventions and manipulations of these invisible evil parasites from UFOs, are also imitated to be such "coincidents" or "converges of circumstances". Also evil parasites are going to purposely manipulate scientists from the planet that they enslaved, to claim that there is such thing as a "coincident" and "statistics". After all, under the excuse of such "coincidents", evil parasites are going to hide their immoral activities. To summarize the above, **if in our vicinity happens something that looks as a coincident or a converge of circumstances, then in fact it is either an open intervention of the universal intellect, or a camouflaged manipulation of evil parasites from UFOs.**

Of course, it would be beneficial for us, if we have the ability to distinguish, which coincidents or converges of circumstances, are introduced by which one of these two invisible forces that constantly intervene in our reality. Well, such distinguishing is relatively easy. The **universal intellect** deals with us like a knowledgeable father. Thus in everything that it intervenes into, it utilizes the "principle of most beneficial effect", which is described in subsection K4.1.1. This principle causes, that everything into which the universal intellect intervenes, firstly must serve for our own good, means it must cause the growth and benefits of all those who are affected with it. In turn **evil parasites** act on Earth as a horde of morally degenerated sadists and bandits. Therefore everything that evil parasites do, in the first instance serves evil purposes, means serves the pushing down and oppression of all these whom it affects. Of course, even all the evil deeds that are committed by evil parasites, always must firstly be approved by the universal intellect, before they have the right to affect the victims. But the universal intellect follows the rule, that it disapproves a given evil deed and blocks the arrival of it, only in these rare cases if (1) this evil deed affects someone, who does not deserved it yet, and simultaneously if (2) this someone refuses to accept it, and demonstrates this refusal by undertaking an active and a vigorous attempt to defend himself/herself from this evil.

C8. Defence killing (e.g. "you or me" situation)

According to totalizm, before we undertake any action, firstly we should qualify it into one of categories: "moral" or "immoral". Then we can implement it only if it belongs to the category "moral". But if it turns out to belong to category "immoral", then we should firstly change it into some other action, which is "moral", and only then implement this changed "moral" action, instead of the original "immoral" one. The change of "immoral" activities into actions that are "moral", in some cases depend only on the change of moral outcomes of what is being done. Thus we should not confuse this change, with the change of our perception of these actions, e.g. with the change of painful actions into painless ones, or the change unpleasant actions, into actions that are pleasant. Therefore in life exist also situations, when the change of immoral into moral, does NOT cause any significant change of the activity itself, but only changes the outcomes of this activity. One of the popular type of such actions, are all situations, when the choice limits itself only to "you or me". Their example include killing in self-defence in situations when there are only two choices "you or me", paying the costs of a car accident that took place, while these costs must be covered by either "you or me", etc. In such situations, independently whether the chosen action is the "moral" or the "immoral" one, still the outcome is going to be similar, only that this outcome affects differently the parties involved.

In cases of such situations, totalizm explains that the **moral action is always a defence**, while the immoral action is always an aggression (see content of subsections C11.1

and C11.1.1). Therefore in such situations, against moral laws runs this person, who carries out an act of aggression, means this one who takes an active part in creating the situation, and thus who caused that now there are only two solutions i.e. "you or me". Therefore, according to the "moral laws of personal responsibility for everything", the person who actively created the eventuation of such a situation, means the aggressor, takes also the moral responsibility for all consequences of this situation. This practically means, that e.g. in gravely situations of self-defence, when someone must die and there are only two choices: "you or me", according to totalizm, the moral solution is the aggressor being killed by a person which is attacked. Means moral is then only the killing in self defence, not killing in an act of aggression. Also according to totalizm, in such situation, the attacked person should be recognized as innocent by all human courts. After all, he/she is going to be rewarded by moral laws for undertaking "moral" act of defence.

On the other hands, e.g. the situation of killing an attacked person by an aggressor, is an immoral murder. Means according to totalizm, such a killing must be strictly punished as an ordinary murder. It is also clearly punished by moral laws. Similarly winning any other situation "you or me", in which the winner is a person who created a given situation, and thus who bears the responsibility for it, is immoral because it runs against moral laws - see subsection C11.1.1.

Situations of self-defence are quite frequent on Earth, especially in the present days of a widespread downfall of morality. For example, there is always a possibility, that a bandit breaks into our home and puts a knife against our throat, in order to find out, where we keep our savings (the act of placing a knife on our throat is a clear indication of intension of killing someone), or threatens us that is going to kill our close ones. In such situations totalizm not only completely approves the decision, but even directly recommends, that - if it is possible, then the attacked person should immediately shoot (or kill in any other way) his/her aggressor without any hesitation.

A next doubt, that in these matters usually comes to mind, is exactly "when" a killing of someone in self-defence becomes a moral activity. Do we need to wait with such a killing in our self-defence, until the moment of time when the aggressor shoots in our direction, and thus when we are absolutely certain that this aggressor without any doubts is intending to kill us. Again totalizm states that in the moral sense, even just a revealing of someone's killing intensions, already suffices for someone's guilt. In our self-defence we should begin to act immediately, after the aggressor makes his/her "declaration of intensions", means after he/she let us know somehow through the action, that it intends to kill us. In turn a "declaration of intensions" is relatively easy to recognize, because it is represented by everything that certifies that the aggressor prepares himself/herself at the moment of aggression, or prepared before the aggression, to carry out the killing. For example, if someone arrives to us armed, and in some way let us realize, that he/she has aggressive intensions (e.g. takes out a knife, or points out a gun at us), this is a sufficiently clear "declaration of intensions" and it suffices to give us a certainty, that somewhere at the bottom of soul, this someone has intensions to murder us - if the situation develops in this direction. For this reason, when intensions of aggressor to kill become clear to us, according to totalizm we do not need to await any longer with undertaking a self-defence, and we should make the use of any opportunity to neutralize our aggressor. We should not e.g. await until the aggressor begins the final act of killing us, because then it can be too late to act in our self-defence.

Out of all situations of killing in self-defence, some controversy may induce the matter of killing during a war. Let us consider a situation: some aggressor arrives to our territory and quite clearly indicates that it intends to finish us. What we should do - await until it starts to kill every person individually, and only then kill the aggressor in self defence? After all, if it uses the weapon of mass destruction, then it can be too late for killing the aggressor. What we should do according to totalizm? Well, the answer is: kill the aggressor without awaiting until it begins killing each one of us separately. After all, by the sole act of arriving into our space and creating the threat, this aggressor already put us in the situation "you or me" and let us know

its aggressive intensions. Thus we have no other option but to start killing it without waiting until it starts killing each single one of us. In turn the undertaking of a defence of the group intellect to which we belong, is an activity equally moral as undertaking the self-defence of us. Also similarly as this is with killing in self-defence, which is rewarded by moral laws, not punished (see subsection C11.1), also killing for the defence of a group intellect to which we belong, is rewarded not punished. The only condition of this rewarding by moral laws, is that we must be absolutely sure, that the group intellect which we are a part of, is acting in self-defence, not in an aggression.

The above should be complemented with the information that the fact that a given activity is a defence, or an aggression, is decided by the intensions and circumstances of a given act, not by the act itself or by the initiative that someone takes in this act. For example bombarding the territory of an aggressor, who attacked us first, is still a defence, even if it takes the form of an active attack.

A next problem, which stems from the subject of killing in self-defence, is the consequence of this killing in light of the Boomerang Principle. After all, according to this moral law, whatever feeling someone causes in a different person, later he/she receives the same feeling back. But totalizm explains, that although this is generally true, simultaneously the most vital details of operation of the Boomerang Principle were so intelligently designed, that they always obey the "canon of universal justice" discussed in subsection B7.4. This canon requires, that all "moral" actions must always be rewarded by moral laws, while all "immoral" actions must always be punished by these laws. The "canon of universal justice" causes, that the universal justice is NOT "blind", but works in such a manner that it always "motivates to improve our morality". As such, the universal justice drastically differs from the human justice, which is "blind" - means which for a given kind of activities always punishes in the same manner, independently whether this activity is qualified as moral or as immoral. Because of the operation of this intelligent "canon of universal justice", in the final effect all "moral" actions always must be rewarded by moral laws, even if the blind/automatic application of these laws would imply, that someone could be punished by them for a given "moral" action. It is proven in subsection C11.1 that a defence also decisively belongs to the "moral" category. Thus people who undertake an act of defence, must be rewarded, not punished, by moral laws, even if they were forced to kill. In practical terms this boils down to the fact, that the **karma** for killing in defence is so exchanged, that it is NOT increased for the defending person, in spite of the fact that this karma still fulfils the requirements of the Boomerang Principle. How it is accomplished, it is explained in subsection C11.1.

If there is a necessity of the **defence war** with some aggressor, then whether according to totalizm we should refuse to take a part in it? After all, by joining actively this war, we would put ourselves into the situation, that we would need to expose ourselves to dangers of the type "you or me", or that we would accumulate karma for some new actions. Again, the logical analysis reveals, that we should voluntarily take part in the war with an aggressor, because this is an active form of our self-defence. In turn taking part in every defence is an activity, which is highly "moral" (see subsection C11.1). While when karma is concerned, which is created during such a war, then firstly karma from defence fight works completely different than karma from an fight during an aggression (see subsection C11.1), and secondly usually this karma is under our control, because we always have the final saying, what in a given situation we decide to do. It is also known, that the fact of avoiding taking a personal part in a defensive war, does not prevent us from dangers, or does not eliminate dangers, that we find ourselves in situations "you or me". However, according to totalizm, we should decisively refuse to take part in a war, which would make us someone's aggressors.

The above should be complemented with an explanation, that the views presented in this chapter and subsection, explain the stand of totalizm in this matter, which is based solely on the action of moral laws learned by totalizm. In turn the stand of human laws in matters of defence, in some countries can be exactly opposite to the stand of totalizm. For example I

personally know a country, in which evil parasites so manipulated the legal system, that laws of this country forbid to do any harm to an aggressor, even if this aggressor comes to your own house "armed to the teeth" and starts to kill you and your family. Thus if we find ourselves in the situation of a defence, before we decide what to do, we should consider not only the action of moral laws, but also the action of human laws of a given country. In some countries we may be forced to solve a moral dilemma, whether it is better to let us be killed by an aggressor, than to kill an aggressor in a self-defence but then spend for this killing the rest of our life in a prison from the verdict of human courts of this country.

C9. Karma of a butcher - those who wish to eat hand killed animals, should kill with their own hands, whatever they eat

As this is well-known, various "alternative" philosophies propagate views, that only people who practice vegetarianism have chance to reach high levels of so-called "spirituality". Thus this subsection present the stand of totalizm in this matter, and also directs our attention at various side issues connected with it.

If one investigates the real reason why on Earth views are disseminated stubbornly, that eating meat makes impossible reaching high levels of "spirituality", then the answer turns out to be in the research on UFOs. As it turns out, evil parasites from UFOs, described in subsections E1 to E11, systematically rob (i.e. they keep "milking out") various people from their life/moral energy. This energy robbed from humans, they later use for energizing themselves, and for satisfying their own deficit of this life-giving energy. Unfortunately, life/moral energy has a memory. This means, that amongst other information it remembers, it also carries in itself the memory of needs, habits, and feelings of people from whom it was robbed (or "milked out"). This memory is then poured into those UFOonauts, who saturate themselves with given energy. Thus, if people from whom this energy is robbed (milked out), are indulging themselves in the taste of meat, then also those evil parasites from UFOs, who saturate themselves with this energy, start to feel the craving for meat and the need to eat meat. Unfortunately, on the planets of evil parasites (UFOonauts), they do not raise animals for meat. Their entire food is obtained with the use of synthetic methods. Thus practically those out of evil parasites from UFOs, who saturate themselves with moral energy robbed from people that indulge in eating meat, are then subjected to a kind of emotional tortures, because they have a taste for eating meat, while this meat is not available on their planet. Thus in order to eliminate the problem of such taste tortures, those people who are exploited by evil parasites as donors of moral energy, the parasites telepathically and hypnotically program into vegetarianism. So practically this campaign of spreading vegetarianism on Earth, is similar to activities of a farmer, who likes to eat meat with the aroma of a hey, therefore who telepathically tells its beasts, that if they eat exclusively hey, it is going to lift them up spiritually. On this principle, in order to make the programming of people into vegetarianism even more effective, evil parasites from UFOs frequently justify it to their victims either with religious reasons, or with spiritual reasons. But in all cases of donors of life/moral energy, who do not let convince themselves neither with religious or with spiritual arguments, evil parasites simply brutally program them under hypnosis, so that they feel a disgust towards eating meat. I know many people, who are vegetarians not because they try to uplift their spirituality, but only because UFOonauts preprogrammed in them a disgust towards eating meat. Thus every person who practices vegetarianism, independently of the justification into which was manipulated and is believing, actually does not eat meat only because in reality he/she is a donor of life/moral energy for evil parasites from UFOs, and these parasites preprogrammed him/her hypnotically to believe in whatever he/she believes.

In order to summarise the above, from UFO research stems a rather interesting discovery about really evil reasons for connecting the subject of food that one eats, to

spirituality of the eater. This discovery does not support claims of various "alternative" philosophies, about the necessity to turn into vegetarianism. Simultaneously it reveals, that abandoning vegetarianism and eating meat, is a manner of self-defence from one of many forms of exploitation of people by evil parasites from UFOs, namely from robbing their life/moral energy. (However, eating meat is not able to prevent falling victims of other forms of exploitation.) Therefore, at the present stage of our development, totalizm is not against eating meat.

But totalizm is against immoral killing of animals, including killing for immoral eating. After all, killing for immoral purposes bears karmatic consequences, the existence of which totalizm already discovered. For example, according to totalizm, killing animals for excessive profit, is not a moral activity. It leads to the generation of karma, the full consequences of which at the present level of knowledge we are not even able to realize. Also, as the moral law of "personal responsibility for our actions" it indicates, it is the butcher, not his/her clients, who bears the direct and personal responsibility for lives which he/she takes away. Therefore totalizm recommends, that if animals must be killed, then the killing should be done automatically by a machine, not by people. But if there is no such a machine, then every single consumer of meat should kill personally the animal that he/she is going to eat later. In such circumstances, it would be this consumer, not the butcher, who would bear moral consequences of taking away lives of animals, and who would be judged by moral laws in the light of his/her current circumstances.

In order to express the above in other words, totalizm decisively differs from vegetarianism, because it does not see any problem with eating meat, but sees serious moral problems with activities that lead to this eating meat, namely with killing animals designated for eating, and with any cruelty during raising animals. Therefore totalizm allows to eat meat, if either the problem of killing and cruel treatment of animals is going to be solved morally, or if each individual meat eater is going to take on himself/herself the entire responsibility for this killing and for cruel treatment of animals.

