

Proof Copy ([8_E] in the process of updating)

Dr Jan Pajak
Totalizm
(i.e. the progressive philosophy of obeying moral laws
and benefiting from the Concept of Dipolar Gravity)
Volume 1:
Practising Totalizm

Monograph, Wellington, New Zealand, 2008
ISBN 0-9583727-2-1

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A private edition by the author. Available in two language versions: English and Polish.

This monograph was completed in 2003. On 5 December 2008 it was supplied with Figures and changed to PDF format. (Note that in case of having access to several copies of this monograph, it is recommended to read the copy which has the latest date of amendment.)

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 volume of [8_E] is extended and supplemented with additional descriptions in my newest monograph no 6 from the series [1/5] which carries following editorial data:

Prof. Dr Eng. Jan Pajak, "Totalizm" (Monograph no 6 from the series of "Advanced Magnetic Devices"), Monograph, Wellington, New Zealand, 2007, ISBN 978-1-877458-86-6.

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

If this is the first book about philosophy that you hold in your hands, you make an excellent choice. Some people believe that we should try everything in our lives (at least one time - so that we know how it tastes). You started with totalizm, which is the most moral, rewarding, progressive, modern, positive, constructive, open, clear, and truth promoting, philosophy on Earth. In turn this monograph is the best description of totalizm so-far. So you started from the very best!

I should be honest with you: I am a doer not a philosopher. When you arrive to text in subsection F1, which describes my life, you will notice that I am used to do things - thousand and one things! So I more know how to do, than how to write about it. To make it even more unusual, I have a technical mind, and a new philosophy is the last thing on Earth that I would expect to create - if the choice of what to do, belongs solely to me. I used to be a professor of computer sciences at some stage of my life, and I was also a professor of mechanical engineering, plus a sublieutenant in military sappers, who dispose mine fields and build bridges. My way of thinking is very strict. So is also my philosophy. What I am doing is not intended to produce mountains of empty words, but to yield unambiguous, clear, well-defined, measurable, and fast results. Totalizm is exactly like that: it gives very clear instructions as to how one should lead his/her life, and explains all principles, so that one exactly knows what, and why, is doing. If one follows these instructions, and understands these principles, one reaps well-defined rewards. By the way, totalizm is the only philosophy on Earth, which was not "invented", but it is an applied outcome of a new scientific theory named the Concept of Dipolar Gravity (more on this in chapters B, F, K and L).

So are there any results and rewards that one should expect to reap from living the life according to totalizm. Yes! There is a lot of them. All well defined, and all to appear in this life-time - some of them almost instantly. This may shock, as many philosophies do not define their rewards, while philosophies of some religions promise rewards only after one dies. Totalizm is different. It provides a list of well defined rewards (see subsections A2.4 and B2), which are achievable - if one practices this philosophy. For example, consider happiness. Without knowing it, probably you follow currently the destructive philosophy of our civilization (i.e. parasitism): how frequently it made you happy? Can you indicate now, without a long hesitation, a case in your life, when you were really happy for longer then a few hours? In comparison, because I follow totalizm, in subsection A6 of this monograph I exactly describe the case, when I was "nirvana-happy" continually for around 9 months! Or can you, again without a long hesitation, name anything that our civilization provided you with, that dramatically improved the quality of your life? I can do this: for me this was the philosophy of totalizm!

With philosophies is a bit like with our lungs: everyone has them, and continually must use them in order to live, although not everyone, and not at all times, is aware that they do exist and that he/she is using them. After all, independently how the word "philosophy" is defined in expensive books, in the everyday practical application it means "a collection of principles and rules which one follows in his/her life" (note a paradox with living: even if one does not follow any rules, still one lives according to the rule "to not follow any rule" - means one follows a "primitive parasitism"). Therefore, even if one is not aware of doing this, one still follows some kind of philosophy in everything that he/she is doing. Only that usually the philosophy that one follows is unstructured and non-formalized: it just represents a medley of rules which either are outcome of ones emotional responses, or one picked them up from the society in which he/she is living. So usually one follows a chaotic philosophy of impulses. In turn, if one analyses where such a chaotic philosophy leads him/her to (this is done in the text of this monograph), then one realizes that it leads either to nowhere, or downhill in the moral field! The point which I am trying to make here is that, since you already follow a chaotic philosophy which leads you to nowhere or downhill, why not try to practice totalizm, which gives you the clearly defined benefits and rewards.

Totalizm is a result-oriented philosophy. So you should not be surprised that also this monograph is very result-oriented. It is put together in a "know everything" fashion. This means that it provides the fullest information about totalizm, or relating to totalizm, that anyone possibly may wish to know. It is subdivided into 8 volumes. Volumes 1, 2, 3 and 6 explain the essence of totalizm. Therefore they should be read by everyone, who wishes to thoroughly learn about this philosophy. Volumes 4 and 5 describe various curiosities relating to totalizm. Therefore they are recommended as additional reading for those, who are especially interested in totalizm. Volumes 7 and 8 describe highly specialized matters, which have rather a technical and scientific orientation. Therefore they should be read by those, who carry out some analyses or investigations in that area. This first volume is the introductory, and the most important, part of the monograph. It describes everything that one needs to know, to effectively practice totalizm in his or her life.

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KEY PHRASES of this monograph [8e].

Here is the list of most important topics addressed in the content of this monograph [8e]: progressive philosophy named "totalizm", morality, moral laws, moral field, intelligent moral energy, principles of moral life, indicators of moral correctness, totaliztic good deeds and sins, karma as moral equivalent to time in physics, going along the line of the greatest intellectual effort, natural mechanisms of rewarding for moral life, happiness, nirvana, the universal intellect (God), the formal proof for the existence of the universal intellect (God), the universal justice, moral and immoral spirituality, acting along the line of the least resistance, philosophy of moral decadency called "parasitism", parasitism as a deadly moral disease, natural mechanisms of punishing for disobeying moral laws, parasitism and atheism, natural mechanisms of falling into parasitism, the evolution of "evil parasitism" amongst morally decadent cosmic civilisations, the significance of morally decadent parasitic civilisations in punishing complacent civilisations and in forcing the progress of knowledge in the universe, invisible occupation of Earth by parasitic UFOonauts, level of technology of UFOonauts, UFO, magnocraft, time vehicles, commonly available evidence for the occupation of Earth by UFO, unnoticeable methods of operation of UFOonauts on Earth, how to recognize UFOonauts who live amongst people, medieval devils and witches as equivalents of present UFOonauts, impossibility of the existence of antigravity, "theory of everything" called the Concept of Dipolar Gravity, three components of all organisms (body, spirit, soul), karma, basic functions of three components of human organisms, three models of the brain (grey cells, holographic, and intelligent terminal), mechanisms of feelings, how acupuncture works, magics and miracles, telekinesis, telekinetic power generators, telekinetic batteries, free energy devices, free energy, the state of telekinetic flickering, principle of passing of people through solid objects and barriers, telepathy, telepathic telescopes and projectors, time, manipulations on time, totaliztic mechanics, intelligence, motivations, responsibility and feelings as moral equivalents to mass, displacements, accelerations, and forces in physics, gravity equations (the equation of longevity, intelligence, weight/mass).

KEY WORDS of this monograph [8e].

Here is the list of key words, which express the content of this monograph [8e]: acupuncture, antigravity, atheism, civilisation, complacency, Concept of Dipolar Gravity, cosmic civilisations, devils, death, disobedience of moral laws, effort, equation of intelligence, equation of longevity, equation of weight, evidence of the occupation of Earth by UFOs, evil parasitism, evil parasites, evolution, feelings as moral forces, free energy, God, totaliztic good deeds, gravity, grey cells, happiness, human body, immorality, intellect, intelligent energy, intelligence as moral mass, karma, life, line of the highest intellectual resistance, line of the least intellectual resistance, magics, magnocraft, manipulations on time, methods of UFOonauts, miracles, monopolar gravity, morality, moral disease, moral field, moral laws, moral poles, moral punishment, moral rewards, motivations as moral displacements, nirvana, occupation of Earth by UFOs, obedience of moral laws, parasitism, philosophy, proof for the existence of God, radiesthesia, responsibility as moral acceleration, sins, soul, spirit, spirituality, telekinesis, telekinetic power generators, telekinetic batteries, telekinetic flickering, telepathy, telepathic telescopes, telepathic projectors, time, time vehicles, theory of everything, totalizm, UFO, UFOonauts, UFO technology, universe, universal intellect, universal justice, witches.

Note! There is a Polish language version of this monograph [8] as well. It is already available on Internet sites listed on the front page in each volume. Therefore, in case there is a difficulty in accessing an English version of this monograph, or when someone finds an English version quite difficult to read, and simultaneously this someone knows the Polish language, then it would be recommended for him/her to reach for the Polish version of this monograph.

Chapter A.**PRACTISING TOTALISM IN OUR EVERYDAY LIFE**

It took me 55 years to earn totalizm and to crystallize this monograph, but from you it requires only one weekend to get benefits that it offers.

This chapter is the most important part of the entire monograph. It teaches one, how to apply totalizm in one's everyday life. Because totalizm is oriented towards results (if possible, instant), the knowledge, which allows one to effectively implement this philosophy in one's everyday life, represents the most essential part of totalizm. (Actually people who adopt totalizm in their everyday lives, thoroughly learn everything that is contained in this chapter, so that they know "by heart" what to do in all situations that they meet in their lives. For example, they read this chapter again each time a new, improved version of this treatise is issued.) After all, what would be the point to know everything about totalizm, but not being able to apply it to solve situations from one's everyday life. This is why this "applied knowledge" of totalizm is presented first. After one finishes reading this chapter, one obtains a very clear idea as to **what** totalizm recommends that you do in your day-by-day living, and whether you would be able to do it (i.e. whether you are ready/prepared to practice this philosophy in your living). Of course, after you learn what to do, you still need to learn **why** you should do it, instead of doing, for example, something completely different. After all, totalizm is a philosophy of intelligent people, and therefore for everything that it recommends, it also explains exactly where it comes from, and why it should be this, not something completely different. In order to learn this answer "why", and thus in order to clearly and entirely understand totalizm, you need to read also at least volumes 2 and 6. But you do it later. Now check whether you are able to cope with "what".

In order to practice totalizm in your everyday life, you need to know what purpose it serves for. Although this is going to be explained thoroughly in chapter B, and then extended in chapters C and D, let us illustrate here comparatively, the major purpose of totalizm. Everyone on Earth knows what is the scientific discipline usually named "medicine" (or "medicine of our body"). Even small children can explain, that in order to have a healthy body, to move without feeling a pain, or to be able to work without the need to overcome our biological limitations, we must obey directives of medicine. Therefore everyone tries to implement in his/her life, findings of medical discipline. However, there are various people, who in spite of having completely healthy bodies, still experience pains and suffering, and are not able to enjoy life at all. Examples of such people include all those who are in unhappy love or marriage, people plagued with mental depression, workers who fight with their bosses, or these unlucky ones who have vicious neighbours that are picking on them. If they ask medicine for help, it is going to feed them with numerous pills, and sometimes it temporally may even eliminate their symptoms, but in reality is not able to heal their problems. But such people can find help in totalizm. Only totalizm scientifically proves that independently from biological illnesses, people can also fall victims of various moral illnesses. Similarly as our physical body can either be infected with microbes, or someone can break bones in it - all these resulting in a pain and suffering, also our morality can be infected with one of many forms of immoral behaviour (i.e. with parasitism described in chapter D), or someone may break our spirit - all these can also result in a mental pain and suffering. But in spite that we already know so much about medicine of physical body, we do not know how to heal moral illnesses, or broken spirits. Only now this knowledge started to be supplied by totalizm. Totalizm is the starter of a scientific approach to "**moral medicine**" or "medicine of our spirit". It revealed that all forms of mental pain and spiritual suffering, that we can experience in life, actually originate from immoral life. In turn the only way of avoiding or healing these problems, depends on living according to

moral laws. Totalizm teaches us, that even such - one would think, "coincidents", as e.g. having a violent neighbour - who constantly picks on us, or a tragic death of someone much loved, in fact are caused by something immoral that we did a long ago, and the karma of which is putting us in that particular situation. Unfortunately, before totalizm appeared, people have not known in scientific terms, what morality really is, and how to lead truly moral lives. Even now, for many individuals "morality" is just a synonym to taking part in religious rituals once a week, or to avoiding copulation with wives of friends. While in descriptive terms, "morality" is actually "a body of knowledge about maintaining a healthy spirit". Similarly as the discipline of classical medicine is devoted to the health of physical human body, totalizm is devoted to scientific morality, means to a health of our spirit. (Using the more strict expression, in which a human spirit is called with the name which the Concept of Dipolar Gravity assigned to it: totalizm is a body of knowledge about health of human counter-body.) Similarly as the ignoring of laws of classical medicine, initially causes a development of illnesses in body, then causes a painful and suffering life, and at the end brings death, also the ignoring to obey moral laws, initially causes a development of various moral problems, sufferings, and deviations, then causes a life full of painful feelings, and at the end it brings death through the so-called "moral suffocation". Classical medicine teaches us, that to maintain physical health, we either need to take painless steps, which prevent arrival of illnesses, or we need to accept painful healing of these illnesses, when they already are developed. If we do not do this, our illnesses develop and kill us - after they turn our lives into a string of agonizing nightmares. (For example, consider health of teeth: either we painlessly prevent their decay, or we painfully heal them after we allowed them to decay, or we allow them to rot and completely destroy us - after they turn our lives into a string of pain and suffering.) Similarly is with morality. Without painful consequences we only can prevent moral problems. But if we allow moral problems to arrive, we only can heal them, but this is going to cost us a lot of pain and effort. Finally, if we leave a sick morality without a help, then it gradually ruins lives, creating a lot of suffering, before it finally destroys the victims completely. Totalizm, as a "moral medicine", gives us various tools and advices, which support every form of maintaining our morality in good health. And so, totalizm provides us with preventive measures, which allow to avoid moral problems, and in this way allow our spirit to be kept in the state of continuous health. Totalizm provides also tools, that allow to diagnose moral illnesses, and thus to return to health spirits that got ill. Finally, totalizm provides also tools, which allow us to understand the deadly cases of these people, who already fall victims of immoral lifestyles and are beyond any help. In this way it also allow us to understand, where their suffering and death come from. In relationship to orthodox medicine, totalizm performs a superior function, because human spirit is a primary cause for all illnesses, including into this also illnesses of the body. If we keep our spirit in good health, then also our body shows the tendency to overcome illnesses and to remain healthy. Similarly as this is the case with findings of classical medicine, which allow to live in physical health and to enjoy our physical potential, also findings of totalizm allow us to have access to all these qualities, which are outcomes of a healthy spirit, means to happiness, to satisfaction from life, to removal of all fears, to the lack of moral problems, etc. The knowledge of totalizm is the same important to every person, as is the elementary medical knowledge. Only that about the physical illnesses and threats, caused by e.g. a personal hygiene (or the lack of it), almost everyone on Earth is already aware. In turn in the area of the consequences of immoral life, moral illnesses, moral deaths, and methods of healing our moral problems, so-far humanity still remains in darkness and in complete ignorance.

Totalizm should be especially recommended to young people, who had no, as yet, too much opportunity to tarnish their karma registers, and to attract immoral habits. If they start to obey moral laws right now, their life is going to be enriched, by saving them from many unpleasant experiences and mental pain, that they would need go through, if they previously accumulated unpleasant karma. For such young people totalizm can be a door for a happy, moral, and fulfilled life. Of course, totalizm is also useful for older people. Although it does not

allow to painlessly neutralize the bad karma and moral problems, that they may already accumulated, it still indicates how to heal whatever they already brought at themselves, and also provides them with tools for saving themselves from even deeper troubles. Furthermore, it paves the way for enjoying the multitude of moral benefits that totalizm is going to bring to them.

I must admit that when I was writing this chapter and volume, I was aware that I am facing an extremely difficult task. After all, it supposed to be a manual on "moral medicine" - as such a manual, it should be informative, specific, and effective. My main concern was not to fall in the "philosophers' trap", meaning not to formulate this chapter in such a manner that when deliberated on paper, everything looks good and wise, but when comes to actual applying it in the real life, it turns out to be completely useless. As we know, philosophy is very prone to this trap, because "everything can be disputed, but not everything can be applied, and not everything gives the results we desire". I tried to avoid this "philosophers' trap", by repeating in this chapter only these tools and methods of totalizm, which from the implementations of previous presentations of this philosophy, already proved themselves to actually work in practice, and also by using examples, which in fact did happen (and were solved) in the real life, either to myself, or to someone amongst followers of totalizm. Still, one of the rules of totalizm states that "everything can be further improved". Therefore, if after reviewing this chapter and applying it in the real life, someone finds better examples than these described here, or someone notice that a tool or method outlined here is still not explained well enough, is ambiguous, difficult to apply, or that some moral cases from the real life still cannot be solved on the basis of methods and tools provided in this chapter, please do not hesitate and let me know, or please do ask questions. Such constant interactions with the real life will help the descriptions that follow to be improved further for a next edition of totalizm.

These people who analysed various other philosophies or religions, probably noted that authors some of them are instructing the universe how it should work and what morality should prevail in it to allow a given philosophy or religion to rule over the world. After all, they introduce their own principles, requirements, and behaviours, which do not coincide with true moral mechanisms of the universe, but only guarantee a given philosophy or religion the domination over others. Totalizm definitely differs from them in this aspect. Its purpose is to research and to report objectively, not to declare its own laws, or to deepen its own sphere of influence. **Totalizm scientifically investigates the truth about actual mechanisms and goals of the intelligent operation of our universe, and about real moral laws that prevail in it.** Then it faithfully and unbiasedly reports the truth that it managed to establish. Therefore, while reading this monograph, actually one revises a kind of scientific report, which objectively and strictly reveals everything, that so-far totalizm managed to establish about our universe, or more strictly about the structure and operation of this universe, about moral laws that prevail in it, about intelligence and purpose of its existence, etc. Of course, whatever totalizm worked out so far, it is only a small fraction of a logically wonderful structure, which maintains the purpose and the morality of our universe. Further unlimited knowledge still awaits to be discovered and described. However, while reading this monograph, reader already is obtaining an opportunity to realize, how wise, how intensional, and how justice our universe is build and working. Seeing this infinitive wisdom and purpose in every moral law, and in every mechanism that rules our life, one is not able to resist admiration towards the infinitive wisdom and justice of the universal intellect (God), who planned and created all this so precisely. This overwhelming wisdom and purpose in every tiny detail of the reality around us, which continually is emerging from the mechanisms that this monograph describes, already provides a sufficient proof, that the universal intellect (God) in fact does exist, and in fact does rule everything. In turn formal proofs for the existence of this intellect, published in this monograph (such as proofs for the existence of God presented in subsection K3.3), are only a formality that officially confirms the truth, which anyway, after reading this monograph, becomes shockingly obvious and unquestionable.

A1. Basic ideas of totalizm that one needs to know to effectively apply totalizm in everyday life

Before we immerse into descriptions, as how to live our lives according to recommendations of totalizm, probably it would pay off, to learn a few basic ideas and words, which are repetitively used in the descriptions that follow. It is a bit like learning to drive a car: before we take a driver's sit, it helps to know what engine and brakes are, what people understand by traffic sings and what types of these are there, etc. This brief subsection is just to explain these most basic ideas, expressions, and words of totalizm, so that readers are able to understand them, when they appear in the text which follows. Of course, each of these basic ideas and words will be thoroughly explained again in the further chapters of this monograph, as if someone chooses to adopt totalizm in his/her life, he/she needs to understand perfectly each one of them. Because of these comprehensive explanations that are to come later, this subsection provides only the bare minimum about each idea and word - just enough for the reader to know what this is all about. But if you notice that you still get entangled in the brief descriptions from this section A1, and find them too theoretical, you should not hesitate to skip through them without reading, and proceed directly to subsection A2. Only later, when you meet a word that you do not understand, try to return to this subsection A1, and find out what this word actually means.

The most basic fact, which can be proudly announced regarding totalizm, is that - otherwise then this is the case with almost all other philosophies, totalizm was never "invented", or "given" to us. Totalizm is simply an outcome of applying a new scientific theory, called the Concept of Dipolar Gravity, to everyday life situations (see chapters K and L). Totalizm was derived from this new Concept of Dipolar Gravity, in a similar manner like in physics new equations are derived, which describe the universe around us. Thus, new findings of this concept, are the major source of such a huge effectiveness and success of totalizm. For example, one of the most vital contributions, that this new Concept of Dipolar Gravity introduced to totalizm, is the discovery of previously unknown, so-called "**moral field**". Alike gravity field, moral field is also a primary field of our universe. It behaves similar to gravity field, but it interacts with thoughts, motivations, altitudes, and feelings of people (instead of interacting with objects and masses - as gravity field does). Moral field is a mirror duplicate of gravity field. Similarly like this is the case when masses are moved upwards, or uphill, in gravity field, also someone's motivations can be moved upwards, or uphill, in this newly discovered moral field. When such an uphill movement of motivations occurs, a specific moral effort, or work, needs to be done. The reason is that this newly discovered "moral field" has a structure very similar to gravity field. It allows to clearly distinguish, which our mental efforts are going upwards, and which our intentions are going downwards in this moral field. Of course, when someone's intentions are going downwards in the moral field, then similarly as when someone goes downwards in the gravity field, NO work of lifting needs to be completed. Thus a downhill motion in the moral field is easy, effortless, and pleasurable.

The fact that the Concept of Dipolar Gravity disclosed the existence of moral field, bears countless practical implications for us. Let us now list a few most important of these implications. For example, the existence of moral field explains why there are **two moral poles** in everything that takes place in our universe. This means that the operation of moral field explains, why everything that takes place in our universe, is either moral, or is immoral. Well, when one realizes that there is such thing as this moral field, which is a kind of a steep field similar to gravity, then every motion that is done within the range of this field, must either go uphill, or go downhill, in this moral field. The moral field is somehow so designed, that everything that goes uphill in this moral field, simultaneously fulfils the definition of being "**moral**". In turn everything that runs downhill in this moral field, simultaneously fulfils the

definition of being "**immoral**". For this reason, at the moment, when we understand the concept of moral field, we also start to understand clearly the concepts of "moral" or "immoral". Furthermore, the moral field allows also to establish precisely, what is more, or is less, moral or immoral from something else. For example, the more moral from others are all these activities, which run more steep uphill in the moral field (in turn for immoral things: the more immoral from others are all these activities, which run more steep downwards in the moral field). Because when we go uphill in any possible field, including also this moral field, we need to put a significant effort (work) into this motion, the existence of the moral field causes that **"everything that is moral, is also difficult to accomplish, and requires an effort to be put into it"**, and "everything that is immoral, is also easy to accomplish, and does not require any effort to be put into it".

The moral field shines a totally different light onto the totaliztic understanding of "moral" or "immoral" human actions. The reason is that, because of the existence of the moral field, no human action in itself, is neither "moral" or "immoral". This action only becomes "moral" or "immoral" in the effect of the motion, it undergoes in the moral field (i.e. the action is "moral" - when it ascends upwards in the moral field, or "immoral" - when it descends downwards in the moral field). In turn a **current configuration of the moral field, depends on the circumstances in which a given action takes place**. This means, that whether a given action is "moral", or is "immoral", in totalizm depends entirely on the configuration of momentary circumstances, in which a given action is carried out, and does not depend on the action itself. In the light of totalizm, exactly the same action, one time can be "moral", another time can be "immoral" (as an example consider slapping someone who lost conscience, and slapping an anonymous passer by, who is peacefully walking on a street). Therefore, in order to qualify a given action to a category "moral" or "immoral", totalizm requires from us to learn exact circumstances, in which this action occurs. Totalizm never allows to consider actions in separation from circumstances in which they occur, and always requests to carefully determine how these actions are relating to the moral field that is formed by these circumstances. All mistakes in the correct qualifying actions to categories "moral" or "immoral", according to totalizm, always result from errors in our evaluation of circumstances, in which these actions are to take place.

The existence of moral field, and the existence of clearly defined moral poles (i.e. the pole "moral" and the pole "immoral"), causes that every form of human activity can be carried out either in a moral manner, or in an immoral manner. Therefore, all manifestations of human activities which we see around us, we can, and we definitely should, qualify to one of two basic categories, namely to "moral" or to "immoral". And so, in life we meet people who intuitively or intentionally practise a moral philosophy called here totalizm, and people who practise a highly immoral philosophy called here parasitism. Such people this monograph calls "**totalizts**" and "**parasites**". There are also managers of various institutions, and politicians, whom the philosophy that they practice qualifies either into the category of totalizts, or into the category of parasites. There are even entire institutions, and even countries, which because of the philosophy that dominates in them, qualify themselves as either totaliztic institutions or countries, or parasitic institutions or countries. Of course, there are also scientific institutions, as well as individual scientists, which in every their activity intuitively climb uphill in the moral field, and thus practice the moral science that we should call the "**totaliztic science**". But there are also countless scientific institutions and individual scientists, which should be called "**parasitic science**". For this parasitic science and parasitic scientists, in everyday life a popular name was coined of the "**orthodox science**". Therefore, this monograph keeps this popular name, only clarifying in subsection L8 what exactly one should understand by it. (Notice that the philosophy that is adhered by the science and by scientists commonly named "orthodox science", is definitively a philosophy of parasitism. Thus, according to subsection L8, the name "orthodox science" is actually a synonymous to a name "parasitic science".) People, institutions, and entire countries, may act morally telling truth and doing good deeds, or may

act immorally - lying and spreading evil. Although this qualifying into categories "moral" or "immoral" is actually carried out by the behaviour of interested parties themselves, we, means people who are affected by this behaviour, in our own interest should start to notice it, categorise it, and name it correctly. After all, when such qualifying and naming is correctly accomplished, it becomes obvious for us, what we should expect from this people, institutions, or countries, and how we should relate to them.

The existence of moral field puts also a different light on such human behaviours as **"going along the line of the least resistance"**, and **"going against the line of the least resistance"**. As we know jolly well, many humans prefer to live their lives by **"going along the line of the least intellectual resistance"** - as this is an effortless and pleasurable kind of behaviour. But if one analyses this behaviour from the point of view of moral field, then it turns out, that going along the line of the least intellectual resistance, is equal to going downhill in this moral field. Therefore, this is an "immoral" type of behaviour. The reason is that, the line of the least intellectual resistance represents the path downhill, along the steepest gradient/slope of moral field. In this way, by knowing a simple rule, that **"moral is everything that goes against the line of the least intellectual resistance"**, now we start to understand, why one of the recommendations of totalizm states: **"in all matters always do the exact opposite to what the line of the least intellectual resistance prompts you to do"** (see subsection A4.1).

While addressing the matter of motion along the line of the least resistance, it should be mentioned that totalizm distinguishes as many as three different such lines. For moral phenomena these are equivalents of three basic dimensions from the three-dimensional physical space (i.e. height, width, and depth). A **line of the least intellectual resistance** is that one, which requires the least mental effort, meaning the least thoughts, memory, knowledge, logic, etc. It is usually selected by immoral people and other immoral intelligent beings. The extension of this line in the opposite direction is the line of the highest intellectual effort. This one is selected to be followed by people of highly moral philosophy. In turn a **line of the least physical resistance** is the one, which requires the least physical work (thoughtless type). Along the line of the least physical resistance always move the untamed nature (e.g. by rivers flowing downhill of mountains, by electricity, etc.), and especially lazy people. The extension of this line in the opposite direction is the line of the highest physical effort. This one is selected in action of people usually described as "workaholics", or less politely as "strong but stupid". Finally a **line of the least emotional resistance** is the one, which requires the smallest contribution of feelings into a given action. Along the line of the least emotional resistance always act people usually called "cold" or "deprived of feelings". The extension of this line in the opposite direction is the line of the highest emotional contribution. This one is selected in action of people usually described as "exalted", or less politely as "hysterics". In relationship to moral field, all these three lines run in three different directions, namely all of them are mutually perpendicular to each other - see their more comprehensive descriptions in subsection A4.1. Out of all three of them, only the line of the least intellectual resistance (and also the line of the highest intellectual effort) are coinciding with the greatest gradient/slanting of the moral field slope. As examples of these three lines consider two methods of sewing tens of buttons to a new suit: (1) with hands, using an ordinary needle and thread, and (2) with a sewing machine. The hand sewing would be more aligned to the line of the least intellectual resistance than machine sewing, because it almost does not require any mental and technical skills, although it requires putting a sizeable physical effort. In turn the machine sewing would be more aligned with the line of the least physical resistance than the hand sewing, because it almost does not require any contribution of physical effort, but it requires putting an intellectual effort. But when during the completion of any of these methods someone missed the button and sew his/her own finger, then for example, responding in an anger he/she could throw the suit to a rubbish tin, acting along the line of the least emotional effort. Of course, in real-life, various current circumstances would additionally alter the course of the moral field, making it to run closer to one of these two ways of sewing. Humans and other intelligent beings must be

aware of the existence of these three different lines of the least resistance, in order to be able to determine what is good for them, means to be able to choose actions, which are "moral" because they are "running against the line of the least intellectual resistance" and "along the line of the highest intellectual effort".

When we start to analyse such ideas, as moral field, going along the line of the least intellectual resistance, motion of our motivations within moral field, etc., then we notice that there are definite regularities in ways these ideas relate with each other. Two examples of such regularities we already brought to light before, when we discovered that "everything that is moral, always runs uphill in the moral field", or that "everything that is moral, is difficult to accomplish, and requires an intellectual effort to be put into it". These regularities are very similar to these ones, which are described by physics, when it analyses gravity field, potential energy, motion of masses in gravity field, etc. Because physics named the regularities that it describes, with the term "laws", therefore totalizm introduced a term "**moral laws**". By the term "moral laws", we should understand laws, which describe mutual relationships between basic ideas explained in this subsection, such as moral field, moral energy, motivations, feelings, intellects, motion of human motivations within moral field, etc. As everything from this subsection, also moral laws will be explained in more details in the further parts of this monograph (see subsections B3.4 and K4.1.1).

Moral laws clarify even further the position of moral poles. Because of the existence and operation of these laws, as "moral" must be defined everything that is agreeable with the moral laws. In turn as "immoral" must be defined everything that runs against moral laws. In the light of these new definitions, the only rule of totalizm to "pedantically obey moral laws" can be simplified to the rule "**do in your life only these things, which totalizm defines as moral**".

The existence and operation of moral laws, places people in the situation of necessity of making continuous choices regarding their behaviour in relation to these laws. After all, in whatever people do, they can either choose to do it in such a manner that obey these moral laws, or do it in such a manner that they disobey these laws. This means that people can either do in their lives mainly difficult and laborious things that run against the line of the least intellectual resistance, and thus is agreeable with moral laws, or do mainly pleasurable and effortless things that run along the line of the least intellectual resistance, but are contradictory to moral laws. In turn these two choices of basic behaviours in life, lead to the development in people two opposite philosophies of life, or two opposite stands concerning everyday living. In this monograph they are called "totalizm" and "parasitism". **Totalizm** is the philosophy of life, or the stand taken about the way of conducting our lives, which says that we always should "pedantically obey moral laws" - means that we always should do only things which run upward in the moral field, or which totalizm describes with the use of word "moral". Thus totalizm chooses to complete only these actions, which are agreeable with our current priorities and preferences, but which run against the line of the least intellectual resistance, and therefore which constantly require from us to put significant effort and labour in everything that we do. (It should be stressed here that the positive totalizm described in this monograph, in all languages should be spelled with the letter "z", in order to distinguish it from the whole array of very destructive parasitic philosophies, which for spreading confusion were intensionally introduced by "evil parasites" described in subsections D9 and E1, and which were also named with the word totalizm (but spelled with the letter "s"). For the same reason all words related to "totalizm", such as "totalizt", "totaliztic", etc., also should be spelled with the use of letter "z".)

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 further 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.

The introduction of the name "totalizm" for the positive philosophy described in this monograph, has this consequence that it forms the need to introduce also several further names which are outcomes of totalizm. For example there is a need for the term that should be spelled as "**totalizt**", and "totalizts", to denote a person, or people, who adhere to totalizm. If we would like to specify, which one out of two basic versions of totalizm a given person practices, we could use names "intuitive totalizt", or "formal totalizt". There is also a need for introducing the qualifier "**totaliztic**" for describing all attributes and subjects, which relate to totalizm, or originate from totalizm. Although these words in the first moment may seem unfamiliar to our eye, with time we get used to their spelling, while they allow to distinguish excellently subjects discussed in this monograph, from terms like "totallist", "totallists", or "totallistic", which are used by a negative philosophy that bears a similar name, and also are used by some other unrelated concepts.

Parasitism is a philosophy of life, the stand taken about the way of conducting our lives, or a type of moral disease, which represents the exact opposite of totalizm. (This is why parasitism is a major adversary, or enemy, of totalizm, and also why parasites always instinctively attack totalizts, and try to destroy them.) It takes a stand that in life we should "disobey every possible law, unless forced to do otherwise". This means that the adherers of parasitism disobey moral laws, as well as disobey every other kinds of laws that they believe they can get away without obeying them. Parasitism does not need to be learned, or intentionally practised, as it always appears naturally when a given person, or group intellect, follows the line of the least intellectual resistance, and refuses to obey whatever it should, thus rolling itself effortlessly down the slope of moral field. After all, such effortless rolling downhill in moral field requires that a given person must refuse to obey anything that it should obey (i.e. refuses to obey anything that requires putting an effort into it). But in spite that it eventuates naturally, parasitism is a distinct philosophy, which has a recognizable form, and which always displays the same set of distinct philosophical features - see chapter D. For example, adherers of parasitism almost never follow any rule (or more strictly, they always follow the rule "to not follow any rule"), they always act at their internal impulses, they always choose the solution, which is the easiest way out, they always willingly do only these things, which bring them power over other people, wealth, or fun, and they always viciously attack adherers of totalizm over whom they feel to have some advantage of power (although they never attack anyone that they consider to be stronger than them, as this would require an effort and courage - quantities that they never spare). Parasitism is naturally acquired by all these people, who believe that in life they should do only pleasurable things, which require little effort, or no effort at all. Unfortunately for the parasites, all pleasurable things by definition must run along the line of the least intellectual resistance. Therefore, they slide the person who does them, steeply downwards in moral field. Of course, one cannot infinitively fall downhill, therefore practising a parasitism always finishes with a catastrophe (on a similar principle, as solar systems, which always follow the line of the least resistance, at the very end always reach the state of an astronomical "black hole"). For this reason, in the light of totalizm, practising refined parasitism is even worse than living an immoral life, because these ones who live immoral lives have limits how bad they could be, while these ones who practice parasitism, have no any limits for their evilness. It is rather shocking, that in spite of being so anti-moral, parasitism is so dominant presently on Earth, and that everything, starting from our mass media, and finishing on numerous religions, are promoting parasitic ways of living. To make it even more anti-moral, in order to be able to lead such a pleasurable life, people who adhere to parasitism, always need someone else who does all the work for them, while they only reap fruits of this work and do nothing. Therefore adherers of parasitism can only survive, if they turn others into slaves,

and then live from these slaves by exploiting them in a thousand and one different ways. This is the reason why, the adherers of this philosophy, are called "**parasites**" in this monograph. Because of this necessity to have slaves who work for them, parasites lead lives of intelligent parasites. (This parasitic life is the reason for the name "parasitism" being used to describe their philosophy.)

Depending on the way how parasites disobey moral laws, there are two versions of parasitism. In this monograph they are named the "primitive parasitism" and the "refined parasitism". **Primitive parasitism** is the one, in which adherers do not know yet about the existence of moral laws. Therefore they disobey these laws simply by brutal breaking them. People on Earth currently practice primitive parasitism. In turn **refined parasitism** is the one, when the adherers already know about the existence of moral laws, therefore they do not break them, but carefully work their way around them. If parasitism is practised by a large institution, a country, or a whole civilization, we call it **institutional parasitism**. Institutional parasitism has this terrible property, that it forces parasitism on everyone who is within sphere of influences of a given parasitic institution. Therefore, if institutional parasitism overtakes a whole civilisation, then there is no escape from this moral disease, and everyone must become a parasite, while the whole such civilization finally must self-destruct itself.

In order to lead a highly moral life, totalizts need some kind of indicators which tell them which their intentions are moral, and which are immoral. In this way totalizm developed several different "**indicators of moral correctness**". These indicators are simply various moral quantities (e.g. forms of moral energy), which allow to judge morally human actions. A good example of them is a concept of "sins" (and its opposite - means "good deeds"), which for the majority of religions on Earth are the only indicators of the moral correctness that these religions use. Totalizm either discovered these indicators by itself, or adopted them from other areas. They tell everyone who wishes to know, what is moral, and what is immoral in the light of totalizm. Thus they indicate clearly, what is OK to do - according to totalizm, or what totalizt should not do at all. Totalizm already uses several such indicators, and further ones are in the process of being identified and introduced (see subsection A2.3). Examples of these already in use include: (1) moral field (i.e. totalizm considers to be "moral" everything that is going upward in the moral field) - note that the so-called line of the least intellectual resistance is a line which passes downhill along the steepest slope of the moral field, and thus which indicates what is the most "immoral" in a given situation, (2) moral energy (i.e. totalizm considers to be "moral" every action that increases the amount of moral energy accumulated in counter-bodies of all people affected by this action, or that prevents them from the decrease of this energy), (3) karma (i.e. "moral" is everything that produces a karma that we are happy to accept back), and several further such indicators. The wonderful thing about our universe is that everything in it is either moral, or immoral. Therefore, if something is moral, than all these indicators confirm to us unanimously that this is moral. In turn if something is immoral than all these indicators confirm to us unanimously that this is immoral. This "**unanimity rule**" makes the life of totalizts much easier and simpler, because whenever they face a life situation, that they do not know whether the intention they wish to complete is moral or immoral, they always have a whole array of indicators to guide them, so that they do not make errors in their judgement, and thus they avoid doing immoral things.

The next idea, which is the outcome of moral field, is **moral energy**. We can understand this moral energy better, if we consider a case of moving something upwards, or downwards, in gravity field (gravity field is very similar to moral field). Such a motion within the range of gravity field causes, that we always either accumulate, or disperse, a form of energy, which in physics is called "potential energy". For example, if we would like to lift a heavy load uphill in gravity field, we either need to use an electric motor, which consumes (for this lifting) a specific amount of electrical energy (that we need to pay for), or we need to lift it on our back, thus consuming a specific amount of our own biological energy (which we need to get from our expensive food). Similarly is with moral field. If we move with our actions uphill in this moral

field, we accumulate via these actions a specific amount of moral energy (in totalizm this moral energy sometimes is also called "**zwow**"; the term "zwow" is an abbreviation from the Polish words "**Zasob WOLnej Woli**" - meaning the "amount of free will"). In turn when we do something that moves downhill in this moral field, then we disperse from ourselves an appropriate amount of moral energy. Of course, the concept of moral energy is much wider, and includes all possible cases of completing a moral work, or an immoral work. The detailed description of this concept is carried out in several large subsections - e.g. see subsections B3.3, K4.3, M3.7, M7.

Moral laws have a **punishment** embedded into them, for those who disobey them. This means that everyone, who disobeys them, is automatically punished. As this emerges from the to-date research of totalizm (a part of which is presented in subsection C12.1), this punishment for the disobedience of moral laws, is completed in two portions, present and eternal. The first portion of it is served to guilty people, when they are still in their physical life, while the second portion is served later, after they die. This heavy punishment is also served to people who disobeyed moral laws only because they are not aware of the existence of these laws (means that our lack of knowledge about moral laws does not prevent us from being punished for breaking these laws). Apart of the activities of "evil parasites" described in chapter E, this constant punishment, which we are receiving from these laws, is the reason why the life on Earth is so miserable and so full of suffering. Therefore in our life we basically have two choices: namely to either obey moral laws and to live a happy life, or to disobey them and to receive a heavy punishment for disobeying them. For this reason **totalizm is not just a philosophy which teaches us how to live a moral life, in which we pedantically obey moral laws, but also a philosophy, which teaches us how to live a happy life, in which we enjoy rewards resulting from the obeying moral laws, and do not need to suffer because we received heavy punishments served for every disobedience of these laws.**

Moral laws have also **rewards** embedded permanently into them, for their obedience. This means that for obeying every single moral law, several joyful benefits are being automatically added to our life, and to our future fate. The most important of all benefits, that the pedantic obeying of moral laws can bring to a totalizm, is the totaliztic **nirvana** described in subsection A6. But there are also numerous other rewards as well, which are described in subsections A2.4 and B2.1 of this monograph. As this emerges from the to-date research of totalizm (a part of which is presented in subsection C12.1), also the rewarding for obedience of moral laws is served in two doses, present and eternal. The first dose of rewards we receive when we are still conducting our present physical life. In turn the second dose of these rewards we are receiving after death - in our eternal life.

Moral laws do not know **forgiveness**, or mercy, which for the political reasons is falsely claimed by various religions. These laws rigidly punish everyone, who disobeys them, and consistently reward everyone who obeys them. What by some people could be taken as a forgiveness, is actually a lack of immediate punishments from moral laws, which results from a time delay embedded into these laws. Otherwise to physical laws, moral laws do not have time limits scheduled into them to provide their responses. Therefore, they respond whenever appropriate circumstances eventuate, not when the specific time elapses. But they do punish, or reward, with an iron consequence, similarly to physical laws. Therefore no-one, who disobeys them, can escape from suffering of consequences. Also no one, who obeys them, is missed out in receiving appropriate rewards.

When discussing intellects, moral field, and moral laws, as mental equivalents of masses, gravity field, and laws of physics, it is important to briefly remind ourselves the idea of so-called "black holes" in astronomy. If one tries in simple terms understand what these "black holes" are, one only needs to realize where leads every motion, that is carried out "along the line of the least resistance". Well, we can move a stone downhill, so that following the line of the least resistance, it drops down to a foot of a mountain. Then we can again throw this stone downhill even lower, into the bottom of a sea. Then, with a bit of luck, it could still sink even

lower, into the centre of Earth. Then electrons from atoms that constitute this stone could collapse inwards, and create an astronomic **"black hole"**. But what would happen next. Well, there is nothing else, because at the end of every motion, which systematically occurs "along the line of the least resistance" a "stagnation" awaits, where no motion is possible. What this example is trying to explain, is that at the very end of every motion, that continually occurs in the direction of the line of the least resistance, a "black hole" is awaiting, inside of which no further motion is possible. Totalizm explains that such a black hole is also awaiting for people, who in moral matters continually follow the line of the least intellectual resistance. When, because of the constant motion downwards in the moral field, they finally arrive to the point, when the entire their moral energy is withdrawn to zero, they turn into a kind of a moral "black hole". No further intellectual motion is possible for them (i.e. their thoughts cease to function, their logic refuses to work, and their motivations turn impossible for them to accomplish anything). Therefore they simply must die, even if their body is physically fit and kicking. This kind of death, which takes place when someone's moral energy (zwow) drops to zero, totalizm calls the death by a **"moral suffocation"**. The paradox of our times is, that the death by a moral suffocation is the most frequent cause of death in present days, while almost no-one knows anything about it, and almost no-one promotes totaliztic ways of living, which are able to prevent it.

Totalizm noted that moral laws affect in the same way individual people, as whole families, institutions, countries, and even civilisations. It turned out that moral laws apply to everything that leads its own "life". Because not only people are capable to lead their own lives, totalizm introduces a concept of "intellect". An **intellect** is everything that lives a separate, own life, and therefore that is subjected to the action of moral laws. Examples of separate intellects include individual people, families, institutions, factories, religions, countries, and civilisations. Intellects can be subdivided into "individual intellects" (e.g. single people) and "group intellects" (e.g. factories, organizations, countries). As this is explained in subsection B7.1, subsequent "group intellects" are merged into separate entities by a dominant type of feelings, which binds together all individual people that constitute them. Thus each one of us, is not only an individual intellect, but also a member of several "group intellects". From moral field point of view, an intellect is an equivalent to an object, or to a physical body (a cluster of masses) subjected to gravitational interactions. This means, that similarly to what gravity does to an object or to a cluster of masses, also moral field does to intellects (e.g. pulls them down, makes them to move, etc.).

In the final part of this subsection I would like to return to the **Concept of Dipolar Gravity**. I skipped through this scientific theory without actually explaining it, while some readers may wish to know roughly at this stage, what this theory is about (although it is explained in great details in further parts of this monograph - actually chapters K and L of this monograph are entirely about it). In order to briefly outline it here, the Concept of Dipolar Gravity is a very strict scientific theory, quite similar to mathematic, physics, or mechanics. Generally speaking, this concept proves that gravity is not a static, monopolar type of field - as our orthodox science used to describe it. (The expression "orthodox science", is used in this monograph to describe a traditional science saturated with philosophy of parasitism, which is practised in our colleges and universities, and which must be clearly distinguished from totaliztic science postulated in subsections L8 and A1.2 of this monograph.) Putting this in other words, the Concept of Dipolar Gravity proves, that the properties of gravity field are different from properties of known static monopolar fields (for example, they differ from properties of such monopolar static fields, as electrical fields or pressure fields). Actually this concept reveals that the gravity field belongs to a dynamic, dipolar type of fields, similar to a field created by magnets, or to a field created by vacuum cleaners. Perhaps it should be explained here that a dynamic, dipolar field, is a field which has a definite "inlet" (I) that sucks something into it, and a definite "outlet" (O) which disperses this something from it (e.g. for a magnetic field, I=N and O=S - see descriptions in subsection L5.2). Of course, because this

concept has found out that our science so-far was completely wrong about gravity field, which is the most important field of our material world, this concept goes further and it looks how actually our universe must be structured, and how it operates, when gravity field is a dipolar one (i.e. not monopolar, as our orthodox science believed so-far). As it turned out, in such a case our universe looks completely different than it is pictured to us now, by our orthodox science. It is more similar to that universe described by religions, or by acupuncture, than to this one described by present physics and by present astronomy. For example, it is composed of two different physical worlds (i.e. our world, and the counter-world), and it also includes a third intelligent, or software, virtual world. In each one of these three worlds different sets of laws prevail. In the separate physical counter-world, an unique substance is present, called **counter-matter**. Across this counter-matter, sound-like vibrations can propagate, similarly like acoustic vibrations can propagate across matter from our physical world. These sounds that can be heard only in the counter-world, are called "**telepathy**" by the Concept of Dipolar Gravity. Human science does not have, as yet, a device which would allow people to hear telepathy, although first descriptions of such technical devices are published in treatise [7/2]. The counter-matter displays various properties, which are completely opposite to properties of matter from our world. For example, this counter-matter is intelligent in the natural state (our matter is dumb in the natural state). Therefore, this counter-matter can gather information, can remember, and can think in the natural state, thus turning the entire universe into a single, huge, natural computer. The Concept of Dipolar Gravity calls this natural computer with the name "universal computer" (UC), and precisely describes its properties and behaviour (look up in subsections I3.1 and K2 for these descriptions). This "universal computer" is a type of natural computer hardware, which fills up the entire universe. Inside of this "universal computer" various spiritual intellects live. One can understand these intellects, as a natural type of "software" that lives inside of an equally natural "hardware of the universe" (means inside of the "universal computer"). One type of natural software, which lives inside of this "universal computer", are what religions call "souls", which in this monograph are described in more details in subsection K5.2. Another, superior kind of a natural software, which lives inside of this "universal computer hardware" is a spiritual superior being, which totalizm calls the "**universal intellect**" (UI). Totalizm understands this superior universal intellect, as a kind of "operating system", only that it is natural, and that it controls the operation of the entire universe. As it turns out, this universal intellect (UI) is actually an equivalent of what religions call God. Because the Concept of Dipolar Gravity formally proves, that this universal intellect (God) in fact does exist (see subsection K3.3), this concept is the only strict, physics-like, scientific theory so-far, which acknowledges the existence of the universal intellect (God), and which also explains how this intellect looks like, how it behaves, what properties it displays, etc. Furthermore, the Concept of Dipolar Gravity deduces, that moral field, and moral laws, are actually established, and with an iron hand are supervised, by this universal intellect (God). Therefore, according to the Concept of Dipolar Gravity, and also according to the philosophy of totalizm which was derived from this concept, the most important obligation of all intelligent creatures, which populate our universe, is to obey moral laws, which are established and supervised by this universal intellect (God). They both (i.e. totalizm, and the Concept of Dipolar Gravity) enforce this obligation, because their knowledge to-date about the universe, which they managed to accumulate, indicates that the obedience of moral laws is the basic and the most important way of expressing the obedience to this superior universal intellect (God). Whoever (like parasites, and like evil parasites) do not obey moral laws, he/she actually takes a stand of an adversary to the universal intellect (God). Furthermore, as totalizm managed to determine, the universal intellect introduced, and supervises in the whole universe, a system of very effective enforcements of the obedience of moral laws. These laws have punishments and rewards permanently embedded into them. Thus **everyone who disobeys moral laws, is severely punished by them. In turn everyone who obeys these laws, is lavishly rewarded by them.**

A2. The only rule of totalizm ("pedantically obey moral laws"), and how to apply it in everyday life

As this is going to be explained in subsection B8, totalizm strives to maximal simplicity. This means that, whatever it incorporates into itself, it tries to do this in such a manner, that the final product is as easy as possible for learning, remembering, and for applying in the real life. Therefore, totalizm purposely undertakes various steps, which are to increase this clarity, mental retaining, and applicability. For example, it limits the number of rules, that the practitioners of this philosophy are recommended to follow in their lives, to one rule only. This only rule, which totalizm has, states: "in everything that you do, **pedantically obey moral laws**". If we try to explain in other words, what this single rule of totalizm means, then the essence of it could be expressed in the following words:

"Whatever you do in your life, even if it is a most banal activity, always do it in a manner, which obeys moral laws, because you are continually judged for the obedience of these laws, and proportionally either rewarded or punished, depending whether your actions are obeying or disobeying these laws."

Subsections A1, B4, B5, and K3.6 of this monograph explain, that obeying moral laws have a very central meaning for totalizm. The reason is that totalizm recognizes the authority and identity of the universal intellect (God). Therefore, according to totalizm, the pedantic obedience of all moral laws, which this universal intellect established, is the most important way of displaying our obedience to the universal intellect itself. This is also a reason why **totalizm forbids to even consider any attempt of going around moral laws** (going around moral laws, is the main behaviour of the refined version of the rival philosophy - which simultaneously is a moral disease, that in chapter D is called "parasitism"). Even if we know exactly how a given moral law could be easily walked around, so that we would not need to obey it, but also would not be punished for breaking it, still totalizm forbids us from such walking around this law. (For totalizm, such a walking around of any moral law, represents a downhill path in the moral field, and the manner of expressing of someone's rebellion against intensions of the universal intellect.)

Every brief definition, which is not supported with sufficient explanations, can be a source of misunderstanding. Therefore, to avoid a possible confusion, I am now going to explain in more details the above single rule of totalizm. If one analyses outcomes of our life, one must come to a conclusion, that these outcomes always depend on the **decisions** that we take in our lives. In fact our lives are long sequences of decisions, which we must take at every step we make. In turn the effects of our lives are the results of correctness and consistency, with which we took these countless decisions. But in order to take correct decisions in our lives, we need to have some kind of a general principle, which leads us in the correct direction and points us straight at our goal. For example, if we compare the intentions of our life to a struggle of coming out of a jungle or a desert, when we roughly know that human settlements are to east from the area we are in, then all decisions, which we would take in our march, would need to say: always go eastward. This is because in such a situation, if one time someone goes eastward, then another time goes westward, he/she never would be able to leave this jungle or desert, and would wander until the death. Exactly the same is with totalizm. It states that whatever decision you take in your life, always make sure that this decision is agreeable with the content of moral laws. Only through the consistent undertaking decisions, which are all agreeable with moral laws, you will reach in your life goals that you search for (that can also be indicated by totalizm).

Of course, by indicating that all decisions must be taken in such a manner, that the outcomes obey moral laws, totalizm defines only the general direction for us to go. It states that the morally correct solutions for whatever we are deciding about, are located in this

direction. But it does not impose on us any restrictions, regarding the solutions themselves. We still have the free will to choose such solutions that suit us the most. For example, if our relative who lives in a different city falls sick, totalizm may recommend to travel to this city to visit him/her. But totalizm does not impose on us, that we must travel by a car, by a train, or by an aeroplane - this decision fully depends on us, on our priorities, our finances, our likes and dislikes, and on the situation which we are in. The only thing that totalizm recommends, is that we should take our decisions in such a manner, that the outcomes always should obey moral laws. Let us say, that we plan to deliver this relative to a hospital. Then the trip by a horse wagon, in order to save some money, present days would run against moral laws, because due to a long duration of such a trip, and due to inconveniences, our sick person could die in the journey. In order to summarise what I am saying here, the totaliztic life does not depend on undertaking some additional activities, which we normally would not complete, or on acting in a manner, that normally we would not act, or on refusal to use technical devices and facilities, which we have in our disposal and normally would use, or on making sacrifices, which we normally would not make. Totalizm allows us to live exactly the same as we lived before, i.e. doing everything accordingly to our knowledge, priorities, habits, level of knowledge, conveniences, and also doing it fastest and most effectively we can, and with all technical means that are in our disposal. Only that, in every case, when in our life we take a decision, or plan a next activity, totalizm recommends that we should bear in our mind the principle, that the outcome of this decision or activity must obey moral laws.

As this was already explained in subsection A1, the existence of two opposite moral poles allows us to define more clear terminology for describing these our activities, which are obeying moral laws, or which are running against moral laws. In this more clear terminology, everything that boils down to the obedience of moral laws, is described with the totaliztic term "**moral**". In turn everything that boils down to breaking moral laws, is described with the use of the totaliztic term "**immoral**". After such a clear terminology is introduced, the only rule of totalizm stating "pedantically obey moral laws", for everyday use can also be expressed in a more understandable form: "**in your life do only these actions, which by totalizm are defined as moral, and avoid doing actions, which by totalizm are defined as immoral**". However, during the completion of the above brief form of the only rule of totalizm, one needs to bear in mind, that a given activity must be defined as "moral" or as "immoral" according to principles of totalizm. After all, in some other philosophical systems - especially these which originate from religions, the same statements (i.e. moral or immoral) may be defined otherwise than in totalizm (sometimes even completely opposite). For example, according to totalizm, natural and mutually consented sexual intercourse, in most of life situations is "moral", while the invading and killing someone in the name of God, or in the name of religion, is "immoral".

If one subdivides all activities into moral or immoral, one also needs to bear in mind, that sometimes in life we encounter situations, in which there is a choice between two activities, both of which seems as if they are immoral. As an example of such a choice, consider the problem of killing in self defence in a situation "you or me" described in subsections C8 and C11.1. If one analyses such situations, as this is done in subsections C8 and C11.1, then it turns out that "obeying moral laws" can also be the choice of "less evil", meaning choosing whatever from the point of view of a defender is less "immoral" (e.g. in the necessity to kill in self defence, in a situation "you or me", the obeying of moral laws, and thus "moral", is to kill the attacker, while "immoral" is to allow the attacker to kill the defender).

Many human laws are issued without any regard to moral laws created by the universal intellect (God). Some of such cases are discussed in further parts of this monograph, especially in subsection C5 (e.g. consider a "privacy act", which is to hide the truth from people). Therefore sometimes in life, there can be situations when human laws are contradictive to moral laws, and we need to make the choice: which ones we are going to obey. In such extreme cases the only rule of totalizm is still valid, and totalizm still recommends: "pedantically obey moral laws" - see subsection C5. Fortunately for human laws,

moral laws are very flexible when comes to the ways they should be obeyed, and frequently, when such a collision of laws takes place, it is possible to work out a solution within this flexibility, which allows to obey moral laws, but simultaneously enables us to not brake human laws. Totalizm strongly recommends, that in such situations of collisions between moral laws and human laws, we always try to choose such non-confrontational solutions. After all, in the other case, i.e. when we disobey human laws in order to obey moral laws, whatever we do, it may turn to also be "immoral", as then there is a danger that we ourselves are going to fall victims of human laws - if we openly break them in order to obey moral laws.

As this should be clear from the single rule of totalizm, according to this philosophy all moral laws must be obeyed pedantically. This includes also the moral laws, about the existence of which we have not learned yet (although our conscience perceives the existence of them, and always tries to warn us, whenever we intend to do something that runs against them). However, there is a difficulty with the obedience of all moral laws. It is resulting from their huge number. As this is indicated in subsection K4.1.1, the total number of moral laws, exceeds the number of known laws of physics. To make it even more difficult, practically almost every moral law significantly differs from other moral laws, and concerns a different matter. Therefore every moral law must be obeyed in a different way, which is unique to this particular law. So totalizm has a big task on hand: it needs to simplify the descriptions how to obey all these hundreds of different laws, so that totalizts do not need to remember all of them and remember specific methods as to how obey each single one of them. There are various ways how totalizm may accomplish the simplification of a difficult task of obeying all these numerous moral laws. In this subsection is explained the way that was crystallized by the time of writing this monograph.

However, while reading the present descriptions of totalizm, one needs to bear in mind that totalizm is a very young philosophy. It is still undergoing a very rapid development of the theoretical foundations. Furthermore, one of the fundamental principles of totalizm makes it the "open" philosophy, means it declares that totalizm always is going to have some imperfections, therefore it must stay opened and allow continuous improving itself (this is one of mayor differences between totalizm and other philosophies, which are "close" - means which consider themselves to be perfect, and are not prepared to accept any further improvements). Therefore it is almost sure that next editions of totalizm will include further ways of simplifying, extending, and improving this philosophy. It is recommended that the reader tries also to look at these next editions of totalizm.

A way of simplifying the difficult task of obeying all these numerous moral laws, which is accomplished in this edition of totalizm, depends on developing two standard procedures of obeying moral laws. Each one of these two procedures is designed for a different purpose. The first procedure, let us call it "**obey to do everything morally**", is designed to allow totalizts to carry out their everyday activities in a most moral manner (i.e. through pedantic obeying moral laws). The second procedure, let us call it "**obey to be inspired**", is designed to allow totalizts to start completely new activities, which do not result from their everyday chores, and therefore by doing of which totalizts are inspired, just because they try to obey moral laws. This whole chapter is mainly elaborating the first procedure "obey to do everything morally" - after all this procedure is the most essential for our everyday life. The second procedure is only briefly mentioned in subsection A2.2.

Of course, in order to obey moral laws with any of these two procedures, one firstly needs to learn this procedure, and to learn moral laws which this procedure is designed to obey. Therefore the first moral law, which every totalizt must start to obey, and thus must learn through it how to obey other moral laws, is the moral law stating "continually increase your knowledge". This is why this first moral law is discussed here before any other law, namely in subsection A2.6.

A2.1. Obey moral laws to do everything morally

The procedure "obey to do everything morally" is designed to teach us how to go about obeying all these numerous moral laws, in every single daily situation, when we intend to do something, but before we do it, we would like to establish whether this particular our intention is moral, or immoral. Thus we use this procedure when we approximately know what we need, or wish, to do, or at least we know choices that we could made. Thus the only matter which is still stopping us from doing it, is gaining assurance that this particular thing we intend to do, is moral, and therefore by doing it we obey moral laws. Such situations are the most frequent in our lives, as they result from carrying out our everyday living, and from the need to do all these thousands of everyday chores that our lives are filled up with.

The major problem with obeying all moral laws in every single of these thousands of situations that we need to live through every day, is the lack of time. This lack of time causes that it is impossible to spend too long on a thorough examining what all these numerous moral laws say about our intentions. Fortunately for us, a single rule of "**moral unanimity**" applies to all moral laws. This rule stems from the so-called "canon of consistency", which is described in subsection B7.4 (in this monograph the name "canon" is reserved to the most important, and hierarchically most superior, laws of the universe). It states that "**if there is a specific situation or intention in a real life, then this particular situation or intention is unanimously judged to be either moral or immoral by all moral laws, and by all indicators of the moral correctness, which are applicable to it**". What this rule practically means, is that if a totalist intends to do something in his/her life, then in a given set of circumstances this something is either moral, or is immoral. Therefore with whichever moral law one would look at this something, or whichever tool of totalism he/she would apply to qualify it, it still must be declared by this law or this tool, to be either moral, or immoral - if this law or a tool is applicable to that particular intention and circumstances. This rule of moral unanimity simplifies lives of totalists. This is because they do not need to use in all situations all the procedures or tools that the philosophy of totalism teaches them. It is enough if they apply only one tool of totalism, which for a given situation they consider to be the most appropriate, and then they do whatever this tool says to them. If no significant error of judgement is committed during applying this chosen tool, and no vital circumstances are overlooked, then whatever is stated about a given real life situation by this one tool of totalism, then exactly the same is going to be stated by all other tools of totalism. Therefore, if one tool of totalism states clearly what we should do, we do not need to apply any other tools. But if one tool gives an unclear or ambiguous answer, then totalism provides a whole range of other totalistic tools, which we are able to apply to the same situation, in order to clearly determine what totalism says about it. (Note that when a given tool provides an ambiguous or unclear answer, this usually means that a given tool is not applicable to a given situation. After all, each single tool of totalism, has its own range of applicability - means, it is applicable to a range of circumstances, which differ from those, to which other tools are applicable.)

