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Totalizm
i.e. the philosophy of morality, peace, progress, and hope
Volume 7:
Parasitism

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

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ABSTRACT of volume 7 from monograph [8_E/2] "Totalizm", ISBN 978-1-877458-80-4.

Monograph [8/2] is spread over eight volumes. This is the volume 7. Previous volumes 6 and 7 explained everything that one needs to know to practice and to understand totalizm. Chapter A from volume 1 provided guidelines as to how practice totalizm in our everyday life, while chapters B to G from volumes 2 and 3 reinforced these guidelines with concepts and principles that are important for understanding totalizm. Volumes 4 to 6 outlines the Concept of Dipolar Gravity. Therefore in this volume is a right time to explain a philosophy of parasitism - which is a main enemy of totalizm.

In order to summarise totalizm briefly, it is a philosophy of life, which is based on the principle of pedantic "obeying moral laws". Moral laws are special type of universal laws, which determine the moral outcome of every our action. They are very heavy handed, and they punish severely everyone who disobeys them. But they have this attribute, that they take their time before the punishment is served. Therefore the majority of those punished never know why they got what they deserved. Primitive civilisations, like currently ours, do not know about the existence and operation of moral laws, although every living creature has a special counter-organ of "conscience", which knows all moral laws and always advices us quietly when we try to break them. Depending on how someone obeys these moral laws, totalizm can be subdivided further into "intuitive totalizm" and "formal totalizm". Intuitive totalizm simply follows the conscience, without actually being aware that moral laws do exist. Currently it is the one, which is mostly practised on Earth, because the majority of people do not know yet about the existence of moral laws. Formal totalizm is the one, which "pedantically obeys moral laws" through following scientific tools and rules that totalizm developed and described in chapter A of this monograph. Practising totalizm boils down to doing everything in our lives in a "moral" manner. This practically requires checking everything firstly if it is moral, and doing it only when it turns out to be moral, while transforming it into a moral something else, and doing this moral something else, if the original our intension turned out to be immoral.

Practising totalizm requires a constant effort to be put into our activities. But there is another philosophy, which requires no effort at all. In this monograph it is called "parasitism". Parasitism is not only a very popular philosophy of life, currently adhered by a large number of people on Earth, but also a deadly moral disease. All intellects, which are affected by it, are gradually demobilised, and in the final end they die due to the so-called "moral suffocation". Adherers of this effortless philosophy are called "parasites". There is a valid reason for calling them with this specific name. Parasitism is based on the principle of "disobeying everything, unless forced otherwise". Amongst multitude of laws and rules which adherers of this philosophy disobey, are also moral laws. Depending on the fact if a given parasite knows, or not knows about moral laws, parasitism is further subdivided into "refined parasitism" and "primitive parasitism". Refined parasitism is a philosophy which acknowledges the existence of moral laws. Therefore it disobeys them through working carefully its way around these moral laws, so that it does not obey them, but also does not break them, and thus is not punished for disobeying. In turn primitive parasitism does not know about moral laws. Therefore it disobeys them by simple breaking them (and being punished for this breaking). Parasitism does not need to be learned, as it arrives naturally when someone in life in every action follows the line of the least intellectual resistance. Once someone become infected with this philosophical illness, the illness gradually corrupts and takes over his/her responsibility, motivations, morality, ethics, and finally mind, so that he/she is unable to return to totalizm, or to normal living. Therefore such a person sinks deeper and deeper through various stages of parasitism, until this moral disease slowly forces him/her to commit some form of self-destruction.

This volume explains everything that so far was established about parasitism. It provides the definition of parasitism, explains two basic kinds of this moral illness, elaborates on methods used by parasites, reveals what are main stages through which parasites are evolving during advancing their moral disease, defines the unique for refined parasitism manner of disobeying moral laws called "pseudo-morality" - which depends on walking around moral laws, lists attributes of parasites, and explains how to recognize parasites. Furthermore, this volume explains what is the future fate of Earth, if people do not stop spreading parasitism on our planet, discloses what are "evil parasites", and discloses technical devices used by evil parasites to carry out their invisible robbery. It also explains that the only defence from parasitism is to adopt totalizm. This volume is a kind of "eye opener" and is a type of "must" literature recommended for everyone who wishes to know "what is going on around". It is also a kind of compass which shows the proper direction for those who would like to go towards a better future.

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Notes:

(1) Before this monograph was formulated, a significant proportion of topics addressed in it was already discussed in Internet on web pages of totalizm. These web pages of totalizm should be accessible even today. Therefore, during addressing topics which are also discussed on web pages of totalizm, by each of these topics provided also were names of web pages on which this topic was presented. So if the reader wishes, he or she can additionally review this topic in Internet. In order to find addresses of web pages with given topic, it is enough to write the name of given web page as the keyword for a search engine, e.g. for www.google.com. For example, in order to find address of the web page named "dipolar_gravity.htm", it is enough in the search engine www.google.com write the keyword "dipolar_gravity.htm" (but without quote marks) and then visit one amongst web sites that will be listed by this search engine.

(2) This publication is a subsequent volume in 8-volume long scientific monograph [8e/2] by the author. Each chapter and subsection of this series is marked with a next letter of alphabet. Chapters and subsections marked with letters other than these provided in the list of content above are positioned in different volume of this monograph. The full list of content for all 8 volumes of monograph [8e/2] is provided in the first volume.

(3) A Polish language version of this monograph [8e/2] is also available. Therefore, in case there is any difficulty with accessing an English version of this monograph, while the reader knows the Polish language, then it could be beneficial for him or her to read the Polish version of this monograph.

(4) Both language versions in this monograph [8/2], namely English and Polish, use the same illustrations. Only captions under these illustrations use a different language. Therefore, if illustrations for the English version are difficult to access or unreadable, then illustrations for the Polish version can be used equally well. It is also worth to know, that enlarged copies of all the illustrations for this monograph [8/2] are made available in the Internet. So in order to e.g. examine enlarged copies of these illustrations, it is worth to view them directly from the Internet. To find them, the reader needs to find any totaliztic web page which I authorise, e.g.

by typing the key word "**totalizm**" to any search engine (e.g. to www.google.com), and then, after running a totaliztic web page, the reader needs to run from it the web page named "text_8_2.htm" available on the same server, or choose the option [8/2] from the menu of that totaliztic web page. Note that all totaliztic web pages allow also the uploading of free copies of all volumes of this monograph [8/2].

(5) The update and amending of this edition of monograph [8/2] is going to progress gradually. Therefore after some time, this monograph is going to be available in even more updated and perfected formulation of it. In turn when this monograph is perfected to the level which the author considers to be sufficient, the subsequent volumes of it will be inserted into monograph [1/5]. Volumes 4 to 6 of this monograph become then volumes 4 to 6 of monograph [1/5], while volumes 1 to 3 of this monograph become then volumes 7 to 10 of monograph [1/5]. Parts of the volume 8 of this monograph become then inserted to volumes 1 and 18 of monograph [1/5].

(6) To improve the structure of this monograph [8/2], and to make it easier to read, the order of chapters and subsections from various volumes was slightly changed in relation to this order that appeared in the first edition of the same monograph [8].

Chapter KA.

PARASITISM - THE MAIN ENEMY OF TOTALISM

Dedication: "I dedicate this chapter to all these young people who still keep their karma records almost blank, so that if they adopt totalizm right now, they immune themselves against unpleasantness of a parasitic life."

Motto of this chapter: "Totalizm requires from us an effort in every possible dimension. But we surround to parasitism if we only do not have brakes."

In our lives we always would like to get clear directions. In turn nothing is so clear as the idea of "good" and "bad". In this idea everything that surrounds us belongs to one out of two major categories, namely either to the category of "good", or the category of "bad", means everything is either "white" or "black". So although with the elapse of time we usually discover that in true life nothing is really completely "white" nor completely "black", and that everything belongs to some shade of greyish, or even is colourful, we still like to categorise everything to one out of these two categories. After all, it simplifies our life, and makes all decisions much easier. Therefore, we are eager to listen to claims and to read articles, which explain to us that e.g. butter is "bad" for us while margarine is "good" (or vice versa). Or that blessed breeding of children for given religion is a "good deed" while a pre-marital sex is a "sin". Or that only capitalism is a source of "prosperity", while communism is only a source of "deviations". Etc., etc.

This convenient categorisation of everything to the categories of "white" or "black" fails almost completely when comes to applying it to people. After all, in people we do not know really what we should categorise by - e.g. by someone's dressing, or perhaps by someone's look, or by how funny they are and by their sense of humour, or perhaps by an amount of money which they accumulated. In American films they easily solved this problem, ordering to dress in white all characters whom we should like, while dress in black - all characters which we do NOT supposed to like. However, as we know, in real life people do not wish to follow these rules. In the result, many of us spend life being linked to undesirable people, and then paying for this a big price. Fortunately, also in relationship to people there is a criterion of qualifying, which well explains who is for us "good" and who is "bad". This criterion is based on morality, or more strictly on categorising people to two major philosophical categories which define principles of behaviour of these people. These two categories qualify every person to either the group of these people the life philosophy of which orders them to act in principle "morally" in their lives, or to the group - which act in principle "immorally". Thus every person on Earth in fact belongs to only one out of these two categories. People who in principle act morally are called here "totalizts". This is because they adhere to a form of philosophy of life called "totalizm". They could dress in white, because in general they are "good" both to themselves, as well as to all other people. In turn people who in principle act immorally are called here "parasites". After all, they practice a form of philosophy called "parasitism". They could dress in black, because in general they are "bad" both for themselves as well as to all other people.

Of course, the sole knowledge that our planet is populated by two categories of people, namely "totalizts" and "parasites", nor the knowledge that every person living on Earth belongs to one out of these two basic categories, is not much useful - if we do not learn how to recognise fast who belongs to which out of these two categories. So here turns out, that we need publications such as this one, and also as the related publications about totalizm. After

all, these publications teach us how to recognise who in our surroundings belongs to which out of these two categories. Thus, this volume informs us also which our contacts with other people potentially can turn good for us, or not so good, with the elapse of time.

The recognising of the philosophy of people with which we deal represents only a marginal knowledge at the moment. The reason is that evil powers which secretly operate on the Earth do not allow correct knowledge about philosophy to be disseminated amongst people. Because of them, practically almost all descriptions of philosophies in existence on the Earth, almost exclusively concentrate on the presentation of arguments pro and contra of some views invented by such or other philosophers. But almost completely they omit providing the practical knowledge needed to categorise people. However, it is this knowledge which is enormously vital for us. Therefore, one amongst accomplishments of this volume, is that it reveals a simple and proven in action criterion of classification, plus a whole range of principles, which allow everyone to categorise people that they must deal with, to one out of these two most vital categories, namely to totalizts and parasites, means to the ones who in principle are moral, and to the ones who in principle are immoral.

Even a bigger problem depends on the fact, that by not knowing about these two major categories of people, means about totalizts and parasites, it can happen that we ourselves (or our children) unwillingly begin to act like these parasites. So if we do NOT know what the such a parasitic behaviour is all about, then we are not able to get rid of it from our habits. Thin in turn with the elapse of time becomes a source of pain and disasters for ourselves, and also for many other people with whom we deal. This volume, as well as previous volumes about totalizm, explains to us comprehensively, which tendencies we should in ourselves (and in our children) fight out, so that we do not become such parasites.

The reason why totalizts are "white" characters with a good influence onto others, is that in their actions they try to always be "moral". In turn the reason why parasites are "black" characters, which always exert evil onto others, is that in their actions they do not try to be moral at all. So in the majority of cases parasites behave "immorally", even if they do not know that they act immorally. Unfortunately, one of the problems of our society depends on the fact, that in reality people do not know what is truly "moral" and what is "immoral". After all, the source of entire our knowledge about morality and immorality are religions. Unfortunately for us, religions were created in times when the human knowledge was in a cradle. Thus religions do not know that there is such thing as "moral field" (i.e. a field similar to the gravity field, which, however, instead of acting on motion of masses rather prefers to act on our actions), nor that there is such a thing as "moral laws" (i.e. laws similar to laws of physics, but which govern exclusively outcomes of our actions in life). In turn without the knowledge about moral field, moral energy and moral laws, is almost impossible to define precisely what in fact is moral and what is immoral. Therefore, it is also good to read this volume, as well as related volumes about totalizm, in order to learn what exactly is moral, and what is immoral.