C10. Capabilities of totalizm to heal social life

Some philosophies have this quality, that they can be related not only to lives of individual people, but also to lives of whole societies. Totalizm is also showing the presence of this quality. After all, it is based on moral laws. As such, totalizm is able to indicate to us, amongst others, highly moral and effective manners of healing current social problems. The society, which would be regulated accordingly to the principles of totalizm, would be able to act more effectively and justly, accomplish much higher level of wealth, and give its citizens much more happiness, than societies which are regulated by any other philosophy or ideology. But so-far totalizm was not directing its efforts into this goal for the simple reason, that it considers that "repairing the world we must always start from ourselves". But at the moment, when the number of adherers of this most moral and positive philosophy of the world increases into the required level, as a philosophy it starts to bear also responsibility for extending its area of application to matters of healing of our social life. Thus slowly we should start to get used to the thought, that one day totalizm is going to have a duty, to create a "network for social renewal", means to create an institution, which would be based on its principles (i.e. something like a political party - only that it would be pedantically moral, thus the activities of which would be equally moral and transparent, as moral and transparent is totalizm itself, and also in which the members would be called "totalizts" - not "politicians", in everything that they do). We should also accept the consequence, that together with the increase in numbers of followers, totalizm is assuming on itself increasingly large responsibility, to take active part in social life, in solving everyday social problems, in healing our public life, etc. The first information about models of social life that totalizm promote, is contained in subsection A8.

C11. Common expressions, which in the light of totalizm require explanations

Chapter B illustrated it to us, that totalizm uses various ideas and definitions, which are more characteristic to strict sciences than to a philosophy. Examples of such ideas include: moral field, moral energy, moral laws, indicators of the moral correctness, etc. The wide use of such scientific ideas and strict definitions in totalizm, has the consequence, that many common expressions and typical activities of our everyday life, may turn to be either contradictive to the action of moral laws, or are understood by totalizm quite differently (i.e. more strict) than they are understood in common situations. Therefore, it would be beneficial to present here for these ideas the basic explanations, which would clarify their totaliztic interpretation. Several subsections, that are to come now, represent such elaboration on the totaliztic understanding of common expressions and typical activities from our everyday life.

C11.1. The duty of defence - the most important of all totaliztic good deeds

The major attribute of parasitism described in subsection B5 (and also in chapters D and E) is the aggressiveness. Parasites are extremely hostile and aggressive. Their aggressiveness manifests itself by the constant igniting of hostilities against everyone who is weaker than them, and who happens to be in their vicinity. Especially viciously they attack weaker from them intellects of a high moral standards, including adherers of totalizm, philosophy of totalizm, etc. If for some reason this aggressiveness of parasites is not met with a defensive counteraction of the intellect with a high morality, then it would introduce a threat to the very essence of morality, and also to the survival of these intellects with high moral standards. Probably for these reasons, the universal intellect designed moral laws in such a manner, that the undertaking of defence against someone's aggression, is the expression of obeying these laws. In turn the duty of undertaking such a defence, is in fact not only one of the most important "moral" behaviours (i.e. one of most important totaliztic good deeds - see subsection A5.1), but it is also a separate moral law (see subsection K4.1.1). The fact, that undertaking defence is both, a "moral" behaviour - means a totaliztic good deed, and also one of the obligatory moral laws, thus also the fact, that self-defence against someone's aggression is an expression of obeying moral laws, is going to be formally proven in this subsection.

The reason why this entire subsection is dedicated to formal proving that undertaking the defence is a "moral" behaviour and a main totaliztic good deed, and also that according to moral laws we have a duty to carry out our defence, is the **inheritance of Christianity**. As we know, all those, who are brought up on ideas of Christianity, are impregnated with a deep belief, that the moral life depends on a complete avoidance of fight that is imposed on us, and also on avoiding any resistance against aggression. After all Christianity teaches the adherers: "if someone hits you in one cheek, expose also other cheek for a hit". But if one analyses the real intensions of the universal intellect (God), as this is done in this subsection C11.1, then it turns out, that Christianity interpreted these intensions completely wrong. Moral laws very clearly state that "if, without any provocation on your part, someone assaults you first, you have a duty to defend yourself actively, while your defence is still going to be rewarded by moral laws, even if for this defence you are forced to cause similar outcomes of the fight, as outcomes the causing of which was in the original intensions of your aggressor (i.e. if the aggressor originally intends to kill you, you will be rewarded by moral laws even if your defence will require to kill your aggressor)" - see the Moral Law of Obligatory Defence, described in subsection K4.1.1. For this reason the defence against someone's assault, not the passive submission to violence, is the expression of acting according to moral laws. (Although simultaneously moral laws decisively forbid aggression and assaulting of those, who show

intensions of living in peace with us - as this is going to be proven in this subsection.) Such a defence is also clearly ordered to us by intensions of the universal intellect (God), coded into the content of moral laws, and coded into moral rewards that are granted to us, if we actually undertake an active defence. Because these intensions contain a clear order of the universal intellect (God), that we must defend ourselves in case of every aggression, in this subsection I prove these intensions in an unambiguous manner. This proof is going to realize to us, that what the universal intellect (God) expects us to do, is exactly opposite to what Christianity tells us to do in case of aggression, and what so unfortunately was casted into our memory by Christian teachings. For these reasons I would recommend, that this subsection is read especially thoroughly. After all, on one hand this subsection unambiguously proves, that if we are faced with an aggression, then the universal intellect (God) clearly orders to us, to defend ourselves effectively, and even designates moral rewards for the completion of our defence (NOT - as this is taught to us by Christianity, "to expose our other cheek for a next hit"). On other hand, this subsection also demonstrates to everyone rather spectacularly, that even at the present level of development, totalizm allows to derive and to verify every moral claims in equally strict manner, as mathematicians and physicists derive and verify their equations. Furthermore this subsection reveals, that morality and totalizm, are not just subjects for academic disputes and free interpretations that would allow to freely turn every matter in any direction, but they represent strict sciences similar to mathematics, physics, and mechanics, which for every moral problem provide a very unambiguous solution.

Our consideration of the totaliztic defence we should begin with reminding ourselves, what the **definition** of totaliztic good deed of defence is. In subsection A5.1 of this monograph, totaliztic good deed of **defence** was defined in the following manner:

"defence is every vigorous counter-action against attempts of sinning, which shows the presence of all fundamental properties of totaliztic good deeds, although in the case of successful completion, it leaves approximately the same total amount of moral energy in all affected people - as the amount that would appear if this counter-action is not undertaken, or if it is completed but it finished with a defeat. Fundamental attributes of a totaliztic good deed, which must be manifested by every activity which is to be qualified as a defence, include: (a) not undertaking the defence activity would cause that the opposite side would commit a totaliztic sin, (b) undertaking the defence is to stop the opposite side from committing a totaliztic sin, (c) the defence must be provoked by an aggressive action of the other side (i.e. the responsibility for creating a situation that the defence is necessary, must lie in the other party than the party which is defended), (d) in the success of this defence are interested also other people than the ones who are defending, while this success in defence is for these other people corresponding to a totaliztic good deed."

Note that the above definition of totaliztic defence is so formulated, that by a defence totalizm understands only some out of numerous activities, which the everyday life used to call with the same name. For totalizm a defence is only standing up against aggression, which the defending person would not provoke with his/her previous behaviour, and the winning of which is going to bring moral benefits not only to himself/herself. In the understanding of totalizm, a defence is NOT for example regaining something, that was taken away from us because of morally valid reasons, or gaining benefits that are unjust for others - even if we consider that for some reasons we deserve them, or a revenge for undesirable reaction of the other side to our behaviour that we initiated ourselves, or reversing the undesirable for us development of events which we provoked ourselves. For totalizm defence represents only these actions, which both, by our conscience, and also by conscience of all other people that these actions affect, are unambiguously described as defence.

Let us start analyses of totaliztic good deed of defence, from checking whether the totaliztic definition of this good deed coincides with the instinctive (i.e. based on the statements of our conscience) understanding of the same idea. For this, let us firstly consider examples of two activities, about which our conscience is clearly telling us, that they actually are forms of

defence, and let us check whether they are fulfilling the definition of defence stated before. Then we consider also examples of two other activities, about which conscience tells us, that they are NOT defence - and also let us check, whether they fulfil the totaliztic definition of defence.

Examples of two activities, marked below (1Y) and (2Y), which according to statements of our conscience are examples of defence, are two situations, which can be described in following manners. (1Y) We parked our family car in area clearly marked as place designated for parking. A while later a different driver hits our parked car with his, causing significant damages in both cars - although does not hurts anyone from our family. Then, raising various threats against us, he insists that all this is our fault, because we "barricaded his way with our car", and requests that we pay him a compensation for damages in his car. Is the action that we take, in order to not only avoid paying him the compensation that he requests, but also to cause that he pays a compensation to us for damages to our car, fulfilling the definition of defence? (2Y) To our house arrived an armed robber, who does not hide his intentions, that he is to bind, rob and kill us and our wife, children, and a family that visits us. Does the fast killing of this robber by us, fulfil the definition of totaliztic defence?

If we check the situation (1Y), through matching it with the totaliztic definition of defence, then it turns out, that it actually fulfils this definition exactly. This is because subsequent features of the situation indicate, that this situation in fact does display the fundamental attributes (a), (b), (c), and (d) of totaliztic good deed of defence (these attributes are listed within the definition of defence provided before). Simultaneously - if we manage to defend ourselves from paying someone the compensation for damages to his car, and cause that this someone pays us such a compensation, then the sum of moral energy in the universe remains almost the same, as it would be in situation, when this someone would force us to pay him the compensation. Where the fundamental attributes (a), (b), (c), and (d) of totaliztic good deeds are concerned, then it turns out, that the attribute (a) is fulfilled, because if we do not undertake this defence, then the person who hit our car would commit a totaliztic sin of exploitation (after all, this person would repair at our cost the damages that it caused). The attribute (b) is also fulfilled, because the carrying out our defence is intended to stop the person who is responsible, from committing this sin of exploitation. The attribute (c) is fulfilled, because our defence is provoked by someone who hit our car - i.e. if this someone does not hit us, then we would not need to defend ourselves. In turn attribute (d) is fulfilled, because our success in this defence is going to be for our family a totaliztic good deed - after all our defending from paying a compensation and causing that the aggressor covers our expenses, does not deprive this family means of support.

Also the situation (2Y) exactly matches the totaliztic definition of defence, and it also displays all the attributes of defence. In fact, it fulfils the fundamental attributes (a), (b), (c), and (d) of totaliztic good deeds, and simultaneously, when we manage to defend ourselves from being killed through a fast killing of a robber that attacked us, then the total amount of moral energy in the universe remains almost the same, as it would be in situation, when this someone would kill us. Where the fundamental attributes (a), (b), (c), and (d) of totaliztic good deed are concerned, then it turns out, that the attribute (a) is fulfilled, because if we do not undertake this defence, then the robber would commit a totaliztic sin of oppression - after all this person would then kill us (destroying the entire amount of moral energy that we have), while he would be chased by law and by police (thus losing also a lot of his own moral energy). The attribute (b) is also fulfilled, because our undertaking the defence is going to prevent this person from committing a gravely sin of oppression. The attribute (c) is fulfilled, because in fact our defence is provoked by attack of this robber at our house - i.e. if this robber would not arrive to our home and would not show the intention of killing us, then we would not need to defend ourselves. In turn the attribute (d) is also fulfilled, because for our family, for neighbours, and for the whole society, this killing of the robber that come armed to our house to kill us, would be an illustration, that immorality and carrying out robberies do not pay off.

Examples of two actions, marked below (1N) and (2N), which according to the statement of conscience are not at all examples of defence, but which we intend to check formally, whether by any chance they fulfil the totaliztic definition of defence, and thus illustrate that this definition is faulty, are two life situations, which can be described as follows. (1N) A person in the advanced stadium of parasitism was employed on the position of a chef executive officer (CEO) in a school. But soon after being employed, this person started to show negligence, the lack of moral behaviour, and begin to direct the school towards a disintegration. When, after a series of warnings and requests, this person would not change its parasitic practices, the council of the school sacked him with a big bang from the job. Does the suing of the council by this parasite, to an employment court, for an unjustified sacking him from the job, and also for accomplishing the reinstating of himself into the CEO position that he occupied, fulfil the definition of totaliztic defence? (This situation is based on the described in subsection F1 real case of my former parasitic superior.) (2N) A female invited her acquaintance to spend together a romantic evening together in her flat, in the situation "tete-a-tete". Around a month later it turned out that the female got pregnant. When she informed the acquaintance about her pregnancy, he was taking the responsibility for making her pregnant (e.g. he was willing to pay maintenance for the child), but he decisively refused to marry this female. Does the later accusation of the female, that in the evening concerned he raped her, fulfil the definition of totaliztic defence? (I.e. does in the light of totalizm the accusation of this female, that the acquaintance raped her that evening, is going to be seen as her defence, or as something completely different, e.g. as her revenge for the failure of causing the acquaintance to marry her?)

When we check the situation (1N) through matching it with the totaliztic definition of defence, then it turns out, that it completely does NOT fulfil this definition. This is because subsequent features of the situation indicate, that in fact it does not display the fundamental attributes (a), (b), (c), and (d) of totaliztic good deed of defence. Simultaneously, if this parasite with some his manipulations, false evidence, or errors of human legal system, causes that the employment court actually reinstates him into the CEO position from which he was removed, then the total level of moral energy of all interested parties will decrease rapidly in comparison to the situation when this person would not undertake any action (this decrease in the level of moral energy will result e.g. from the fact, that the next - more capable CEO, would not receive a chance to manage the school, that all employees of this school are going to suffer under the rules of a parasitic and incompetent manager, that the incompetence of the removed CEO will impact the outcomes of teaching of the students that attend this school, etc.). Where the fundamental attributes (a), (b), (c), and (d) of totaliztic good deed of defence are concerned, then it turns out, that all these attributes are NOT displayed by the situation (1N) for the following reasons. The attribute (a) is NOT fulfilled, because in case the court action is not taken by the removed CEO, would not cause any sin at all by the opposite side, but rather it would cause several good deeds to be accomplished by this other side (e.g. the other side could employ a better CEO, it could improve the management of the school, it could improve the quality of teaching in this school, etc.). The attribute (b) is also not fulfilled, because the undertaking a court case by the removed CEO, would not serve for stopping the opposite side from committing a sin, but rather it would stop this side from accomplishing a whole series of good deeds. The attribute (c) also remain unfulfilled, because the removal of this parasitic CEO from the job, was not provoked by the school's council, but by the behaviour of the removed CEO (before the removal he show his incompetence, not reacted to warnings and requests of the council, etc.). In turn the attribute (d) is also not fulfilled, because in fact every person who observed this case and who know the person being removed, was perfectly aware that this person deserved for this removal from the job, that he provoked this removal with his own behaviour, and that the possible putting his case to an employment court would serve only to his low goals, not to any good of people. The above checking quite clearly indicates that in the light of totaliztic definition of defence, subjecting the case of this CEO to a court, constitutes a

totaliztic sin, not a totaliztic good deed of defence. Thus it can be called with many different names (e.g. black mail, threats, oppression, aggression) - but it does not deserve the name "defence". Also, for undertaking this action, in the future this parasite is going to receive additionally a respective punishment served to him by moral laws.