Below the totalistic procedure of "obey to do everything morally" is explained step-by-step. This procedure, in an explanatory description as this below, may appear to be long and complicated. But in the real-life implementation by someone who knows it well, it turns to be almost instant. In order to illustrate this procedure, a simple example is also provided. Although this example may appear to be quite banal, it well illustrates how totalism teaches us to do everything in a proper and a moral manner, and also how intelligent and flexible moral laws are, and how they differ from dull human laws. Here are subsequent steps that we should complete in order to follow the procedure "obey to do everything morally":

Step 1: Make clear for ourselves, what is our current intention (e.g. what we would like to do, or what we would feel to do in a given moment of time, or in a given situation). After all, we need to know exactly what we would like to do, otherwise we are not able to determine whether this our intention is moral, or immoral.

Example: We intend to cross a street, in the area selected randomly to which we just arrived, and which is distant by around 50 meters from the nearest pedestrian crossing (this pedestrian crossing is marked and supplied with traffic signals). We are alone at the empty street.

Step 2: Choose an "indicator of the moral correctness", which we are going to use, in order to establish whether this our intention is moral or immoral. It can be any indicator, which totalizm defined and explained for our use, and which is described either in subsection A2.3, or in subsections A3 to A10 of this chapter. However, for the majority of everyday situations, we should tend to use our favourite one (i.e. the one that we know the best, or that we have chosen because we would like to accomplish the moral rewards that it brings about - more about these rewards in subsection A2.4).

Example: We need to quickly judge if this crossing of the street in the existing set of circumstances is moral or immoral - so we are selecting our favourite indicator of the moral correctness, which is the concept of totaliztic good deed and totaliztic sin described in subsection A5, to help us in this judging.

Step 3: Check, using the chosen "indicator of the moral correctness", whether our intention is moral or immoral. In the result of this checking, we should receive a clear assurance, whether the implementing of this intention would represent obeying moral laws (because the chosen indicator of the moral correctness qualifies this intention to be moral), or disobeying moral laws (because the chosen indicator qualifies this intention to be immoral).

Example: We look around and we do not see any car incoming (we are alone at the whole street), so we estimate that according to the indicator of the moral correctness that we selected, our crossing of the street at that particular point is "moral", as in the light of moral laws it represents a totaliztic good deed because it does not deprive anyone (e.g. a driver of an incoming car) the zwow energy, while it saves us time and energy, thus it generates the zwow energy for us.

Step 4: If a considered intention is clearly qualified as a "moral" one, then we implement it immediately.

Example: Since our intended crossing of the street turns to be "moral", we carefully cross the street, as intended, and thus we conclude the matter of a totaliztic completion of this particular brief event in our life.

Step 5: If the indicator of the moral correctness that we used, is unable to clearly qualify a considered intention to be moral, or immoral, then we change the indicator onto any other one that we know of, and that immediately comes to our mind in a given situation, then we repeat this procedure, starting from step 3 above.

Example: For a better understanding of the procedure described here, let us return to the step 3 when we were looking around to determine whether any car is incoming. Let us now assume a different set of circumstances from the previous one, namely that we actually noticed a group of children approaching us and looking at us (in the previous example there were no children - we were alone at the whole street). Therefore, when we estimate whether, according to the concept of totaliztic good deed and sin, in such a different set of circumstances (children watching) this crossing would be "moral" or "immoral", we have a problem. Namely we are not sure whether by crossing the street outside of the pedestrian crossing, we would decrease the zwow energy of these children, because we would teach them to do a thing, which is not a perfect role model. In this case our indicator of the moral correctness is not giving the clear guidance. Thus according to the procedure described here, we need to change our "indicator of the moral correctness" into another one, e.g. into the principle of "always climb upward in the moral field" described in subsection A4. In the light of this new indicator of the moral correctness, crossing the street in the sight of children would be "immoral", because it goes "along the line of least intellectual resistance". (Notice that according to subsection A4.1, such street crossing, but without children watching, still would be "moral" because then we would not decrease anyone's moral energy.)

Step 6: If a considered intention is immoral, then we transform it into a moral one, and clearly define what this new intention is. If we transformed the immoral intention into a moral one, with the use of one of tools provided by totalizm, then we know that the new intention is moral for sure, so we can instantly implement it via step 4. But if we are not sure about the product of our transformation, then we should repeat the whole procedure starting from step 2 above. Note that some indicators of the moral correctness not only tell us whether a given intention is moral or immoral, but they also tell us how to transform an "immoral" intention into a definitely "moral" one. Effective rules of this transformation are described in subsections A3.2, A4.4, A5.5, and A7.3 of this chapter.

Example: Let us assume that from the very beginning we were dealing with this second example of trying to cross a street in the sight of children (not with the original one, when we are alone on this street). After we determined, that such crossing would be "immoral", we need to transform it into the action which is moral. According to the description from subsection A4, transforming an immoral intention into a moral one, depends on taking the path uphill of the moral field, and thus "going against the line of the least intellectual resistance". In our case this means walking 50 meters to the pedestrian crossing, and crossing the street over there. So we transform our initial intention into this new, moral one, and cross the street at the pedestrian crossing, thus concluding this particular event in our lives in the totaliztic manner.

In the first example used above, we have the situation, which frequently appears in the real life. The way of crossing a street in a random area, described there, was "moral" according to moral laws, but still in some countries could be "illegal" in the light of human laws. If the events illustrated above took place in such a "strict" country, then we would have another dilemma: which laws we should obey, moral or human. Fortunately for human laws, moral laws are very flexible and they can be obeyed in a number of different ways (subsequent ways differ only by steepness of the moral field, which we are climbing). Thus, in most of situations, they allow to easily accommodate human laws. For example, in the above situation, if we also need to obey human laws, we would choose to cross the street at the pedestrian crossing - as in many circumstances this would obey both sets of laws at the same time.

As this subsection realizes, the crucial part of "obey to do everything morally" procedure, is to learn various "indicators of the moral correctness" that totalizm already identified and described. After we learn all of them, and we are able to apply all of them, we can choose our favourite indicator, and then perfect our practical skills how to apply this indicator to our everyday intentions, so that we are able to quickly find out whether these intentions are moral or immoral. The remaining part of this chapter is to teach us about them.

A2.2. Obey moral laws to be inspired

There are also moral laws, which we cannot obey just while doing everyday chores. For obeying these laws we actually need to take initiative, and to do various things in addition and above of our everyday chores. An example of such a moral law is stating "continually increase your knowledge", which we can only obey, if we purposely devote our time to learn new knowledge and new skills. Another example is the moral law of Compulsory Defense, discussed amongst others in subsection C11.1, which says "you have a moral duty to defend yourself and to defend your living space". It obliges us to study methods of defence and martial arts. In order to also obey these other types of moral laws, totalizm developed another procedure called here "obey to be inspired". This procedure basically is saying:

A. Continually increase your knowledge, especially the one concerning new moral laws which were unknown to you before.

B. While learning new moral laws continually seek what else you could do within the time, circumstances, resources, knowledge, and skills that are in your disposal, to increase the number of moral laws that you obey, and to increase the precision with which you obey them.

C. Continually exercise your knowledge of moral laws that you accomplished so far, by observing life around you, and continually categorising in the light of these laws, if whatever you see falls into a moral category, or into an immoral category. (Note that a real totalist never overlooks and agrees with anything that runs against moral laws and happens around him/herself, independently whether it happens on films, in books, in journals, or in the real life, even if in a given situation is unable to do anything to change or to stop the immoral that he/she notices.)

One should notice that in order to learn new moral laws, one does not need to use only books on totalism (although totalism describes these laws in the most clear and comprehensive manner). For example, in subsection K4.1.1 it is stated that each moral law is an equivalent of an appropriate physical law. Therefore, one can also learn new moral laws, by translating into moral terminology known laws of physics (how to do this, it is explained in subsections K4.1.1 and M3). Also our counter-organ of conscience is knowing all moral laws and continually tells us what is moral and what is immoral. Proverbs and popular sayings are excellent sources of moral laws too. Fables and folk stories usually include a part which tries to express some moral law. Finally, the thorough and long-term observation of fate of other real people, is one of the most excellent sources of an empirical knowledge on effects of moral laws' action.

A2.3. Indicators of the moral correctness

In order to obey moral laws, one needs to know indicators that show to him/her clearly, whether through doing given things, he/she is obeying, or disobeying, these laws. Totalism teaches us that every single moral law changes something, when it is in action. Therefore the moral quantity which this law changes, we can use to determine whether we obey, or disobey, this law. The quantities that are changed by subsequent moral laws, totalism calls "indicators of the moral correctness". Actually, as it turns out, all indicators of the moral correctness, are simply various forms of moral energy. By observing how behaves the moral energy which is represented by these indicators, totalists know if they obey, or disobey, moral laws.

Totalism is a very young philosophy. But in spite of this, it already managed to identify and to describe a number of indicators of the moral correctness. This is a huge achievement - because for example the majority of religions that currently exist on Earth, have only one such indicator (i.e. a concept of "sin" and its reversal - "good deed"). Thus these indicators can be used efficiently to categorize a whole array of life situations. Because totalism identified so many of them, practically everything that we do, or that we intend to do, can be clearly categorised as "moral", or as "immoral", by at least one of them. In turn, when we clearly categorise something as moral, we know that when we implement this in a real-life situation, such implementation will represent our obedience of moral laws. But when we clearly categorise something as immoral, then implementing this in a real-life situation, would represent our disobedience of these moral laws (therefore, before implementing anything that is immoral, we firstly need to transform it appropriately, so that it can clearly be qualified as moral). Here is the list of indicators of the moral correctness that are already identified by totalism:

- **Karma.** The name "karma" is assigned to a special algorithm that is temporally attached to registers, which reside inside of a counter-body of a given intellect. It describes what kind of feelings this intellect must experience on the nearest occasion. This algorithm is automatically received from other intellects, each time this intellect induces some kind of feelings in other intellects. It is also given further to other intellects, each time when other intellects are inducing in a given intellect the same kind of feelings. Karma is composed of the algorithm of specific feelings that are caused by specific events, and the memory of these events. As an indicator of the moral correctness, karma can only be used in such situations,

when our actions are generating in other people well defined feelings that we can predict easily and qualify unambiguously. When karma is used as an indicator of the moral correctness, it says that something is "moral", when we are happy to accept back the feelings that it induces in other people (i.e. we are happy that this thing happens also to us at some point of time in the future). In turn a given action, and the feelings that it induces, are "immoral", when we ourselves do not want to live through feelings that it induces (i.e. we are to hate the time, when a similar action someone else is to execute on us). Therefore, according to totalizm, one of the method of obeying moral laws is to complete in our lives only these actions, which generate a karma that we are willing to accept back - when the time of the return of this karma arrives. But if a given action is to generate a karma, which we are not happy to accept back - means, when a given action is "immoral", then we firstly should transform this action into a "moral" one (i.e. the karma of which we are happy to accept), and only then we should complete it. (The appropriate method of transformation of "immoral" activities, into "moral" ones, is described in subsection A3.2).

Totalizm differentiates two types of karma: "returnable karma" and "creditory karma". Returnable karma is everything that firstly we did to others, and then, according to moral laws - especially to the Boomerang Principle, it is going to happen to us. Thus, this kind of karma is a real algorithm (i.e. karmatic energy pressure), which temporally resides in our registers from the counter-body. In turn creditory karma is a kind of an empty room for karma (i.e. karmatic energy suction), or a karmatic "credit" from the universal intellect, that we receive when we accept something unpleasant that we have not deserved ourselves, but we voluntarily agree to get it for moral reasons. (An example of creditory karma is the pain that Jesus suffered on the cross.) Creditory karma is created, when we are affected by events that are not resulting from our previous actions, but we voluntarily agree to accept them, when they are served to us. (Whenever a creditory karma is to be served to us, the universal intellect always gives us a choice to accept it, and live/suffer it through, or to reject it.) More about karma is explained in subsections A3, K4.4, and K4.5.

- **Moral field.** Moral field is an equivalent of gravity field, only that it affects intellects instead of masses. We can easily estimate how this field runs in a given moral situation, because the steepest direction of the slope of it, is indicated by the so-called "line of the least intellectual resistance" - see subsection A4 for details. As an indicator of the moral correctness, moral field can be used best in situations, when our actions are directly affecting other people that we personally know of. Everything that we do in our lives, and that directly affects other people, somehow moves us in this moral field. When this field is used as an indicator of the moral correctness, the moral field says that something is "moral", if it runs uphill in the moral field and against the line of the least intellectual resistance. In turn it is "immoral", if it runs downhill in the moral field and along the line of the least intellectual resistance. Thus one of the ways of obeying moral laws is to complete in our lives only such activities affecting other people that run uphill in the moral field. If any our action is to directly affect other people, and is to run downhill in the moral field - meaning along the line of the least intellectual resistance (i.e. if it is "immoral"), then we should firstly transform it into an action which is "moral", i.e. which runs against the line of the least intellectual resistance, and only then complete it. (The appropriate method of transforming "immoral" activities into "moral" ones, is described in subsection A4.4.) More about moral field is written in subsections A4, B3.2, and K4.2.

- **Totaliztic good deeds and totaliztic sins.** These are two handy concepts, which are developed to be used for categorising countless chores and intentions, which we need to complete everyday. The chores and intentions, which we categorise with these two concepts, are usually done in a very short time, they carry only a small amount of the moral energy, we must solve them everyday in great numbers, and decisions about them we usually need to take within seconds. Totaliztic good deeds are these countless chores which, if are completed, increase moral energy in all people involved. In turn totaliztic sins are all these numerous chores which, if are completed, would reduce moral energy in someone. It is worth to notice

that absolutely every of our activity completed in real moral circumstances, is either a totaliztic good deed or a totaliztic sin. If concepts of good deeds and sins are used as indicators of the moral correctness, then we consider a chore to be "moral", if it fulfils the definition of a totaliztic good deed, or to be "immoral" if it fulfils the definition of a totaliztic sin. Therefore obeying moral laws depends on doing only good deeds and refraining from committing totaliztic sins. If a given chore or intension, is qualified as a totaliztic good deed, we simply do it. But if it qualifies as a totaliztic sin, we firstly need to transform it into a totaliztic good deed, and only then implement it. (The method of such transformation of totaliztic sins into totaliztic good deeds, is described in subsection A5.5.) Both these concepts are described in section A5 of this chapter. Note that the idea of totaliztic good deeds assume that we live in a perfect world, where immoral people are not present, so that they are not able to spoil the outcomes of our efforts by their negative feelings. Therefore this idea should not be applied to laborious activities, which generate a lot of moral energy. These laborious activities are described in section A6 under the name of "moral work".

- **Moral work and immoral work.** A moral work is every laborious totaliztic good deed, which generates in the doer a lot of moral energy, and therefore which needs to be completed especially pedantic, so that it is not turned accidentally into an immoral work. For example, in the current philosophical climate of prevailing parasitism, where the world is overcrowded with immoral people, moral work always should be done out of sight of such immoral onlookers, because the negative motivations of immoral people telepathically spoil the outcome (so instead of generating moral energy in the doer, such a work would reduce his/her moral energy). Totalizm recommends that all laborious and time consuming activities, that we are completing, should be converted into moral work to generate for us moral energy.

An immoral work, is every laborious and time consuming activity, which reduces a lot of moral energy in the doer. Therefore immoral work can be either a very laborious totaliztic sin (e.g. slavery), or a very laborious good deed, which goes wrong, and instead of generating a lot of moral energy to the doer, it actually reduces a lot of his/her moral energy. Immoral work runs against moral laws, and therefore totalizm forbids doing it willingly. If we are forced to do immoral work for some reasons (e.g. in order to survive), then totalizm recommends to work out ways to stop somehow doing this work, or to compensate the damage that it is inflicting, by doing equivalent amount of moral work. A totalizt never should voluntarily and willingly complete an immoral work (i.e. a work, which causes the significant reduction of his/her moral energy). However, because not all circumstances of jobs, that we must do to survive, are always under our control, for the sake of surviving, in the present philosophical climate sometimes we are forced to also do immoral work, which reduces our moral energy. For example, as this is explained in subsection A6.8, teaching is an immoral work, because in the present philosophical climate it reduces a lot of moral energy (especially when teaching morally decadent students). But even myself, I am forced to do such teaching, because it is the only source of my income, and without it I would not be able to survive. But I am constantly undertaking steps, for compensating the destructive effects of teaching, firstly by disclosing in my monographs the fact that teaching morally decadent students is a highly immoral work, and secondly by undertaking other moral works, to replenish moral energy that teaching is reducing in me.

Moral energy (zwow) is an energy that is always generated or reduced in us, when we carry out any activities. When used as an indicator of the moral correctness, moral energy reveals that something is "moral", if it causes the generation of this energy in everyone, while it is "immoral" if it causes the reduction of this energy in anyone. Therefore, one of the ways of obeying moral laws, is to complete only moral works and to refty from the completion of immoral works. If a work, which we currently are completing, has attributes, which cause that it turns out to be an immoral work, then we should undertake steps, which either transform it into a moral work, or at least decrease the destructiveness of it. (Methods of such transformation of an immoral work into a moral work, or ways of decreasing the destructiveness of immoral

work, are described in subsection A6.8.)

Totalizm recognizes many types of moral energy (zwow), in a similar way as physics recognizes many types of physical energy. For example, one type of moral energy is generated, when intellects move uphill in moral field (thus this type of zwow is an equivalent to so-called "potential energy" in physics). The type of moral energy zwow (E), which is generated during "moral work", is a moral equivalent to the concept of "work" in physics. This moral energy (E) is accumulated in our counter-bodies, when a given intellect moves positive motivations (S) against feelings (F). Thus this type of moral energy is described by the equation (1A6): $E=FS$. Moral work should be completed out of the sight of immoral people, as such immoral people add another segment to this equation (1A6), thus transforming it into a more complex equation (2A6). The accumulation of moral energy (zwow) in our counter-bodies through the completion of moral work is discussed in subsection A6.

- **Feelings.** For totalizm feelings (F) are moral equivalents to "forces" in classical mechanics. Similarly as in mechanics forces could be described as "displacements which are obstructed", also in totalizm feelings could be interpreted as "movements that somehow are resisted". Feelings are very complex topic, and a comprehensive elaboration of them exceeds the frame of this monograph. However, because of the key meaning that feelings have for moral energy zwow, their moral side is quite well explained in subsections A6.8, A7.2, K5.5, M3.6, and M5.

People usually divide feelings into positive and negative, as a criterion of this division assuming the pleasantness they go through, while they experience these feelings. If the experiencing of a given feeling is pleasant to a person, then the feeling usually is called "positive" one. But if the feeling is unpleasant, then it usually is called "negative". Unfortunately, for totalizm this division of feelings into "positive" and "negative" is too imprecise, as it does not contain the information about moral consequences that given feelings have. For example totalizm discovered, that many negative feelings may cause desirable moral consequences, while many positive feelings may cause undesirable moral consequences. Therefore totalizm prefers to divide feelings more unambiguously into "moral" and "immoral" - this subdivision is going to be explained here.

As this is explained in descriptions of the mechanism of feelings, which are presented in subsection K5.5, some feelings cause the accumulation of moral energy zwow in the counter-body of the person who experiences them (and/or in counter-bodies of people who are affected by these feelings). Other feelings cause the dispersion of moral energy from the counter-body of the person who experiences them (and/or from counter-bodies of other people who are affected by them). Therefore, in the sense of the influence that feelings have on the level of moral energy, the action of feelings is identical to the action of "totaliztic good deeds" and "totaliztic sins" (described more extensively in subsection A5). Therefore totalizm claims that the outcome of feelings can be either described as "emotional good deeds" or as "emotional sins". "Moral" are only these feelings, which produce "emotional good deeds", while "immoral" are all these feelings, which produce "emotional sins". Therefore, according to definitions provided in subsection A5, as the "**moral**" feelings totalizm recognizes only these ones, the outcome of which is to increase the amount of moral energy in all people involved (meaning both, in a person who experiences this feeling, as well as in all people affected by this feeling). In turn as "**immoral**" feelings totalizm recognizes all feelings, which decrease the amount of moral energy in at least one person affected by them. After feelings are so divided into moral and immoral, one of the ways of obeying moral laws, is such management of our own feelings, that they only cause the increase of moral energy in all people that they affect. (Effective methods of managing our feelings, which are aimed at neutralizing destructive outcomes of immoral feelings, are described in subsections A7.2 and M5).

Unfortunately, because of the very complex mechanism of feelings, at the present level of our knowledge we are unable to qualify precisely to categories "moral" or "immoral" every single one, out of a large multitude of different feelings. This is especially valid for complex

feelings, which are composed of several elementary ones. On the present level of knowledge we can only qualify a sparse number of basic physical feelings (i.e. feelings experienced by our bodies). According to this present state of knowledge, as **examples of moral feelings** totalizm recognizes: (1) hunger, which the fasting person inflicted on itself because of higher moral motivations, e.g. through fasting during religious periods of abstinence, or for accomplishing some high moral goal (however please note that the feeling of hunger experienced by a slave starved by its masters, or by a child which does not understand religion - but is forced to fast by its fanatical parents, is "immoral"), (2) pain, which is experienced for moral reasons, or which is experienced by a guilty criminal (or a child) which feels remorse and believes that deserved a punishment, (3) suffering, which a given person accepts voluntarily for a higher cause (note, however, that suffering experienced by a tortured slave, or by an innocent suspect which is tortured, is "immoral"), (4) tiredness, which paralyses the whole body, when we are completing some morally justified work (note, however, that a tiredness of a slave who is forced to work, or a person who believes in senselessness or immorality of a given work, is "immoral"), (5) physical inconvenience, which is experienced voluntarily by someone who wishes to accomplish a higher task, etc. Into the group of "moral" feelings belong also a whole range of further unpleasant physical feelings, which fulfil the following conditions: (a) their experiencing we assume voluntarily on ourselves - usually from our own initiative, while about their experiencing by us do not know any person of a low morality, (b) the experiencing of these unpleasant feelings is accompanied by high motivations, which cause that we deeply believe in purpose of their experiencing. Because just such unpleasant for our body feelings, totalizm already managed to identify as "moral", some of recommendations of this philosophy suggest that we should induce them in us on purpose for increasing the level of our moral energy - see subsections C1 and C2.

- **Motivations.** In totalizm motivations (S) are moral equivalents of displacements and paths from classical mechanics. Similarly as this is case with feelings, precise rules of managing motivations still await to be worked out by totalizm. However, totalizm already knows that motivations can also be "moral" or "immoral", and that "moral" motivations are only these ones, which require our effort to be put in them, while "immoral" motivations are all these, which do not require any effort - see subsection A7.4. Totalizm also established that if there is a rapid change (acceleration) of motivations, this change creates a kinetic form of moral energy, which is also either "moral" or "immoral" - see subsection A7.4. Therefore one of the method of obeying moral laws, is to induce in ourselves only motivations, which require some effort to be put in them. Other method is to accelerate our effort-consuming motivations, so that we change them very rapidly in order to additionally generate with them a "kinetic" form of moral energy. Slightly more about motivations is written in subsections A6.8, A7.4, K5.5 and M3.3.

- **Responsibility.** For totalizm, responsibility (A) is an equivalent of "acceleration" from physics and classical mechanics. Totaliztic method of moral control over our responsibility is very simple: we always should take responsibility on ourselves practically for everything. Responsibility in itself is a clear indicator of moral correctness. If it is used as such an indicator, to the category of "moral" we should qualify everything, that we willingly and happily take the responsibility for it on ourselves. In turn to the category of "immoral" we should qualify everything, that we would like to push the responsibility for it on someone, or on something else. "Immoral" is also a very action, or a thought, with the use of which we push responsibility on someone, or on something else. More on the topic of responsibility is explained in subsections A8, K4.1.1, and M3.5.

- **Conscience.** Totalizm teaches us that in our counter-material bodies we have a special moral counter-organ called "conscience". This counter-organ knows all moral laws in existence. Therefore it always tells us what it thinks about a given our action or intension. Therefore, in order to use our conscience as an indicator of the moral correctness, we only need to listen what it is telling us. The conscience always tells us, whether whatever we do or

intend, is "moral" or "immoral". Therefore, one of the most effective manners of obeying moral laws, is the continuous listening to our conscience, and abandoning the completion of all actions, about which the conscience clearly advises us, that these are the immoral ones. More about the conscience is written in subsections A10 and K5.3.

Of course, the above list is not finished yet, as it is almost sure that totalizm will find in the future many further indicators of the moral correctness. When applying any of the indicators, either these which we already have, as well as also these, which we will have in the future, one needs to bear in mind, that each one of them applies to a different type of situation and to a different type of actions or intentions. Therefore in order to recognize whether our action or intention is "moral" or "immoral", we either should use an appropriate one, or - when we do not know which one is appropriate to a given situation, we should use several of them, and then check which of them provide the most clear, sure, and unambiguous answer.

At this point we should clearly realize that armed with the above indicators of the moral correctness, totalizts have already sufficient number of tools, to be able clearly distinguish between "moral" and "immoral". Therefore, there is technically possible for totalizts to undertake "moral" actions in every situation they encounter in their lives. Thus, if they wish so, people are already able to live their lives in such a manner, that they "pedantically obey moral laws in everything that they do".

A2.4. Moral rewards and punishments

Totalizm does not declare its own laws, or rules of behaviour, but only tries to scientifically discover and comprehensively describe the truth about laws and rules established by the universal intellect. In the effort of discovering the truth about principles we must obey in our lives, totalizm discovered very effective mechanisms of moral rewarding and punishing, with the use of which the universal intellect with an iron hand executes the obedience of moral laws that it established. The operation of these mechanisms is based on the enormously effective manner of motivating, which people commonly know under the name of "a stick and a carrot method". (In this method of motivating, if someone, or something, behaves correctly, then it receives a carrot, but if it behaves wrongly, then it is walloped with a stick.) The operation of these mechanisms of moral rewarding and punishing, can be defined in the following manner: **every case of obeying a moral law, is always rewarded simultaneously in several different ways, which mutually complement each other; while every individual case of disobeying a moral law, is always punished simultaneously in several such different ways.** The secure and reliable operation of these mechanisms is additionally guaranteed by the "configuration of a fan", into which the subsequent components of these mechanisms are arranged. This configuration is accomplished, because the universal intellect introduced not one, but several such mechanisms of moral rewarding and punishing, and make them work in parallel, simultaneously, and completely independently from each other. Furthermore, subsequent mechanisms were so designed, that they tightly cover with their areas of validity the entire scope of human physical life, and eternal existence of human soul. Thus, even if some parasites manage to cheat on one of them, still they are confronted and sentenced by other ones. Simultaneously, if someone overlooks the operation of these mechanisms in one area of life, then still they hit him/her in the eyes in other areas of the life (similarly, if someone discovers how these mechanisms work in one area, then he/she is able to interpolate their existence and operation to other areas of life). The numerous rewards and punishments for obeying or disobeying moral laws, that these mechanisms serve to people, are embedded into the very operation of moral laws. This subsection explains **one** of several different mechanisms, that implement this automatic rewarding or punishing, and that work independently from each other. (Note that apart of the mechanism that I am describing here, there are also other independent mechanisms of the effective rewarding and punishing, hard-

wired into moral laws. An example of such other mechanism of rewarding and punishing, is algorithm of returnable karma described in subsection A3.2. Still another such mechanism working in this life, is briefly explained in subsection C11.1. One more such a mechanism, which this time works in the afterlife, is mentioned in subsection B2.2 - i.e. totalizm already determined, that independently from several different rewards and punishments received simultaneously in this life, our obedience or disobedience of the moral laws also brings about several different rewards or punishments in the afterlife as well.)

Every indicator of the moral correctness, described in previous subsection, in physical sense represents a kind of energy. In turn energy has this property, that when it is accumulated in a significant amount, it starts to manifest itself. For example, if a wire accumulates a lot of electrostatic energy - it starts to emit sparks, if a tire accumulates a lot of pressure - it explodes, if a hot-air balloon accumulates a lot of heat - it starts to ascent. Moral energy also displays this property. If a person accumulates a lot of moral energy, this energy starts to manifest itself physically. A physical manifestation of this energy we call a **moral reward**. As it turns out, every single moral law in existence, has a specific moral reward embedded into it. Therefore people, who obey moral laws willingly, are gradually earning these moral rewards. The mechanism of earning all moral rewards is based on the process of gradual accumulation of appropriate type of moral energy in our counter-material bodies. As such, it is identical to the process of accumulation of the zwow energy to accomplish the totaliztic nirvana described in subsection A6. In order to explain this mechanism briefly, every single indicator of moral correctness, described in subsection A2.3, actually is, or represents, one of many different forms of moral energy (zwow). Therefore, these people who obey moral laws, by the process of obeying these laws gradually accumulate in themselves the type of energy, which represents the moral indicator of correctness that is embedded into moral laws that they obey. In the result, this particular moral energy at some stage starts to be so dense in them, that it starts to produce physical manifestations. In turn these physical manifestations are giving a kind of "supernatural" abilities to the person who accumulated such a huge density of this energy. These "supernatural" abilities are the rewards for obeying a given class of moral laws.

Unfortunately, so far almost no research was done on these "moral rewards". Therefore almost everything that currently is known about them, is obtained either in the result of casual observations, or in the result of analyses of mysterious phenomena that were manifested around some historically known people, who lived highly moral lives. So far I fully experienced only one of these rewards, namely the totaliztic nirvana, and I am describing it thoroughly in subsection A6. But I already accumulated various indications and observations that there are also other extraordinary moral rewards in existence, which awaits for totalizts to earn them. I try to explain these below. Although some may believe that the rewards that I am listing here represent only speculations, it should be noted that there is a significant body of evidence, which indicates that these rewards actually do exist and are achievable, as some people accomplished them. Because they manifest themselves, if a given person accumulates the appropriate density of moral energy, which represents one of the indicators of the moral correctness described in subsection A2.3, I will explain them in the order of these indicators. Here is a list, and descriptions, of moral rewards that I managed to identify so far:

- **A high creditory karma.** The existing evidence seems to indicate that people, who by obeying moral laws managed to accumulate a very high density of the creditory karma, are earning a rather extraordinary moral reward. This is a supernatural ability to "**fulfil their wishes**". When someone's creditory karma is very high, then whatever such a person wishes, and this wish is satisfying a set of conditions imposed by moral laws, then the wish comes true. Of course, there are strict conditions which such a wish must satisfy in order to materialize. For example, the wish must lie within options allowed by the action of moral laws (e.g. if the wish would be to see someone to become a king, then this someone should have a karma, which allows him/her to become a king), it must be physically possible, and the fulfilment of it must

require less moral energy than the wisher already accumulated in the counter-body. If someone earns this moral reward, then after making a wish, which satisfies the conditions imposed, a kind of impossible starts to happen. Unexpectedly, in the sight of the wisher, a sequence of coincidences starts to take shape, each one of which looks completely natural, but all of which systematically lead to the eventuation of such circumstances, that the wish soon comes true. This moral reward, when it unexpectedly manifests itself, initially is rather a scary phenomenon, and it makes one to practically stop wishing anything, or at least to be extremely careful what is wishing for. But with the elapse of time the wisher gets used to it, and starts to enjoy the mind-boggling options that it creates.

- **A high position in the moral field.** If someone constantly moves upward in the moral field, then with the elapse of time he/she reaches a position in this field, at which the accumulation of potential energy exceeds the value required for creating physical manifestations. This in turn provides a different moral reward, which is the supernatural ability to obtain "**control over laws of physics**" (which include, for example, the capability to accomplish psychokinesis). Therefore such a person gains the ability to do things that are contradictory to the laws of physics, as the laws of physics are starting to obey commands of this person. For example he/she may be able to materialize things, or to make other objects or himself/herself to levitate or to fly, or he/she can walk on water, or make others to walk on water, or he/she can split to two different people, or shift to other times and return back either by himself/herself or with other people, to change weather, to make the rain stop or start, etc.

- **A condensed moral energy zwow originating from totaliztic good deeds.** It appears that the completion of countless totaliztic good deeds also brings about its own moral reward, which could be described as the **ability to control bodies of other people**. This ability combines a whole array of extraordinary phenomena, for example it may manifest itself by capability to heal other people, by ability to carry out bloodless operations, by capability to instantly hypnotise other people, etc.

- **A condensed moral energy zwow originating from moral work.** The moral reward awaiting for those who accumulated the appropriate amount of moral energy (zwow) via moral work is the totaliztic **nirvana**. This particular reward I experienced myself, therefore I am able to describe it comprehensibly in subsection A6. Actually nirvana is not a single moral reward, but a whole continuum of rewards, which are intensified and include more and more pleasant phenomena, as the zwow energy of the recipient increases. At higher stages it seems to be accompanied by various other extraordinary phenomena, for example by the emission of "saintly fragrances", by the ability to read thoughts of others, etc.

- **The accumulation of energy of "moral" feelings.** The moral reward, which awaits for those who accumulated a very high density of the moral energy ($E=FS$), which results from combining "moral" feelings (F) with "moral" motivations (S), seems to be the supernatural ability to obtain positive "**control over fate of other people**". Unfortunately, this ability can be also displayed by everyone, as well as by every object, which accomplished also a very low density of energy of feelings, including also these ones who dispersed almost all their moral energy either through some "immoral" feelings or "immoral" motivations. The only difference between these two groups of people is, that people, or objects, which accumulated excessive "moral" energy of feelings and motivations, are able to impact the fate of other people in a moral manner. In turn people, who reached the below threshold value of this energy because of "immoral" feelings and motivations, are only able to influence lives of other people in an immoral manner (i.e. are only able to hurt people, cast evil eye, bring bad luck, etc.). There are various stories and empirical observations which describe this ability. For example in medieval times an execution axe was allowed to take only 1000 human lives, because it was observed that beyond 1000 lives it becomes so loaded with the energy of negative feelings ($E=FS$) that it could go against the executioner and kill him. In Malaysia I heard numerous stories about a tree that was an object of local cult, and therefore which was over-saturated with the energy of feelings ($E=FS$), when authorities decided to cut it down. But whoever approached this tree with

a chain-saw, was falling down covered in blood, as if whatever he was intending to do to the tree was somehow done to him.

- **The accumulation of kinetic energy of accelerated motivations.** As this is explained in subsection A7.4, rapid changes of motivations generate a kinetic form of moral energy zwow. People who accumulate a high density of this energy seem to gain the reward of the supernatural ability to "**clairvoyance**". They can see events and things that are to happen in the future, or are to happen in distant places out of their sight.

- **Obeying the conscience.** People who accumulate a high density of moral energy in the result of a pedantic obeying whatever their conscience tells them, are gaining a reward of supernatural "**knowledge of what to do in order to positively solve specific human problems**". They actually start to know the correct solutions to human problems that they never learned. They can also answer correctly all questions, and provide correct solutions, to all problems regarding human situations that other people may confront them with. And in order to do this, they do not need to go through any process of learning or gathering the knowledge from books.

The interesting thing about these moral rewards, is that people gain access to them proportionally to the density of an appropriate moral energy accumulated in them. Therefore some people who live morally, may gain a partial access to some of these rewards long time before they can harvest these rewards to a full extend. In this way some people may experience moments in their life, when a clairvoyance, or a happiness, or a fulfilment of wishes, or a psychokinesis, or something else, manifests itself in them, although normally they are not able to manifest any of these rewards at will. However, if they work on the further increase of the density of their moral energy, one particular reward that corresponds to the moral energy they increased, could become available to them all the time, and at every their wish.

Because there is so many forms of moral energy, and so many corresponding moral rewards, everyone who practices totalizm may choose which reward he/she would like to accomplish. This choice boils down to choosing the moral quantity which he/she would like to use as his/her favourite indicator of the moral correctness. And so, those totalizts who would like to accomplish the totaliztic nirvana, in everything that they do should take notice if it increases or decreases their zwow energy (i.e. they should do only totaliztic moral work and avoid committing totaliztic sins or totaliztic immoral work - as this is described in subsection A6). In turn these totalizts who would like to accomplish the control over laws of physics, in everything that they do need to make sure that it goes uphill in the moral field (as described in subsection A4). Etc., etc.

Of course, it does not even require special explanations, that similarly as the obedience of moral laws brings to us corresponding moral rewards, also breaking moral laws escalates for us appropriate **punishments for this breaking**, which are affecting us proportionally to our bad behaviour. One of numerous mechanism of operation of these punishments, is very similar to that described above. Only that instead of being released by the surplus (high density) of moral energy, it is released by a shortage (low density) of this energy. Some, out of numerous final effects of such punishing mechanisms, are described in subsections B6.3 and D4.2.

A2.5. Subdivision of moral laws

As it turns out, the form of moral energy that the obeying of subsequent moral laws accumulates in us, can be a basis for creating a classification of these laws. Such a classification allows us to subdivide all these countless moral laws in existence, into several basic subclasses. These subclasses are so arranged, that each one of them causes the accumulation of a form of moral energy, which is unique to this particular subclass. Thus each one of them enables to apply a given "indicator of the moral correctness", which is also unique

to this subclass. In turn, when we obtain such unified subclasses, each one of them allows to develop a simple method, or a simple concept (such as the method of "going against the line of least intellectual resistance", or a concept of "totaliztic good deeds" and "totaliztic sins"), which explain in simple terms, how to obey all different moral laws, which constitute a given subclass. This in turn enables totalizm, to come up with several simple tools, which for each subclass of moral laws, show how to obey this subclass, what "indicator of the moral correctness" is the most effective for qualifying it, and how to reinforce in ourselves the kind of moral behaviour that this subclass of moral laws tries to develop in people. Therefore, before we dive into the deliberations from this chapter, which explain how to obey individual subclasses of moral laws, let us firstly list here the major subclasses of moral laws. These are subdivided depending on their "indicator of the moral correctness". For each one of them is explained briefly, what method, concept, rule, or recommendation we need to apply in order to obey these laws in our everyday life. Here are major subclasses of moral laws, and summary of rules how to obey them:

1. **Karma-related moral laws.** For these the indicator of moral correctness is "karma". We obey them by choosing in life only these actions which generate karma that we are prepared to take back. Their example is discussed in subsection A3.

2. **Moral laws relating to moral field.** For these the indicator of the moral correctness is "climbing uphill in the moral field". Their range of applications concerns mainly these our actions, that directly affect other people. They make "moral" everything that runs uphill in the moral field, while "immoral" - everything that runs downhill in the moral field. They represent the most frequent type of laws we encounter in our everyday life, as the majority of things that we do, directly affect other people, and thus it can either move us upwards, or downwards, in the moral field. Fortunately for totalizts, the laws from this subclass are the most easy to obey, as for all of them applies the general recommendation of totalizm, which in more details is described in subsection A4. It states that "always try to do the exact opposite to what the line of least intellectual resistance asks you to do".

3. **Moral laws relating to moral energy from countless everyday chores.** For these, the indicator of the moral correctness is the concept of "totaliztic good deeds". According to this indicator, "moral" is everything that in the perfect world generates moral energy zwow in all those involved. In turn "immoral" is everything that would reduce the moral energy zwow in at least one party involved. These laws can be obeyed relatively easy, through mastery of the concept of "totaliztic good deed", and "totaliztic sin", as these are described in subsections A5.1 and A5.2, and through learning how to convert totaliztic sins into totaliztic good deeds - as described in subsection A5.5.

4. **Moral laws relating to moral energy from laborious moral work.** For these, the indicator of the moral correctness is "the certainty of an increase in the accumulation of moral energy in the doer". For these laws, "moral" is everything that in the imperfect, real world, is certain to accumulate moral energy in the counter-body of the doer. In turn "immoral" is everything that disperses moral energy from the doer. These laws can be obeyed through the mastery and further perfecting the concept of "totaliztic moral work", and "totaliztic immoral work", as these are described in section A6.

5. **Moral laws, which govern the energy of feelings.** For these, the indicator of the moral correctness is the concept of "emotional good deeds". According to this indicator, "moral" are all feelings, which in the perfect world would accumulate the moral energy in all people affected by these feelings. In turn "immoral" are all feelings, which would disperse this energy from some people affected by them. These laws can be obeyed through the mastery of the concept of "emotional good deed" and "emotional sin", as these are described in subsections A7.2, A5.1, and A5.2.

6. **Moral laws, which govern our motivations.** For these, the indicator of the moral correctness, is the contribution of our effort into the formation of our motivations. According to this indicator, "moral" are all our motivations, into the formation of which, we need to

intentionally contribute our effort. In turn "immoral" are all these motivations, into the formation of which we do not need put any effort. These laws can be obeyed through overcoming in ourselves the tendency to laziness and undertaking moral activities which increase someone's moral energy. Their example is described in subsection A7.4.

7. Moral laws, which relate to responsibility. For these, the indicator of the moral correctness, is the willingness to accept the responsibility for outcomes. According to this indicator, "moral" are all outcomes, for which we are willing to accept our responsibility. In turn "immoral" are all outcomes, for which the responsibility we do not want accept. These laws can be obeyed through (1) undertaking only such actions, the responsibility for which we are willing to accept, and also (2) overcoming in ourselves the tendency to push the responsibility onto other people, or onto other institutions. Their examples are described in subsections A8 and K4.1.1.

8. Unique moral laws (i.e. which regulate such issues as: our self-defence, our learning, universal justice, direction in which our intelligent universe develops, etc.). For these, simple indicators of the moral correctness are still in the process of being developed or searched for. As examples see Principle of Counterpolarity, and Energy Conversion Principle, both described in subsection K4.1.1. These laws are very individual, and as for now we do not have developed, as yet, general methods or effective concepts, which would teach us how to cognitively obey more of them in one go (perhaps future generations of totalizts develop such methods, or discover such concepts). Therefore, as for now, each single one of these laws must be obeyed in an individual manner, which for all laws from this class are outlined in their descriptions provided in subsection K4.1.1. The only universal concept which applies to all of them is conscience described in next item.

9. Moral laws, which are not known to us yet (e.g. they are not identified yet and not described by totalizm, or they are already identified and described, but we have not learned them yet and thus we do not know that they do exist and also we do not know how to obey them). In spite that they are unknown to us, still we already have an excellent indicator of the moral correctness. This is a kind of "build-in internal encyclopedia of moral laws" that we have inside of ourselves. This is our "counter-organ of conscience" - as described in subsections A2.3, A10, K4.1.2 and K5.3. This organ of conscience always tells us precisely whether a given action which we are intending or taking, is running along, or against, moral laws. Therefore we should learn to obey what this organ tells us, and learn to obey what our conscience is indicating about each action that we are taking.

A2.6. Continually increase your knowledge

There is a saying that "genius learns from the mistakes of others, intelligent person - from his/her own mistakes, while an idiot learns from neither of these". Well, in the light of this saying totalizm assumes an almost impossible task: it tries to make people to learn just from the descriptions of moral laws, so that by knowing these laws, they would not commit mistakes any more!

In totalizm everything begins with our learning, and everything is oriented towards learning. The reason is that there is a moral law, which orders: "continually increase your knowledge". Totalizm starts everything from obeying this law. After all, one is not able to obey moral laws, for so long until he/she learns what these laws actually say. Therefore totalizt needs to learn at least everything that is connected with totalizm. At this stage of the development of totalizm, this practically boils down to learning everything what is contained in the core of this monograph. Fortunately for totalizm, this philosophy develops rapidly, and in the not-too-distant future probably there will be further materials available to those wishing to learn more about this progressive philosophy. I was very pleased to notice that at the time of writing this monograph, there was a very active Internet discussion group in Poland (in the

Polish language though) which was discussing various issues of totalizm - see subsection E10.

There is one important matter connected with the moral law (and a recommendation of totalizm) "continually increase your knowledge". This is that there is a moral law which states **"everyone carries the personal responsibility for learning moral laws and for obeying them in his/her everyday life"**. What this law means is that, independently if a given person bothered to learn these laws, or simply ignored them, still in the final effect is judged for their obeying, and is rewarded or punished proportionally to the extend in which fulfils them in everything that is doing, or breaks them. Therefore it is rather beneficial to put the required effort into learning moral laws and into obey them in our lives, because if we do not do this learning and obeying, our life becomes quite tough and unpleasant.

An important regularity that hits the eyes about our universe, is that practically everything in it is so intelligently designed, that it serves our increase of knowledge, that it facilitates our logical thinking and researching, that it helps those people who utilise their minds and knowledge, etc. For example, the way moral laws were designed and work, amongst others facilitates the increase of our knowledge. The course of moral field actually coincides with the line of the most intellectual effort and the least intellectual resistance (for details see subsections A4.1 and M3). The principles and canons on which morality is based, are also oriented towards accumulation of knowledge. The universal justice is not just a "blind justice", but an intelligent "motivating justice", which inspires our learning. The structure and operation of the universe in itself, is promoting learning and thinking. Etc., etc. Therefore the moral law and recommendation of totalizm "continually increase your knowledge" is actually expressing the essence of the most important mechanism of our universe, and the leading intention of the universal intellect.

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After we learned all this, now we can start discussing (one by one) all these indicators of the moral correctness, which are already worked out by totalizm, and learn how to use these indicators in order to live our lives in a totaliztic manner.

A3. Control your karma

The first, and probably the most important, tool, provided by totalizm, in order to easily obey moral laws, and to lead a totaliztic life, is the concept of karma. This tool can be used as an effective "indicator of the moral correctness" for fast qualifying our actions and intensions into a category "moral", or "immoral". It also allows a relatively easy transformation of our initial actions or intensions, which - according to the operation of karma turned out to be "immoral", into actions or intensions, which are going to be "moral" (a method of such a transformation is described in subsection A3.2). In this way, the concept of karma allows us to "pedantically obey moral laws" and to avoid breaking these laws. After all, it enables us to undertake efforts to do in our lives always only these things that fulfil the totaliztic definition of being "moral" activities, that means only things which generate a "moral" karma. The effective use of this tool in thousands of everyday situations, allows us to lead a highly moral and fulfilled life, named here with the qualifier "totaliztic". Such a "totaliztic life" implements the only rule of totalizm stating "pedantically obey moral laws", as it avoids breaking moral laws in anything that we are doing.

As this is explained more exactly in subsections K4.4 and B3.4, totalizm adopted the Sanskrit word "karma" (in Sanskrit "karma" means "work") for naming a unique moral algorithm. This algorithm is accepted from other people and temporally recorded in our own "registers" (for remembering and for further execution). It is recorded in us each time, when we do something that induces in these other people any definite feelings, which are directed specifically at us. The totaliztic definition of karma states, that this algorithm works in such a manner that **all feelings that we induced in other people, are memorised in our**

"registers" in the form of karmatic algorithms, so that some time later the same feelings can be exactly repeated in us, while we can rewrite the same karmatic algorithms into "registers" of other people, whose behaviour re-induced these feelings in us. In order to explain this in other words, if we induce in someone from our surrounding some kind of a feeling, either by the way we act, or by our behaviour, or by feeling, motivation, pose, or in any other way, then some time later - when someone from our environment also behaves in a similar manner, his/her behaviour is going to induce in us exactly the same feeling. The definition of the feeling, that was induced firstly by us, and then induced inside of us, is recorded in the karma algorithm. The exchange of this karma algorithm occurs at the moment, when this feeling is induced in someone, while the algorithm itself always is transferred telepathically and without anyone's knowledge, from the person who is experiencing a given feeling, to the person who is inducing this feeling in the receiver. Because feelings are moral forces, which define the course and outcomes of various events that are responsible for inducing specific emotions in us, in the final result, the exchange of karma causes also that the outcomes of such events, which induced these feelings, seem for us to be exactly the same as they were for the person from whom we accepted a given karma.

There is a whole class of moral laws in operation, which influence karma, and for which karma is a kind of a motor, or algorithm, that controls their course and outcomes. The most representative of all of them is the very hard-hitting Boomerang Principle, which is described in subsection K4.1.1. Others include so-called Law of Karma (which is simply the Boomerang Principle, but extended onto more than one lifetime), and the Law of Cause and Effect. Totalizm recommends that we should obey especially carefully all moral laws involving karma - especially the Boomerang Principle. After all, in our everyday life, we are the most frequently punished or rewarded just by these laws. In order to remind us here, what the Boomerang Principle states, it could roughly be expressed in words: "whatever feelings you induce in others, one day exactly the same feelings will be induced in you". In order to explain how we should obey the Boomerang Principle in everything that we do, totalizm recommends as follows:

"Whatever situation you encounter in your life, when you generate a karma by giving or serving something to other people that induces feelings in them, remember to handle this situation in a "moral" manner, so that when the time of repaying your karma comes, and you become the receiver of the same situation and feelings, you are not going to suffer too much because of the karma you pre-programmed to be returned to yourself in this particular situation."

This recommendation can also be put forward in a very simple wording of the Christian "Golden Rule": "Do unto others as you would have them do unto you" (i.e. "Do to others only what you wish to be done to you").

A3.1. Totaliztic versus Hinduistic interpretation of karma

Originally totalizm adopted the word "karma" from Hinduism. Unfortunately, after completing lengthy research on it, totalizm discovered that the Hinduistic understanding of karma begins to differ drastically from the findings of totalizm regarding the real operation of this natural algorithm. For example the Hinduism believes that karma causes that in the future our actions are returned, while totalizm discovered, that karma causes the return of feelings that we induce in other people (not our actions). The most important differences between these two understandings of karma are listed below. Totalizts should be clearly aware of these differences, as their mistaking leads to the deviated understanding of moral laws. For example, if karma stores the memory of events - as Hinduism claims, then convincing someone to commit a murder would bring death also to the instigator in the karmatic return. After all, in the karmatic memory, both of them, i.e. the murderer and this instigator, would be stored as

targets for being murdered (as both of them were accomplices in the "activity" of murdering). In turn, if karma stores the memory of feelings - as totalizm defines it, then convincing someone to commit a murder brings back death by being murdered to a murderer only. The instigator is exposed just to someone trying to convince him/her in the future to commit a murder.

Discrepancies between the Hinduistic understanding of karma, in comparison to totaliztic definition of this concept, originate possibly from several different sources. The majority of these discrepancies, most probably were introduced to the Hinduistic concept of karma, because this concept was used throughout several thousands of years, and in the meantime it managed to overgrow with an ocean of untrue interpretations and deviating speculations. Furthermore, in Hinduism this concept was never defined as clearly and as thoroughly, as it is done in the Concept of Dipolar Gravity - from which totalizm originates. In turn, by not having a strict definition, this concept easily was subjected to wild speculations and to various deviations.

The Concept of Dipolar Gravity, and thus also totalizm, redefined the concept of "karma", giving to it a clear and unambiguous definition, which logically results from the operation of the universe under dipolar gravity. It also verified the operation of totaliztic definition of karma on various empirical observations and data that are available at present. Therefore, although totalizm retains the name of the original concept of Hinduistic karma, and retains the traditional significance of this concept, in fact the precise interpretation of the karma algorithm is in totalizm drastically different than in Hinduism. For example, in totalizm and in the Concept of Dipolar Gravity, "karma" algorithm is a moral equivalent to the physical algorithm of "time" - see descriptions in subsections K4.4 and K4.1.1.

Of course, by claiming that the "totaliztic definition of karma" is different from the "Hinduistic understanding of karma", it is beneficial to explain briefly here, where these differences come from, and what they depend upon. We should start these explanations from reminding ourselves, that one of the laws that govern the lives of long-living group intellects, is that these intellects with the elapse of time show the tendency to replace empirically verifiable truths, by theoretically speculated and convenient myths (see descriptions from subsection D4.4). The concept of karma was obviously introduced to Hinduism by someone, who either discovered or learned it, and thus who exactly understood what it means, and described it in such a manner that it corresponded to truth. But in spite of that, the multitude of generations of home-made "gurus", in the course of centuries continually added their own interpretations to this concept. They gradually introduced to it various deviations, which currently place it far from the truth. Let us present here several examples of the most important of such **speculative deviations, which with the elapse of time overgrown the Hinduistic concept of karma**.

1. **Return of events, not feelings.** Probably the most significant deviation, or misunderstanding, that was introduced to the concept of karma, is the claim of Hinduism that events are subjected to karmatic returns. In this way Hinduism ignores the importance of feelings and overlooks the fact, that in reality karma returns only feelings that are induced through the means of subsequent events. In order to explain this more precisely, according to the to-date findings of the Concept of Dipolar Gravity, **karma algorithm does not govern the external events, which affect us, but governs our internal feelings, that are to be induced in us in the result of random events that take place in our environment, and affect us with their outcomes; only then these our feelings can (although do not need to) modify these events in such a manner, that the events take the course which is most appropriate to the feelings that they are inducing.** Explaining this more precisely, karma algorithms are limiting their action to the interior of our counter-body, controlling in there the operation of our counter-organs. Through this controlling of our counter-organs, karma algorithms define the type and the intensity of feelings, that our counter-organs are serving to us, in the result of random events that happen in our vicinity (note that according to descriptions in subsection K5.5, our counter-organs are these parts of our counter-body, which exert a control over feelings that we experience in the result of every event). For example,

according to the Concept of Dipolar Gravity, if sometime in past we caused an accident, which induced in the victim a specific kind of pain of a given intensity, then on the occasion of entirely different accident, in the result of which we were hurt, our counter-organs are going to be controlled by karma in such a manner, that we also will experience exactly the same kind of pain of the same intensity, that earlier we caused in someone else with our own accident. The accident that places us as victims, and that costs us this specific pain, does not need to have the same course, or the same form, as the accident that we made, and that caused the other person to feel this pain. A most drastic case, which documents such an operation of karma algorithm, is the so-called "death from a shock", means a death that takes place in a situation that a given person actually should not die, but he/she still dies because his/her karma makes the death to take place. (This kind of death frequently takes place when someone is shot, although not fatally.) Quite an interesting aspect of such karmatic "death from a shock" is that a deceased person freezes in the meaningful pose, which is a symbolic reflection of his/her karma.

This finding of the Concept of Dipolar Gravity, which explains to us the mechanism of karma operation, displays a drastic discrepancies with claims of Hinduism. This is because Hinduism claims that to the karma returns external events are subjected, which we cause (i.e. not our internal feelings). Therefore, according to Hinduism, if we cause for example a car accident, in which someone is hurt, sometimes in the future we are going to fall victims of exactly the same car accident, in which we are going to get hurt in exactly the same manner. Of course, this speculative claim of Hinduism is easy to be verified in real events, and shown that it is not true. For example it leads to such paradoxes, as that if someone today dies in India in a car accident, then - according to claims of Hinduism, many years earlier this someone must kill someone in a similar car accident. But in India many years ago there were no cars! The same case, however, does not disagree with the definition of karma in the Concept of Dipolar Gravity. This is because, if someone experiences any kind of feelings - as the result of a car accident, and these feelings lead to his/her death, then from the karmatic research of this person usually turns out, that previously this person was responsible for a similar kind of an accident (which could, for example, have the form of crushing someone with a horse wagon), and in this previous accident a victim went exactly through the same feelings that currently a given person experiences in the result of a car accident.

There is, however, an aspect of karma mechanism, which results from the operation of this algorithm described by the Concept of Dipolar Gravity, which requires here a thorough explanation. This is an ability of internal feelings to change the course of external events. On this ability is based the whole range of phenomena and activities, for example black magic, evil eye, moral vampirism, etc. - see subsection K5.7. And so, according to this mechanism, when karma induces in someone appropriate kind of feelings, these feelings - if they are sufficiently strong, are in turn able to steer external events into appropriate course (i.e. these feelings can complete a kind of unaware black magic and cause that events, which induced them, start to take the course which is aligned with their type and intensity). This particular phenomena we actually observe quite frequently in our life, when in the presence of a specific person, something forces us, to behave accordingly to the karma of this other person. Only that such modification of external events with our internal feelings, can sometimes take place - but does not need to happen all the time. For example, when something forces us to act in a specific manner, we still do not need to subdue to this forcing. This means that in a specific part of real life situations, especially in very important events, which are served to us by other people who are susceptible to telepathic suggestions, karma can (although does not need to) control the course of external events, in order to make these events exactly corresponding to our internal feelings. But in such situations this control is indirect, means karma only controls our internal feelings, only then our feelings control the external events (through a mechanism similar to that from a black magic). Therefore, the Hinduistic claim that "karma control events, which affect us", is not true. In order to amend this claim, totalizm defines that "karma controls the content

and intensity of our internal feelings that are caused by external events that affect us, and only in some cases these internal feelings can modify the course of external events that affect us". We need to be aware of the above relationships, because they explain various empirical manifestations of the mechanism of karma execution, which without the knowledge of these relationships may appear to be paradoxes, or gaps in our knowledge.

2. **Binding together the same people.** Another significant deviation introduced to the concept of karma by theoreticians of Hinduism, is the speculative claim of present Hinduism, that the return of karma must occur from hands of the same person, who originally created it (e.g. if someone kills someone, then the killer receives the return of karma, only when the victim is able to kill him/her). Of course, this deviation leads to such paradoxes, as the claim, that the return of the whole karma must occur only after the death (after all, the victim is able to kill its killer only during one of the next lifetimes), or the claim, that if someone has the karma to pay back, he/she must be born together and near the person to whom this karma is to be paid. This speculative claim is easy to abolish through simple empirical observations and karmatic research. They illustrate quite clearly that the majority of karma is returned still in the duration of our present lifetime. Usually it is returned at the nearest opportunity, when the circumstances are right for causing a return (in my case the karma is usually returned within 5 years from the time it is created). Furthermore, the return of karma takes place from hands of any person, which differs from the original giver of the karma, but which operates in similar circumstances as this person with whom we generated a given karma.

3. **Reincarnation to forms lower than humans.** One more deviation appears to be the Hinduistic claim that immoral life may lead to incarnating people in organisms lower than people (e.g. into horses, birds, vegetables, or even minerals). This speculative claim, so-far seem to be contradictory to results of research into hypnotic regression. So far this research seem to indicate, that after someone is incarnated into a human, further incarnations are exclusively into human bodies. (Of course, further research may also prove otherwise.)

The essence of the above information about the deviations introduced into the original concept of Karma, is to realize that although the name and the general concept of the word "karma" is taken from Hinduism, totalizm and the Concept of Dipolar Gravity redefined this word quite differently and more strictly than Hinduism. Therefore, it is not permissible to assume, that one knows what this word means in totalizm, if he/she knows the meaning of this word for Hinduism. It is rather recommended, that one learns how exactly totalizm interprets karma. (A similar situation is with many other words, which totalizm adopted from religions, such as "totaliztic good deed and sin", "moral and immoral", "sacrifice", "nirvana", "conscience" etc. Although they are adopted from religions, in totalizm their interpretation was redefined and made more strict, and therefore they do not correspond entirely to their meaning in religions.) In turn, by knowing exactly how totalizm defines karma, the operation of many moral laws, which results from this karma, become for us very clear and easy to understand and to predict their outcome (e.g. consider an example of trying to convince someone to commit a murder, which was discussed earlier).

A3.2. How to manage and transform karma (from immoral into moral)

Totalizm indicates that karma is one of the most important "indicators of the moral correctness". This practically means that, if because of the operation of karma, we qualify as "immoral" any of our intensions, feelings, etc., then this qualifying should be for us a sufficient indication that we should abandon the completion of this intension, or the release of this feeling, because it runs against moral laws. In turn everything that according to the operation of karma is qualified as "moral", we should complete without any hesitation, because it obeys moral laws. The reason for such a huge usefulness of karma as an "indicator of the moral correctness", is that karma is one of the most important mechanisms hard-wired into the

operation of the universe, with the use of which we are receiving either direct rewards for obeying moral laws, or receive direct punishments for disobeying these laws. According to the operation of karma, as "**moral**" we should consider every intension, or every activity that one carries out, which generates a karma that one is to be very happy to take back, when the moment of the return of this karma arrives. In turn as "**immoral**" one should consider everything that generates karma, which one is to be reluctant to take back, when the time of return arrives. In the matter of karma, totalizm basically tries to convince people that "in our lives we should control our karma, instead of allowing that karma controls our lives".