Our religions to-date, and our traditions, reinforced also in people an interesting belief. Namely, the majority of people believe, that "in order to be moral one needs to do nothing, in turn to be immoral one needs actively and intentionally spread evil and do immoral things". In the result of this belief, when for example there is an accident, hundreds of onlookers who believe that that act "morally", do nothing, allowing that the victim bleeds to death. Just because of this common belief, the philosophy of totalizm has now a hard life. After all, it discovered that "in fact moral are only these activities which climb uphill in the moral field". Everything else, including also such NOT doing anything, is fully immoral. Thus, the difficult life of totalizm results from the fact, that this philosophy must now completely change these old thinking habits of people. It must teach people that **in order something is "moral" it must be active and intentionally completed in such a manner that it lifts us uphill in the moral field; in turn all other manners of doing this something, including also NOT doing anything, are "immoral"**. Because of this, another important reason for which it is worth to read this volume and monograph, is just to learn this unknown earlier truth about what really is "moral" and what is "immoral". Namely learning that things that are "moral" must only be

completed purposely in a manner required by moral laws. In turn whatever is "immoral" can be done in any other way, e.g. being guided by the laziness, lack of discipline, contradiction, wishes, impulses, stupidity, lack of knowledge, etc. Immoral things can also not be done at all (while they should be done) - and still they will be immoral because they will lift us uphill in the moral field.

The fact explained above, at which the philosophy of totalizm direct our attention, namely that "only moral must be completed intentionally, while immoral can be allowed to happen just by themselves", introduces a very vital consequence for the philosophy of parasitism discussed here. Namely, it realises to us, that **the philosophy of parasitism does NOT need to be practiced in an intentional or aware manner, but it suffices when we allow that it practices itself through us.** Means in order in our life we act according to the philosophy of parasitism, in fact we need to do or know nothing. It is enough that in whatever we do we surround to our natural inclinations, such as laziness, impulses, humours, tantrums, anger, contradiction, jealousy, etc. This is the reason why in our world there is so many parasites. After all, the only thing they need to do to practice this philosophy, is to allow that this philosophy practices and manifests itself though them. So just in order to realise this shocking truth, it is also worth to read this volume and monograph.

Totalizm is a philosophy which is exactly opposite to parasitism in every possible aspect. And there is a lot of these aspects. For example, **totalizm needs to be practiced intentionally, while in parasitism it suffices to not have any brakes.** Totalizm is moral, while parasitism is immoral. Totalizm generates so-called "moral energy", while parasitism dissipates this energy. Totalizm lifts in people the feeling of happiness, while parasitism leads to a psychological depression. Practicing totalizm allows to accomplish so-called "totaliztic nirvana", while surrounding to parasitism leads to so-called "death through moral suffocation". Totalizm is good for these who practice it, as well as to all other people from their surroundings, while parasitism is bad for everyone. Practicing totalizm is rewarded by moral laws, while practicing parasitism is punished by these laws. Etc., etc. One most vital aspect which we need to take notice of, is that totalizm is a permanent state, while parasitism is a deteriorating process. This process always leads downwards. Therefore, if e.g. one year a practitioner of parasitism swears at us, a next year he can bit us, while in several years he may even kill us. After all, these ones who surround to parasitism, continually slip down in moral field. So similarly like stars the matter of which also continually slips along the gravity field, also these adherers of parasitism with the elapse of time reach the level of so-called "black hole" in which any normal life is impossible. On the other hand, if in a long term we know a practitioner of totalizm, then his moral state remains almost unchanged all this time. Means, the morality of a totalizt remains always almost the same. After all, the philosophy of totalizm is a permanent state, not a process. Thus during all years a totalizt can be trusted almost the same, can be relied upon almost the same, and is going to be helpful almost the same. In order to learn just these facts it is also worth to read this volume and monograph.

The technology on Earth seem to continually develop. So if some "evil powers" do not manage to stop us soon, then not long in the future people may build so-called "time vehicles". On turn, at that moment instead of the living through just one life, and then dying, these people can live forever. This is because they are able to repetitively shift back in time to years of their youth. This in turn allows them to relive again and again the entire their life, and simultaneously to remember these repetitions of their lives through which they already lived. Unfortunately, such everlasting life obtained through the repetitive shifting back in time also has its own drawbacks. For example, sitting infinitively long in front of television sets and viewing again and again the same films, is then no funny at all. In turn, when someone living everlasting life realises that is unhappy, then through repetitions of this unhappy life such a person only makes deeper and more powerful this feeling of being unhappy. In the result, if "time vehicles" are given to the civilisation which practices the philosophy of parasitism - like our present civilisation from the Earth, then instead of making people increasingly happier, they make members of this civilisation to experience the true "everlasting hell". It is this feeling

of being unhappy which continually deepens in every citizen of such a civilisation, and which results from living in the state of "everlasting hell", in the final effect always causes that every parasitic civilisation self-destructs with the elapse of time. Since the implementation of its first time vehicles, the existence of such a civilisation was on the principles of so called "non-existing existence" - described in subsection N5.2 from volume 11 of monograph [1/5] and also in item #F7 of the web page "god.htm" about scientific and secular understanding of God. Therefore, at the moment when this civilisation self-destructs, this destruction is automatically backdated to times when its self-destructing generation started to use its time vehicles for the first time. Thus other civilisations that it tormented during its existence, rapidly then discover that in fact this particular civilisation does NOT exist already for a very long time, while they were tormented by kinds of "demons" of this non-existing civilisation. The only salvation from this "everlasting hell" and from the backdated self-destruction, is if before the first shifting anyone back in time this civilisation imposes and strictly executes a condition that shifted back in time are only these people who earned for themselves a kind of heavenly state called "nirvana" and described in chapter E of this monograph. Therefore, learning the significance for our future of such accomplishing of the totaliztic nirvana, and also understanding how practicing parasitism makes impossible for us to accomplish this nirvana, is an absolutely necessary condition for saving ourselves from "everlasting hell" and self-destruction, and also for accomplishing the state of "everlasting happiness". The gaining of knowledge about the necessity of fulfilling this condition is still another one amongst a whole array of vital reasons to read carefully the content of this volume.

KA1. Let us define parasitism

If on the subject of philosophies that exist in present world we are informed by professional philosophers who live on their "ivory towers" or by expensive textbooks of philosophy, then we can easily get lost in these hundreds of differently named philosophies and philosophical trends. But if we analyse the real life which buzzes around us, then it turns out that in the entire world only two basic philosophies do exist, and there are only two main categories of people who practice these philosophies. These two basic categories of present people and philosophies of living that they practice can be named in many different ways. Some call them "helpers" and "obstructors", other call them "creators" and "destroyers". The philosophy of totalizm calls them "totalizts" and "parasites", while philosophies of living that they practice it calls respectively "totalizm" and "parasitism".

The subdivision of all people who currently live on the Earth into two basic categories of "totalizts" and "parasites" results from the existence and action of these "moral laws" described in previous volumes of this monograph. As it is known, since there are such things as "moral laws" which regulate every tiny detail of our everyday lives, then people who should obey these laws can be subdivided only into two main categories. Namely the first category are all these people who mainly try to obey these "moral laws" in their everyday activities - we call them "**totalizts**". The second group are these people who do NOT want to obey "moral laws" - there are ones which we call "**parasites**". Because even most insignificant actions in our everyday life can be done in a moral way - i.e. the manner as these "moral laws" order us to do, or in an immoral way - i.e. through breaking these moral laws, when someone belongs to the category of "parasites" this unambiguously reveals to us all moral attributes of this person. Namely, it reveals to us that a given person practicing the philosophy of "parasitism" is NOT going to act in a moral manner in the majority of file circumstances - in this number also towards us, that we cannot rely on this person, that this person will commit a crime - if only have reasons to do it and is NOT afraid to be caught, it also reveals to us many other normally hidden facts about this person.

The most deadly feature of parasitism is that it does not need to be learned or practised. It simply arrives "naturally" to everyone, who in life rejects responsibility for the outcomes of

events in his/her own environment, and starts to follow a path of going along the line of the least intellectual resistance. It is like a kind of a slippery descending slope finished with marshes, which sucks down and throws from feet everyone who unwarily steps on it. Once someone is sucked into it, then it is extremely difficult to get out of this deadly condition.

Parasitism has only one rule, namely: "obey no rules, unless forced to do so" (note here a paradox that if someone obeys no rules, he/she still obeys the rule of "not obeying any rule"). Of course, amongst many rules, which parasitism refuses to obey, are also these so-called moral laws described in subsections I4.1.1 and B3.3. But moral laws tolerate no nonsense. They are not allowing anyone to get away without obeying them, and they have a very heavy hand. They mercilessly punish everyone who tries to disobey them. Because, amongst many other rules, adherers of parasitism disobey also these moral laws, the laws take the matter into their own hands. Therefore, all people who adhere to parasitism, only believe that they obey no rule, but actually they all are ruled by punishing actions of moral laws which they disobey. The outcome is, that all parasites follow a similar pattern of behaviour, that they all meet a similar fate, and that they all have numerous attributes in common, which represent direct outcomes of the punishing action of moral laws. For example, they all have very low value of the " μ " coefficient described in subsection KA8.6, and therefore they all display similar attributes which result from this low value of " μ " (such as aggressiveness, psychological imbalance, tendency to depression, displaying sarcasm instead of the sense of humour, etc. - see subsections KA8.6.2 and KA8.6.3). Also everything they do, they do only for themselves (never for other people). Every action they choose never depends on their rational thinking, predicting consequences, or on long-term planning, but on their momentary impulses, on current circumstances from which they try to get out in an easiest possible way, on possible gains that they can spot and want to rob from others, or on power over other people that they need to have in order to lead their parasitic lives, etc. Furthermore, whenever they face a free choice, they always choose the option, which lies along the line of the least intellectual resistance, means which requires the least mental effort and simultaneously gives them the most of instant pleasures, or material gains, or power over other people.

If we consider the rule: "do not obey any rules, unless you are forced to obey them", then it turns out that it is completed in a natural manner also by animals. Therefore the behaviour of individual people, who are infected with the philosophy of parasitism, starts to become similar to the behaviour of animals. In turn behaviours of institutions that are overwhelmed with this illness, displays attributes characteristic for the behaviour of herds of animals (hence the so-called "herd instinct"). Thus, for the parasitic philosophy true is the statement that **parasitism turns humans into animals, and it completely eliminates the advantage of people over animals, which the nature granted to people by giving them intellects.**

Parasitism is extremely popular on Earth. Actually in 2002 almost every film, every TV commercial, and every life-style program promoted some kind of parasitic role models. Especially it is emphasized in American motion movies, which convey parasitic principles of behaviour type: if you are in a bad mood - snap at people, if you are angry - yell and kick, if you are upset at someone - hit him/her, if you feel offended - seek a heavy revenge, if you have an enemy - kill him/her. The parasitic role models so infiltrated our everyday lives, that even people who practice intuitive totalism as their major philosophy, still have various parasitic behaviours deeply embedded into their everyday lifestyles (perhaps this volume helps to identify them, and to get rid of them).

The parasitism exerts a very destructive impact onto all inhabitants of our planet. The most important reason for this impact is that human parasites viciously attack and try to destroy these comrades, who adhere to totalistic views. The second reason are so-called "evil parasites" from UFOs, described in subsections A3 and KB2, and also in chapter JJ). These evil parasites exploit people, who already accomplished the state of a full-blown parasitism, to serve them as human collaborators. In fact, as this was confirmed many times by results of my empirical observations, all human collaborators of evil parasites from UFOs, always are

already in an advanced stage of the philosophy of parasitism. Therefore the situation, that our planet is so full of misery and suffering, in the first instance we own to parasitism, and to its deadly consequences.

People who are affected by this disease/philosophy, and who adopt parasitism as their everyday (major) philosophy, in this monograph are called "**parasites**". The reason for this name is that they are not productive by themselves - they only live out of the work done by other people. They simply keep inventing ways, which allow them to turn other people into slaves, and to rob these other people from whatever is possible to rob. For this reason people infected with the moral disease of parasitism are leading lives of intelligent parasites. They rob and exploit everyone who gets into the sphere of their influences. If they meet something that manages to resist their robbery and exploitation attempts, they simply destroy it.

Parasitism appears in two versions, primitive and refined. **Primitive parasitism** is practised in societies which, like presently our planet, do not know moral laws, as yet. Therefore primitive parasites commonly break moral laws, and, of course, get heavy punishment for this breaking. This causes, that in spite of trying to do in life only things that bring pleasures to them, actually all parasites on Earth live very miserable i primitive lives, and totalizts can only be sorry for them. **Refined parasitism** appears in the advanced civilisations, which already learned about the existence of moral laws, but have not accepted the path of totalizm. Therefore in their actions they choose to rather go around these moral laws, than to obey them. The life of these parasites is more pleasant, although in order to go around moral laws, they need to use various sinister methods, e.g. these of enslaving other, less advanced civilisations, and to turn these less advanced civilisations into slaves who do all dirty work for them. Therefore civilisations, which adhere to this advanced version of parasitism, with the elapse of time become "evil parasites" described in subsections KB1 to KB4, and in chapter JJ.