Checking the situation (2N) indicates, that this situation also does NOT fulfil the definition of totaliztic defence. This is because subsequent features of this situation indicate, that it does not bear the fundamental attributes (a), (b), (c), and (d) of totaliztic good deed of defence. Simultaneously, if this female causes somehow with her actions, that the acquaintance that she accuses, lands in a prison, then the total level of moral energy in all interested parties will decrease rapidly in comparison to the situation when this female would not undertake her action. (This decrease in the level of moral energy will result e.g. from the fact, that her acquaintance lands in a prison, that the child of that female symbolically loses the father, that this female makes much more complicated the matter of getting maintenance for her child and thus deprives the child of a chance to receive a support from the father, etc.) When the fundamental attributes (a), (b), (c), and (d) of a totaliztic good deed of defence are concerned, then it turns out, that all these attributes are NOT displayed by the situation (2N) for the following reasons. The attribute (a) is NOT fulfilled, because if this female does not make her accusations, in fact this would not cause that her acquaintance would commit a sin, but rather it would cause that he would commit several good deeds. (E.g. this acquaintance was willing to pay maintenance for the child, probably he would support the child morally, etc.) The attribute (b) is also not fulfilled, because the launching an accusation about the rape, and a possible court verdict against the male, would not serve any stopping the male from committing a sin, but it would rather stop him from doing a whole series of good deeds. (E.g. in future he would be afraid to accept an invitation of any female to visit her in her flat, unless he would be accompanied with a witness who would protect him from a similar accusation.) The attribute (c) also remains unfulfilled, because the accusation of a rape originally was not provoked by the male, but by an invitation from the female to spend together romantic evening in her flat. (If the female in fact would not wish intimacy of that evening, she would invite also her girlfriend or a member of family, and would not create from her own initiative the situation "tete-a-tete" which implies intimacy, etc.) In turn the attribute (d) also remains unfulfilled, because in fact no outside party, apart from the personal satisfaction of that female, would morally benefit from the fact of accusation of this male. All the above taken together indicates, that in the light of totaliztic definition of defence, the accusations of this female represent a sin, not a good deed, and can be called with various names (e.g. revenge, pushing down, taking back), but it does not deserve the name "defence", and that for the producing such accusations this female is going to be adequately punished in the future by the punishing action of moral laws.

As this is clearly visible, the analysis of four above cases, confirms the complete agreeability of the totaliztic definition of defence quoted before, with our understanding of a morally justified defence based on our conscience, and with our understanding of other actions - which are not defence at all. In this way the above cases prove empirically, that firstly the totaliztic definition of defence is correct, and secondly that this definition is agreeable with indications of human conscience. Thus the next step, is to prove also theoretically (means prove formally with the use of logical analyses and deductions) that "defence is a totaliztic good deed", and thus theoretically prove that "a decisive undertaking of defence in each case when defence is required, represents an expression of obeying moral laws, and is not only agreeable with the directives of our conscience and statements of moral laws, but it is also agreeable with the logical deductions of totalizm that stem from scientific concepts that totalizm developed so far".

In order to **formally prove with the use of logical analysis**, that "defence" is a totaliztic good deed, not a sin, it is enough to consider basic attributes of good deeds and sins, and then prove, that defence displays the presence of all attributes of totaliztic good deeds, but it does not demonstrate any attribute of totaliztic sins. According to what was written in

subsection A5.3, basic attributes of all totaliztic good deeds include the following properties:

(1Yes) The active prevention of doing a totaliztic good deed, is a totaliztic sin.

(2Yes) All reversals of the action, which represents a totaliztic good deed, are representing totaliztic sins.

(3Yes) Accepting outcomes of someone's totaliztic good deed, is also a totaliztic good deed.

In turn basic attributes of totaliztic sins include (see also subsection A5.3):

(1No) Constructive prevention of committing a totaliztic sin, is a totaliztic good deed.

(2No) Every positive reversal of action, which represents a totaliztic sin, will become totaliztic good deed.

(3No) Every passive acceptance of the fact of committing a totaliztic sin, as well as every acceptance of outcomes of such a sin, is representing a totaliztic sin.

After we match the above attributes to the examples of totaliztic good deeds discussed before, it turns out, that both situations (1Y) and (2Y) fulfil precisely all attributes (1Yes), (2Yes) and (3Yes), but do not fulfil attributes (1No), (2No) and (3No). In turn situations marked (1N) and (2N) do not fulfil attributes (1Yes), (2Yes) and (3Yes), but in turn fulfil attributes (1No), (2No) and (3N). This in turn proves in the theoretical manner, that the defence is in fact a totaliztic good deed.

Similarly, if one analyses attributes of any other action, which is not obeying moral laws at all, and thus which represents a totaliztic sin, e.g. attributes of described in subsection C11.1.1 "aggression", which represents an unprovoked attack on someone - who lives in peace, then it turns out, that this action do not fulfil attributes (1Yes), (2Yes), and (3Yes), while it fulfils attributes (1No), (2No), and (3No). For example, for such an "aggression", attribute (1Yes) is not fulfilled, because the prevention of such an unprovoked attack is going to be a good deed, not a sin. Also attribute (2Yes) is not fulfilled, because e.g. defence, which is a reversal of such aggression, is a totaliztic good deed, not a sin. In turn attribute (3Yes) is not fulfilled, because the acceptance by someone, e.g. goods and benefits that are robbed during an aggression, is a sin, not a good deed. Analysing now the attribute (1No), it is fulfilled, because the prevention of aggression is in fact a good deed. The attribute (2No) it also fulfilled, because the reversal of aggression, means defence, is in fact a totaliztic good deed. In turn the attribute (3No) is fulfilled, because the acceptance of outcomes of aggression on someone is a sin. Of course the fact, that "aggression" (as an unprovoked "attack") displays completely opposite moral properties then "defence" (i.e. that it displays attributes of "sin", and does not display attributes of good deed) introduces significant moral consequences. It indicates, that "aggression is immoral", while "defence is moral". This in turn indicates, that unleashing aggression is forbidden by the universal intellect, while undertaking defence from someone who unleashed an aggression, the universal intellect is pointing to us, as a morally correct behaviour. It also indicates, that aggressively attacking someone, is going to always be punished, while defending ourselves or others from an aggression, is going to always be rewarded by the universal intellect.

To summarise all the above, the logical analysis of attributes of defence proves, that defence is decisively "moral" and belongs to the category of "totaliztic good deeds". Simultaneously the logical analysis of other actions, which appear quite similar to defence, but about which our conscience tells us, that they are "immoral" and thus they do not belong to the category of totaliztic good deeds, also unambiguously proves, that the present level of advanced of tools of totalizm, very decisively disallows us to mistake for totaliztic good deeds of defence any activities that are not such good deeds.

Probably one of numerous reasons, for which defence was not clearly seen by people for so long as a "moral" good deed, and was not recognized as a basic moral duty, is the wrong understanding of karmatic consequences of undertaking of our defence. This wrong understanding probably results from the formulation of Christian so-called Golden Rule (stating something along the lines that: "Do unto others as you would have them do unto you"), and

from the formulation of Christian equivalents of the Boomerang Principle (e.g. claiming that "what you sow you are to reap"). These Christian formulations imply that: if you kill someone, even if you do it in self-defence, then still you are deserving a punishment. But if we analyse, what to-date findings of totalizm state on this subject, then it turns out, that karmatic consequences for example killing of our aggressor in defence (e.g. in the situation "you or me"), do not mean at all, that from an innocent person we rapidly turn into a candidate for God's punishment. In such a most drastic situation - when we "morally" kill someone in our defence, totalizm states two things, namely (1) that if one day we find ourselves in the situation of our aggressor, then we can be affected by reliving all feelings that our aggressor experienced during a present defence fight, and (2) that both of us, meaning we ourselves, and our aggressor, we both have in our karma the feelings of dying, which is very similar to that one that is going to be generated during a given aggression (otherwise we both would not be placed by moral laws in such a situation, and we would not be given a choice, regarding which one of us is going to die as the outcome of the current situation). The above means, that if we actually kill someone during undertaking a "moral" good deed of self-defence, then (1) in order to also be killed in the future, we firstly need to commit an act of aggression (means, the fact whether we are going to be killed during an aggression, fully depends on our free will, or more strictly on our personal taking part in an act of aggression), and (2) because we already have in ourselves an old karma, which in the first instance led us to the situation that we were attacked and placed in a given position, the undertaking by us a defence, and killing in defence, does not generate in us a new karma, but only slightly modifies and delays the old karma of being killed, which we already carry in ourselves. To express the above in other words, the fact that we undertake a self-defence, from the point of view of karma does not cause at all, that we are going to be punished by a return of a new karma (which we just are going to generate with our defence). But actually the opposite - in reality it means that we are going to be rewarded by (1) an additional delay in return of an old karma, which we already have anyway, and by (2) a beneficial for us modification of this our old karma, because we undertook a "moral" defence. Of course, the example of killing in self-defence, used here, is a drastic example of karmatic consequences of undertaking a defence. Still, in case of undertaking any form of defence, situation is similar. Always, if we manage to defend ourselves with a success, we are not going to be punished for this by moral laws, because moral laws are so designed, that for the undertaking a "moral" defence, we are to be rewarded. After all, receiving a reward for doing everything that is ordered by moral laws, is guaranteed with the "canon of consistency", which is described in subsection B7.4.

As this clearly stems from logical deductions of this subsection, and also from subsection A5.1, the universal intellect purposely assigned to defence all attributes of especially "moral", exceptional good deed. It is done so in order to clearly let us know, that moral laws decisively ask us to undertake the duty of defence, whenever the situation asks us for it. By assigning such attributes to defence, the universal intellect wishes to forward to us a very important message. If we would try to decode, what this message says, probably we would arrive to the conclusion, that a text of this message should be interpreted as follows: **"due to a such design of laws of the universe, that every act of defence displays all 'moral' attributes of not only a very special good deed, but also obeys the canon of consistency, and represents an obligatory moral law, I am stressing the duty to undertake a defence, even if this defence is not devoted to an increase of moral energy. I am also letting to know, that defence is extremely important for everyone, and that no-one is allowed to avoid the duty of undertaking it, when finds himself/herself in the situation, in which it is necessary. Simultaneously, by granting privileges to defence via the operation of moral laws (but by not granting them to an aggression), I am clearly letting to know, that only undertaking a defence is morally correct and is always rewarded by moral laws, while unleashing an aggression is morally wrong and is punished by moral laws".**

The unique privileging of defence proves unambiguously, that all those who lead moral life, have not only a permission of the universal intellect to undertake a defence whenever the situation asks for it, but it also indicates, that undertaking such a defence is the basic moral obligation of everyone who leads a moral life. In fact defence is a most important step in the direction of leading moral life, as it allows to maintain our morality, and to not subdue to pressures of immoral aggressors. Therefore all moral people (totalizts) are charged with a non-avoidable obligation, to fulfil this duty of defence in every case when it turns necessary. This duty of fulfilling the obligation of defence, put on totalizts and on other moral people, a whole array of special requirements. For example, they are subjected to a requirement of readiness to undertake a defence whenever a situation of aggression takes place. This means that moral people have a duty to not get too complacent with their lives, and to prepare themselves to defence even in times of peace, to study knowledge of defence, to improve tools of their defence, to watch actions of their potential aggressors and be aware when an aggression is coming, etc.

The above subsection realizes also, that all types of defence are agreeable with moral laws, and therefore that they should be decisively undertaken. So totalizts have a non-avoidable duty, to defend themselves, whenever they face an aggression. They also have a duty to stand up in defence of all other people in the range of their sight, who clearly are facing aggression, but who are unable to defend themselves. Totalizts and people living moral lives, have also a duty to decisively, although according to moral laws, defend from aggressions all group intellects, the membership of which they have. For example, if they are members of some company, social movement, country, or civilization, while the group intellect to which they belong faces an aggression from some other intellect, then totalizts have the duty to actively join the defence efforts of the group intellect to which they belong. They have also a duty to use methods that are agreeable with moral laws, in order to defend themselves, to defend others, and to defend group intellects to which they belong, from aggressions of nature and life events, means to help themselves and to help others in times of troubles (the topic of totaliztic help is addresses in subsection C11.3). Whenever in our life we face an evidence, that someone's unprovoked aggression took place, and that some intellects can be hurt by this aggression, we must remember that the universal intellect and moral laws clearly order us, that we have a duty to join the defence actively, and that moral laws are going to reward us for the undertaking of this duty.

As this is clearly stemming from the canon of consistency, whenever someone undertakes "moral" actions, means actions which are obeying moral laws and agree with intensions of the universal intellect, and puts into these actions the required amount of effort and motivations, then he/she always receives appropriate moral reward. Thus, there is no slightest doubt, that also for undertaking a defence that is ordered by the universal intellect, **the defending people always receive appropriate rewards** - if only into their defence they put the required amount of effort and motivations. What is more interesting, the canon of consistency reveals, that various rewards are going to be served to them, even if for the purpose of defence they are forced to resort to killing someone - what actually I already explained during the addressing of matter of karma during killing in defence. Of course, wherever there are some rewards, always is good to know well, what type they are. Unfortunately, so far totalizm was unable to identify all the rewards, with which moral laws lavishly treat those, who undertake an active defence. The detection and description of all of them, requires undertaking long research. However, totalizm already empirically established, that a multitude of different rewards is always granted for defence, and that people who take part in defence, are always receiving them. Let us now discuss example of these moral rewards for undertaking a defence, which are already identified empirically.

A. **Karmatic rewards.** Already is empirically established, that the beneficial combination of feelings and motivations, which appear during defence, causes that for the same unpleasant outcomes of an action, but once done for defence, while the other time done

for aggression, karma that we generate is clearly beneficial for defence and clearly punishing for aggression. Additionally karma generated during defence, is combined with the old karma (this practically means the decrease of the karma to only a small fraction of its actual amount), while the karma generated during an aggression is formed in completely new karmatic algorithms (this means that because of the existence in the aggressor of an old karma, practically karma is duplicated after an aggression).

B. Spiritual promotion to a higher level. Moral rewards for defence, can be clearly observed in the sphere of spiritual promotion. As it is known, a significant proportion of events that affect us in the lifespan, does not result from karma, but from a spiritual education that we are subjected to in our lives. It can be easily noted that out of all these educational events, the ones which have the character of aggression towards us, are ceasing immediately after the time, when in a given type of situation we undertook an effective defence and win this defence. But if we ignore such a defence, or undertake it - but it does not lead to a success, then the situation is repeated again - and with a higher force. This in turn means, that the effort of putting an effective defence against an aggression, is one of primary requirements, which decides about our spiritual promotion to a higher level.