The control of our karma basically boils down to a **systematic transformation of these activities in our life, which generate "immoral" karma, into activities which generate "moral" karma**. Here is a brief explanation, as how such a transformation should be carried out. Note that this explanation makes use of our knowledge of the mechanism of karma operation. In case of every life situation, when we are a "giving person", i.e. when we know that whatever we do, or whatever we intend, it is going to induce some feelings in other specific people, we should consider what kind of feelings we would experience, if we were in the place and position of these other "receiving people". Then we should consider, if - while being in the position of these other "receiving people", we would wish to be subjected into this kind of treatment (means to the treatment into which we are going to subject these other people, and which induces these particular feelings). If - according to our judgement, we clearly would not wish to experience these feelings, then in the unambiguous way this lets us know, that the karma that we are to generate through our original action or intension, is "immoral". Therefore, according to the recommendation of totalizm, before we complete these actions or intensions, we should transform them into other actions or intensions, that would generate a "moral" karma. For this purpose, we should promptly choose another, more pleasant feeling, that would be more appropriate to the situation in which the receiving people are, and which we would welcomed - if we are in the situation of these other "receiving people". Then, whatever we initially intended, we should quickly change into something else, that in the receiving people would induce a new kind of feelings, which we ourselves would not mind to receive and to feel, while being in their position and circumstances. Such a change of our initial intended "immoral" action, into a new "moral" action, represents the method of transformation of an "immoral" karma into a "moral" karma.

Theoretically speaking, the transformation of "immoral" activities or intensions, into "moral" ones, can be completed with one of two different methods, namely through (1) reversal of our behaviour, or (2) reversal of feelings that our behaviour induces. If we reverse (1) our behaviour, then we always need to check again, whether the new behaviour is going to induce in the receiving person the type of feeling, which this time is going to be "moral". If we decide to reverse (2) the "immoral" feeling, which in our estimates would be generated at the receiving end, because of this our "immoral" behaviour", than we need also to find a "moral" action, which would induce such a reversed feeling.

The reversal (1) of our "immoral" behaviour, onto a behaviour which is more "moral", usually is quite a complicated procedure. Various methods used for accomplishing it, are described for several other tools of totalizm, for example see subsection A4.4 or A5.5. In implementation for karma, it can turn to be simple only in cases of rather infrequent elementary actions. Their example can be a situation, when e.g. initially we intended to hit someone, but after realizing the "immorality" of this behaviour, we decided to reverse this hitting into for example clapping his/her shoulder and turning the whole matter into a joke.

However, the matter of reversal (1) of our action, starts to become very difficult when we deal with rather complex life situations. As examples of such complex life situations, we can consider (a) when we need to tell our child that she took seventh place in something, while we know that she was trying very hard and that she very much wanted to "win", or (b) when we received an order from our headquarters, that because of economic reasons, we must dismiss someone from our institution, and it is us who handles the human resources, thus we have no

other option but to complete this order (i.e. it does not lie in our capabilities to change the dismissal into, lets say, an increase of salaries). In such complex moral situations, it is much easier to solve these situations morally through undertaking rather the reversal (2) of feelings (instead of undertaking the reversal of actions).

The reversal (2) of feelings depends on finding such a "moral" replacement feeling, which is able to replace the original "immoral" feeling, so that in a given situation and circumstances we would be more happy to receive back this new feeling, if we were in the situation of the party that receives our actions. The process of finding this new "moral" replacement feeling - which is to replace the original "immoral" feeling, can be carried out on several different principles. Let us review here some examples.

A. The method of finding a "moral" anti-feeling. In general, it depends on finding a "moral" anti-feeling, that in the receiving party is going to replace a given "immoral" feeling, and then on such re-designing of our whole behaviour, that instead of the initial "immoral" feeling, we induce in the receiving person this "moral" anti-feeling. ("Anti-feeling" is a feeling, which works exactly opposite to a given feeling, e.g. an anti-feeling for hatred is love, and vice versa.) This method is very useful in all situations, when there are no any quality standards build into the situations themselves. A good example of such situation without a build in quality criterion, is a previously described case (a), when our child takes seventh place (while it tried hard to "win"). In this situation, there is no quality standard embedded into it, as it is us who are going to decide with our behaviour, whether the seventh place is "winning" or "loosing".

The formal procedure, which is to be used for finding a moral "anti-feeling" to a given immoral "feeling" (i.e. for finding a reversal of a given feeling), is described in subsection A7.2. In order to interpret here this procedure, for situation of transforming an "immoral" karma into a "moral" karma, stages are listed below, which one needs to complete for such a transformation.

(A1) At the beginning we need to clearly realize, what exactly is the action, that we initially intended to take in a given situation. For example, returning to our previous case (a) of a child, let us assume, that our original intension was to scold our child, through telling her something along the lines "you little moron, you took seventh place - the next time please do not disappoint me".

(A2) Then we put ourselves at the receiving end, and check what we would feel, if we would be in the situation of a receiving person, while the giver would put us through the treatment, that we originally intended to use in this particular situation. Returning to our example of a child, we analyse what we would feel, when our parent would say something along the lines "you little moron, you took seventh place - the next time please do not disappoint me". Almost for sure, our feeling would be close to a mixture of hurt and disappointment.

(A3) After we check, what feeling would induce our original action, now we qualify this feeling, and thus qualify also our original action, into a category of "moral" or "immoral" - using qualifying criteria, which were described before. If the original feeling turns to be "moral", then we directly proceed to the completion of step (A6) below. Otherwise we need to complete also steps (A4) and (A5). Returning to the example (a) of our child, the mental state or feeling that we induced in it with our scolding, means a mixture of hurt and disappointment, without a doubt would be a highly "immoral" feeling. Therefore it would demand to be reversed, before it could be implemented.

(A4) We find a "moral" anti-feeling, for a given "immoral" feeling. As this can be worked out from the content of subsection A7.2, for example the anti-feeling for mental feeling of hurt and disappointment, would be a mental pleasure and reassurance. Returning now to case (a) of our child, instead of causing this child to feel hurt and disappointment, according to totalizm we should try to cause, that in the result of our action it would feel a mental pleasure and reassurance.

(A5) We re-design our original (intended) activity in such a manner, that it

induced at the receiving end this "moral" anti-feeling, instead of the initial "immoral" feeling. In the case (a) of a child that we are considering here, we would need to do something, that instead of feeling of a hurt and disappointment, a child would feel a mental pleasure and reassurance. For example instead of scolding it and saying "you little moron, you took seventh place - the next time please do not disappoint me", we could tell it something along the lines "wow, my congratulations, in this very tough competition you managed to get within the group of best ten winners, and you took seventh place - I can see that each attempt and competition makes you increasingly better in what you are doing!" (Of course, saying what exactly would be the most moral, it depends on circumstances of the situation that we discuss. After all, the morally best handling of this situation would depend on the actual contribution of effort and motivations of our child into a given competition.)

(A6) Implementing redesigned action. At very end of this procedure, after we redesigned our action into a "moral" one, we implement a new action, which resulted from the completion of this procedure.

B. The method of choosing the most "moral" feeling from the whole range of feelings that are possible to be experienced in a given situation. Another solution to a problem of finding a more "moral" replacement for some decisively "immoral" feeling, can be to firstly consider, what range of feelings can experience someone, who is at the receiving end, and then choosing from this range one feeling, which in our opinion is the most "moral" (or the least "immoral") out of all of them. This method of reversal of feelings, is good for moral solving of all situations, when the circumstances impose on these situations their own quality criteria. In such situations we have no possibility to interpret the situation with our own behaviour - we only can influence the way, in which the situation is handled. A perfect example of such situation is the case (b) discussed before. This is because no matter whom we choose to dismiss from work, always the dismissed person will take it very painfully. Therefore, the only thing we can do, is to find a most "moral" way of serving this pain to someone.

In order to **implement** practically in a real-life situation, this particular method of choosing the most "moral" feeling (from the entire range of feelings, that can be experienced by someone at the receiving end), we use a procedure almost identical to that one described in items A1 to A6 in previous method A. Only that, when we reach item A4, than instead of finding an anti-feeling to our original "immoral" feeling, we rather consider the whole range of possible feelings, that can be experienced at the receiving end. Then we choose from this range only one feeling, which in our opinion is the most "moral". Let us go practically through this process, using case (b) - when someone must be dismissed from a job. We start from considering a range of feelings, that can be experienced by people who are dismissed from their jobs in various ways. In this range, probably the most "immoral" feeling would be to be informed that "we do not like you, so we do not wish to see you in our team". In turn the most "moral" (or rather - the least "immoral") feeling, out of the whole range that could experience someone losing a job, would be to realize him/her that "because of the economic decision of our headquarters, we have no other option but to dismiss someone, while according to the criterion of selecting who is going to be dismissed - at which (criterion) you also had opportunity to vote, it turns out that the dismissed person must be you".

After we find out, what would be the most "moral" (or the least "immoral") feeling at the receiving end, we can now proceed with the designing, according to previous item A5, such our action, which in the person who is to lose a job, would induce just such a feeling. For example, in the situation (b) discussed here - of the necessity to dismiss someone from a job, the action which is the most "immoral", would be probably, if we personally choose someone to be dismissed, whom we do not like the most, and then send the dismissal letter at his/her home address. After all, such our action would induce in him/her the feeling "it is you, that we do not like the most, so we do not want you in our team". Therefore, in order to induce in the dismissed person, a more "moral" (or a least "immoral") feeling, which we selected before, we would need to appropriately redesign both, the process of selecting a person, who is to be

dismissed, and also the process of handling the very dismissal. For example, after redesigning of this process into a more "moral" one, it could take a following course: (B1) Firstly we could organise an official meeting, in which the entire staff and management would participate. On this meeting we would explain the situation, revealing that there is no other choice but to dismiss someone, and also we would arrange for the decision to be made and democratically voted, about a criterion, with the use of which a person would be selected, who is going to be dismissed. (B2) Democratic deciding and voting both by staff and by management, what should be a criterion, by which a person to be dismissed is to be selected. Let us assume, that amongst many alternatives which were put forward under discussion, and then voted (e.g. an alternative proposed by the management, stating that "dismissed first should be that person, who was employed as the last", and the one proposed by only bread winners in a family, stating that "dismissed should be the youngest out of the group of those people, who do not have any family to feed"), the decisive vote of all gathered on the meeting, choose the most "moral" in their opinion criterion, stating that: "dismissed should be a person, who in a given moment of time receives the highest earnings in the whole institution". (B3) We carry out the fair selection of the person to be dismissed, using for this selection the criterion that was voted and accepted during the meeting of all people involved. (B4) We arrange another public meeting, during which the outcomes of the selection would be officially announced, and when the letter of dismissal would be officially handed in to the person being selected for this dismissal. For this meeting, various other activities should also be arranged, which would decrease the shock of receiving a dismissal. For example, there could be speeches, which would acknowledge the contribution of the dismissed to the institution, which would express sorrow of everyone about such turn of situation, and which would wish to the dismissed success in his/her next activities. There could also be goodbye gifts, etc. (B5) The formal chance should also be given to the dismissed person, to be able to appeal about that dismissal, and he/she should be allowed to have a look at the list of people, who were considered for that dismissal - according to the criterion that was voted during the first meeting of the staff and management (i.e. in this case, to a list and to earning of people, who in this institution take the highest salaries).

A4. Constantly lift yourself upwards in the moral field

Motto of this subsection: "No actions or events by themselves are ever moral or immoral. Only when we know their motion along the moral field that surrounds them, the current configuration of this field is giving to them either moral, or immoral interpretation."

An important discovery of totalizm, which provided us with numerous effective tools that make for us much easier to lead totaliztic lives, is the discovery of so-called "moral field". This field can be defined as follows. **"Moral field is a primary field, similar to gravity, which permeates the entire universe, and which causes that every action of intelligent beings, and every outcome of intelligent processes, receives a decisive moral polarity, in which "moral" is everything that runs uphill in this field - and thus does require intellectual effort, while "immoral" is everything that runs downhill in this field - and thus does not require contribution of any intellectual effort to it"**. This subsection is to describe how to use our knowledge on this important field in everyday lives, and also how to use tools of totalizm that are derived from it.

Amongst numerous moral laws in existence, laws which rule our motion in the moral field, probably occupy the second position (after karma) when their impact on lives of individual humans and whole societies is concerned. The reason is that the moral field is one of two primary fields of the universe. Therefore the action of this field is extended across a wide range of moral phenomena. After all, this field decides whether our actions or intensions qualify into

categories "moral" or "immoral" - depending whether they climb upwards in this moral field, or they slide down of this moral field.

The recommendation of totalizm concerning our motion in this moral field, is very simple. It states "always move uphill in the moral field". According to this recommendation, "**moral**" are all these our actions and intensions, which move everyone uphill in the moral field. In turn "**immoral**" are these actions or intensions, which move someone downhill in the moral field. To make it even more attractive, this single recommendation extends its applicability to a whole array different moral laws and moral situations. (For example, moving always upwards in the moral field, means to do only these things in our everyday life, which are to increase the level of potential energy "zwow" in all people affected by the outcome of our actions. This means that when we use our motion in the moral field, as an easy indicator of the moral correctness for whatever we are doing, and it provides a clear answer "moral" or "immoral", then we do not need to use other, more complicated indicators for the same purpose.)

A use of the moral field can be well illustrated with means of comparisons. If we would like to compare the moral field to something that we easily could imagine in our minds, the best comparison would be that "**the moral field is like a very slippery, invisible mountain made of smooth crystal and shaped into a perfect hemisphere, which is emerging from a deadly swamps**". We live on a slope of this slippery, crystal mountain. Therefore, whatever we do, this either moves us upwards or moves us downwards of this mountain of the moral field. Moving upwards on this mountain of the moral field, always requires from us putting an effort into our actions. In turn moving downwards is effortless, and pleasurable: actually we do not need to do anything, and we simply slide smoothly down slopes of this mountain of moral field. Unfortunately for us, usually we do not know that at the bottom of the mountain there is a deadly swamp waiting for the victims. Thus, when we allow ourselves to slide too much, we are to fall into this swamp and to suffocate ourselves. To make it even worse, once we fall into this swamp, there is almost no way out, as no-one can help us. Also we are too preoccupied with our suffocation in order to remember about climbing the slippery slopes of this moral mountain.

Further information about the moral field is provided in subsections A1, B3.2 and K4.2.

The above simple example illustrated to us, what the moral field is, and how it works. The next matter, which we still need to learn now, is how to accomplish this constant movement uphill in the moral field, and how to recognize that we really are moving uphill, not downhill, in this field. Fortunately, until now, totalizm managed to develop, and to describe, first effective methods, which explain how this movement uphill in the moral field could be accomplished. Below several different methods of doing this are described, each one of them presented in a separate subsection that follows. Here they are.

A4.1. In all actions always choose the solution that is opposite to the line of the least intellectual resistance

As this is explained in subsection A1, a problem with the moral field is that similarly to the gravity field it remains completely invisible to our eyes, and the course of it is disclosed only by the set of temporary circumstances, which surround a given our activity. Therefore, not in all situations it is exactly clear, in which direction this field is rising, and in which direction it is descending down. After all, not all circumstances that surround the situation that we are in, are always known to us. To make it even worse, the configuration of the moral field is dynamically changing, following the momentary outcomes of human activities and intensions. Therefore, before we learn how to climb upwards in the moral field, we first need to learn how to recognize, in which direction is this "upwards". Fortunately, our natural reactions reveal the direction in which it raises, thus by utilizing these reactions totalizm managed to work out the first indicators as to where this "upwards" lies.

Totalizm discovered that "upwards" in the moral field always lies in the direction, which

is opposite to the so-called "line of the least **intellectual** resistance". This means that "upwards" in the moral field always lies in the direction, which coincides with the so-called "line of the greatest intellectual effort". Because the line of the greatest intellectual effort is simply an extension in the opposite direction of that line of the least intellectual resistance, it is quite easy to find. In order to establish where it goes, it is sufficient to find out, what our natural impulse asks us to do along the line of the least intellectual resistance, and then simply we need to logically deduce, what would be our action, if we do the exact reversal of whatever this line of the least intellectual resistance asked us to do. In a similar way we could determine the direction downwards in the moral field. This "downwards" always lies in the direction, which coincides with this "line of the least intellectual resistance", and is opposite to the direction which represents an extension of that line of the least intellectual resistance, means opposite to the "line of the highest intellectual effort".

Totalizm find out also that human nature includes build-in mechanisms, which in every situation indicate to us firstly the line of action, which always coincides with the line of the least resistance that dominates a given situation. These build-in mechanisms are similar to that one, which in mountains tempts us to effortlessly go downhill according to the action of gravity field, instead of laboriously climb upwards. Therefore, after we involuntarily realize what this line of the least resistance is, we can deduct logically from it, which direction lies "uphill in the moral field". However, we must be very cautious with the use of this finding. We must remember that according to totalizm almost every human activity includes three different components, namely (1) intellectual, (2) physical, and (3) feelings. These three components actually represent three basic dimensions of totaliztic mechanics - see subsection M3. In turn each one of these three components has its own line of the least resistance. But the direction uphill in the moral field is coinciding only with the single line of the highest "**intellectual effort**" (and opposite to the "line of the least intellectual resistance"), not with a line of "physical effort", or "emotional effort". (This is similarly as the direction "uphill" in the gravity field is always coinciding only with the coordinate "height" of the physical three-dimensional space, and is NOT coinciding with the remaining two coordinates of this space.) Fortunately, in the moral field the line of the highest intellectual effort is always perpendicular to the line of the highest physical effort, while the third line of the highest emotional effort is always perpendicular to the previous two. Similarly is with the extensions of these lines in the opposite direction. The line of the least intellectual resistance is always perpendicular to the line of the least physical resistance, and to these two still is perpendicular the third line of the least emotional resistance. All three lines (i.e. intellectual, physical, and emotional), for moral phenomena are forming three basic coordinates of the moral space, which are equivalents of three basic axes of the three-dimensional physical space, i.e. height, width, and depth. A part of information on this topic was already presented in subsection A1. The line of the least **intellectual resistance** could be defined as "**the path of solving a specific situation, which in given circumstances requires from us the least mental effort to work out how to implement it**". This intellectual line significantly differs from the line of the least physical resistance, which is utilised by untamed nature. The line of the least physical resistance can be defined as "the path which to be followed requires the least physical effort". Finally these two must be distinguished from the third line of the least emotional resistance, which can be defined as "the behaviour in which a doer invests in feelings the smallest possible emotional contribution". It also should be remembered, that natural human impulses are indicating only the lines of the least resistance, not the lines of the highest effort. But on the basis of the lines of the least resistance, our logic is able to determine the extensions of these lines in the opposite direction. These extensions are called lines of the highest effort. We always find them practically through the logical deduction of actions, which are exactly opposite to actions indicated by the lines of the least resistance.

In order to give an example, which explains differences between these three lines, let us say that we are in a room with someone, and this someone offends us. The line of the least

intellectual resistance would be to leave the room slamming the door. The line of the least emotional resistance would be to hit this person or to shoot him/her. In turn the line of the least physical resistance would be to faint, or to drop down to the floor, so that we would not need to do any physical effort - neither the effort of hitting, or walking out. The real-life situations, in which the "upward" direction of the moral field can be discovered the most easily, are all situations, in which the outcomes of our activities directly affect other people, without steering strong emotions in them. This is because in all such situations involving other people (but no feelings), the lines of the least physical and emotional resistance seem to somehow disappear, and the only visible becomes the line of the least intellectual resistance.

People most frequently confuse two out of three of these lines, i.e. confuse the intellectual line with a physical line. Sometimes they additionally confuse with them this third emotional line. Therefore life situations to be solved most safely with use of the line of the least intellectual resistance, are these, when other people are direct receivers of our actions and when the situations does not induce strong feelings. Then we usually do not notice that three lines of the least resistance do exist (i.e. intellectual, physical, and emotional), and we see only the intellectual line. But when our actions are interacting e.g. exclusively with inanimate objects, although do not induce strong feelings in us, then the line of the least physical resistance, becomes more obvious from the intellectual one. Practically this means that in situations, when the effects of our actions are going to affect only ourselves, or affect only inanimate objects, or going to concern something that induces strong feelings, the direction "uphill" in the moral field is not so clear or so easy to determine. The reason is that we then start to confuse the physical line, or the emotional line, for the intellectual one. In turn the ascending slope of the moral field does NOT lie opposite to the line of the least PHYSICAL or EMOTIONAL resistance, and actually is exactly perpendicular to these two lines of the least resistance. For example, when we dig a trench, then for some circumstances it may turn out that using a bulldozer will be lying more upwards in the moral field, then using a shovel - although a shovel is more opposite to a line of the least physical resistance than a bulldozer (but then a bulldozer is going to be the most opposite to the line of the least intellectual resistance, e.g. because in order to use it, we need to overcome the largest number of thoughts and formalities). Similarly is for example when we look up a word in an encyclopedia. Then looking directly onto a page, where this word is described, is more "uphill" in the moral field, then e.g. laborious reading this encyclopedia from a cover to a cover in order to find this word. However, looking up straight at the correct page, requires from us the highest intellectual effort, means requires to use our knowledge, memory of the alphabet, ability to resist a temptation to look at pictures on our way, etc. What I try to explain here is that the use of "the line of the least intellectual resistance" or "the line of the highest intellectual effort" as the indicator of the direction, in which the moral field climbs up the most steeply, gives the fast, sure, unambiguous, and correct results mainly in these cases, when our actions are to directly and objectively affect other people, who are immediately judging whatever we are doing, but do not induce strong feelings. This is because in such cases we do not need to deal with the line of the least physical or emotional resistance, which always obstruct and make difficult our clear understanding of the situation.

One effective **recommendation of totalizm** is based on the method of detecting the slope of the moral field, through the searching for a course of this "line of the least intellectual resistance". If is used in a correct manner, this recommendation is indicating, how to behave "morally" in all real-life situations. This recommendation generally states that:

"In all actions always do the opposite to what the line of least intellectual resistance prompts you to do".

As it was explained during previous analyses, the most easy to apply the above recommendation in all life situations, which relate to human relationships, but do not induce strong feelings. In these situations, the line of the least resistance that immediately reveals itself to us, is the line of the least intellectual resistance. Thus, in order to find for them a

"moral" course of action, it suffices to complete the reversal of whatever our natural impulses tell us to do.

The situation becomes more complicated, when a given situation induces strong feelings, or concerns our physical activities. In such situations we need to find the line of the least intellectual resistance, because it does not appear itself. In order to show how to practically do this, let us consider an example when someone (other person) offended us in the office, and we have to logically work out what our "moral" response should be. In order to solve this problem, we firstly need to ask ourselves, what these three existing lines of the least resistance prompt us to do in this situation. Let us assume that they prompt us to: (1) leave the office, loudly slamming the doors, and never again speak with the offender, (2) sit by our desk and do nothing, (3) slap the offender. Then we need to establish, which one of these three impulsive actions represents the line of the least intellectual resistance. After a brief thinking we probably notice that these three impulses are the outcomes of the following three lines of the least resistance (1) intellectual, (2) physical, (3) feelings. Because only the intellectual line is parallel to the gradient of the moral field, we ignore impulses (2) and (3) and concentrate on finding the reversal of the impulse (1). As it turns out there can be several such reversals, depending on actual circumstances. But each one of them requires we reply somehow the offender and either (1a) change the matter into a joke, (1b) propose we discuss the problem together in depth during a nearest lunch, (1c) find a weak spot of the offender and publicly prove that his/her logic is wrong, etc. In order to do a practical exercise on the use of the method described here, let us now consider ourselves, what should be our moral reaction, if we found a loaded wallet (i.e. which belongs to someone else).

As it is with everything that we meet for the first time in our life, the recommendation of totalizm "in all actions always do the opposite to what the line of least intellectual resistance prompts you to do", can be misunderstood by some, or can be used beyond the scope of its applicability. For example I met a funny questions, whether this recommendation means, that instead of e.g. go to another city by a train, we should go there on foot, or instead of sending an e-mail to someone, we should go to him/her and deliver a message in person. Of course, if we are able to distinguish the line of the least intellectual resistance (or intellectual effort), from the line of the least physical or emotional resistance (or effort), then the reply to this questions is simple. After all, much higher intellectual effort is required when we use a train instead of walking, and when we write an email instead of telling a message verbally. But even without the ability to distinguish between these three lines, these type of doubts may have only those people, who concentrate the whole attention on this one tool of totalizm, and loose from the sight other tools, forgetting the fact that this one tool cannot be considered in separation from what other tools of totalizm have to say. For example, according to what was explained in subsection A2.3 and A2, the recommendation discussed here we should implement only in cases, when we have no slightest internal doubt, that it indicated to us the line of action, which is the most "moral" and correct in a given situation. But if we have any such a doubt, then we should the same decision subject also to other indicators of the moral correctness, and check what these other indicators have to say about a given situation. For example, if we consider this funny decision, whether we should walk to another city on foot, or to go by a train, then it would turn out, that a walking would cause a loss of non-proportionally more moral energy, then we would accumulate because of this walking on foot. (I.e. in normal circumstances, going to another city on foot, according to subsection A6, would represent so-called "immoral work".) It would so happen, because our walking on foot along the line of the highest physical effort, would on one hand generate for us a lot of moral energy because of our physical effort, but because it lies perpendicularly to the highest gradient of the moral field, thus according to the content of subsection C11.8 it would introduce the highest level of so-called "side effects". These side effects would be a cause of the simultaneous loss of a significant amount of moral energy, because of a loss of time, a damage to our shoes, and the exposure to inconveniences of such a trip. Furthermore, it would also cost our zwow because of the drop of

our motivations resulting from the doubts, and from nagging thoughts (these doubts surely we would experience, because we would not use the effective technical means of transport, which is offered to us by present civilization). Thus, if we in fact took a decision to walk on foot, then even if because of the misunderstanding of the recommendation described here, this decision could be incorrectly seen by some, as a "moral" one, from the perspective of other indicators of the moral correctness described in subsection A2.3 and A2.1, this would turn to be decisively an "immoral" decision. Of course, it does not take a lot of imagination to realize, that without good knowledge of attributes of the moral field, this decision should not be considered with the recommendation described here, because the outcome does not impact directly other people. After all, it is the line of the least physical resistance, which when related to the moral field, leads to rather absurd and doubtful suggestions. The above example realizes, that during a practical implementation of every recommendation of totalizm and every indicator of the moral correctness, one needs to bear in mind, that every recommendation, and every indicator, have their recommended **"range of applicability"**. A use of anything outside of its range of applicability, leads to the absurd outcomes, which could be recognized fast. Their appearance is a signal for us, that for a given situation we rather should use another recommendation, or another indicator of the moral correctness.

There are numerous real-life situations, when we do not deal directly with other people, so that whatever we are doing affects directly only us, or inanimate nature. In such situations, during the search for the course of the moral field, the most noticeable is the line of the least physical resistance. So during the searches what we should do, this physical line starts to dominate over the intellectual one, usually completely hiding it from us. Of course, for these situations, we still are able to determine, what is "moral" according to totalizm. However, in such situations we must use such a procedure, that it is going to highlight for us the intellectual effort, above the thoughtless physical work. Here is what in such situations the recommendation of totalizm asks us to do:

"In all real-life situations, the solution for these situations which climbs the most steeply upwards in the moral field, and thus which is the most "moral", is this one - amongst all solutions feasible in a given set of circumstances, which requires the highest intellectual effort to be worked out, and which simultaneously is well balanced physically and emotionally".

Let us explain the above on an example. We assume that we are a manager in a park, and that our current activity - which we would like to complete in the most moral manner, is to install a newly purchased bench in the park. The placement of such a bench is a typical situation, when the outcome is not directly affecting other people (it affects them only indirectly - i.e. only afterwards, some time after we install this bench, other people are going to sit on it). Therefore, in this case, the line of the least resistance that is going to reveal itself first, is the physical one, not the intellectual. So if we think, what is coming to our mind first, as such a line of the least resistance for this instalment of the bench, then it probably will be to install it in the point nearest to the area, where our track can arrive (e.g. nearest to the entrance gate), so that we do not need to drag this bench on our backs too far. The action, which is opposite to this line of the least resistance, would be to install the bench in the middle of dense bush at the top of the most distant hill of the park. Of course, in practice this place (i.e. in the bush, at the top of the hill), does not turn to be the most moral, because it is a place indicated by a thoughtless physical effort, not by intellectual one. Thus, in order to establish which point of the park totalizm in fact indicates for us as the most moral one, we must use the above recommendation. For this, we firstly need to prepare for ourselves a list of all feasible points, in which our bench could be installed. Then, from this list, we need to choose that one, the exact determining of which is going to cost us the highest intellectual effort (not just a thoughtless physical effort). For example, it can be a place, which requires from us intellectual verification that it has a sun in mornings and shade in middays, that it has the most beautiful view, that is close to nice smelling flowers, that is close to a frequently walked path - just after passers by

finish climbing a local hill, etc.

People who are used to thoughtless completion of formulas, probably are going to have a difficulty with understanding, that the morality of the universe was so programmed, that it requires constant thinking and use of intelligence. Evidently, the universal intellect (God) is so much interested in the development of intelligence and capability to think in all creations, that it hardwired the promotion of these qualities into the morality of the universe. Therefore also all the recommendations of totalizm, including also these described here, are forced to require from people the continuous use of intelligence and capability to think. Therefore totalizm must not be interpreted in a thoughtless and automatic manner. This philosophy should be understood, not just followed. The recommendations of totalizm do not order anyone to dismiss the efficiency of his/her actions, to ignore the development of science and technology, or to climb trees again. It is just the opposite. Totalizm recommends that everything should be done in the manner, which is the most intelligent, the most effective, the most modern, and possibly the most utilizing of new tools, technologies, and achievements of science, that are currently at our disposal. Our actions should also be fully agreeable with our personal habits and priorities. Of course, totalizm does not mean by this to follow "immoral" impulses of emotions and temporally temptations. It asks to complete only those things that are "moral". In a significant number of cases this means actions that are exactly opposite to these temporally impulses and temptations.

At this point of our considerations, we should remind ourselves that our civilization is decisively oriented towards parasitism, described in subsections A1, B4, B5 and in chapter D of this monograph. Therefore, almost everything that our civilization worked out, implemented in everyday life, and now promotes in present educational system, publications, and mass media, is oriented towards "going along the line of the least intellectual resistance". As such, frequently it runs exactly opposite to what totalizm recommends. For this reason, implementing totalizm in our lives requires a drastic change in our manner of thinking and in the way we look at the world around us. Thus, the totaliztic way of living, in spite that it is so agreeable with the laws of the universe, so logical, so simple, and so moral, in fact is rather hard to implement in everyday life. After all, it requires from a totalizt to almost continually run "against the flow" of whatever the present parasitic society considers to be "normal".

A4.2. Attributes of moral field

Previous subsections explained illustratively, what moral field is, how it runs, and how to practically determine in which direction it rises the most steeply. This subsection formally summarises the explanations provided before, providing a list of attributes of moral field, that were identified so far.

Each intelligent activity, including each thought, feeling, stand, or physical activity completed by an intelligent creature, always changes positions in the moral field for all these intellects, in which it induces any kind of feelings. Therefore, every such an activity, due to changes of someone's position in the moral field, clearly belongs either to a totaliztic category "moral" or to a category "immoral". Basic attributes of the moral field allow us to determine, to which one of these two categories a given activity belongs. They also help us to transform "immoral" activities into "moral" ones. For this reason, in spite that these attributes were already discussed, now they are combined into a structured list.

Attributes of the moral field can be subdivided into two groups: (a) categorizing attributes and (b) descriptive attributes. **Categorising attributes** are these ones, which help to distinguish easily between moral human activities, from immoral activities. Therefore, each attribute belonging to this group is clearly fulfilled by one category of human activities (e.g. by moral activities), but is not fulfilled by the opposite category of activities (e.g. by immoral activities). In turn **descriptive attributes** are these, which explain various regularities

detectable in the way moral field is configured and works.

Listed below are the most important attributes of the moral field. Here they are:

A. Categorising attributes (these allow to categorise easily, means to distinguish between human actions which are moral, and actions which are immoral):

1Yes. "Moral" are all these feelings-inducing activities, which either move uphill in the moral field all intellects that are affected by them, or which prevent the pushing these intellects downwards in the moral field. A completion of moral activities always brings immediate benefits of a moral nature. In turn an active prevention of moral activities immediately brings some kind of immoral consequences.

2Yes. All opposites or reversals of the activity, which represents a movement uphill in the moral field, and thus is "moral", are going to represent movement downhill in the moral field, and thus are going to be "immoral".

3Yes. The direction of the steepest slope of the moral field, and thus the direction of the most "moral" activities, is indicated by these feasible activities, which require putting into them the highest intellectual effort, or which are opposite to the line of the least intellectual resistance.

1No. "Immoral" are all these feelings-inducing activities, which either push downhill in the moral field all intellects that are affected by them, or which prevent the rising of these intellects upwards in the moral field. A completion of immoral activities always brings immediate consequences of an immoral nature. In turn an active prevention of immoral activities immediately brings some kind of moral benefits.

2No. All opposites or reversals of the activity, which represents a movement downhill in the moral field, and thus is "immoral", are going to represent movement uphill in the moral field, and thus are going to be "moral".

3No. The direction of the steepest downhill slope of the moral field, and thus the direction of the most "immoral" activities, is indicated by these feasible activities, which do not require putting into them any intellectual effort, or which are aligned with the line of the least intellectual resistance.

B. Descriptive attributes (these describe various regularities detected so-far in the way moral field is configured and works):

B1. In the real-life situation something is either "moral" or is "immoral". Therefore, this something either is "moral", and thus it fulfils all the attributes (1Yes), (2Yes), and (3Yes) above, but simultaneously it does NOT fulfil all the attributes (1No), (2No) and (3No) above. Or this something is "immoral", and thus it fulfils all the attributes (1No), (2No) and (3No), but simultaneously it does NOT fulfil attributes (1Yes), (2Yes) and (3Yes). For this reason, when we discover that a given our activity/intension fulfils, or not fulfils, even a single one out of all the above attributes (1Yes), (2Yes), (3Yes), and (1No), (2No), (3No), this practically means that after a careful consideration we are going to discover that particular activity/intension is accordingly also fulfilling, or not fulfilling, all the remaining attributes. For this reason, in order to effectively categorize our actions with the use of the moral field, it is enough to find a single attribute which sticks out in a given situation amongst the whole list (1Yes), (2Yes), (3Yes), and (1No), (2No), (3No), and then clearly establish whether it is fulfilled, or not fulfilled. (An example of categorising with the use of attributes of moral field, is provided in subsection A4.3.)

B2. Every real-life situation in which anyone can find him/herself, always provides the people who take part in it, at least the choice of two morally opposite solutions, out of which one always represents the motion uphill in the moral field (means is moral), while the other always represents the motion downhill in the moral field (means is immoral). If in a given situation more than two solutions do exist, then they always can be arranged into opposite pairs, so that for each pair one solution is moral, while the other one is immoral. For example, consider a situation described in subsections C11.1 and C8, when there is a self-defence categorised as "your life or mine". In this situation always at least two solutions exist, namely one going uphill in the moral field when the attacked kills the attacker, and other one going

downhill when the attacker kills the attacked. Through the mutual comparison with each other both the opposite solutions from a given situation, every person has a possibility of easier distinguishing the course of action which is moral, from a course of action which is immoral.

B3. Actions, which are perfectly moral, means which climb precisely upwards in the moral field - while their vector forms the angle of 0 degrees with this moral field, have not so-called "side effects". (The topic of "side effects" is addressed in subsection C11.8.) Furthermore actions, which are fully immoral, means which run precisely downwards in the moral field, while their vectors form the angle of 180 degrees with the moral field, also do not create "side effects", although they duplicate later their immoral consequences in the form of unpleasant karmatic return. Thus only the actions, the vectors of which are slanted towards the moral field under angles between 0 and 180 degrees, form side effects. The most powerful side effects have these actions, which are positioned under the angle of 90 degrees in relation to the moral field, i.e. which are difficult to qualify whether they belong to category "moral" or to category "immoral". This means that the appearance and the extend of side effects that result from a given action, can be used as one of indicators, how moral, or how immoral are given actions (e.g. how moral or immoral are given methods of healing).

A4.3. How to categorise our actions into totaliztic categories "moral" or "immoral"

The moral field, and also distinct attributes that this field displays and that were described in previous subsection, has numerous practical applications. One of these is to simply categorise each our action to one of two basic totaliztic categories, namely as "moral" or as "immoral".

According to totalizm, the whole universe is permeated with an unique type of the primary field, which is called moral field. In turn feelings that are formed during every human activity, cause that every such activity constitutes a vector of movement in this moral field. Depending on the direction in which this movement propels someone in the moral field, the vector of action which it represents, is qualified either as a "moral", or as an "immoral". According to totalizm, "**moral**" is everything that represents a movement in the direction uphill in the moral field. But because, according to previous explanations, uphill in the moral field is simultaneously in the direction of the highest intellectual effort and in the direction opposite to the line of the least intellectual resistance, totalizm additionally explains that "moral" is either everything runs against the line of the least intellectual resistance, or also everything that coincides with the line of the highest intellectual effort. In turn "**immoral**" is everything that represents movement downhill in the moral field. Thus, according to the previous explanations, totalizm defines as immoral everything that runs along the line of the least intellectual resistance.

In order to explain the above in different words, according to totalizm "moral" are all these human activities which fulfil attributes (1Yes), (2Yes) and (3Yes) listed in subsection A4.2, but simultaneously which do NOT fulfil attributes (1No), (2No) and (3No). In turn "immoral" are all these activities which fulfil attributes (1No), (2No) and (3No), but which simultaneously do NOT fulfil attributes (1Yes), (2Yes) and (3Yes) from subsection A4.2. (See also an example of attribute based categorising, explained in subsection A5.4.)

For an example of totaliztic categorizing of our action/intension to a category "moral" or "immoral", using attributes of the moral field, let us consider a case of "priority at doors". Two people of a similar age, health, status, load carried, etc., during a nice day try to pass simultaneously through the same doors. One of them is entering a given room, while other one is leaving this room. Considering the most typical circumstances, try to establish for which one of them the priority of passing through these doors as first would be "moral", and for which would be "immoral"? If through these doors first would be allowed to pass the leaving person, while the way would be given to him/her by the person who is just entering the room, then the

attribute (1Yes) from subsection A4.2 would be fulfilled, because the priority given to the entering person would bring about various moral benefits, for example it would increase the amount of free space in a given room, so that the person which is entering could use this room more freely, it would decrease the confusion, noise, and crowd, it would free the attention of people already present in the room, so that these people could later devote the whole their attention to the newcomer, etc. Simultaneously, if one actively prevents the exiting person from leaving the room, then immediately would appear various immoral problems, such as blocking the passage through doors, unnecessary large number of people in the room, confusion, division of attention, etc. Attribute (2Yes) also would be fulfilled, because every reversal of leaving a given person from the room, would turn to be immoral in the light of totalizm, for example because it would bring about the consequences listed already during the discussion of attribute (1Yes). Attribute (3Yes) would be fulfilled as well, because people who are just entering a given room (e.g. coming from outside), acting along the line of the least physical resistance, by a habit would try to do it hastily and without giving priorities to those who are leaving. Therefore giving the way to people who are exiting, requires from them thinking the matter over, and requires the gathering of knowledge on attributes of the moral field. Therefore, in fact such thinking and gathering of knowledge represents the acting along the line of the highest intellectual effort. Also for people who just leave a room, executing their rights to the priority at doors, usually requires a higher intellectual effort, then acting along the line of the least physical resistance and to give way to those who hurry to enter. Simultaneously attributes (1No), (2No), and (3No) would not be fulfilled in the case of priority of the exiting person, because they represent the exact reversals of attributes (1Yes), (2Yes), and (3Yes). In turn, if as the first through these doors is passing a person, which is just entering a given room, while the way gives the person who is just exiting this room, then all attributes (1Yes), (2Yes), and (3Yes) would NOT be fulfilled, while all attributes (1No), (2No), and (3No) would be fulfilled, because all these attributes would relate to an exact reversal of the situation already discussed above for the case of priority given to the exiting person. In order to summarise the above, if there is no some special circumstances in action, than totalizm declares as "moral" the priority of passing through doors given to the person who is just leaving a given room, while as "immoral" the priority of passing given to a person who is just entering a given room. Therefore totalizm realizes, that in typical circumstances those who are to enter should give their way to those who are exiting.

However, apart from showing who has the priority at doors, the above example realised also even a more important matter. This is that in totalizm, moral matters can be judged equally precisely, as in physics are judged physical matters. And this is the greatest strength of totalizm - it gives to moral and philosophical matters the precision and unambiguity of strict sciences, which previously only physical and mathematical sciences have enjoyed.

The above example was categorised very pedantically - means all the attributes of the moral field listed in subsection A4.2 were considered, how they fit a problem under consideration. However, in real life situations such a pedantic categorisation is not necessary. As this was indicated in item B1 from subsection A4.2, attributes (1Yes), (2Yes), (3Yes), and (1No), (2No), (3No) of the moral field display such a property, that all of them for YES are either fulfilled, while simultaneously all of them for No are NOT fulfilled, or otherwise (i.e. or all of them for YES are NOT fulfilled, while simultaneously all of them for No are fulfilled). Therefore if only a single one of these attributes is fulfilled, or not fulfilled, usually this already suffices for a correct categorising a given action. Thus, in the real life situation we do not need to do our categorisations as thoroughly as in the above example, and it is enough for us to categorise on a basis of a single one of these attributes - means this one which we can see the most clearly in a given situation and which we can check the most promptly.

Here is a practical exercise to practice the reader's totaliztic thinking. Cooks from various cultures accustomed their clients to different methods of making portions from meet dishes that contain bones (e.g. making portions out of chicken dishes). For example cooks

from Poland divide portions at natural joints of bones. Cooks from New Zealand cut bones into equal portions with a kitchen saw. In turn cooks from China chop bones into small pieces with the use of hand choppers. By utilising attributes of the moral field, justify why in a typical set of circumstances, only the Polish method of making portions out of meat with bones is "moral", while other two methods are "immoral" (more immoral is to chop bones than to saw bones).

The above should be complemented with a reminder that according to totalizm, when we discover that we are doing any immoral activity, then we should immediately suspend this activity, and firstly convert it into another activity, which would be a moral one, and only then complete this another moral activity. The next subsection explains, how practically do this.

A4.4. How to utilize moral field for transforming "immoral" actions into "moral" ones

Moral field, and the unique attributes that it displays, provide us also with a relatively simple, but simultaneously quite effective method of transformation of our intentions, which turn out to be "immoral" (and thus, the completion of which, would represent a disobedience of moral laws), into intentions, which are going to be "moral" (and thus, the completion of which, will represent the obedience of moral laws). The most easy procedure of this transformation is based on the practical implementation of the recommendation of totalizm that "in all actions, especially these the outcomes of which are to impact directly other people, always do the opposite to whatever the line of least intellectual resistance prompts you to do".

Probably the most typical situations in our lives, when this recommendation should be applied in order to transform "immoral" intentions into "moral" actions, are all sorts of personal **conflicts**. Someone brutally trumps on our toes, our feelings start to boil, and as a consequence we usually commit some "immoral" action, which disperses a lot of our energy *znow*, i.e. which we later painfully regret, and which spoils our reputation for a long time. Therefore let us now consider a case of a typical conflict, and let us try to explain to ourselves, how with the use of this recommendation we should go about a transformation of our "immoral" intention, into a "moral" intention. Totalizm recommends that in such conflict situations we should apply the recommendation "in all actions always do the opposite to whatever the line of least intellectual resistance prompts you to do". In order to apply it, a person who practices totalizm should go approximately through the following steps of a mental application procedure (details of this procedure may differ, to suit personality individual people and circumstances of given situation):

1. Determine our impulsive reactions which run along lines of the least resistance. For this we must ask ourselves silently in our mind, what we feel the most strongly as to do in a that particular situation, if acting according to our natural internal impulses. As it turns out, in every situation there is always something, that we feel more strongly to do then anything else. This something would give us a biggest pleasure and the strongest satisfaction, when we do it just in that particular moment of time and in that particular situation. Because such conflict situations are usually quite complex and involve a combination of at least two out of three components of our activities (i.e. intellectual, physical, and feelings), most probably the situation is not going to be dominated by the "line of the least intellectual resistance", but by one of two remaining lines, e.g. in situations of strong feelings by the "line of the least emotional resistance", while in situations of decisive actions by the "line of the least physical effort". Therefore, the strongest natural impulse that we are going to feel first in such a conflict situation, probably is going to be some feeling dominated action. For example we may feel as to hit our adversary in the face, or to yell and swear at him/her, or to say "shovel your ...", etc. However, because it is not an intellectual reaction, we must clearly state ourselves that this action is impossible, and again ask ourselves what we would like to do as our next impulse, when this first one is impossible to implement. In the reply we receive another impulse suggestion, which - depending on circumstances of our conflict, can be intellectual or physical.

For example we can strongly feel that we should continue the physical activity that we currently are doing (this would be a physical impulse), or that we should punish this person through ceasing the further talking to him/her and breaking all our communication channels (this would be an intellectual impulse).

2. Identifying our natural impulse, which corresponds to the line of the least intellectual resistance. Amongst all natural impulses, which are prompted by the lines of the least resistance that dominate a given situation, we need to eliminate these impulses, that are prompted by the lines of the least physical and emotional resistance. In this way we identify and choose for further transformations this one out of our reactions, which is prompted by the line of the least intellectual resistance.

3. Reversal of our intellectual impulse. After we establish, what would be our "immoral" action going along the line of the least intellectual resistance, now we need to reverse mentally whatever we feel as to do, into an action which represents an exact opposite. For example, if we feel as to stop talking to someone, there would be a whole array of actions, which are opposite to pretend a mute. To name some of them: we could offer first our hand of peace, we could suggest to go together for a lunch in order to discuss the matter in more details, we could smile and politely start to support our offender in whatever he/she is doing, and offer to solve together this difficult situation, we could agree with whatever has happened and reassure the offender that his/her standing on our toes perhaps could be one possible solution for this current problem - although a more winner-winner way of solving this problem would be by ..., etc. Interesting that depending on circumstances of the current situation that we are in, always for a given immoral intellectual impulse, we can relatively easy deduce what would be the most moral reversal of this impulse. However, according to totalizm, every opposite or reversal of an immoral activity becomes a moral activity - see attributes (2No) in subsections A4.2 and A5.3. Only that each one of these opposites goes in a slightly different direction, and therefore implementing each one of them may bring slightly different outcomes. Therefore, in situations when we have more time to spare, we should analyse the moral consequences of each one of them, and choose for implementing this one, which provides the most steep lifting in the moral field. Of course, all of them have this in common, that they all are going uphill in the moral field. Thus in all hot conflict situations, when there is no time for long deliberations and selections, we should grab any of such "moral" opposites (e.g. the one which at a given time gets to our head as the first, or looks the most appropriate), and simply implement it. Even if this first opposite turns to be not the most desirable one, still it goes uphill in the moral field, thus it turns us into moral winners in a given conflict.

4. Implementing of this opposite action, which we just mentally selected. This means that in a given conflict situation, we actually do, NOT what the line of the least intellectual resistance tells us to do, but whatever is exactly opposite to the line of the least intellectual resistance. In this manner we transform our impulsive immoral action into an intentionally worked out moral action.

A4.5. Whenever in moral dilemmas - atomise or converge issues

A next effective tool provided by totalizm, which also results from properties of moral field and moral energy, is the so-called "**principle of superposition**". This principle extends its range of applications to almost all phenomena, which are obeying laws of summation and division of energies, thus it also includes all phenomena, which take place within the range of moral field. The general formulation of this principle states that "every complex motion in a given field, can be replaced by a sequence of simple movements of a smaller range, while every simple movement of a small range, can be combined with a similar simple movements, thus together giving some more complex total motion". When related to moral phenomena, this principle provides totalizm with a very effective tool, that has a whole range of applications. For

example it allows to solve so-called "moral dilemmas" described in this subsection, it constitutes a nucleus of almost every totaliztic method of transformation of "immoral" intensions into "moral" actions (as an example see descriptions from subsection A5.5), etc.

"Moral dilemmas" are one of the biggest problems in situations from our real life. We deal with such situations every time, when it may appear that more than one rule simultaneously applies to them, so that given situations we need to solve with the use of several different tools of totalizm, while each single one of these tools states about these situation something opposite/different than other tools. Moral dilemmas obstruct, or make completely impossible, our choice of the correct (totaliztic) course of action, as they do not allow us to apply the rules, methods, or solutions, that we already know. They are the outcome of the fact, that the substantial majority of circumstances, which we encounter in the real life, are very complex. Therefore tools of totalizm in our disposal do not apply to them, as these tools were developed for solving elementary situations (i.e. for solving situations, which are already atomised into elementary moral issues). In order to explain this on a more illustrative example, moral situations from a real life, are like an actual movement of a ball during a football match. After a single kick, this ball not only flies through the air, but it also spins around its axis, bounces from the ground (oscillates), etc. But a classical science of mechanics has not developed equations/tools that would describe every complex movement of such a ball: it only described tools/equations, which describe elementary behaviours of the ball, means the linear flight, the rotation around the axis, or the bouncing (oscillations). Thus, if someone wishes to predict theoretically, how such a ball is going to behave during a specific kick, such someone must firstly atomise the flight of this ball, into several elementary behaviours, namely into a linear flight, into a rotation around the axis, and into a bouncing (oscillations). Only then, for each one of such elementary behaviours, he/she must use a different tool of the classical mechanics, in order to predict where this behaviour leads to. Tools of totalizm are exactly the same: they describe only how to solve elementary moral issues. Therefore, during solving of complex situations from a real life (means, during solving such "moral dilemmas"), frequently they require that these situations firstly need to be skilfully atomised into elementary moral issues, and only then solved - each one of them separately from others.

It is very fortunate, that otherwise than it is with all other philosophies and religions on Earth, totalizm is based on the properties and behaviours of moral energy. In turn, for absolutely all phenomena concerning energy, this "principle of superposition" can be applied. This principle causes that, for the totaliztic definition of morality, all moral phenomena can be either "atomised" - means split into series of smaller moral issues, or "converged" - means joined together into bigger moral entities, which are later considered as single problems (note, however, that for every definition of morality other than totaliztic, such treatment is impossible, as it does not base morality on the idea of moral energy). Because of the applicability of this principle, totalizm recommends as follows:

"If we are not able to solve a given moral dilemma as we see it, we should try to split/atomise this dilemma into several elementary moral issues, and solve each one of them separately, or try to converge this dilemma with other current issues, and solve them all as one single whole".

This recommendation can also be expressed in a more brief manner: "when facing a dilemma, atomise or converge it".

In order to explain this recommendation better, let us use two examples. This first example is for atomising/splitting large dilemmas into smaller simple moral issues, each one of which later can be easily solved with tools of totalizm. Let us assume that we are already an aged person, we are in a bus, and we would like to make a sit for someone, who according to totalizm needs it more than us (e.g. someone much younger than us, but who carries a lot of delicate parcels, which do not leave him/her free hands to keep a balance during the ride, while we have free hands and feel well, so without difficulty we can keep our balance). But before we stand up and give our own sit to this parcel man, we realize that next to us sits a

very young and very energetic stud, who also do not carry anything, and therefore who has higher than us predispositions to give out his sit. So we are in a moral dilemma. If we stand up and give our sit to a parcel owner, we obey what totalizm and moral laws say regarding the parcel man. But we give a very bad example to the young stud. Then we would teach him that he can cultivate his parasitic behaviours without any obstacles, as always someone else will fulfil his moral obligations. In turn, if we wait until the young stud notices the meaning of situation, and gives up his sit, the situation concludes and the parcel man leaves the bus. So there is a dilemma situation, which asks to use the recommendation on atomising for solving it. In order to approach this situation, we need to start from splitting this whole dilemma into individual moral issues, and solve each one of them separately. In our case, there are two such issues. The first issue is the parcel man, who is the original source of the whole dilemma. According to totalizm and moral laws, in a situation as this described here, we should instantly stand up from our sit, and offer this sit to this man, with the encouraging and polite explanation that it is much easier to manage so many parcels while sitting. The second issue is the young stud, who should give up his sit instead of us. If, according to our estimates, he is not currently sick, tired by some work, or does not go home from a visit to dentist, then according to totalizm we could somehow let him know, that it would be appreciated if the next time it is he who gives his sit in such a situation. But we would need to do this very politely and discrete, if possible - humorously and jocose, as we do not know all the circumstances of this person, thus we do not know whether there is a really important reason, for which he was forced to remain in a sitting position (our motivation is not to offend him, or to put him down, but to let him learn, in case he previously had no opportunity to learn principles of a totaliztic behaviour).

For an example of the case, when it is beneficial to converge several moral issues together into a larger entity, let us consider a different situation of a "baby/teenager sitter". Someone asked us for a favour of taking care of his "little angels". So we went by a bus to a fun fair, which is distant a few kilometres from our home. We have two teenagers, one of which has the tendency to be obese, the other - tendency for a bad behaviour. The obese teenager constantly asks to buy him snacks, and gorges them against our remainders that he should maintain moderation in eating. The snapping teenager is rude to us, and requests all our money to be spend on buying for her costume jewellery. Our dilemma as to what to do, is increased even more, when we spotted something that we wanted to buy for a long time, but it costs all the money we have with us. So what to do in such a situation? Well, we could converge all issues into one solution of purposeful running out of money. So we could buy the thing we wanted to buy, and we let to know teenagers that we just ran out of money completely. So the obese teenager cannot eat any more, as there is no money to buy further snacks, the rude teenager cannot be rude, because there is no money to buy her anything. In addition we all need to go home on foot, because there is no money for the bus ticket home. (By such walking home, all of us gain something moral, e.g. the fat teenager spends the excess of energy, the rude teenager has a time to reflect on the day, while we ourselves have the time and occasion to talk with them about things that really matter to us. It does not need to be explained also here that during a next occasion of taking care of the same teenagers, just in case both of them would behave themselves, so that by accident they would not deserve again for a next portion of blisters on their foot, and do not need to repeat this memorable walk on foot for many kilometres.)

It is worth noticing, that in totalizm all moral dilemmas can be atomised or converged. Therefore they can be solved with simple tools of totalizm described in this monograph. So if, after reading this subsection, someone meets in the real life, a moral situation which cannot be solved, as it is, with tools described in this chapter A, because it is too complex and therefore it creates a moral dilemma, then totalizm recommends: firstly try to atomise this situation into elementary moral issues (and if this does not help - try to converge it with some other matter), and only then attempt to solve each issue separately.

A4.6. Apply the method "from a principle, to implementation"

Totalizm developed also another method of designing a correct solution. This one too is based on the principle of moving upwards in the moral field. It is going to be discussed in this subsection. It can be called the method "from a principle, to implementation". It is applicable in all situations, when we have a lot of time, while an important decision must be made, which affects numerous people. For example, this method could be used by local authorities, governments, and other bodies, which do something important for the whole society, as well as by the heads of families, when they make a very important decision affecting everyone in the family. Furthermore, it can even be used for solving problems of relationship between two people.

During the practical implementation of the method "from a principle, to implementation", the intellect, which makes a given decision (means a person who decides, or a governing body), should go through the following steps:

1. Defining the problem and determining what type of a "moral" solution is being sought for. For this we need to clearly realize, what our problem is about, and what type of solution we are seeking. The outcome of these searches, is to describe for us "a principle", which we should use in solving this problem.

2. Relating our problem (and the solution being sought) to the moral field, and determining the criteria that should be fulfilled by our most "moral" solution of the problem. For this, we need to bring to our sight the recommendation of totalizm, which states that "in all our actions we should choose only these solutions, which lift all people involved most steeply upwards in the moral field". Then we need to translate this recommendation into circumstances of a given our problem, in order to establish, what actually this "most steep upwards in the moral field" means in our specific situation. We must to remember, that the more steep something runs upward in the moral field (or the more opposite is this to the line of the least intellectual resistance), the less unwanted consequences and unpleasant side effects it brings immediately (see subsection C11.8), the more pleasant karmatic returns it is to bring, the more areas it shows - in which it brings benefits to all involved, and also the more intense is each one of the benefits that it brings to people affected by the outcomes.

3. Preparation of a selection of several implementable solutions for a given problem. In order to prepare a list of possible solutions, we may use any conventional technique of problem solving, that we can apply in a given situation - e.g. the technique of a "brain storm". But from our list, we must remove all these solutions, which for some reasons are not feasible, and cannot be implemented in our circumstances.

4. The choice of the solution, which causes the highest uplifting in the moral field of all people affected by this solution. For this purpose, one by one, for all our feasible solutions, we need to check how they run through the moral field. This checking is easiest, if for each solution we determine and list, the most important moral outcomes that it is going to bring. The solution which is running the most steep upwards in the moral field, is going to show the lack of instant consequences of the "immoral" nature, and the largest number of instant consequences of the "moral" nature. These "moral" consequences are also showing for it the highest benefits affecting everyone involved. During checking for these outcomes, we should place each our solution in the order, which depends on how steep a given solution runs upward in the moral field. In this way, the mutual order of our solutions is going to indicate for us, which one of the solutions, that we listed, is causing the highest uplifting of people that it concerns, upwards in the moral field (means, which one takes the first place on the list that we are preparing). This most steep uplift means, that a given solution is the most deserving to be chosen for a practical implementation.

5. The design of a detailed implementation procedure, which is going to cause this solution to be implemented in the real life. In this step we try to accomplish exactly the same,

as it was described in subsection A3.2. This means that knowing the moral outcome, which we would like to achieve, we design a detailed implementation procedure, which is intended to cause the appearance of these outcomes in the real life. In order to complete this design, we firstly need to identify several (or at least one) general principles, about which we are sure, that after they are implemented, they allow to accomplish the outcomes that we desire. Then, out of the group of several general principles, we choose one for implementation. Our choice should fall on that one, which according to a totalistic indicator of the moral correctness (e.g. to an indicator described in subsection A2.3), causes the most "moral" consequences. (If we identified only one such a principle, then we do not have situation, when we need to carry out such a choice.) Finally we need to transform the principle that we have chosen, into some kind of an implementation procedure, which leads to the implementation of our solution in the real life. The development of such a detailed implementation procedure, furnishes us with the "implementation" part of our method "from a principle, to implementation".

6. The consequent implementation of the detailed procedure that we designed for our solution. Because our solution meets the requirement of "the most steep running upwards in the moral field", thus this solution displays all the signs, that later it is going to prove itself to be the most "moral" and the most correct in given circumstances.

We are going now to review together a simple example, which relatively well illustrates a practical application of this method. Let us assume, that we are just involved in a relationship, and we found ourselves together with a partner, whom we discovered to be completely incompatible with us in many different ways. If we continue our relationship with this partner, our life is going to turn out into one continuous nightmare. (In case of a full incompatibility, our relationship probably indicated to be a source of continuous problems from the very beginning, but initially we could ignore the signs believing that we may be able to "teach new tricks to an old dog".) In order to solve "morally" the problem of relationship with this partner, we can use, amongst many others, the tool of totalizm discussed here (of course, in a way similar to that described below, this tool can also be used for solving a whole range of other problems). Here are subsequent steps of our procedure "from a principle, to implementation" that we would need to go through to solve this problem:

(1) After a thorough, objective, and logical analysis of our problem, we reinforce ourselves in a belief, that we are in a relationship with a wrong person. After all, we both are mutually incompatible with each other so much, that together with the partner we are not able to solve even a single one of our problems that continually trouble our relationship. Because we know that personalities of people are almost impossible to change, this our incompatibility means, that the only "moral" solution for our problems, is to finish our relationship, and open through this finishing a possibility for each one of us to find for himself/herself a more compatible partner. This means that our problem boils down to a most "moral" possible finishing of our relationship. However, what makes the matter difficult, is that our partner "is not a graceful loser" and is not going to let us go easily.

(2) After we relate to the moral field, our matter of finishing the relationship, we start to understand that the whole problem boils down to such finishing our relationship, that it would cause possibly the least pain, and the least moral damage, to both parties involved. Thus our search for a solution must concentrate on finding a least painful and a least damaging manner of finishing our relationship.