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

But when a parasitic philosophy takes over a whole group intellect, e.g. a family, a group of students, a crowd from a football match stadium, an entire institution, a country, or even the entire civilisation, then we call it an **institutional parasitism**. My research done on groups of students seems to indicate (see subsection KA6.2), that an institutional parasitism starts to manifest itself decisively in a given group intellect, when 30% of its personnel, or 30% of its management, reaches the advanced stage of individual parasitism. When this ratio increases further, the institutional parasitism is getting increasingly deep. In recent years an ever increasing number of institutions and countries on Earth, starts to be taken over by such institutional parasitism. Simultaneously, increasingly less totaliztic institutions and countries remain on Earth. Practically, according to my estimates, the generation of people to which I belong, probably is the last generation on Earth, which personally experienced life in totaliztic countries, and work in totaliztic institutions. Thus this generation is the last generation on Earth, which still remembers times, when people were not afraid to go on streets, and would not need to barricade in their homes, when footpaths in cities were full of laughing, happy, and looking with optimism into future people, when people had almost a guarantee for employment and for a source of income, when a jestful and professional treatment at work were a norm, not an exception, etc., etc. This privileged generation of people, has a kind of moral duty to describe exactly for future generations, how life and work in totaliztic institutions and countries used to look like, and how it differed from present life and work under institutional parasitism. I do hope that this monograph is my contribution to the fulfilment of this moral duty.

After all this introduction, I should also remind here the brief history of parasitism, which in more details is explained in subsection L4. As a distinct, separate philosophy, it was identified only around 1995 (for comparison, totalizm was established as a separate philosophy in 1985). Also it is important to realize that so far I am the only scientist, who researches this philosophy, and that I do carry out this research in a complete conspiracy and only in addition to the development of totalizm - which is my main goal and the basic area of concern. These two facts explain why parasitism is not identified and explained as

comprehensively as totalizm does. But research on this moral disease are going to be continued, and in next editions of monographs on totalizm, also parasitism should be explained in much more details.

KA2. Various versions of parasitism

Motto of this subsection: "To become a parasite does not require any immediate effort - this is why there is so many of them."

As this is the case with everything in our universe, also parasitism is going to appear in many forms, versions, and implementations. This subsection KA2 is to explain the basic ones, out of numerous existing forms and versions of parasitism.

KA2.1. Two basic forms of parasitism: primitive parasitism and refined parasitism

As this is explained in subsections B2, B3.3 and B4, the discovery of moral laws is an extremely important breakthrough for each civilisation. Amongst many consequences, which this discovery brings about, there is also a major consequence for parasitism. This is because before a given civilisation learns about moral laws, the adherers of the parasitic philosophy disobey these laws by primitive breaking them. Therefore, the basic version of parasitism, which is adhered by people who do not know about the existence of moral laws, could be called "**primitive parasitism**".

In turn, after a given civilisation learns about moral laws, and after people become aware of the severe punishments that are awaiting for all those who break them, parasitism becomes transformed. It does not primitively break moral laws, but starts to go around them in a refined manner. Therefore parasitism practised by members of a civilisation, which knows about the existence of moral laws, can be called "**refined parasitism**". It does not obey moral laws, but it also does not break them. (If the refined parasitism deepens to the level, that intellects which adhere to such a deformed parasitism resort to an intentional harming of their slaves to keep them enslaved forever, then the refined parasitism transforms itself into a version called an "**evil parasitism**", which is described in a separate subsections KA2.4 and KB1.)

The basic difference between a primitive parasitism and a refined parasitism, boils down to their attitude towards moral laws. The primitive parasitism simply breaks these laws, while the refined parasitism carefully walks around these laws. In turn when slaves are concerned, both these forms of parasitism exist only because they base their existence on slavery. The primitive parasitism usually discretely turns into slaves every person from the surrounding. Therefore primitive parasites can live in a political ideology, which not necessarily is called a "slavery" - after all they unnoticeably turn into their slaves all their partners and neighbours. In turn refined parasites start to divide the society into castes of masters, and castes of slaves, with legal means. Thus they introduce a fully legalised and open "slave ideology".

Two next subsections that follow, are to explain most important attributes of both basic version of parasitism, starting with the "primitive parasitism" discussed already in next subsection, then in the further subsection discussing attributes of the "refined parasitism".

KA2.2. Primitive parasitism

Primitive parasitism is a philosophy, which in the attempt to "obey no rule, unless forced otherwise", simply breaks moral laws. The reason is that people who unknowingly

adhere to parasitism, obey only these rules about which they know that they are punishable if they disobey them. Of course, by not knowing about the existence of moral laws, they also do not know that they are going to be heavily punished for the disobedience of these laws. Therefore they break moral laws at every opportunity, and, of course, they are heavily punished by these laws. The result is that primitive parasites, in spite of their constant avoidance of putting any effort into whatever they are doing, actually lead a very miserable lives, which are filled up with constant suffering, and with the chronic unhappiness. They are "living proofs" that the constant search for pleasure carried out in an immoral way, actually does not bring any real pleasure, but brings only miserable substitutes of pleasures, plus a lot of suffering, misery, unhappiness, and karmatic debts that are to be payed off later.

If we would define a primitive parasitism, we could say that it is **"a philosophy which disobeys moral laws by primitive breaking them"**.

KA2.3. Refined parasitism

Refined parasitism, similarly as the primitive one, also adheres to the rule that "obey no rules, unless forced otherwise". But it is prevailing amongst intellects, who already know about the existence of moral laws, and who know about the severe punishments, which are served for all those who break moral laws. Therefore, by being afraid of the consequences of breaking moral laws, adherers of refined parasitism do not dare to primitively break them. So they are forced to choose another way of disobeying them. This another way simply depends on "going around them". By implementing this another way, they still do not need to obey moral laws, but simultaneously they avoid getting this heavy punishment for breaking such heavy-handed laws.

If we would also try to define the refined parasitism, in simplistic terms we could say that it is "a philosophy which disobeys moral laws by going around them". But this definition does not express adequately the essence of refined parasitism, and therefore it needs to be additionally improved.

Refined parasites still apply the rule that they always go along the line of the least intellectual resistance. Therefore, even in the area of moral laws they always choose the option, which requires the least of an instant effort from them. If they encounter a situation, when going around moral laws requires from them much more effort than simply obeying these laws, than they choose the option of obeying them. Only when it is easier for them to go around moral laws, than to obey them, refined parasites choose the option of going around these moral laws. Therefore, refined parasitism is a philosophy, which advocates also obeying moral laws in all cases when going around these laws requires too much effort.

The above causes that the initial definition of refined parasitism must be slightly altered. If we would define this parasitism with taking into account also the fact, that in some cases it chooses to actually obey moral laws, we could say that it is **"a philosophy of intellects, which know about moral laws and which always choose the option, which requires the least intellectual effort; if this option boils down to the disobedience of moral laws, refined parasitism disobeys them by going carefully around these laws without breaking them"**.

In their treatment of moral laws, refined parasites are very similar to a category of criminals, which is called "white collar crime". As we know "white collar criminals" also specialise in the going cunningly around human laws, instead of brutal breaking these laws. Therefore, they are extremely difficult to be brought before justice. After all, in the situation of justice and lawfulness, punishment can only be served to those who break the law. Of course, "white collar criminals" do not go around all human laws, but only around laws, which are standing on their path, like laws which do not allow them to quickly get rich, to quickly get promoted, or to quickly fulfil any other personal gains. (In movies, the role of numerous

characters, who loved to go around human laws, thus who perfectly illustrated the principles involved in going around laws, was excellently played by the actor named Michael J. Fox.)

The philosophy of parasitism so much saturated our culture and legal system, that also such thing as the modern service of justice, in many countries is transformed into brutal transactions about a manner in which the existing human laws can be walked around. In these transactions various lawyers offer their services in the area of finding - of course after an appropriate payment, a best way of walking around the existing human laws that prevail in a given country. This person, who is able to pay sufficiently much, can be salvaged by today's lawyers from even the most difficult troubles caused by human laws. In turn a person, who has no money to pay expensive lawyers, unfortunately is punished by human laws.

As this was explained in subsection B4, totalizm has its "deistic" ideology, which justifies why all moral laws should be pedantically obeyed, and why it is not permissible to compromise even a single one of them and to go around it. This totaliztic ideology states that the universe is inhabited by an omnipresent universal intellect, in religions called God, which established all moral laws and supervises their obedience. Totalizm also acknowledges the formal proof for the existence of this universal intellect, which was developed by the Concept of Dipolar Gravity and presented in subsection I3.3 of this monograph. Therefore, in the light of totalizm, breaking, going around, or any other form of disobeying even a single moral law, represents a sin of disobedience of the universal intellect (God).

Refined parasitism also has its own ideology. But this ideology is based upon "subtle form of atheism" described in subsection B4. It claims that the universal intellect (God) is simply a computer-like mechanism embedded into the operation of the universe, which is the outcome, not the source, of the operation of the universe, and that this intellect does not have its self-identity, self-awareness, goals, etc. Therefore, for such a computer-like "machine" does not really matter whether someone obeys, or disobeys moral laws. So, according to the refined parasitism, intellects do not need to pedantically obey moral laws, because these laws are not meant to determine a direction in which our universe develops, but merely are obstacles, which are obstructing our enjoyment of life. Note, that this ideology of the refined parasitism applies also to the primitive parasitism, even if primitive parasitism is too primitive to have any ideology. After all, if someone decides to disobey morality, but he/she simultaneously knows from religions that morality has the source in the universal intellect (God), then the underlined effect must be that such a person also undermines the authority and competence of that universal intellect (God). Of course, in this case one should not be surprised, that all intellects which disobey moral laws, in the final end are always severely punished.

Because such an atheistic ideology is attached to parasitism, the decision of practising this morally sick philosophy, is equivalent of the decision of getting to the camp of adversaries of the universal intellect (God). This practically means, that all those who practice refined parasitism, are actually taking an open stand against the universal intellect (i.e. against God). (It is a risky stand in the light of the formal proof supplied by the Concept of Dipolar Gravity and published in subsection I3.3, that the universal intellect does exist, and in the light of evidence that there is no such thing as forgiveness in our universe, and that what we believe to be forgiveness, is simply a time delay in the execution of punishments.) In the ideological sense, practising any form of parasitism is equal to undermining the authority and competence of the universal intellect (God), opposing the will and intentions that this intellect (God) tries to accomplish through the introduction of moral laws, and simultaneously with becoming an open adversary to the universal intellect (God).

Of course, each person has a free will to choose whatever he/she/it fancies. But every person also has the logical mind to be able to deduce what is good for him/her/it, while what is going to finish in a disaster. After all, it does not take a lot of knowledge in order to realize, that by going against moral laws, one has even lower chances than a bull charging at a locomotive. It is because we have minds and free will, there is no such thing as "forgiveness" in our

universe. Therefore whatever someone chooses to do, he/she/it is going to be fully accounted for this, when the right time comes.

KA2.4. Evil parasitism

Because every form of parasitism is an escalating process, not a stable state, therefore also the refined parasitism with the elapse of time deepens and reaches increasingly higher depths of moral decay. This is combined with the increasingly higher level of technical development. With the elapse of time, in technical area it accomplishes the level of interstellar travel. At this stage it changes its attitude towards slavery, and turns colonies of its own relatives into slaves, if these are less advanced than the parasite itself, and if these live at another planets (see descriptions in subsection KB2). Simultaneously, in spite of the high level of technical development, it falls morally so low, that it starts to intentionally harm and mutilate these relatives-slaves from different planets, in order to keep them enslaved forever. The intellects, which accomplished such an extremely decadent form of the refined parasitism, when they start to intentionally harm and mutilate their slaves (which are their own relatives that they purposely farm on other planets) in order to keep them enslaved forever, in this monograph are called "**evil parasites**".

In order to explain this in other words, "evil parasites" have two significant sets of attributes. Firstly they have technical devices that allow them to accomplish interstellar travel and that make them visually invisible (means devices like the Magnocraft of the second generation described in subsection KB3.2, which is capable of accomplishing telekinetic flickering, and thus which can fly into human houses without even being noticed). Secondly, not only they practice the slavery and have slaves whom they exploit mercilessly - as this is done by all institutional parasites, but they also intentionally harm, mutilate, murder, instigate one against the other, provoke to wars, push down, and suffocate their slaves, in order to keep them in slavery forever.

In order to illustrate this with an example, a person in our society who keeps a slave (servant) at home, is only an ordinary human parasite. But a person, who would intentionally cause that this slave would e.g. loose a leg and in this way would be incapable of escaping from the slavery - thus needing to remain a slave forever, would be almost an "evil parasite" (i.e. to become a complete "evil parasite" such a person would need to also have a Magnocraft capable of interstellar trips, be able to become invisible at any wish, and acquire its slaves from another planet).