C. More beneficial emotional life. It is also known, that numerous rewards for defending ourselves in a rightful matter, awaits for us in the sphere of feelings. For example the mechanism of operation of feelings, described in subsections K5.5 and A7.1, is so designed, that it allows for motivations that accompany a defence, to beneficially modify so-called "reactive potential". This modification in turn causes, that in the result of each feeling generated during a defence, a mental anti-feeling is formed, which always is pleasant and always generates moral energy for us. Therefore, one of very clear moral rewards, which is received by all those who undertake the duty of a totaliztic defence, is the enrichment of their emotional life, and making their feelings more pleasant.

D. A discreet help of the universal intellect. Independently from the rewards described before, another one is also already identified rather well. This is the fact known for a long time, that the universal intellect (God) discreetly, although conditionally, helps those who defend themselves. In fact, as this is stressed in subsection C7, undertaking an active and decisive defence from some form of evil that affects us, is one of two basic conditions, which must be fulfilled for the universal intellect to start its discreet intervention and to start screen us from the effects of this evil (this second basic condition is that we are not deserving this evil with our previous actions). Even if we do not deserve a given evil, but because of the resignation from defence we passively accept its arrival, then the universal intellect, seeing our lack of defence efforts and the passive acceptance of evil, expressed by our lack of defence, does not intervene and does not stop the arrival of evil. This conditional help of the universal intellect, triggered through our defence, is not only expressed with the known proverbs "God helps those who help themselves", but also is confirmed with countless empirical observations. For example, if there is a situation that two people are fighting of similar force and similar skills, if only there are not present some important karmatic reasons, this fight is always won by the person who defend himself, not by the one who is unleashing an aggression. This discreet help of the universal intellect, given to those who defend themselves, is also a reason for well-known phenomenon, that if any group intellect (e.g. a country) being attacked, is undertaking a decisive defence against an immoral aggressor, then independently how overwhelming the aggressor's forces would be, still the defending intellect always finally wins the defence war. This is because of this discreet help of the universal intellect, in spite that totalizm is defending itself from an overwhelming power of evil parasites, and in spite that it appears as if it constantly is bitten, still in fact totalizm gains increasingly greater power, while the entire cosmic empire of evil parasites is not able to suppress the arrival of totalizm to Earth, and the spread of totalizm amongst people.

Concluding this subsection, whenever you are facing an aggression, or see someone's aggression, check whether the intended reaction of defence is fulfilling the definition of "moral"

good deed of totaliztic defence, and if so, then include yourself actively into the defence, and fight for the moral cause as much as you can. This is because undertaking the active defence is clearly ordered by intensions of the universal intellect, while our obedience of these intensions is always lavishly rewarded.

C11.1.1. Sins of aggression as beginnings of avalanches of evil

The laws that operate in our universe cause that all processes and phenomena are always triggered by an individual event of a breakthrough significance. As it turns out, in moral phenomena frequently this single primary event of a breakthrough significance, which later initiates a whole avalanche of secondary moral phenomena and processes, is "aggression". Therefore totalizm tries to study aggression and everything that is connected with it (including also the defence against aggression).

"Aggression" should be understood as an exact opposite of defence. It should be clearly distinguished from "attack". An attack is simply an act of taking initiative in a fight, therefore it can be also one of forms of someone's defence. Thus "attack" is only an opposite to "shielding ourselves", and can take place both in defence and in aggression. In turn "aggression" is an opposite to any form of defence. Because defence is "moral" and represents a totaliztic good deed which is rewarded by moral laws, aggression is "immoral" and represents a serious sin. The fact that aggression is a serious sin, was already formally proven in subsection C11.1. Because it belongs to the category of "immoral" sins, committing aggression is always severely punished by moral laws.

At the present stage of investigations, the following definition of the sin of **aggression** was developed (however, this definition is still not perfect and requires further validations and research):

"aggression is every active initiation of an immoral behaviour of a sin character, which is oriented at hurting someone, and which shows the presence of all fundamental properties of a totaliztic sin, such as (a) NOT undertaking the aggression would allow the opposite side to commit or to finish a totaliztic good deed, (b) undertaking the aggression is to stop the opposite side from committing or concluding a totaliztic good deed, (c) the aggression is never provoked by an immoral action of the opposite side (i.e. the sole responsibility for creating a situation in which aggression takes place, always lies in the same party which commits the act of aggression), (d) in the success of this aggression is interested only the aggressor, although through various manipulations this aggressor sometimes manages to convince other intellects, which are depending on him/her, to take part in the aggression for material gains".

Examples of sometimes very subtle forms of aggression, include cases of aggression against totalizm, that were increasingly frequent during writing this monograph. Several such cases are described in subsection F1.

Aggressiveness is one of natural mechanisms, which appears naturally when someone is overtaken by the moral disease, which in subsection D1.1 is called parasitism. In turn committing an aggression is an external symptom of manifestation of aggressiveness. As this is explained in subsection D11, in the universe parasitism is performing the function of a "stick" from the proverbial method of "a carrot and a stick", that is used by the universal intellect to mobilize, motivate, and inspire complacent intellects. Similarly, in the absolute understanding, aggressiveness and aggression are mechanisms, which release the hits of that "stick". Reasons for which aggressiveness and aggression was "hard wired" into parasitism, are several. The most important include: the forcing of "moral" intellects to carry out their defence, the meaningful illustration of differences between the immoral and moral behaviours, and the forcing of people to carry out moral analyses of the world that surrounds them, in this way increasing their knowledge regarding morality.

Into the immoral category of aggression many activities are included, which some

people do not even see as aggression. For example to an aggression should be qualified many forms of gossip, criticism, scepticism, political activities, economical moves, etc. Of course, also a significant proportion of present crimes fulfils the definition of aggression.

Aggression always is only a beginning, not just a final stage, of a whole chain of "immoral" activities, which take place after it. The aggressor always attempts to complete a whole "avalanche" of such immoral activities, independently whether the aggression is successful or not. After all, these activities are outcomes of the aggressor's immoral philosophy, not the stance of the opposite side towards the aggression. Therefore, it is not feasible to count that by avoiding to defend ourselves from an aggression, we are going to experience much less oppression. The only solution, which the offended intellects have in cases of aggression, is to effectively defend themselves from it.

C11.2. Avoid totaliztic sins of behavioural sacrifices, which are not accompanied by powerful "moral" feelings

Out of the complete list of totaliztic sins described in subsection A5.2, behavioural sacrifice is inducing the most controversy. The probable reason is that Christianity includes "sacrifice" to the category of "good deeds", not to the category of "sins". Therefore, to understand better principles of totalizm, I explain in this subsection the totaliztic understanding of (behavioural) sacrifice. For example, I explain here why purely behavioural totaliztic "sacrifice" (to be distinguished from the emotional one), which is not accompanied by any emotional good deed, in fact must belong to the category of totaliztic sins, not to the category of totaliztic good deeds. I am going to explain also, why totalizts should avoid committing behavioural "sacrifice", which is not accompanied by any significant emotional good deed that would compensate the outcomes of the sacrifice, and that would justify committing it.

A (purely behavioural) totaliztic sin of sacrifice, which is discussed in this subsection, must be clearly distinguished from an emotional sacrifice, to which the deductions from this subsection do not apply. The behavioural sacrifice depends on voluntary doing something for someone else, who is fully capable to do it personally, and who is not going to reward us for it. In turn the emotional sacrifice is to accept unpleasant feelings for (or from) someone, who without our sacrifice would need to personally experience these feelings, but who do not even know that we experience these feelings for (or from) him/her. Examples of typical (behavioural) sacrifice can be mothers, who work hard only to prepare something tasty for their adult sons, while these sons are mindlessly watching TV or playing music. In turn an example of emotional sacrifice, is a son, who is experiencing financial problems, or work-related setbacks, but does not want to worry parents, about which he knows that they would not be able to help him, therefore he does not share these problems with them.

Totalizm indicates several reasons, why totaliztic (behavioural) sacrifice in principle is a sin, and why in normal circumstances we should avoid committing it. (Notice, that an emotional sacrifice is also a sin in the light of totalizm, and also we should avoid committing it.) The most important out of these is that according to the totaliztic definition, a behavioural **"sacrifice" represents only a victim-sinner reversal of exploitation**. Thus, from the social point of view, it is equally condemnable, as the exploitation is. After all, wherever there is a behavioural sacrifice, there an exploitation must also exist. This means that a victim of an exploitation commits a sacrifice, while the subject of a sacrifice commits a sin of exploitation. From the point of view of totalizm, exploitation is already a serious sin. Therefore for totalizm, also the sacrifice, which inspires this exploitation, must be a sin, although ethically it is more tolerable to commit sacrifice than to commit exploitation. The second important reason why totalizm recommends to avoid sacrifices, is the **problem of addiction**. People who frequently commit sacrifices (e.g. some mothers), with the elapse of time develop an addiction at the receiving end. This addiction is so overwhelming to the receivers of the sin of sacrifice, that later they

start to expect that all other people around them should constantly commit sacrifices for them. After all, an English proverb says that "favour repeated becomes a habit". In the final effect these people who are on the receiving end of sacrifices (i.e. these people who exploit the ones that commit sacrifices), with the elapse of time are learning not to listen to their own conscience, and they become convinced that everyone around them should constantly make sacrifices for them. This in turn is a large leap into the marshes of parasitism (as explained in subsection D4.2). From this addiction, intellects that got used to other people constantly sacrificing for them, usually later are not able to free themselves - see chapter D. Thus one of the destructive effects of sacrifices is that they actively push the recipients of these sacrifices, out of the path of moral living, and straight into the claws of parasitism.

Of course, by the recommendations of avoiding (behavioural) sacrifice, totalizm does not claim that we should not make sacrifices at all, but only claims that we should not commit behavioural sacrifices - if they are not accompanied by simultaneous emotional good deeds accomplished at the feelings level - as this is explained in next subsection. (After all, even in case of writing this monograph, it was created in the result of committing a sacrifice, only that this sacrifice was accompanied by a powerful emotional good deed of the progress type.) By revealing that the behavioural sacrifice always qualifies into the category of "immoral" sins, totalizm also does not claim, that we should not help other people, but only claims that "helping" with the aid of sacrifice is not a help at all, but only a "licence for committing exploitation at the receiving end". For this reason totalizm recommends that we should help other people with the use of totaliztic good deeds of inspiration and progress, which are described in subsection A5.1. In final effects they are quite similar to sacrifice, although they do not cause the dissipation of moral energy in the doer, and also they differ drastically from the point of view of motivation, scenario, and also the manner in which they are conducted.

The dilemma of moral categorising of sacrifices, brings our attention to another matter, namely to the fact of simultaneous acting of people in two levels: (1) action or behaviour, and (2) feeling or emotion. As this is described in subsection A7.2, behavioural sins (i.e. immoral actions) are usually accompanied by powerful feelings (and vice versa). These feelings, depending on their character, can constitute emotional good deeds, or emotional sins. Thus, if we are committing a behavioural sin, while the feelings which accompany it represent a significant emotional good deed, then the effects of this good deed may compensate the effects of the sin. Frequently just such a situation takes place in cases of (behavioural) sin of sacrifice. If this sacrifice is linked with a significant emotional good deed, together they can still represent a good deed - means give a "moral" final effect. (Exactly such a situation takes place regarding the research on totalizm and writing this monograph.) Before we take a decision to commit a given sacrifice against all odds, because it is in fact accompanied by a significant emotional good deed, we should firstly analyse the situation and check whether in fact the condition of simultaneous generation of the emotional good deed is fulfilled. This is because in usual cases only sacrifices which are committed for large group intellects (country, nation, civilization), and which serve some very important and morally correct idea (fight for freedom, elimination of injustice, improvement of situation for a number of people, etc.), fulfil this condition. In turn (behavioural) sacrifice, which is committed just for individual people, usually is a pure sin, which motivates these people to the habit of exploiting others.

C11.3. Totaliztic help

The introduction of the concept of moral energy into totalizm, shines also a different light onto what we usually call with the term "**help**". According to totalizm, a help is not everything that is called with this name in the common understanding of this term. For example, if we consider two farmers, out of which one correctly does his/her duty, while the other plants nothing, then according to totalizm a "help" would NOT be at all, if the good farmer gives a part

of his harvest to the poor one (it would be only a mixture of sacrifice and exploitation - means a vampirism). Similarly, if a homeless vagabond asks a reliable regular worker to give him/her money, also would not be a help of giving him/her a part of the earnings. In a similar manner, if our civilization rubbishes the planet Earth, poisons the natural environment, and eats up all the natural resources, it would not be a totaliztic help, if some more advanced civilization would come to Earth and clean our dirt - as some naïve people imagine this. Totalizm improves and makes unambiguous the idea of help, claiming that in its understanding **"totaliztic help should be defined as all activities completed with a definite intension of helping, which in the final effect are going to increase the level of moral energy at the receiving end, while simultaneously they do not noticeably decrease this energy in the party which gives this help"**. Thus, the final consequences of a totaliztic help must fulfil the definition of one of possible good deeds, namely the definition of progress, inspiration, self-improvement, or defence. The stress in the above definition is on words "noticeably decrease", which tries to indicate, that every action that is completed by someone, even if it causes the increase of moral energy in the doer, always simultaneously causes the decrease in another form of his/her energy. Therefore, it is left to the discretion of a given helper, to carry out a judgement, whether giving a specific kind of help is going to decrease by the acceptable level, one of the forms of his/her moral energy.

In order to explain this on an example, let us assume that we are buying a ticket, and we see that in a next counter an older lady does not know what to do, because during doing her shopping in the city she made a mistake in counting and she is missing \$5 for buying her ticket home. If we are a well earning person, and just have in our wallet let say \$1000, then paying the cashier these lacking \$5 does not make much difference to us. In turn if we pay for her with the clear intension of helping, and immediately after we make sure that she received the ticket, we disappear in the crowd, to keep our help anonymous and impersonal, then according to equation (1B6.1) we increase our moral energy much above the level that the loss of these \$5 is going to take from us. But if we are for example a soldier, who has in his wallet only \$5 after he bought his own ticket, which he also needs for a subway after the arrival to his city, then the providing such a help would cause the noticeable loss of his energy. Of course, if after the careful observation of situation, we would notice that no-one helped this old lady, then it does not mean, that we should not rather consider walking from the station to home on foot, then to leave this oldie without a help (after all, our soldier's legs accumulated a lot of moral energy of walking).