(3) During the preparation of a list of possible solutions for our problem, we determine that in our current situation, feasible are only three such solutions, namely (a) we break up the relationship, through the open telling to our partner that, because of our incompatibility, we must finish our relationship and both of us must start looking for another partners, (b) we ourselves one-sided avoid further meeting with our partner and we try to never meet this partner again - thus with the elapse of time the problem would hopefully "solve" itself (although we risk then that the partner is going to resort to various tricks to force us back into this relationship), (c) we intentionally cause in a most "moral" way possible, that our partner

finishes the relationship with us (in this way, after finishing, none of us is going to undertake efforts to revive this unfortunate relationship).

(4) After analyses of all three feasible solutions, we realize that the most steep in the moral field lifts up the solution (c), because it does not bring any "immoral" consequences or unpleasant side effects (see subsection C11.8), and also because the numerous "moral" outcomes from it, are going to provide the most benefits to all parties involved.

(5) We design of a detailed implementation procedure, with the use of which we intend to implement the solution that we just worked out. We start this design from identifying some general principles, which would cause the voluntarily departure of our partner. By analysing thoroughly all that we know about the personality and habits of our partner, we identified only one such a principle. This is a well known to us tendency of the partner to feel "disgust" for even the smallest reasons, combined with another tendency, that the partner is not able to keep any contact with people, who in any way induced such a feeling of "disgust". This principle was demonstrated to us many times, and we know for sure that it always works. Because we were able to identify only one such a principle, we are forced to use it, independently how the moral status of this principle compares to other principles, which could also cause the same outcome (i.e. without comparing this principle to other principles, and also without selecting a principle, which is the most "moral"). In order to build this principle into a detailed implementation procedure, we deduce, that in order to cause a voluntary departure of our partner, we should one morning fling our briefs in a toilet with thick blobs of chocolate paste, in a manner that it is going to cause untasteful connotations. Then, in the sight of our partner, we need to lick pleasurably this chocolate, immediately after we get out from the toilet (preferably, when the flush and rush of water still can be heard).

(6) During the implementation of this detailed procedure "from a principle, to implementation" we noted, that our collecting with a finger a thick blob of chocolate, and then licking the finger with a pleasurable words - "yummy, chocolate", in fact did induce on the face of our partner a grimace of powerful disgust. After we implemented the solution, we also noted, that after departing that morning, our partner avoids the further meetings with us. When, after encountering us on a street, this former partner has no way to escape from us, then - with a weird smile and a hasty greeting, the former partner continues a speedy walk, without making any scenes or throwing tempers - which sometimes resulted from meetings of other former partners, with which we parted in different manners. This in turn shows, that the method, which was theoretically designed to climb most steeply upwards in the moral field, after it is properly implemented, proves itself also to be the most "moral" (or more strictly, the least "immoral") practical solution for this complex situations from our everyday life.

The above we should also supplement with an explanation, that totalizm is a highly realistic philosophy. It acknowledges, that with morality is the same as with health - if we initially neglect the prevention measures and allow a moral problem to develop, then for healing the situation we must accept some moral costs (similarly is with a tooth - if we allow it to rot, then in order to heal it, we must put up with some amount of pain). Totalizm acknowledges also, that frequently in life we do not obtain solutions, which we would subjectively judge as truly "moral" (although they are "moral" in an objective sense), and we need to compromise and to choose between many choices, which in our subjective view are less or more "immoral". However, we still need to pick up our choice, and totalizm teaches us that in making this choice, the universal intellect requires from us to obey moral laws (means, that it is required from us to choose what is the most "moral" according to objective indicators of the moral correctness, not according to our subjective personal judgement"). Therefore frequently in the real-life circumstances, "moral", or "more moral", in the eyes of totalizm, may actually mean "the most moral amongst all choices that are still left for us in this particular situation". For example, in the real-life situation of defence described in subsection C8, when an attacker wants to kill us, there are only two choices: either we die, or the attacker dies. Thus, in the eyes of totalizm, only "moral" solution in such a situation, is to quickly kill an

attacker in the self-defence, before he/she has a time to kill us. All other solutions, that one may deduce, may look nice on paper, but in reality they introduce a risk that they do not prove themselves working, because they are not realistic and feasible.

It is worth noticing that exactly the same tool of totalizm, as described above, can also be applied in all other cases, when for an indicator of the moral correctness is used something else. For example, instead of the uplifting in the moral field, this other indicator can be to work out for ourselves the most moral karma - as this is described in subsection A3.2, or to increase moral energy *zwow* in all people involved - as this is going to be described in subsection A5.5.

A5. Totaliztic (behavioural) good deeds and totaliztic sins

A next group of several effective tools of totalizm, is based on the concept of moral energy "*zwow*". To this group several different tools belong, for example (1) already mentioned in this chapter totaliztic ideas of "behavioural good deeds, and behavioural sins", together with their numerous applications, (2) similar concepts of "emotional good deeds and emotional sins" explained in subsection A7.2, together with their numerous applications, and also (3) the concept of "moral work and immoral work" discussed in subsection A6. Each one of these tools of totalizm is applicable to different circumstances. Therefore each tool requires separate descriptions. These descriptions we start here from the idea of "totaliztic good deeds and totaliztic sins", which are to be explained in two subsections that are to come now. It is worth noticing that the qualifier "**behavioural**" which proceeds these two names, is introduced to distinguish them from another group of totaliztic good deeds and sins, which in subsection A7.2 are proceeded with the qualifier "emotional" - because they are outcomes of feelings and therefore in order to affect people they do not need any actions.

In subsection B3.3, K4.3, M3.7, and M7 the concept of "moral energy *zwow*" is explained. Amongst many definitions, which could describe what this energy actually is, one of the simplest definitions states that "moral energy is simply any form of energy, which is accumulated in our counter-bodies each time when we obey moral laws". For example, when we consider moral activities, which move us within the moral field, then moral energy is a potential energy that is assigned to a given position, that we have in this moral field. Thus, if we move upwards in the moral field, this movement must increase the amount of moral energy that we accumulated. In turn when we move downwards in the moral field, this movement must reduce the amount of the moral energy that we accumulated. This subsection is to give us a simple tool for qualifying human activities. The outcome of this qualifying depends on the influence these activities have on the state of moral energy that we accumulated, and also that is accumulated in other people who are affected by our actions.

From the point of view of influence which a given activity has on the accumulation of moral energy, only two major categories of human activities can be distinguished, namely: (1) activities which increase the amount of moral energy in every person involved; and (2) activities which disperse moral energy from someone (i.e. which reduce this energy in at least one person involved). For the reason of convenience, totalizm needs to give some names to these two major categories of human activities, so that later they can be referred to by their name. Of course, they could be named with any possible name from the wide range of words and specialized terms currently available in various languages. For example, the activities which generate moral energy could be called "contributions", "generators", "legalities", "gifts", "releases", etc. In turn activities which reduce someone's moral energy could be called "crimes", "withdrawals", "reducers", "deviators", "hold-ups", etc. However, after thinking this matter over, I decided that for an everyday use, it would be much easier to remember these names, and to apply them in totalizm, if they utilize the old names, which were given to them by religions, namely names "good deed", and its opposite meaning "sin". The reason is that they are already etched in languages and everyone knows exactly what these two names

mean. Therefore their meaning does not need to be explained by totalizm again, while their use do not need to be etched again. Furthermore, the activities which are representing these two names, in totalizm are performing exactly the same functions as their religious equivalents, i.e. we need to concentrate on doing in our lives so many "totaliztic good deeds" as we can, simultaneously we should avoid committing "totaliztic sins" in our all actions.

After we defined the concept of totaliztic "good deeds", and the opposite concept of totaliztic "sins", they allow us to carry out a very simple qualifying of all our actions, into two basic categories "moral" or "immoral". This is because according to definitions of these two concepts, "moral" is everything that qualifies as a totaliztic good deed, while "immoral" is everything that qualifies as a totaliztic sin. Because totalizm teaches, that obeying moral laws depends on doing in life only these things, which are "moral" (see subsection A2), this means that according to totalizm obeying moral laws boils down to carrying out only these activities, which can be qualified as totaliztic good deeds, and avoiding committing any activities, which represent totaliztic sins. Subsection A5.5 explains that in order to avoid committing totaliztic sins, each time we realize that we are about to commit such a sin, we should transform it into a totaliztic good deed, and complete this good deed instead completing this initially intended sin. How to transform totaliztic sins into totaliztic good deeds, is explained in subsection A5.5.

While totalizm reintroduces to use the ancient concepts of a good deed and a sin, it simultaneously stresses that **in totalizm many aspects of good deeds and sins are defined differently than in their religious counterparts** (this is because of these significant differences, totalizm adds a clear identifier "totaliztic" to their names, thus calling them "totaliztic good deeds" and "totaliztic sins", instead of just good deeds and sins). There is several reasons for these differences. Let us list here the most important of these reasons:

1. Moral energy, which represents a major outcome of activities, which in totalizm are called with these two names, is affecting people instantly, and influences them definitely during this current life (as we remember, consequences of our religious sins and good deeds are affecting us only after we die).

2. According to totalizm, everything that we do in our lives represents either a totaliztic good deed, or a totaliztic sin. This means that according to totalizm there is not even a single human activity, that occurs in a specific circumstances, and that could not be qualified to one of these two main categories. A totaliztic good deed, or a totaliztic sin, represents even a most banal activity, such as breathing, eating, going to a toilet, crossing a street. But in religions only some of our activities are called with names of good deeds, or sins (not all of them).

3. Depending on specific circumstances in which a given activity takes place, theoretically speaking in totalizm every possible activity can belong to any of these two basic categories. This means that for totalizm, depending on the current configuration of the moral field, in one set of circumstances a given activity is a totaliztic good deed, but in a different set of circumstances the same activity is a totaliztic sin. (For example, a well behaved going to toilet is a totaliztic good deed, but defecating in a public park, or at a footpath, is a totaliztic sin). Therefore in totalizm the process of categorizing a given activity to the group of totaliztic good deeds, or totaliztic sins, must be carried out only when we know the complete set of circumstances, in which a given activity takes place, means when we know the current configuration of the moral field, in which this activity moves us. In turn religions usually do not look at a set of circumstances, in which an activity takes place, and judge an activity just on the basis of its name.

4. Totalizm defines good deeds and sins very precisely. So there is no any unambiguity, to which one of these two basic categories, a given human activity belongs in a given set of circumstances. Also in totalizm there is a very clear indicator (i.e. the increase, or the decrease, in moral energy zwow) which unambiguously shows, with what outcome of a specific activity we are dealing in a given set of circumstances. In turn religions are rather imprecise, as they use a lists of activities which are declared to be either good deeds, or sins, without concern to circumstances in which these activities are carried out. Then religions tend

to alter these lists of activities, and redefine some of them. For example killing is a sin in almost every religion, but killing in the name of that religion is declared an exception, and in many religions it represents a good deed for which faithful are promised to be rewarded by "going directly to heaven" (meaning, that for such a religious killing, the believer is going to also be killed according to the Boomerang Principle, but after the death, he/she is going to get a "special treatment").

5. Totalizm is fully aware the imperfection and approximation of these two concepts of good deeds and sins, therefore it describes exactly reasons for these imperfections and explains how to avoid their consequences (see descriptions in subsection A5.6). In turn religions pretend that their concepts of good deeds and sins do not contain any imperfections and do not take any simplifying assumptions.

Of course, if the use of these "ancient" words inhibits to someone the understanding and accepting of the concepts presented in this chapter, then I would propose that for a private use such a person introduces his/her own more "modern" or "scientific" names, instead of using names "totaliztic good deeds and sins". After all, independently of what names are assigned to these two concepts, their meaning and influence on our lives still remains the same important.

There is one more matter, which needs to be mentioned here, in spite that it is explained in more details in subsection A5.6. This is the **problem of simplifying assumptions**. Totalizm is fully aware that in spite of large usefulness of these concepts of totaliztic good deeds and totaliztic sins, and also in spite of their handiness in the fast qualifying of thousands of small chores and intentions, which we need to do everyday, in fact these two concepts are very crude. They are based on very significant assumptions, which are discussed in next subsections. Thus everything that is qualified with them as a good deed or as a sin, is carrying a significant error. Therefore totalizm recommends that these two concepts should be used only for non-significant activities, means for activities, which religions do not qualify at all (e.g. washing hands and teeth, eating, breathing, cooking, work, crossing a street, greeting a neighbour, etc.). The use of these two concepts should be limited to cases, when we are more interested in the speed and simplicity of qualifications, than in the precision of the outcome. Examples of situations, when in spite of a significant margin of error, these two concepts are still useful, are all these thousands of small chores, which we need to do every day, which do not take much time and effort - thus do not involve a lot of moral energy, but which according to totalizm still need to be done in a "moral" manner. Because these chores and intentions require a handy tool to be precisely qualified, as to whether they are moral - and thus they should be completed, or immoral - and thus they should be changed into other ones, these two concepts prove to be extremely useful. But during their use we must remember that they represent a quite naive view of reality, because they are based on the simplified assumption, that the outcome of our chores and intentions does not depend on the morality of other people involved. However, as it is to be explained in sections A5.6 and A6.8, actually the moral outcome of our actions can be altered, if these actions are completed in the sight of people that have different from us views, about what we are doing (after all, views of these people shape the course of moral field). Therefore, apart from the crude concepts of "totaliztic good deeds and sins" described in this section, and applicable to small everyday chores, totalizm introduces also another and more precise concept of the "moral and immoral work", which is explained in section A6. This more precise concepts of "moral and immoral work" we should use instead of the "totaliztic good deeds and sins" in all cases, when we are especially interested in the precision and in the low margin of error of the qualifying of a given action, and when we wish to eliminate the spoiling potentials of immoral receivers of very laborious endeavours.

A5.1. Totaliztic (behavioural) good deeds

From the point of view of totalizm, it is extremely important that we are able to quickly recognize, which ones of our everyday behaviours, chores, activities, or intensions, are "moral", and which ones of them are "immoral". Then we can complete only the "moral" chores, while these ones, which are "immoral", we can firstly convert into "moral" ones - according to the method described in subsection A5.5, and only then we complete their "moral" equivalents. For a fast recognizing them, very useful is the concept of totaliztic (behavioural) "good deeds", described in this subsection. These "**behavioural good deeds**" need to be clearly distinguished from "emotional good deeds" described in subsection A7.2. For reasons described previously, instead of introducing for these behaviours, chores, activities, and intensions, a completely new, and previously unused term, they are to be called here with the ancient name of "good deeds", supplemented with the qualifier "totaliztic". Such a name is quite clear and understandable for everyone.

A totaliztic (behavioural) **good deed** can be defined as "every vigorous human activity, which in a perfect world without people who intend to prevent it, would instantly and significantly either increase the amount of moral energy in every person involved, or would actively prevent the decrease of this energy in the doer, and simultaneously it would not serve the purpose of causing a flow of moral energy from one person to the other". The expression "in a perfect world without people who intend to prevent it" is used here on purpose, as according to analyses presented in sections A5.6 and A6, every good deed, which is done e.g. in the sight of immoral people, may be easily spoiled by immoral motivations, feelings, or actions of such people. Therefore, a moral totaliztic good deed, which is opposed by immoral people, instead of an increase of moral energy in people affected by the outcomes, could cause a decrease in this energy. However, because we only use the concept of totaliztic good deeds to qualify quickly thousands of everyday chores or intensions, which take a very short time to complete, and therefore which do not carry a lot of moral energy, it is not justified to loose a lot of time to qualify them precisely by considering all aspects and complications of reality. Therefore, in qualifying such small totaliztic good deeds, we are simplifying our task, by taking this assumption, that we live in a perfect world, in which everyone is moral. Because in such a perfect world every person would lead a totaliztic life, then the outcome of any our good deed would not be spoiled in it by immoral trouble-makers.

Depending on who is benefiting from the completion of given totaliztic good deeds, each single one of them can be qualified into one of the four major categories, as listed below. Differences between these categories, boil down to who is gaining moral benefits from a given good deed, namely whether the benefactor is a doer (means a person who completed a given good deed), or receivers of these good deeds (means people who are affected with outcomes of given good deeds). These categories are as follows:

(1) **Defence** - this 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 - like 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 in which 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 people other than the one which is defended, while this success for these other people is corresponding to a totaliztic good deed. Depending on who carries out the defence and who is defended, the good deed of defence can be further subdivided into self-defence, and defending of others. In turn both these sub-categories of the totaliztic good deed of defence

have their exact opposites in the form of totaliztic sins of slavery and oppression.

(2) **Stimulation** or inspiration/assistance - this is a vigorous activity, which instantly increases moral energy only in all other people who are affected by the results, but it does not cause any noticeable change in the zwow energy of the doer. Depending on the purpose for which a given stimulation takes place, the good deed of stimulation can additionally be subdivided into a good deed of inspiration to take action, and a good deed of pulling someone out of problems. In turn both these versions of the totaliztic good deed of stimulation have their exact opposites in form of totaliztic sins of being caught, and suppression.

(3) **Self-improvement** - this is a vigorous activity, which instantly increases the amount of moral energy only in the doer, while energy zwow of all other people remains unchanged. Depending on the purpose for which a given self-improvement takes place, the good deed of self-improvement can additionally be subdivided into a good deed of inspiring oneself to take action, and a good deed of pulling oneself out of problems. In turn both these versions of the totaliztic good deed of stimulation have their exact opposites in form of totaliztic sins of self-victimising, and self-destruction.

(4) **Progress** - this is a vigorous activity, which instantly increases moral energy in all parties affected, means both, in the person/people doing a given good deed, as well as in all people who are going to benefit from fruits of this good deed. Depending on who supports the progress, and who actually makes it, the good deed of progress can additionally be subdivided into a good deed of helping, and a good deed of setting directions. In turn both these versions of the totaliztic good deed of progress have their exact opposites in form of totaliztic sins of exploitation and sacrifice.

Out of all categories of totaliztic good deeds, the most important is the good deed of defence. After all, it is the basis of survival, and in order for anyone to be able to generate moral energy, means to be able to do other totaliztic good deeds, such a person firstly must be able to survive. The good deed of defence is so important, that in fact totalizts have not only the right, to defend whenever they are attacked, but also they have the duty to show a continuous readiness for a defence, and also a duty to defend in all cases of detecting an attack. Because of the exceptional importance of the good deed of defence for totalizm, it is discussed in more details in separate subsection C11.1. In this subsection C11.1 is explained that, for example, killing in self-defence a robber, who arrived to our home with a gun and shows the intention to rob and kill us, is a totaliztic good deed. Furthermore, a similar totaliztic good deed is to force someone, who broke traffic rules and destroyed our car and then insisted that we pay him a compensation, to pay a compensation to us.

As this is explained in subsection A2.4, all totaliztic good deeds have appropriate moral rewards written into them. These rewards are granted to people, who complete such good deeds. They (the rewards) are also written into a good deed of defence. These out of them, which was possible to identify by now, are described in subsection C11.1. Practically this means, that even if the completion of a moral defence requires to kill someone, still otherwise to whatever religions say about this, such a defence killing receives a moral reward, not a moral punishment.

It is also worth noticing, that amongst the existing categories of totaliztic good deeds, only self-improvement can be accomplished in a separation from other people, e.g. through learning, increasing our skills, or by some self-improving exercises (e.g. "kung-fu" ("wushu"), "taj chi", "qi-gong", "aikido", "reiki", "arkatutos", "yoga", etc.; of course, a self-improvement is not accomplished, when we mindlessly stare in TV sets). Further two categories of totaliztic good deeds, namely inspiration and progress, require our continual and positive interaction with other people, by assisting them, facilitating what they are doing, giving them our moral support, removing painful obstacles which are hindering them, etc. This in turn means, that in order to generate in ourselves some kind of moral energy, which we later can spend on accomplishing goals, which depend on other people, we also must devote our time to some positive activity amongst, and for, other people. It is not important if this activity is bringing us a

profit, or it is just an altruistic help. The understanding of the need to interact with other people is very important in present days, when adults show tendency to isolate themselves from others, to work in closed offices, to spend time with computers - instead of people, and to rest facing a TV set instead of another human being. For this reason, the totaliztic recommendation regarding doing totaliztic good deeds, could be formulated in following words:

"In our everyday life we should seize every opportunity, to do as many totaliztic good deeds as many we can. While doing them, we should motivate ourselves as much as we can that we are doing all these good deeds fully wholeheartedly - for the pure good of other people. Especially vital are good deeds, which we are doing anonymously for people which we do not know, and which we never meet again."

It should be noted that a habit of doing good deeds should be passed to our children as well. Especially, that present days children are encouraged to play "safer" games with computers, electronic devices, or to mindlessly steer in TV sets. Such isolated from the interaction with other people lifestyles, make impossible to generate moral energy, and they also make impossible to get idea about the importance of interacting with other people. The result is that without generating new amounts of moral energy, the existing amounts of this energy can diminish fast, thus leading to the moral suffocation of individual people and the whole societies.

Examples of good deeds from the category of "progress" include: writing a positive, constructive, polite, and morally supportive letter, inventing or building a highly productive machine, which is going to work for the good of many people, professional and effective completion of an activity, which is much needed by other people (if it is paid - then it is "progress", if it is unpaid - then it is "stimulation"), giving to a thirsty a glass of water, giving a formal agreement to do something that is very important for someone else, fast and satisfactory serving a client, and many more. A good deed of the highest rank (progress) could also be the entire effort of giving birth and then bringing up a child - but this is the case only when circumstances are adequate for having a child (i.e. when there are suitable conditions to provide for a proper growth and education of this child). For example, almost every mother by giving birth and then upbringing a child, is finally increasing her amount of zwow to such an extend, that later she is able to accomplish things which are almost impossible (i.e. which no childless women can accomplish, even if they are well situated financially). A totaliztic good deed of the progress type is also every activity, which leads to building a new factory that is going to produce useful products, but simultaneously is not polluting the environment, or which leads to keeping operational an old factory that is equally valuable, or which leads to opening a new business, etc. The requirements are here, however, that such a factory or business are well serving other people, are increasing moral energy in all people involved, are not polluting the environment, and are paying adequately their employees (i.e. are not oriented towards exploitation of their labour), etc. Capitalists and owners, who have such "fair" factories or businesses, in the light of totalizm - and contrary to the popular belief, are not "blood suckers", but goodies who with their initiative are furthering the progress for other people.

Examples of good deeds in the category of "stimulation" include: a large proportion of giving favours to someone (after all, during giving favours to someone, we increase moral energy in receivers, but not decrease this energy in ourselves), making a sitting place in a bus for someone with numerous packs and bags, polite and unoffending causing that someone extinguishes cigarette in a compartment for non-smokers, or teaching a new skill to someone who is willing to learn (if for free, then it would be a stimulation, if for payment, then it would be a progress).

In turn examples of good deeds from the category of self-improvement include: buying for ourselves some much needed equipment - e.g. a radio-telephone (if for a common use this would be a progress, if exclusively for our own use - this would be a self-improvement), reading a book, which contains a useful information (e.g. reading this monograph), learning a new skill (e.g. how to drive a car), taking an umbrella for a walk when it is going to rain,

learning a skill of self-defence (e.g. kung-fu (wushu), or aikido).

Of course the list of good deeds does not finishes on the above, and practically to this category belongs every activity, even the most banal one, which removes from someone any obstacles limitations, sources of inconveniences or problems, which provides someone with something that opens for this someone new horizons, which allows someone to accomplish something that previously was impossible, etc. These activities do not need to be carried out with some extra effort or suffering. They simply can represent a satisfactory way of carrying out our everyday duties, chores, homeworks, etc. All what is required from them, is that they make someone pleased with them, increase someone's amount of moral energy, and that they do not carry out this increase of moral energy against the will of people affected.

On the list provided before, a total effort of **giving birth** and bringing up a child, was indicated as an example of a totaliztic good deed of the progress type. After all, it generates a huge amount of moral energy for all parties involved, i.e. within the person being born, in parents, in grandparents and other relatives, in the future spouse of this newly born person, in the country whose citizen it is, etc. However, somehow so happened that the whole issue of giving birth, and being born, was made by religions very complicated. For this reason it requires a clear explanation, what the stand of totalizm is on this issue. (Probably the main reason for such stand of religions in the matter of birth, is because birth usually involves sex, while almost all religions tend to qualify sex as one of sins - perhaps in order to prepare our civilisation to the not-too-distant arrival on Earth the female only civilisation, in which there are no sexual intercourses, and which multiplies through cloning (see subsection E1). Only in special circumstances, such as religious marriages, this label of a sin is being lifted from sex, and the sexual intercourse is converted into a "godly duty".) Well, according to totalizm, the very act of being born, definitely generates a large amount of moral energy in the person who is just being born. After all, such an act places this person somewhere on a crystal mountain of moral field (as explained at the beginning of subsection A4) and allows this person to make further decisions regarding his/her life and living. Therefore, from the point of view of the person being born, the very act of birth, is definitely a totaliztic good deed (i.e. not a totaliztic sin). Therefore, contrary to religions, which for some reason call this act, an "original sin", totalizm could call it the "original totaliztic good deed". Actually, according to totalizm, every person which is being born, in the effect of this "original totaliztic good deed" receives a specific amount of moral energy, which in future we should be able to measure and to calculate very exactly, and which totalizm could call "the original dowry" that a new-born baby receives from his/her parents.

However, in totalizm, the birth is looking slightly different from the point of view of parents, especially mother. The reason is that according to the moral law, which is explained in subsection K4.1.1, and which is called the "Principle of Energy Conversion", every "original dowry" of moral energy, which the person just being born is receiving from parents, must originate from something. In order to put this in different words, **"in order something new could be born, it is necessary that parents, who bring it to this world, supply to the process of birth an amount of energy, which represents the exact equivalent of the 'original dowry' that the new-born receives"**. This "original dowry" of energy, must practically be provided to everything that is newly born, not just to new-born people. For example, in order to bring to this world the philosophy of totalizm, I need to put up with a lot of additional effort, discrimination, and suffering, only a small portion of which is described in subsection F1. In order an inventor is bringing to this world a new machine, he/she must give to this invention enormous amount of energy by spending all his/her time and effort on research, by gaining a space and conditions for experimenting, by building and researching a prototype, by disseminating knowledge about this prototype, etc. In turn in order a mother is giving a birth to a new child, she, her husband, and all people involved, must also put a lot of energy. For example, she must be very careful, not to lift too heavy loads, must watch what is eating, must overcome frequent indispositions, etc. In turn the father must eat cold dinners,

walk in unwashed shirts, and frequently live without sex, all this for the good of the new-born.

The problem with the "original dowry" is that this energy must originate from somewhere. Therefore, depending on the source that this "original dowry" comes from, the act of giving birth can be qualified either as a totaliztic good deed, or as a totaliztic sin (i.e. otherwise to the act of being born, which in totalizm is always a totaliztic good deed - if a new-born survives the birth and carries on through the life). If the "original dowry" energy, is supplied by parents, in the form of energy other than zwow, and only the process of birth converts it into moral energy, then such an act of giving a birth totalizm qualifies into the category of totaliztic good deeds (of the "progress" type). But if parents must supply this "original dowry" energy in the form of moral energy, which is being withdrawn from them, then totalizm qualifies such a birth into one of categories of "totaliztic sins". For our first example, let us consider the birth of totalizm itself. As this is explained in subsection F1, the birth of totalizm was oppressed by almost all people of authority, who had a direct influence on the bringing this philosophy to this world. As such, totalizm needed to be born at the expense of my personal moral energy. For this reason, the philosophy of totalizm was born in the effect of a totaliztic sin (of a "sacrifice" category), where I was the person who sacrificed myself for the good of this philosophy. (It is worth to note at this point, that according to what is written in subsection A5.6 and A7.2, this totaliztic behavioural sin of a "sacrifice", was compensated by my simultaneous emotional good deed of a "progress" type.) For the second example, let us consider the birth of the current knowledge on genetic engineering and cloning. (As this is explained in subsection E1, this knowledge is forced into people by "evil parasites", who intend to transform our civilization from a two-sexes one, into a female only civilization, which is going to multiply through cloning. Therefore these evil parasites are manipulating various decision makers, to push cloning of people fast forward.) This knowledge is being brought to our world because of corporations, militaries, and governments, pour countless resources into it. Therefore, in order to be born, this knowledge does not need to be born at the immediate expense of anyone's personal energy zwow. (Although, according to the "Principle of Counter-polarity" explained in subsection K4.1.1, it will eventually cause the loss of moral energy in many people.) Therefore, according to totalizm, the genetic engineering and cloning were born in the effect of a totaliztic good deed (although their births were simultaneously accompanied with committing numerous emotional sins).

This possibility to qualify births to both, good deeds and sins, causes that we must be very careful not to suppress births which depend on us, so that they would not turn into totaliztic sins because of this suppression. The major way of avoiding this suppression, is to not impose any restrictions on births. This means, that if anyone wishes to give birth to something, he/she should be allowed to do so. Especially this concerns young mothers, who - if somehow restricted, loose a lot of moral energy to bring to this world a new person. The result is that such restricted mothers suffer a "postnatal depression", which according to what is written in subsection B6.3 and in subsection A5.2, is just one of the numerous signs of the rapid reduction of moral energy in these particular mothers.

Another matter which frequently makes people wonder, and thus which should be elaborated here, is the problem of so-called "**mercy killing**". According to totalizm, in appropriate set of circumstances every activity can represent a totaliztic good deed, including ones which in the majority of circumstances are plain totaliztic sins (such as killing someone). After all, in totalizm, whether a given activity represents a good deed, or a sin, it is determined by the current course of the moral field, which in turn is defined by a set of circumstances which surround the performing of this activity. Therefore, there are circumstances, in which also killing another person could be a good deed. For example, a killed person could just be in the process of blasting a nuclear bomb in the centre of a huge city, thus potentially was about to take millions of lives loaded with their zwow energy. Thus, killing such a person would be a defence, which from the moral point of view, would represent a good deed. However, in all serious cases, including "mercy killings", totalizm strongly recommends to be very cautious

what we do, and to not rely only on moral energy as an indicator what to do, but also to take other moral indicators under account, such as karma, our conscience, etc. This is because, when relying solely on a single moral indicator (in this case on moral energy), we could commit a human error in the judgement of situation, as in our considerations we could miss some vital circumstances which were hidden from our sight, but which significantly weighted on the situation. The result would be, that what we judged to be a totaliztic good deed, later could turn to be a totaliztic sin, with a very unpleasant karma to come back to us. Personally speaking, myself I would never volunteer to take a karma of killing someone on myself, and the only situation in which I would consider killing someone, is the situation of self-defence, where there is only a single choice "your life or mine" (although even then probably I would firstly consider wounding and incapacitating, and only if this would prove risky, I would consider a direct killing). Thus, instead of the "mercy killing", totalizm would rather recommend to help in committing a "mercy suicide" (i.e. euthanasia), in which the final act of the release of actions that would cause the death, would be left to a suffering person.

Totaliztic good deeds are not just activities which we can do or not, depending on our caprice. After all, through carrying out these good deeds we generate moral energy, which is absolutely necessary for our survival, and which is a kind of "oxygen for our spirit" (means the oxygen which keeps alive our counter-material body, which in subsection K5.1 is also called a "spirit"). Therefore, anyone's decision to not do totaliztic good deeds, is equivalent with a death sentence through "moral suffocation" that this person is issuing on himself/herself. In turn, anyone's decision to do good deeds in as large numbers as possible, introduces all these positive consequences that are described in subsections A2.4, A6, and B2.1.

Otherwise than this is the case with totaliztic sins, the acceptance of effects of someone's totaliztic good deeds is a good deed in itself. This is because a person who accepts outcomes of someone's totaliztic good deed, instantly does not decrease anyone's moral energy, but rather increases this energy in all people involved. Simultaneously, a refusal to accept fruits of someone's totaliztic good deed, represents a totaliztic sin, as it decreases moral energy, or fails to increase it in at least some people involved, when existed an opportunity to do so. To provide here some example, taking a payment for a work, which was done properly and in a good faith, so that this work bears fruits that it increases someone's moral energy, is a totaliztic good deed. (A totaliztic sin would be to take payment for a work, which one has not completed, or completed but in a manner that decreases, not increases, someone's moral energy.). In turn, a refusal to accept a payment, knowledge, book, or anything that would increase his/her moral energy, and which he/she deserves to obtain, represents a totaliztic sin, because it prevents someone to increase his/her moral energy, when there was an opportunity to make such an increase.

Before we proceed to other parts of this section, to discuss totaliztic sins, we should again remind ourselves, that the concept of totaliztic good deeds is created with the simplifying assumption, that we live in a "perfect world", which is deprived immoral outsiders. Therefore this concept is only applicable to brief everyday chores, which do not take much time to complete, and which require instant decisions. However, if we need to deal with very laborious activities, which totalizm calls "moral work", then we need to drop this assumption and deal with the whole complexity of the real life. How to do this, is explained in section A6.

A5.2. Totaliztic (behavioural) sins

"Totaliztic sins" are defined as "all actions and their circumstances, which either decrease amount of someone's moral energy directly and actively, or decrease this energy passively by holding back someone from increasing this amount". These **"behavioural sins"** must be clearly distinguished from "emotional sins" discussed in subsection A7.2. Note that depending on circumstances in which a given activity takes place, the same activity in one set

of circumstances can belong to a category of totaliztic good deeds, while in a different set of circumstances it can belong to a category of totaliztic sins. Therefore, when deciding on the category, to which a given activity belongs, one needs to consider activity together with the complete set of circumstances, in which this activity takes place (these circumstances define the current configuration of moral field).

Totaliztic sins are subdivided into several different sub-categories. Each of these sub-categories differs from others by ways in which the amount of moral energy changes in the person who carries out a given sin, and also changes in other people who are affected by this sin (i.e. how moral energy changes in a sinner and in the victims of this sinner). Each one of them has its mirror reflection regarding who is the sinner and who is the victim. Also each one of them represents an exact reversal of appropriate sub-category of totaliztic good deeds. These sub-categories of sins are listed below in the order from the sin which is the most venial, to a sin which is the most heavy. To emphasize the logical connection of sins discussed here, and good deeds discussed previously, the first sub-category of totaliztic sins explained here, is numbered 5. The numbering of subsequent sins is supplied with symbols 'prim' and "bis" to highlight that they are remaining in a mutual partnership. During defining these sins, for a higher simplicity of descriptions, the precise (and therefore unnecessary lengthy) terminology is cut short. Therefore, in definitions provided below, the phrase is missing which emphasizes that "a totaliztic sin also includes a passive reduction of someone's moral energy, through wasting opportunities for an increase of the amount of this energy, when there were circumstances which facilitated such an increase". Therefore in all definitions listed below by the word "decrease" we should understand "decrease, or fail to increase when there are favourable circumstances which facilitate such an increase,". Definitions do not include also a phrase which explains the action of "Principle of Counterpolarity" explained in subsection K4.1.1, and also they do not include the explanations which illustrate the consequences resulting from this principle. Therefore under the word "instantly" we should understand the phrase "instantly and in the manner resulting directly from a given action". Furthermore, from the definitions below for simplicity the explanation is also eliminated, that in totalizm many activities, depending on the circumstances in which they took place, may represent either a totaliztic sin or a totaliztic good deed. For example, an extra-marital sexual intercourse, in totalizm is a sin only in some circumstances (e.g. if it has a character of a rape, or an imposed intercourse of a boss with a subordinate), while it is a good deed in numerous other circumstances (e.g. if it has a character of reaping fruits of love by a couple which intends to get married). Therefore, in the definitions provided below, under the word "activity", we should understand the phrase "activity, and the complete set of circumstances in which this activity takes place,". So here are, the basic categories of totaliztic sins:

(5') **Sacrifice** - this is an activity which instantly decreases the amount of moral energy in the sinner, while it instantly increases the amount of moral energy in other person (or people) who is (are) the subject of this sacrifice. Note that the totaliztic sin of sacrifice maintains a victim-sinner relationship with the next totaliztic sin of exploitation (i.e. whenever one intellect commits the sin of sacrifice, the other intellect, which willingly creates circumstances that leave no option but to carry out this sin, or which intentionally forces this sin to take place in order to benefit from the outcome, commits the sin of exploitation). An exact opposite of the sin of sacrifice is a good deed of progress (setting directions).

(5'') **Exploitation** - this is an activity which instantly increases the amount of moral energy in a sinner, at the cost of instant decrease of this energy in other person/people (victim/s of exploitation). The name for one type of sins of exploitation, which takes place at the emotional level, and thus which belongs to so-called "emotional sins", is a "moral vampirism". It is described in subsections A7.2 and K5.5. Note that the totaliztic sin of exploitation remains in a sinner-victim relationship with a totaliztic sin of sacrifice (i.e. whenever one person commits the sin of exploitation, the victim of this sin, who willingly accepts this exploitation, commits the sin of sacrifice). An exact opposite of the sin of sacrifice is a good deed of progress (helping).

(6') **Self-destruction** or self-aggression - this is an aggressive activity directed at oneself, which instantly decreases the amount of moral energy only in the sinner/victim, while this energy remains unchanged in all other people. (Self-destruction is a sin that is routinely committed in the result of a deadly moral illness called "parasitism", described in subsection D4.2.) Example of this sin include suicidal mania, or ignoring the actual danger. Note that the totaliztic sin of self-destruction, as every other sin, has also a corresponding sin, which represents the sinner-victim partnership to a self-destruction. We could call this corresponding sin a "self-victimising". An exact opposite of the sin of self-destruction is a good deed of self-improvement (inspiring oneself to take action).

(6'') **Self-victimising** - it is falling a victim of oneself. It is a partner to self-destruction, in which instead of aggressiveness towards oneself, someone is a victim, or a slave, of oneself. Examples include anorexia or any complex. In the majority of cases of self-aggression and self-victimising, two separate location of sources of moral energy loss can be distinguished, which correspond to one of these sins and to their partners. For example in the first of these, self-destruction, the source of zwow loss is the gaining pleasure from causing a self-damage (usually characterised by a feeling of power over oneself, or anger towards oneself). In other one, the source of zwow loss is the result of the self-inflicted destruction (frequently characterised by the feeling of complex of the own inferiority). An exact opposite of the sin of self-victimising is a good deed of self-improvement (pulling oneself out of problems).

(7') **Being caught** - this is a state, or an activity, which instantly decreases the moral energy in sinners (i.e. in these intellects who do wrong and allow others to catch them on this), without any immediate change in the level of moral energy in these intellects who caught them. Note that the totaliztic sin of being caught keeps a sinner-victim relationship with another totaliztic sin of suppression (i.e. whenever one person tries to commits a sin of suppression, but the victim of this suppression made an avoiding move, and would not accepts this sin, than the committing person is caught on this sin). Note also that the sin of being caught differs in intensions from the sin of self-destruction or self-victimising. A person that got caught had bad intensions towards other people, and only by an accident was damaging itself, while a person who committed a self-destruction or a self-victimising, had bad intensions towards itself. An exact opposite of the sin of being caught is a good deed of stimulation for taking action.

(7'') **Suppression** - this is an activity, which instantly decreases the moral energy in victims, without any immediate change in the level of moral energy in sinners. Note that the totaliztic sin of suppression stays in a sinner-victim relationship with a totaliztic sin of being caught (i.e. whenever one intellect wishes to push down, or to force into something, or to deprive of something, or to imprison, someone else, then the outcomes of such activities are going to represent sins of suppression - when they are successful, or sins of being caught - when they are unsuccessful or exposed). An exact opposite of the sin of suppression is a good deed of inspiration (pulling someone out of problems).

(8') **Slavery** - this is a state, or an activity, which instantly and directly decreases the level of moral energy in sinners who allow themselves to be enslaved, as well as decreases the amount of energy in these oppressive intellects, who imposed the slavery and who benefit from the fruits of it. Note that slavery keeps a relationship with another totaliztic sin of oppression. Oppression is a sin committed by intellects who oppress others, while slavery is the sin committed by these intellects, which willingly accept the position of being oppressed. An exact opposite of the sin of oppression is a good deed of self-defence.

(8'') **Oppression** - this is an activity, which instantly decreases moral energy in all people who are affected by them, i.e. it decreases this energy both in the sinners, and in the victims. Note that oppression also has a related sin, which is slavery. Oppression is an activity carried out by the sinners who oppress others, while slavery is another activity carried out in response to oppression by these victims, who willingly accept to be oppressed and do not oppose it. An exact opposite of the sin of oppression is a good deed of defending others.

The above list reveals several interesting rules, which apply to totaliztic sins. For

example, it shows that every totaliztic sin has a sinner-victim partner, and that this partner is also a sin - if it is willingly accepted by the other side. Furthermore, every totaliztic sin has an exact reversal, and this reversal is a totaliztic good deed. It also realizes that **intellects which willingly allow a totaliztic sin to be committed on them, actually are also committing a totaliztic sin** (thus totalizm promotes an active opposition against any attempts to commit on us totaliztic sins). For example: quietly standing in a queue, when these who should serve are gossiping, waiting on someone being late without protesting, or accepting money which one unearned, all these represent totaliztic sins, because all of them decrease someone's moral energy. In turn intellects, which disallowed totaliztic sins to be committed on them, for example by disobeying restraints imposed on them, in fact are doing totaliztic good deeds, because they increase someone's moral energy. For these reasons totalizm strongly recommends: **always discreetly withdraw your cooperation, whenever you are sure that a totaliztic sin is being committed on you, so that on your side of the situation you subtly transform this sin into a totaliztic good deed.**

On the list of totaliztic sins above, the most controversy induces "sacrifice". It is so controversial, that for a logical dispersion of the controversy that it induces, a whole subsection C11.2 is devoted. This is where the reader finds further explanations on it.

To reinforce a better understanding of the definitions of totaliztic sins, let us now analyse, how in the light of totalizm actions would be qualified, which in the light of many religions are qualified as sins. In this understanding, for example a sexual intercourse of a couple who took only a civil wedding, or an engaged couple, who plans to get married soon, is not a totaliztic sin at all, as it does not decrease moral energy in any of the partners. In turn a rape, a sexual intercourse of a boss with a subordinate, or a forced intercourse of a church wedded husband with a wife who does not want to have a sex and protests against it, is definitely a totaliztic sin, as it decreases the amount of moral energy in both parties involved (thus it would belong to a category of oppression). Similarly, in the light of the above definitions, in most of normal circumstances, killing anyone, even during Crusades, or aggressive wars in the name of religion, or from the verdict of religious institution (e.g. inquisition), would also represent a totaliztic sin, because it would eliminate in a single action the whole amount of moral energy that a dying person had. (Note however, that killing an aggressor to defend others, or in self-defence, is a totaliztic good deed.) In turn helping someone who is terminally ill, in bringing to the end his/her suffering, through organizing the possibility of committing a suicide, is not a totaliztic sin for the person who helps to commit it (i.e. such helping does not deprive anyone moral energy, and even gives to someone an additional choice to live, or to die), although the act of committing a suicide is a totaliztic sin, as it eliminates the remaining moral energy that the dying person still had.

For a scientific exactitude let us consider also some activities, which in the light of many religions would not be considered to be sins, but they are in the light of totalizm. For example, lighting a cigarette in a compartment, in which there is a non-smoking person, in totalizm belongs to a most heavy sin of oppression, as it reduces moral energy both in the smoker (e.g. it accumulates in the non-smoker, who is tortured with the cigarette smoke, the feeling of revenge, which will be realised one day at a completely unrelated occasion), as well as in the non-smoker (e.g. exposing him/her to the danger of getting a lung cancer). Similarly, burning any book, which is in a good technical state, as well as forbidding, or making it difficult in any manner to read such a book, or even just not informing that such a book does exist, when we have an opportunity to do so, is also a totaliztic sin from the category of suppression. Someone coming late to a meeting, when all others are waiting for him/her, is committing the totaliztic sin of suppression, because such a person decreases moral energy in all those that wait. Similarly a bureaucrat, who is having a private conversation on telephone, while a long queue is waiting for him/her, is also committing a totaliztic sin of suppression for the same reasons. A parent, or a teacher, who neglected the need to punish a naughty child for an action, which is turning into a bad habit, or a bad addiction, is also committing a totaliztic sin of exploitation. In a similar

manner a person, who is aware that someone else (e.g. a boss) is reducing moral energy in some other person (e.g. by smoking in presence of a non-smoker who reacts with allergy on cigarette smoke), but has no courage to notify the trouble-maker about the non-acceptability of such a behaviour, is also committing a sin of exploitation. A boss who forbids a subordinate to carry out some action that would increase moral energy in numerous people, is committing a totaliztic sin of suppression. A person or institution which would publicly reprimand, or in any other way limit a freedom of action of someone, who is working on a project that is to increase someone's moral energy, is also committing a totaliztic sin of suppression.

Independently from the above general examples, let us now illustrate examples of totaliztic sins that belong to specific categories listed before. And so, examples of the most heavy totaliztic sin, i.e. oppression, would include: having an argument with someone, throwing swear words at someone, or physically attacking someone in the public place. These totaliztic sins are reducing enormous amounts of moral energy in all people affected, therefore totalizm recommends to refrain from committing them. In turn allowing to be oppressed in any possible manner, is a sin of slavery. Examples of slavery include: to accept bullying, to continue to work while the employer refuses to pay us, to allow a robber whom we recognize to take our belongings, etc. A next serious totaliztic sin is suppression, means an activity which does not instantly change moral energy in the sinner, but it decreases this energy in victims. Examples of totaliztic sins of suppressions are: pollution of the natural environment, vandalism of a public property which the vandal is not going to use, a test explosion of a nuclear bomb by a neighbour country (such an explosion, but carried out in the own country, would be a totaliztic sin of oppression), construction of a new nuclear reactor on someone's border, closing down a non-polluting factory in spite that it does not make losses, as well as almost all answers "no" to requests, which are easy to fulfil (therefore, according to totalizm, the unconditional and final "no" answer, should be completely eliminated from the everyday use: if someone is forced to say "no", he/she should simultaneously define the conditions, the fulfilling of which would turn this "no" answer into a "yes" answer). Examples of sins of suppression include: accepting the situation when in the neighbourhood there is a source of a powerful and continuous smell, accepting when someone forbids us to read a book that we are interested in, accepting when a boss is forbidding us to do something that is not affecting the company but would be beneficial to many people. In turn examples of activities which represents the totaliztic sin of a self-destruction are: leaving behind an umbrella when it obviously is going to rain, not asking about something that we are not sure, while there is an opportunity to ask, not buying something that we really need and can afford (e.g. new shoes, which are to replace the old ones that just show a hole in them), not doing our homework, spending time on doing nothing (idleness very rapidly decreases our moral energy; but it should not be confused with an effective resting, which increases our moral energy), emigration to a different country (this is especially valid for people with unique languages and cultures, like citizens of Poland, for which does not exist any other country in which their language, education, culture, and other values which carry moral energy, would be fully utilised). Examples of a totaliztic sin of exploitation include: making people to work for us, but not paying them adequately, taking favours without repaying them, etc. In turn a totaliztic sin of sacrifice (from the sinner point of view, because from the receiver's point of view it represents an exploitation), would be for example: giving to someone our money, not putting a lock in our flat - thus allowing robbers for an easy robbery, or allowing our employer to employ us for the salary, which is much lower from our real contribution to a given institution, to accept, without any pay increment, working hours, which are inconvenient for us, but are convenient for the employer.

Of course, as this was clearly explained before, in definitions of subsequent totaliztic sins we always should consider the sum of all short-term effects of a given action, not just one of these effects. For example, in one of the letters I received, a reader is claiming that in his opinion every scientific discovery is a totaliztic sin, because it disables other scientists to made this discovery. In such a thinking, this particular person misses out a few vital points. The first

of them is that other scientists had their opportunity to make this particular discovery, but they have not utilised this opportunity - so it is them, not a discoverer, who commit totaliztic sins (according to totalizm, a sin is also not to do something, when we have opportunity to do it). Then the reader that we are discussing, missed out also the point that a given discovery only moves forward the border of unknown to another area, so that it opens to other scientists the additional opportunity to discover something that lies beyond a given discovery (so a scientific discovery does not deprive anyone moral energy, but actually generates it). Furthermore, the claim in question fails to address the matter of applications: after a scientist makes a new discovery, this discovery can be applied and therefore it directly generates (not reduces) moral energy. Therefore, from the instant moral effects point of view, every scientific discovery does not decrease anyone's moral energy, but to contrary - it increases it for everyone. Therefore to make a scientific discovery is to do a totaliztic good deed (of the progress type).

To all the above it should be added that totalizm, and also the Concept of Dipolar Gravity, are recognizing a different type of activities, which are not carried out at the physical level, but which involve above-threshold feelings. Examples of physical effects caused in this way, include "black magic", "psychokinesis", etc. Similarly to physical actions, also these non-physical activities can belong to the category of totaliztic sins, or to the category of totaliztic good deeds. After all, from the point of view of totalizm, it is not important how given effects were accomplished, but important is how these effects influence moral energy in a doer and in other people affected by them (e.g. in victims). For this reason totalizm also recognizes a group of emotional sins, which are caused by our feelings (e.g. jealousy), our attitudes (e.g. proud), our motivations (e.g. being "not interested"), etc. More on this subject is going to be presented in subsection A7.2.

Otherwise then this is with the religious sins - the punishment for which arrives only after someone is dead, totaliztic sins are punishing the doer instantly - when he/she still lives this life. This is because their committing causes the removal of invisible life-giving fluid (energy), which is named here "moral energy" or "zwow". This fluid could be compared to life-giving oxygen, because if we are deprived it, we need to die from the moral suffocation. Each totaliztic sin that someone commits, removes a portion of this life-giving fluid. In turn as the amount of this fluid is reduced in us, we gradually begin to suffocate. I am of the opinion, and hope to prove it somehow in future, that a large proportion of idle retired people dies presently just because of such suffocation from the lack of moral energy. This moral suffocation is also a reason for the death of at least two intellects about which we learn in our history textbooks, namely communism and feudalism. (Very interesting results is giving the comparison of the circumstances, course, and results of deaths through the moral suffocation, with allegorical pictures about torturous events taking place in hell, that are painted by various religions.) According to my knowledge, many present countries, including very close to my heart Poland and New Zealand, also currently display all signs of the state which proceeds the death through the moral suffocation. For example, some of symptoms of such moral suffocation include the repetitive thinking by an increasingly large number of people that "whatever I do, I am still not able to accomplish the goal that I am striving to, although it seem to be almost in the range of my hand", the increasing discrepancy between what people say officially, and what they are doing, the domination of form above the content, the reign through pilling up restrictions instead of assistance, galloping bureaucracy, increasing frustration affecting practically everyone, the disappearance of people from footpaths in big cities, increasing moral vampirism (described in the third paragraph below), and many more - see subsections B6.3 and M6.

There is a possibility that, because of the life-giving properties of moral energy, some "magical" ways of tribal execution in so-called "primitive societies", such as "pointing the bone" or "singing out", which were used instead of the death penalties by Australian Aborigines, technically represent a kind of total reduction of moral energy in the executed person. I also believe that the majority of human behaviours are determined by the average level of moral

energy existing in a given society. For example, I believe that there is a linear dependency between average level of moral energy and the birth rate (i.e. societies, which reached low levels of moral energy, are stopping to multiply), and also between moral energy and suicidal tendencies (i.e. people who are deprived of moral energy, are falling in depression, which frequently finishes with a suicide). Also there is a correlation between moral energy and the crime rate (i.e. people who have the reduced amount of moral energy, are losing the sense of morality, and therefore they easily commit crimes).

So far we were used that a philosophy is something that can be used for conducting disputes, while in the matter of death and life we should go to a doctor. But totalizm tries to show that this is just another myth. For this reason totalizm carries out the knowledge which for many people may turn to be a saver of their lives. For example according to totalizm (see subsection B6.3) "committing a suicide is a reaction of someone's intellect to the situation that his/her amount of moral energy is reaching the level very close to zero". This means that a **suicide is one of manifestations of death by the moral suffocation**. This claim of the totalizm is fully supported by empirical evidence, which indicates that the majority of suicides are committed by people who do not generate their own moral energy, for example by teenagers whose moral energy originating from the original good deed (i.e. from the fact that someone was born) was fully dispersed, while they have not learned yet how to generate their own zwoj energy, by retired people, by unemployed, etc.

When the life-giving function of moral energy is concerned, it is necessary to also mention the so-called "**moral vampirism**". Similarly as this was the case with legendary vampires, which used to suck blood from their victims in order to boost their own power and vitality, also moral vampires are sucking moral energy directly from other people, and use this energy to compensate for the results of their own idleness and moral decay. The moral vampirism is a deadly sin conducted at the level of **feelings**. It depends on connecting directly the counter-organ of compassion in a victim, to the same counter-organ in a vampire. This direct connection allows moral energy to be transferred directly from the counter-body of the victim to the counter-body of the vampire. The requirement of this energy flow is, that the vampire must steer in the victim a deep feeling of sympathy. Therefore, to steer such a feeling, moral vampires always use the trick of acting as casualties of the cruel fate, and tell their victims all about the tragic situation into which they currently were put. To make the victim even more sorry for them, usually they hint that actually they suffer only because the victim contributed somehow significantly to their tragic situation. The mechanism which explains how exactly this transfer of the moral energy happens, is elaborated in subsection K5.5. The moral vampirism can also be a side effect of every situation when totaliztic sins of exploitation and sacrifice are committed (i.e. the moral vampire is committing the sin of exploitation, while its victims are committing sins of sacrifice, and the victim commits this sacrifice with a very strong feeling of compassion for the vampire). Even the more sinister form of this moral vampirism takes place when such a sucking of someone's moral energy is carried out without any visible physical exploitation, but solely by creating a kind of emotional trap, which steers feelings of the victim, and forces him/her to open the counter-organ of compassion to send own moral energy directly to the vampire. (Sometimes, we can notice this very sinister form of vampirism, when even a short period of time spend with a given person makes us very unhappy, exhausted, and emotionally destroyed.) Moral vampirism can also be carried out via psychokinesis, or via black magic (see subsection K5.7). The most frequently, a moral vampirism, which is accompanied by an obvious physical exploitation, is committed by idle teenagers on their parents (especially on mums). Sometimes it is also committed by ruthless employers on their employees, or (rarely) vice versa. In turn older people are frequently committing the purely emotional type of vampirism, which reduces moral energy from their victims without any signs of a physical exploitation (e.g. some retired parents commit it on their offspring, some wives - on their husbands, in some cases also husbands - on their wives). I noted that in recent years this extremely destructive phenomenon is intensifying, as in the

situation when our moral energy is fast diminishing globe-wide, the vampirism increasingly is starting to become a source of this life-giving fluid. Unfortunately, it does not disperse the danger of moral suffocation of the whole our civilisation, because it only transfers moral energy from one intellects to others, but it does not causes the generation of new amounts of this life-giving fluid.

It is worth to mention that moral energy, is just only another form of energy. Therefore, most probably, at the more advanced level of our development some devices will be constructed, which will allow to transfer this energy from one person to the other, in a manner similar as presently we can transfer electrical energy from one cell or battery, to the other. If at that time our civilization is still going to follow the path of parasitism described in chapter D, then such devices will allow in future that instead of forcing slaves to do something to their master, this master can simply rob them from their moral energy. This most advanced form of moral vampirism is carried out by the advanced civilizations, which in chapter E are called "evil parasites". They vampire on less advanced civilizations, and literally "milk them out" from their moral energy with the use of special energy extracting machines. (Such a machine is described in treatise [3B] as a "freezing chamber", as it firstly freezes a victim before it extracts his/her moral energy.)

The above should be supplemented with the information that moral energy is unique for people (i.e. in the form required for humans it appears only in people, and possibly also in some space beings which would be almost identical to people), and it is not available in the same form in animals. Although animals are generating their equivalent of moral energy, their energy is much more primitive, and cannot be used by people. Therefore, moral energy extracted from an animal, is not going to be suitable for sustaining people. This bears a special meaning for the moral vampirism, as such a vampirism cannot be carried out on animals, and must be committed on people. Therefore, if an advanced civilisation chooses the path of parasitism, as this is described in subsections B5, E1 and in chapter D, it must carry out this vampirism on another civilisation, as it is unable to carry it out on animals.

Similarly to the concept of totaliztic good deeds, also the concept of totaliztic sins is based on a simplifying assumption. But the assumption for totaliztic sins states that we live in a "world without a will", in which the other party always willingly accepts what sinners serve to it. Of course, in reality it does not need to be so, as the other side has a free will, and it does not need to passively accept someone else's sins. And totalizm actually teaches us to not accept sins, but to transform them into totaliztic good deeds (e.g. as this is explained in subsection A5.5, totalizm itself was born only because a totaliztic sin was not passively accepted, but it was transformed into a totaliztic good deed). However, it should be noted, that otherwise than this is the case with the assumption for totaliztic good deeds, **the simplifying assumption for sins does not decrease the usefulness of the concept of totaliztic sins, and does not decrease the accuracy of moral categorizations accomplished via this concept.** (After all, totalizm uses the concept of sins only to avoid committing totaliztic sins in life. Thus, if someone's activity on the other side, helps us in this avoiding, this is even better for our morality.) It only has this effect, that the concept itself is much simpler, and much easier to implement, then it would be if we assume that everything happens in a real and very complex world.

A5.3. Basic attributes of totaliztic good deeds and totaliztic sins

As this was indicated in previous subsections several times, totaliztic good deeds and totaliztic sins are obeying all laws which refer to energy. These laws cause that both these concepts also fulfil several strict rules and equations. In turn such rules and equations give to totaliztic good deeds and sins several very clear properties. One of numerous consequences of the existence of these properties is, that both concepts can be used for formal proving and

for logical analysis (a good example of such theoretical proving and analyses, for which these two concepts can be used, is contained in subsection C11.1). This means, that the existence of these attributes, and also their knowledge, have a large scientific and formal significance. For these reasons, the attributes of totaliztic good deeds and sins are discussed in this subsection.

Attributes of totaliztic good deeds and sins can be subdivided into two groups: (a) categorizing attributes and (b) descriptive attributes. **Categorising attributes** are these ones, which allow to distinguish between good deeds and sins. Therefore, each attribute of this group is clearly fulfilled by a given category (e.g. by sins), but is not fulfilled by the opposite category (e.g. by good deeds). In turn **descriptive attributes** are these, which explain consequences of good deeds and sins.

Below the most important attributes of totaliztic good deeds and sins are listed. Here they are:

A. Categorising attributes (these allow to categorise easily, means to distinguish between totaliztic good deeds and totaliztic sins):

1Yes. A constructive prevention of a totaliztic sin to take place, represents a totaliztic good deed. (E.g. a good deed is a prevention accomplished by reversing this sin into a totaliztic good deed, or convincing a sinner to reverse his/her sin into a totaliztic good deed, and to abandon the original idea of carrying out this sin.)

2Yes. Every opposite, or reversal, of a totaliztic sin, which instead of running downhill in the moral field, runs uphill in the moral field, becomes a totaliztic good deed. (E.g. if not taking an umbrella when we go for a walk while it is going to rain, is a totaliztic sin of a "self-destruction" type, then taking an umbrella when it is going to rain, is a totaliztic good deed of a "self-improvement" type. Also such a good deed is to wait with going for a walk, until rain stops.) Therefore, when we are faced with the intention of committing a totaliztic sin, we should reverse it quickly into any totaliztic good deed, and only then implement it.

3Yes. The acceptance of outcomes of someone's totaliztic good deeds, in itself is also a totaliztic good deed.

1No. Active prevention of someone from doing a totaliztic good deed, represents a totaliztic sin. (Actually, there is an empirical method called a "**blind Samurai method**", which concerns the activities of "evil parasites" described in subsection E1, and thus is fully described only in subsection W6.1 of a different monograph [1/4_E]. This method states that "if you are sure that you are doing a totaliztic good deed, and someone intensely tries to stop you from doing it, this means that your totaliztic good deed is extremely important for our civilisation; therefore the more pressure is exerted on you to stop this good deed, the more you should intensify your efforts to actually complete it".)

2No. All opposites or exact reversals of an activity, which represents a totaliztic good deed, are constituting totaliztic sins. (For example, if undertaking a defence from an aggression, is a totaliztic good deed, then either our unprovoked attack on someone would be a totaliztic sin, as well as to refuse to defend ourselves, when someone is attacking us, would be such a sin.) Therefore, when we are faced with the someone's negative pressure, or with some negative situation, which force us to commit a reversal of what we know for sure that it represents a totaliztic good deed, in no case we should subdue to this pressure or situation - and we should complete our original good deed intended, or not to complete any action at all.