The above reveals that a basic difference between refined parasites and evil parasites boils down to: (a) whom their slaves are, and (b) how they treat their slaves. The refined parasites turn into their slaves members of their own society, by introducing castes and social classes. Therefore usually they do not treat them with too excessive deviations. In turn evil parasites, for slaves use members of other civilisations, and practice an open slavery on their planet. Therefore their moral decadency in treating their slaves reaches any depth of the fall-down. For example, as a rule they mutilate, murder, and push down their slaves, in order to keep them forever in slavery. In turn when the attitude to moral laws is concerned, the refined parasites act similarly as evil parasites, i.e. they all try to walk moral laws around.

KA2.5. Institutional parasitism

If the parasitism is practised by a whole institution, then we should call it an "institutional parasitism". Institutional parasitism can work on principles of primitive parasitism, refined parasitism, or evil parasitism.

For institutional parasitism very important is that moment of time, when a given institution ceases to exist as a totalistic institution, and transforms itself into a parasitic

institution. This moment can easily be noticed, because a given institution stops behaving as an intellect with totaliztic philosophy, and starts to behave like an intellect with a parasitic philosophy. Starting from this moment of time, this institution shows all signs of parasitic intellect, for example it ceases a constructive production and action, it starts to convert the real activities into apparent activities, it reacts emotionally to everything, it shows aggression, on the meetings or discussions only complaining is practised and there is a lack of constructive discussion and constructive decision making, no one dare to make vital decisions thus all weighty decisions must be made by impersonal committees or boards, etc.

An event which triggers institutional parasitism, means an event which is a direct reason why a given institution, from a totaliztic, transforms into a parasitic one, usually becomes the saturation of its management, or its personnel, by individuals in advanced stage of parasitism. I tried to research this triggering event on parasitic groups of students, i.e. on groups of students who as a whole behave like people with a parasitic philosophy. These groups can be distinguished relatively easy from totaliztic groups, because for them the process of constructive teaching is impossible any more. Furthermore, such groups show a tendency to subdue teachers to their will (e.g. they try to "catch" their teachers on something, and then as a whole group they complain about this to the management of the school). As my research seem to indicate, if these groups are democratic, means if they do not have any form of ring leaders who would dictate to the rest of the group what they should do, then such groups transform into parasitic ones, if in their number there is at least 30% of individuals with an advanced stage of parasitism. But if somehow these parasitic individuals are removed from the group, the group transforms back into a totaliztic one. If a group has clearly defined ring leaders, who keep others under control, then the group is parasitic if these ring leaders are parasitic, while returns to totaliztic behaviours if these ring leaders are somehow removed (in such restored totaliztic group, though, must then be less than 30% of individuals with a parasitic philosophy).

The information that I managed to accumulate so-far about the behaviour of whole institutions, suggest that these institutions behave quite similarly to groups of students. Thus every institution definitely transforms into a parasitic one, when at least 30% of its entire personnel starts to practice parasitism (independently who in this institution comprises this at least 30% of parasitic personnel), or if the management of this institution starts to practice parasitism. Notice that if an institution has only a single manager, it still becomes parasitic if this single manager practices parasitism. If a given institution is very large, while its management comprises many individuals, then this management is turning the institution into a parasitic one (independently how many parasitic staff it has), when at least 30% of individual managers are in an advanced stage of parasitism.

KA3. Wicked ways of parasitism

The universe that we live in, was not created for parasitism. Therefore, in order to gradually take over this universe, parasites need to invent various wicked ways of surviving and multiplying, in spite that moral laws are against them. So they cheat, spread false impressions, pretend to be moral angels, talk peace while making war, take others by tricks, subdue, enslave, rob, and do hundreds of other horrible things. Two of their ways are very fundamental ones, therefore they needed to be explained already at this stage in two subsections that follow now. The remaining ones are going to be explained in subsection VB3.

KA3.1. How refined parasites are going around moral laws

In order to understand one of numerous principles, with the use of which refined parasites are going around moral laws, let us consider the action of moral law, in this

monograph called the "Boomerang Principle", which is described in subsections A3, I4.1 and I4.1.1. This moral law states approximately that "whatever feelings you induce in other people, exactly the same feelings other people are going to induce in you" (what usually cause that "whatever you do to others, this also will be done to you"). This means that if, for example, we dislike someone very much, and would like see this person with a broken nose, than if we do it ourselves, after some time the Boomerang Principle will come to work, and someone does something to us that will feel as if our own nose was also broken (i.e. probably we also one day land with a broken nose). Therefore, if someone knows about the existence of moral laws, and knows that the Boomerang Principle never "forgives", then such a person loses the enthusiasm for breaking someone's nose. But if such a person adheres to refined parasitism, then he/she still may enjoy seeing a broken nose in the disliked person, but keep his/her own nose unbroken. All what such a parasite needs to do, is to go around the Boomerang Principle, so that he/she does not break this principle, but still accomplishes what he/she wants. The simplest way of going around such a law, is to find a strong but stupid slave, who either does not know about existence of the Boomerang Principle, or knows about it, but still is too stupid to obey it. Then it suffices to make this stupid but strong slave to also dislike the person, which the original parasite does not like, and to make this slave believe, that breaking the nose of such a disliked person will solve all problems. Of course, a refined parasite most probably has in his/her disposal various devices, which he/she can use to plant such suggestions directly into the mind of the stupid although strong slave, so that the slave believes that these suggestions are his/her own idea. For example, one of such devices could be the telepathic projector described in subsection KB3.5 of this monograph, and in treatise [7/2]. Via such a device, a refined parasite can always plant an idea directly in the mind of the stupid slave, and make this idea to coincide with the own deviation of the slave. For example, if the slave is a religious fanatic, it is enough to plant in his/her head an idea, that the person to be disliked is somehow against his/her religion. Then it is enough to suggest that such people who are against this religion, all should have broken noses. Of course, by planting in the mind of the stupid slave this kind of ideas, the refined parasite causes that the slave does not think twice and simply breaks nose of the indicated person. In this way he, not the refined parasite, gets the punishment from the Boomerang Principle. While the parasite can enjoy watching the disliked person walking around with a broken nose. In this manner, the adherers of refined parasitism can disobey (go around) practically all moral laws, simultaneously leading a comfortable live and enjoying numerous pleasures, which would be unaccessible for them if they simply break these moral laws.

The above humorous example realizes much more than just a major principle of going around moral laws. It reveals that **the basic requirement of practising the philosophy of parasitism is having an access to slaves**. These slaves are equally needed in parasitism as they were in slavery, or as peasants were in feudalism (which two systems, meaning slavery and feudalism, actually represented primitive versions of institutional parasitism). These slaves must be less intelligent from their masters, and therefore their obedience to masters simply results from their stupidity. Furthermore, they must be kept in continuous obedience by fear or by other form of dependency (e.g. by manipulating on their subconsciousness, feelings, or views - as this is the case between "evil parasites" and people - see chapter JJ). Therefore the essence of parasitism is to discover numerous manners of gaining a power over others, by either making them feared of something, that parasites have, or making them want something, that parasites can supply. The descriptions of these methods are provided in next subsection KA3.2.

At this point the reader probably begins to wonder, whether the parasites highly advanced in science and technology are able to walk around all moral laws, or only around some of them. After all, even in the humoristic example of breaking someone nose described above, it was necessary to carefully select the slave, which did this breaking, so that he was enough stupid and enough ready for brutality, that it was possible to convince him/her to carry out this breaking of nose. But what would be in case when there is an extreme situation of

trying to murder someone. After all, it would be even more difficult to find a slave, which is willing to kill a person indicated to him/her. The answer to these doubts is, that at the appropriate level of technical and scientific advancement of a given civilisation, it is possible to go around any moral law that is known to this civilisation, including into this, also murdering enemies combined with the avoidance of taking karma for this murder (see descriptions of operation of karma algorithm, presented in subsection I4.4). One of many possible mechanism, with the use of which so-called "evil parasites" from UFOs are avoiding the acceptance of karma for even the most heavy crimes of murdering their adversaries at the enslaved planet, is described in subsection L4 under the name "Titanic scenario". It utilises the capability of time vehicles owned by these UFO-nauts, to travel in time to future, and to come back to our times. After visiting future, these UFO-nauts are able to check, which events that are occurring in our times work against them. This allows them to prevent the occurrence of these events. Furthermore, after the arrival to future they seek the more important catastrophes, which are awaiting us in the near future - similar calibre as the sinking of transatlantic "Titanic". Then, after return to our times, before these catastrophes take place (e.g. before the Titanic went into its voyage), they make sure that in this catastrophe takes part a person whom they intend to murder. Because they are not responsible for the catastrophe and its consequences, the karma is charging someone else. Of course, a similar effect can be accomplished with any event, which has a potential to cause a mass murder, for example with a street shooting, in which a gunman shoots all people that happen to be at the spot, with a bomb in a supermarket, with a war, with a volcano eruption, with an avalanche, with slip of a slope of mountain, etc. Due to the knowledge of these future events and accidents, evil parasites described in chapter JJ can murder all inconvenient people without taking karma for these murders. Because for the first time this method of murdering people I identified with the use of analogy of sinking of Titanic, in my monographs I am describing it under the name of "Titanic scenario" - see the description presented in subsection L4. Everything that evil parasites must do in order to kill someone with the use of this scenario, is to make someone to convince the future victim to surely be in a given place at a given time. Of course, evil parasites use many more of such clever methods - their wider description is provided in chapter VB of monograph [1/4].

In the result of research and empirical observations, refined parasites develop a whole array of effective methods, with which moral laws can be walked around. Apart of the methods described above, so far totalizm managed to identify and to describe the following further manners of going around moral laws, which currently are used by evil parasites:

#1. Utilising various imperfections in the operation of subsequent moral laws. Examples how it can be done include the so-called "mock wedding" practised in India and explained in subsection I4.4, or so-called "resonance nirvana" explained in subsection E4.

#2. Redirecting karma onto some other person. This highly immoral principle, allows refined parasites to break moral laws, and to cause that other, completely innocent people receive karma resulting from this breaking. An example of such way of going around moral laws, are alien rapes described in subsections U3.7.1 and T4 of monograph [1/4]. These rapes are carried out in such a manner, that innocent humans are getting karma for them. The principle of choosing victims, who receive karma rejected by aliens, is described in subsection A3 of monograph [1/4].

#3. Doing immoral things with own hands of victims. This method is very similar to the method of doing immoral things with hands of slaves (as described above). The only difference is, that it is a victim, not a slave, who does the damage. A good example of such methods are "setting up" and "framing" described in subsection VB4.5 of monograph [1/4]. But there are also other methods of implementing the same method, which are described in subsections A4 and B3 of treatise [7/2].

The knowledge about the existence of methods of going around moral laws, and the knowledge of principles used in these methods, is very essential for totalizts. The reason is that refined parasites love to go around moral laws in such a manner, that later totalizts get an undeserved punishment from these laws. Therefore, totalizts should know basic methods, with

the use of which refined parasites go around moral laws, so that they are able to recognize the situation when any such a law is being walked around, and thus they do not let to "frame" themselves to become victims of an undeserved punishment from this law.

KA3.2. How parasites enslave other people

As this was explained in subsection KA3.1, a basic requirement of practising parasitism is to have slaves who obey parasites. In order to gain these slaves, parasitism needed to invent various cunning ways of turning people into slaves, making them to fear their masters, and making them to obey these masters. In old days this task was pretty simple. One country sent its warriors against other country, and whoever was captured, was simply put into chains and turned into a slave. This manner of enslaving was in one or other way practised until the time when Abraham Lincoln abolished slavery (for the act of which he subsequently was murdered by evil parasites). Then this manner started to be outdated, so parasites needed to invent some other tricks.

Parasitism invisibly prevails on Earth since the most ancient times. Therefore it had enough time to develop various means, which allow it to enslave people in a non-obvious manner. Let us now try to explain basic tricks which parasitism is using in order to enslave people. Here is the list of most important of them:

(1) Introducing money, and making people to pay for everything. As everything in this physical world, money can be used in a totalistic, or in parasitic, manner. The totalistic manner depends on their use as a means for a simple and justly division of goods that were earned. In turn the parasitic manner is to utilize them for turning people into slaves. Probably the simplest way of accomplishing this enslaving with money, is to convince people to make financial debts, and then force them to repay these debts under the fear of various repercussions. Such debts, and the dependency on the income that they require to be paid back, effectively turn people into slaves. For example, a person who just took a huge credit to buy a house, is not going to say "no" to his/her employer, whatever this employer asks for. And this is an essence of a financial slavery - to use money and debts in order to force someone into unconditional obedience.

(2) Maintaining a steep pyramid of social hierarchy. Steep hierarchy allows to put watchdogs around everyone. In this way everyone is closely monitored and forced to do whatever masters say.