It should be noted, however, that in the light of totaliztic definition of help stated before, it is not a help any action, which in the final effect leads one of the parties involved into committing a totaliztic sin. For example, it would not be a totaliztic help, but only a sacrifice, if a mother works at nights, in order to earn \$5 to later give these money to an unemployed son for a ticket to discothèque, so that he could impress his comrades. According to the laws that govern the level of moral energy, even if in the short term committing such a totaliztic sin is going to appear as a help and as pulling someone out of troubles, in the long term this sin sometimes in future is going to fire back and to hit the person whom it supposed to help. Thus it only additionally is going to deepen the problems of position, into which this someone was putting himself/herself. So if we really wish to help someone, then we should NOT do for him/her, whatever he/she is equally able to do, but to inspire, inform, direct, encourage, and introduce him/her in such a manner, that he/she is able to do it by himself/herself, and does not even know that is being helped. Korean people have for this an excellent proverb, the sense of which can be expressed in the following wording: "If you give someone a fish, you feed him for a day, but if you teach someone to fish, you feed him for a whole lifetime." (In the Korean language, but expressed with English letters, this proverb reads: "Mulgogileul jugiboda, O dokkae mulgogi eul jabeunji galeu chi si o" - this literally translates as "teach your son how to fish rather than giving him a fish", but the sense of it is understood commonly in the exact manner as it is expressed in the previous English wording).

With all cases of giving help, the matter of welcoming it described in subsection A6.8, is connected. More strictly, help always introduces a danger and a potential for negative consequences to a helper. These may be caused by the wrong interpretation of the help by a person who receives this help - see the significance of the second segment of equation (2A6). After all, according to totalizm, a significant proportion of people who need and ask for help, usually into the situation, when a help is needed, were putting themselves voluntarily, through neglecting the need for continuous increase of their level of moral energy. In turn these, who neglect the increase of their moral energy, must adhere to a parasitic philosophy, which gives them a wrong attitude towards everything. Thus, if we help openly such someone, who is adhering to such parasitic principles and who has a very low level of moral energy, then there is a large chance, that he/she wrongly interprets our intentions, and thus with his/her improper motivations and feelings gives the negative value to the second segment of equation (2A6). In the result, helping such someone, can cause a decrease, not an increase, in the level of moral energy in the helper. Thus totalizm recommends, that in normal cases, we should **give anonymous help** to needy, wherever this is possible. After all, the help given anonymously, certainly increases the energy in the helper. In turn the help that is given openly, in case of wrong reception (e.g. when it induces in the receiver feelings of jealousy, anger, rebellion, or motivation to hurt), can even cause the decrease of moral energy in the helper.

Of course, there are numerous exceptions from this rule, for which this recommendation does not apply. For example, it is known that innocent people, such as e.g. children, or people mentally retarded, almost never wrongly interpret the help that they receive, and are simply grateful for it. Thus small children we can give help personally without worrying that they misunderstand us (unfortunately, this is not valid for teenagers any more). Similarly with people, who love us - no matter how their philosophy is deviated, still if we give them any help, their love makes impossible to distort their perception. Therefore children, parents, brothers, sisters, and all those, who are tied with us through their feeling of any unconditional love (including into this all non-sexual versions of love, such as friendship, respect, solidarity, brotherhood, etc.), according to totalizm can be helped personally and without being afraid, that they perceive it wrongly. Furthermore, in all critical situations, e.g. direct danger to life, serious illness, cataclysm, accident, etc., all help is accepted without interpretations - i.e. exclusively as help, therefore we can give it to even the most jealous, vicious, or bad, no matter how distorted their philosophy would be. In such critical situations, everyone interprets help just as a help, sending to us the telepathic signal which increases our level of moral energy with their credit of appreciation.

Help should be given if someone clearly asks for it. In Poland of the old times (up to around 1960s), when in such cases the person who was helped, asked then "how much this costs" (i.e. "ile sie nalezy"), the person who gave the help usually answered "whatever pleases you" (i.e. "co laska"). In those days such an expression meant "I am helping you because of the goodness of my heart, not for receiving a payment; but of you feel better when you pay me and in this way you even our balance, then give me the amount which you consider to be appropriate". Usually in such cases the payment was very symbolic, and it almost always was much below the real value of the help (after all, if the person who was helped could afford the paid help, then would not ask for help). But both sides were parting happy, because they both felt morally good about what they have done.

C11.4. There is a totaliztic method for forcing

One of the more controversial actions, which probably is going to induce a lot of questions, and thus which requires elaboration, is an immoral "forcing", and also all activities, which presently are used as synonyms of "immoral" forcing, but which are not such synonyms at all, e.g. "blackmailing", "convincing", "making", "putting in from of alternative", "giving a

proposal not to be refused", etc. Although definitions of forcing to-date do not put this clearly, in the majority of situations it was understood as a highly "immoral" situation, in which the victim was deprived of a significant amount of moral energy. Thus forcing includes only the cases, when either the outcome takes away someone's moral energy, or the alternative of the outcome (possible punishment) takes away this energy, or when both the outcome and the alternative take away moral energy from the victim. In such understanding, examples of forcing would include the making someone to take drugs under the punishment of throwing out of a gang, making a child to do homework by a prospect of locking it in the house, or robbing someone's money under a threat of hitting up.

However, in life there are also activities, which are fully "moral", means which only increase the level of moral energy in all people involved (instead of reducing this energy), but into doing of which the receiver of this energy must be "forced", as he/she does not wish to do them voluntarily. Should such fully "moral" cases be also called "forcing"? After all, in everyday life we frequently hear that people call it that way - e.g. sometimes we hear that parents "forced" someone to finish his/her study. Because totalizm recommends that we should increase people's moral energy in every possible manner, therefore, according to the principles of this philosophy, such cases should not be called with the same name as negative "forcing". Rather we should refer to them with other terms. For example they could be called "**persuasion**", "putting in front of ...", etc. Totalizm recommends also, that we should never hesitate to use these positive equivalents of forcing, even if this happens against the caprice of the receiver, temporary interests of the receiver, actual philosophy, habits, the line of the least resistance, etc.

Theoretically speaking, four types of persuasion can be distinguished, which depend on this, that either: (1) the increase of someone's moral energy uses the increase of someone's moral energy (e.g. consider the acceleration of the marriage of a couple, which love each other enormously but which cannot decide to marry, through conceiving a child, or persuading a child to do homework under the alternative of cleaning kitchen or washing a home toilet, which this child uses everyday), (2) the increase of someone's moral energy, which uses the blocking of decrease of this energy (e.g. consider parents which persuade their teenager to break smoking because they make impossible for him to meet his mates from a gang), (3) making impossible to decrease someone's moral energy, which uses the increase of this energy (e.g. consider persuasion of some addicts, accomplished not by forbidding to practice it, but by disgusting someone to this addiction through making him/her to try it in a single huge portion, until a non-threatening poisoning takes place), and (4) making impossible to decrease moral energy through using the impossibility of decreasing this energy (e.g. consider the stopping youngsters from falling into bad habits, through taking them from a negative environment, and e.g. placing in an educational work brigade). Which one out of these cases should be chosen in a given situation, can be decided e.g. through the use of method "from principle to implementation" described in subsection A4.6, i.e. through inserting into each one of the above cases some specific solutions of a real life situation, that we need to solve.

In our own everyday life, and also amongst people who surround us, we always encounter situations, when someone does not know about moral energy, or does not want to respect laws that rule this energy. Such someone rather insists on the behaviour, which decreases moral energy in this person, or in other people. Thus one of the necessities, and also skills, of the totaliztic life, amongst others depend on this, that in such cases we do not use a negative forcing, but we replace this forcing with one of versions of such positive persuasion. When we design it adequately, it turns out to be equally effective as forcing. But it is positive, and when according to the Boomerang Principle a time of return arrives, we are not going to have anything against receiving it back. The only problem with the using of this totaliztic persuasion, is that - like almost everything in totalizm, the idea of it still requires theoretical development and working out practical and effective tools for everyday implementation of it. Therefore, at the present level of development, if someone wishes to use

it, still does not have ready made tools or patterns, but the user must invent such tools and patterns by himself/herself.

C11.5. Totaliztic understanding of forgiveness

A next popular term, which in the light of totalizm requires clarification, is the idea of "**forgiveness**". The present understanding of this idea was introduced by religions. As almost all ideas introduced by religions, it was addressed to suit our primitive ancestors with a limited capability for scientific thinking. It tried to recommend to them the most universal principle of reacting on the petty crimes of other people, which depended on a complete forgetting of these crimes, and acting as if they never take place. Unfortunately, this approach can be used correctly only if the parties involved understand moral laws (especially the Boomerang Principle), and understand general principles of accumulation and dispersion of moral energy. But without understanding these principles, the thoughtless use of this idea leads to the situation, that every time when it is introduced into life, then the forgiving side is forced to commit a totaliztic sin of sacrifice, while the side which is forgiven, commits a sin of exploitation. Therefore, the use of a blind forgiveness leads in practice to a fast decrease of moral energy in all interested parties. Also, it additionally discourages sinners from possible efforts of improving their morality. After all, from the point of view of sinners, why one should put an effort into being increasingly perfect and into not commit sins, when it is much more pleasant and easier to commit sins, and then to expect from others that they forgive these sins. As such, instead of introducing the progress to morality in our civilization, the idea of "forgiveness" in practice significantly contributes to the downfall of this morality.

For the reasons explained in the previous paragraph, according to totalizm "forgiveness" in the form to-date should be withdrawn from the use. After all, the Concept of Dipolar Gravity, and also totalizm, clearly established, that the true "forgiveness" is contradictive to moral laws, and in fact does not exist in the universe. Moral laws and the universal intellect never forgive anything to anyone. Therefore, whatever someone does, unavoidably must accept sometimes consequences of it. The consequences of every single our activity are irreversible, and only what is unknown to us about them, is when exactly their return is going to hit us. Thus the only thing that in totalizm is close to the idea of forgiveness, is the concept of "return", means returning to us the same situations, as these when we ourselves annulated some crimes of someone else. Of course, this return is going to come only if we first emitted from ourselves such a situation. Thus instead of using in our activities this very misleading idea of "forgiveness", totalizm recommends, we rather use the more unambiguous term, e.g. either "minimization of consequences" or "forgiving with the suspension". The term "minimization of consequences" clearly informs everyone, what is the essence of our reaction to a given crime. In turn "**forgiving with the suspension**" stresses, that for a totaliztic forgiveness always a segment of conditional "suspension" is attached, which is to inspire a moral improvement of the sinner.

Let us not consider, what a totalizt should do in situations, in which religions ordered to forgive blindly. It turns out that definitively not to "forgive" blindly (means not to consider someone's immoral action as a non-existent), because such a blind "forgiveness", instead of increasing moral energy, in a long-term run would lead to a further decrease of this energy in all parties involved (and this would happen in the addition to a decrease of this energy caused by a given sin). Totalizm recommends that in all such situations, instead of forgiving blindly, a totalizt should "**minimize consequences**" of someone's improper behaviour. Means it recommends to undertake such actions, which in a given situation at a long run would lead to minimal lost of moral energy resulting from a given sin, and also would make impossible repetition of this sin in the future. What should be these our reactions, this unfortunately depends on a given situation and a given sin. Therefore we should design our reactions each

time separately, in an individual manner, using our knowledge of circumstances of the sin, our knowledge of pattern of behaviour of the sinner, our situation, etc. Unfortunately, totalizm is for thinking people, and in every situation it requires thinking! In order to facilitate such development of our reactions to a sin, totalizm already crystallized several recommendations, how it should be done most effectively. Here are these recommendations, which we should bear in mind when we develop our reaction type "minimization of consequences" to every case of someone's misbehaviour.

(1) The essence of the goal, for which we develop our reaction to someone's misbehaviour, is the minimization of the loss of moral energy caused by this misbehaviour. Therefore, whatever we do for this reaction, should serve mainly to decrease the loss of moral energy. All impulsive reactions, which are serving to other goals than this one, such as unloading our anger, closing the channel of communication, etc., only increase our loss of moral energy, instead of decreasing it.

(2) According to totalizm, the universe would not be able to develop nor improve, if all beings that live in it are perfect. Therefore every single person, including ourselves into this number, is highly imperfect. But he/she received a free will, to work on his/her perfecting. In life we must learn to accept other people as they are, with all their imperfections and vices. In turn our reactions at someone's imperfections, should only limit themselves to decrease the harmful consequences, and to decrease the chance that they are going to affect us again in the future. It is not in our power to completely eliminate these imperfections (imperfections can only be eliminated by a given person, not by us, and only through the contribution of enormous effort and time).

(3) Human imperfections are incredibly permanent and their carriers usually are not able to get rid of them. Therefore, if in the future circumstances allow this - as usually happens in practice, then the given sinner is going to repeat the same misbehaviour many times. Thus, we should not believe that someone never repeats a given sin, because surely we are going to experience a bitter disappointment, and we are to loose again moral energy for the same reason as currently. Therefore, in our reaction to someone's misbehaviour, we should secure ourselves in such a manner, that if this misbehaviour is repeated, our moral energy is not lost any more, or is dissipated at much lower rate than currently.

(4) Imperfections of other people, which affect us the most painfully, depend on our own karma, not on the person with which we spend time. (This is best expressed by the Chinese-Cantonese proverb, which states: "wherever you would go, problems that you encounter are going to be the same".) Therefore it has no sense to loose moral energy for cutting or limiting our relationship with such someone, whose imperfections just hit us painfully, only to loose moral energy to start another relationship with someone else, whose imperfections we still have not learned, but which after the closer acquaintance probably turn to be the same (means "a known devil is better than an unknown devil"). We much better use our potential and intellect, if we find such a manner of living with imperfections of the first person that we can prevent any further loss of our moral energy. Therefore, in our reaction to someone's misbehaviour, we should concentrate on finding a way of accomplishing a less disturbing relationship with this someone, who just revealed to us one of his/her imperfections.

(5) Every imperfection of a given person usually is balanced by a good side, or by a point of sensibility of that person. In our reaction we can try to find it, and to use it for the compensation of that imperfection which just was revealed to us.

(6) In many cases the culprit is aware his/her guilt and even knows what should be the reaction most beneficial for everyone in case a given misbehaviour should be repeated (means what should be the reaction, which would cost everyone the least loss of moral energy). Sometime it is beneficial to openly and seriously ask the culprit for an advice, what should be our reaction in case, when the next time he/she repeats for us the same misbehaviour. If then happens that we need to implement this advice, it is going to cost us much smaller loss of moral energy, than if we worked it out by ourselves.

(7) In everything that we do, always we should implement the general principle, which is to be obeyed by all actions taken within the range of moral field (described in subsection A4.1). It states, that in our actions towards other people we should not act along the line of the least intellectual resistance, but we should choose the solution which is opposite to this line. Therefore, we should not, e.g. take revenge on a given culprit, bit him/her up, pay him/her with the same, execute "teeth for teeth", etc., although we also should not ignore his/her misbehaviour and allow that it goes unnoticed.

Interesting, that if we develop a totaliztic reaction to someone's misbehaviour, which (the reaction) fulfils the above recommendations, then usually it turns out, that it depends on such our action, as if the outcomes of a given misbehaviour still not affected us, but with a simultaneous undertaking prevention steps and measures for the future. This means that the culprit is receiving a kind of "forgiveness with a suspension". ("Suspension" means that a given misbehaviour is conditionally forgiven, providing that it is not repeated in the future; in case of being repeated it is going to be punished.) What is the subject of this "suspension", it depends on the character and circumstances of a given misbehaviour. According to totalizm, the awareness of culprits, that all forgiveness they received is "suspended", is going to mobilise them to gradually improve their morality, in this way in the final count is going to significantly influence the lifting of a level of morality in the whole society.