3No. A passive acceptance of someone's committing a totaliztic sin, as well as every acceptance of outcomes of such a sin, also represents a totaliztic sin.

B. Descriptive attributes (they describe various consequences of good deeds and sins):

B1. Every human activity, even the most banal one, in given circumstances causes the change of someone's amount of moral energy. For example, this activity may run uphill, or run downhill, in moral field, and thus change the level of potential energy. Similarly every feeling, altitude, motivation, verbal communication, telepathic message, which managed to influence any activity, also causes the change in someone's moral energy. Therefore every human

activity (as well as all these feelings, mental states, and communications) occurring in unambiguously specified circumstances, can be qualified to either a category of totaliztic good deeds, or to a category of totaliztic sins.

B2. Depending on circumstances in which it is carried out, the same human activity can be qualified either as a totaliztic good deed or as a totaliztic sin. Therefore for each activity, the process of qualifying to a category of totaliztic good deeds, or totaliztic sins, must be conducted only on basis of the complete understanding of all circumstances that it takes place. Even though, for some especially important activities, because of the possibility of making a human error in judgement (e.g. there are hidden circumstances attached to a given activity, about which we do not know), totalizm recommends to additionally check their moral merit on the basis of other moral laws, especially on the basis of the Boomerang Principle.

B3. Moral laws have hardwired into them systems of automatic rewarding for doing totaliztic good deeds, and punishing for committing totaliztic sins. Therefore each completing of a totaliztic good deed is always automatically rewarded in several different ways. In turn every committing a totaliztic sin is always automatically punished in several different ways.

B4. Every totaliztic good deed, and also every totaliztic sin, has two parties involved, e.g. givers and receivers, or sinners and victims, etc. Furthermore, in the real world the other party always has a free will not to accept a good deed, or a sin, which is served to it, and has a free will to convert it into an opposite (i.e. to convert a good deed into a sin, or to convert a sin into a good deed). Therefore, this other party always introduces to our considerations an unknown quantity, the behaviour of which we are not able to predict. So in order to still be able to carry out our qualifying, in spite of this unknown quantity, the concept of totaliztic good deeds introduces a simplifying assumption "that we live in a perfect world", while the concept of totaliztic sins introduces a simplifying assumption "that we live in a world without a will". These assumptions, and errors of judgement which they potentially introduce, cause that we should limit the application of both concepts only for categorizations of small everyday chores, which do not carry too much of moral energy.

B5. Our access to the aspects of life that are highly sought-for (e.g. happiness, quality, freedom, self-fulfilment, longevity, etc.) must be paid with moral energy that we accumulated in our counter-bodies. Therefore, the more totaliztic good deeds we manage to do in our life, and the more totaliztic sins we avoid to commit, the better our access to these sought-for qualities of life is.

B6. All activities, which in a "perfect world" would either increase moral energy in all people involved, or would prevent the decrease of this energy, are called "totaliztic good deeds". The generation of moral energy still takes place (and is most recommended by totalizm, because it does not create any negative feedbacks) when we do the anonymous totaliztic good deeds, means we do them for people whom we do not know, and even never met.

B7. In doing totaliztic good deeds no hierarchy should be respected (e.g. type: you are my boss, so you should do them first), also no code, or order, should be obeyed (e.g. type: you are less needy, so you should help first). The choice of doing or ignoring these good deeds should be left to the free will and moral judgement of every individual person, and therefore whoever first sees an opportunity to do a totaliztic good deed, and feels as to do it, he/she should seize this opportunity without looking what anyone else is doing.

B8. If a given situation creates a moral dilemma, because it contains components which qualify it to both, a category of totaliztic good deeds, and a category of totaliztic sins, then the person who tries to solve this situation should either atomise it into smaller issues, and then solve each one of these issues separately, or converge it with other entities, and create a bigger entity, which is then solved as a single whole (for details see subsection A4.5).

B9. All activities, which in a "world without a will", would reduce moral energy in any intellect involved, are called "totaliztic sins". Committing totaliztic sins, in long run always reduces moral energy in the sinner (if not directly, then it reduces it in the result of the

Boomerang Principle). The reduction of moral energy still takes place even if we do not know the people which our totaliztic sins are going to affect. Therefore, totalizm forbids to commit totaliztic sins, even if they are committed completely anonymously.

B10. Every intellect, which is allowing that moral energy it generates in the result of doing totaliztic good deeds, is much smaller then the amount of moral energy it loses in the result of totaliztic sins, is going to die in very dramatic circumstances, because it is to fall a victim of a "moral suffocation" at the moment when the level of his/her moral energy reaches zero.

If one is able to effectively apply the above attributes and rules in his/her everyday life, then the majority of brief moral situations that he/she faces, should be possible to solve just by using only them. However, it is again remained that in very important situations we should not rely just on the categorization of a given intention to the group of totaliztic good deeds or totaliztic sins, but we should also verify the merit of this intention by additional analysing it from the point of view of other moral laws, totaliztic mechanics, etc.

A5.4. Categorize or qualify each everyday chore

When the procedure "obey to do everything morally" was discussed in subsection A2.1, various methods and tools of totalizm were mentioned there. These methods and tools, allow a totalizt to obey moral laws by always choosing the "moral" manner of doing all things that he/she intends. One of such method, or tools, is the "categorising" procedure explained in this subsection (sometimes called also "qualifying").

In this monograph, the name "categorizing" or "qualifying" is given to a simple method of **putting a label**. This label always must be a synonym for the meaning "moral" or for the meaning "immoral". For example it can read "good deed" or "sin", or indicate "uphill in the moral field" or "downhill in the moral field". This label is attached to a specific chore or intention, which is completed in a given set of real circumstances. It allows later to decide, what we should do with this chore or intention according to totalizm (meaning whether we should complete it straight away, or to transform it into something else, and only then complete this something else). This method is very similar to a method of qualifying used by religions. But in totalizm it is much more exact and much more rigid then in the religious application. Because of the simplicity of this qualifying, and because it is proven in action that it works extremely reliably, it can be used even by people, who do not have much intellectual training, or who do not have much time to deliberate. Therefore it is very handy to be used in all situations, when we do not want, do not have opportunity, or do not have a time, to carry out any mental procedures of checking whether a given activity obeys all moral laws.

Categorising can be done with the use of any indicator of the moral correctness. Therefore, actions that are described in subsections A3.2, A4.3, A7.3, A8 and A9 are simply various methods of categorising, only that in these cases they use different indicators of the moral correctness. In case of the use of totaliztic good deed or totaliztic sin, categorising explains, whether a given action is one or the other of these two. Therefore, the categorising which uses these two ideas, assigns the label "moral" to all these activities, which turn to be "totaliztic good deeds". In turn it assigns the label "immoral" to all these activities, which turn to be "totaliztic sins".

The procedure of categorising described here, which is based on the concept of totaliztic good deed or totaliztic sin, has slightly different range of applications then similar procedures described in other subsections. It is usually used for fast qualifying all brief everyday chores. For example, it is quite useful in all these situations, for which the direction of our motion in the moral field is not giving a clear answer, requires too much time, or simply seems to be too difficult to determine. We are going to use it, when we need to make an instant decision, but we do not have the required time or mental energy, for going through the

procedure of finding a correct solution, which is to go opposite to the line of the least intellectual resistance. Or the problem is so formulated, that we are not able to establish what actually would be the action along the line of the least intellectual resistance. Or the chore is so ambiguous that we just do not know whether our intentions are running uphill or downhill in the moral field. For all such doubtful, ambiguous, or unsolvable by moral field chores, totalizm provides this next tool of choosing a moral course of action, which can be called "categorizing" or "qualifying".

If the label assigned to a given activity or intension in the outcome of this categorising, is going to read "totaliztic good deed", then according to totalizm we should go ahead and implement it straight away. But if our categorizing proves that a given chore belongs to a category of "totaliztic sins", then we should refty from implementing it, and we should try to implement a totaliztic reversal of this chore (i.e. we should so transform this chore, that instead of being a "sin" it becomes a "good dead", and then implement this good deed).

Categorising always can be completed in two different manners, which we can call "definition-based" or "attribute-based". In the definition-based categorising, generally speaking we check whether a given activity **fulfils the definition** of good deeds or definition of sins. In turn attribute-based categorising depends on checking whether a given activity **carries attributes** of good deeds, or attributes of sins. As a first example consider categorising of the "intension of accepting requisition of a neighbour to service his garden" (other examples are going to be provided in the next part of this subsection). If we categorise this intension by definition, then we would check, whether the outcome is going to increase moral energy in all involved, or going to decrease this energy. But if we categorise this intension by attributes, we would check whether (a) preventing it would be a good deed or a sin, (b) reversal of it would be a good deed or a sin, and (c) accepting the outcome of it would be a good deed or a sin - see "categorising attributes" listed in subsection A5.3.

In order to implement practically the **definition-based** categorizing for a given chore or intention, one needs to ask a following simple question (no. 1):

"Does this chore or intention represent a totaliztic good deed?"

If the answer to this question is a definite YES, then we can go ahead with the implementation of this chore or intention. But if the answer is a definite NO, or if we are not sure what the answer actually is, then we should not implement this chore or intention in the existing form.

There is, however, one problem with the application of this method. This is that the strict definitions of "totaliztic sins" and "totaliztic good deeds", which are provided by totalizm, unfortunately not always coincide with religious "sins" or "good deeds" - see subsection A5. The most probable reason for the existing discrepancies is a human error, or more strictly in the fact that during the past ages original religious interpretations were re-interpreted by various people, who slightly altered the rules according to their own believes, culture, and knowledge. For example, according to totalizm "making love" between an unmarried couple who loves each other and intends to get married is a good deed, while religions would call it a sin. Similarly according to totalizm hitting someone, who is in the state of hysteria, and would regain the control in the result of this hitting, is also a good deed. Therefore, in order to apply the method discussed here, it is necessary to be sure about the categories of good deeds and sins to which a given intention may belong. For this reason, the "categorizing" method described here requires also a good knowledge of details which are described in subsections A5.1 and A5.2.

If we are not sure whether a given situation or intention belongs to a category of "totaliztic good deeds" or to category of "totaliztic sins", or we do not remember the exact definitions of these two concepts, then it is better to ask a different question, from that one stated above (i.e. no. 1: "does this chore or intention represent a totaliztic good deed?"). This different question actually establishes the exact category to which this chore or intention belongs. The reason is that in totalizm we have very strict definitions of totaliztic good deeds.

For example, they are defined as "every activity that increases the amount of moral energy in all intellects involved". Therefore the different question (no. 2) that we should ask states:

"Is the realization of this chore or intention going to either directly increase the amount of moral energy in both, in myself - and also in every other person who is going to be affected by the results of this chore or intention, or is going to prevent this energy from falling down?"

If the answer to this question is a definite YES, then it means that a given chore or intention is a totaliztic good deed and therefore we should go ahead with implementing it. But if the answer to this question is a definite NO, or is not clear, then this means that a given situation or intention represents a totaliztic sin, and therefore we should not implement it without transforming it into a totaliztic good deed.

Let us provide here **an example** of application of the definition-based categorizing method described here. In order to choose for this example a case, which is very difficult to be morally qualified without the use of concepts of totaliztic good deeds and sins, let us categorize the saying "who knows keeps silent, who does not know - is talking". If it is analysed without the use of these two tools of totalizm, the moral category of the saying concerned, is almost impossible to establish. But if we use the method of categorizing described here, it turns out that from the totalizm point of view the above saying represents a clear totaliztic sin, and therefore it should NOT be implemented directly in our lives. (But, according to the general recommendation of totalizm described in subsection A4.1, we would be allowed to implement in our lives a totaliztic reversal of this saying. This reversal would state, for example, that "who knows does the talking, who does not know - keeps silent".) Now let us see how the method of categorizing works. For this let us ask the question (no. 2) stated before. As it turns out both segments of the analysed saying are practically decreasing the amount of moral energy of someone involved. The first part of this saying "who knows keeps silent", is reducing moral energy in all people affected: for example the subject's knowledge is not allowed to be used and is not disseminating, while the listeners are not gaining his knowledge and the knowledge the subject has does not serve to any good. Also the second part of the saying "who does not know - is talking" is also reducing moral energy in all people affected, because for the subject/talker it diminishes his/her reputation and devaluates the idea about which he is talking, while for the listeners, it misleads them, waists their time and attention, etc. Therefore, from the totalizm point of view, the saying which was analysed here proves to belong to the heaviest category of totaliztic sins, namely to the category of "oppression". Thus no totalizt should ever attempt to implement it in his/her life, as it would slide him/her downwards in moral field.

In order to implement practically the **attribute-based categorising**, we need to check, whether given our intension carries attributes of totaliztic good deeds, and simultaneously do not carry attributes of totaliztic sins. This kind of categorising is extremely useful for moral proving, as it allows to consider very strictly even the most abstract situations and to judge them definitively - see example in subsection C11.1. In order to complete this categorising, we need to reassure ourselves, that our intension displays the following attributes of totaliztic good deeds (see categorising attributes from subsection A5.3), e.g.:

(1GD) An active prevention of someone from doing a totaliztic good deed represents a totaliztic sin.

(2GD) All reversals of an activity, which represents a totaliztic good deed, are constituting totaliztic sins.

(3GD) The acceptance of outcomes of someone's totaliztic good deeds, in itself is also a totaliztic good deed.

Simultaneously we need also to check, that our intension does not display the following attributes of totaliztic sins (see subsection A5.3), e.g.:

(1S) A constructive prevention of a totaliztic sin that is going to take place, represents a totaliztic good deed.

(2S) Every positive reversal of a totaliztic sin, becomes a totaliztic good deed.

(3S) Every passive acceptance of someone's committing a totaliztic sin, as well as every acceptance of outcomes of such a sin, also represents a totaliztic sin.

For example, if we consider a saying that we previously categorised "who knows keeps silent, who does not know - is talking", then in the majority of typical life situations, in fact it displays only the attributes (1S), (2S), and (3S). This displaying can be noticed, if one checks in the previously discussed analyses of this saying, how the saying fulfils attributes (1S), (2S), and (3S). (E.g. the attribute (1S) is displayed by this saying, because if one prevents from the silence those wise who know, and stops from talking all those fools who do not know, then all involved are going to only benefit from it - this means that such a preventing what the saying states, is a totaliztic good deed.) Simultaneously this saying does not fulfil attributes (1GD), (2GD), and (3GD). So in fact, the content of this saying, in the majority of everyday life situations, represents a totaliztic sin, which needs to be transformed into a good deed before it is completed.

Even a more illustrative and comprehensive example of attribute-based categorising is presented in subsection C11.1.

A5.5. A way of converting totaliztic sins into totaliztic good deeds

The concept of totaliztic good deeds and totaliztic sins explained in previous subsections, is very useful and practical, because it allows totalizts to qualify and to solve a lot of chores and situations from everyday life. All what it takes to solve any given chore or situation with the use of this concept, is to apply the simplified procedure of "obey to do everything morally" described in subsection A2.1. As the very concept of totaliztic good deeds and sins, automatically qualifies a given situation into categories "moral" or "immoral", procedure from subsection A2.1 can be largely simplified by stripping it out of all unnecessary steps. In so simplified procedure, we complete only the following three steps (see subsection A2.1):

Step 3: Determine whether a given our intention is a totaliztic good deed. We use for this determining the categorizing or qualifying method described in subsection A5.4. (If such determining is initially impossible, then before we determine what it is, we should firstly atomise, or converge, a given intention, and then consider separately each one of the resultant moral issues or entities.)

Step 4: If a given our intention is in fact a totaliztic good deed (i.e. if it is "moral") then we implement it immediately. Otherwise,

Step 6: If a given our intention represents a totaliztic sin (i.e. it is "immoral"), we need to firstly reverse it according to the rules of reversal described in the next part of this subsection, so that from a totaliztic sin it transforms into a totaliztic good deed, and then implement this totaliztic reversal of the initial sinful intention.

As the above procedure explains it, whenever we face in our life a situation that we are about to commit a totaliztic sin, then **totalizm recommends to temporally suspend our action, convert this sin into a good deed, and then implement the resultant good deed (instead of the initially intended sin).**

The method of conversion of totaliztic sins into totaliztic good deeds is simple. We actually utilise for such a conversion the finding of totalizm described in subsection A4.1, that "everything that moral goes uphill in the moral field and therefore it requires putting intellectual effort into the completion". If we would like to clearly outline, step by step, how practically complete this method of conversion, it includes following steps:

A. (Optional step - completed only for more complex sins) Analyse a given totaliztic sin, in order to identify the individual moral issues, which cause that an intellect which enforced this sin, decided to choose this particular course of action. In other words, we **atomise** this sin, so that we know what are componential moral issues from which this particular sin is composed

(in some cases we can also converge a given sin with other similar sins to create a larger entity, which we later could subject to a moral reversal). This atomising we carry out according to rules described in subsection A4.5. As a separate moral issue we should consider each separate reason why a given totaliztic sin is intended to be carried out (e.g. each separate expectancy of benefit by someone, or each single fear of something by someone, etc.). A separate moral issue is also each separate way this sin is going to be carried out (e.g. by not paying, as it should be paid, or by restricting something). In more simple cases, we can consider the whole sin just as a single moral issue.

B. Find a reversal for each one of the individual moral issues from which a given sin is composed (in more simple cases - find a reversal of the entire sin). Note that in the initial sin each of these moral issues is going downhill in the moral field, thus promising benefits without putting effort into our action. Therefore, during working our reversals to these issues, we need to find solutions which are going upwards in the moral field, thus which are requiring our intellectual effort to be put into them. In this manner, each separate moral issue, which initially was combined into the totaliztic sin, now is converted into a totaliztic good deed.

C. Implement in our life the reversal of each of these moral issues, thus implementing a resultant totaliztic good deed, instead of the initial totaliztic sin.

It should be noted, that by using the above conversion rules, practically every totaliztic sin can be converted into a totaliztic good deed. Thus instead of damaging, it may start to work into the good of all people involved.

In order to explain on an example how the above method of conversion works, let us now consider how it was applied in one of my own cases. For this, let us consider how a totaliztic sin of slavery - that I was endangered to commit practically in every place that I worked, I kept converting into a good deed of progress. As this is explained in subsection F1 of this monograph, practically in the majority of places where I worked, I was subjected by my superiors to a very subtle oppression, regarding a topic of my research. This oppression manifested itself through disallowing me by my superiors, to officially carry out the research that I am devoted to. In this way, their subtle oppression depleted significantly both, my own moral energy (i.e. I could not complete freely the research that I wanted), as well as their moral energy (i.e. they were depriving themselves, institutions they represented, and countries they were citizens, all the benefits that potentially were to stem from the results of my research). From the point of view of totalizm, such a behaviour of my superiors, represents a very definite sin of oppression. In turn, if I would accept this totaliztic sin of oppression, then according to totalizm I would commit myself a sin of slavery. Fortunately, I have not accepted it, and have converted it into a good deed of progress (e.g. in the result of this good deed the totalizm was born, and also this monograph eventuated). So how I did it. Well, I applied the above method of conversion, although at that time I was not aware that I use it, simply because it was not articulated yet. So firstly I analysed the oppression that I was subjected to, and analysed what are the issues that limit my freedom of action (i.e. that try to force me to move downwards in moral field). As it turned out, there is several issues, which caused that this sin of oppression (and the danger of my slavery) was committed. To name some of them: (a) my superiors always were afraid that the publicity that the research that I was doing could bring, may not be favourable to their institution, (b) my superiors wanted me to complete research, which would directly support their personal life goals, and would release them from some obligations, which otherwise they would need to fulfil themselves (e.g. which would allow them to publish, to claim, or to get rewards actually without putting an effort into their actions), (c) my employers were afraid that I may openly utilise a percent of my office time for doing my research. After identifying these issues, I found an uphill reversal for each one of them. In the final result, instead of doing an open research, I adopted a policy which in subsection F1 is called "total conspiracy", thus according to this policy: (a) I stopped to disseminate my results in the place and country of my employment, so that there was no any publicity about what I was doing, but still I could do it; (b) I started the completion in my office time, what I called a "mock research",

i.e. additional stream of research which I was not interest in, but which always concerned topics that my superiors wanted me to carry out, because this research supported their personal goals; (c) I was doing my own research exclusively in my private time and only with my private resources, so that my employers did not have any argument at hand to use it for starting hostilities. (Amongst my superiors there were several ones who practised parasitism. Thus, in spite of all these my prevention measures, still such parasitic superiors continually tried to induce various hostilities against me - as this is explained in chapter A of treatise [7/2], and in subsection F1 of this monograph. But they were not able to find anything against me. So in majority of cases, I was able to defend myself successfully.) Finally, after finding totaliztic reversals for all these main issues, I carried them out, thus refusing to commit the totaliztic sin of slavery, and converting it into a totaliztic good deed of progress. Due to this, totalizm could be crystallized as a mature philosophy, and also this monograph was allowed to be born. However, it should be noted, that by forcing me to work in conditions of the "total conspiracy", the society in which I am living, still continues to commit on me the totaliztic sin of oppression, thus I reversed only my side of this totaliztic sin.

A5.6. Factors, which distort concepts of totaliztic sins and totaliztic good deeds

The method of changing a totaliztic sin into a totaliztic good deed that was described in previous subsection, has illustrated to us also one of the weak spots of the concept of totaliztic good deeds (and also concept of totaliztic sins). It shown to us that both these concepts are only approximate ideas, which are based on a crude simplifying assumption, and therefore which are unable to reflect well the reality which surrounds us. In case of totaliztic sins, their approximation of reality has no significance, because totalizm recommends anyway that we use the concept of sins only to detect, which ones of our activities are sinful, and therefore which ones should NOT be carried out by us before they are converted into totaliztic good deeds. Therefore, if we make a mistake, and qualify any activity to a sin, while in reality it is a good deed, then there is no much problem, because acting according to totalizm we then transform it into an even more beneficial good deed. However, when we make a mistake in regards to a totaliztic good deed, and we qualify as a good deed and then carry out something that in reality is a sin, then the consequences can be much more severe for us. Therefore, this approximation of the concept of totaliztic good deeds is a main reason, why totalizm recommends that people use this idea only for fast and approximate qualifying not too important life situations, which do not carry in themselves too much moral energy. When we deal with the very serious situations, which carry in themselves a lot of moral energy, then totalizm recommends that we use an idea of "moral work" which is described in subsection A6.

Of course, the fact that the ideas of totaliztic good deeds and totaliztic sins are imperfect, and mainly refer to an "ideal world" (not to a real world in which we live), actually does not decrease their huge usefulness. Imperfections of these ideas, are compensated by numerous their advantages, and also with our knowledge about the existence of these approximations. For example, these concepts are very simple to understand and to use. Their use in real-life situations, does not require a lot of time for analyses. With them it is possible to qualify correctly a large proportion of everyday chores, which we need to complete fast and without too much deliberations. Also, these concepts, and their clear attributes, allow to subject moral problems to theoretical analyses and to formal proving procedures, which are similar to these presented in subsection C11.1. In this way, concepts of good deed and sin, give to totalizm the character of very strict science, similar to physics and mathematics. Therefore, the sources of imperfections of these two ideas, which are described in this subsection, are aimed at enhancing our effectiveness in their use, not at discouraging to use them. After all, a totalizt who is going to know imperfections and limitations of the tools that he/she is using, in fact is going to use these tools in a more correct and effective manner.

This brief subsection contains the list and description of factors, which totalizm managed to identify so far, and which are actually distorting the precision of judgement of everyday situations with the use of concepts of totaliztic good deeds (and also totaliztic sins). Here they are:

1. **Simplifying assumption.** The first of such distorting factors is a simplifying assumption, which we must take in the judgement of a given situation through a concept of totaliztic good deeds (and also sins). This assumption states that "the party which receives good deeds, does not undertake activities, which would be contradictive to the intentions of the party which gives these good deeds". In order to explain this assumption, it is because of this one, according to subsection A5.1 we must always assume that "totaliztic good deeds are carried out in an ideal world, in which there are no situations that the party which receives a given good deed is going to try to distort it and to convert it into a totaliztic sin".

2. **Overlaying of feelings on actions.** Independently from these simplifying assumptions, there is also a next factor, which also distorts the precision of our judgement of the situation accomplished with the use of the concept of totaliztic behavioural good deeds (and also sins). This is the fact of the existence of feelings, which by themselves constitute emotional good deeds and sins. As this is going to be explained in subsection A7.2, whenever we carry out any physical activity, we also simultaneously steer in ourselves, and in other people, some kinds of feelings. The moral intention of these feelings is usually independent from the moral intention of our physical activity. This means that, for example, there is a situation possible, when with our physical activities we carry out a totaliztic behavioural good deed, while simultaneously with our feelings we carry out an emotional sin. Therefore, when the output of moral energy from our feelings exceeds the output of moral energy from our physical activities, then in total the activity, which we carry out, can be a sin. Of course, the above can also work in an opposite direction - when our physical sin can be overturned by a good deed that we accomplish at the level of feelings, so that in total we commit a good deed (such a situation can provide a justification, that in some exceptional situations we should carry out various high level sacrifices, in spite that from the activity point of view, sacrifices are always totaliztic sins). Thus a fact that effects of our activities have imposed on them effects of our feelings, cause that the concept of totaliztic good deeds (and also totaliztic sins) is unreliable even more for a correct judgement of a given moral situation. Thus, the consequence is such, that totalizm recommends a high caution, when we use these two concepts in our judging any highly important life situation, which involve strong feelings.

3. **Religious practices of qualifying actions, without consideration to circumstances, in which these actions take place.** In totalizm, actions by themselves cannot be qualified into categories of good deeds or sins, simply because we do not know anything how these actions are positioned towards the moral field, which surrounds them. After all, in order to know, whether a given action is "moral" or "immoral", one needs to know also, whether it rises uphill in moral field, or falls downhill of this field. But the configuration of moral field around a given action, is determined by the circumstances in which this action takes place. The same action in one set of circumstances can be a good deed (e.g. consider slapping a fainted person), while in other set of circumstances can be a sin (e.g. consider slapping an innocent passer by on a street). Therefore, during qualifying a given activity into a category of good deeds or sins, always we need to analyse also the circumstances in which it happens. Unfortunately, religions deeply enforced into us the practice, that one should qualify only actions, and should ignore circumstances that surround these actions. Therefore, after totalizm is adopted, people continue this practice, still qualifying only actions and ignoring circumstances which surround them. Although every action in the majority of cases belongs to a single category, there are always special circumstances, which cause, that in some number of cases the same action belongs to a completely opposite category. Therefore this religious practice, to ignore circumstances in our considerations, introduces a significant error in our moral judgements.

4. The existence of hidden circumstances. There is one more factor, which also significantly influences the distortion of our correctness in qualifying activities with the use of concept of totaliztic good deeds (and sins). This is a lack of knowledge of all circumstances in which these activities are carried out. Especially, we know very little about circumstances that surround the receivers of given our activity, even if these circumstances are brought to open. Also, in every situation circumstances can exist, which are hidden from us on purpose. Thus, otherwise then it is with our own circumstances - which we are able to judge quite precisely, the circumstances of recipients of our activities usually are completely unknown to us. In turn these recipients, with their counter-actions, feeling, motivations, or altitudes, may very easily change the moral outcome of our actions, turning them from totaliztic good deeds into totaliztic sins.

At the end of this brief subsection we should also address the matter of reliability of concepts of **religious good deeds and religious sins**. As this is explained at the beginning of subsection A5, totaliztic concepts of good deeds and sins are derived from similar concepts that are used in religions for centuries. Only that totalizm defines these concepts in much more strict manner, and provides them with very concrete physical foundations based on concepts of moral energy. If concepts of totaliztic good deeds and totaliztic sins defined so strictly, are displaying such high level of approximation and have so many factors which may distort them, then how approximate and misleading must be their religious counterparts. And - to make it worse, in religions the counterparts of good deeds and sins are the major indicator of "morality" and "immorality". After all, contrary to totalizm, the majority of religions do not have any other indicators of the moral correctness, which could be used in order to additionally verify the correctness of the concept of good deeds and sins. Therefore, for the majority of religions, concepts of good deeds and sins are the only indicators of the moral correctness, while for adherers of these religions - the only indicators of "moral" behaviours. So when these two religious concepts are unable to indicate correctly, what is "moral" and what is "immoral", then in what way these poor adherers of religions could distinguish between good and bad, between moral or immoral, between virtuous and evil. Our awareness of this fact, actually explains how it happened that in spite of many thousands of years of existence and activities of numerous religions, still our planet remains so barbaric, so immoral, and so thoroughly submerged in parasitism.

A6. Moral work, immoral work, and totaliztic nirvana

In subsection A5 the concept of totaliztic good deed, and totaliztic sin, were described. They are excellent "indicators of the moral correctness" for the multitude of everyday chores and situations, which take just a short time to complete. Such chores and situations do not carry much moral energy in them. Therefore, although totalizm recommends to complete them "morally", in order to obey moral laws, simultaneously it advices not to be too concerned, that other people who are also involved in them, may not obey moral laws as pedantically as we do. So, these other people, through their immoral responses to our moral behaviour, may spoil results of these chores and situations. But still all is OK, because these chores do not carry much moral energy. For this reason, the concept of totaliztic good deeds is developed for the idealistic assumption that "we live in a perfect world", and therefore in doing totaliztic good deeds we do not need to be concerned too much about the immorality of other people.

The situation drastically changes, when we are to complete works, which require hours and hours of heavy labour. Such heavy works carry a lot of moral energy, and therefore we would not wish other immoral people spoil our results, and thus waste our efforts. Therefore we would like to complete such laborious works in a pedantically "moral" manner, without taking any idealistic assumptions, so that moral energy, which represents an outcome of these works, is not wasted by immoral altitudes of other people. Therefore in this subsection we introduce a

new concept of the totaliztic "moral work".

A totaliztic **moral work** is to be defined as a "every laborious and time consuming totaliztic good deed, which carries a significant amount of moral energy, and which is carried out in the pedantically moral manner, so that the immoral outsiders are not able to spoil the outcomes, and therefore the entire moral energy, which this work generates, serves to the benefit of the person which completes this work". The above definition reveals that a moral work is a special category of a very laborious totaliztic good deed. It includes only activities which involve a lot of moral energy, and therefore which need to be done in a very careful and pedantic manner. (Typical totaliztic good deeds always concern chores or situations which involve a little of time and a little of moral energy, and therefore which are completed without too much concern about immoral contributions of other people, which could spoil their effects.) Therefore in the completion of moral work we drop the previous idealistic assumption about living in a perfect world. We accept for it, the realities of being surrounded with immoral people. Of course, dropping the idealistic assumption makes everything more complicated. This section is to systematically explain all issues and complications involved in completing a moral work. Because the explanations are carried out in a systematic manner, the conditions that we need to fulfil, in order for our work becomes a "moral work", are explained only close to the end of this section.

An opposite of a moral work, is an immoral work. A totaliztic **immoral work** is defined as "every laborious and time consuming work, which reduces a lot of moral energy in the doer". For example, an immoral work is every work, which originally was intended to be a moral work, but which went wrong for some reasons. Also an immoral work is every laborious and time consuming totaliztic sin (e.g. slavery, sacrifice, or self-destruction), especially if it is done for our job, as the source of our income. According to totalizm, doing immoral work represents a disobedience of moral laws, and therefore it should not be done willingly. However, totalizm recognizes also, that in the present philosophical climate of the prevailing parasitism, it is almost impossible to completely avoid doing immoral work. For example, the majority of present immoral employers force their employees to do immoral work, so currently many people is forced to do immoral work simply to survive. For this reason, totalizm states that it is OK to temporally do immoral work for important reasons, however, while doing it a totalizt should: (1) be aware that what he/she is doing, actually represents an immoral work, (2) he/she takes steps which in future prevents this particular work to be forced upon him/her, or upon other people, (3) he/she should compensate the destructive effects of doing such an immoral work, by voluntarily doing some other moral work of his/her own choice, which neutralizes the damage. In the further parts of this section an information is provided, which helps to recognize an immoral work, and helps to distinguish it from a moral work.

Otherwise to totaliztic good deeds, which concentrate mainly on our own activities, and do not take deeply into consideration the morality of other people involved, moral work is very pedantic about influences of immoral outsiders involved. The main rule of moral work say, that since the doer puts a lot of effort and motivation to complete a moral work, he/she should pay a special attention to immoral outsiders, who may spoil the outcome of his/her work. Therefore, the last two subsections of this section are explaining in great details how we should deal with the issue of such immoral outsiders and their spoiling influences. Examples of steps, which totalizm recommends to be taken in order to prevent influence of immoral outsiders on the outcome of our laborious efforts, include:

(1) To complete all our moral works fully anonymously, without the knowledge of other people, and if possible also out of the sight of other people. If outsiders know, what our activities are for, then with their jealous minds they may spoil the results. When such immoral outsiders are able to see us in action, they are also able to spoil the outcomes by their telepathic influences.

(2) To increase our anonymity at the workplace as much as we can. For example, we could wear identical uniforms, avoid features which make us distinct, put barriers and screens

around us, etc. If outside observers are unable to see individual people in us, they are also unable to spoil outcomes of our actions.

(3) The supplementing of our physical efforts with powerful idealistic motivations. For example, we should not just perform a work, but strongly believe that we do it for the good of other people, for humanity, further generations, that we do it in the most effective, fast and modern way we can, that in the work we utilize all our knowledge and all the technology which is in our disposal, etc.

If we manage to complete moral work in a proper manner, it is capable to significantly increase our moral energy. In turn via the increase of this moral energy, we gradually are earning the most spectacular reward of totalizm, namely the totaliztic nirvana. Therefore this section also deals with all issues involved in nirvana.

A state of **"totaliztic nirvana"** is a phenomenon of permanent, dynamic, and over-permeating happiness which is overwhelming every person in each case when the coefficient of moral saturation " μ " for this person exceeds the critical value which in subsection B6.3 is called the "threshold of nirvana". Explaining this in other words, if a given person leads his/her life according to the recommendations of totalizm, then this person continually increases the amount of moral energy that is accumulated in his/her body. At some stage the amount of moral energy starts to exceed the value which I determined as amounting to around $\mu_{\text{nirvana}}=0.6$ (this means that a given person saturates his/her body to around 60% of his/her total capacity for moral energy " E_{max} "). In this moment such a person, sometimes completely unexpectedly to himself/herself, starts to feel dynamically bursting from inside, the feeling of enormously powerful happiness, which is called the totaliztic nirvana.

At this stage it is necessary to realize that the totaliztic nirvana is a phenomenon which totalizm describes in a mathematical manner. According to totalizm, such a nirvana is an outcome of a rapid flow of moral energy through the human body. For example, it could be compared to the action of the Joule's law in the electrical heating (i.e. to the law discovered in 1841 by James Prescott Joule, and stating that $P=RI^2$), which manifests itself during a rapid flow of electrical energy through conductive materials. As such, nirvana obeys various laws that are already known to us from other disciplines which investigate flows of energies. These laws are expressed the most clearly in the mathematical form. Therefore, independently from the verbal descriptions of nirvana, this section also includes mathematical descriptions of this phenomenon (i.e. equations). Such mathematical descriptions cannot be completely separated from the verbal descriptions. But in order to not discourage to totalizm all these people who are oriented towards humanism rather than towards mathematics, a separate chapter M deals with all concepts which are forming the mathematical and quantitative fundamentals of totalizm. These mathematics and science like concepts, are separated from totalizm, and formed into a new branch of knowledge which is called here the "totaliztic mechanics", and which is presented in a different chapter M. Because the totaliztic nirvana displays such a mathematical and quantitative character, in fact it represents one of the basic phenomena of totaliztic mechanics, which also could be presented in chapter M. However, because this nirvana has an enormous meaning for everyday practising of totalizm (after all, it represents the highest possible reward which can be awarded to a totalizt), and also because this nirvana still remains unknown to the majority of people, I decided to include the descriptions of this phenomenon into the chapter which concerns applications of totalizm in our everyday life. Simultaneously, for these readers who do not like equations and mathematical descriptions, I would suggest to simply skip through them and to concentrate only on the verbal descriptions of whatever this section is trying to convey to them.

Out of all concepts, units, and definitions, which are combined into the totaliztic mechanics and described in chapter M, the highest meaning for the understanding of the totaliztic nirvana has the concept of the "coefficient of the moral saturation" (μ), introduced in subsection B6.1, and expressed by the equation (1B6.1): " $\mu=E/E_{\text{max}}$ ". The coefficient of moral saturation (μ) is defined as the ratio of moral energy (E) that someone managed to accumulate

in a given moment of time, to the moral capacity (E_{\max}) of this person (means to the maximal amount " E_{\max} " of moral energy that this person could possibly accumulate in circumstances that this person currently lives in). If we would like to illustrate for ourselves what " μ " is, then we could understand it as a kind of pressure under which we compress in ourselves this ideally elastic moral energy. If this coefficient takes the value " $\mu=0$ ", practically this means that the pressure of moral energy in a given person drops down to the zero level of moral vacuum of the nature that surround us (note that according to laws that rule the behaviour of energy, such a zero-level vacuum sucks moral energy from everything that surrounds it). In turn when this coefficient takes the value " $\mu=1$ ", this corresponds to the accomplishing the highest pressure of moral energy that is possible to be accomplished by a human being (note that according to laws that rule the flows of energies, in case of accomplishing so high pressure of energy, moral energy will tend to escape fast to everything that surrounds such a person). As this is going to be explained in the further parts of this section, for myself the moral capacity " E_{\max} " amounts to around $E_{\max}=2000$ [hps], while at the time of writing this subsection (in 2001) my μ was at the level of around $\mu=0.4$ (the reason is that around the time of writing this subsection I was living permanently in harsh moral realities of New Zealand, where people are not very supportive to anyone who wishes to lead a totaliztic life, and thus where it is extremely difficult to maintain a high level of moral energy). However, in 1998, i.e. at the time when I was preparing the original descriptions of the totaliztic nirvana that are repeated in this section, I was living in serene Sarawak of Borneo, surrounded by close to nature, positive people, and thus my coefficient of moral saturation was at the level of around $\mu_{\text{nirvana}}=0.6$ (thus my moral energy " E " was at the level of around $E=1200$ [hps] at that particular time). This means that whatever I am stating here, it represents the "first hand" knowledge, as I experienced myself all the phenomena that I am describing in the subsections that follow.

A6.1. How the totaliztic nirvana could be described

In case when the amount of someone's moral energy is below the "nirvana threshold" described here (in present days, this is a normal situation), then the feeling of happiness that such a person experiences is impermanent, and arrives for a very short time only. As the reader probably observed this in his/her own life, in such a situation a short-term happiness may arrive only in an impulsive manner, in the result of some outside, positive stimulus. For example, in individual people it can shortly appear after they buy for themselves something they were striving for a long time, after they accomplished a great success in something, when they spend a time with someone they love, etc. The feeling of happiness that we experience in such situations is very short-living and impulsive, it appears only for the duration of a given stimuli, and can be easily deafened by any negative stimuli that can appear at that time. The lower someone's moral energy, the more powerful positive stimuli is needed to cause a transient feeling of happiness, and the easier this feeling can be deafened by some outside, negative stimuli.

The totaliztic nirvana differs from such casual, impulsive happiness. It provides a permanent feeling of happiness. It also allows to purposely earn this feeling (means, it allows to take the control over this feeling, instead of leaving this control to other people, or to random life events).

The state of totaliztic nirvana, which is accomplished after the exceeding the nirvana threshold, is enormously important for the philosophy of totalizm. The accomplishment of this state is an extremely attractive **reward** that is awarded to those people who are following the path of totalizm (i.e. the path of obedience of moral laws that are established by the universal intellect). This reward causes, that the totaliztic path, although difficult, in the final result is endlessly more rewarding, than the opposite to it, easy path of following the line of the least intellectual resistance, which is representative to all "parasitic" philosophies that currently

dominate our planet. I feel extremely privileged that I was granted the honour to be the first person on Earth who experienced the deliberately earned totaliztic nirvana. I also understand that from this honour an important obligation emerges, to describe thoroughly this wonderful state for the benefit of other totalizts, and thus to open it for all these people who also decide to knowingly earn it. So herewith I am presenting my descriptions.

Because of the existence of the "nirvana threshold" (i.e. such a value of the μ coefficient that fulfils the condition $\mu > \mu_{\text{nirvana}}$ and that makes a given totalizt permanently and intensely happy), one of the basic obligations of the totalizm is to equip every interested person with a clear information how to accomplish nirvana. This gives a chance to the adherers of totalizm to introduce a permanent happiness to their lives. Furthermore, totalizm must also introduce the information, that there is such a thing as a totaliztic nirvana, and also an information as to how identify the moment when someone accomplishes a nirvana. The reason is that science to-date is completely ignorant about this phenomenon, and the majority of all these that are specialising themselves in psychology, in behaviours of crowds, or in ethics, probably for a long time are not going to know that in order to accomplish a nirvana one does not need to know Buddhism, or to arrive to heaven. The information about the existence of nirvana may prevent the situation in future, that a person who for the first time and completely unexpectedly experiences a totaliztic nirvana initially panics (as this was the case with myself), because is not able to understand why unexpectedly he/she is overwhelmed by such a huge tide of permanent happiness, why this happiness seems to arrive from nowhere and without any known stimuli, and why this strange happiness appears in the place, circumstances, and situation, where according to a stereotype believes we rather should be unhappy. For example, when I was earning my totaliztic nirvana, I knew that every totalizt must always increase his/her moral energy, so I deliberately strived to attain such an increase. But I did not know that there is such thing as nirvana, which awaits for those who increase their energy above the level of $\mu=0.6$. Thus, now I recall with a laughter, that when completely unexpectedly for myself, I rapidly experienced this overwhelming feeling of permanent happiness for the first time, but I still did not know what it means, and also when this feeling stayed with me permanently for a few subsequent months, at some stage I started to panic. I began to worry that perhaps it may be a symptom of some unknown tropical illness. After all, there is plenty of strange illnesses in the tropical Island of Borneo at which I was living at that time. I knew that in Africa there is a tropical illness of sleepiness (caused by the "tsetse fly"), the symptoms of which include an uncontrollable sleepiness. Therefore, I was not able to exclude the possibility that in Borneo there could also be another tropical illness, which makes us uncontrollably happy (the bacteria, or a virus, which would cause such an illness, would be worth millions on the black market of narcotics!).

Now, when we finally learned what is the totaliztic nirvana, and how to accomplish it, we can formulate a recommendation of totalizm, which describes the manner we can exceed the "nirvana threshold" and accomplish the totaliztic nirvana. This recommendation turns to be extremely simple. It says: "**continually increase the amount of moral energy in any wise way that lies in your capabilities**". In the above recommendation it is important to notice the word "wise". This is because for the final success in lifting the amount of our moral energy above the level of the "nirvana threshold", it is not enough to generate totaliztic good deeds thoughtlessly like a robot (as this is done with rosary), but it is necessary to complete "moral work" which requires putting into it not only a significant amount of physical effort, but also appropriate amount of the intellectual effort, feelings, motivations, etc. Therefore, whatever moral work we decide to do in order to accomplish the totaliztic nirvana, we need to invest into it the entire dose of physical feelings that we can afford, the full motivation capabilities that we can generate, and the entire knowledge of totalizm that we managed to gather. Furthermore, we need to start selecting and doing purposely such totaliztic moral works, that generate the highest amount of moral energy (for details see descriptions after the equation (2A6) near the end of subsection A6.8), and also we need to appropriately shape our motivations. For specific

recommendations as how to accomplish this, see subsection A6.9.

In turn, the moment when someone exceeds the nirvana threshold and accomplishes the permanent nirvana, is extremely easy to notice - of course if someone is familiar with the content of this section. This is because as from that moment this someone is going to be stung by the powerful explosion of an overwhelming feeling of happiness, which flows from inward towards outward, and which seems to stay for good (of course, assuming that after accomplishing nirvana, this person does not stop to continue the totalistic way of living, and to systematically generate moral energy). This feeling of happiness intensifies even more, if a given person further increases his/her coefficient " μ " above the threshold value of " μ_{nirvana} ". After one achieves the value of around $\mu=0.7$, he/she starts to have an impression that from inside of himself/herself, a powerful waterfall "Niagara" of the bubbly, swirling, roaring happiness is gushing. This waterfall induces such an indescribable feeling of happiness, that it tries to tear apart and carry with it every single cell of someone's body. The stunning feeling of happiness that someone experiences in such a case is impossible to overlook, and if only someone knows what it means, this person for sure is going to notice it!

The totalistic nirvana, similarly to all other forms of nirvana, after it is accomplished, it does not last endlessly just on its own, but it needs to constantly be earned. The reason is, that it during a nirvana we are dispersing a significant amount of the moral energy every day (i.e. we disperse around $e=3$ [hps] per each day). Therefore, to maintain the nirvana state, we need to constantly replenish moral energy that we lost. Therefore, if someone who accomplished nirvana, "rests on laurels", and stops further efforts to replenish moral energy that he/she loses everyday, or replenishes this energy but in amounts which are insufficient to cover for everyday losses, then such a person with the elapse of time loses his/her nirvana. Therefore, in order to keep ourselves in the state of totalistic nirvana for a long time, it is necessary to continually put effort into our life according to principles of totalism, and thus continually replenishing the amount of our moral energy - as described in subsections A6.8 and A6.9.

A6.2. The description of sensations experienced during the totalistic nirvana

It appears that I am the first person who earned a nirvana through a deliberate increase of moral energy. Probably I am also one of these rare Europeans with the gift of technical thinking, who actually managed to experience such an earned nirvana. This imposes certain obligations. After all, before totalism was formulated, old ways of accomplishing nirvana through meditations, or through leading a saintly life, were very difficult to fulfil, and completely without clear guidelines, not mentioning the fact that previously there was no knowledge available which informed people how to recognize it when the nirvana finally arrives to them. In addition to this, accomplishing a nirvana runs against present philosophies of life, which are oriented towards parasitism and which emphasize the importance of material gains more than spiritual achievements. Therefore, I believe that I have the obligation to describe how one exactly feels when accomplishes the state of nirvana. Here is my **description** of the totalistic nirvana. Although this description comes from the "first hand", it is still very crude and approximate, simply because the totalistic nirvana is so extraordinary, heavenly, and undefinable, that someone needs really to experience it for himself/herself to know what it is about.

Starting my descriptions from the comparison of investments to results, I must certify that the success of the final accomplishing the totalistic nirvana is definitely worth going through the tough effort of earning it. The state of the permanent happiness that one experiences after reaching such a nirvana is impossible to simulate with anything, or compare to anything. After my personal experiencing how the totalistic nirvana feels like, now I understand why in Buddhism the accomplishing a state of "nirvana" represents a chief goal for

all efforts, and also a final purpose of all activities. It is really wonderful that totalizm found the effective key, which allows normal people to accomplish nirvana in a much easier, more practical, and socially more useful manner than meditations, and that due to this key now nirvana is opened for everyone who wishes to earn it.

The totaliztic nirvana is experienced as an extremely intensive feeling of internal happiness, which is dynamically oozing from inside of us, to outside. It gives literally an impression, as if someone is being ripped apart by happiness - or as if somewhere inside of us there are "valves" from which some invisible happy energy is gushing out. By trying to escape from our body, this energy seems to blow and tear the body apart. If I would like to describe more accurately these "valves", then after careful "listening" into inside of me when I was experiencing my nirvana, I could clearly feel in my own body several definite points (chakras), from which this happy energy was gushing. In my own example, the most large and the most clear of these valves is located somewhere on the back, or to be more precise at the lung side of the spine, at the height of the lower ends of my shoulder blades. The feeling of happiness that is oozing from it, is literally blowing my breath from inside. It provides me with a kind of feelings which we experience when with a dry body we rapidly submerge into a pleasantly heated water - although the rapid submerging into the warm water belongs to the sensation of a pleasant blocking of the breath, while the nirvana gives me the sensation of a pleasant blowing out the breath. Furthermore, the touch of pleasantly warmed water is not comparable with the pleasant flow of happy energy of nirvana through every single cell of my body. The second large valve (chakram) in my body, is attached to my spine near the abdomen, at the height of the upper end of my hip bones. From this one, a very pleasant sensation is spreading through the whole of my body, which resembles a kind of satisfaction and contentment which is distantly similar to that one which I would feel, if after a long starvation and thirst I received a wonderful food and drink. Of course, it is not comparable with any food and drink. The next two very strong such valves, from which two very strong streams of happiness are oozing, are located like in the centres of my thigh bones (pointed to the front), between my knee and my hip. The sensation that is gushing from it is also different, because it roughly could be compared with the pleasure that radiates from our legs when after a very long and tiring march in a hot climate, we spread our body and rest in shade on something very soft and adjustable. In addition to the above, in my body I can clearly distinguish several further such "valves", from each one of which some kind of an extremely pleasant sensation is gushing. The sensation produced by each one of these valves differs from sensation produced by other such valves, but it "melts" together with other feelings in a kind of like a symphony of happiness which is blowing apart my body. For example, I can clearly sense such valves of the gushing happiness in the inner (throat) part of my spine at the base of my neck, at the outside ends of the shoulder bones at their back parts, in the frontal side of my upper arm bones, between my elbow and shoulder, in centres of my hands at their outer side, and also in several other places. (One observation I made afterwards, is that when Christians made a cross sign during prayers, they always mechanically touch four points on their body, which represent the outlets from four such their "valves" - see also subsection K5.3.) The sensation of happiness that is gushing from all these spots is very permanent and it stays with me all the time. Practically it is oozing and blowing me apart continually, no matter what I am doing. I feel it when I am sitting, walking, working, talking with someone, shopping, driving in a bus, etc. The only time when the brain does not register it, is during my sleep. At the time when I was writing these descriptions I was already experiencing it continually for around half a year. Only sometimes for a very short period it was deafen by some rapid problems or sorrows that I experienced, but immediately when these negative stimulus diminished, the feeling of this overwhelming happiness was returning to me. The intensity of this feeling is not constant, and it changes relatively fast, depending on the temporary fluctuation of my moral energy. Therefore, when I needed to spend some time on activities which were strongly reducing my moral energy, e.g. on teaching my students, pulling something out of bureaucrats, running around, standing in queues or in

offices, etc., at the end I clearly felt the significant drop down in the intensity of the sensation. In turn, if I did something that intensively increased my moral energy, then the feeling of this happiness immediately was increasing in the intensity. For example, I noted that if I personally made and post altruistically (for free) to people who waited for them, a series of around 20 copies of my monograph [1/2] (in 7 volumes), which I was distributing at that time, I was magnifying the intensity of this feeling by multiplier of 2. (Note that making and sending 20 copies of my monograph [1/2] was an enormous totaliztic effort, motivated by the will to increase moral energy of other people by stimulating their minds.) The permanent sensation of happiness after finishing this task, was twice as strong as the initial feeling of the swift river of happiness that was flowing through my body initially (I actually was experiencing this like a swift river transformed into the roaring waterfall "Niagara"). Because in present times, the life supplies us with much more occasion when our moral energy is reduced, then situations when our moral energy is generated, only the intended and purposely designed totaliztic moral work is able to induce nirvana. In my own case nirvana arrived only because I continually and purposely generated moral energy for a long time. However, my observations how fast it is diminishing immediately after for some reasons I needed to stop my generation of moral energy, indicates that it requires a continual and very devoted effort to keep it all the time.

Nirvana is the most wonderful reward that a person can receive for leading a moral, wise, agreeable with the laws of the universe, active, and useful life. If I would to compare it illustratively to something that yields similarly intensive and pleasant sensations, the only phenomenon which roughly could be comparable to totaliztic nirvana, are sexual experiences: **totaliztic nirvana is felt approximately like a sexual orgasm which lasts infinitively long.** However, there is a significant difference between the character of sensations which are bursting in an impulse during a sexual orgasm, and the permanent feeling of happiness which originates from the nirvana. An orgasm has sensual attributes, and can be defined more as a powerful pleasure, than as happiness. In turn the totaliztic nirvana has a decisively spiritual character, and definitely is a happiness. In order to provide here an illustrative comparison of the happiness and a powerful feeling of pleasure, let us consider a situation that we are deeply and secretly in love with someone, and one day the object of our dreams told us something very nice on a neutral topic, while the next time this object sensually stroked us. Both sensations that we would experience on these occasions would be very similar to themselves, and the person who would experience them, most probably would both describe as a feeling of happiness. However, the first one (nice words) would have the more spiritual character, and in fact would belong to the category of happiness, while the second one (stroking) - the sensual character, and it would belong more to a strong pleasure, than to a happiness (although the border between these two is rather blending).

At the end of this report about how one feels the totaliztic nirvana, I should answer one possible question: **is it worth all the effort?** Well, myself I am rather a non-typical case, as I would still live according to totalizm, even if the nirvana would not exist at all. This is because I am limitlessly convinced about the correctness of this philosophy. After all, at the time when the nirvana arrived to me, I had no idea that a nirvana can be earned with the use of totalizm. I finally recognized it, and named it, only after around a half of year since it arrived. During this first half of year, I was constantly surprised, and constantly wondering about the reasons why I am experiencing this strange feeling of permanent happiness. But if now someone asks me about my personal opinion, as to whether it is worth to undertake the effort of living according to the recommendations of totalizm, to accomplish the nirvana, I would answer: **even if totalizm offers nothing else apart of nirvana, I still would not be able to live even a single day when I would not do something to earn it.**

A6.3. Mechanism which causes the totaliztic nirvana to happen

By subjecting to continuous scrutiny the sensations of nirvana that I experienced, and also by careful "listening" what happens inside of myself, I arrived to an illustrative explanation what is the mechanism of causing the nirvana. Therefore, in this subsection I describe conclusions about this mechanism. But I would like to make a reservation that my descriptions represent only an initial step to the working out this explanation, which is based on rather sparse data, and that perhaps further research may require these explanations to be further improved.

According to my explanation, moral energy that is accumulated in our counter-material body, can be compared to an ideally elastic gas (i.e. the "oxygen for our spirit" - means the "oxygen for our counter-body"). Our counter-material body could be compared to a rubber tube, or an elastic rubber container, which is to store our moral energy resources. This tube or container has several "safety valves" (in Eastern religions, and in occultism, these "safety valves" usually are called "chakras", while this monograph calls them "counter-organs" - see subsection K5.3), the outlets from which are placed inside of our physical body - means within the volume of our body. In turn the value of the coefficient of moral saturation " μ " could be illustratively compared to the "pressure" under which this perfectly elastic moral energy is compressed in that "rubber tube" of our counter-material body. If, in the effect of doing a totaliztic moral work, we accumulate moral energy in our counter-material body, the pressure " μ " of this moral energy is growing. As this pressure is growing, also the escape of moral energy back to our physical body occurring mainly because our feelings let it out back through these numerous valves/chakras, is increasing - see subsection K5.5. But if we compress our moral energy much faster then it manages to decompress through these valves/chakras, the pressure " μ " of moral energy is constantly raising. When the pressure " μ " exceeds the threshold value " $\mu > \mu_{\text{nirvana}}$ ", then this pressure causes the opening of the internal "safety valves" ("chakras"), and moral energy starts to decompress and pour into the interior of our body. In turn this decompression and flowing of moral energy through the volume of our body, causes all these pleasurable sensations of "being blown apart by a dynamic flow of happiness".

The above explanations reveal, that the mechanism of this phenomenon could be defined in the following manner: **"the totaliztic nirvana is a surge of moral energy, caused by the high pressure of this energy, and occurring through chakras located in our body and directed towards the volume of this body; this surge induces a whole array of extremely pleasurable sensations type happiness, which dynamically blow our body apart"**.

A6.4. Three different types of nirvana

When I experienced the totaliztic nirvana, and when I was able to recognize the unique feeling of happiness that this nirvana is accompanied by, I realized that ones in my life I unknowingly had the occasion of being affected by all these sensations. This was in 1968. At that time I was a student of the Technical University of Wroclaw, Poland. In that historic year, mass demonstrations, which were protesting against the despotic rules of a communistic dictator of Poland from that period, a person named Wladyslaw Gomulka (1905-1982), were held at my university. Although these demonstrations were squashed, and Gomulka was deprived power only two years later by another communistic dictator named Edward Gierek, still for a significant number of participants of these demonstrations, including myself, they were the source of a non-forgettable experience of the "nirvana of crowd", that lasted for several hours. Of course, because there was a general lack of knowledge what it all means, most probably no participant of that demonstration actually had an idea that he/she is just experiencing the "nirvana of crowd". Therefore it took totalizm to identify, name, and to theoretically explain the sensations of a group happiness, which were experienced by that

crowd. That particular nirvana appeared in the moment, when patriotically motivated crowd of students, packed tightly into the main hall at the Technical University of Wroclaw, like sardines in a tin, was listening to representatives from various factories in Wroclaw (PaFaWag, Archimedes, Fadroma, etc.), who delivered to the leaders of the demonstrations financial donations to support the cause, and simultaneously were giving the fiery speeches full of patriotism, high-flying ideas, and ordinary human solidarity. During these speeches, moral energy of the crowd was growing rapidly, and in a certain moment it reached the threshold of nirvana. Some people started to cry out of happiness, others started to scream like in a hysteria, many simply were so shocked, that were petrified and unable to move, and almost everyone loosed control over what was happening. The demonstration transformed into a havoc of the patriotic nirvana. What happened then, it is difficult to describe, and it simply must be experienced to be understood. If for example, there would be a need for a volunteer, who for the good of the crowd would need to experience an instant and torturous death, then at that particular moment of time almost everyone who reached the state of nirvana would volunteer to die without a smallest regret, and without a smallest delay.

The memory of that particular patriotic event, proved later to be extremely useful for working out, and describing, different mechanisms which cause various types of nirvana. (According to totalizm, in our life nothing happens just by a chance, and everything that we experience is carefully designed, carries a deep meaning, and has an important purpose. Therefore, I believe, this patriotic experience was a part of the comprehensive preparation to complete my mission on Earth.)

Only as late as during the stage of theoretical analyses of the nirvana phenomenon, I also realized that a distantly similar to the powerful feeling that one experiences during nirvana, is a kind of weak feeling of happiness which appears when someone is under the powerful influence of alcohol, or drugs. Unfortunately, the weak and distorted feeling of happiness which is appearing after a large dose of alcohol or drugs, is a very miserable substitute for the powerful and clear feelings experienced during the nirvana. Differences between them include: (1) alcohol or drug feeling is much weaker (i.e. I would estimate it at the level of only around 10% of the feeling experienced during the initial stage of nirvana), and (2) alcohol or drug feeling is distorted by the chemical poisoning of our senses in the brain. This distortion of the feelings by poisoned senses in the brain caused that for a long time I was unable to recognize that there is some reminiscence between feelings originating from these two different sources, and therefore for a long time I was unaware that the mechanism of "feeling high" after taking alcohol or drugs, works on a similar principle as mechanism of nirvana. But shortly before writing this monograph I linked these two separate feelings together, and worked out the mechanism of a "drug simulation of nirvana" that I am describing below. This mechanism reveals that the fate and experiences of alcoholics and drug addicts are also controlled by moral energy, and are related to nirvana and to the downhill philosophical lifecycle explained in subsection D1.2.

As my experiences and theoretical deductions revealed, from the point of view of the mechanism which induces a nirvana, there are three basic categories of this phenomenon. The first of these can be called an "earned nirvana", the second - a "drug simulation of nirvana", whereas the third one - a "resonance nirvana".

A good example of an "**earned nirvana**", can be the totaliztic nirvana described before. The attributes which are characteristic for every earned nirvana include: (a) that the arrival of this nirvana is accomplished through a hard and long effort of doing numerous activities of a totaliztic moral work type, which gradually increase (pile-up) moral energy in the subject, (b) that it is very long-lasting, for example people who keep up with continuous doing totaliztic moral works, may keep experiencing such an earned nirvana continually for months, years, an even the whole life, and (c) that there is no limit for the maximal level of intensity of sensations that a subject may experience - i.e. someone devoted to doing totaliztic moral works can intensify this nirvana to so high level that the sensation of happiness may literally blow him/her

apart and that this sensation is able to deafen practically all other sensations, most probably including even the strongest pain and suffering. Furthermore, the feeling of happiness which is the outcome of the earned nirvana, was paid for with the huge effort and labour (and therefore morally "earned") long before the sensation appeared. Therefore this sensation is not going to be followed by various unpleasant consequences which would be required to fulfil the moral law that "everything in our life must be earned" (see subsection K4.1.1).