(3) Using monitoring technology. People can be also watched with the use of hidden cameras, microphones, email checking, correspondence surveillance, etc. All these could be used as tools of enslaving people - if it is utilized in a parasitic manner.

(4) Dividing world into hermetic countries, ideologies, religions, etc. This is the most proven manner of enslaving, that parasitic societies invented so far. The smaller a given country is, the less freedom and higher slavery its citizens have. In some parasitic regimes, even additional "travel permits" are being introduced to further enslave people, and to keep them in one place throughout the whole their life.

(5) Claiming the ownership of everything, and then imposing restrictions to all these who use it. E.g. claim that this land, or this sea area, belongs to a given race, nation, country, because historically they populated it first. Or claiming that a given idea is the property of a given person or institution, because it patented it first, etc.

(6) Allowing addictions and gambling (i.e. finding and popularising substances and activities to which people get addicted, and subsequent making people dependent on the access to these substances or activities).

Of course, there are numerous further manners of enslaving of people, which are cunningly utilised by parasites, means there is much more of them, than just these listed above. Some other include:

(7) Maintaining the class structure in a given society.

- (8) Disallowing a free access to education.
- (9) Obstructing the dissemination of totaliztic views.
- (10) Membership in secret societies, and obliging members to practice the special treatment of selected people.
- (11) Permits, agreements, copyrights, "red tape".
- (12) Legal system and laws.
- (13) Copyrights and authorship.
- (14) Promises, words of honour, threats, blackmails.

KA4. Stages of primitive parasitism

Because of this existence of two different versions (or implementations) of parasitism, which in this monograph are called "primitive parasitism" and "refined parasitism", there must also exist two different mechanisms of getting to an advanced stage of parasitism, and two different sets of attributes, which describe parasites who achieved subsequent stages of these mechanisms. In two subsections that follow, firstly the mechanism and attributes of the primitive parasitism are going to be described.

KA4.1. A triggering event for individual people

In subsection KA8.2 a typical "downhill philosophical life-cycle" was discussed. It affects intellects that do not know yet about the existence of moral laws. This life-cycle causes that intellects, which initially adhere to intuitive totalizm, gradually transform themselves and become adherers of a full-blown parasitism. In this downhill life-cycle, a turning point is always some kind of a **triggering event**, which reshuffles moral values of this intellect and initiates the slipping down into parasitism. In the moral sense this triggering event always causes the destruction of sense of responsibility in a given person. **Before a given triggering event takes place, a given person takes personal responsibility for outcomes of own actions. In turn after this event, a given person starts to push its responsibility onto someone, or something, else.** In turn pushing the responsibility into someone or something else, initiates a whole chain of causes and effects, which begins with the disappearance of motivation, and finishes with the following of the line of the least intellectual resistance in everything that a given intellect does, and thus with falling into claws of parasitism.

There is almost unlimited number of events, which can turn out to be triggering events for developing parasitism. Let us list here the most important categories and examples of them, which can affect individual people.

1. Being born in an environment which practices institutional parasitism (e.g. in a country, or a family). This is probably the most frequent reason for someone's fall into parasitism. The reason is that a parasitic environment inevitably imposes practising parasitism to all its members. Examples of typical triggering events, which belong to this category, include: being born in a country, family, or in a religion, which practices institutional parasitism, or being born in a civilisation which practices institutional parasitism. (It is a bit like being born in a family of criminals - one almost does not have a different choice but to also become a criminal.)

2. Voluntary becoming a member of a group, which practices an institutional parasitism. The consequence is almost the same as being born in a parasitic environment. Only that in case of a voluntary membership in a parasitic group, we always have a choice of changing our mind and withdrawing ourselves from this group. (Such possibility does not exist if we are born in a parasitic environment.) Examples of typical triggering events from this category include: getting employed in an institution, in which the whole management is already in an advanced stage of parasitism, starting to work in an office where all coworkers already practice

parasitism, emigration to a country, which practices institutional parasitism, membership in a parasitic gang, change of religion into the one which practices institutional parasitism, and many more.

3. Being exposed onto a parasitic peer pressure, or pressure of someone who practices any form of parasitism. Examples of typical triggering events from this category include: joining a parasitic group of students, being employed in an institution, the whole management of which practices institutional parasitism, starting a work as a subordinate of a parasitic boss, marriage with a person who practices parasitism.

4. Loosing personal responsibility. Examples include: getting married and delegating to a spouse the majority of former duties, which relate to ones' moral principles, a promotion from a labourer into a manager, becoming a parent or a spouse connected with a quitting the job.

5. Distraction from the moral daily routine. Examples include: getting retired, and thus drastically changing ones lifestyle, loosing the job and becoming unemployed.

6. Falling into an addiction. Examples include: becoming a compulsive gambler, a drug addict, an alcoholic, or even just a cigarette smoker.

7. Loosing someone very close - who motivated our sense of responsibility. Example include: loosing a parent, loosing a close partner, loosing a mascot, starting any grieving, loosing valuable possession, getting a divorce.

Of course, for each individual person not every of these events turns out to be a triggering event. But each one of them is able to trigger in someone the process of sliding down into the claws of parasitism.

KA4.2. Stages of primitive parasitism in individual people

After a triggering event takes place, a given person starts to gradually slip downhill in moral field, thus eventually transforming from a totalist into a parasite. This process is very natural, and it does not require from the victim any effort or intentional contribution. It simply advances naturally in a manner, like deadly diseases advance in infected people. It slowly takes over all mental activities of a given person, turning him/her into a kind of thoughtless, unanimated element, which can only roll downwards along the line of the least intellectual resistance. Because of this property of the parasitism, apart from the fact that it is a distinct philosophy of numerous people, it is also a kind of deadly moral disease with symptoms of a "leprous spirit". Of course, the mechanism which causes a gradual transformation of a totalistic intellect into a parasitic one, is propelled by the punishing action of moral laws. Therefore this mechanism is repetitive, and it always takes the same course - similarly as this happens for biological diseases where symptoms marking a given disease are always similar. As such, it can be identified, defined, explained, and described. This subsection is to describe the mechanism, which causes that people turn into moral parasites. It also explains distinct stages, through which intellects go during the process of becoming moral parasites.

Primitive parasitism is that one which affects people on Earth. Presently it represents the most popular philosophy on our planet (and also the most popular moral disease of people). According to my estimates, the majority of adults after 40s on our planet are already affected by it. The mechanism, which causes people to fall victims of this moral disease (and a stagnant philosophy), is the "downhill philosophical life-cycle" already described in subsection KA8.2. As it already was explained in this subsection KA8.2, people who slip into this "downhill philosophical life-cycle", in typical cases go through the following phases: (1) birth with intuitive totalistic philosophy, (2) growing up, (3) totalistic period of life, (4) event that triggers parasitism, (5) gradual creeping into advanced parasitism, (6) agonal state, and (7) the death through the moral suffocation. As it was already explained in subsection KA8.2 for each one of these phases, the actual conversion of an intuitive totalist into a primitive parasite takes place in phase (5) "gradual creeping into advanced parasitism". So let us now analyse this phase (5), and let us try to describe the main phenomena that are occurring in it.

The 5th phase of the "downhill philosophical life-cycle" is always initiated with some kind of "triggering event", which destroys the moral balance of a given intellect. Probably the most frequent example of such an event, is a promotion to a position which gives a power over other people, but it simultaneously moves to these other people the responsibility for the outcomes of the action of this future parasite. After all, the essence of every triggering event boils down to the **removal of personal responsibility from a given person, and shifting this responsibility onto someone, or something, else** e.g. onto a spouse, partner, teacher, committee, subordinates, government, existing laws, etc. In turn this removal of a direct and personal responsibility, triggers the entire mechanism of causes and effects, which finishes with the landing in claws of advanced parasitism. This mechanism starts its work from the disappearance of motivations caused by the lack of responsibility. Then the lack of motivations causes the motion along the line of the least intellectual resistance. The outcome of going along the line of the least intellectual resistance is the murdering of own conscience. In turn loosing the influence of conscience into someone's actions, gradually turns upside down the whole system of moral values of this person. Thus in the result of such a triggering event, in the mentality of the future victim of parasitism a whole chain of changes begins, which are going to be explained below in the order as they take place in reality. Here they are:

A. Killing the motivations. If someone unwary loses the responsibility for outcomes of own actions, then the unavoidable consequence of this lack of responsibility, is the loss of motivations. Thus, the shifting into someone else, or something else, responsibility for whatever one is doing, is in fact an equivalent of killing the own motivations. When for example someone, who has no feeling of responsibility, faces a possible choice which we always have in relation to every possible activity, namely a choice "to do it, or not to do it", then an instant pleasure is promised only if one makes the choice "not to do it". In previous times, in spite of the knowledge that the "avoidance of acting" promises a pleasure of instant indulging in laziness, the same person was still pushed into the action by the own sense of responsibility. But the "triggering event" removed this sense of responsibility. Therefore now, there is nothing in this person, what would motivate him/her to act. Thus, the only reason why parasites still are sometimes doing something, are primeval feelings - most frequently the fear of someone or something, and desire. Therefore the parasites in this first stage of advancement of their moral illness, start to avoid doing any activity, which requires an effort and which does not generate an instant pleasure. In turn this chronic avoiding of doing anything, causes that their motivations gradually disappear. In the result, after this stage advances, a given parasite is unable to generate motivation to do anything. A person who reached such state can be described as being in the "**state of marasmus**" (marasmus = malaise, indolence, lethargy). In turn, because there is no motivation to put any efforts into the action, such a person is accomplishing everything through complications, intrigues, blackmailing, power games, etc. Therefore, life of this person fills up with intrigues, the personal matters become increasingly complicated and untangled, etc.

People who advanced into this first stage of parasitism, start to display a number of attributes, which are indicators of their lack of motivations. Let us list here some of the most important of these:

- Pushing the blame and responsibility onto others. The most significant attribute of parasites, after they entered this first stage of advancing their moral disease, is that they start to demonstrate the principle "everyone is guilty but not me". This principle results from the fact, that entering the path of parasitism always is connected with the complete loss of feeling of responsibility. In turn, this loss, amongst others, manifests itself in the pushing out one's responsibility for everything that went wrong into someone else, or into something else. (Parasites never accept the responsibility for anything that went wrong, although they always accept rewards for everything that went right.) The manifestation of this principle is that whatever wrong happens around them, even if this is something that demonstrates their obvious guilt and responsibility, still someone else is going to be blamed and accused.

- The inability to complete any task solely by themselves, without a supervision and threat of someone's else. This is a next significant attribute of parasites after this first stage of advancing their moral disease. By themselves - means without watching their hands by anyone whom they are scared, they are not able to finish any action. Thus, they keep abandoning every intention soon after it eventuates. They soon start to be known from chronic abandoning everything that they started - unless someone who has a power over them keeps constantly supervising them through it. For example, they can be members of several organizations, but they never attend meetings of any of them. They can enrol to courses and diplomas, but they turn only for the first class. They can start unlimited number of projects, but they never carry through even one of them (unless forced by someone in power, whom they are afraid, and who makes sure that they finish what they started). In order to hide their inability to complete anything, they always try to join a team, and to pretend that they do work together with a team. Of course, if they get into such a team, others do the work, while they only disturb, and at the end they claim all the rewards.

- The "unreliable behaviour". One cannot rely on parasites already in this stage of advancement of their moral disease. Whatever they attend, it is going to go wrong. They verbally talk about doing things, they even make a lot of noise and wind, which would appear as if they do things, but actually when comes to presenting the results of whatever they supposed to do, in the final effect it is not done.

- Replacing real actions with apparent actions. For example, they still may go for walks, but in order to avoid unnecessary (in their believes) effort, they may slowly drive their car through a park. They are also going to work. But instead of reliably fulfilling their duties, they are going to continually read newspapers, take part in countless meetings - which they spend on unproductive talking, go to city, or play computer games.

- Inability to learn. For example, if someone, who is already in this stage of parasitism, works as a teacher, then this person insists on teaching only subjects which he/she already knows. But even for these subjects, he/she never improves notes, or updates information. Such a person also decisively refuses to teach a new subject, to go for a course which finishes with an exam, to go to a conference - where he/she should present publicly his/her newest accomplishments (which are none), etc.

This first stage of parasitism is enormously important for the future fate of a given person. It is so because people who slipped into this first stage of parasitism, still are able to return to totalizm solely by themselves - if somehow their feeling of responsibility is returned to them. If in their personal circumstances an event takes place, which forces them to take back the responsibility for what they are doing, they still are able to return to rules of totaliztic behaviour in the result of their own effort. Also they still have remains of motivation capability, so that after the return of feeling of responsibility, they are able to listen to their conscience, which still is working in them.