If we allegorically describe the possible reactions to someone's misbehaviour, we could compare them to human behaviour after encountering a puddle of mud on their path. Some people react on this puddle with instinctive withdrawal and loosing the goal that they pursue. Others react with an anger, and are going to blast it away by biting it with a stick - of course making themselves even more dirty as if when they simply cross it. Religions order to cross it, only that with a blind faith that this puddle does not exist at all. In turn according to totalizm, we also should cross it, but in an intelligent and considerate manner, not blindly as in religions, so that we minimise the splash of mud on ourselves. We first should spot areas where some stones or patches of dry ground stick from the mud, and then carefully, intelligently, and in a planned manner, we should cross it, trying to step exclusively on this stones and patches of a dry ground. Thus, because we do not steer the mud, it is going to dry out by itself.

C11.6. What scepticism really is

The finding of totalizm, that in the intelligent universe "every goal without conditions attached to it, is possible: we only need to find out the way to achieve it", which is explained in subsection B7.3, introduces several interesting consequences. One of them is, that it reinforces a better understanding what actually is so-called "scepticism", or more strictly this form of scepticism which appears in people who are believing that something is "impossible". According to this understanding, **"scepticism is an external manifestation of someone's philosophical immaturity, and a lack of capability to accept ideas, which extend beyond someone's conceptual limitations that stem from this immaturity"**. A positive opposite of scepticism so understood, is "faith" in something or someone. Scepticism always has an external manifestation, which is called "criticism". A positive opposite of criticism is a "constructive criticism" described in subsection B7.3. Constructive criticism is a philosophical stand, in which someone fully accepts a given idea, but in order to contribute his/her own thoughts into the completion, he/she tries to clarify or change these aspects of the idea, which are still unclear, or which run against known laws of the universe. (It is worth to notice here, that confronting an idea with a "scepticism" decreases the amount of moral energy in all parties involved, while confronting the same idea with a "constructive criticism" increases this amount. Therefore, scepticism manifested as someone's dominating stand in life, belongs to the category of "immoral" stands, or to the category of totaliztic sins, while the capability to transform it into a constructive criticism allows to change this "immoral" stand or sin, into a

"moral" stand, means into a totaliztic good deed.) More information about constructive criticism is contained in subsection B7.3.

An external manifestation of scepticism, means a symptom of someone's philosophical immaturity, is an internal need to constantly criticise everything. People in which this philosophical immaturity is not able to follow the life situations in which they find themselves, the differences between requirements of their social position and capabilities of their philosophical state, transform themselves into feelings of verbal aggression. People saturated with this aggression - almost as a rule - resort to fruitless criticising everything that surrounds them. Very interesting are outcomes of analyses of justification for reasons why some people indulge in choosing for themselves roles of such parasitic critics. As it turns out, there are numerous reasons for this. The most important of these are as follows:

- All "sceptics", which I observed so-far, and which showed this dominating need to viciously criticise everything that they encountered, always turned out to be overwhelmed by the moral illness, which in chapter D is called the "philosophy of parasitism". Thus their criticising and verbal attacking of others, was most probably a form of verbal manifestation of aggressiveness, which was a byproduct and a symptom of parasitism.

- To be creative, and to actually develop something that is sound, always is very difficult, costs enormous amount of effort, and requires deep knowledge combined with a real talent. Therefore for every creative person on Earth there are thousands, and sometimes even millions of those, who are unable to create anything by themselves. But because these unproductive ones also want to "shine" and to show, that they have their say, usually they resort themselves to criticism of creative people. This probably is the reason, why one of the famous creators in Poland, sometime ago described critics with following words "a critic and an eunuch are from the same stable, as both know how it should be, but neither is able" (in Polish: "krytyk i eunuch jednej sa parafii, obaj wiedza, jak trzeba - zaden nie potrafi").

- In order to practice criticising, it does not require putting much effort. It is enough to do some analysis of a piece of creative material - usually just only on the surface. The contribution of labour to such an analysis usually represents only a mini-fraction of what it needs to be analysed in order to create any complex creative product. Therefore to practice criticism is easy and has a good chance to impress people similar to the critics, who because of shallowness of their own thinking, usually consider the critics to be more clever than this one who developed a given creative product.

On the basis of my experiences to-date with sceptics who practice criticism, I come to the conclusion that their behaviour is a version of terrorism or aggression, only that practised in the intellectual sphere, means involving a non-physical violence. This intellectual terrorism compensate in them the lack of courage for practising physical aggression and oppression of others, while it simultaneously gives to them the similar to oppression escape of tension of their aggressiveness, that results from the philosophy of parasitism that they practice. In my opinion, it is about a time that we start to recognize critics for what they really are, meaning for intellectual terrorists, who have no courage to practice physical aggression and oppression of others, therefore they practice intellectual aggression.

C11.7. Dangers of meditations (act instead of meditating)

According to totalizm, immoral behaviours not only include activities, which intentionally dissipate moral energy in ourselves or in others, but also include failures to increase this energy in all situations, when there was an opportunity to increase it in someone. Therefore, according to totalizm, "life depends on living". However, there is one form of avoiding to act (to live), which is intensely propagated by the philosophy of parasitism. This is so-called "meditation". According to philosophy of parasitism, meditation supposed to cause a spiritual growth. Parasitism presents it as a manifestation of spirituality, and also as a basic requirement

of increase of one's spirituality.

Meditations can be defined as a form of self-hypnosis, which mainly bails down to the cease of all motions, relaxing all muscles, quietening the activities of the brain - so that all thoughts are extinguished, and induction in us unreal sensations. Meditations can even go as far as simulation of phenomena that typically accompany only deaths - e.g. depending on so-called "out of body experience (OBE)", meaning on moving the conscience of the meditating person outside of his/her body. Many people confuse meditations with "concentration exercises", or with the "effort of concentration", which depend on the slowing down or suspending the activities of body, and concentrating the attention of the brain on a single goal. (Examples of concentration exercises are Chinese "tai-chi", "chi-kung", "kung-fu", Japanese "aikido", etc. The effort of concentration is also undertaken by many people before starting a very important activity.) It should be noticed, that whatever this subsection explains about "meditations", it does not concern such "concentration exercises", or "efforts of concentration".

Unfortunately, as everything in the universe, also meditations can have consequences, which are beneficial or damaging, means which can be "moral" or "immoral". After all, meditations allow not only to do "moral" things, such as to learn about one's illnesses, or to heal, or listen to the voice of one's own conscience, or distant one from his/her own problems, etc. Meditations can also be used to "immoral" purposes, such as to cause "resonance nirvana", to learn secrets of other people - who gave to us the power over them, to generate material benefits, etc. Therefore totalizm warns against the dark side of meditations.

The problem, which totalizm notices in the techniques of meditations aggressively promoted on Earth, depends on the tendency of meditations to disturb in people the required balance between their physical activity, their feelings, and their spirituality. In the result, in spite that many people claim that meditations help them and calm them down, in reality they actually destroy them and put them into the state of escalating depression. So-far there were no clear criteria of qualifying various aspects of so-called "spirituality" to "moral" or "immoral" categories. Therefore it was easy to misled people by claiming that a given form of meditations is "moral" and beneficial for them, while in reality it could belong to the "immoral" category and be highly destructive. After all, so-far only totalizm managed to find first criteria, that indicate which forms of spirituality should be qualified to which category - see descriptions of these criteria in subsection A9. Thus totalizm recommends that all those people who experiment with meditating, should use these criteria for checking whether their experiments do not extend beyond borders of whatever is moral and beneficial for them.

Reasons for which totalizm includes meditations to the group of activities, which show the tendency to easily convert into the category of "immoral" activities, are as follows:

1. Meditations are prone to being **orchestrated** in people by evil parasites described in subsection E1. From my research on UFOs to-date, it starts to emerge quite a horrifying picture of so-called spirituality. Spirituality appears to be widely used by evil parasites as a smoke screen behind which they hide their own agendas and activities. In order to use it for such purpose, evil parasites spread on Earth their own version of "parasitic spirituality", which is highly immoral, destructive for people, confusing, and can serve for multitude of parasitic purposes. Together with Satanism, mediumship, exorcism, and several other activities, meditations seem to be major components of this "parasitic spirituality". For example, if there is someone on Earth, who positively contributes to the progress of knowledge about evil parasites from UFOs, usually this someone is gradually redirected by evil parasites to shift his/her interests into meditations and "parasitic spirituality". Thus after a certain time, such a person abandons research on UFOs, and starts to experiment with meditations or with other areas of "parasitic spirituality". In turn, destructive consequences of parasitic meditations that are described below, with the elapse of time turn this person into a human wreck, and in the final result turn him completely useless as a UFO researcher. I know a lot of such cases. From my research it appears rather clearly, that evil parasites from UFOs use meditations and other means of "parasitic spirituality" as a tool for "turning into wrecks" all UFO researchers, who are

inconvenient for them.

2. The lack of indications of the spiritual growth, combined with a simultaneous danger of physical and emotional decay. Unfortunately, according to the findings of totalizm accomplished so-far, meditations do not provide even a single evidence, which would confirm that they actually inspire a spiritual growth. Simultaneously, they reveal a whole range of evidence, which suggest that meditating in reality shows a tendency to follow a spiritual line of the least resistance. As such, usually meditations turn out to be responsible for a spiritual decay, and also to be reasons of the physical and emotional wrecking out their victims. After all, meditations are comparable to actions, as the resonance nirvana compares to the earned (totaliztic) nirvana. The dark side of parasitic meditations is, that parallel to the deepening in people who practice them, usually they develop also in these people various signs of physical and emotional degeneration. The most important of these signs include: (a) appearance of "addiction to meditations" - means these people who initially practice voluntary meditations, with the elapse of time reach the state, when these meditations become a kind of "addiction" and start to control their lives (i.e. then such people live only to meditate), (b) prevention of constructive activities - i.e. meditations cause that victims gradually start to live in a kind of a dream, means they loose the ability to mobilise themselves to any constructive actions, (c) weakening the ability to do constructive thinking - i.e. these people who systematically meditate, with the elapse of time seem to loose their ability to think logically, (d) release of symptoms of the parasitic style of living - i.e. with the elapse of time meditations usually bring about symptoms typical of parasitism, namely laziness, resistance to act, tendency to do nothing, etc.

3. The presence of destructive side effects. In addition to all the above, the empirical experience indicates that meditations usually are the source of various destructive side effects (see the meaning of "side effects" described in subsection C11.8). In turn, just the sole fact of existing of such side effects, is the evidence that meditations are not permissible in the light of moral laws. For example people, who meditate, with the elapse of time clearly show signs of loosing emotional balance, and falling into depressive states. Also easier than others they tend to fall in states, which can be qualified into the category of hysteria. Furthermore, meditations apparently deepen in these people the feeling of alienation from reality, increase the feeling of lost and loneliness, decrease their ability to rationally judge their situations, and many more.

Because of all the above, totalizm strongly recommends: act instead of meditating. If someone stubbornly tries to experiment with this tool of parasitic philosophies of the East, totalizm recommends to be cautious and to keep reserve, and to constantly compare one's activities to the criteria of "moral" spirituality described in subsection A9.

C11.8. Side effects as "shadows from moral field"

Interesting effects of the action of moral field, are so-called "side effects". Usually we hear about them during discussions on various medicines. Then it is said: this medicine causes an unpleasant side effects, while that medicine such side effects do not have. However, such side effects are also appearing during many other human activities, for example we are talking about side effects of getting drunk, side effects of eating sweets, etc. Let us try to clarify in this subsection, what are "side effects" in the light of totalizm.

If we look at human activities from the point of view of totaliztic mechanics, then it turns out that each such activity can be represented by a vector located in a three-dimensional "moral space" that is formed from three mutually perpendicular coordinates: physical actions (X), feelings (Y), and intellectual effort (Z) - see subsections A4.1 and A9. This vector almost always displays a different "angle of slanting" towards moral field (the highest gradient of moral field always coincides with the axis of the intellectual effort - Z). Only activities which are ideally "moral" move perfectly upwards in the moral field, means have the angle of slanting towards

moral field equal to zero. Also actions which are absolutely "immoral", are directed straight downwards in moral field, thus they show the angle of slanting towards moral field equal to 180 degrees. Every other action, which lies somewhere between these two extremes, shows an angle of slanting towards moral field, which is contained between zero and 180 degrees. Therefore such actions, the vector of which is slanted towards moral field under the angle other than 0 or 180 degrees, form out of this moral field a kind of "shadow". They do it similarly, like a stick inserted in the soil under a given angle towards Sun, also forms its own shadow caused by the obstructing the light from Sun. This shadow formed from moral field by the vector of a given action, is representing a so-called "side effect" of this action.

As the above explanation reveals this to us, only actions which are perfectly "moral", or completely "immoral", do not produce their side effects. However, in case of actions that are completely "immoral", the lack of this side effect is replaced with the unpleasant karmatic return, which duplicates outcomes of these actions. This means that only actions absolutely moral are completely free of any unpleasant consequences. In turn, the highest side effects have all these actions, which are slanted towards moral field under the angle of 90 degrees, i.e. which are very difficult to qualify whether they belong to the category of moral or immoral actions. In subsection A4.1 is explained, that slanted just by such an angle of 90 degrees towards the axis of moral field, are: (X-) the line of the least physical resistance, (X+) the line of the maximal physical effort, (Y-) the line of the least emotional resistance, (Y+) the line of the maximal emotional effort. This in turn means, that if someone chooses solutions in life, which lie either along the line of the least physical or emotional resistance, or along the line of the highest physical or emotional effort, then such solutions are to introduce by themselves the highest possible level of side effects.

Side effects introduce to totalizm enormous moral potential, which asks for especially urgent development. After all, by themselves they are excellent indicators of the moral correctness (see explanations from subsection A2.3). Furthermore, their analysis in connection with attributes of moral field described in subsections A4.1 to A4.3, allows for a precise determining, how moral field runs around a given matter. This in turn allows us to find much faster the solutions, which are absolutely moral, thus which are not going to introduce by themselves any "side effects". As an illustration for a potential that this introduces, consider implications of such a method of moral finding of the best solution, e.g. for the development of new medicines, and also for elimination from the use of those types of medicine, which are bringing to people the highest side effects.