The second category of a nirvana-like state, which can be called a **"drug simulation of nirvana"**, is easy to explain on the basis of our knowledge of the mechanism which causes "earned nirvana". To cause a drug nirvana to appear, a special chemical substance needs to be used, which somehow opens one of the "valves" (chakrams) that keep our moral energy inside of us. This substance is simply one of numerous known drugs ("narcotics") or alcohol. After a given "valve" is open, our moral energy compressed inside of us, is rushing out through the body, in a manner similar as this happens in an earned nirvana. However, this rush is much more limited, because a given drug opens only one of numerous valves, and also because the pressure of moral energy inside of us is much lower than during an earned nirvana. In turn this rush of moral energy through our body, causes a pleasurable sensation of "getting high". The much richer bouquet of this sensation is experienced during an earned nirvana. But if it is accomplished in a chemical manner, by the use of drugs, only a much poorer and distorted version of this sensation is experienced. In addition to the fact that sensations are much weaker because they originate from one chakram only and because the pressure of moral energy is lower, they are also heavily distorted by the action of chemicals at our senses. Therefore a drug simulation of nirvana is only a miserable substitute to a real, earned nirvana. Furthermore, unfortunately for the drug users, each opening of their "valves" causes the rapid depletion of their moral energy. So drug users are getting high, but simultaneously they are rapidly losing their moral energy. Because they usually are not replenishing this energy equally fast as they are letting it out, their reserves of moral energy is disappearing rapidly, thus having two consequences: (1) they need to use increasingly larger doses of drugs to get high, and (2) they are fast approaching the level of $\mu=0$ which causes their moral suffocation and death (preceded by all signs of moral suffocation, such as depression, destructiveness, etc. - see descriptions from subsection B6.3). A drug simulation of nirvana represents a totalistic sin of self-destruction in the most pure form, as it rapidly, and very intensively, reduces moral energy of the sinner. Totalism forbids even trying to accomplish the state of a drug simulation of nirvana, because this state runs sharply against all moral laws, and thus it always brings a severe moral punishment.

One of numerous examples of the third category of nirvana, i.e. a **"resonance nirvana"**, is the "nirvana of crowd" described before. It appears when a positively motivated crowd of people boosts its own moral energy via a principle of resonance. From the "taste" point of view, the sensations of happiness that such a resonance nirvana provides, are almost identical to sensations generated by the earned nirvana. The only differences between these two boil down to: (a) mechanism that causes this sensation of happiness to appear (this mechanism is going to be described in a next paragraph), (b) the intensity of the feeling of happiness (in a resonance nirvana, for the reasons described later, the level of happiness being reached, is limited by the mechanism itself, and therefore much lower than in the totalistic nirvana; for example in my own case it was around 3 times lower than during the peak period of my totalistic nirvana), and (c) the length of the period one experiences these feelings (because of the lack of a continuous supply of moral energy, the resonance nirvana usually ceases immediately after the crowd, which caused it, goes home). Furthermore, the resonance nirvana appears without previous earning it. Therefore according to the moral law "of earning everything" (which is described in subsection K4.1.1), the bill for this phenomenon is going to be given later. This practically means that living through this nirvana is connected with some negative consequences, which later are to pest the subject.

The **mechanism of resonance nirvana**, which causes it to appear, is based on a

phenomenon, which amongst scientists that specialize in control systems, and also amongst automation engineers, is known under the name of a "positive feedback". Such a feedback is formed by a second segment of the equation that is described in subsection A6.8, namely equation (2A6): $E = FS + \sum \eta(\mu/\mu_r)f_r s_r$. An example taken from our everyday life, which illustrates this mechanism, is the feedback which appears in the electronic acoustic systems, that are composed of a microphone, which via an amplifier is connected to one or more loud speakers. When the microphone receives some kind of a squeaky signal, the amplifier enlarges it and forwards to loud speakers, which via an air send it back to the microphone, which after receiving and amplifying forwards it back to loud speakers, and so on. In the final result, if by some chance such an electronic acoustic system is so tuned, that the rate of amplification exceeds the dumping capabilities of the hall, then it goes into a kind of very squeaky tone of the sound feedback, which probably is very well known to every reader. The characteristic properties of this squeaky tone include: (1) it has a build-in upper limit (perhaps the reader noted that after such a vocal feedback, the intensity of the noise always stabilises on a specific level, above which a given combination of parameters is unable to go), (2) to accomplish this feedback, it is necessary that a resonance system does exist, which is composed of at least of two components (i.e. a loud speaker and a microphone), which exchange the signal in a closed circuit that uses two different channels (e.g. it is send electrically from a microphone to a speaker, and then send vocally from a speaker back to a microphone), and (3) that at least one of these two channels includes an amplifier, the ratio of amplifying of which is exceeding the damping capability of the whole system.

In exactly the same manner as this was in the above system of a microphone and a loud speaker, a resonance nirvana is formed in a crowd of people. For example, if a group of people of over critical mass (the mass of this crowd, means the number of people who are participating in it, is an equivalent to the amplifying ratio in an electronic system) gathers together in order to carry out some highly motivated act (e.g. to fight against oppression and injustice), then according to equation (2A6) in some of these people an impulse of the product (F) and motivation (S) is generated. This in turn causes the telepathic sending this impulse to minds of other people in the crowd, who opened their counter-material bodies to the arrival of such a telepathic signal. In the result these people generate their receiving dose of moral energy, which is resulting from the second segment of the equation (2A6), namely from the segment $E_r = \sum \eta(\mu/\mu_r)f_r s_r$. Then, this receiving dose of moral energy becomes the sending signal, which is forwarded to minds of other people, who then become the receivers and generate their own receiving doze of moral energy $E_r = \sum \eta(\mu/\mu_r)f_r s_r$, etc., etc., the signal is rapidly growing. In the final result, in such a crowd which telepathically stimulates itself, the product of feeling (F) and motivation (S) is rapidly growing, thus causing in a significant proportion of participants the fast increase of the resultant moral energy (E). Therefore, in a relatively short time (of minutes), this moral energy starts to exceed the nirvana threshold, and the telepathically open participants of a given crowd are rapidly, and almost simultaneously, achieving a state of nirvana. Of course, in order to experience such a nirvana, a given participant of the crowd must fulfil several conditions. For example he/she must:

1. Completely open his/her counter-body for the incoming telepathic signal, so that the coefficient (η) in equation (2A6) starts to reach the value of almost $\eta=1$ (i.e. he/she is not allowed to block this signal out by some cultivated inside, negative altitude, or anger).

2. In the reply to the incoming telepathic signal he/she must generate his own positive product of the feeling (f_r) and motivation (s_r) - i.e. this participant may not stay in the crowd passively, and not to share emotions of the rest of crowd, but must response to whatever happens around himself/herself.

3. He/she emits his/her own telepathic signal, which is well synchronised with the signal of the whole crowd, and therefore which is added to energy formed by the rest of the crowd (this means that practically a given participant must do whatever the rest of the crowd is doing, because if he/she starts to do his/her own things, then he/she will fall out of the

synchronization, and becomes unable to reciprocate). Because not every participant of a crowd is able to fulfil all these conditions, therefore in every crowd which accomplishes a nirvana, always there is some percent of individuals who had not reached this pleasurable state.

The generation of a resonance nirvana does not need to be carried out with only patriotic occasions, but practically it can be accomplished with any positive feelings and motivations that are capable of the generation of moral energy through the second segment of equation (2A6). This means that they could be feelings and motivations generated for example: by listening to some kind of music that moves our feelings and contains provocative rhythms (e.g. as that one, which is on today's public bit concerts), or by taking parts in public, and well synchronised, gymnastic exercises (so-called "aerobics"), or by taking part in any gathering that moves feelings of participants, or by participating in a football match where our team wins, or by taking part in the religious ceremonies or masses, etc. For example, it is well known that numerous religious groups and cults already exist, which through the purposeful creation of the exalted atmosphere during their masses, and through appropriate stimulation with a moving music and lifting up lyrics, and through the synchronization of people with a rhythmical movements and clapping, cause a "nirvana of crowd" in a significant proportion of their participants (e.g. in Catholic Church, a movement which practices this kind of masses is called the "Charismatic Group").

The resonance nirvana is known for a long time, and it was practically used on numerous occasions. Only that to describe this phenomenon, various other confusing names were used, for example "euphoria", "blessing", "religious lifting up", "divine light" etc.

The resonance nirvana is a phenomenon, which allows to accomplish a nirvana state through "back doors" - meaning without any contribution of effort, and without actually earning it. Of course, by being such a phenomenon, **the resonance nirvana runs against moral laws, and therefore totalizm must declare it to be a phenomenon which totalizts should not advocate**. Furthermore, the "back doors" nature of this nirvana, turns it into a phenomenon which is especially favoured by all sorts of parasitic philosophies. After all, such a nirvana allows to reap astonishing benefits, without firstly earning them with a hard labour. All this causes that totalizts should not purposely seek this type of nirvana just in order to experience "free" pleasures that it offers, and that they should be aware that according to moral laws, for every pleasures which are unearned, a hefty bill comes later to be paid. Of course, totalizts are NOT forbidden to experience this nirvana for some justified purposes, for example to learn, to study this phenomenon, for healing purposes, or simply because a set of circumstances places them in a crowd that experiences this phenomenon.

As this is explained in subsections A4.1 and A6.8, in totalizm everything can become a totaliztic moral work in an appropriate set of circumstances. Therefore also a resonance nirvana, in some situations could become a useful phenomenon which totalizts could allow to happen to them. Let us now discuss such circumstances.

A. Moral illness. As this was explained in section A6, some people may experience various personality disturbances, appearing because of their moral energy dropped below the critical level of the "self-destruction". In such cases, these people display cases of depression, suicidal tendencies, and are unable to lift just by themselves the level of their moral energy. Therefore, the resonance nirvana (or more strictly a mechanism which leads to it) makes possible for these people to re-build the level of their moral energy, in matter of minutes. In this way, they can be lifted fast out of their depression, addiction, drugs, etc., thus gaining the opportunity to return to normal life.

B. Research. The resonance nirvana allows us to learn more about secrets of the nirvana phenomenon. Therefore, it can be used for research purposes, for constructing models of our counter-material bodies, for discovering factors which allow a nirvana to appear, or to intensify, for describing laws that govern the nirvana state, for learning the type of undesirable effects that one experiences when going around the moral law stating that "everything must be

earned", etc.

C. Natural circumstances. These take place when a resonance nirvana comes in a natural way, e.g. as an effect of our falling in love, or when it appears as a surprise. This means that we did not take a part in a given event solely to "get high". In such cases usually, without knowing it, we somehow deserve to experience it.

There are two very interesting life situations, when a resonance nirvana tends to occur spontaneously. Therefore in my opinion these situations should be studied especially thoroughly. These are:

- When a couple of people in love with a tendency to exaltation, are mutually stimulating each other. For example, one of the forms of this nirvana, most probably include cases of the extremely powerful sexual sensations, that some lovers experience in conditions of special external threat (i.e. when a couple is in a war situation, in a concentration camp, when they are threaten by any other danger, or simply when the popular saying applies to them that "a forbidden fruit tests the best"). In such situations, lovers seem to contribute an especially high feedback of motivations and feelings, which through the mutual solidarity and the threat of a danger, is resonating and amplifying between them. An example of possible accomplishing such a resonance nirvana between a couple of lovers, is contained in a novel by Ernest Hemingway (1899-1961) describing a love during the Spanish War - the sensation that was experienced was described by Hemingway as if "the whole Earth moved" (this case is probably described in "For Whom The Bell Tolls"). Although this novel is the most widely known description of such a situation, there are also numerous other stories of lovers in concentration camps, on front lines, etc., when couples of people spontaneously experienced this unique phenomenon.

- When a resonance nirvana is accomplished by a single person in the effect of so-called "meditations". Practically speaking the state of mind which usually is described as "meditations", actually is a state of self-hypnosis. In turn, during a self-hypnosis, all conditions required to induce a resonance, are met. For example, two objects then appear, which are obeying a single will (namely a "counter-material body" and a "material body" of the person which is in this state). Also, two channels of exchange of signals are appearing (namely a biological channel, and a telepathic channel). Furthermore, one can pre-program hypnotically his/her mind into an exaltation which creates the necessary amplification ratio. Therefore, if one appropriately controls his/her sensations during reaching a state of self-hypnosis, then he/she is able to generate increasingly larger product of $E=FS$, in this way accomplishing the state of nirvana in a period of just several minutes. Because in old times people do not know the concept of self-hypnosis, most probably what in old manuscripts is described as accomplishing nirvana through meditations, was actually the self-hypnotic generation of a resonance nirvana. Because accomplishing a state of nirvana in this way, can be carried out according to many different procedures, each one of these procedures can potentially be misinterpreted by these who hear about it. This would explain the chaos which appears in all ancient descriptions of "nirvana". After all, every person who accomplished such a nirvana, would describe it in a different manner.

Since we are discussing the resonance nirvana, it is also necessary to address the matter of **negative consequences** of every unearned pleasure. After all, otherwise then this is the case with earned nirvana, the resonance nirvana supplies pleasures completely without a priori payment for them. (No wonder that it is the resonance nirvana, that is intensely promoted by Buddhism. Buddhism is one of several religious, which are very close to the philosophy of parasitism described in chapter D. In turn, the philosophy of parasitism aims itself at gaining benefits without payments.) Therefore, according to moral laws, which are described in subsection K4.1.1, the bill for such unearned pleasures arrives later. Therefore, the arrival of a resonance nirvana to someone, always must be combined with some kind of negative returns, that are to arrive later. For example, this type of nirvana may cause in participants a tendency to fall later also in a reversal of a nirvana, means in the state of a "group hysteria", which later

strips the participants from moral energy that they have not earned. Or they may tend to start street fights, mass rampages, robberies, etc. (This would explain why after each football match, when on a stadium some people accomplished the nirvana of crowd, the participants are starting the street fights, robberies, etc.).

A6.4.1. Mass hysteria - as a reversal of the resonance nirvana

There is a negative phenomenon, which represents an exact opposite to a resonance nirvana. Instead of the increase in moral energy, it causes a rapid drop of this energy in the whole crowd. It is usually known as the "mass hysteria". It quite frequently occurs amongst crowds of women of the Malay race, who seem to be especially prone to this phenomenon. It causes such enormous reduction of moral energy in the participants of a given crowd, that almost all victims of such a hysteria land in hospitals, while the process of pulling them out of the telepathic feedback requires a medical intervention. In Malaysia there were cases that whole factories with female crews needed to be stopped, while almost all workers needed to be taken to hospitals, because they all fell victims of such a mass hysteria, completely losing control and rational mind. One of my acquaintances, Indian by birth, and therefore more resistant to such a hysteria than her Malay fellows, described to me one such an attack, which she experienced when she was a student and lived in a female hostel. She even took a part in the rescue operation. The hysteria attack initially blasted in a room located at the very end of the hostel's corridor. In the room where my acquaintance was living, it could be heard as the blast of the powerful scream of girls, which started to come from that particular room. The scream made an impression that something extremely scary affected these girls, and that it generated a fear that made them lose their senses. A few seconds later the attack was shifted to occupants of the next room. They blasted with a choir of the similar powerful scream, and joined their neighbours which was already screaming out their senses. Then, the attack started to behave as if it was a kind of a dark wave or a cloud, that was slowly floating along the corridor from a room to a room. A room after a room, the female inhabitants of that hostel started to blast with this uncontrollable scream. A large-scale rescue operation needed to be started to save the girls. Phenomena, like this mass hysteria, cannot be rationally explained in any other way apart of the telepathic passing of the extremal negative feelings.

A6.5. Attributes displayed by the totaliztic nirvana

There is several differences between accomplishing happiness in an ordinary way (i.e. through receiving strong positive stimuli from outside), and accomplishing it through a totaliztic nirvana. The first of these differences depends on having a **control** over our way of accomplishing happiness. In case of an ordinary happiness, we are completely dependant on others in attaining a happiness. For example our happiness depends on our partner (if he/she is ready to cooperate with us, in building our happiness up), or on our boss and employer (if he/she is willing to let us earn enough), or on our clients (if they are interested in our products), or on our colleagues and competition (if they allow us to accomplish a success), etc. In turn, when we are accomplishing the happiness with the use of the totaliztic nirvana, our happiness depends only on ourselves. This is because the completion of totaliztic moral works, which in the final effect are to bring nirvana to us, is exclusively under our control, and no others can stop us from doing them. The second difference depends on the fact that the totaliztic nirvana can be earned by **doing practically what we like the most**, or what we have the talent to do, or in what we are the best, or what we still are able to do in our circumstances and position that we are in. Therefore, in order to accomplish our happiness, we do not need to learn some eastern methods of meditation, to follow some kind of a guru in everything that he does, to

become a religious saint, to please our boss, to impress our clients, to spoil our partner, etc. The only thing that we need to do to accomplish a totaliztic nirvana, is to follow the equation (1A6) "E=FS" described near the end of this section, and to complete anonymous activities into which we put the maximum of our feelings (F) and our motivation (S). Therefore, if for example we like flowers, it is enough if we create flower compositions with an appropriate level of effort, trouble, and dedication, and then anonymously make these compositions available for the good and pleasure of other people. If we are able to make concrete, or to work in earth, we can sometimes utilise these capabilities through anonymous repairing a hole in the footpath, which is a nuisance for everyone, or through anonymously making a side of a public road pretty (in evenings, so that no-one sees us). Another difference between the normal happiness, and the totaliztic nirvana, is **a lack of requirements** concerning our physical state, mental predispositions, educations, profession, skills, etc. The totaliztic nirvana can be accomplished in 1001 ways, and it is opened for everyone - no matter how fit physically one is, no matter how one wants to earn it, where he/she wants to do the work required, etc. The next difference depends on the fact that the totaliztic nirvana provides a happiness, which is independent on the place, situation, and circumstances in which we are at a given point of our lives. We can accomplish such a nirvana practically in every place, situation and conditions, if we put our heart into it. On the basis of what is already known about such a nirvana, one should be able to be accomplished even in the situation of a military service, a work on a ship, a serving a prison sentence, or even being sent to Siberia. For example, when nirvana appeared in me, I was living like a warrior, i.e. almost all the time in a march, experiencing a significant shortages of practically everything, and constantly fighting for ideas that I believed in. (The only facilitating coincidence was that during the nirvana time I was surrounded mostly by very serene, nice, close to nature, and well wishing people.) Of course, there is more differences between both these ways of accomplishing happiness. However, because of their secondary nature, they are not going to be discussed here.

A6.6. Manifestations of nirvana (e.g. attracting the opposite sex)

All people who are in the state of totaliztic nirvana, always telepathically and visually are **radiating** an unique impression of happiness. Unfortunately, because so far in our culture and philosophy there was almost nothing known on this subject, most frequently people who are just in the state of totaliztic nirvana, are not recognized conscientiously by other people (although I noted, and am going to describe here, that such recognition is perfectly carried out on the subconscious level, therefore these people who just are experiencing the totaliztic nirvana, are acting at opposite sex like powerful magnets, attracting to themselves those who in normal situation would not even take a slightest notice of them). Also themselves, these people usually do not know that the strange feelings that they are experiencing, actually represent the state of nirvana. Only after someone, like myself, experiences this state, and becomes aware what it means, only then he/she immediately starts to recognize it in others, who also experienced it. In this way, for example I am absolutely sure that the totaliztic nirvana was experienced by the late Mother Teresa, although so far I have not encountered any mention anywhere that she experienced anything other then normal. If one sees her video, or a photograph, one may notice that she radiates with a very special kind of happiness, which is very characteristic to nirvana.

In 1987 I was on a course in Christchurch, which was organised for tutors of New Zealand Polytechnics. On this course was also, amongst other tutors, a young tutor of nursing (twenty something years of age) from the Polytechnic in Christchurch - I do not remember even her name. At that time she fascinated my scientific intuition and observation capabilities, because in the objective sense - i.e. from her face contour and from natural appearance, she was one of the most ugly women that I met in my life. But she was always smiling, always was

full of vigour and optimism, and always was radiating from her this very unique feeling of happiness which every person in her vicinity was unknowingly perceiving. These attributes diametrically transformed her objective appearance, and subjectively were making a very special woman out of her. She was always surrounded with a crowd of male admirers who were worshipping her, and when there were any group activities, in her group always wanted to participate all male members of the course, and these men who were not allowed to her group, were always showing a great disappointment. Only after experiencing my own nirvana, I realized that these her subjective attributes were simply the manifestations of a nirvana state, that she was then experiencing. This nirvana was radiating from her to all people around, thus making her irresistible to every single male in our group. From other analysis (e.g. these presented in subsection A6.8) I already know by now, that the profession of a nurse creates the highest chances for earning the totaliztic nirvana in a natural manner, by simply doing someone's job. Furthermore, because of the critical situation in which most of patients is, the totaliztic moral work of nurses, almost always is positively taken by the majority of patients. This means that for nurses, the second segment of equation (2A6) is positive, and it causes a growth, not a decrease, of moral energy in a given nurse. For this reason, some appropriately motivated nurses may accomplish the state of totaliztic nirvana entirely instinctively, and just by doing their job.

Exactly the same attraction of the opposite sex, I observed myself when I was in the state of totaliztic nirvana. For the scientific exactitude I am going to describe here thoroughly my observations, although I am aware that for some readers my scientific observations may sound as a manifestation of a non-totaliztic bragging about, or showing off (to these people I would like to say, that all the manifestations that I am describing here, disappeared immediately after my nirvana finished).

In times when I do not experience nirvana, when for example I am in a bus, and a pretty woman is getting inside, then because of my non-interesting appearance and conventional dressing, her eyes were passing uninterestingly through me and wondered somewhere inside of the buss. Even if it would be a honour for me when she sits next to me, a pretty woman almost always picked a sit next to someone else. Of course, because this is happening all my life through, I am used to it. But after I accomplished the totaliztic nirvana, the whole situation got a drastic change. When I was in the state of nirvana, and any woman was entering a bus (she would not need to be pretty, although even the prettiest ones followed the same routine), her eyes as usually were nonchalantly scanning the faces of passengers to reach at some stage my face. After her eyes lied on me, most frequently she started to behave as if an invisible magnet was attracting her to me. She was not able to take her eyes from my face any more. So when she was walking inside, she constantly looked at me. Usually, she also sit next to me, unless there was no free sit around. Because I was just a passive observer of what happens next, and purposely I was avoiding taking any initiative that would disturb the natural development of situation, frequently it was also this woman that would initiate the talk.

However, when an incoming woman was not making a visual contact, i.e. when she would not look at me at the moment of getting inside of a bus, then no signs of this attraction would take place. In such cases, a woman would behave typically - i.e. as if I am non-existing in the bus. Because of my character of the born scientist, who is doing research at all times, at every place, and in every situation, I managed to make also some quantifying observations. For example, I noted that if I sit alone in an almost empty bus, and I am just being overwhelmed by my feelings of nirvana, then around two-third (i.e. around 60-70%) of women who were entering the bus, and who by a chance made a visual contact with me, would then sit on one of the nearby sits (means that even if they do not sit next to me, they would sit on any nearby sits like one on the other side of the aisle, or on a sit just in front of me or just behind of me). Simultaneously, the intense curiosity with which they were looking at me during approaching one of these sits, indicated that they selected this sit utterly on purpose. In turn, at times when I am not in the nirvana, in similar circumstances only a very small fraction of

woman would choose nearby sit (much less than 6%).

Similar events also took place in every other situation when I was in the nirvana. At work, during shopping, during a walk, etc., always young women instead of continuing their chores, after a nonchalant passing their eyes through my face, rapidly started to show their interest in me, interrupted what they were doing, came closer, made flaunt poses, flirty grimaces, tried to direct my attention at them, start talk, etc. All these experiences were very new and unusual for me. They arrived completely unexpectedly, and they flooded me at the time when I was not used to flirty treatment by so large number of young and attractive women. Therefore, in some situations, this manifestative interest of young women in me started to even be slightly embarrassing.

Although a reliable scientific research still needs to be done on this matter, it is possible to conclude already that everyone who accomplished the state of totalistic nirvana, is irresistibly attracting significant majority of the opposite sex - if there is a priory eye contact taking place. This fact is already confirmed by the case when I was irresistibly attracted by this nursing tutor from Christchurch, in spite of her physical ugliness, by the same case when I registered that the same nurse was irresistibly attracting all other male participants of that particular course, and also by the case when I experienced my own nirvana and I was attracting all young women which made an eye contact with me.

This phenomenon, and the mechanism involved in attracting the opposite sex, was fascinating me enormously when I was experiencing my nirvana. Therefore I was then accumulating a lot of observations, which I try to summarize here. I managed to definitely establish that this phenomenon does not rely on a physical seeing, but on a telepathic signal which is somehow triggered out by an eye contact. I also established that the power of this telepathic signal, which the nirvana sends, is equally small like the power of other telepathic signals sent by all other people. Therefore, in order to receive this signal, a given woman must firstly look at me from her own initiative - otherwise this signal is not intercepted by her. Furthermore, I established that the existence of this attraction is manifested by around two-thirds women in age of around 20 to 45, which made a visual contact. Because of the age and the attributes of women which manifested this attraction, I hypothesize that conditions of experiencing this attraction include firstly a sexual activeness, and secondly being in the reproductive age. After women exceed the age which I estimated at around 45 years, i.e. after passing through menopause, the ability of older women to perceive this telepathic signal completely diminishes. This means that older women behave as if I do not have a nirvana, or as men behave when I was in nirvana (i.e. appear to not react at all). It would be very interesting to also find out the reason why this remaining one-third of young women have a visual contact, but does not manifest any attraction. Is it because they received the telepathic signal, but did not understand what it means, or because the messages that are contained in this signal are not able to surface in their minds, or they simply are not perceiving telepathic signals. Perhaps also their level of moral energy has to do something with it, or they have some memories of trauma, or they are not active sexually, or they are in a special emotional state (e.g. unable to understand happiness - what actually could be the case, because the majority of these women were appearing to be somehow more sad, and less vibrant than other women). It is definitely not caused by a temporary state, such as being tired, or having some occasional problems, because some of these women I met many times, and in every meeting they behaved the same uninterested.

My observations also indicate that apart from emitting this long-range telepathic signal, which is perceived by the opposite sex at the moment of eye contact, around a person in nirvana additionally a small space is created, where a special "nirvana" energy field prevails. This small space has a shape of a sphere, with a radius of around 3 meters. It has also a very clear boundary. Inside of this space prevails an extremely positive and rather powerful energy (perhaps it is so-called "aura"). It has also a vibratory character - very similar to the telepathic signal. This energy very visibly impacts all representatives of the opposite sex, who also

reacted positively on the original telepathic signal. The young women, who after an initial eye contact show signs of a powerful attraction, are always trying to get inside of the sphere of action of this energy field, and to stay in there as long as they can. It almost looks as if they are saturating/inhaling the energy that prevails in this area, and that this energy is satisfying some of their needs. In turn, when they sit or stand in the sphere of action of this energy, it gradually changes their behaviour. It almost looks as if this energy pours into them a whole array of positive feelings, calming them down, making them relax, giving them the feeling of security, care, and freedom, and also induces behaviour as if I was their close friend, member of family, and thus they know me for a long time. Furthermore, this energy somehow gradually make them playful, flirty, and happy. For example, when into this field two or more women entered, then after a short time they would start to joke, laugh, and gradually pull me into their group; if only one woman entered but with a baby, then she soon would start to play with the child, laugh with it, wave hand of that child to me, and gradually include me into the play; if a single women was entering, then it make an impression as if she is cuddling to this energy, while with looks and behaviour encouraging me to start the talk - sometimes, when I would not react, and when I would pretend that I do not notice her behaviour, she would start the talk. In turn women who are outside of this energy field behave different, and in my understanding - typical.

To this energy field especially sensitive seem to be pregnant women - perhaps this has something to do with positive feelings that pregnancy induces in them. For example, I noted that if any of them intercepted the telepathic signal and needed to walk through this energy field to reach a comfortable sit which is placed beyond the range of this field, then after reaching the boundary of this field they rapidly stopped as if hitting an invisible barrier, and after a short pondering, they resigned from the comfortable sit that lied beyond this field, and squeezed into a sit which still lied within this energy field. In the final result, sometimes into a bus several pregnant women was getting, and usually all of them were sitting around me in the form of a wreath. This made a funny situation, as it looked as if I am an over-enthusiastic sheik who did not buy a TV set yet, and who travelled with all his wives, or as if I was an obstetrician doctor who escorts a group of his patients (in spite of the feeling of security that my nirvana was giving to these women, actually I know nothing about giving birth and if any of them really split, probably I would be the first who needs a medical assistance).

The observation of such a visible attractiveness to opposite sex, of everyone who accumulated a large amount of moral energy, is opening room for new scientific theories. For example, before the discovery of the existence of moral energy, it was almost impossible to determine what is the criterion that women use to choose their partners. Therefore sometimes their selection was completely shocking everyone. But now, when we learned about moral energy, and about telepathic waves, it may turn out that this selection is governed by some extremely simple mechanism. For example, the sub-conscience of women may firstly reject all men who emit the telepathic waves that have a different phase shift then their own (the difference in this phase shift is decisive in tuning of one mind with other; it is also important for tuning the technical devices which in subsection L6.3.2 of this monograph, and in subsection D5.1 of treatise [7/2], are called the telepathic telescopes). Then, amongst the remaining men, the sub-conscience of women may choose for a partner the man who has the highest level of moral energy. Therefore, when devices are build, which are capable of measuring moral energy and measuring the telepathic phase shift, then probably by these two parameters of subsequent couples, it will be possible to predict exactly whether these couples are going to fall in love, and be happy.

My nirvana also acted on teenage girls, and even on small children, although their reactions were different from young women. For example a similar proportion of around two-third of girls in the age of around 13 to 20 years, which had their sexuality already developed, although most probably were not active sexually, after an initial eye contact were behaving as if they encountered something that scares them, but also induces their curiosity. Otherwise to young women, these young girls were noticeably avoiding this 3-metre sphere of the energy

field, and always were stopping beyond it. However, something fascinated them in me, therefore continually were observing me discretely. If, without any clear purpose, they were entering by accident into this 3-metre energy field, at the border they would instinctively stop, as in a shock. Then they would herd together and show signs of disorientation as what to do. Finally they would run individually through this field, as if in the presence of something unknown that is safer to avoid, and relaxed only when on the other side of this energy field, although the whole time they would show a high curiosity. In times when I have no nirvana, I never notice such strange reactions of young girls.

The strongest reactions, however, showed small children, aged up to around 6 years. To be more interesting, these strong reactions were displayed by both, small girls, and small boys, although boys a bit older (i.e. at around 6-9 years) showed a lack of reactions on my nirvana, and started to behave like adult men. Small children, after an accidental eye contact, simply started to stare at me like hypnotised, and were not able to take eyes from me on their own. Also they were not able to do anything else then to stare at me. Sometimes they would struggle from their parents, come inside of this 3-metre energy field, and then froze in a kind of hypnotic trance without reaction on the calling of their parents. Even when embarrassed parents run and take them forcefully away, they still would keep to stare at me until a very far distance. From times when not in nirvana, I know that small children have a very short span of attention, and are not able to look at the same person for longer then around 1-5 minutes, then their interest disappears and they turn to watch other person, or other object.

However, there was almost no reaction to my nirvana from boys and from adult men. Perhaps they behaved slightly more polite, but this could also be caused by my smiling and happy behaviour, when I was in the nirvana.

A6.7. Nirvana and goals of totalizm

The existence of the state of extremal happiness, which in this monograph is called the totaliztic nirvana, and also the existence of a clear procedure of accomplishing this state, introduces numerous consequences, some of which is worth discussing here. One of them is that it is a kind of paradox of our times that in order to accomplish a miserable substitutes of a real nirvana, people fall in alcoholism, drug addiction, etc. After all, if instead of ruining their lives with alcohol or drugs, these people put the same amount of feelings, and motivations, into the completion of positive procedure of earning the totaliztic nirvana, then probably with the same effort, they would accomplish a much higher level of happiness, which also would be permanent, natural, would not leave any side effects, etc. It is a huge tragedy for our civilisation, that it was not able to discover so-far the very elementary truth, that **by following the path of obeying moral laws always in the final effect the astonishing rewards are accomplished, which do not bring undesired side effects; while by going against moral laws, only miserable substitutes of real rewards can be achieved**, which additionally have various side effects and negative consequences attached to them. It is about a time totalizm starts to realize to people this important truth, and open to all people the chance to glen rewards which it provides.

In present days happiness is a commodity which is the most searched for, the most treasured, and the most difficult to obtain. Therefore, due to the discovery of a relatively simple procedure as how to earn the totaliztic nirvana, and thus how to earn permanent happiness, accomplishing the nirvana may become one of the chief goals of totalizm. Thus, **totalizm as a philosophy is capable to create a situation, that every person, if only wishes, is capable of accomplishing the continuous nirvana, and can live in the state of nirvana throughout the entire of his/her life**. This is an unique chance which we never had before, and therefore which we should embrace now. After all, never before clear procedures were known, which indicated how to accomplish a nirvana easily, there were no descriptions,

information, or role models which would show us how to go about earning a nirvana, and also there was no philosophical climate which is needed to accomplish a nirvana (all this for the first time is provided by totalizm). Therefore, in my opinion, on the present stage of our development, one of the chief goals of totalizm is to work out everything that is needed to open the state of nirvana to ordinary people. This means establishing the appropriate philosophical climate, providing information needed, and developing a system of recommendations and role models, so that all members of the society had access to whatever nirvana takes, were able to earn nirvana, and had possibility to maintain this nirvana as long as they wish. In case these goals are accomplished, the society which is able to implement totalizm, is going to transform itself into a kind of brotherhood of people in the state of nirvana. After all, because of the attractiveness of happiness, no one of a sane mind is able to resist the attempt of accomplishing a permanent happiness and holding it as long as possible, if there is a simple and proven way of doing it. Therefore all members of such a society will so conduct their lives, that they are able to spend them entirely while in the state of nirvana all the time. Furthermore, the laws that govern moral energy cause (see subsection M6) that if the saturation coefficient (μ) of the whole society reaches the level exceeding the threshold of nirvana, then all members of this society will show a tendency to keep their personal levels of moral energy above this threshold barrier. Thus almost automatically all members of such a society will enter the state of nirvana.

A6.8. Development of equations which quantify nirvana

There is an interesting byproduct of the state of nirvana that I would like to elaborate here on. It is the chance of using nirvana for quantifying laws that govern the changes in moral energy (that means to develop equations which express the relationship between moral energy and other factors which impact the level of moral energy, and also to develop units of measure that allow to describe the amount of moral energy that someone accumulates). In this quantifying, the very useful becomes a high sensitivity of the feeling of happiness that nirvana provides, to the temporary fluctuations in moral energy. In the state of initial nirvana, if only the level of moral energy drops a little, immediately also the intensity of the happiness is dropping down significantly. In turn when moral energy starts to grow, immediately also the intensity of the feeling of happiness becomes more strong and noticeable. These fluctuations of the feeling of happiness are so clear in the early nirvana, that a person in this state is able to estimate what is the influence of selected individual activities on the level of our moral energy.

In order to explain better what type of laws we could quantify with the use of these phenomena, let us consider the equations for work and energy that we know from classical mechanics. We know from classical mechanics that work and energy (E) is equal to force (F) multiplied by a displacement (S) of that force, i.e.: $E = FS$. Of course, knowing this equation for conventional energy, we would also like to know an equation which would describe moral energy that is generated during our mental efforts? During 9 months when I was in the state of totaliztic nirvana, I managed to made several observations which shone light on the matter of this equation for moral energy. For example, I noted that during the completion of a totaliztic moral work of an anonymous type (i.e. a work done without an eye contact with receivers of what I was doing) moral energy (E) that I generated, was directly proportional to the motivation path (S) that I needed to pass in order to complete this activity. The stronger and more positive my motivation path (S) was, the more moral energy I was generating. But such an anonymous moral work do not seem to depend at all (or the dependence is negligibly small) on the resultant intentions (s_r) that my actions generated in the receivers of my moral work. In turn when the role of feeling (F) of the giver, and feelings (f_r) of receivers is concerned, results were even more interesting. When I was posting disks of my monograph [1/2] (and later [1/3]), to place these monographs in the Internet, in the result of this action only in one month around

200 people managed to read this monograph (i.e. $f_r = \max$), while my own effort was almost none (i.e. my own feeling was $F=0$). However, in spite of such enormous readership, and thus also enormous response feelings of receivers who had no visual contact with me, and in spite of my best intensions ($S = \max$), the changes in the level of happiness that I felt before and after the postage of disks were insignificant. This means that the feelings (f_r) of receivers which are generated without a visual contact, generate almost zero of moral energy ($E=0$). In turn when I was sending the paper copies of my monograph [1/2] (and later [1/3]), which I voluntarily was collating, binding, handling, and posting myself, the amount of the physical effort, pain, fear, and risk that I needed to put into sending even a single copy of such a monograph, was enormous (i.e. $F = \max$). For example, because at that time I worked in a tropical jungle (see subsection F1), where there is a lack of almost everything, I was not able to make paper copies of my monographs in that jungle. So in order to prepare them, I firstly needed to fight my fear against flying in a creaking aeroplane which made an impression of being piloted by reincarnated kamikaze, and fly to a large city distant by around 2 hours by a jet plane. During that flight I needed to risk various problems of crossing twice a border. Then in a large city I needed to arrange copying of the manuscript of my monograph, which always was connected with various risks and problems. Then, in order to decrease costs, I needed to laboriously sort these copies by myself, collate them, check, add missing pages, bind, pack, and finally post. All this I was doing in the tropical heat, with very poor, or none, equipment, sweating and hurting myself, and suffering all possible inconveniences. It is worth noticing that even such a simple matter as postage of such large quantities of printed matter, in a strange country, in which I was only to earn my living, apart from significant costs, was connected also with going through an enormous motivational path (S), as it needed to overcome my natural resistances of fear and risk. After all, I could induce some suspicions of anti-government activity, spying activity, or anti-religious activity. As we know this from numerous life examples, even in European countries any such a suspicion usually finished with tragical consequences to the accused, and it did not matter if the victim was absolutely innocent. What would happen when such a thing would happen somewhere at the edge of a jungle, in a country with a low level of moral energy, and in the situation when I practically do not belong to any country which could stand by me in possible problems. In this large city, all work I was completing in extremely primitive conditions, because by being outside of my normal flat, usually I had no appropriate space (I used a hospitality of my friend), conditions (for example, at that time in this large city there was a chronic shortage of water, the air was dense from pollution, while the public transport of that city was so chaotic, that it is impossible to describe), environment (one needs to remember about paralysing temperatures of tropics, and about the suffocating humidity), equipment (almost all tools that I required, I needed to borrow from friends), time (I always was rushing so that my absence in the jungle was not too long), etc. In the final result, sending just a single paper copy of my monograph was costing me an amount of effort, suffering, inconvenience, costs, problems, insecurity, fears, and risks, that are not comprehensive by an ordinary worshipper of TV. Simultaneously, the effects that all this caused in receivers of my actions, were almost unnoticeable ($f_r = 0$). After all, in the result of sending a single paper copy of my monograph, usually only one person could read my work - and even this was not sure, as the receiver could simply throw this copy to a rubbish tin, or could just only scan through it. But from the point of view of influence on the intensity of my nirvana, such sending a paper copy was making an enormous difference (i.e. for this activity $E = \max$). This proved to me, that for the totalistic moral work which is done anonymously, the amount of moral energy that it generates is proportional to the product of the feeling of the giver (E) and motivation of the giver (S), i.e.:

$$E = FS$$

(1A6)

In turn the feeling (f_r) and motivation (s_r) of the receivers of this moral work, have the negligible influence, and do not need to be even considered. In order to summarize the above finding, the total amount (E) of moral energy which someone generates (or reduces) in the result of any

anonymous activity - means in the result of an activity which is carried out without a visual contact with the receivers of the products of this activity, can be expressed with the use of a simple equation (1A6). In this way, the equation for moral energy generated during anonymous moral work, is identical to the equation used in present classical mechanics to describe the amount of physical work being completed, namely to the equation (1A6): $E=FS$. According to this equation (1A6), the amount (E) of moral energy that is generated (or reduced) during such an anonymous activity, is directly proportional to our feeling (F) that we experience during the completion of this activity (means proportional to: pain, effort, inconvenience, etc.) and directly proportional to our motivation path (S) that we need to overcome in ourselves in order to complete this activity (means proportional to overcome: prejudices, laziness, intellectual inertia, etc.).

Unfortunately, the equation (1A6) seems to be applicable only to situations when our moral work has that anonymous character. In case of a moral work which we do, when the receivers of the results are actually looking at us, this equation requires additional segment. This additional segment makes the final amount (E) of moral energy being generated during this activity, dependant also on the sum (Σ) of the resultant feelings (f_r) and resultant motivations (s_r) which this activity is inducing in all receivers (i.e. in all people (Σ) which are looking at our activity, and which generate their own receiving feelings (f_r) and receiving motivations (s_r) in response to this activity). Therefore, for such totaliztic moral works completed in conditions of the visual contact, a more precise equation (2A6) is applicable. This other precise equation takes the following form:

$$E = FS + \Sigma \eta (\mu/\mu_r) f_r s_r \quad (2A6)$$

It states that the total amount (E) of our moral energy, which is generated in the result of a totaliztic moral work that we do in the sight of other people, and into which we contribute the feeling (F) and motivation (E), is additionally dependant on the sum (Σ) of the receiver's feelings (f_r) multiplied by the receiver's motivations (s_r) that we induce in each single receiver/witness of our activity, multiplied by the coefficient of the efficiency (η) of telepathic exchange of thoughts between us and that receiver, and multiplied by the coefficient (μ/μ_r) which describes the moral compatibility of us (μ) and this receiver (μ_r). Because the feeling (f_r) or the motivation (s_r) that our activity induces in some receivers, can be negative, in some situations this additional segment of the equation (2A6) may carry out the negative value, thus decreasing, instead of increasing, the total amount (E) of moral energy that this non-anonymous activity is generating. Such a case takes place when our activity was causing someone's motivation of disapproval, jealousy, rejection, hate, intention to hurt, etc.

In order to explain the action of the above precise equation (2A6), let us assume that someone is carrying out a totaliztic moral work into which he/she is contributing the feeling (F) and the motivation (S). The product of this contribution ($E=FS$) represents moral energy that this person generates. However, because this moral work is observed by numerous people, in every single person who observes it, a specific receiving feeling (f_r) and receiving motivation (s_r) is generated by it. Because, depending on the state of morality in each receiving person, this person may generate the negative motivations ($-s_r$), then the product of such a negative receiving motivation ($-s_r$), and the receiving feeling (f_r) would also be negative ($-E_r=-s_r f_r$). In such case the person who receives a given moral work, instead of increasing moral energy of the giver, would actually cause the reduction of moral energy of the giver, i.e. would cause that moral energy generated by the giver would approximately amount to $E=FS-(\eta(\mu/\mu_r)f_r s_r)$. This means that in case of the wrong reception of our totaliztic moral work, which we completed in the sight of many receivers, instead of increasing our moral energy, this well intended moral work could actually cause the reduction of our moral energy. If there is several receivers of a given totaliztic moral work, then the resultant moral energy ($-E_r$) is the summarized (Σ) energy originating from all of them. The impact that this resultant energy ($-E_r$) is making on the giver, is also depending on the efficiency (η) of the telepathic communication between the receiver and the giver, and on the moral compatibility (μ/μ_r) of the giver (μ) and the receiver (μ_r). Of course,

the fact whether the receivers reduce, or increase, moral energy that is generated by a given moral work, depends on the philosophy of receivers, and on their current moods and motivations. This is the reason why **totalizm recommends that whenever it only is possible, we should do the totaliztic moral work out of the sight of the receivers**, and also if possible fully anonymously. The exceptions from this rule include only a few life situations, when the doing of moral work in the sight of their receivers is fully justified - e.g. in all situations of emergency, or when we know the receivers very well and we know their philosophy, or when we manage to embarrass receivers by our moral work so that they are not able to react immorally (e.g. when we wash their feet), etc. After all, in present philosophical climate almost every totaliztic moral work, independently how altruistic and pure our intentions would be, by some immoral receivers is going to be wrongly interpreted (if someone do not believe this, then he/she should try to do presently something that only 50 years ago was a normal thing to do - e.g. give a sweet to an unknown child: if the child is a girl and the giver is a man, then the observers would accuse the giver of very bad intentions; if the child is a boy, and the giver is a man, then the observers would accuse him of even worse intentions). This requirement of doing totaliztic moral work anonymously and outside of the sight of receivers, causes that for example instead of deciding to dig and to beautify someone's garden, we rather should dig and beautify the side of the rarely attended public road - preferably when no-one is around. If for some humanitarian reasons we feel that we should do a totaliztic moral work for a benefit of a specific person, but we are not sure about the philosophy of that person, and thus we are not sure how he/she receives this moral work, then we rather should do this moral work in a manner so that this person do not know who was the donor (for example, we could dig and beautify the garden of some oldies, but we would need to do it when the oldies are not home, and thus are not able to notice who did it). Of course, in the future, when many people adopt totalizm, it will also open the possibility of doing the totaliztic moral works in the sight of the receivers, because after the adoption of totalizm, the receivers will not generate the wrong interpretations and negative motivations.

Because for the moral works completed out of the sight, the efficiency of the telepathic feedback (η) falls to almost zero ($\eta=0$), therefore the second segment of the equation (2A6), i.e. the segment: $E_r = \sum \eta(\mu/\mu_r) f_r s_r$ is yielding the negligibly small values $E_r=0$. In turn when this second segment is equal almost to zero, i.e. when $E_r=0$, then the equation (2A6) is converted into the equation (1A6) of the form: $E=FS$. This means that the receivers of such anonymous moral works are not able to cause the decrease of moral energy (E) that we earned with our moral work. For this reasons equations (1A6) and (2A6) are very important to totalizm, because they indicate how we should choose and design our totaliztic moral work, so that it increases our level of moral energy, and makes it independent from the philosophies of people who receive the outcomes.

According to equation (1A6) the most beneficial totaliztic moral work is this one, which by being completed outside of the view of other people, is combining (1) the high level of our contribution of feelings "F", and (2) the high contribution of our motivations "S". The high level of the contribution of feelings "F" we accomplish when into the completion of a given totaliztic moral work we put a significant dose of sensations which by our body are received as unpleasant. This include such sensations as: effort, tiredness, pain, strain, hotness, suffocation, sleepiness, hunger, inconvenience, uneasiness, etc. In turn the high level of our contribution of motivations "S" is accomplished, if in a given moral work we put maximally "totaliztic" intentions. This means that our intentions are pure (i.e. not motivated by any revenge, return, or being obliged), positive, decisive, honest, altruistic, and directed at the good of other people. Furthermore, our motivations cannot be tarnished with the believe that we do a given moral work because someone ordered us to do so, because we are used to do it, because of our convenience, fear, or a wish to accomplish some kind of material gains. They also must be so selected, that they overcome some of our habits, the line of the least intellectual resistance, fear, the danger of complications, problems, the avoidance of getting

involved, etc. All this means that according to equation (1A6), even if we work like horses, and we put into this work a lot of feelings (effort and suffering), but our secret motivations claim that we do it all to personally accomplish some material gains, or to gain some prestige, or to hurt someone, then this activity will either generate very little of moral energy (E), or will even reduce this energy in us.

For me personally, the biggest scientific gain which resulted from the observation of my fluctuations of the intensity of feeling during my nirvana, was that it allowed me to exactly establish what is understood by the symbol "S" used in the equations (1A6) and (2A6) of the totaliztic mechanics. The reason is that our present understanding of the so-called "human motivations" is very poor, and in the strict scientific sense we still do not know what motivations are, and how to distinguish them from feelings. As it turned out, our **motivations represented by the symbol "S" from equation "E=FS" should be defined as the conscious change of mental attitude that we have towards a specific activity.** In other words, the motivations represented by this symbol "S" are simply a mental path that we need to follow in order to turn an information that a given activity is possible, or should be carried out, into actual carrying out this activity. Other explanation of this symbol "S" would be that it represents a kind of mental process that we are undergoing starting from the moment when we realize that a given activity should be completed, to the moment when we actually get up from our sit and complete this activity. The best name which would perfectly explain what motivations "S" are, would be a **"moral journey"**. The motivation "S" seems to have the higher value, when there is more different reservations we need to overcome in ourselves in order to complete a given moral work. For example, the motivation "S", which result from overcoming just our laziness, seems to be worth much less than the motivation "S" which results from overcoming: our laziness, discouragement, tiredness, boredom, sleepiness, health limitations, physical shortages, pain, needs a of the body (hunger, thirst, needs), addictions, habits, our preferences, squirm, shyness, shame, proudness, convenience, fashion, impatience, fear, disapproval, threats, peer pressure, religious pressures, political repressions, danger, fate obstacles, difficulties, etc. Of course, the more intensive is every type of resistances that we are overcoming with our motivations, the higher is the value of "S". In turn knowing what is "S", in connection with the knowledge that "F" represents the sensations which result from undertaking a given moral effort, reveals that the moral energy generated in the result of a totaliztic moral work, in fact represents the moral work $E=FS$ which is an equivalent to the concept of "work" in physics.

Another byproduct of my nirvana was the possibility of using it for **empirical sorting various activities, in an order which depends on the value of moral energy that they generate.** To explain what this sorting is about, let us use a comparison to the classical mechanics, which after a few centuries of continuous research and development, is now able to tell us exactly how much physical energy yields, or reduces, a given physical activity. Therefore, the classical mechanics allows us to say precisely what yields more physical energy: throwing a brick from a roof, or someone's jumping down from a first floor. In turn the totaliztic mechanics is so young, that so far is not able to precisely carry out such comparisons. Therefore, at this stage of the development of totalizm, we can deduct which activity is yielding more moral energy only by comparing them empirically, just as I did when I was in my state of nirvana. For this reason, today still we are not able to determine which activity yields more moral energy: inviting an oldie relative to a good dinner, or reading a book about totalizm.

The sensitive state of the nirvana that I went through, allowed me to complete empirically some of such comparisons. My comparisons depended on the principle that in the initial stage of the totaliztic nirvana, every single activity which significantly changed the amount of my moral energy, caused also a significant and instant change in the intensity of happiness that I was experiencing. Therefore, by comparing the change of intensities of happiness caused by several different activities, I could empirically estimate how these activities compare to each other from the point of view of moral energy that they generate, or dissipate. In this way it was possible to establish which activities were the biggest "generators" of moral energy,

and which were the biggest "dissipators" of this energy. The only problem with this method was, that in order to be sure about the impact of a given activity on my moral energy, I needed to carry out this activity for at least two hours. This means, that the most of the everyday chores which usually take only a few minutes to complete, could not be compared in this way (for example, this empirical method did not allow me to establish what influence on moral energy has to give my sit in a bus to an oldie, to be polite to someone who asks for directions, or to cross the street in a moral manner).

When such a list of the biggest generators of moral energy is created on the base of my own experiences, on the top of this list lies the previously described activity of physical preparing, and posting, paper copies of my monographs. This particular activity created an enormous amount of moral energy which cannot be compared to any other activity that I completed during a time of my nirvana (probably because it combines the extremely high level of physical feelings - means effort, inconvenience, pain, sweating, costs, etc., with extremely high load of motivations - meaning overcoming the cosiness, laziness, tiredness, fear, etc.). Next on my list of generators of moral energy is actual creating (meaning formulation of new ideas, writing about them) accomplished with the motivation oriented towards the good of other people. If these two are compared quantitatively, and if a given physical effort of producing and sending paper copies of monographs is assumed to represent the unit of generation $e_{\text{unitary}}=100\%$, then the same significant mental effort put into productive creating of something, generates in the same unit of time only around $e_x=20\%$ of the unit of generation. The above could be expressed even better if we introduce a special "coefficient of moral effectiveness of given activity" which in this monograph is going to be marked with the symbol " χ ". This coefficient could be defined as:

$$\chi = e_x/e_{\text{unitary}} \quad (3A6)$$

After the coefficient χ is defined, on the basis of my empirical comparisons to-date I can state, that if one compares mental activities of writing a creative text similar to the descriptions contained in this chapter, with physical activities making and posting paper copies of my monographs, then the value of the coefficient χ for such comparison reaches around $\chi=0.2$ (i.e. 20%). However, in very special circumstances, the efficiency of a mental creating compared with the efficiency of the physical making, may reach up to $\chi=0.5$ (i.e. 50%). But such special cases must combine a very high mental effort with an extremely high mental motivation (e.g. they must be connected with public admitting something that requires overcoming our own fear, risk, or promotes truth, etc.). Only a few short texts that I wrote in my entire life required such effort and motivation.

When my list of the biggest "dissipators" of moral energy is compiled (means immoral works which reduce my moral energy rather fast), then it turns out that on the top of this list is the activity of teaching my students. This discovery was rather a shocking for me, because it means that an activity from which I earn for living, and therefore which I need to carry out independently of the consequences, actually dissipates, instead of generating, my moral energy. In the result of my experiments it turned out, that independently how much I would try, how much motivations, enthusiasm, work, effort, and pain I would put into teaching my students, how individual, sincerely, helpfully, nicely, and kindly I would teach them and treat them, in all periods when I have a high teaching load, and have no much time for other activities which intensely generate my moral energy, my supplies of this energy are falling down extremely rapidly. This means that at present, teaching which is carried out in circumstances when it is forced upon both sides, i.e. upon the teacher and upon his/her students, not only that is not generating any moral energy, but it dissipate this energy in a very fast manner. This discovery really shocked me because in some cultures (e.g. in Islamic countries) the profession of a teacher is having a special respect, and a teacher is placed in the hierarchy next after the father. This discovery, which one would believe is contradictive to logic and to normal understanding of everyday activities, actually proves that what our logic says about totaliztic moral work, is only true when to this moral work the equation (1A6) applies

- i.e. when they are done without a visual contact. In turn every activity which our logic would qualify as a moral work, but which is completed with a visual contact with receivers, must be considered in the light of equation (2A6), and therefore the real outcome of this activity remains unknown, as it is very dependable on the morality and on circumstances of all the receivers. In my search for answers I found out that as many as two major religions that I investigated, quite clearly recommend that if we would like to help anyone whom we know, we should make sure that we do it anonymously. It seems, that those who formulated these religions, already knew what I only discovered empirically during my research on the totaliztic nirvana that I was experiencing. I believe that further generations of totalizts need to put intensive research into finding out why teaching not only that does not generate any moral energy, but strongly dissipates this energy (i.e. is this a fault of what we teach, motivations of the teacher, type of feelings that teacher puts into teaching, motivations and feelings of students, culture, religion, "rebellious" age of students, telepathic exchanges that exist between the teacher and students, etc.). Until these research are completed, and until they yield some conclusive results, I temporally assume (on the base of my intuition) that the reason are negative motivations that the teacher's efforts are generating in some immoral students, and the telepathic feedback of these motivations back to the mind of the teacher through the second segment of the equation (2A6). In order to explain this in other words, the efforts of a teacher to teach something his/her students, in current times of the prevailing parasitism are always received with highly negative motivations by a significant proportion of students. After all, the majority of students are coming to classes not because they wish to learn anything, but because the society and parents force them to do so, and they have no other option as to take what they consider to be "teacher's tortures". Because these students with negative motivations have a visual contact with their teacher (this gives quite high value of η), through the telepathic feedback they send back to the teacher their negative product of $(f_r s_r)$ thus causing the significant depletion of the teacher's moral energy. (In a similar manner most probably the mechanism of depleting moral energy in many other types of disliked "public" occupations is working, such as directors, managers, policemen, prison guards, tax officers, and many other disliked by a part of the society occupations which are exposed to visual contact with their receivers.) In turn, as this is explained in subsection A6.2, the low level of moral energy in teachers causes that this profession is suffering from all sorts of plagues, for example from health problems, irritability, depressive states, psychological problems, etc. This means, that teaching in present immoral times is equally hazardous as for example the work in a factory which produces poisonous chemicals, or the work near a nuclear reactor. Only that these other hazardous occupations are killing in a manner which is already known to our science, while the negatively motivated students kill their teachers in a manner which so far is unknown and non-recognized (i.e. by gradual pushing them into the moral suffocation of the zero level of moral energy - as this is described in subsection A6.2). Apart of this shocking discovery that teaching eats fast (instead of generating) moral energy of the teacher, I also was shocked to notice how fast moral energy is eaten by an idle inactivity (do not mistake an idle inactivity, with an active resting). On my personal list of the biggest "dissipators" of moral energy, a pleasurable, thoughtless, inert, idle inactivity, is positioned second just after teaching. As it turns out, just the situation of spending on a pleasurable idle inactivity two subsequent days, dissipates the entire amount of moral energy that one can accumulate in a week of intensive work. And the inert person does not need to carry out some highly immoral orgies for such an effect. It is enough to just spend two days on an idle laying down on a couch, lazy and thoughtless watching TV, and eating snacks - i.e. doing whatever in the today's style of living most people are doing every weekend. From the first moment of discovery of moral energy, I intuitively perceived that the pleasurable feelings that accompany idle laziness, must dissipate this energy. But I had no idea that they do it to such a large extend. If one would do some quantitative comparison, an idle laziness is dissipating moral energy at the same rate as a very heavy physical work with high motivation is generating it. Therefore, a popular believe which is promoted by various mass media, that "an

idle resting is loading us with energy", is an absolute rubbish. Totalizm reveals that an idle lying down and delighting ourselves with pleasurable feelings of doing nothing, is rapidly depleting our moral energy, and therefore is making us reluctant to start any work. This in turn means that people of typical lifestyles of "couch-potatoes" are wasting during weekends the entire moral energy that they earned during the proceeding week of a heavy physical work. In order to stop this dissipation of moral energy during weekends, it is necessary to designate at least some part of these days on a motivating rest, e.g. on writing positive correspondence, on reading which increases our knowledge, on problems solving, on exercises, on designing and completing some positive activities which bear a character of entertainment, etc. Therefore, according to totalizm, resting should not reduce itself to an idle doing nothing, but to doing with positive motivations something that we are interested to do, and that differs from activities which we carry out for professional purposes.

A next byproduct of my totaliztic nirvana, which I would like to describe here, was establishing the **unit of moral energy**, which would be able to define the quantity of this energy and the amount of human labour that one needs to put in order to generate that unit of energy. In order to explain here what I mean, in the first stage of the development of classical mechanics, an unit of power was introduced which was called a "horse of power". It was used to describe a power of engines and locomotives. Therefore by stating that a given locomotive has a power of let's say 2000 "horses of power", old-timers could easily imagine how powerful this locomotive was. They simply were imagining a struggle of that locomotive, with 2000 horses, in order to establish which one of them has a higher power. When totalizm introduced a new concept of "moral energy" or "zwow", also a need appeared to introduce a kind of similarly "imaginary" unit of this energy, which would give to people a rough idea as to what it takes to accumulate the amount of moral energy which is equal to this unit. On the basis of my calculations of the labour which I needed to put in order to earn, and then to maintain my totaliztic nirvana, I was able to introduce such a unit of moral energy (zwow). I call this unit a "1 [hour of physical struggle]", and I mark it with the symbol "1 [hps]". In this unit, the word "struggle" is used on purpose instead of the word "labour" or "work". It is intended to realize, that the work that one needs to put during that 1 hour, is more than just a "heavy physical labour" - it is actually a struggle in which we give from ourselves as much effort as only our body is physically capable to give. I defined this unit of moral energy in the following manner: "one **hour of physical struggle**, or 1 [hps], is such an amount of moral energy, which a single person is capable to generate through a morally positive heavy physical work carried out without the visual contact with the recipients of this work, if he/she physically is going to work very hard by a whole hour, and he/she is going to put in this struggle the entire contribution of the multilevel feelings (i.e. pain, tiredness, sweat, sleepiness, boredom, etc.) that normally it is possible to withstand, and also the entire load of positive moral motivations that a typical person is capable to induce in himself/herself."