B. Killing the conscience. After motivations are killed, a given person does not feel to do whatever the conscience asks it to do, and thus increasingly frequent times it begins to choose a path downhill in moral field. The reason for choosing actions that follow the line of the least intellectual resistance, is the lack of impulse of motivations to do otherwise. For people on Earth, who are not aware of the existence of moral laws, their organ of conscience is the basic guide for the morally correct behaviour. It advices them to obey these laws without actually knowing about them. Therefore, as long as a given person listens to his/her organ of conscience, he/she is intuitively following a totaliztic path, and leads a moderately "moral" life. Unfortunately, the "triggering event", which always kills the motivation and initiates the sliding down in the moral field, has this consequence that it exposes a given person to the choice of either listening to conscience, or accomplishing some instant gains. For example, if the triggering event is a drug addiction, then a given person repetitively faces the choice of either to listen what the organ of conscience tells him/her, and to not take drugs, or to stop listen the conscience, and to take drugs. If the triggering event is for example becoming a mother, then a given female repetitively faces the choice of still doing the subsequent chores by herself, or

gradually pushing the increasing number of these chores onto her husband. If the triggering event is to become employed in an institution, which is already overtaken by the management that is in the advanced stage of parasitism, then such a management exerts a continuous pressure to disobey ones' conscience and to do immoral things. In such a gradual manner, time after time, a given person makes "one exception" of refusing to listen "this time only" what the organ of conscience is telling him/her. Of course, repetitive not listening to this organ, with the elapse of time becomes a habit, thus it gradually kills this organ. At the end of this stage of embracing parasitism, a given person not only completely stops listening what conscience tells him/her, but also loses the ability to read and understand the whispers of this counter-organ. The result is that such a person loses the ability to distinguish between moral and immoral, between what is good and what is bad, what is beneficial and what is parasitic, etc.

People who advanced into this second stage of parasitism, start to display a number of attributes, which are indicators of a deep slipping down into the parasitic path. Let us list here the most important of these:

- The believe in their own perfection. After they kill their counter-organ of conscience, parasites begin to increasingly believe that they are perfect, while their own actions are closely coming to an absolute perfection. This irrational believe is growing proportionally to the advancement of their moral illness. The reason is that after they murdered their own conscience, they are unable to determine any more, whether a given action that they undertaken is "moral" or "immoral". After all, it was their conscience which previously informed them about the moral value of every single action that they just took. Therefore, after they murder their conscience, they start to believe that whatever they do, it is always perfectly OK. In turn these people who do or think otherwise, are at wrong and guilty, and should be reprimanded for their behaviour.

- Efforts to behave ethically for a show only. (Note that ethical behaviour is a kind of moral behaviour towards other people, which was developed and reinforced by a tradition, culture, and upbringing.) There is an interesting attribute of parasites after this stage of their moral illness, which allows to distinguish them from parasites which already are in more advanced stages of parasitism. It is obeying of general rules of ethics. These parasites still remember roughly from the totaliztic period of their life, what type of behaviour used to be ethical, and what used to be unethical. Therefore they still try to do things in an ethical manner, when they are watched or checked by other people - means they still follow the ethics. Unfortunately they do it more as a habit, or just for show, than as a principle. But as soon as they are not being watched or checked, they do not do ethical things any more. To explain it better: a person which still adheres to a totaliztic philosophy, would return a wallet full of money, independently of circumstances in which he/she would found it, simply because the organ of conscience would order to do so. But a person which is already in this second stage of parasitism, would return the wallet only if it is seen by others when he/she picked it up. Otherwise, if no-one sees him/her picking up this wallet, he/she would not return it back, or would return only documents while would keep the money.

- They start to develop their propaganda philosophy. Therefore, after they advance to this stage of parasitism, they start to have two different behaviours, i.e.: their real one, which is increasingly immoral, and the propaganda one - which still looks roughly like it is moral. The immoral behaviour they carry out whenever no one is watching them whom they are afraid. The moral behaviour they show out only when other people are watching them (especially strangers, or those whom they are afraid).

- Churlish behaviour under the influence. People who killed their conscience, behave in a civilised manner only for a show, or more strictly because they are afraid of reactions of other people to their real behaviour. But when they e.g. are under the influence of alcohol, this fear disappears in them, and they start to show the real themselves. After all, they do not have conscience any more, which would control their behaviour all the time.

People who went into this second stage of parasitism still can be returned to totalizm, although it is increasingly difficult. Practically it requires from them a complete change

of the environment into one, which exposes them into everyday examples of moral behaviour, and also the change of their daily routine into the one that charges them with a continuous responsibility for something that is very precious for them. For example, for some it could be if they change the job and simultaneously changed the place of living. In turn such a dramatic change can only take place, when they experience a powerful stimuli. Because in the majority of people such stimuli does not appear, only sparse ones are capable to run away from this moral disease, after they slipped into it so deeply.

C. Killing the ethics. After the conscience is killed completely, and a given parasite stops listening to it, the next stage of parasitism is to gradually kill the ethics. The reason is that without the guidance of the conscience, with the elapse of time such a person forgets what an ethical (moral) behaviour is, and thus it starts to behave unethically (immorally) even in the presence of other people. This process of unethical/immoral behaviour gradually gets deeper, and at the end of this third stage, such a person is not able to behave ethically on his/her own, and only behaves ethically when gets a direct order from someone in power.

People who advanced into this third stage of parasitism, start to display several attributes, which are unique to this stage. Let us list here the most noticeable of these attributes:

- Distrust of others. The most visible attribute of parasites after this third stage of advancing their moral disease, is that they start to adhere to the principle "I should not trust anyone". This means that they start checking everyone, start to believe more into paper proof than into words of people, etc. The reason for such a distrustful behaviour is that, after they kill their own ethics, they start to believe that also all other people are equally unethical as they do. Therefore, they start to adhere to the principle that "checking others is much better than believing them", and according to this principle they keep distrusting everyone.

- Public unethical behaviour. Another visible attribute of this stage of parasitism is, that people affected with it, publicly start to display immoral and unethical behaviour, although they still obey direct commands, and do whatever someone having power over them orders them to do. To give some examples of such unethical and immoral behaviour, they may keep coming late to work as a rule, but they come on time, or even come during the weekend, when the boss directly orders them to do so. They may openly take from office, or from other people, whatever they need, but they do the work, which they are clearly instructed to do and they are going to be checked for. They may "borrow" small sums of money from friends with a clear intention to never return them, but they still pay the rent.

- Allowing corruption. In this stage of parasitism, and in next stages, people themselves easily get corrupted, and also they may encourage corruption of others.

- The inability to distinguish moral from immoral, good from bad, etc. They loose this ability completely. For example, the majority of such people, with whom I discussed moral issues, deeply believe that moral is everything that they find easy and pleasurable, thus that does not require from them any effort. Simultaneously immoral is for them everything that forces them to put a special effort into it.

People who reached this third stage of parasitism, can still be returned to totalizm. But practically, such a return is only possible if they are institutionalized by some military-type institution or organization, which imposes on them a very strict discipline, a very heavy work regime, and provides them with an everyday example of moral behaviour. No many people actually go to such an institution, so no many have a chance to recover.

D. Killing the rationality. After motivations, conscience, and ethics are killed, the last thing which is left, and is going to be killed in the fourth, most advanced stage of parasitism, is the ability of rational thinking. At this stage of parasitism, the life of such person becomes so complicated in even the most elementary matters, that this person looses ability to solve even the simplest problems. In turn being unable to solve them, he/she is incapable to make rational decisions about them. Because this process is repeated countless number of times, the rational thinking of such a person is gradually being killed. Thus the characteristic attribute of this last stage of parasitism is, that when it is finished, a given person completely ceases the

generation of moral energy. Therefore the further life of this person is sustained only due to the consumption of old savings of the moral energy, or he/she vampires this energy from other people. This causes that the " μ " coefficient of such a person drops fast down to a very low level. In turn such a low " μ " releases aggressiveness and impulsiveness. The lack of ability to make rational judgements, connected with this surfacing uncontrollable aggressiveness, causes that in this most advanced stage, parasites actively attack people who in their eyes represent everything that they do not have, means totalizts. Thus parasites who accomplished this full-blown stage of their moral illness, can be recognized by continual attacking, oppressing, and putting down totalizts from their environment.

People who reached this last stage of a full-blown parasitism, start to display a number of attributes which are trade marks of advanced parasitism. Let us list here the most important of these:

- Inability of rational thinking. This is the "trade mark" of the full-blown parasitism. It allows to distinguish the victims of this full-blown moral illness, from victims of the less advanced stages. They completely loose the ability for rational thinking. This inability of rational thinking manifest itself in many different ways. For example they are not able to design, plan, or invent anything on their own, therefore they copy everything from others. But even in this copying they do not do it rationally, but introduce various changes, which are shockingly irrational. Therefore, if for example someone sees how they place their furniture, something always shocks by being extremely inconvenient or illogical. If they project or place their switches, the left switch is going to be for the right device, while the right one is going to be for the left one. If they copy from somewhere a design for a footpath, then in order to make it looks nice they form it into the letter "M" and then get upset when people start to short cut through the base of this letter instead of marching through the full zigzag. If they copy a highway crossing, they do everything perfectly, except that the inlet to another highway is placed just after the outlet from this another highway, so that the outgoing cars must fight their way through the stream of incoming cars. Of course, as this is the case after every other stage of parasitism, the victims of a full-blown version of this moral disease are unable to realize their shortcomings, and strongly believe that everyone around them is thinking strangely, while they are the only ones left in the entire world, that still think correctly.

- Picking on everyone. For example, parasites in this most advanced stage are not able to distinguish between a person who is doing a lot of good, from a typical crook. The reason is that by not being to think rationally, their only criterion of judgement are their own feelings. Thus in every person they always take notice of only small matters, which they do not like in that person, and are unable to put these small matters into a proportional prospective amongst other matters regarding this person. Because every person has something that they do not like, they practically treat every person as their potential enemy, with whom they temporally took a cease of fire.

- Unpleasant behaviour. Because they distrust and dislike almost everyone, they behave very unpleasantly towards many people, with a small exception of those whom they are afraid (e.g. except of bosses). In relationship to these whom they are scared, they show disrespect only beyond their back.

- Existence for today. Parasites in this stage completely loose the ability to judge comprehensive issues, and inability to put them into proportion in relationship to each other. Therefore, for example they are not able to plan future beyond today. So whole their existence limits itself to "today", "now", "immediately".

- The immoral propaganda philosophy towards people whom they know and are not afraid. Because of the lack of rational thinking, they are unable to judge the improperness of their own behaviour. Thus their behaviour, which they show to people whom they are not afraid, is almost as immoral as their real behaviour.

- Impulsive aggressiveness, which is usually directed against those who are most vulnerable around them (i.e. usually against those who adhere to a totaliztic philosophy).

Problem with this highest stage of parasitism is that actually it is incurable. I never meet a case when someone who reached it, was able to reverse the process of slipping down, and to not enter the stage of an agonal intellect, which follows. However, because people who slip to this full-blown parasitism start to practice moral vampirism, it still may take them quite a long time before their " μ " slips to such a low level, that their inadequacies are noticeable to everyone.

In my research I made a rather interesting observation regarding people who reached the state of a full-blown parasitism described here. According to this observation, **the "evil parasites" that are described in subsection KB2, choose for the role of their collaborators exclusively people who are already in the stage of a full-blown parasitism.** I was frequently wondering why evil parasites are using for this shameful role only people who are in the advanced stage of parasitism, and I reached the conclusion that there are numerous reasons. Let us name here some of them. The first of these is that such people completely lost their understanding of good and evil. Thus without blinking an eye they do even the most outrageous orders, that are contained in the telepathic transmissions of evil parasites. They do not hesitate even a moment, when they are ordered to torture, oppress, or harm an innocent person actually without any rational reason. In turn making a totalist to carry out such atrocities, would be almost an impossibility, because a totalist obeys moral laws. The second reason is that such full-blown parasites long ago totally switched off their rational thinking, while in their actions are exclusively guided by feelings and by impulses of momentary desires. Thus they can be easily programmed by telepathy, as they are unable to distinguish such telepathic orders from their own temporary caprices and desires. The third reason is that such full-blown parasites have very low " μ ". This in turn means that because of the lack of moral energy " μ ", they are saturated with ill feelings, hatred, negative thinking, bitterness, and with all this that a traitor and a collaborator must have in order to willingly serve to the worst enemy of people (see also subsection KA8.6.3).