C12. The stand of totalizm towards some religious interpretations

It is not difficult to notice that in many major matters totalizm takes the stand, which is generally coinciding with claims of religions. For example, similarly as totalizm does, the majority of religions in manner more or less clear postulate the existence of the system of requirements, that are imposed on us by the universal intellect (God). In many religions this system is an equivalent to moral laws (only that in religions this system is described by other names than "moral laws", e.g. will, orders, or commandments of God). Also many religions postulate the dependence of outcomes of our lives from the level of our obedience of these requirements of God - although usually they postpone to the time after the death, the reaping out of rewards for a moral life. However, in many details totalizm has a different opinion than religions. For example, according to it (and also according to the Concept of Dipolar Gravity), our continuous contact with the universal intellect (God) does not require any ceremonies or masses, because it occurs all the time in every place and in every time, as we are surrounded by this intellect and it constantly intercepts and judges our thoughts, feelings, wishes, and actions. Of course people who practice totalizm, and who because of their tradition, culture, or personal habits, prefer additional communicating with the universal intellect in a special

atmosphere, institution, place, or building, have all rights to do so according to their choice, wish, tradition, or habit. After all, totalizm limits itself to explain only (and to present in the possibly most useful form) laws, rules, and principles that relate to our lives, while methods, places, circumstances, and time of their obeying/fulfilling it leaves to the decision of individual people. But it is worth reminding, that according to totalizm, every person is judged not for the form of communicating with the universal intellect (God), but for a meaningful obeying of laws of this intellect in every single moment of his/her life (i.e. totalizm reminds to **"obey the content, not the form"**).

Although in many areas totalizm is against the present form of religions, in fact its findings reinforce and support the essence of these religions. As this is shown in subsection K3.3, the Concept of Dipolar Gravity (from which totalizm originates) so-far is the only scientific theory, which describes the structure of the universe in a manner that coincides with claims of religions. Not only it postulates the existence of the universal intellect (i.e. the dipolar equivalent for the concept of God in religions), but it also claims that people have their counter-material duplicates and registers, which represent gravitational equivalents of religious spirits and souls. The Concept of Dipolar Gravity extend also claims of some religions, because it shows that these counter-material duplicates and registers in fact do exist for every physical object - not only for people. (The pre-Christian religion of Maoris from New Zealand, and ancient Slavians from Poland, also claimed that inanimate material objects, such as stones or trees, have their "souls". Similar folk believes are practised in Malaysia and China, where spirits of trees and stones receive even respect. In literature cases are presented, when stones show by themselves that this is true, e.g. by travelling telekinetically from one place to another - e.g. see the famous stone from Atiamuri in New Zealand (mentioned already in subsection B3.3.) Only that in intellectual sense the behaviour of counter-material duplicates in "inanimate" objects, is not so advanced as in human counter-material duplicates. However, there is a basic difference between totalizm and all other known religions. It boils down to their verifiability and openness for further improvements. Religions assume, that the knowledge that they contain is perfect, finished, and non-verifiable, even if the significant proportion of it originates not from the supernatural sources, but from normal human interpretations and speculations (therefore these speculating people could introduce to this knowledge some errors and imperfections). Thus religions do not support the need to search for truth further. In turn the Concept of Dipolar Gravity (and also totalizm) claim, that every knowledge - in this also the knowledge which relates to the universal intellect (God), must be the subject of continuous perfecting, which is introduced on the basis of detailed research carried out with scientific methodologies that are already proven in action. Thus searching for religious knowledge do not differ from searching for any other knowledge. At the beginning, in a supernatural manner we receive only initial infirmations, which then as the "Adriana thread" must be followed up and researched with the devotion and consequence, so that in the final result we can be led to the detailed and almost complete knowledge. Moreover, according to totalizm, for gathering of knowledge and for implementing it in our everyday life, in the final count always is judged a given individual person, not just only institutions, which are especially established for this purpose. Of course, the above stand with the elapse of time can be adopted also by some existing religious institutions, thus leading to the perfecting, making more scientific, and reforming of these institutions. In such case totalizm would provide a potential, to continue and intensify the traditions of institutional practising of faith in the increasingly more scientific society.

Probably a lot of time elapses before the scientific research completed accordingly to the idea of the Concept of Dipolar Gravity provide us with the picture of another world, which would even partially be so detailed, as detailed are currently the correct fragments of existing religions. Therefore, at the present level of our knowledge, the stand of totalizm in this part, which corresponds to the claims of religions, is as follows:

"In all matters concerning faith assume that the universe is approximately such as religions describe it, although be aware that some of the claims of religions could accumulate

interpretative errors, distortions in communication, imperfect terminological concepts, and consequences of human temptations. Therefore continually study the structure and operation of the universe, support and trace (scientific) research of others in this area, and improve your views by everything regarding this matter that already was verified objectively and confirmed."

In relation to our studying of religious descriptions of the operation of universe, it should be added that according to the methodology of scientific investigations, the larger number of different religions contain in themselves a given detail that is just verified, the higher assurance that this detail does exist objectively, and was not introduced only by someone's misinterpretation, or by the need to keep others in obedience. Therefore the scientific approach to this type of research suggests, that during learning of the laws of universe through analysis of religions, it is proper to support our conclusions on the coincidence of claims in as many different religions as possible, not just on claims of only one of them.

It should be noticed, that in spite of general correspondence of totalizm and claims of many existing religions, in some details totalizm takes a different stand. Especially this concerns matters and areas, in which religions were subjected to political pressures or exposed to the manipulations of evil parasites from UFOs. Therefore totalizm sometimes differs from religions in the manner in which it interprets many matters, in which religions take a stand that is well known to us. In respect to some of these matters, in subsections that are to be presented below, the stand that totalizm takes in them, is explained.

C12.1. Totalizm acknowledges the eternal life and acknowledges benefits in afterlife

Out of all religious interpretations, the central significance for people have two matters, namely (1) the existence (or non-existence) of afterlife, and (2) the reaping of afterlife benefits, in case of leading a moral biological life. In these two matters, the stand of totalizm is quite clear and agreeable with claims of all religions, i.e. totalizm acknowledges and confirms that they both do exist.

In case of the existence of the afterlife, totalizm confirms that the life of people, as well as all other creatures or objects, does not finishes in the moment of their physical destruction, but lasts forever. According to totalizm, for sure there is such thing as "life after life". At the unquestionable existence of this life after life, points out several premises and evidence, the validity of which totalizm fully acknowledges. On this level of our knowledge, the most clear of them are results of analytical deductions of the Concept of Dipolar Gravity presented in chapter K. After all, these results unambiguously reveal that inside of the counter-world, another virtual world of software is contained, into which the awareness of all beings shift at the moment of death. The awareness of these beings live then in this virtual world of software, which becomes for them equally real, as for living creatures the physical world is. Another group of evidence for the existence of the eternal life, which totalizm also acknowledges, are various sources of empirical evidence. The most significant of these include the so-called "Near Death Experiences" (NDE) of people who went through a clinical death, the "returns from the other world" - i.e. various descriptions of people who died but then returned to life, visions of "another world", etc. The third group of significant evidence for the existence of afterlife, also acknowledged by totalizm, are various empirical findings accumulated by some religions, and expressed in their holly scriptures. All the above evidence quite unambiguously indicates, that the afterlife does exist. Thus this afterlife is not a matter of speculations and believes, but a real fact, which the totalizm already initiated to research scientifically, and intends to research further even more deeply.

With the existence of the afterlife a connection has also the matter of afterlife benefits. Similarly as this is done by religions, also totalizm confirms, that after the death not everyone experiences the same fate. Actually what someone experiences after the death, it depends on the moral quality of life, that this person led. Someone's fate after the death, according to

totalizm, is the reflection of the level at which in biological life someone obeyed moral laws. These ones, who lead moral biological life, according to totalizm are rewarded not only in this their life, but also in their afterlife. In turn those, who led immoral biological life, according to totalizm are punished not only in their biological life, but also in their afterlife. The fact of such dependency of the quality of afterlife from the moral essence of biological life, is also documented by various theoretical premises and empirical evidence. Their example can be the consistency of the universal intellect (described in subsection K3.6), which must cause variations in the treatment after death for people who differed in moral stands. Other example of evidence for the afterlife benefits of moral biological life can be stories of these people who returned from the "other side". These stories clearly confirm, that there is a difference in afterlife treatment of various people.

By recognizing the existence of both the afterlife itself, and benefits in afterlife, totalizm simultaneously does not define them at the present level of development. It stands on the position that expressing opinion on this subject, without the possibility of previous exact researching the matter, would be in contradiction to the scientific character of totalizm. Thus the exact researching of these two matters totalizm places as the most important although very ambitious research project for itself, to be completed by the totaliztic science immediately after the foundations of this science are formulated - as this is postulated in subsections L8 and K1.2.

C12.2. Differences in totaliztic and religious understanding of the universal intellect (God)

It is not difficult to notice that totalizm postulates the general correspondence of the structure and operation of the universe with claims of religions. Thus one of the manners of fast decoding of the secrets of the counter-world, which totalizm recommends, is to study findings of various religions. But simultaneously totalizm warns against various imperfections and errors, introduced to every religion by a human factor. In order to illustrate them, and also in order to highlight the similarities, let us compare here the most important attributes of the religious God with the determined so-far attributes of the universal intellect (which stem from the Concept of Dipolar Gravity and from totalizm). The attributes compared here differ from these, and complement those, which are discussed in subsection K3.2.

1. **Form.** In almost all religions God is presented as a being with human attributes, only that having an enormous power and wisdom. In turn the Concept of Dipolar Gravity and totalizm presents the universal intellect as a kind of a huge natural mind, which has the shape, dimensions, and knowledge of the entire universe. It relates to a single person, as the connection of all oceans, seas, and water resources on Earth relate to a single molecule/droplet of water. In the substance, which formulates this mind of the universal intellect, we are literally submerged, so that in every moment of time it surrounds us from all sides. Thus it is in every place and sees everything that we do, or think. Furthermore, one of the most important of our counter-organs, i.e. the counter-organ of conscience (see subsections K4.1.2 and K5.3), in fact is simultaneously belonging to the universal intellect. This makes us similar to an individual organism of a "coral reef", in which the skeleton, on which this organism lives, in fact belongs not only to this organism, but also to this reef (means, in case of our conscience - to the universal intellect). Furthermore, this counter-organ of conscience provides a direct "telephone line" which links us with the universal intellect and allows two-directional conversations (more about such reciprocated conversations with God is explained in subsection A10).

2. **Principles of behaviour.** In almost all religions motives and principles of behaviour assigned to God, are similar to those displayed by people. (For example God may choose to distinguish someone, may like someone especially, may favour, forgive, can be jealous, before

acting considers the excuses and recommendations of priests of a given religion, etc.) But according to the Concept of Dipolar Gravity, the universal intellect acts with an iron consequence very similar to action of a huge machine, and considers exclusively laws that it established - the researching of which is completed by the Concept of Dipolar Gravity, while the implementation of which in our everyday life is carried out by totalizm. Thus the rules of behaviour of this intellect are almost as automatic as work of a computer or as effects of the gravitational pull (i.e. it does not know the preferential treatment, forgiveness, or jealousy, a given type of behaviour with the elapse of time always and for everyone receives exactly the same type of reply, etc.).

3. **Forgiveness.** Almost all religions highlight the "good-heartedness" of God, and its tendency to infinitively forgive and erase sins - of course, if a given person obeys orders of a given religion and shows appropriate remorse (perhaps with this "good-heartedness", religions try to explain the reasons that they do not see, why sinners are not punished immediately by God). In turn the Concept of Dipolar Gravity informs, that the measure of moral perfection is consistency (see subsection K3.6), while "forgiveness" granted by someone who does not represent a direct victim of a given crime, from the definition represents a lack of consistency. Because the universal intellect in the human understanding is perfect, it does not allow itself to be inconsistent, and thus to forgive. Thus it must act almost the same automatic as laws of physics, i.e. it never "forgives" even a smallest action or a sin, while this, what we could interpret as a "forgiveness" is only a consequence of the Boomerang Principle. (E.g. if a given person with an internal conviction "forgives" sins of others who hurt it, according to the Boomerang Principle also this person is going to be similarly "forgiven" similar type of sins.) It should be added, that because there is no such a thing as "forgiveness" for moral laws, therefore for totalizts it should be replaced with other, more constructive and correct expression, e.g. "minimization of effects of someone's totaliztic sin".

4. **Reaction time.** Although religions do not define this clearly, their verbal tradition usually suggests that in case when God decides to act, it happens immediately after our action, which requires a given reply (usually people expect that if they do something very wrong "a lightning should strike them at the spot"). Because many "sins" does not receive any immediate effects, some people with the elapse of time loose their belief in the "God's justice". But the Concept of Dipolar Gravity, and also totalizm, indicates that replies of the universal intellect to our actions always comes with a significant time delays, which in many cases exceeds five years. (I.e. usually these replies come long after we completely forget our behaviour that caused a given reply.) These replies are NOT generated in the same manner as for physical phenomena, but are "attracted" only then, when someone or something releases them near a given person. Furthermore, because of the necessity that every action must receive an appropriate return, the universal intellect does not hurry up with "neutralization of sinners", because their unpleasant for others activities are needed to return to others this, what they deserve, or to give to other people a kind of experiences, that are the most beneficial for their spiritual development. Although every behaviour unavoidably receives the appropriate return, the implementation of the whole complex mechanism of moral laws requires that this return is coming with a significant time delay.

5. **Sins and good deeds.** All religions in one or other form vigorously persuade avoidance of sins, although completely without enthusiasm they encourage to carry out good deeds. Usually they categorise to "sins" a given list of activities, then they employ God for punishing those who commit them. Because of the existence of good and bad aspects in every human action, and also because the lack of an unambiguous quantitative unit in religions - such as the discovered and introduced by totalizm concept of "moral energy", the appropriately manipulated leaders of religions could interpret as a "sin" practically everything that they wished. Thus sometimes they used this concept to gain various other agendas, and to create moral paradoxes such as "original sin", "good deed of sacrificing" for others, making people to suffer and to starve instead of preventing their birth, etc. Because in religions the idea of sin is

usually the basic, and almost the only, indicator of moral correctness for everyday use, the ambiguity of this idea introduces the huge confusion and causes that people lack of clear guidance how they should act in life.

Totalizm differs in this respect from the existing religions. It allowed to introduce not one, but several different indicators, out of which each one unambiguously defines, which our activities are moral and correct, while which are immoral. In order to repeat here examples of such indicators, they include all so-called indicators of the moral correctness (see subsection A2.3), means: karma, moral field, moral energy, responsibility, and many more scientific quantities which totalizm introduced in order to allow an easy qualifying of something to "moral" or "immoral" categories. Two of these, which are very similar to ideas used by religions, i.e. totaliztic good deeds and totaliztic sins, are discussed in details in subsections A5.1 and A5.2. There are various similarities, and simultaneously significant differences, between religious and totaliztic ideas of "good deeds" and "sins". For example, to similarities belong the fact, which is stressed in subsections A5.1 and A5.2, that a significant proportion of human activities, which religions qualify as sins or good deeds, are similarly qualified by totalizm. Unfortunately, it is impossible to find similarities between other indicators of the moral correctness that totalizm introduced, and their religions counterparts, simply because religions do not developed any of such other indicators.