This unit of moral energy (i.e. one [hps]) is not just a purely abstract entity that I invented theoretically and that has nothing to do with a real life. It is actual amount of the physical effort that I was putting into my generation of moral energy through the production and postage of paper copies of my monographs. Therefore it should be also achievable by other people - if they put into their totaliztic moral work a similar amount of feelings and positive motivations. The totaliztic moral work that I was completing during the time of measuring this unit of moral energy, was done in conditions that I was continually working physically for not less then 12 hours a day, spending all this time on producing paper copies of my monographs, when my feelings (F) could be described as: my back was in fire of the pain because of the continuous need to bend, when my eyes were aching from tiredness and continuous concentration, when I was flooded with sweating while the hot tropical air was blocking my breath, when the primitive tools were hurting my hands and would not work properly, when I worked in completely inadequate place and therefore practically everything was inconvenient and introduced additional difficulties, when the work was monotonic and for many hours

depended on the continuous doing the same movements and the same operations, etc.; while when my positive motivations (S) could be described as: I was doing all this for the good of other people whom I never met nor know, I was risking a lot to do this work, I needed to overcome in myself almost all possible forms of resistance, I was also needing to overcome the resistance of countless people from outside from whom the accomplishment of my operation was depending. Although I am fully aware that this unit of moral energy (i.e. 1 [hps]) is still very crude and not defined unambiguously, it already is giving us a rough idea as to what it takes for example to reach the totalistic nirvana, or how much moral energy a specific activity is generating or reducing. This is because, after introducing this unit of moral energy, now it is possible to use it to roughly estimate various quantitative values which are discussed in this chapter. So let us describe some values that this chapter uses.

Our quantifying descriptions let us start from providing the value for the **moral capacity** " E_{\max} " from the equation (1B6.1): " $\mu = E/E_{\max}$ " for the coefficient of someone's moral saturation. For me moral capacity is equal to around $E_{\max} = 2000$ [hps]. This practically means, that if we neglect the daily dissipation of my moral energy, in order to completely (to 100%) fill up myself with this energy, I would need to spend around 2000 hours on continuous physical struggle similar to that one that I contributed during the preparation of paper copies of my treatises. This also means that a current amount of my moral energy, which is accumulated in a given moment of time, can be described by the equation (1A6): $E = E_{\max}\mu$, or $E = 2000\mu$ [hps]. This in turn means, that in order to increase the relative level " μ " of my moral energy from, let say, the value $\mu = 0.4$ to the value $\mu = \mu_{\text{nirvana}}$, I would need to put into it the equivalent of around $\Delta E = E_{\max}(\mu_{\text{nirvana}} - \mu) = 2000(0.6 - 0.4) = 400$ [hours of physical struggle], working with the highest motivations that I could accomplish, and directing the results of my efforts to an anonymous receiver (i.e. working without a visual contact). In turn, just to increase the level of my moral energy just only by the increment $\Delta\mu = 0.1$ I would need to put into this at least $\Delta E = 200$ [hps] (this amount of $\Delta E = 200$ [hps] does not include the daily natural dissipation of moral energy, which is going to be discussed later).

Other extremely important quantity that I managed to measure during my totalistic nirvana was the **daily natural dissipation of my moral energy**. For the state of the initial nirvana (i.e. for the $\mu = \mu_{\text{nirvana}}$) this daily natural dissipation is equal to around $e_r = -3$ [hps/day]. Because it is extremely important constant, as it represents a kind of "constant of moral energy dissipation", it is going to be described in more details in the further part of this subsection.

The next value that I managed to estimate, was the **comparison of the physical work to a mental work** (I was already describing this previously). As it turns out, one hour of the creative mental work done anonymously with relatively high positive motivations, is worth only around 10 minutes of similarly motivated physical work. This means that around 6 hours of mental struggle is worth around 1 hour of physical struggle - this also can be expressed with the use of coefficient \div , described by equation (3A6). Such a low capability of a mental work to generate moral energy, means that in order to maintain a continuous nirvana, I would need to spend on a continuous mental work devoted to the good of other people not less but 20 hours a day (this means that accomplishing a nirvana exclusively via a mental work is simply impossible - and will remain such until we learn techniques which would increase the moral effectiveness of mental works).

One more value that I managed to estimate, is the value of the **second segment of the equation** (2A6) " $E_r = \eta(\mu/\mu_r)f_r s_r$ " for the case of teaching while in a visual contact with students. As it turned out, for boring subjects which simultaneously require a very intensive contribution of the students' labour, thus which seem to induce in students the highest reluctance and the highest negative motivations, such as for example the practical exercises in machine drawing, this value amounts to around $E_r = -4$ [minutes of physical struggle] for every hour of teaching a single statistical student (this value was estimated for students from Sarawak in Borneo, for which in my opinion the level of " μ_r " at that time was in average at around $\mu_r = 0.2$, therefore at the time when I was beyond the nirvana threshold $\mu = 0.6$, the ratio μ/μ_r for these students was

in average at the level of around $\mu/\mu_r=3$). This practically means that if for example I teach around $\Sigma=30$ such students, and regularly have with them 3-hour long sessions, because of their negativity, during each one of these sessions I am losing around -6 [hps] of my moral energy (in addition to this $e_r=-3$ [hps] that I also dissipate each day in a natural manner). This is shockingly lot, and in the light of this finding it does not surprise that university teachers have so low level of their moral energy!

The data provided in the previous paragraph, at the moment should be treated as an estimate only, because the totaliztic mechanics is not old enough to provide better values. But even by being an estimate, they still represent a huge step forward towards designing our totaliztic lives. This is because they allow to prepare calculations and prognosis, on which we can already rely during an intentional controlling of the level of our moral energy. For example, if someone is at the level of $\mu=0.35$, (that level seems to be a typical in present times for a large majority of people I am dealing with), the estimates provided here indicate that such a person must contribute around 500 [hps] in order to lift the level of his/her moral energy above the threshold of nirvana, plus he/she must increase this number by the amount of daily natural dissipation of energy during the period that this increase will take.

In one of paragraphs before, amongst others, there was provided a **constant of the daily natural dissipation of moral energy**, which I managed to estimate during the initial stage of my nirvana. It shows that for the values $\mu=\mu_{nirvana}$ this constant amounts to around $e_r=-3$ [hps/day]. This value seems to be an important constant in all analyses concerning moral energy and the state of nirvana. This is because it proves that moral energy has a character of a dynamic stream of energy which is continually flowing to, and from, our counter-material body through our counter-organs (i.e. not a character of a stationary aura which can be charged once and it stays there almost forever). This discovery, that moral energy is dynamically flowing from our counter-material body, via counter-organs, to our physical body, from which it is dissipated to the environment (see subsection K5.5), is also confirmed by experiments made with a Kirlian camera. This is because the Kirlian camera shows thin jets of energy that in millions of miniature wisps are escaping from our body (it would be very interesting to see how these jets of energy compare for people with, and without, a nirvana). In order to put this in another words, the fact that when our μ reaches the value $\mu=\mu_{nirvana}$, in a natural manner we dissipate everyday the amount of around $e_r = -3$ [hps/day], while our body accumulates at that time only around $E=E_{max}\mu_{nirvana}$ (means only around $E=1200$ [hps]), means that the accumulation of moral energy in our counter-material body symbolically could be compared to pouring energy into a perforated/leaking container. Therefore, in order to increase the level of this energy, it is necessary to pour everyday more energy than the amount that is leaking in the result of this natural dissipation. The research that I completed reveal also that the value of $e_r= -3$ [hps/day] is valid only to the initial stage of the totaliztic nirvana (i.e. to time when our $\mu=\mu_{nirvana}$). When our " μ " is increasing to much higher value, also the daily natural dissipation of moral energy increases. Unfortunately, because of the limitations of the circumstances that I was in when I completed this research, I was unable to establish how the value " e_r " changes with the change of " μ ". Therefore I temporarily assumed that this change is linear and that it could be described with the use of equation:

$$e_r=-5\mu \text{ [hps/day]} \quad (4A6)$$

However, the logic indicates that most probably this change is "to power of", and it sharply increases when someone's " μ " is approaching the value of $\mu=1$ (if I am right in this, then accomplishing the 100% totaliztic nirvana, for which $\mu=1$, would be possible only to people of the exceptional moral calibre).

The fact that the value of " e_r " changes with " μ ", means that the value of $e_r=-3$ [hps/day] appears only in people who just accomplished the initial stage of their totaliztic nirvana, i.e. for whom their $\mu=\mu_{nirvana}$. For people who have a different value of their " μ ", also this value is different. For example the equation (4A6) suggest that people who are at $\mu=0.2$ should disperse every day not more than around $e_r=-1$ [hps/day]. The same equation states that

people which accomplished $\mu=1$ should disperse everyday not less than $e_r=-5$ [hps/day] (although I believe that for them this daily natural dispersion will be much higher than that).

Our learning of the fact that even in the initial state of nirvana, every day we are going to disperse $e_r=-3$ [hps/day] of moral energy, is introducing various consequences. Let us review the most important of them. The most important of these consequences is realizing **the need to earn more moral than we naturally disperse** every day. In order to continuously maintain the state of an initial nirvana in ourselves, we must everyday carry out some moral energy generating activities worth at least 3 [hours of physical struggle]. In turn, if we would like to lift our nirvana from the initial state, to a full 100% nirvana (i.e. if we would like to accomplish $\mu=1$) then for the next 100 days we would need to complete everyday a zwow generating activity which would be worth of at least 8 [hps] a day (most probably even more). If I would have the luxury of living in circumstances that I would not need to worry about my everyday survival and about keeping my job, I would dive without a second of ponder into earning such 100% nirvana, so that I could research it and describe it for future generations. This is because from various old descriptions seems to appear, that people who accomplished such 100% nirvana (i.e. accomplished the value $\mu=1$) are additionally blessed with various other moral rewards. For example, it appears that such people are not perceiving any negative physical stimuli, and therefore are not feeling any unpleasant sensations type physical pain, because these sensations are overshadowed by the enormously powerful feeling of happiness that is overwhelming them. Therefore such people can be physically tortured, and they will laugh and joke because they will not feel the pain. Furthermore, it is also probable that within the energy field of such people the "saintly fragrance" that is described in religious literature, is felt. This extremely pleasant fragrance would accompany these people wherever they go, although it would not be emitted by their bodies (probably it is the effect of acting on senses of others the highly concentrated energy field which seems to appear around people in nirvana, and which I described before). It is also possible that the observations of abilities of some saintly people to control animals and to telepathically give them orders, could be caused by the additional moral reward which is granted at higher stages of the totaliztic nirvana. The powerful energy field that surrounds such people may cause that they are able to heal just in the result of a simple touch and a will. The some energy field can also cause that they may be able to perform "miracles" by changing the configuration of the counter-world, as this is described in subsection K3.5. Thus people in the 100% nirvana could be able to materialize and dematerialize various objects, turn one substances into others, etc. Unfortunately, after my life in Borneo amongst very serene, pleasant, and close to nature people, where I could accomplish and maintain my nirvana, I needed to return to a harsh reality of the world saturated with the parasitic philosophy, where not nirvana, but just everyday survival, is the main issue. So there is no way I could continue to carry out this interesting moral research on the totaliztic nirvana.

The next consequence of learning the value of the "daily natural dispersion coefficient" $e_r=-3$ [hps/day] is realizing that the most effective method of earning the totaliztic nirvana is by the "impact method" that I accidentally discovered and practically applied in Sarawak at Borneo. This method depends on the designation of the whole periods of many subsequent days, to exclusively carry out an activity which increases our moral energy (i.e. during these days we do nothing else but increase our moral energy by completing some activities which we choose especially for this purpose). During this period, we are spending the whole time that our body is able to withstand, on completing some highly motivated and extremely heavy physical work, which we are completing anonymously for the good of some other people that we do not know in person. We stop this heavy work only when the nirvana is accomplished. This method is limiting to only a necessary minimum, the need for covering everyday the ever increasing amount of the daily natural dispersion e_r , which is growing fast when we approach the nirvana state. After all, when we try to increase our μ by the value $\Delta\mu=0.1$, but we already are close to the value $\mu=\mu_{nirvana}$ and we extend this increase of our μ at the period longer than 67 days, then the amount of moral energy that we need to earn just to cover for e_r starts to be

greater than the amount that we need to earn in order to increase our μ . It is worth noticing, that if in the effect of an "impact method", we are capable to earn every single day around 15 [hps], than starting from the initial level of $\mu=0.4$ (for some more positive and morally active people this is an usual level), the accomplishing of the totaliztic nirvana is possible within around 32 days (see problem number 2 in subsection A6.9).

Of course, the introduction of the first unit for quantifying moral energy (i.e. [hps]) opens various further possibilities, which at this stage is even difficult to realize. For example it provides theoretical foundations for developing first technical devices that allow to measure various quantities of the totaliztic mechanics (e.g. moral energy, feelings, motivations, etc.). It also allows to develop conversion methods and equations which allow to convert units of the classical mechanics into units of the totaliztic mechanics, thus allowing to determine how many "kilo-watt-hours" or "Joules" of physical energy is needed to contribute in order to earn one [hps] of moral energy (in order to develop such conversion systems, it is enough to attach someone in the initial state of nirvana to a dynamometer, and to measure how much physical work he/she needs to complete, in order to generate 1 [hps] of moral energy).

Independently of everything that was explained before, the fact of the existence of the totaliztic nirvana carries one extremely significant consequence. It supplies a conclusive and verifiable by everyone **proof that totalizm is correct and working**. This is because if anyone is doubting about the correctness of totalizm, or is doubting if whatever totalizm is saying actually proves to work in a real life, it is enough if he/she assigns an appropriate amount of free time and designates this time to accomplish the totaliztic nirvana (descriptions in the next subsection). When such a nirvana actually arrives to him/her within the circumstances and the time span described by this chapter, then this should be a sufficient proof that whatever totalizm is recommending, is actually the truth, and that for our own benefit we should implement this in our own life as soon as we are able to.

Of course, the existence of the state of nirvana carries a whole array of further consequences and benefits which are not worth discussing here in details. But in order to give some idea what these marginal benefits are, let us list briefly some of them. For example, it gives us the reassurance that there is a higher justice in the universe, and that rewarded lavishly is not the laziness and immorality (as mass media are trying to convince us), but the life accordingly to moral laws. In a rather spectacular manner nirvana demonstrates that totalizm works in practice and brings extremely attractive benefits. It also proves that the moral energy does exist, and that it is equally real like a physical energy. It also realizes that "every immoral substitute of the goal to which people are striving, actually has the moral original which is accomplishable through pedantic obeying moral laws". For example, if someone wishes to accomplish an immoral substitute to happiness, he/she may use alcohol or drugs. But the real happiness he/she gains only through the moral earning of the nirvana state.

At the end of this subsection I would like to realize that when we loose something precious to us, and we start to believe that we are in the situation for which there is no solution, then according to totalizm we are completely wrong. This is because independently how much one looses and what his/her situation would be, he/she still have the greatest gift of all: the free will. By making a correct use of this gift, we can make out of our lives anything that we only may wish, as everything is in the range of our hands, and it only depends on us whether we reach for it, and we release powers that were given to us.

A6.9. How to earn the totaliztic nirvana

Motto of this subsection: "Extraordinary results cannot be accomplished without putting additional thoughts and efforts into them."

After previous subsections explained exactly what a nirvana is, and why this

extraordinary phenomenon is worth being earned, now there is a time to describe systematically how one should earn the totaliztic nirvana for himself/herself. From the previous descriptions it starts to appear that there should be two basic ways of earning the totaliztic nirvana, namely (A) through morally correct doing our normal job, and (B) through the completion of an altruistic activity especially designed and carried out for this purpose. Let us discuss now each of these two methods separately.

(A). Earning nirvana through our normal occupation. Theoretically speaking this seems to be one of the best methods of earning the totaliztic nirvana. After all, it allows to accomplish two goals at one go, i.e. earn for living, and earn the nirvana. Unfortunately, in reality it is not possible to achieve it in all occupations. This is because in present philosophical climate of the prevailing parasitism, it is practically almost impossible to generate enough of moral energy, if one works in the sight of the receivers of our activities, or if one works mentally (not physically). Therefore, currently there is only a handful of occupations, which allow to accomplish the nirvana while doing our normal job. These special occupations, which at our present level of knowledge allow to accomplish the totaliztic nirvana, must be characterized by the following attributes:

1. The significant majority of the daily routines depends in them on a heavy physical labour (i.e. they are not just mental jobs, managing jobs, or sitting jobs).

2. They must allow to eliminate the negative impact of the second segment of the equation (2A6). This means that the discussed occupations either allow the job activities to be completed without any visual contact with people who are potential receivers of the products of this job, or that some special circumstances are at place when this second segment does not produce the negative feedback (e.g. a given occupation only deals with sick people, with children, with emergency situations, etc.).

3. They allow to do everything in a "moral" manner, thus negative motivations which would emerge if there is some "immoral" work involved, can be completely eliminated.

4. They give opportunity to generate in ourselves a high positive motivations (S). This means that they allow a given job to be transformed from just a means of earning money, into a means of serving other people and serving humanity, making a better world around us, eliminating human suffering, etc.

5. They include a kind of physical work which allows the given person to generate a very high level (F) of physical feelings type effort, tiredness, boredom, pain, cold, hotness, etc.

Of course, some people still have the opportunity to work in occupations which fulfil all the above conditions. Therefore, some people are able to accomplish the totaliztic nirvana during fulfilling their normal job - sometimes even without realizing this. In order to list here several examples of such occupations, they include: almost every job of a nurse (except for nurses of a higher rank in the hierarchy, who are doing supervision duties - not a physical work with sick patients, and except for nurses who are doing work with old but healthy people - this is because such old but healthy people do not belong to this special category of patients who for their circumstances are not able to generate the negative feedback from the second segment of the equation (2A6)), kindergarten teachers, medical doctors - but only in some specializations which require a heavy physical work (e.g. obstetricians), secretaries - but only in institutions which make their secretaries to do physical and standing job - instead of mental work of sitting and typing, farmer, gardener, cleaner, cook, physical labourer, shoe maker, mechanic, etc.

The typical reason, why the majority of people who are doing jobs that meet all the above conditions, still are not earning the totaliztic nirvana, is too low level of motivations (S) that people are usually contributing to whatever they do. They usually put into their work a sufficient level of feelings (F) - meaning a sufficient level of effort, pain, sweating, etc. But the attitudes and motivations which they generate to accompany these feelings, usually are incorrect. Therefore, if a reader of this monograph happens to work in one of these occupations, he/she should remember that instead of doing the job with motivations of the

type: I am doing all this because my boss will come and check me, because my client will complain if I do not do correctly what is required, because I am paid for what I do, etc.; people doing such jobs should switch themselves into the totaliztic way of thinking and start to believe inside of themselves, that for example: I am washing these windows in order to bring more light and happiness to lives of other people, and to allow them to see clearer how beautiful the world outside of their windows is, I am cooking this meal in order to make someone's day more beautiful by allowing him/her to eat a gorgeous meal, I am helping this sick person in order to assist him/her in faster recovery in a pleasant cheerful atmosphere, so that he/she could later enjoy the life better.

Sometimes, reasons for not accomplishing the state of nirvana, in spite that we do everything as we should, can be the negative feedback from people who accidentally see us during our work, and therefore who may create a negative feedback according to the second segment of the equation (2A6). Therefore, it is vital to purposely undertake all steps necessary, which are not allowing other people to see and to recognize us during our work. For example, farmers whose farms are close to a public road, may plant a line of trees so that passers by are not seeing them during the work. Cleaners could wear identical uniforms so that the passers by would see them just as anonymous figures, not as individual people. Nurses during service to sick people should place paravanes around, so that side observers and passers by could not see them at work. In turn during the dealing with a given client it is vital to pre-empt a possible negative feedback by letting him/her know that he/she receives a special treatment, that everything that happens is for his/her good, etc.

Unfortunately, in the present philosophical climate and times, there is an increasingly large pool of occupations which not only do not increase doer's moral energy, but may also reduce very fast the amount of this energy. Let us now list the most typical of the jobs belonging to this destructive category, which does not increase moral energy in the doers. The first group of such jobs are all these which are affected by the negative feedback from the second segment of the equation (2A6). Therefore people who are doing such jobs for a long time, usually finish having a very low level of moral energy, and thus suffer all sorts of consequences which result from such a low level of moral energy (see the description of these consequences in subsection A6.1). Examples of the most destructive of all jobs include: teacher and academic teacher, manager, policeman, clamper (i.e. a person who writes parking tickets and arrests wrongly parked cars), executioner, bureaucrat, lawyer, and some others. The second category of destructive jobs are all these which, because of their nature, are not able to generate moral energy at all, or generate only very little moral energy. To this category belong: all mental workers (accountants, office clerks, etc.), computer programmers, scientists, etc. If someone has a bad luck to work in any of these destructive occupations, then it is almost a must to undertake in his/her private time, some additional altruistic moral work to increase this energy. What type of moral work this should be, and how it should be completed, it is going to be explained in item (B) below.

(B). Earning the totaliztic nirvana through enduring a purposeful effort. This is a manner of earning the totaliztic nirvana, which is the most independent from the situation we are in. This manner is open for everyone, because practically everyone is able to find some kind of activity, which is completely independent from the normal occupation, and which is going to help him/her in earning the totaliztic nirvana. In order to better motivate the doer, this activity can be selected from the area similar to our hobby, and therefore treated as a kind of hobby. The manner of earning our nirvana this way, depends on the completion of the following steps:

1. **Finding an activity which is generating large amounts of moral energy**, so that we can use this activity to earn our nirvana. In order to understand better the requirements that this activity must fulfil, let us again list the reasons why it is so difficult to earn the totaliztic nirvana. They include as follows: (1) In a typical life we have no many opportunities of doing totaliztic moral works intended for the good of other people. (2) Today's "mechanical" ways of

doing things give very low values of (F) and (S), thus the product ($E=FS$) is also very low for them. (3) Many of the everyday activities that we are doing is observed by immoral outsiders who provide the negative telepathic feedback which spoils our results.

For these reasons, in order to earn the totaliztic nirvana we need to find some kind of very special activity (or even several different activities) which on one hand is deprived the above spoiling attributes, and on other hand which allows us to endure a highly motivated physical effort. Such a special activity, according to what so-far I managed to determine, should be characterised by the following desirable attributes:

- It should be physical. This means that it should yield a very high feelings (F) type effort, tiredness, pain, boredom, monotony, hotness, sleepiness, etc.

- It should be very altruistic. This means that it should allow to generate the very high positive motivations (S) type: for the good of other people, for the better future, for the improvement of life on Earth, to decrease suffering, etc. It should be noticed that it must not bring to us any financial benefits, or improve our situation, or bring us fame, or help some members of our family, etc., as the awareness of this would significantly decrease our motivations. It also must not spoil our health or have guaranteed bad consequences for us, because this would also diminish our motivations.

- It should be anonymous. Preferably also no-one should see us during these activities (even such close people as parents, a spouse, or any of our children, as even they may generate some strong feelings and negative motivations which are to spoil our results). The only people who occasionally could be allowed to see us, or to know what we do, are those about the sincerity of whom we are absolutely sure (preferably who also share totalizm with us, and possibly already earned the nirvana, and therefore who understand what and why we are doing, and are going to generate only positive motivations).

Note that it is not important who is a direct receiver of this activity, as long as the receiver does not know from whom exactly is benefiting, and also does not see us doing what we do. Therefore the direct receiver of our activity could even be nature, or animals - although we should motivate it as being done for the future generations of people on Earth who are going to benefit from this nature or from these animals.

2. Choosing the time, place, and the way of carrying out our energy generating activity. After we find an activity which we are going to use for generating our moral energy, the next important step is to choose the appropriate time, place, and the way of completing this activity. Again these choices we need to do with respect to the rules of generating moral energy that are already established. The most important of these are as follows:

- The time needed to accomplish the nirvana should be decreased to minimum. This is to loose as little as possible energy for the natural daily dissipation of moral energy. Therefore the best way would be to accomplish our nirvana with the "impact method" described in the previous subsection, by working as many hours a day as our body is able to withstand. Of course, if we are not able to afford the "impact method", then we should work as long as we can. But we must remember that if we earn under the amount of 3 [hps] per day, we never accomplish a nirvana.

- The place and time of the completion of our activity should assure the anonymity. Therefore we should work in the covered, concealed, or shielded area, to which passers by have no much insight. We also could work at nights, or in early mornings, when everyone is sleeping.

- The way of doing our work should maximise moral energy that we earned. This means that the manner we do things should in the first instance be so selected that it keeps our motivations (S) at a highest possible level. (This is because in a workplace, motivations are more difficult then feelings to keep them at a high level. In order to keep feelings high it is enough to work very hard. In order to keep motivations very high, it is necessary that all circumstances are selected morally, correctly, and considered by our mind to be the best possible.) It is impossible to keep motivations high, when internally we are convinced that the

way we are doing things is not the best in our situation and conditions. For example let us consider the situation that we have a bulldozer, but we do things with a shovel - we soon would realize the nonsense of such hand work, and our motivations would drop down. Of course, the situation would look totally opposite, when we work as an operator of a bulldozer, and we "borrow" this bulldozer without a permission from the owner. In such a situation our conscience would know that we do an "immoral" thing, and would not allow our motivations to raise high. But our motivations still would raise high, when we use a shovel because we work in an area that is unaccessible to a bulldozer, or when we use a shovel simply because we cannot afford a bulldozer - but we are still determined to do the work.

3. Systematic **completion of the activity that we chose**. When all matters are properly designed and selected, then we can proceed with actual earning our nirvana. During the realization of our pre-planned activity we should try to be:

- Systematic. With the generation of moral energy is like with building up the physical condition - it is important to continue it without a break: everyday a pre-planned number of hours. We are not allowed to get discouraged when after a few days everything is painful while the effects are not even noticeable.

- Optimistic. We must keep our faith in the final success, otherwise our motivation (S) will drop down. Of course, it is human to have doubts, and surely after an enthusiastic start we will have moments when the doubts will pressure us. But then overcoming such doubts - if we are able to accomplish it, only increases our motivation (S). Therefore whenever any doubts arrive, we must show the power of our motivation and quickly overcome them.

Of course, when our efforts of earning the totaliztic nirvana will conclude with a success, we must not "rest on laurels" and stop further efforts, because in such case the nirvana will quickly go away. Therefore, after the nirvana arrives, we need to continue our efforts and further increase our moral energy - possibly with the same, already proven in action, activity. The only difference can be, that we may decrease the number of hours that we devote to this activity to a level which just covers our daily natural dispersion of moral energy (i.e. in average to around $e_r = 3$ [hps/day]).

The above could be complemented with the information, that in chapter M of this monograph a branch of totalizm is described which is called the "totaliztic mechanics". This mechanics is very useful in calculations of all quantities which are connected with totalizm. For example, in case of the totaliztic nirvana this mechanics allows to calculate how many days it takes one to earn this state, what is the efficiency of subsequent moral types of work, etc. Below I am showing some practical examples which illustrate how the totaliztic mechanics can be used for calculating various quantities which are important during earning of the totaliztic nirvana. It is worth noticing that all the equations used in these practical problems are already explained in this chapter (their even more detailed explanation is going to be provided in chapter M). Here are these practical problems concerning earning the totaliztic nirvana:

Problem 1. Mrs X is accompanying her husband to a one-year contract in a poor area. Because she was going to do only her housewife's duty, and also she had no many local acquaintances, she decided to use the opportunity of the incoming year with the relative large margin of free time, to earn the totaliztic nirvana. She planned to accomplish this nirvana by baking in her own kitchen several different types of cakes that melted in mouth, for which she was famous amongst her friends. Then she intended to anonymously distribute these cakes free of charge, to be eaten by residents of a local old-folk home, orphanage, kitchen for unemployed, home for battered wives and children, and drug rehabilitation centre. Her cakes had this property that their heavenly taste was originating from a very intensive contribution of labour, skills, and motivations, while from the ingredients point of view they were relatively inexpensive. Because her kitchen in the new place of living was in a poor condition, and also because making these elaborate cakes was providing a rather high level of feeling (F), she estimated that making one such a cake with the altruistic motivation (S) that she could accomplish, should result in generating around $t = 6.5$ [hps]. How many cakes she should bake

in total in order to earn the totaliztic nirvana within the span of $n=100$ days, if in the initial stage her " μ " was at the level of around $\mu=0.4$? How many cakes she should bake each day during this period of $n=100$ days? Knowing that the ingredients to make a single such cake cost around $k=9$ \$, what sum of money she must spend to accomplish her totaliztic nirvana?

Solution to problem 1: According to the estimates provided in subsection A6.8, and assuming that her E_{\max} is similar to my and equal to $E_{\max} = 2000$ [hps], while her $\mu_{\text{nirvana}}=0.6$, the total amount of moral energy (E) that Mrs X must accumulate in her counter-material body in order to accomplish the level of nirvana, will equal to $E = E_{\max}(\mu_{\text{nirvana}} - \mu) = 2000(0.6-0.4) = 400$ [hps]. In addition to this, during $n=100$ days in the natural manner she will dissipate the amount of moral energy equal to $E_r = 5\mu_{\text{av}}n = 5(0.5)100 = 250$ [hps] (where her average μ during the span of these $n=100$ days was $\mu_{\text{av}}=(\mu_{\text{nirvana}}+\mu)/2=(0.6+0.4)/2=0.5$). Therefore in the planned period of $n=100$ days Mrs X must generate the total amount of moral energy equal to $\Sigma E = E + E_r = 400 + 250 = 650$ [hps]. Because the preparation of a single her cake is generating $t=6.5$ [hps], therefore in order to lift her amount of moral energy to the required level, she needs to prepare around $\Sigma E/t=100$ cakes in total. This means that during the period of these $n=100$ days of accomplishing the nirvana, she must bake $m=(\Sigma E/t)/n=1$ cake a day. The total costs of accomplishing her nirvana will amount to around \$ = $mnk = 900$.

Problem 2. After Mrs X (described in the previous example) accomplished the state of nirvana, she started to radiate to others such happiness, while her personality, appearance, and interactions with others changed so dramatically, that her always sceptical towards philosophical issues husband started to also be interested in the totaliztic nirvana, and decided to also have a go at it. He decided to accomplish his nirvana before returning to his normal place of living. At the end of his contract he had a month of free time, so he decided to designate this month for accomplishing the nirvana. He intended to do this with the "impact method" described by totalizm. At the outskirts of the town in which they lived, just by the river and at the extension of the main street of the town, there was an old, and for years unused, rubbish dump, which was forgotten by local authorities. Everyone avoided this place because it attracted local hooligans while it was covered with bush and make an ideal "trouble spot". But it was beautifully located and very close to the town. Because of the beautiful location, and also because of the closeness to the town, it was perfect for a miniature park or a picnic area. Mr X decided, that in the incoming period of bad weather, when this place was visited by almost no-one, he - undisturbed by anyone, is going to turn this place into a picnic area. He planned to cut and to bury the most of the bush, to even the surface, to spread fertile soil, to saw grass, to plant flowers and trees, and to make a few park sits. His wife volunteered to accompany him, morally support him, feed him, and for sustaining her own nirvana also to help him physically by slightly over $e_r=3$ [hps] a day, all time "camping" at this area. Because Mr X did not know what his starting level of the zwow energy is, he decided to work everyday for $t=16$ hours, putting into his work the entire load of positive altruistic motivations that he was able to generate. For the first time he started to feel the arrival of nirvana at the end of 30th day of his totaliztic work (i.e. approximately his $n=30$). Find out how high was his relative level of moral energy μ in the initial moment, when Mr X started to earn the totaliztic nirvana?

Solution to problem 2: According to estimates and equations provided in this chapter, and assuming that the moral capacity E_{\max} of Mr X was similar to mine and equal to $E_{\max} = 2000$ [hps], while his $\mu_{\text{nirvana}}=0.6$, the total amount of moral energy that Mr X generated before he accomplished his nirvana, was equal to $E+E_r = nt = 30 \times 16 = 480$ [hps], where $E = E_{\max}(\mu_{\text{nirvana}} - \mu) = 2000(0.6-\mu)$ [hps], while $E_r = n5(\mu_{\text{nirvana}}+\mu)/2 = 30(5(0.6+\mu)/2)$ [hps]. Now we can substitute in the initial equation both these components, and convert this equation so that we obtain the formula which allows us to determine the missing value of μ . By calculating this missing μ we receive the result, that at the time of starting to earn his nirvana, μ of Mr X was similar as in his wife, namely at the level of around $\mu=0.4$.

Problem 3. When Mr X earned his totaliztic nirvana, his well being and quality of life gained such a vigour, that he decided by all means to maintain this state for as long as

possible. After he returned to his permanent place of living, he spend most of his weekends on anonymous continuation in the vicinity of his area similar beautifying earth works directed towards the public good. When winter arrived, and when due to the freezing of earth he could not continue such works any further, he decided to sustain his nirvana by removing snow very early morning from ignored by authorities, but used by many people side road which was connecting his settlement with the main road that was maintained well by authorities. Because he knew that he likes to work with snow, that from the fruits of his labour will also benefit his own family (what does decrease the altruism of his efforts), and that during this work he will probably be noted by several negatively motivated individuals who can telepathically spoil his efforts, he concluded that his motivation (S) will be much lower than during an anonymous earth work. This caused that the efficiency of an hour of his work with the snow he estimated to have a lower value than one [hps]. He assumed that the coefficient of his moral effectiveness will be around $\chi=0.6$ (i.e. he believed that one hour of his work with snow will be worth only around 60% [hps]). In part (a) of your solution to this problem, repeat the calculations he needed to carry out in order to determine how many hours "h" a day he should carry out his work with the snow, with the efficiency $\chi=0.6$, in order to maintain his totaliztic nirvana. When Mr X implemented his plan, every now and again he had a fall down, and he kept hurting himself painfully. In order to keep working "h" hours a day in spite of these misadventures, he continually needed to withstand an excruciating pain which lifted the value of his (F) from the equation $E=FS$. Furthermore, it turned out, that his motivation (S) was much higher than he expected, because in order to leave home with a shovel every day, he needed to overcome his resistances, while the passers by, who coincidentally saw him, almost did not send him any negative feedback. Therefore after $n=50$ subsequent days of work for "h" hours a day, he noticed that his nirvana, instead of maintaining on the initial level of $\mu_{nirvana}=0.6$, practically grew to the level of Niagara, i.e. to around $\mu=0.7$. Therefore, in the solution of this problem please calculate additionally: (b) how much of moral energy "E_x" he generated during these $n=50$ days of the work in snow, (c), what was the real value of χ_x for his work, (d) how many hours a day of this work "h_x" he should contribute in order to just maintain his nirvana at the level of $\mu_{nirvana}=0.6$, i.e. without increasing it to the level of $\mu=0.7$.

Solution of problem 3: (a) According to estimates and equations provided in this chapter, and assuming that the moral capacity E_{max} of Mr X was similar as mine and equal to $E_{max} = 2000$ [hps], that his $\mu_{nirvana}=0.6$, and also that the value of his daily natural dispersion of moral energy could be described with a sufficient accuracy by the equation (4A6): $e_r=5\mu$ [hps/day], the daily number of hour "h" that he should work for maintaining his nirvana would be equal to: $h = e_r/\div = 5\mu/\div = 5 \times 0.6/0.6 = 5$ [hours/day]. (b) The total amount E_x of moral energy that Mr X generated during his $n=50$ subsequent days of work was: $E_x = ne_r + E_{max}(\mu - \mu_{nirvana}) = n5(\mu + \mu_{nirvana})/2 + E_{max}(\mu - \mu_{nirvana}) = 50 \times 5(0.7+0.6)/2 + 2000(0.7-0.6) = 362.5$ [hps]. (c) The real value of his χ_x for the full of misadventures and pain work in snow, was $\chi_x = E_x/(nh) = 362.5/(50 \times 5) = 1.45$. (d) In order to just maintain his state of the initial nirvana, without lifting it to the Niagara level of $\mu=0.7$, with his level of the pain (F) and motivations (S), it was sufficient if he completed only $h_x = e_r/\chi_x = 5\mu/\chi_x = 5(0.6)/1.45 = 2.07$ hours of work each day (i.e. around 2 hours and 5 minutes of work a day; instead of $h=5$ hours that he really worked).

A7. Managing our feelings and motivations

Feelings (F) and motivations (S) perform an extremely vital role in totalizm. After all, they are two major quantities, which converge together ($E=FS$) to generate, or to reduce in a given person, moral energy (E). In turn totalizm is actually a science, which is very interested in fate of our moral energy, because numerous goals of totalizm is accomplishable through the correct management of this energy. For this reason, totalizm puts a lot of attention to the development of our knowledge of feelings and motivations. Unfortunately, they are extremely

complex phenomena - as we know the entire official science, which have thousands of well-paid experts in its disposal, so far failed to explain properly, what actually feelings and motivations are (not mentioning, that so-far the official science has also failed to develop any effective tools for managing feelings and motivations). Thus, in respect to feelings and motivations, totalizm has a difficult task at hand, and must acknowledge the level of difficulty of this subject. Although totalizm was able to accomplish, what the official orthodox science already broke its teeth on, and it already explained what really feelings and motivations are, still many further details await to be worked out, before the tools, that totalizm offers us to manage our feelings and motivations, become the same moral, effective, and clear, as tools that it worked out to manage our actions. However, a Polish proverb says that "Krakow city was not build all at once" ("Nie od razu Krakow zbudowano"), so after some time elapses, totalizm surely is going to have something similarly innovative to offer.

Totalizm is a philosophy which tries to help, not to restrict people. It acknowledges that diverse and well balanced human feelings and motivations are the most important ingredients of everyday joy of life (see subsection K5.5). They are also a major requirement of our health and well being (see subsection K5.6). In addition to this, they are also a basic ingredient of our intelligence (see the totaliztic definition of intelligence provided in subsection M3.2). Therefore, our feelings should not be restricted in any way. In order to intensify all these important functions of feelings, and also in order to assume our moral control over them, totalizm proposes a three level management of feelings. It is based on the following principles:

1. **A free release of feelings, without suppressing or limiting them.** Totalizm states that feelings should be released freely, without any holding them back or suppression. If we somehow influence their surfacing, then totalizm allows only to intensify or to modify them, but under no circumstances allow to suppress them. This means that we release them in such a manner, as our everyday behaviours, joy of life, and playing our human roles, requires this from us. In this manner, our intensive emotional life stimulates the beneficial flow of energies through our body and counter-body, boosts our intelligence, and adds a taste to our life.

But it needs to be noted, that such a free release of feelings does not mean, that after they spontaneously release themselves, we allow them to equally wildly convert into some immoral outcomes. Totalizm recommends the strict control over the outcome of feelings, means over whatever we do with these feelings next - i.e. after they release themselves. This means that, although we do not suppress or control feelings themselves, we still have the duty to manage whatever these feelings turn into. In order to explain this on an example, if we are in circumstances which induce in us a feeling of anger, according to totalizm we should allow this anger to be freely released from our counter-body to our body. But when it finishes to materialise itself, we have a duty to subject the - whatever this anger would later try to turn into, to a totaliztic categorization and then to transformation into moral outcomes, or simply subject it to a neutralizing.

2. **Checking the moral category of the feelings that we currently experience.** After our feelings are released without any suppression, and we "feel" them, we need to start planning how we are going to channel morally the outcomes, into which these feelings are going to turn. For this, we firstly need to categorise them into one of two possible categories of "moral" or "immoral" feelings. The "moral" feelings do not need to be managed, so we can allow them to spontaneously convert themselves into any outcomes that may spring out of them. But "immoral" feelings we need to decisively manage, so that we convert them into only "moral" consequences, or that we neutralize them.

3. **Managing outcomes of feelings.** This last stage of totaliztic management of feelings, concentrates on such control of immoral feelings, that the outcomes of their action were either moral, or at least neutralized or directed wherever they do not cause too much damage.

As we see, the present totaliztic approach to management of feelings is slightly different than the management of actions. Actions we manage before they are materialised, while

feelings we manage after they appear.

More information about totaliztic management of feelings is contained in further subsections of this section A7. Subsection A7.3 describes several tools which show how to manage the outcomes of feelings. Two other subsections, namely A7.2 and A7.4 provide simple methods and tools, which allow to qualify feelings and motivations into categories of "moral" or "immoral". But because of the complexity of the topic of feelings, they will be addressed also in other volumes of this monograph. For example principles involved in management of feelings and motivations, are discussed also in subsections M5, M3.6, C1, I4, and in several other parts of this monograph. In turn mechanism of releasing of feelings and motivations is discussed in subsection K5.5 from a different chapter K (and different volume 6).

A7.1. How our feelings and motivations work

Totalizm and the Concept of Dipolar Gravity developed a handy model, which explains how feelings and motivations work. This model is described in subsection K5.5. For our understanding of explanations, how morally control our feelings and motivations, we actually need to know - at least briefly, how feelings and motivations work. Therefore, this subsection is to summarise the description of that mechanism.

Before we explain briefly what are our feelings and how they work, we firstly must remind ourselves a few facts about the structure of humans. According to what the Concept of Dipolar Gravity has established, and what is exactly explained in subsections K5, K5.1, K5.2, and K5.5, every living human is composed of three separate components, namely: (1) biological body, (2) counter-body, and (3) registers. The biological body is that one which we know fully, because we can see it, and it is well described by present medicine. The counter-body is less known, because in order to understand it, one needs to know the Concept of Dipolar Gravity. A good description of this body is contained in subsection K5.1. But in order to briefly summarize it, the Concept of Dipolar Gravity states that the counter-body is an exact copy of the biological body, only that it is made of counter-matter, instead of a biological matter. In the sense of its function, the counter-body is an equivalent to a religious description of "spirit". Counter-matter which is forming our counter-body, has this property, that it is capable of thinking in the natural state. This capability to think causes, that our counter-body is a kind of a small computer for our personal use, which have the ability to memorise, and to execute our personal algorithms/programs and karma that are gradually accumulated and run in it. This our personal computer is connected with the huge universal computer (UC), forming with it a kind of a network or Internet, and continually exchanging with it various data. Finally registers are algorithms/programs, which are kept in this personal computer called counter-body. The counter-body is a computer for these registers, and it executes whatever the programs from registers order. Registers are equivalents of the religious idea of "soul", which lives in the "spirit". Registers have this property, that they work and can be executed on any natural "computer", not only on our counter-body. Therefore they are this one of three components of us, which actually "survives" our physical death.

In order to fully understand how the mechanism of feelings and motivations works, we firstly need to learn one function performed by our counter-body. By being an exact copy of our biological body, this counter-body also performs various functions. For example, it contains counter-organs. Similarly as our biological body has organs, such as heart, stomach, nose, eyes, or the brain, also this counter-body houses various "counter-organs", such as counter-heart, counter-stomach, counter-nose, counter-eyes, mind, conscience, compassion, counter-organ of karma management, and many more. Each one of these counter-organs also performs functions, which are defined for it. For example our counter-organ of smell senses smells, which propagate throughout the counter-world, while our counter-eyes recognize shapes that are visible in the counter-world. But in addition to all these basic functions, for

which these counter-organs were created, all counter-organs always perform also one additional function of "pumps" and "valves" for moral energy. These pumps/valves are controlled with the energy that is supplied by our biological body in the form of our motivations. Depending on energy of our motivations, these counter-organs can cause one of two possible effects, namely they can compress, or release, moral energy stored in our counter-body. During the compression, the energy is pumped out of our biological body, and compressed into our counter-body to be stored in there (for carrying out such a compression, the required "propulsion power" for these "pumps" supply our motivations). In turn, during the release of energy, these counter-organs are opening and allowing that the moral energy, which is compressed in our counter-body, freely escapes into our biological body (to cause such a release of moral energy, no energy of motivations is needed to be supplied to our counter-organs). When moral energy is being compressed in our counter-body, a given counter-organ - through which this energy flows, produces a specific sensation, which we know under the name of "feeling". For example, in the case of our counter-organ of stomach - the flow of energy caused by its compression, is producing an unpleasant feeling of a "hunger". In turn, when moral energy is released from our counter-body, then a flow of energy through a given counter-organ produces a reverse feeling, which is an appropriate "anti-feeling", means an exact reversal of the previous feeling. For example, in case of our counter-organ of stomach, this anti-feeling formed during the release of moral energy from our counter-body, is a pleasurable feeling of a "satisfied hunger".

The above descriptions allow us to define precisely, what our feelings are. In order to summarise briefly this definition, and also summarise explanations that in subsection K5.5 accompany this definition, **feelings are simply sensations, which we experience when moral energy flows through various counter-organs contained in our counter-body.**

In turn motivations are "propelling powers", which control our counter-organs, and thus which cause, that these counter-organs either pump our energy from the biological body to the counter-body, or release this moral energy from the counter-body to the biological body. In a very simplified manner, motivations could be imagined as propelling powers, which are supplied to kinds of "motors" located inside of our counter-organs, which (the motors) depending on the power we supply to them with the effort of our mind, either cause that these counter-organs compress moral energy in the counter-body, or release this energy from the counter-body to the biological body. When these "motors" propelled with the effort of our mind, cause the compression of moral energy in our counter-body, then they complete significant work. According to the "Principle of Energy Conversion" (described in subsection K4.1.1) this work requires putting into it appropriate amount of energy, which must be withdrawn from the effort that we invest in our motivations. Therefore producing "moral" motivations, which cause the compression of moral energy in our counter-body, always is combined with the necessity of putting a significant effort to generate these "moral" motivations. This practically means, that "**moral**" are always these our motivations (and feelings that result from them), which, in order to be generated, we must put effort in them, which cause our tiredness and force us to break our internal laziness. In turn "**immoral**" are all these our motivations (and feelings which result from them), which happen in a spontaneous manner, which do not require our effort to be put into them, and which do not cause in us the feeling of tiredness.

The biggest problem that totalizm currently has with feelings, is that on the present level of development, we do not have yet a "catalogue of human feelings". Such a catalogue would describe, which elementary feelings originate from which counter-organs, and would inform whether they are generated during the compression, or during the release, of moral energy (i.e. whether they are "moral" or "immoral"). So far, the Concept of Dipolar Gravity managed only to determine the general principles, which are obeyed by feelings. And so, according to the to-date findings of this concept, all feelings which originate from the biological body and have the nature of "unpleasant sensations", in fact cause the compression of our moral energy (this means that these are "moral" feelings). For example, moral energy is compressed in our

counter-body each time when we feel: hunger, thirst, hotness, suffocation, any physical pain, tiredness of our muscles, discomfort, etc. In turn moral energy is released from our counter-body each time when we feel a "physical pleasure", for example we feel: satisfied hunger, satisfied thirst, pleasurable warmth, rest, comfort, orgasm, etc. This means that "physical pleasures" are "immoral" feelings. Completely different is with feelings of the mental origin. Mental feelings of the "pleasure" type (e.g. happiness, love, optimism, enthusiasm) cause the compression of moral energy, while mental feelings type "hurt" (e.g. concern, hate, fear, stress, jealousy, contradiction) cause the release our moral energy. In order to make even more difficult our understanding the operation of feelings, there are special counter-organs, e.g. conscience or compassion, which are ruled by their own laws, whether they compress or release moral energy (in more details the operation of these special counter-organs is described in subsection K5.5).

Knowing all this, for a full understanding of operation of feelings we need to know one more fact, namely that in reality, feelings that we usually experience are actually a composition of several different elementary sensations, produced simultaneously by several different counter-organs from our counter-body (for details see subsection K5.5). For example, when we dig a garden, then we can simultaneously experience, let us say, physical tiredness of our muscles - which compresses our moral energy, and e.g. mental feeling of injustice - which simultaneously causes the release of our moral energy (caused, e.g. because our parents ordered us to dig this garden, when we actually wanted to visit our friend). Therefore the total moral outcome of each our action, means the total increase or decrease of our moral energy, always is the difference (or sum) of all elementary feelings that we induce during a given action.

An unique property of the mechanism of feelings is, that feelings also obey the Principle of Counterpolarity. The consequence of this is that experiencing a given feeling always simultaneously generates so-called **reactive potential**, which later causes the release of appropriate anti-feeling for this feeling - for more details see subsection K5.5. (E.g. if we experience a feeling of love, we simultaneously generate a reactive potential, which later is going to turn into an anti-feeling of hate.) Thus, our feelings act very similar to forces of action and reaction (i.e. each action produces a reaction, and vice versa). Feelings are also very similar to electrical charges (i.e. the generation of each electrical charge, causes the simultaneous appearance of similar but opposite anti-charge).

The above explanations should be supplemented with a reminder that totalizm not only does not require from people to put any breaks or suppression on feelings that they generate, but even recommends that we should carry our emotional life to the full. After all, according to the mechanism of feelings (which - the mechanism, was discovered only because of totalizm), feelings are vital components of the joy of life and people should not suppress them in any way. Furthermore, the fullness of the experiencing of feelings decides about our health and intelligence. Therefore totalizm recommends something opposite - it asks to continually intensify, enrich, and diversify our emotional life. However, totalizm teaches also, that we must learn to categorise and to qualify feelings and motivations that we release, into categories "moral" and "immoral". Then we should also learn how to manage them, how we turn them into actions, and what consequences we allow them to bring to people. Although it is not permitted to limit the generation of our feelings, we still have a full control over where we direct these feelings - once they are generated, and also into what we convert them. So let us now look at tools that totalizm offers to us for categorising and qualifying feelings and motivations.

A7.2. Emotional good deeds and sins

Previous subsection revealed, that each time, when we feel something, moral energy is pumped to, or is released from, our counter-body. Thus, from the point of view of effects that

they exert on moral energy, feelings work exactly the same as actions. After all, actions also cause either compression, or release of moral energy. Because feelings can, and are, experienced at exactly the same time as we do specific actions, their moral effects are combined with moral effects of actions that are accompanied by them.

The fact, that similarly to our actions, also feelings can have "moral" or "immoral" consequences, introduces interesting outcomes. In ourselves, means in the givers of our feelings, "moral" feelings are going to compress moral energy in our counter-body, while "immoral" feelings are going to release moral energy from our counter-body. In turn in other people, means in receivers of our feelings, many of the feelings that we generate, are going to induce some secondary feelings. These induced secondary feelings are also going to compress or disperse moral energy, but this time from other people. Thus all this together causes, that our feelings are working exactly the same, as totaliztic "behavioural good deeds" or totaliztic "behavioural sins" do. Therefore totalizm introduces a concept of "emotional good deeds or sins". Such **emotional good deeds or sins**, are appropriate kinds of feelings, which cause the same consequences, as their counterparts amongst totaliztic good deeds or sins. Also, similarly as their totaliztic counterparts described in subsections A5.1 and A5.2, feelings can also be qualified to the same categories. For example love and enthusiasm are feelings, which in normal circumstances would be qualified as emotional good deeds of the "progress" type. After all, if we allow them to cause some consequences in other people, typically these consequences are going to be moral and similar to those caused by totaliztic good deeds of progress. In turn hatred and jealousy are feelings, which would be qualified as emotional sins of the "oppression" type. After all, in typical cases they work immorally, similarly to an oppression.

The above is worth supplement with a reminder, that the majority of our real activities, always contains at least two components, namely actions and feelings. Moral effects of both these components always are going to combine together. For example, an emotional good deed of "deep believe in necessity" (i.e. "inspiration"), together with an action sin type "sacrifice", in the final effect may give an outcome, which in total is "moral", because together they compress more moral energy than they disperse (in spite that sole "sacrifice" is a sin, which in person who sacrifices something, causes a significant loss of moral energy). Therefore, one of useful skills, which we should learn, is to distinguish in all our activities their action component and feeling component. Then we are able analyse each of these two components separately, so that we can determine what influence it has on changes in moral energy, and thus we can undertake corrective actions towards these changes of moral energy, which are undesirable.

When we discuss the matter of qualifying of subsequent feelings into categories "moral" or "immoral", we must remember that totaliztic understanding of feelings is different from their popular understanding. In to-date tradition, people classified feelings into "positive" or "negative", not into "moral" or "immoral". Furthermore, "positive" usually were these feelings, which were giving pleasant sensations - independently what their moral consequences were. Similarly "negative" were all unpleasant feelings - independently of their moral outcomes. Therefore, for example "love" and "physical comfort", traditionally both are qualified as positive feelings, although according to totalizm only love is "moral" - because it increases our moral energy, while comfort is an immoral feeling - because it depletes moral energy from our counter-body. Similarly "jealousy" and "hunger", both are considered to be negative feelings, although only jealousy is "immoral". But after we learned general principles according to which subsequent feelings are working, and thus we know approximately, which ones are compressing, and which one are dispersing, moral energy, now we can more precisely qualify subsequent feelings. And so, according to totalizm, **"moral are all these feelings, which compress moral energy in people involved, or which prevent the dispersion of moral energy from people involved"**. In turn **"immoral are all these feelings, which noticeably disperse moral energy either from a person who generated them, or from any other**

person involved". It is worth noticing that the above qualifying of feelings into moral or immoral categories corresponds to similar qualifying of actions in definitions of totaliztic good deeds and sins.

Amongst many immoral feelings, especially destructive are these additional feelings, which are generated as a byproduct of parasitic philosophy. From the point of view of totaliztic mechanics, they are emotional equivalents of accelerations and centrifugal forces in spinning objects - as described in subsections D1.5 and M4. They appear only in people, who practice parasitism, and are almost unknown to adherers of totalizm. Their examples include a feeling of power over other people and a feeling of depression. One of many of their destructive consequences is that, amongst others, they practically blow apart every relationship or marriage in which they appear. This is to eliminate them, a "new" model of marriage is currently propagated in the USA. The author of this model, Laura Doyle, in her book [1A7.2] "Surrendered Wife", describes it as the resignation from the feeling of power. Of course, this model is only new for today feminists with parasitic philosophy, as in fact it was known and practised throughout centuries as a traditional model of relationship and marriage - notice an old Polish proverb "it is a doomed home, where the female bullies the male" (i.e. "biada temu domowi, gdzie krowa przybodzie bykowi").

Although people utilize feelings in various moral and immoral purposes for a very long time, until the time of totalizm, no-one was aware that feeling are actually moral equivalents to idea of forces from classical physics. As such equivalents, feelings are extremely important for totalizm, as a whole array of moral and physical effects can be accomplished through their use.

The importance of feelings for totalizm, and the fact that feelings can be used on a thousand and one different ways, causes that their utilization by totalizm is very complex. It also requires a lot of time to be converted into simple rules and tools, and explained in a similar clear way, as totalizm already accomplished for controlling our actions. Until the time, when such simple rules and tools are worked out by totalizm, it recommends to its adherers to develop in themselves a habit of controlling this, into what our feelings are finally converted.

As this was explained in subsection A7.1, the mechanism which generates feelings is very complex. But the good knowledge of this mechanism allows to convert immoral feelings into moral outcomes. A method which describes how to accomplish this, is described in subsection A7.3. In order to make our management of feelings more effective, very useful turns out to be a "**catalogue of human feelings**". This "catalogue" is simply a detailed list of all elementary feelings that human beings can experience. Each feeling on this list would be supplemented with an information whether, and why, this feeling is causing a compression, or a dispersion, of moral energy (means whether, and why, it is "moral", or whether, and why, it is "immoral"). Furthermore, it would be useful, if such a catalogue could contain also some other information about a given feeling, for example which counter-organ generates it, what is its anti-feeling, if this is a compound feeling - then from which elementary feelings it is composed (or, if it is an elementary feeling - then in which compound feelings it participates), which our motivations are capable to modify the "reactive potential" that it creates to generate moral secondary feelings (about the modifying of the reactive potential - see subsection K5.5). As this is explained in subsection A7.1, so far the Concept of Dipolar Gravity (and totalizm) managed only to determine some general principles, which apply to the moral qualifying of feelings. It also was able to qualify only a few simple elementary feelings (e.g. hunger, pain, etc.). But is not able to produce a complete catalogue of human feelings. For example, out of these general principles that rule feelings, we know already that in the majority of circumstances:

- All unpleasant bodily sensations (pain, ache, hunger, thirst, etc.) cause the compression of moral energy,
- All pleasant bodily sensations (pleasure, resting, etc.) cause the dispersion of moral energy,
- All mental pleasures (cheerfulness, happiness, trust, etc.) cause the compression of

moral energy,

- All mental sufferings (worry, stress, fear, etc.) cause the dispersion of moral energy,
- All moral approvals from our conscience (assurance, rightness, etc.) cause the compression of moral energy,
- All moral disapprovals from our conscience (guilt, remorse, etc.) cause the dispersion of moral energy,
- All cases of receiving compassion from someone (being pathetic in the sight of others, being comforted, etc.) cause the increase of our moral energy,
- All cases of giving our compassion (being sorrow for someone, expressing comfort to someone, etc.) cause the reduction of our moral energy,
- All "pro" telepathic signals perceived by our counter-ears (support, approval, etc.) cause the compression of moral energy,
- All "against" telepathic signals perceived by our counter-ears (hate, jealousy, disapproval, etc.) cause the dispersion of moral energy.

Our knowledge of even some of the above general rules applicable to "catalogue of human feelings", usually is sufficient to qualify the most important feelings (F), which we just experience, into a category of "moral" or "immoral". In turn when we know, which feelings are "immoral", we can concentrate on such management of their outcomes, that they do not cause too much destruction, or on such managing these feelings themselves, that with the use of other feelings we can neutralize the loss of moral energy that they cause.

A7.3. Conversion of immoral feelings into moral actions

Motto of this subsection: "I have no influence on how I feel, but I can change what I do".

Previous subsection A7.2 taught us how to distinguish moral feelings from immoral feelings. It also revealed that every feeling that we experience, in circumstances of real life always represent either an emotional good deed, or an emotional sin. Thus, according to formulas that were discussed in subsection A7.2, we now should be able to qualify every feeling that we experience, either to a category of a "moral" feeling, or to a category of "immoral" feeling. The previous analyses revealed also, that our feelings have a direct cause-effect relationship with our actions. They either represent a source of our actions, or they are an outcome of our actions. All this considered together indicates, that for totalizm, feelings that we experience are one more, handy "indicator of the moral correctness". It allows to qualify quickly to categories moral or immoral, these ones from our actions, that have a cause-effect relationship with our feelings. This indicator states, that **moral** are all these our actions, which generate in us feelings that belong to a category "moral". Moral are also all these our actions, which are spontaneously undertaken in the response to impulses from our moral feelings. Therefore the completion of actions which produce moral feelings is to obey moral laws. In turn **immoral** are all our actions, which generate in us "immoral" feelings. Immoral are also all these our actions, which are spontaneously undertaken in the response to impulses of our immoral feelings. Therefore the completion of such actions represents a disobedience of moral laws. For this reason, before we complete any immoral action, which has a cause-effect relationship with our immoral feelings, we firstly should convert this immoral action into an appropriate moral action. This subsection explains how to do such a conversion.

According to totalizm, there are two basic methods of converting "immoral" feelings into "moral" outcomes. The first of these we could call "action driven", because it ignores feelings, and concentrates on controlling actions that result from these feelings. The second one we could call "feelings driven" because they depend on such management of feelings that their final outcome is always "moral".

Let us start our analyses from the "**action driven**" method of converting immoral

feelings into moral actions. According to totalizm, it has two implementations. The first implementation concerns cases, when we intend to complete an immoral action, which is a spontaneous outcome of immoral feeling that we just are experiencing. According to totalizm, before we complete such an immoral action, we firstly should convert it into a different moral one. This different "moral" action must be the one that we would complete, if it would result from a moral anti-feeling to a given immoral feeling (i.e. it should be an outcome of an anti-feeling to the feeling that we just have). Only after we complete this conversion, we can proceed with doing this new moral action, instead of this previous immoral one. The second implementation of the "action driven" method of converting immoral feelings into moral actions, concerns cases, when we are just completing some immoral activity, and rapidly realize that this immoral activity generates in us an immoral feeling. According to totalizm, we should then interrupt this immoral activity, quickly convert it into a moral one, and only then pick up the continuation of doing of this secondary, moral action. This secondary moral action should be such, that in normal circumstances it would generate in us a moral anti-feeling for a given immoral feeling.