Each of the processes described above, simultaneously represents a distinct stage of a primitive parasitism. After someone achieves the highest stage of parasitism, in which the rational thinking is also killed, such an intellect becomes a full-blown parasite. From this point onward, such an intellect reaches the agonal state, and the further existence of this intellect is only possible because it sucks the moral energy from others, by leading the life of a moral vampire. Therefore the last two phases which primitive parasites reach in their parasitic life are:

Agonal intellect and the moral death. These two phases were already discussed in subsection KA8.2, therefore there is no need to repeat them here. But it is worth to remind here, that individual people in the stage of agonal intellects always carry out an extremely intensive "moral vampirism" on other people. The principle of this moral vampirism is described in subsections A7.1 and I5.5. It always depends on steering up deep emotions in other people (usually of the unpleasant type), and then sucking moral energy out of them. But even the most vigorous vampirism does not sustain the life of a parasite forever, although in favourable circumstances, when there is someone on which such a moral vampire is able to feed continually, it may extend for many years. Therefore, every parasite always finally finishes with a very unpleasant death, which lives a lot of bad memories in everyone involved.

KA4.3. Institutional parasitism and forced philosophical corruption of individual people

Group intellects, such as institutions, whole countries, or whole civilisations, also can go through four stages of primitive parasitism described in subsection KA4.2. Only that for them the manifestation of each stage is slightly different. Also for institutions the whole process of sliding down is much faster than for individual intellects. Actually just within a few years, while in extreme cases even a few months, almost every institution which started a parasitic path, can transform from the vibrant totalistic organization, into a gloomy and fully agonal intellect, which soon afterwards dies of a moral suffocation. During this short period of

time, they may go through all four stages of advancement of parasitism, in the most drastic cases advancing to a next stage almost every year or even month. Specially prone for this moral disease are all governmental institutions, including educational institutions funded by governments. Usually the triggering event in such institutions is the employment to the position of a top manager a person who already adheres to advanced parasitism, and thus who is going to strip a given institution from the responsibility for what the institution is doing. Other frequent reasons include the employment for the top manager a person who is enough incompetent as a manager, that it allows other management positions to be overtaken by people in advanced stage of parasitism, who also are going to strip this institution from the responsibility for what it is doing. Here are the subsequent stages, through which such group intellects are transforming on their path to a full-blown institutional parasitism.

A. Killing the motivations. After the parasitic management of a given institution cuts it out from the responsibility for own actions, a given institution proceeds to the stage of killing motivations. It mostly manifests itself through pretending. The institution starts to do everything only for a show, not for results. Instead of doing whatever it is created for, it looks for excuses why it should not be done. Of course, it always finds numerous excuses, so it continually narrows down the production or output, it continually decreases the productive staff, but it increases the management and administration, etc. Thus instead of the real output, it yields a lot of paper, and a pretended output.

This first stage of institutional parasitism is very crucial. The reason is that institutions which passed through this stage still can be returned to totalizm just by exchanging their entire management, and by employing new managers with a totaliztic outlook. If managers change, the institution itself usually still have enough motivation and totaliztic staff left, to be able to recover without any drastic measures.

B. Killing the conscience. This is the second stage, which appears just after a given institution kills its motivations. It manifests itself by the tendency of this institution to do immoral things. Of course, these immoral things are done by the parasitic management, which acts on the behalf of that institution.

After advancing to this second stage of institutional parasitism, the renewal into totalizm still is possible, although rather difficult. It practically requires to change not only the entire management, but also parasitic procedures, rules, and traditions, which in the meantime a given institution developed. In practical terms such a recovery is only possible, when a given institution is completely taken over by another, totaliztic one, which changes not only the whole management into its own one, but also imposes its own ways and principles of acting.

C. Killing the ethics. After the conscience is killed completely, and a given institution does immoral things as a common practice, the next stage of institutional parasitism is to gradually kill the ethics. The reason is, that without the guidance of morality, with the elapse of time management of such an institution forgets that it supposed to serve people, not to destroy them. Therefore, it starts to do immoral things in an increasingly visible manner. It starts to act ruthlessly and without any respect to rules, ethics, and even law. For example it may fire the best employees only because they do not have "connections", while it leaves at work all lazy workers only because they are close friends or relatives of the chief manager. It keeps depleting, overworking and underpaying the productive staff, but it simultaneously builds up and deprives all duties and responsibility the increasingly larger pool of managers. It is also grossly unfair in all matters concerning premiums, benefits, promotions, etc.

After this third stage of institutional parasitism is reached, the renewal process is almost impossible. It practically requires firing the entire staff, and starting the production from scratch with a completely new staff. Therefore, in case of institutions, it is more rational to allow them to die, and to start new ones from a very beginning, then to take over such old ones and to try renew them. If someone takes over such a parasitic institution in the third stadium of advancement of its moral illness, no matter what would do - apart from sacking the entire personnel, this institution anyway is going to collapse.

D. Killing the rationality. After motivations are killed, the last thing which is still left to be killed is rationality. It is going to be killed in the fourth, most advanced stage of institutional parasitism. The mechanism of this killing is similar as in individual intellects. Through killing motivations, conscience, and ethics, everything in such an institution becomes so complicated, that the institution loses ability to solve even the simplest problems. In turn being unable to solve them, it is also unable to make rational decisions about them. Because this process is repeated countless number of times, the rational actions of such institution are gradually being killed. In the result, whenever logic says that something should work in a given manner, actually in such an institution it works exactly opposite to the logic. Thus one of the characteristic attributes of this last stage of institutional parasitism is, that when it is finished, a given institution completely ceases the generation of moral energy. Therefore the further life of this institution is sustained only due to the consumption of old savings of moral energy, or it vampires this energy from everyone that is within the sphere of its influences - e.g. from employees.

Institutions which reached this highest stage of institutional parasitism, start to display a number of attributes which are trade marks of a full-blown institutional parasitism. Let us list here the most important of these:

- Shrinking. Such an institution is continually shrinking. For example, if it is a factory or a teaching institution, it fires production employees, it continually shuts down more and more departments, it sells various assets, it cancels projects, it cuts budget, etc. If it is a country, then it continually closes factories, the headquarters of various companies keep shifting overseas, its best people are emigrating overseas, it keeps selling governmental assets, it constantly decreases budgetary spending, it makes all sorts of savings and cuts, it cancels public projects, etc. The only thing that in such country constantly increases are: taxes, bureaucracy, unemployment, crime, and lawlessness.

- The situation of a "black hole". Such an institution turns into a kind of moral "black hole", in which completing any "motion" is almost impossible. (I.e. it becomes similar to a star system, which continually followed the motion along the line of the least resistance and, thus achieved the state of an astronomical "black hole" - see descriptions from subsection B6). If such an institution is a country, which accomplished a full-blown institutional parasitism, then it loses the ability to allow any moral motion on its territory. For example, it is unable to build anything, because its legal environment is very business unfriendly, everything seems to be forbidden in it, and the simplest activity is connected with getting through piles of "red tape", regulations, governmental requirements, permits, etc. Also everything in it is "user paid", in spite of extremely high taxes. It is also paralysed by a rampaging stagnation, as the accomplishing of anything new that does not lie in an everyday routine of its citizens meets so much human resistance and so many obstacles of various natures, that even the most entrepreneur and totalistic people finally give up and cease their perseverance. The entire society of this country is depressed, and very difficult to find a citizen who would be satisfied with life, laughing, and not ready to complain at something at every opportunity. Even very young people of this country are already infected with parasitism and are unable to do anything for an idea, for their own good, or just as a favour to friends. These young people display an interesting "**syndrome of a parasite**", which depends on seeking some immediate material benefit for themselves in everything that they are doing, and on refusing to do anything that does not provide such instant benefits. The most intriguing is the disappearance of people from footpaths of streets of cities in evenings. In a normal (totalistic) country, streets of cities are full of life in evenings, cafés are open, shops are lighted, lots of people are walking, talking, laughing, and enjoying life. But in countries that reached a full-blown institutional parasitism, in evenings footpaths of streets of large cities are almost completely empty, no cafés or boutiques are open, and the most of lights is extinguished.

- The maximization of inconvenience. In parasitic institutions everything starts to work in such a manner that it creates a maximum problems and inconvenience to people. I used to work in a several institutions, which reached the level of such a full-blown parasitism,

and I must admit, that work in them is a real nightmare. Practically everything in such institutions is a problem. The only matters, which can be done in them, are these which can be accomplished through filling in a typical existing form, and following with it a typical existing procedure, but which do not dare to require someone's agreement or signature. Even in matters, which are the basic rights of employee, it is necessary to struggle and to fight. For example, let us consider such a simple matter, as just taking an annual leave, for which every employee is entitled. In such institutions it grows to a huge problem. The reason is that even if an employee is just taking what is entitled to, still someone must make a decision and sign a piece of paper. Of course, in institutions with a full-blown parasitism, no parasitic manager wants to take a responsibility for signing anything. After all, they are constantly "trained" in these institutions to not take any decision. So everyone is finding excuses to not sign. The effect is that even the most basic rights of employees are undermined, and one needs to pull everything by force, in spite that it should be given to him/her automatically. Thus numerous rights are not executed by employees in such institutions, simply because people have no energy to break through countless barriers, which are created in every area. For example employees do not ask for refund of their small expenses, do not ask for paying overtime, and many of them also do not even ask for an increase of salary. The reason is that they cannot be bothered to overcome these countless obstacles that are put on their path in even the most simple matters. Of course, all these difficulties have their repercussions. For example in such institutions no-one is willing to work outside of hours. No-one is ready to buy or to do anything for the good of a given institution. Also every employee is running away from it as soon as he/she finds any more totaliztic institution.

After any institution reaches this highest stage of institutional parasitism, the process of renewal is impossible for it. It needs to be put onto side tracks and allowed to die by a moral suffocation. **Totalizm strongly recommends, that in case of institutions, which already reached the stage of a full-blown parasitism, the process of their agony should be shortened by an official dismantling and by closing them down as fast as possible.** The biggest error that can be committed with such institutions, is to try to "save" them for political reasons. Such "salvation" always finishes with unrecoverable drowning enormous sums of money, which are swiftly squandered by these institutions, and with the deepening of problems that are outcomes of various repercussions of unnatural keeping alive the institution, which is unable to fulfil its purpose.

Agonal intellect and the moral death. These last two phases, for institutions are similar as for individual people. The only difference is that the majority of institutions have greater difficulties with extending their lives as moral vampires, than individual people do. Therefore they are not able to drag their life for as long as individual parasites, and die much sooner. The only exceptions are various governmental institutions, which are kept artificially alive by politicians, even after they reached the stage of agonal intellects, and even when they do not fulfil functions for which they were established in the first place - see the description of such artificially "resuscitated" parasitic institutions contained in subsection KA4.4. Of course, moral energy required for extending lives of such agonal intellects must be drawn from employees of these institutions. Therefore a work in such agonal institutions is a nightmare for everyone.

After a group intellect, means an organization, factory, institution, or a country, already reached the highest (fourth) stage of parasitism, then the parasitic philosophy becomes the "everyday philosophy" for this particular institution. This happens even when the institution is not aware of having any "everyday philosophy", or even if officially this institution adheres to a different "official philosophy". Therefore, it should be emphasized here, that every institution which reached a full-blown parasitism, practices an **institutional parasitism** in its everyday life.

Institutional parasitism is extremely dangerous, as it tends to force parasitism upon all individual people who are within the sphere influences of such a parasitic institution. For example, if an institutional parasitism is practised by a captain and officers of a ship, then also

all sailors of such a ship are in danger of being infected with this moral disease. Similarly is with parasitic families, factories, organizations, religions, countries, and civilizations. Therefore, if someone has weak moral foundations brought from his/her home, and has a bad luck to work for a long time in such a parasitic institution, then such a person also becomes a parasite. (For this reason young people should avoid being employed in governmental institutions - especially if these institutions exist for many years, e.g. tax departments, administrative offices, etc.) Similarly is with parasitic religions. If someone had a bad fortune to be born into, or to join in, a religion which for the everyday philosophy practices institutional parasitism, then this religion literally forces the faithful into a parasitism. The outcome is that a large proportion of adherers of such a religion are reaching the stage of advanced parasitism when they are still relatively young. A popular name for the adherers of these religions, who already reached the state of advanced parasitism, is "religious fanatics" - see subsection D12.3. As it turns out, religious fanatics are simply people in advanced stage of parasitism forced upon them by a religion that adheres to institutional parasitism.

The worst situation is, however, when a whole country or civilisation reaches the stage of a full-blown institutional parasitism. I have the opportunity to observe such countries. The most recent case I know of, reached the full-blown parasitism around mid 1990s. It currently undergoes various complex social processes, which for a scientist like myself are extremely interesting to observe and to analyse. For example, a large proportion of young people of this country, who went through their "teenage crisis" of lowest " μ " when the country was already in the full-blown parasitism, never recovered from their growing stage (described as stage 2 in subsection KA8.2), and never accomplished the totaliztic stage 3. In the result, these youths went directly from their growing stage 2 into their creeping into parasitism stage 5. This poses a serious problem for the country, because it is the country, which needs to take care of this rapidly growing number of "young retirees" with parasitic philosophy and a complete lack of responsibility for their actions. These "young retirees" not only that are completely unproductive, but also display all parasitic tendencies - like crime, drugs, deviations; and have no motivations to learn or do anything constructive. They pose a real problem. Another interesting phenomenon, which occurs in every country with institutional parasitism, and even can be used as an identification attribute, is the escape of totaliztic citizens to overseas. The country that I am observing right now, in the year 2000 experienced an enormous "escape" emigration, and rapidly was losing the most vibrant, motivated, skilled, and productive people. Actually the "salt of the nation" was running away from that country. It is interesting to see what happens next.