6. Responsibility for good and for evil. Almost all religions suggest, that God always does good, while all evil is caused by its competitor, means Satan. In turn the Concept of Dipolar Gravity states, that the universal intellect does not do any good or evil, and leaves the causing of all actions (means both good and evil) to the free will of its creations, means to people, space beings that practice totalizm, evil parasites from UFOs, etc. This concept reveals, that the universal intellect does not have a competitor (Satan), as its competitor would need to be a completely separate universe. Thus there are only intelligent beings, which are created by this universal intellect, but all of which always are subjected to its laws (this means that Satan himself, and also hordes of its "devils", are subjected to the laws of the universal intellect in exactly the same manner as people do). This intellect limits its activities to only such controlling of the future fate of all its creations (including into this both people, as well as also these "devils"), that according to moral laws they always find themselves in the range of these activities of others, which they deserved. Putting this in simple words, good or evil is not done by the universal intellect, but by people themselves and by other beings created by this intellect (e.g. by UFO-nauts that occupy our planet, which are the "blueprints" for Satan and for devils). This intellect only causes that in the range of effects of someone's good or evil, people are found, who according to moral laws should be exposed to this kind of return in a given time (means, should be affected by this kind of good or evil).

7. Representing God. All the existing religions always accredit some dignitaries or founders, who claim that on Earth they represent God. Then, after they assume this representation, these "representatives" start to dictate to other people what "God" wishes to happen, what they should do or not do for this "God", etc. In turn the Concept of Dipolar Gravity and totalizm states, that the universal intellect cannot be represented by anyone, because: this intellect has in its disposal the sufficient power and capabilities to represent itself - if it only wishes so, if it would wish that someone represents it, then it would not forget to inform us about this, and furthermore, actually it perfectly represents itself so far. Thus, every individual person is in relation to it in exactly the same position, also no-one has the right to pretend that speaks in its name. Therefore learning what the universal intellect has to tell us, must take place through laborious and logical deducing of truth by all of us, by learning laws, which are established by this intellect, and by drawing conclusions from moral lessons that we received from it, not through impulsive speeches of apparently "possessed" representatives.

8. Manifestation of obedience. All the existing religions in various ways force their believers to constantly and spectacularly manifest their obedience to God of a given religion. So some of them order that their believers must wear or carry something special, or to not

shave or cut hair, other - to take part in special rituals or ceremonies, or thoughtlessly recite appropriate number of words of prayers, or make a special type of noises, or cut throats in infidels and members of other religions, further ones to fall on face in appropriate times of the day, etc. In turn the Concept of Dipolar Gravity, and also totalizm, states that a basic method of constant showing our obedience to the universal intellect, is a strict obeying laws and canons that this intellect imposed on us. After all, this intellect should be treated as our father. It would be a very imperfect father, which would demand from his children to continually fall on their faces, to thoughtlessly recite long verses, or to give bloody offerings, but who simultaneously would not take notice to what goals these children go in their lives, nor would have anything against of not respecting by these children laws and rules that he imposed onto them. Thus, according to totalizm, it is not vital to fulfil various rituals or celebrations, making gestures, or to give offerings, only in order to manifest obedience to the universal intellect. After all, if the universal intellect wished these types of manifestations of obedience, it would not avoid telling this to us. According to totalizm, the only thing that is needed to manifest our obedience to the universal intellect, is to obey pedantically the laws that this intellect established. In turn our lives should be led in a manner, which in this monograph is called balanced "secular" life. Such a balanced secular life, the entire our time and energy devotes exclusively to complete tasks, for the completion of which this intellect gave us life, to lead a full emotional life, and also to deepen and make more complete our spiritual perfection. If someone takes part in gatherings, rituals, or celebrations, or undertakes some specific religious activities, then they should be characterised by some positive motivations and serve to specific moral purposes - e.g. increasing moral knowledge, group healing, group increase of the force of our appeal, etc. (i.e. they should not serve just to the manifestation of our obedience). Of course, apart from the obeying moral laws, totalizm suggests also frequent communications with the universal intellect, e.g. with the use of prayers, or in two directions with the use of "feelings" from our conscience.

If one thoroughly analyses the above set of differences and similarities, it almost "hits in the eyes", that the totaliztic and religious understanding of the superior being that rules the fate of us and our universe, is very similar in general matters, and only different in details. Because these details result from human misinterpretations, this makes obvious, that the differences that are expressed by them, either result from the errors introduced to religions by the so-called "human factor", or from the intensional manipulations of evil parasites.

C12.3. Beware of religious fanaticism

If one analyses what religious fanaticism actually is, than it turns out that it can be defined in the following manner. **"Religious fanaticism is a degenerated manifestation of the philosophy of parasitism, in which all parasitic and immoral behaviours are justified by the claimed acting in the name of God"**. However, as every type of parasitic behaviour, religious fanaticism is very far from obeying laws that were established by God. In fact the essence of it in present days depends on breaking, not on obeying, intensions of God - in spite that fanaticism continually excuses its actions with God's name.

Religious fanaticism is one of the worst forms of parasitism and should be avoided as a deadly illness. The reason is that otherwise than with other forms of parasitism, in which matters still could be argued logically with people who practice them (i.e. that something that they do is immoral, unethical, or socially destructive), with religious fanatics there is no discussion. Everything for them is a direct order from God (even if this is conceived in their twisted minds), and they try to implement it with a blind stubbornness. Thus the only manner, to prevent their immoral crimes, is to use force, or to cause that the characteristic for parasitism aggressiveness they unload between themselves.

C12.4. Totalizm is NOT a jealous philosophy, thus is allows to practice morally whatever one wishes

Because of the fact, that in the world to-date, all religious institutions had also political power over their adherers, to maintain this monopoly of power they introduced many doctrines of the type "I am a jealous God", "you are not going to have other Gods before me", etc. In the result, almost all religions and cults that exist in the world, forbid their believers to take parts in any religious celebrations (or gatherings) of other religions. Especially rigid in this are religions and cults that were spread on Earth by evil parasites from UFOs, and are aimed at spreading out of their morally degenerated philosophy. Previously they forbidden to even discuss their God with adherers of other religions. Thus almost the only contact with "infidels" that they allowed to have, was the one that takes place during cutting throats of these infidels.

Totalizm states, that the universal intellect exists in a single occurrence only. There is nothing else like it, in the entire universe. Thus, under whatever name and with whatever rituals would someone appeal to it, always this appeal is going to refer exclusively to it - after all, does not exist anyone else who could be mistaken with it, or who could pretend to be it. Therefore totalizm recommends the highest tolerance and freedom in respect of taking part in positive rituals of the peacefully oriented religions or cults. It states that every person who practices totalizm has the right, and even has a kind of scientific duty, whenever only has the opportunity or a wish, to take a part in celebrations of other religions, to be interested in knowledge, tradition, culture, and achievements of these religions, to assist them in preserving and recording their cultural inheritance and knowledge accomplishments, etc. Of course, about these religions we need to be sure, that they are not dangerous for outside observers. (After all, the believers of some religions and cults have a bad habit of killing of infidels caught on observing their rituals.) Totalizm declares in its founding theorem that is imperfect. Therefore, by recommending studies of various peacefully oriented religions and cults, and by taking part in their moral celebrations, it opens the possibility of gleaning the knowledge, which these religious empirically accumulated in the result of centuries of their existence, and which totalizm so-far has not developed. One condition which totalizm postulates here, is that the celebrations or gathering in which one takes part, were clearly positive and oriented towards increasing, not decreasing, everyone's moral energy. For example totalizm is decisively against taking part in rituals or gatherings, the goal of which is to discriminate, to insert pressures or to start hostilities, which would decrease someone's moral energy, to give offerings to God (e.g. out of animals or even people), to organise or provoke oppression or repressions (e.g. killing) of those ones who by a given religion or cult are considered to be infidels - unless taking part in such immoral occasions is aimed at the prevention of realization of barbaric goals to which these are aimed.

The fact that totalizm is not a jealous philosophy causes, that every totalizts has a free choice from several possible manners of practising this philosophy. The first of these depends on practising philosophy of totalizm **instead of** any religion. According to what was explained in subsections B2 and B2.2, the knowledge of laws of the universe proves that every person, who reaches a certain level of obeying moral laws, is going to receive for this appropriate moral rewards, which are outcomes of this obeying, independently of whether he/she practices totalizm, or any religion, or simultaneously totalizm and this religion. The second of the ways of practising totalizm discussed here depends on adhering to totalizm **in addition to** practising someone's own religion. In such case totalizm provides a scientific extension and improvement to the religion that someone believes in, while practising of totalizm is aimed at the repair of errors and imperfections that during the elapse of centuries people introduced to this religion. Of course, totalizm also reveals, that one can practice this philosophy, while simultaneously is worshipping of a single universal intellect by **parallel** taking part in celebrations of several different religions - if this does not tip the crucial balance between the physical, emotional, and

spiritual component of someone's life.

C13. Moral mysteries and paradoxes

Although totalizm explained a large number of moral phenomena, which so-far were inducing various questions and doubts, it is not able - at least at the present level of development, to solve all moral controversies, mysteries, and paradoxes. In the subsections that are to follow, we are going to review together these out of them, which I encountered during carrying out of my research, but which - as so-far, totalizm was unable to solve or to explain.

C13.1. Morality of the second in family

For a long time my interest is attracted by a moral paradox of the so-called "second child in a family". This second child in a family is every person who is born as a second - i.e. which arrives to this world as second person of a given mother, after an oldest brother or an oldest sister. Although generalizing never works in every case, and in a real world probably a multitude of very valuable people do exist, who were born as "second", and who then grow up at moral, valuable, productive members of society, in the folklore of many nations numerous stories can be found about nontypical "second child in a family". If one does not "bit the bush", in folklore these "second child in a family" are usually portrayed as "black ship", "prodigal sons", "immoral people", "outcasts", and all those whom a given family is not very proud of. What is more strange, if one analyses real cases from a real life, these "seconds" in family in fact have higher from others tendencies to grow up at outcasts. In much larger proportion of cases than the laws of statistics would order this, these seconds are basically different from remaining members of a given family, while differences frequently are of a negative type. What is stranger, these differences not only concern the area of morality or personality, but in many cases also extend to physical characteristics, such as the height, colour of hair and carnation, look, etc. Thus, if anyone is second in family and still remains a positive character, should be very proud of this fact, because he/she belongs to a rarity.

Because of the above reasons I would recommend very much to those seconds in families, to adopt totalizm in their lives. After all, this highly moral philosophy represents everything that is and exact opposite of folk picture of these "seconds".

The matter of the second in a family is a very strange moral phenomena or paradox, which is difficult to explain in a rational manner. The believers of the theory of the "shaping by the environment" probably would try to explain this paradox by charging parents with taking sides in the upbringing of their children, with growing up in a shadow, etc. Unfortunately, such explanation does not correspond to facts. It looks as if onto a second child in family always some significant spiritual pressure is exerted, causing that in many cases it subdues to this pressure and grows up differently than the rest of the family. Of course, if in fact there is some spiritual pressure exerted onto them, it would be interesting to establish, where it comes from, from what it originates, why it is exerted, etc. For example, whether there is something in numerology - in the fact that they are second, in reincarnation, in astrology, in biology, in psychology, or simply all this is only a misunderstanding, and seconds in family are exactly the same as first and third ones?

C13.2. "Cot death" of twins

In normal cases when someone dies, usually it is possible to establish exactly what was

the actual reason for this death. But a kind of death does exist, for which so far was impossible to determine the reason for dying, in spite of many years of intensive research. This is so-called "cot death". In New Zealand it is called so (i.e. it is called "cot death" or "crib death"), although its official medical name is "SIDS" ("Sudden Infant Death Syndrome"). For this type of death usually small children fall victims, or more strictly healthy and normal infants. There seems to be no physical reason, for which such death appears. In fact this death looks as if a given infant got disappointed with the world to which just arrived, and decided to return to wherever it come from. All signs seem to indicate, that this death has a spiritual character, not a physical one. For example, a soul of the newly-born perhaps does not wish to accept the reality, to which it is born, thus returns back leaving a young body. Of course, today materialistically oriented medicine does not wish (and can't) accept a possible spiritual character of this death. Thus it still seeks a physical reasons for it. But as so-far - unsuccessfully.

There is one fact, which decisively seems to confirm the spiritual character of cot death. This is the simultaneous dying of twins. At the fact of simultaneous dying of twins in cot deaths, my attention brought a case, which had place on 17 July 2001, in Stokes Valley near Wellington, New Zealand. That day simultaneously two three-month old sisters and identical twins, Tiari and Ariana Weston, died at this "cot death". They were born with only a half hour of difference. At the moment of death they were sleeping in the same cot. As then I read in an article **[1C13.2]** "Family mourns twin tragedy" ("Sunday Star Times" (NZ), Sunday, 22 July 2001, page A3), their death occurred within the span less than one hour from each other. Their 21-year old mother and 23-year old father were sleeping not more than one meter from the cot, when the tragedy stroke. Such perfect synchronisation of their death, combined with the lack of physical reasons for it, must have a character of a spiritual phenomenon, for example of a kind of conspiracy, or affiliation of souls of these twin sisters, who arrived to the conclusion that "we do not like the world, into which we are born, so we are going back". This conspiracy or affiliation, is confirmed by the observation of doctors in this matter, who noted that if one of the identical twins dies, then the second usually does exactly the same not later than in 24 hours. The case discussed here was so unusual, that the information about it was broadcasted in the night news of channel 3 TVNZ, at 22:30 on Thursday, 19 July 2001. In these news they repeated the information from article **[2C13.2]** "Twin girls die in their cots" ("The Evening Post" (NZ), Thursday, 19 July 2001, page 3), that medical chronicles noted in the whole world around 60 such simultaneous cot deaths of twins in the last 40 years.

If one analyses the matter, then it turns out that such simultaneous deaths of twins require either undertaking a kind of "conspiracy" at the spiritual level, or the existence of the spiritual affiliation between them, which is described in subsection K5.7. This in turn means, that such a kind of death does not have a purely physical character, which is forced upon it by claims of present medicine, but has a spiritual character. By being a spiritual phenomenon, this death should be researched by the "medicine of the counter-world" which is described in subsection L8. Through solving its mysteries, not only that numerous children can be saved from deaths, but also humanity may benefit in concrete knowledge about our spiritual life. Furthermore, in such a case when the medicine of the counter-world would prove one day the spiritual character of cot death, then we would receive a further solid proof regarding the correctness of the Concept of Dipolar Gravity, and also regarding the actual existence of the counter-world, human souls, etc.

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This finishes the controversial topics, for which totalizm revealed its stand in the present edition of this monograph. But with the elapse of time, totalizm is going to include further such topics, as the taking of a stand about them is being postulated by readers.

The above descriptions should be complemented with the information, that subsections I4 and I3 of this monograph are explaining various mysterious phenomena of nature, using the findings of totalizm and the Concept of Dipolar Gravity. These readers, who are interested in

learning totalistic explanations to mysteries, should also look at these two further subsections.