In order to illustrate on examples, both implementations of the "action driven" method of converting immoral feelings into moral actions, let us analyse now two cases. The first of these concerns a situation, when we already are experiencing some immoral feeling, and this immoral feeling pushes us to complete an immoral action. Let us assume that we do not like someone - means that we experience an immoral feeling of dislike. When such a disliked person asks us for something, we have a temptation to refuse spontaneously, means immediately, without thinking, and without a justified reason - after all we do not like this person (means, we feel to do, what usually parasitic American films teach us to do in such situations). However, this refusal would result from our immoral feelings. Thus it would represent a disobedience of moral laws. Therefore, before we complete it, we firstly should determine, what we would do for another person, which would ask for exactly the same as this disliked person asks, but towards whom we would feel an anti-feeling to the feeling that we feel right now, means whom we would like a lot. The outcome of this determining indicates to us the moral action, into which we should convert the previously intended immoral action. Then we should complete towards this disliked person a new moral action, instead of that old immoral one. Of course, this conversion of actions does not mean that our feelings would change (after all, we still would dislike that particular person), but only means, that without any suppression of our own feelings that we experience, we still managed to disallow our immoral feelings to convert into immoral action. (As we remember, totalizm forbids any suppression of our feelings, but recommends the management of our actions!) In this particular methods of converting "immoral" feelings into "moral" actions, very good is classical English culture (currently on the brink of extinction), according to which people always did what a politeness and good upbringing asked them to do, independently what feelings they have to the receivers of their actions.

The second implementation of "action-driven" method of converting immoral feelings into moral actions, concerns situations, when we already are doing something, that generates in us an immoral feeling. According to totalizm, as soon as we become aware that we do such an immoral thing, we should convert it into doing something that is going to generate in us a moral feeling. Let us assume, that we just are lying on a couch and enjoying idle laziness (hopefully, we are able to distinguish between such an idle laziness, and a constructive resting after we finished heavy work). The pleasurable feeling of laziness, which we then experience, is an immoral feeling, because it disperses our moral energy. Therefore immediately after we realize, that we are doing an immoral thing, according to totalizm we should quickly convert it into something that is moral. In order to work out what we should do instead of this laziness, we need to convert a feeling that we are experiencing, into a anti-feeling. As it turns out, an anti-feeling to laziness, is physical tiredness of our muscles. Therefore, in our mind, we should revise the list of physical works which are awaiting our completion, and choose this one, which

most quickly make our muscles tired (let us say that this work is washing floors in the whole our flat). Thus, instead of continuing our laziness, we stand up and start to do the washing. Note that we again do not suppress feelings we have, and we allow our body to feel whatever it wishes. We just only change what we are doing.

Let us change now the topic into discussion of the "**feeling-driven**" method of converting immoral feelings into moral outcomes. This method depends on such management of our feelings, that the total outcome of all feelings that we experience in a given moment of time, is moral. This means that the sum of all feelings that we experience in a given moment of time, should always be managed in such a manner, that it causes the compression of moral energy in our counter-body (instead of dispersion of it). Such a final outcome can be accomplished with the use of several different principles, which are based on the mechanism of feelings described in subsection K5.5. The simplest way of accomplishing it is to "add" further feelings to feelings that we already are experiencing (from the mechanism of feelings we know that we are not able to suppress feelings, but we can induce them in ourselves, or redirect them). For example, if we are lying on a couch for a long time, the feeling of an idle laziness that we are experiencing is immoral, as it causes the escape of moral energy from our counter-body. But if we are able to add to it one more feeling of an intensive mental pleasure caused, let us say, by learning further knowledge about something that we are interested in, then the total outcome of both these feelings can be moral. In turn, if one Sunday we decide to visit our friend, about whom we know that he is a moral vampire and is going to suck a lot of our moral energy, we perhaps could turn this visit into a moral outcome, if the whole that Sunday we devote to a highly motivated fast, the feeling of which is going to increase our moral energy. Example of another, much more difficult way of eliminating the immoral outcome of immoral feeling, is to combine our immoral feelings with moral motivations, so that these combined feelings and motivations are going to generate a "reactive potential" for moral anti-feelings. This method is based on the principle of modifying the reactive potential with our motivations, as this is described in subsection K5.5. In general, it depends on inducing in us a special kind of motivation, each time we experience any moral feelings (e.g. we induce the motivation of helping others, each time when we experience a feeling of pain). These special motivations must be strong (at above threshold value), moral, and skilfully selected. Their outcome is that they modify the reactive potential, which is generated by a given moral feeling. In turn this modification causes that such a new reactive potential in future induces another moral feeling, instead of an anti-feeling for a feeling that we are just experiencing (e.g. in case of our pain, in future generated is for example a moral anti-feeling of mental pleasure, instead of an immoral anti-feeling of physical pleasure, which typically is arriving after a physical pain). Unfortunately, the development of any of the "feelings-driven" method of converting immoral feelings into moral outcomes, is requiring a deep knowledge about the mechanism of feelings. This practically means that a lot of further research needs to be done, and at least a beginning of "catalogue of human feelings" needs to be developed, before handy tools, which tell us how to do it practically, are provided by totalizm to our everyday use.

A7.4. How to categorise our motivations and transform them into a kinetic moral energy

Motivations are next ones amongst all these moral quantities, which so-far were least understood and appreciated by people. It took totalizm to assign to them the importance that they deserve, and to explain the mechanism of their operation (see subsection A7.1 and K5.5). Totalizm discovered that human motivations in fact represent moral equivalents to displacements (S) in classical physics and mechanics. Therefore totalizm treats motivations in the same way, as physics treats displacements. For example, it uses them to generate moral energy with the use of equation (1A6): $E=FS$.

Totalizm discovered also, that even more useful than motivations themselves, is a

quantity (v), which represents changes in motivations (dS) that are taking place in small time increments (dt). Such a quantity by mathematicians would be described by the equations:

$$v = dS/dt, \text{ or } v = \Delta S/\Delta t \quad (1A7.4)$$

Quantity (v) expressed with equation (1A7.4), by classical mechanics is called "velocity". Therefore totalistic mechanics calls it "moral velocity" or "enthusiasm" - see subsection M3.4.

Moral velocity (v), or enthusiasm, is rather important for totalism. After all, the changes of motivations that it represents, are able to compel a given intellect with intelligence (I), to gain a momentum (Iv), which as the outcome generates a moral equivalent to kinetic energy ($E = 2mv^2$) from classical mechanics. This equivalent is expressed by the following equation:

$$E = 2Iv^2 \quad (2A7.4)$$

Let us interpret above equation (2A7.4) in a descriptive manner. According to it, whoever manages to quickly change his/her motivations ($2v$), so that his/her own inert intellect (I) this person transforms into an active intellect (Iv), then the faster someone accomplishes such a change, the greater kinetic energy (E) these altered motivations start to generate. A reversed process is going to occur during the collapse of motivations. If someone, who is just active in a given moment, rapidly deflates his/her motivations so that he/she becomes inactive, then the faster someone's motivations deflate, the greater reduction of the kinetic form of his/her moral energy is going to occur: $E = 2Iv^2$.

Because of this capability of motivations to transform themselves into a kinetic form of moral energy, the velocity of changes of someone's motivations (v) can be used as a separate "indicator of the moral correctness" described in subsection A2.3. Furthermore, moral energy (E) resulting from such a change of motivations, can gradually be accumulated in an intellect that managed to accomplish it, and in the final result it can provide this intellect with one of moral benefits described in subsection A2.4.

As this was explained in subsection A7.1, in totalism motivations are either "moral" or "immoral". Therefore the velocity of changes of motivations (v), by itself is an effective "indicator of the moral correctness". This indicator can be used for moral qualifying of our motivations. In case of using (v) as such independent indicator, it is necessary to determine whether a given change of motivations requires from us to put some effort in it. This is because, according to the Principle of Energy Conservation described in subsection K4.1.1, "**moral**" are all changes of our motivations, which consume our effort and energy, means which require from us to put in accomplishing them an intended contribution of our labour. In turn "**immoral**" are all changes in our motivations, which do not require our contribution of effort, which sometimes even generate a pleasure for us, and thus which show the tendency to complete themselves in a spontaneous manner, almost without our conscious participation.

In order to obey moral laws, in every case, when a prospect of completing a given action puts us in the situation of changing our motivations, we should ask ourselves whether this change is "moral" or "immoral". For this we need to ask ourselves, whether a given change of motivations requires from us putting any effort into it, and thus whether it is connected with the necessity to break through our laziness. If the answer is "yes", means if the change of our motivations in fact does require our effort to be put into it, this means that this change is "moral". Therefore an action to which it leads is coinciding with moral laws and we should complete it. In turn in all cases, when the change of our motivations does not require our effort to be put into it - and thus does not generate any sensation of effort in us, or even generates a kind of pleasure, this is a sign that the change is "immoral". Therefore the lack of action, or the action, that is to result from it, represents disobedience of moral laws. We should either refrain from completing it, or complete it only after we change it into its own moral reversal.

A8. Let us take the personal responsibility

In totalism and in the Concept of Dipolar Gravity, "responsibility" (in this monograph

labelled with the symbol "A") is immensely important moral quantity. This is because it represents a moral equivalent to the idea of "acceleration" from the classical mechanics - for more details see explanations in subsection M3.5. The reason is that it causes our motivations (S) to accelerate. In turn, by being an equivalent of "acceleration", according to a well known equation of classical mechanics (i.e. Newton's Second Law of Motion: $F = ma$), a product of that responsibility (A) and of a mass of an intellect (I) must form together a feeling (F):

$$F = IA \quad (1A8)$$

Note that moral mass (I), in totaliztic mechanics represents intelligence of a given intellect. This intelligence, or moral mass, in fact is the carrier of that responsibility (A).

If anyone looks deeply inside himself/herself, the sole fact that responsibility appears in us, always is connected with simultaneous appearance of an unique feeling, which usually is named the "sense of responsibility". This unique feeling, which appears in us always when we assume some kind of responsibility, is in fact the outcome of the action of equation (1A8), in which (I) is the moral mass, or our intelligence, while (A) is responsibility.

Responsibility we can assume on ourselves. Then it represents an equivalent of acceleration (A) for our motivations. As this is clearly indicated by equations of totaliztic mechanics ($E=FS=IAS$), in case of such acceleration of our motivations (means in case of such assuming our responsibility), our moral energy (E) is generated. Responsibility can also be pushed on someone or something else. Then it begins to constitute an equivalent of deceleration (-A) for our motivations. As this is clearly indicated by equations of totaliztic mechanics ($-E=-FS=I(-A)S$), in case of such deceleration of our motivations (means in case of such pushing away of our responsibility), our moral energy (-E) is being depleted. The situation in these two cases is an exact reflection of situation from classical mechanics, when we either accelerate (a), or decelerate (-a) some mass (m). In such cases, this mass (m) is also going to either increase its energy (E), according to equation ($E=Fs=mas$), or disperse this energy (-E), according to equation ($-E=-Fs=m(-a)s$).

Whenever in our life we encounter a problem of responsibility, we must remember, that pushing responsibility on someone else, or something else, is an equivalent of introducing a deceleration (-a) to a situation from classical mechanics. Thus such pushing our responsibility out, directly leads to the dispersion (-E) of our moral energy. For totalizm, this practically means that a given our action decisively runs against moral laws. As this is explained in subsection K4.1.1, moral laws clearly attach the responsibility for everything to doers, putting this responsibility directly onto these people who are completing a given action, or in the presence of which a given event took place. Therefore, all attempts to push responsibility onto someone or something else, is the conduct decisively "immoral". As such, those who push responsibility onto others, are affected with appropriate punishing consequences served by moral laws. Therefore the findings of totalizm are very clear: in everything that we do, or in which we take part - but we fail to do anything, we take on ourselves the personal responsibility for all consequences that may raise from it. For example, if we take a part in a bank robbery, and during this robbery someone is killed, according to the findings of totalizm moral laws will charge us with responsibility for this death, even of in fact the person who killed was someone else.

In itself, responsibility alone is a separate "indicator of moral correctness" - see subsection A2.3. If it is used as such indicator of moral correctness, then as "**moral**" is qualified everything, for which we willingly take responsibility onto ourselves. In turn as "**immoral**" is qualified everything, for which the responsibility we try to push onto someone, or something, else. According to such definition of responsibility, in every life situations, in which we try to undertake an action, for which the responsibility we later try to push on someone, or something, else, this action runs sharply against moral laws. Also we should be aware that an action, which in itself is the pushing of responsibility on someone else, or on something else, runs sharply against moral laws as well. In such an immoral case, we should refrain from the completion of this action, replace it with another action, for which we willingly are to take the

entire responsibility onto ourselves, and then complete this replaced action.

Responsibility is immensely important moral quantity, which carries numerous meanings for totalizm. For example, there is a whole group of moral laws, which are based on responsibility. (After all, in Physics there is also a whole class of physical laws, which utilise acceleration in their operations.) Some of these moral laws, which describe the action of responsibility, are already identified and explained in subsection K4.1.1.

One of the most significant consequences of the moral function of responsibility is, that it defines very unambiguously various models of totaliztic organising of public and social life. Because of the function of responsibility for moral motivating of people, as this is explained in subsections D4.1 and D4.2, totalizm strongly recommends that everything that we do in public and social life, must be done in the manner which inspires and maintains the sense of responsibility in individual people. Therefore totalizm must promote, amongst others, the following models of public and social life, which directly result from the morally motivative function of responsibility (these models are additionally described in subsections D1.2 and D7.1):

- Totaliztic model of governing. It is based on leadership of moral and wise individuals (selected in a democratic manner), and decisively it rejects the group governments conducted by all sorts of committees, councils, juntas, cooperations, etc. After all, governments of individuals stimulate and maintain the sense of individual responsibility, as this is explained in subsections D1.2 and D4.1. In turn all group governments are gradually dispersing, diminishing, and killing out, the sense of individual responsibility. Therefore the model of government, which is already in existence, and which is currently the closest one to totaliztic model of governing, is the so-called "presidential democracy". However, in the totaliztic model of governing, the ruling person is continually accountable for the precision, with which in all decisions and actions he/she is fulfilling moral laws, instead (as this is the case in current presidential democracies) being accountable for the extend in which he/she pleases the governed masses. After all, only the pedantic fulfilment of moral laws in everything that one does, leads to the development of totalizm and to the increase of quality of life, while the present pleasing of governed masses, always must finish with the development of parasitism and with a fall down - see subsection D1.2.

- Totaliztic model of ownership. It is based on the ownership of individuals, and decisively rejects the group ownership, which presently takes the form of various companies, shares, communes, committees, boards, etc. After all, totalizm states that only individual ownership stimulates and develops the feelings of responsibility over owed properties. In turn group ownerships always gradually erode and eliminate responsibility. More on this subject is explained in subsection D1.2.

- Totaliztic model of family. It is based on the traditional model of family. The family bounds are permanent and final (as previously people used to say: "blessed by God", and therefore in the initial assumption - for a whole lifespan), while every member of a given family shares the full responsibility over the fragment of family's fate that is assigned to him/her. This model reinforces the traditional moral values that were assigned to families. Also it promotes the clear division of roles and responsibilities in each family - so eagerly dismantled in recent years. For example it reinstates roles of "head of family" and "bread winner", although it leaves to individual families to decide, who is to fulfil which role. Moreover, it emphasizes the importance of "work over the quality of coexistence" and the value of marriages for a life, while disregards the temporary relationships and frequent changes of partners.

- Totaliztic model of justice. In this model everyone is personally responsible for good deeds, or destruction, that caused. There is no such things as bad influence of parents or environment, acting under the influence of drugs, acting while mentally unfit, group prizes, etc. It is based on the moral laws "you did, so you are responsible", "you did not prevent, so you are responsible", "you accomplished, so you rip rewards", "you managed to prevent a disaster, so you are awarded", etc.

By informing here about these models, which are resulting from the morally motivative function of responsibility that totalizm discovered, I am fully aware that they are exposed to attacks of all sorts of armchair critics. These critics most probably are going to argue that totaliztic models, by returning to traditional values, are actually ignoring the accomplishments of modern sciences and latest social movements (about which, unfortunately, we do not know how much in them is human influence, and how much is manipulation of evil parasites described in subsection E1). But all these critics should be aware that totaliztic models are based on moral laws, while all the modern sciences and social movements, quite decisively ignore the existence and action of moral laws. In turn we exactly know what happens, when someone starts to systematically ignore the action of laws of the universe, as this was well illustrated by the history of communism, feudalism, or slavery. For example, communism fell down in spite that it was ignoring only a small fraction of the laws of universe - namely it ignored only economical laws. In turn when one analyses the modern sciences and social trends, they ignore a whole large area of very important moral laws. Thus the outcome for them is rather predictable.

A9. Totaliztic handling of spiritual matters

Motto: "In an unknown territory we can be misled most easily".

As this is described in more details in subsection K5, according to the new Concept of Dipolar Gravity, human beings are composed out of three basic components, namely out of: (A) biological body, (B) counter-material body (by religions and folk wisdom called "spirit"), and (C) intelligent registers stored by the counter-matter from our counter-body (by religions and folklore named "soul"). Each single one out of these three basic components, has this property, that it displays its own needs, it obeys its own system of laws and rules, and it exerts its own influence on our lives. Therefore, according to totalizm, there are as many as three major dimensions, or components, to human lives. These are: (a) our physical activities, (b) our emotional life or feelings, and (c) our intellectual life. In addition to these three basic dimensions identified and recognised by totalizm, our culture and religious tradition distinguished one more dimension, or component of life, which traditionally was called **"spirituality"**. This dimension was devoted exclusively to satisfy needs of human souls. Unfortunately, although religions recognised the existence of two non-physical components of human beings, called "spirit" and "soul", they were confused in differentiating one of them from the other, and in describing their functions. Therefore, even the name itself for this additional dimension (or component) of human lives that is devoted to needs of the soul, is expressing this religious confusion, because instead of being named "souluality" is named "spirituality". Thus, this traditional name by a mistake seems to suggest, that it serves to needs of spirit, not to needs of the soul. However, in spite that totalizm revealed the inadequacy of this name, for the respect to our tradition it is going to maintain it. It only limits itself to defining exactly, what by the name "spirituality" totalizm understands. But while keeping the traditional name, totalizm simultaneously clarifies the confusion, that actually "spirituality" concerns the needs of human soul, not the needs of human spirit (after all, soul and spirit are not the same).

In subsections A4 to A6 we discussed how according to totalizm we should shape our physical activities. Subsections A7 and A8 explained to us how in the light of totalizm we should conduct our feelings. Now there is a turn, to explain in this subsection, how according to totalizm we should conduct our spirituality.

In the old, non-totaliztic understanding of spirituality for everyday use, it is usually defined as: "spirituality is everything that serves the satisfying of needs of someone's soul". Unfortunately, in such a definition, spirituality is an "unpolarised" entity. This means, the definition of this term, does not impose any quality requirements on it. Also the use of this term

does not subject it to any criteria of assessment. Therefore in this traditional, unpolarised definition of spirituality, there is no distinction between "moral spirituality" (means morally beneficial for us), and "immoral spirituality" (means morally destructive for us). In turn without a capability to distinguish between these two opposite poles of spirituality, such a traditional, unpolarised understanding of this concept allows to "push people into darkness". Such pushing can be accomplished through persuading people into the completion of various practices or ceremonies, which could be claimed to be "spiritual" - because they have an indirect connection with "soul", but are enormously destructive to people. After all, as this is the case with all human activities, also activities qualified as "spiritual" can be either constructive or destructive, meaning in the understanding of totalizm either "moral" or "immoral".

Because of the wide spread of this "unpolarised" understanding of spirituality, so far under the terms "spirituality" and "spiritual activities" almost everyone understands something different. For some people, spirituality is to go to church every week, to put our own contribution to church's collection of money, and to participate in all important religious celebrations. For others, it is to eat vegetarian food and to be disgusted with people who eat meat. Further people are expressing their spirituality through regular meditations, or through refraining from sex. There are also people, who in the name of spirituality must belong to a specific religious sect, or to oppress believers of other religions. Etc., etc. Currently we have a real labyrinth of various understandings of spirituality, and different ways of fulfilling needs of the soul, in which an ordinary human being can easily get lost. Actually this confusing situation was introduced on purpose by the so-called "evil parasites" described in subsection E1, as in the spiritual confusion that we presently experience, it is easy for them to spread "parasitic spirituality" on Earth, means spirituality which is highly immoral and destructive for people. In this situation it is important that totalizm is introducing some sort of guiding recommendations or traffic signs, similar to tools which it is giving to us in respect to physical activities and feelings.

Because the Concept of Dipolar Gravity clearly defines, what human "soul" is (i.e. "registers in the counter-world" - see subsection K5.2), and what functions are fulfilled by it, totalizm is able now to define spirituality more precisely than the previous "unpolarised" traditional definition. Here is this totaliztic definition, which explains what actually totalizm understands by this idea: **"spirituality are all activities belonging to the intellectual dimension, that an intelligent being is carrying out in order to intentionally shape in the software registers from the counter-world, such moral algorithms and records that turn to be the most beneficial for the future fate of this being"**. In order to express this with a different wording, totaliztic definition of spirituality explains in a decisively different (i.e. strict and qualifying) manner, what this idea actually means. The basic difference between the above, totaliztic definition of spirituality, and the previous, traditional definition, boils down to three matters, namely to the (1) belonging to intellectual dimension, (2) moral polarity of spirituality, and (3) shaping. Let us explain more exactly each one of these differences.

(1) Intellectual dimension. As this is explained in subsections M3, C11.8, A1, and A4.1, all activities of intelligent beings take place in so-called "moral space", which has three different dimensions, namely: (1) physical, (2) emotional, and (3) intellectual dimension. These three dimensions of moral space correspond to three dimensions of physical space, namely to (1) width, (2) depth, and (3) height. But in moral space every of these dimensions belong to a different component of us. And so, the physical dimension (1) belongs to biological body and to physical activities that this body carries out. The emotional or feelings dimension (2) belongs to our counter-body (i.e. to religious spirit) and to feelings that this counter-body generates. In turn the intellectual dimension (3) belongs to our registers (i.e. to religious soul) and to intellectual activities that it controls. For this reason, according to totalizm, all activities which are concerning our soul, and thus that are called "spiritual", must include a sizable intellectual component. Therefore totalizm is not qualifying to spiritual activities anything that only contains a physical effort (e.g. just carrying a heavy cross or figurine during religious celebrations), nor

anything that contains exclusively emotional component or feelings (for example mutilating our body or self-whipping in the name of faith). In order to be qualified as spiritual, these activities must include also an intellectual component, means needs to be combined with thinking, reflecting, adding an intellectual purpose for it, etc. Simultaneously, the totaliztic definition of spirituality, includes into spiritual activities also these ones out of intellectual nature, which previously were not considered to be spiritual, e.g. reading or learning about totalizm, or carrying out our live according to the requirements of totalizm. Notice, that the discovery of this important requirement by totalizm, that matters to be qualified to spiritual category must include a significant intellectual component, changes a lot in spirituality. Many areas, which previously were considered to be "spiritual", according to this discovery, are not spiritual at all, and have nothing to do with spirituality.

(2) Moral polarity. In this area totalizm decisively acknowledges that - as everything in our universe, also spirituality can be either "moral" or "immoral". Therefore, according to totalizm, not everything that is somehow connected with needs of souls, actually serves for the benefit of those who practice it. Thus totalizm advocates the need for a strict qualifying of all spiritual activities into categories "moral" or "immoral", similarly as it does with physical and with emotional activities. Then only "moral" spiritual activities should be carried out, while "immoral" should be converted into "moral" ones, or abandoned. This need for qualifying also spiritual activities is a very novel idea, which was introduced only by totalizm. Previously people used to believe, that "if something is spiritual, it must be good for you, so go for it". The outcome was this multitude of deviations that we now observe in spiritual matters.

(3) Shaping. In turn, in the area of "shaping of our software registers", totalizm states that every possible object (including in this not only all living creatures, but also all inanimate objects), contains in the counter-world a kind of software registers, which are continually updated with every event that this object takes part in. These registers are described more exactly in subsection K5.2. These registers have such meaning for the object that carries them, that in fact they decide about future fate of this object. Therefore, in the vital interest of everything that exists in our universe, is to take care that the updates that are recorded in these registers, are always beneficial. Only then the future fate of this being or object, is going to take a beneficial course. Such a drive to shape our own registers from the counter-world in possibly most beneficial manner, is an essence of shaping of our spirituality. Of course, in order to accomplish such a most beneficial shaping, given beings must mainly complete spiritual activities, which in totalizm are defined as "moral". For example, according to findings of totalizm to-date, these beings must live so that in every area of their spirituality they pedantically obey moral laws. In such understanding, examples of activities from the area of totaliztic spirituality include, amongst others, lifting our knowledge in disciplines which do not serve directly our income, or satisfy directly our bodily needs (for example, increasing our knowledge on totalizm), protection of our karmatic registers from generating karma that we would not like to take back - means leading a moral life, keeping open channels of communication between our mind and the universal intellect - means amongst others praying and listening to whispers of our conscience, searching for new directions in knowledge, creative activity, and many others. Totaliztic spirituality includes also, amongst others, all activities, which are giving measurable effects and benefits, which are not directly oriented towards physical needs of our body, nor emotional needs of our counter-bodies - see subsections K5.1 and K5.2.

The previous (non-totaliztic) understanding of spirituality conceals several destructive problems. The most dangerous out of them boils down to qualifying into spirituality the activities, which previously were unjustly called spiritual, although in fact which had nothing to do with needs of souls, because they were missing their intellectual component (means because they were pure physical activities, or pure emotional experience). For example, previously meditation was qualified as a spiritual activity, although in spite of its name ("meditate" means "think"), the most popular form of meditation actually depends on the

complete elimination of thoughts, thus on the removal of intellectual component from it. Similarly is with vegetarianism, which in the previous form was usually a purely emotional activity, while as such it has not contained any intellectual component and thus it would not qualify for the totalistic definition of "spiritual".

Another dangerous problem with the to-date understanding of traditional spirituality depends on the fact that practically no-one, nor nothing, so far clearly told people how to distinguish spiritual activities which are fulfilling the totalistic definition of "moral" activities, from the spiritual activities which fulfil the totalistic definition of "immoral" activities. For example, if we find a way of adding an intellectual component to meditations and to vegetarianism, still so far no one was able to explain to us, how to distinguish such meditations, which are constructive - and thus "moral", from meditations, which are destructive - and thus "immoral". We also do not know which versions of, for example, vegetarianism extended by a intellectual component are constructive and moral, and which are destructive for health, and thus immoral. Seeing people, who whip themselves in the name of religion, pierce their tongs and cheeks for their God, or who mutilate their sexual organs, even if into their activities is added an intellectual component, still so-far we were not able to state unambiguously, whether they act morally, or immorally. Therefore, practically everything that somehow was connected with other world, so far was considered to be "good" spirituality - unless it visibly goes towards some crime or catastrophe.

With spirituality is a bit like with people who use computers. For the outside observer all of them look knowledgeable and busy with some constructive activities. But when one investigates more deeply, what actually these people are doing, then it turns out that only a part of them use computers wisely and constructively, as a tool of "moral" intellectual activities. This wise and constructive part of computer users, is writing useful programs, is using computers as tools of work or services that are needed by others, or is gaining necessary knowledge and information with the use of these computers. The remaining part of people, use computers foolishly, and even worse, for a destructive purpose, or for play. They write computer viruses, they sent nasty emails to other people, they crack codes in Pentagon and try to initiate a next world war, etc. Of course, in case of computers, experts already learned how to distinguish what type of these two activities a given person leads (although our legal system is not so clear about it). However, in relation to spirituality, we still need to find criteria of qualifying subsequent activities.

From the observations, which so-far totalizm managed to accumulate, for a criterion of qualifying someone's activities to a category "spirituality", or even worse to a category of "moral" or "immoral" spirituality, one **should NOT use** such indicators as:

A. Amount of time that one spends on prayers or in a temple/church/mosque. Although for totalizm prayers remain a main channel of communication with the universal intellect, during the prayers important is the intellectual component, and also the quality, effectiveness, and content, not a length, manifestation, or place in which it is carried out.

B. Loudness with which someone highlights his/her religiousness.

C. Manifestation with which someone completes his/her religious practices.

D. Positions in religious institutions that someone managed to accomplish.

E. Number of non-typical capabilities that someone managed to master - e.g. meditations, hypnosis, lying cards, ghost calling, crystal ball glazing, clairvoyance, forecasting, divining pendulum, making buzzing sounds, quoting holy books, etc.

F. Type of food that someone eats. For example, according to totalizm, thoughtless vegetarianism is not at all, an expression of someone's spirituality, but only an expression of obeying the manipulations of evil parasites - for details see descriptions from subsection C9. As it turns out, evil parasites from UFOs exploit spirituality as an excuse to force vegetarianism onto those people, whom these evil parasites chosen to rob from their life energy. The reason is that the life energy is (amongst others) a carrier for someone's taste habits and memory of emotional history. In the result, those UFOonauts who later use life energy robbed from

someone who eats meat, are craving to also eat meat. But UFO civilisation eats only synthetic food. Thus a UFO-naut, who absorbs life energy robbed from such a meat-eater, goes through real tortures, because it feels to eat meat, while meat is not available in civilisations of evil parasites. For this reason UFOs make all people, whose life energy is extracted and exploited by evil parasites, to NOT eat meat. In order to make this not eating of meat more justified, they push people into belief that not eating meat increases someone's spiritualism. However, in my to-date research completed on UFOs, I met numerous people, who do not practice vegetarianism because they wish to be spiritual, but for a simple reason that after a UFO abduction they were hypnotically programmed to be disgusted with even a thought of eating meat. These people, although have nothing against eating meat, still are turned off with a great disgust each time they try to swallow even a smallest piece of meat. What I am trying to say here, is the conclusion of subsection C9 that vegetarianism is imposed on people by evil parasites described in subsection E1, only because meat eaters are useless for evil parasites as donors of life energy. But in order to logically justify the need for the exploited people to become vegetarians, evil parasites explain for them this need with the excuse of spirituality (although, when this excuse does not work, such people still are hypnotically forced to become vegetarians).

In my to-date search for criteria of distinguishing between really "spiritual", and "physical" or "emotional" that pretends to be "spiritual", and also between "moral" activities in the area of spirituality, from "immoral" such activities, so-far totalizm managed to develop the following criteria:

1. **The presence of intellectual component** (i.e. intellectual dimension) in a given activity, combined with the simultaneous motivating this activity to the good of our soul, or from the need of our soul. According to the totaliztic discovery of the basic condition of qualifying something to the category of spirituality, this something must completely fulfil the totaliztic definition of spirituality, especially it must include the intellectual component. This in turn means, that if we do something and we want it belongs to the category of spirituality, then this something must contain a noticeable portion of our own thoughts, understanding, mental justification, reflections, mental creativity, etc. According to this criterion, spirituality is not at all a thoughtless reciting prayer beads that were formulated by someone else, but spirituality is e.g. constructive communicating with the universal intellect in our own words and thoughts. Spirituality is not e.g. tiresome although thoughtless carrying a heavy cross or a figurine around a church, but is e.g. mental reflection on the suffering of Jesus, combined with the simultaneous carrying a cross to experience in person how painful must feel to be Jesus. Spirituality is not at all refraining from eating meat because we feel disgusted by meat, but it is spirituality to refuse for higher reason to eat a piece of meat for which we just have a temptation, but the calories of which are not needed by our obese body, combined with the simultaneous mental reflection that we devote this our refusal to extend the life of an animal that provides this type of meat. Actually, if one considers this criterion, then many activities which previously were claimed to be "spiritual", turns out to have nothing to do with spirituality. Examples include many forms of traditional prayers, religious festivals, typical thoughtless "meditations", majority of vegetarianism, and many more. Simultaneously, many activities which previously were not considered spiritual, actually belong to this category. As an example consider reading this monograph, or leading totaliztic life.

The above should be complemented with an information, that if it turns out that some activity does NOT fulfil the definition of "spiritual", because it does not contain an intellectual component, but for some reasons we wish, or are forced, to complete it, then it can be easily converted into spiritual in the totaliztic understanding, through adding to it morally oriented intellectual component.

2. **Constructive balance between spiritual activities and physical activities** or/and feelings. According to this criterion, as "moral" we should consider every type of spiritual activity, which either is extending and improving physical activities, capabilities, effectiveness,

or feelings, in ourselves, or in anyone within our sphere of influence, or at least which is not causing a decrease in these activities, capabilities, effectiveness, or feelings in anyone out of all parties involved. In turn "immoral" spiritual activities are all activities which disorganise, suppress, or distort effectiveness or capabilities to act or to feel, either in ourselves or in anyone from our environment. Putting the same in other words, **"moral" is every well balanced spirituality which lifts upwards someone's physical potential or feelings, whereas "immoral" is every spirituality out of balance, which pushes physical potential or feelings down.** Examples of spiritual activities, which according to this criterion would be decisively "moral" can be exercises type "tai chi" (or "kung-fu" ("wushu"), or "aikido", or "qi-gong"), which contain an intellectual component and simultaneously increase our physical capability and feelings, and which intensify our moral power, perseverance, resistance to pain, and self-defence capabilities. In turn examples of spiritual activities, which according to this criterion are decisively "immoral", can be, amongst others, permanent mutilation of ourselves with the intellectual justification that we do this in the name of religion, or installing in a given temple very loud speakers, which wake up everyone in the hours of the most effective sleep, and force everyone to subdue his/her own routine to the course of the prayers imposed by creators of given religion.

3. **Location of control.** According to this criterion, as "moral" should be considered every possible activity, including in this also "spiritual" activities, which are entirely under control of a person who carries them out. This means that a moral spiritual activity, is an activity which is carried out at the time and situation that this person chooses, and which is helping this person in accomplishing life goals that this person places for itself. In turn "immoral" are all these activities, to the completion of which a given person is somehow forced, and therefore which make more difficult accomplishing life goals by this person (i.e. which holds back, instead of helping, the accomplishment of these goals). Putting the same in other words, **"moral" are all these aspects of spirituality, the control over which is in the hands of people who carry them out, whereas "immoral" are all these spiritual aspects, which exert their control over people who carry them out, and thus which dictate to people what, when, and how they should do.** Therefore, for example, according to this criterion, "immoral" spirituality would be an addiction to everyday meditation (that contains intellectual component), which would force a given victim to meditate even when there would be a very important work to be done, i.e. when the outcome of this work would influence a lot in the life of this person. "Immoral" would be also an "absolution" which imposes on a sinner the duty of everyday going to church, in spite that this going would disorganise the life of a given sinner. In turn "moral" according to this criterion would be all motion exercises type of "tai chi", "chi-kung", "kung-fu", "aikido", "yoga", etc., which are a kind of motion meditation with intellectual component, that helps in accomplishing personal goals, and which would be carried out only in time that a given person would choose voluntarily, and which would not disturb anything that this person is doing.

4. **Gain or loss of moral energy.** According to this criterion, as "moral" we should consider every possible human activity, including into this number also activities which by people who complete them are considered to be "spiritual", which increase moral energy in at least one person involved, without simultaneous depletion of this energy in anyone out of people affected by this activity. In turn by "immoral" activity, one should understand every human activity, which depletes moral energy in at least one of the parties involved. In order to express the same with different words, **moral spirituality replenishes moral energy in all parties involved, or prevents the dispersion of this energy, while immoral spirituality depletes moral energy in at least one party involved.** Therefore, for example, according to this criterion, taking part in an aggressive crusade or a holy war, or attacking and killing a member of other religion, is an immoral activity - although defending ourselves from an aggressor which attacks us in the name of his god, is a moral activity, even if it requires killing our aggressors. Similarly, all forms of meditations or psychokinesis, which exhaust their

participants and are dangerous for their health, are "immoral" activities. Immoral is also loud calling to conduct prayers carried out at 4 am, which wakes up and deprives the resting also all those people from neighbourhood who do not believe in such prayers. However, exercises, such as Chinese tai-chi, chi-kung, kung-fu, Japanese aikido, Hindu "yoga", etc., which replenish moral energy, carried out in proper circumstances, are "moral" type of activities.

5. **Karma.** According to this criterion, as "moral" we should consider every possible human activity, including in this also activities which by people who complete them are considered to be "spiritual", which generate karma that we are willing to accept back. In turn by "immoral" activity, we should understand every human activity, which generates karma that we are not willing to accept back. In order to express the same with different words, **moral spirituality generates in the doer wanted karma, while immoral spirituality generates in the doer unwanted karma.** Therefore, for example, according to this criterion, aggression and killing someone in the name of God, even if this person is a heretic, is an immoral activity. In turn helping an orphan, or a sick person, are "moral" type of spiritual activities.

6. **The obedience of intentions of the universal intellect, objectively verifiable with "unanimity rule".** In spiritual matters somehow happens so, that the more someone is wrong in them, the more is convinced that he/she is right but other people are at wrong. Therefore, the more someone's actions run against intensions of the universal intellect, the more this someone believes, that whatever he/she is doing is corresponding exactly to what the universal intellect asks us to do (i.e. such home-made gurus of spirituality usually believe that "I am right, all others are wrong"). In this matter, subsequent gurus, and sometimes whole religions and cults, behave similarly like this driver, who after the entering a highway hears a warning in the radio "attention, attention - some crazy man is driving on the highway against the traffic flow", for which he reacts with a scream of condemnation - "if only one - I see hundreds of them". But if a given spiritual activity is really morally correct, then it must obey the highly objective "unanimity rule" described in subsection A1. (This rule is an outcome of the "canon of consistency" described in subsection B7.4. The "unanimity rule" states that "if there is a specific situation or intention in a real life, then this particular situation or intention is unanimously judged to be either moral or immoral by all moral laws and by all indicators of the moral correctness, which are applicable to it".) This in turn means that with the use of this "unanimity rule", which works in the entire universe, the moral correctness of a given spiritual activity always can be objectively verified and confirmed. Furthermore, this verification and confirmation can be accomplished not with just one, but independently with several tools of totalism. Putting this in other words, **a moral spirituality can be objectively confirmed as "moral" with the use of several different indicators/criteria of the moral correctness; also an immoral spirituality can be objectively disclosed as "immoral", simultaneously by several different indicators/criteria of the moral correctness.** In order to provide here an example, according to the content of subsection A6.4, the activity of accomplishing a resonance nirvana through meditations, represents an "immoral" spirituality. After all, it depends on repetitive gaining benefits, which someone does not earn - means it displays the disobedience of the moral law that "everything must be earned", and thus it disobeys the intension of the universal intellect (means it is "immoral" according to the criterion described in this item). Therefore, if one submits the activity of accomplishing resonance nirvana, and submits all circumstances which accompany it, to a judgement from any one of criteria described in this subsection, then after such an analysis, it must turn out, that it is judged to be an immoral activity by each of these criteria. For example, according to criterion 2 ("Constructive balance between spiritual activities and physical activities") listed before, resonance nirvana is immoral, because the skill of accomplishing it causes a drug-like kind of addiction - those who know how to accomplish it, begin to direct the whole their life to repetitively reach it. It is also immoral according to criterion 3 ("Location of control"), because at the moment when someone learned how to easily accomplish it, it takes over the life of this person and turns into a kind of drug-addiction. It is immoral even for criterion 4 ("Gain or loss of

moral energy"), although the mechanism it uses is just based on the temporary boosting a level of moral energy. It is so, because the discovery of a method, by which one can boost his/her moral energy without any effort, and reap all benefits which come with it, in long term lead to a complete discouraging of a given person to increase his/her moral energy via a systematic labour and completion of multiple totaliztic good deeds. Finally, it is immoral also for criterion 5 ("Karma"), for several reasons explained in subsection K5.9. In addition to a resonance nirvana, also other examples of moral and immoral spirituality, provided in this subsection, document that if something is immoral, in fact it is immoral according to every single criterion, with the use of which it is categorised/judged (e.g. consider these loud speakers in temples, which wake up and order to pray in hours of the best sleep). In turn, if something is moral, then the moral correctness of it is agreeably confirmed by all criteria simultaneously (e.g. consider these motion and mental exercises of type "tai chi", "chi-kung", "kung-fu", "akaido", "yoga", etc.). This in turn indicates, that also all previous examples of spirituality from this subsection, fulfil this immensely important for totalizm "unanimity rule" described before.

Although the above criteria represent only a humble beginning of totaliztic description of spiritual activities and morally correct spiritual behaviours, still they provide us with first indicators as to in which direction our spiritual activities should develop according to totalizm. This is especially important to people who practice totalizm. After all, "spirituality" is one of these areas, which are exploited most frequently by the evil parasites (as this is explained in subsection E3), to push nad've people into darkness. Therefore, before we ourselves start to practice some form of "spirituality", to which someone, or something, forcefully tries to convince us, claiming that it is good for us or for our soul, we firstly should check it with the use of the above definition and criteria, in order to objectively verify whether in fact it is "spiritual" and whether it is "moral".

A10. Let us listen and obey our organ of conscience

As this is explained in subsections A7.1 and K5.3, the new scientific theory called the Concept of Dipolar Gravity, which is described in chapters K and L, states that we have two different physical bodies formed from two different substances. These are: (1) the biological body - made of matter, and (2) the counter-body - made of counter-mater. (There is also a third human body - namely (3) "registers", but this one is made of programs and data, not of a substance, and resides in a "cyberspace" located inside of the counter-world.) The biological body resides in the physical world and we know it well because our awareness normally resides in it. In turn a counter-body resides in the counter-world, while our awareness sometime shift to it during hypnosis, or a dream. (Registers reside in the cyberspace from inside of the counter-world, and our awareness shifts to it only after our death.) So far our science taught us a lot about biological body. But is completely unaware of the existence of a counter-material body (not mentioning of registers). However, the Concept of Dipolar Gravity explains, that this counter-material body is equally complicated and equally important as our biological one. For example, it also contains various counter-organs, which perform strictly defined functions, and which significantly impact our lives. Several such counter-organs are described in subsection K5.3. The operation of many of them is equivalent of operation of organs from our biological body (e.g. similar to our brain, lungs, heart, limbs, etc.). But there are also counter-organs, which have very unique operation, that is not corresponding to the operation of any known biological organs. One of them is a counter-organ called "conscience". It is known to people for a long time, although our material-oriented science taught us to ignore it. But the counter-organ of conscience is extremely wise - much wiser than our biological brain. Actually its wisdom is almost equal to the omniknowledge of the universal intellect. After all, according to what is explained in subsection K4.2.1, conscience is a kind of "hot telephone

line", which links us directly with the universal intellect (God). For example, it knows all the moral laws in existence, it also knows perfectly all the circumstances we are in, knows our thoughts and intentions, and also it knows future! Therefore, whenever we intend to do something, the conscience always shares with us the knowledge about this intention, and is giving us an emotional message, which tries to tell us, whether whatever we intend to do, is going to obey moral laws, or going to break moral laws, therefore whether it is "moral", or "immoral". Our conscience also always is warning us about dangers which are waiting for us, currently updates us regarding attributes, intentions and feelings of other people, whispers to us what the future is going to bring, etc.

The Concept of Dipolar Gravity informs us, that the conscience is enormously important counter-organ. According to this concept, our **conscience is a direct communication line, which links us with the universal intellect (God)**. In fact, without knowing this, via this counter-organ of conscience we receive direct answers of the universal intellect to every single question that we ask. The conscience is the only communication channel, with the use of which the universal intellect actually answers immediately and directly to everything that we ask. But as it is also the case with everything that the universal intellect does, the process of making this channel available to us is done very wisely and carefully. The channel is secured from being abused by people who do not deserve to use it. Namely the answers to our questions that are given through this channel, are always formulated in a very special language, which in subsections K4.1.2 and K5.4 of this monograph is called the ULT or the "language of God". But in order to learn this language at the conscientious level, and thus to receive the access to replies that the universal intellect is continually giving to our questions, it is necessary to constantly listen to our own counter-organ of conscience - in turn to such listening are capable only these people who are very moral (see subsection D4.2). Through the aware learning of this ULT language, and through learning how to use it correctly, we are able to carry out two-way "conversations" with the universal intellect. Contrary to conversations in a spoken language, means to an ordinary "praying", these conversations in the ULT have two-directional character - they are not just our own monologue, but an active two-way conversations, in which we immediately receive answers to all questions that we ask. For more information on the topic of ULT and two-way communication with the universal intellect (God) see subsections K4.1.2 and K5.4 from volume 6 of this monograph.

The whole our lives we are pressured by the immoral world around us to learn to ignore, what the conscience is telling us. Therefore, only as young children we are able to determine errorless whether a given action is moral or immoral, and we reflect with whole our behaviour what our conscience is telling us. If, according to our conscience, as small children we feel guilty, then we also look guilty. But then education, interaction with immoral people, adulthood, and the need to earn for living, gradually teach us how to ignore what the conscience has to say to us, and how to not show on ourselves what it tells to us. After all, everyone around us seems to ignore this organ, so why we should not also do just that? The result is that eventually we kill this organ. In this way we start our slipping downhill in the moral field, and falling straight into claws of a dreadful moral illness called parasitism - as this is described in subsection D4.2.

Totalizm uses only one rule of behaviour, namely: pedantically obey moral laws. Because our conscience always is whispering to us, how our action look in the light of these moral laws, totalizm is also saying: carefully listen and pedantically obey directives of your own conscience. According to totalizm, "**moral**" is everything that our conscience approves and asks us to do, while "**immoral**" is everything that our conscience forbids us to do. There is about a time we start to listen this forgotten organ, and start to do what it says. If we begin to carefully listen what it says, we are going to accomplish increasingly higher harmony with it, and the number and kinds of error free information that it starts to forward to us, is going to grow constantly.

There is one area of life, where totalizm does not develop, as yet, formal tools of

selection, therefore recommends to totally depend in it, on directives of conscience. This area is the selection of a best method of accomplishing a given moral intension. For example, let us consider that someone is ill and we must decide how to take it to a doctor. After all, we can decide to use a bicycle - carrying this ill person on bicycle's frame, we can use a horse wagon, bus, ambulance, or even a helicopter. In such situations we need to ask our conscience, which one of these methods it directs us to choose. Totalizm says that whenever we choose a method of moral acting, we must be internally convinced that it was the most correct and the most appropriate to given situation we are in. Interesting that when arrives a situation when we need to do a selection amongst many morally correct actions, our conscience always errorless whispers to us, which action is the most proper. If we really take the action which it indicates, then not only everything goes right, but also we have a special feeling of internal peace and assurance, that we do what we supposed to do.

When in our lives we do exactly, what our conscience says to do, then one of the outcome is that the effort we put into this doing, gradually accumulates in our body a special type of energy. When the density of this energy exceeds a threshold value, then a moral reward described in subsection A2.4 is granted to us.

A11. Development of moral quantities: intelligence, moral power, etc.

All moral quantities which were described before, display some sort of relationship with moral energy. As such, they allow to accomplish various moral benefits, which directly depend on moral energy. For example, with their assistance one can accomplish happiness, feeling of self realisation, etc. - see subsection B2.1. However, there is also another group of moral quantities, which are indicated by the totaliztic mechanics, and which are allowing to accomplish various moral benefits that are not directly connected with moral energy. These quantities include, amongst others, intelligence, moral power, etc. This subsection is aimed at brief discussion of the manners in which one could develop or increase in himself/herself also these special quantities.

Intelligence (I), or moral mass. This can be increased in a manner described in subsection M3.2. In general, such an increase depends on developing in ourselves, or in person on which we are working, the quantities of the totaliztic mechanics, which directly influence the value of intelligence (I), and which are described by equation (1M3.2): $I = \Delta F / \Delta A$. These include sensitivity for feelings (ΔF), and also the permanency of our sense of responsibility (ΔA). Note that according to this equation $I = \Delta F / \Delta A$, especially important for our intelligence (I) is consistency in keeping the changes of our responsibility (ΔA) at possibly smallest range, and making these changes (ΔA) totally independent from changes of our feelings (ΔF) that accompany these changes of responsibility.

Moral power (W). This can be increased due to various hardening activities, for example thorough physical effort, resistance to pain, capability to voluntarily undertake and withstand fasting, etc. - see descriptions in subsection C1.

A12. No one is perfect, but it always is worth to try

In this way we reached the end of the most important volume of presentations on the present version of totalizm. These presentations explain how this moral philosophy is to be practised in our everyday life. The question is: can anyone implement straight away this philosophy in full 100%? My personal experience says that ... NO. No matter how simple, how correct, how moral, and how effective totalizm would be, the practical implementation of this new philosophy in our life will be a slow and gradual process. There is a number of reasons for this. Let us now discuss the most important of these.

The first reason for a gradual implementation of totalizm, is that no-one was born perfect, or can be perfect from very beginning, thus everyone must earn his/her perfection in a laborious manner. In turn immediate implementation in 100% everything that totalizm recommends, would turn us into morally perfect people. Thus merging together the fact of our in-born imperfection, with the need to be perfect if one becomes 100% totalizt, practically means the slow and gradual process of embracing this philosophy. Therefore, before we learn how to lead a fully totaliztic life, there is a lot of mistakes, and lot of unsolved situations awaiting us, when even with the best intensions, we still fail to implement recommendations of this philosophy. But we should not worry about this too much, because "loosing one battle does not mean the loss of the whole war". Therefore, if on some occasions something does not go right, we should not give up, and try to learn from our losses, so that we can do better a next time.

The next reason for the slow process of the implementation of totalizm, is the fact that we all have a free will. We are the ones who are going to take the final decision what we should do. Therefore, independently what totalizm recommends us to do, our free will allows us to take any decision that we consider to be proper in a given situation, even if it runs exactly opposite to whatever moral laws and totalizm ask us to do. Although totalizm teaches us to obey moral laws pedantically, it also says that we have a free will to break these laws, if we are ready to accept the consequences and punishments that one day are going to return to us for this breaking of moral laws.

Other reason for slow progress in implementation of totalizm is the fact that this is a demanding, specific, unambiguous philosophy, which imposes on the adherers a lot of clear requirements and restrictions, and thus difficult to full implementation in every moment of our lives. It requires to develop by adherers a habit of continuous thinking, analysis, considering, justifying, etc. (e.g. which our decision is going to increase our moral energy the most, which solution of current situation is obeying moral laws, what consequences and return brings a given our action, why we should do this - not something completely different, etc.). If one tries to characterize it, totalizm shifts limitations and requirements from thinking into actions and feelings; meaning it recommends that in our thinking we eliminate all our limits, breaks, and requirements, while we consequently impose these onto our actions and onto consequences of release of our feelings. This means that totalizm recommends to undertake continuous efforts to do only whatever increases someone's moral energy, and also to systematically eliminate own idleness and eliminate all these activities, which are to decrease someone's moral energy. In fact totalizm is much more rigorous and more quality-oriented than for example any of the religions that currently exists. It is also no comparison of totalizm to the easiness of parasitic living according to the line of the least intellectual resistance. For this reason, not everyone has enough strength and determination to practice totalizm in every moment of his/her life.

Another reason for slow process of implementing of totalizm, is a realistic awareness of this philosophy that it is still an imperfect one. Fact is that in the area of clarity, accuracy, verifiability, usefulness, and effectiveness of concepts and principles, totalizm is already far in front of everything that so-far was developed on Earth regarding moral issues (this practically means that totalizm is already much more perfect then any other known philosophy on Earth). Still, however, because totalizm is a realistic philosophy, it does not need to pretend that is absolutely perfect and without any errors. According to its mission, it can openly address the problem of its own imperfection - see subsection B8. After all, totalizm is only a further strict scientific discipline. As we know from the history of science, in all scientific disciplines only a fraction of the knowledge that it gathered at a given moment of time, is fully correct. Another fraction or part of this knowledge is partially correct and partially incorrect. In turn the last fraction, or part, of a given discipline, is later found to be totally incorrect. Unfortunately, in a given moment of time no-one knows which parts of a given discipline are belonging to which one of these three categories. By analogy to other scientific disciplines, no realistic person

would negate that some proportions of correctness and incorrectness must also be embedded into totalism. Only future research and further development of totalism are able to detect which parts of this philosophy are correct, and which ones need to be changes and corrected. Only very laborious process of identifying and removing the existing mistakes will allow to repair all present imperfections of this philosophy. However, most probably, during the removal of the current imperfections, further sources of errors most probably will be introduced. So, similarly as this happens with all other scientific disciplines, also totalism never reaches the state of absolute perfection. Knowing the fact that similarly to every other scientific discipline, realistically speaking also totalism must include some errors and specific proportion of imperfections, people who practice this philosophy must take this under account. This means that even if we would do everything in life exactly as totalism recommends it to be done, still only a specific proportion of what we would do would be exactly aligned with the content of moral laws and with the intensions of the universal intellect. Fortunately for totalism, only on the basis of what it determined so-far, we know that these people who are practising any other philosophy that today exists on Earth, including philosophies of religions, create even more discrepancies with the moral laws than totalizts do. After all, other philosophies do not even know about the existence and operation of moral laws.

The next reason why implementing of totalism is so difficult, is the lack of time that we all experience. If we try do everything in a moral manner, unfortunately it would require from us much more time, than doing it in any other manner, namely than compromising it, doing it on principles of "choosing a smaller evil", leaving it undone, or simply doing it in an immoral way. But each day has only 24 hours. Therefore, in our lives we are continually forced to prioritise our actions, and to choose for implementation only these matters, which for us are the most important. In turn, when we use the order of priorities in our activities, surely only the most important activities are completed thoroughly and with full consideration to moral laws. All these activities, which carry a smaller priority to us, we may be forced to do only "briefly", on principles of a "smaller evil", as a compromise, or even in an immoral manner. There will be also a group of matters, which we need to leave completely unattended because of the lack of time - in spite that the totalism recommends to complete everything in a moral manner. Of course, after we shift some activities beyond the scope of what we can implement, amongst others we attain the effect that for these matters we are not able to fulfil whatever moral laws request from us. This means, that in our life we are capable to implement morally only a fraction of duties which constantly are bombarding us. The natural consequence of this inability to implement everything that we are connected to, means that in fact we never are able to conduct ourselves 100% moral.

Another reason why the implementation of totalism may turn to be laborious and lengthy process, is the fact that we live in especially barbaric times. Around us parasitism is raging, immorality is spreading, and man to man becomes a wolf. Thus, practically in the world we live today, no matter how much we would try, still from time to time we must break moral laws for several different reasons. For example, the most frequent reason why we need to break moral laws, is our survival. After all, in our everyday life, we started to be similar to gladiators in ancient Rome - means in order to survive we must not allow others to kill us. As we know, gladiators in Roman times could not obey all moral laws, simply because they would need to allow to kill themselves during some fights. **Totalism teaches us to live for it, not to die for it.** This means that when our survival is at the stake, not always we have a choice to act morally. Other frequent reason for breaking moral laws is the increasingly larger number of situations is everyday life, which fulfil the definition of "you or me" - as described in subsection C8. In situations of this type, if we are not on the defending side, no matter what we choose or do, the result is going to decrease someone's moral energy.

Taking all this under account, can totalism be angry with us, when we fail to "pedantically obey moral laws" all the time? Of course that not! Leading a life that is coinciding with recommendations of totalism is a gradual and laborious process, not a single effort.

Totalizm knows that everyone is only a human and that everyone must still learn how to lead a moral life. If, from time to time, we fail in doing something right, it is not a reason to be discouraged, nor to believe that we are failing as totalizts. After all, about the final outcome of our life decides a mean value of all actions and behaviours, not just only those ones which did not come right for us.

Remembering all the time, that we are born imperfect and that totalizm is a laborious process - not a one-time effort, here is a few last advices of totalizm for these moments when in spite of trying everything, we are forced to break moral laws. According to totalizm, in such times we should bear in mind the following:

1. Be aware that we break moral laws. Furthermore, be aware why exactly we are breaking moral laws, how we break them, and what punishments and consequences are going to be for such breaking (there are always punishments for breaking moral laws, similarly as there are always rewards for obeying them).

2. Try to remember about the karma which is going to return to us, because of this breaking of moral laws. So when we break these laws, we should do it in such a manner that the karma we generate is acceptable for us, when it returns back to us (e.g. we should rather wound than kill, compare to criteria rather than judge, give choices rather than decide for others, impose conditions rather than refuse, etc.).

3. Compensate for the effects of our breaking of moral laws. For example, if the effects include the loss of our moral energy, then we should undertake additional actions, which renew the moral energy that we loose. If the effects include the loss of something by someone else, then we should undertake efforts, which allow this someone could somehow regain whatever he/she lost, or receive a fair compensation for it.

4. Find a most important reason why we are forced to break a specific moral law. Then we should try to disclose and reveal this reason to others, so that it is learned by other people and in the effect gradually eliminated from further doing a damage to people.

5. Undertake a fight with whatever forces us to break moral laws. The fight should be aimed at removing the power from whatever forces us to break moral laws, and neutralizing it, so that in future the situation is gradually improved, and that other people are not forced to break these moral laws.

Respecting the above guidelines causes that even breaking moral laws in totalizm is occurring according to different rules than in parasitism (parasitism is described in chapter D).

* * *

This concludes the present edition of the chapter A on implementing totalizm in our everyday life. The information provided in this chapter should suffice for all those, who wished to know, what the implementing of totalizm is all about, or wished to check whether they are able to introduce this philosophy into their everyday lives. Of course, this information does not exhaust all dazzling potentials of totalizm, but only presents the methods and tools which are fully worked out by now, and thus which are ready for everyday use. Further methods and tools are currently being developed, to be presented in future editions of totalizm. Actually the present state of this philosophy could be compared to the state of human sciences during times of Copernicus, Columbus, and Newton - i.e. totalizm is developed enough to become extremely useful and to reveal the dazzling horizons that it opens for people, but it still awaits for further major discoveries, which would allow to utilize the full capacity that it offers. Actually, it does not take much to realize, that totalizm carries the potentials to revolutionize our moral life to the same extend as previously physics revolutionised our material life.

I do hope that the information provided in this chapter managed to explain simple rules and tools that one needs to use in order to obey moral laws. The tools already available enable one to solve almost every moral situation from a real life that one may encounter. Therefore, these tools allow one to consistently obey moral laws, to live a moral, satisfying, happy, fulfilled, and uplifting life, to build up (compress) his/her moral energy, and to earn gradually moral rewards that are made available by the universal intellect (God) to all those people, who

obey moral laws that it established.

Note that totalizm is a philosophy which continually develops itself. Therefore, if you are determined to implement this moral and highly progressive philosophy in your life, try additionally to return to the descriptions of this chapter also after a few months, or even a few years of time. This is because then the descriptions outlined here will be further improved.

Since we already learned how to implement totalizm, we can proceed now to next chapters in order to learn all these basic ideas which allow us to also understand totalizm and to understand scientific foundations from which it this progressive philosophy was derived.

Because this monograph is very voluminous, depending on the reasons why someone took it to his/her hands, it can be read in several different manners. For example those, who only wished to learn, what totalizm is about, may finish reading on this most important volume 1, although personally I would recommend them to also read subsection F1 (in volume 5), which would familiarize them with very interesting history of this progressive philosophy. People, who decide to implement totalizm in their lives, in my opinion should carefully read at least four most essential volumes of the monograph, namely volumes 1, 2, 3 and 6 - which explain the essence of totalizm. People, who are interested in all implications of totalizm, perhaps should also read about various issues stemming from this philosophy, presented in volumes 4 and 5. Finally people with strict approach to life, or oriented towards research, which would like to learn everything that so-far is known about totalizm, should read this monograph from a cover to a cover - including the scientifically and technically oriented volumes 7 and 8.

A next volume 2 combines together the most important information, which allow to understand totalizm better. In this way, the answer "what to do" in order to carry out a moral life - that was answered in this volume 1, volume 2 extends additionally with an answer "why should be done just this, instead of something completely different".



Fig. A1. Logo of totalizm. It has a shape of an ellipsis in the horizontal position. Inside of this external ellipsis there was another smaller ellipsis with the logo itself. Between both ellipses, larger and smaller, word of one of the principles of totalizm were written - the content of this principle was changing depending on the individual inclinations of the person who carried a given logo (means depending which principle/mission of totalizm a given carrier of this logo considered to be the most important for his/her life - e.g. my favourite logo contained the principle/mission "knowledge is responsibility"). Inside of the smaller ellipsis there were two stylised letters "t", one placed in reverse to other, which utilise the common horizontal dash (means the line which turns the letter "l" into the letter "t"). Furthermore, above each letter "t" there was a dot, which to this letter "t" added another function of a small letter "i". The rounded ends of both "t" tangentially joined (merged) with the inner ellipsis. Both joined together and mutually reversed letters "t" subdivided the area of the smaller ellipsis into two halves, out of which one had white colour, while the other - a red colour.

The logo of totalizm not only has an extraordinary history, which is described in this monograph, but it also shows unusual properties. For example it emits unique configurational vibrations, which can be detected with methods of radiesthesia. These vibrations seem to form in the counter-world a favourable configuration, which facilitates the accomplishments of the intensions of a person who carries it. Thus, to the long list of extraordinary properties that this logo displays, belongs also the capability to work as an amulet and to bring good luck to people who carry it with them.