Institutional parasitism has a special significance for our civilisation. The reason is that in the circumstances of rapidly increasing number of parasites in our society, pretty soon such institutional parasitism will be accomplished by the whole our civilisation. This in turn means that the fate of humanity may already be sealed, and is actually going to roll down exactly along the path described in subsection A3 of [1/4].

KA4.4. Behaviour of parasitic institutions which are allowed to vampire forever

The great majority of institutions which already reached the stages (6) of "agonal intellect", and (7) "death through a moral suffocation", sooner or later die out, and their place is taken by newborn, totaliztic institutions. But there are some group intellects (i.e. institutions), which after reaching the stage of "agonal intellects" are not allowed to die, so they lead a parasitic life and remain for many years suspended in the "perpetual agonal state". The reason is that people which should allow them to die, and to be replaced, for some reasons keep them artificially alive. Examples of such artificially resuscitated intellects include:

(A) Various governmental institutions, which in spite of reaching the agonal state, and in spite of being unable to fulfil the purpose for which they were originally created, are kept

alive artificially by politicians. This group includes also educational institutions funded by government.

(B) Various religions, which in spite of becoming parasitic institutions, still force their faithful to sustain them under the threat of physical death for body, and the threat of hell for the soul.

(C) Parasitic countries, in which the great majority of intellectuals are already practising parasitism. Such countries do not have enough totalistic intellectuals to carry out the process of renewal, so they keep falling increasingly deeper and deeper into institutional parasitism. They have no option but to remain parasitic, in spite of the fact that many citizens do not like their parasitic behaviour.

(D) Whole civilisations, which reached the stage of institutional parasitism. From my research to-date it appears, that if an institutional parasitism starts to be practised by a whole civilisation, then this civilisation is unable to renew itself and turn into totalism. Therefore it falls increasingly deep into parasitism, until it reaches the state, when it commits a self-destruction. Therefore parasitic civilisations, and also all their citizens, actually have a death verdict attached to them at the moment when they reach the state of a full-blown parasitism. Thus it is only a matter of time, how long they manage to live, before this verdict is executed.

Many of such agonal intellectuals are not allowed to die, and are artificially kept alive almost forever, means until they commit a self-destruction. Of course, because they do not generate their own moral energy, they vampire this energy from people who are under their control. So let us now look at some issues connected with the existence and activities of such parasitic institutions.

There are various interesting processes which occur in such parasitic institutions in the perpetual agonal state. The most interesting of these include:

1. **Justification for the existence.** All long-living parasitic institutions are able to survive so-long in their stage of an agonal intellect, because they keep inventing some plausible justifications for their existence, and then they managed to make their slaves to believe in these justifications. According to the principle of parasitic use of only low emotions, almost always such justifications take form of some way of scaring people. For example parasitic countries scare their slaves/citizens with another countries. For this, they make their slaves to believe that they are "the only country" or "the only government", which keeps democracy on the land, or keeps a given (true) religion on the land, or keeps freedom of that particular nation, or keeps enemy out of that land, etc. Parasitic religions keep their faithful under control through the fear of hell, punishment by God, etc. In turn parasitic educational institutions scare everyone with pictures of a country or a province without any means of educating its citizens. Justification can differ, depending on the circumstances of a given parasitic institution. But the principle always stays the same: use the power of the propaganda machine to spread a fear of change, and to keep slaves believe that this particular institution is "the only one which can keep ..." - whatever is the most characteristic to these slaves or to that institution.

In order to justify their existence in a convincing manner, such agonal parasitic institutions keep inventing various ideologies. In these ideologies they try to highlight their differences from others and to emphasize the threat from these others. Because there is always a lot of excuses on which such parasitic ideologies can be based, our planet is populated with countless parasitic institutions, each one of which formulated a different ideology, and each one of which convinced people that they should support this ideology by keeping the institution alive. In the result, we believe that we have countless ideologies on our planet, and that every single one of them is different. For example we believe that we have communistic ideology, socialistic ideology, religious ideology (practised by some countries, which maintain religious governments), democratic ideology, capitalistic ideology, imperialistic ideology, etc. **But in reality, on the whole planet we have only one ideology, namely a parasitic, while only methods and tools that it uses are derived from different sources in each case.** (Note that totalism does not need an ideology, thus there is no competition for

the parasitic ideology.) These methods and tools are outcomes of circumstances in which a given ideology was born. The need to justify its existence causes that every parasitic country highlights all differences of the ideology that it uses, in relation to ideologies of other countries. But actually if one compares the life in a parasitic country, which practices a given ideology, with the life in another country, which practices a different parasitic ideology, then it turns out, that in practice there is almost no difference between them. In every case such countries escalate oppression, bureaucracy, corruption, shortcomings, chaos, injustice, crime, etc. In each single one of them, their slaves lead the similarly pathetic lives. The only differences that can be noted result from the stage of parasitism that a given country accomplished, and therefore from the level of immorality which it reached.

Of course totaliztic institutions also have justifications for their existence, although for many of them there is not even a need to formulate these justifications on paper. These justifications could be considered to be their ideologies. But totaliztic institutions do not need to convince people, that their ideologies are superior, and that they should be kept alive, because everyone is happy that such totaliztic institutions do exist. After all, they provide services which everyone needs, and help everyone who is connected with them.

2. Mock renewals. Of course, such parasitic institutions are unable to hide forever from the rest of people their incompetency and inability to carry out functions for which they are created. Therefore, from time to time, these other people on which the existence of these institutions is depended, become irritated and try to liquidate them. In order to survive these attempts at liquidating them, they are developing cunning ways of convincing others, that they are in the process of renewal (of course, because they are already in a full-blown parasitism, in fact they are unable to accomplish any real renewal.) To accomplish impression of undergoing such renewal, they always undertake "mock renewals". They depend on making various apparent actions, which look as renewals, but which actually are only empty gestures or pretences. For example, such institutions may constantly "restructure" themselves. But if anyone carefully observes these "restructuring", then it turns out that it never removes key parasitic leaders - only shifts them to different positions, or changes names of positions which they are occupying. In turn parasitic countries may have two parties, which for the "mock renewal" constantly swap power, although their politicians remain the same and stay equally parasitic. (Both these parties with the same aggressiveness and close cooperation will viciously attack and neutralise any new totaliztic parties that could start the factual renewal.) These parties may call elections, but they only give the choice amongst their own candidates, which already ruled the country previously and ruined it. They also make propaganda movements, which may appear as renewals, but which actually are only the change of front covers and slogans.

3. Escalating oppression. Because all parasitic intellects need slaves, from which they vampire everything that is necessary for their existence, always a byproduct of such artificially extended life of agonal intellects is the rampaging oppression. Privileges are gradually being stripped from people who "belong" to this parasitic institution, social divisions are deepening, castes and classes are being introduced and highlighted, new prisons build, police forces and policing are multiplied, spying on slaves is intensified, etc. An interesting observation that I managed to accumulate, is that totaliztic countries are continually increasing the free time of their citizens - means they are increasing the length of weekends, increasing the number of holidays and annual leaves for employees, etc. In turn parasitic countries, amongst numerous other ways of oppressing their people, are always decreasing the free time of their citizens, namely are extending the number of working days, decreasing the length of annual leaves, removing free Saturdays, cancelling public holidays, etc.

4. The existence as moral vampires. In order to supplement moral energy, which such parasitic intellects are not able to generate by themselves, such institutions start to continually suck this energy from everyone who is in the power of these agonal institutions. For example, parasitic governmental organisations take this energy from their employees. Parasitic countries take this energy from their citizens.

5. Raising costs of the head office. Such parasitic institutions suspended in the perpetual agonal state, tend to continually grow their "head" at the costs of their "body" (e.g. parasitic countries continually increase the governmental apparatus, the size of ruling oligarchy - means the number of ministers or/and the size of parliament, the number of police forces and bureaucrats, etc.). The result is that in order to sustain this abnormal head, the body needs to provide an increasingly large amount of funds and resources. If it is an institution which is funded by someone, then this institution every year is going to ask for more funding, in spite that it gradually shuts down its operations. But if it is a parasitic country, then it is going to continually increase taxes, gradually put taxes onto the increased number of objects, gradually make everything "user paid", sell all governmental assets, withdraw money from public projects and redirect them to finance the ruling oligarchy, cancel all governmental orders and public developments, etc.

6. Panel decisions. Parasitism starts at the point of time, when someone pushes out its personal responsibility. As it deepens, parasites are increasingly panicky about taking any responsibility, and they push it on someone or something else. Therefore in parasitic institutions all managers are avoiding making any decision, and panic when they are forced to do so. The reason is to not be charged with a responsibility for the outcome of this decision. After all, if a decision yields anything undesirable, as always is the case in a real life, the blame always would get the decision maker, and he/she would risk the position in the parasitic hierarchy. Therefore parasitic institutions invented "panel decisions" - means decisions made by a special group of people. This group is called differently in each parasitic institution: panel, committee, board, council, parliament, etc., but the function is always the same: the release of managers from the responsibility of making any decisions. In case of panel decisions, whenever anything goes wrong, the blame goes onto the panel - means onto no-one specifically. Therefore, as the parasitism in a given institution progresses, increasingly more decisions must be made by panels. In institutions with a full-blown parasitism, practically no decision is made outside of a panel. In this way positions of managers in these institutions are completely figurative. They are paid for making decisions and for taking responsibility, but actually they do not make any decisions and pass the entire responsibility for these decisions to various panels.

The research on such parasitic institutions in the agonal stage, which are not allowed to die, is extremely interesting and very important. This research is able to answer why civilisations, which reached the stage of such agonal intellects, are not able to restore totalism by themselves, and only exist as parasites until the time when they manage to accomplish a self-destruction. Unfortunately, such a research is also very unpleasant and dangerous. After all, the researcher must become a part of such an institution, thus also must expose himself/herself to all forms of exploitation, abuse, and slavery, that this institution exerts on everyone who is in its power. He/she must also be ready to go down with this institution. Thus, the situation of a researcher who carry out such research, is similar to a situation of an investigator of panics, who to see better the panicking people, recruited itself onto a ship with a hole - which surely is going to sink. Thus it is a matter of time, when this sinking takes place, and whether during the panics that this sinking is to cause a given investigator manages to save his/her observations, or is going to sink with them.

KA5. Stages of advancement of refined parasitism

Refined parasitism differs in many aspects from primitive parasitism. For example it is a "formal" philosophy, which one needs to learn, not a "natural" or "spontaneous" philosophy - as primitive parasitism is, which does not need to be learned. Also it knows exactly about punishments awaiting for breaking moral laws, and is scared of these punishments. Therefore refined parasites are forced by the fear of these punishments to either obey moral laws, or to go around them. In turn, since they do not break moral laws as primitive parasites do, they do

not go through the same stages of parasitism. Therefore in this subsection it is going to be analysed, what are stages of the moral decay, through which refined parasites are passing, and what characterises each one of these stages.

KA5.1. Stages of refined parasitism in individual people

The primitive parasitism can be called a "natural" or a "spontaneous" philosophy, because its adherents practice it in a natural manner by succumbing to momentary impulses of their feelings and by indulging in pleasures of laziness. In turn the refined parasitism is already a formal philosophy, the adherents of which must learn - i.e. they are not able to implement it spontaneously just under the influence of momentary impulses. Therefore, otherwise than this is the case for primitive parasitism, adherents of the refined parasitism must fulfil several conditions, namely:

A. They must be born and live in a civilisation, which for a long time practices the institutional parasitism, thus which teaches its citizens from the young age the models of parasitic behaviour. It is worth to notice, that because parasitism is a deadly moral disease, which always finishes with a self-destruction, **the civilisation, which as a whole practices the institutional parasitism, is a terminally ill civilisation**. The illness of this civilisation manifests itself through moral deviations. About such a civilisation it can be stated the same as about people who practice parasitism, i.e. that it has a "leprous spirit" or that it has a "spirit infected with worms". It can also be stated about it, that its fate is sealed and the days are limited, although in reality parasitic civilisations can survive millions of years before they activate their self-destruction.

B. Their civilisation must well know about the existence of moral laws, know about punishments for breaking these laws, and know various methods of walking around these laws. Therefore the young citizens from very initial stage are indoctrinated, that in life one needs to go around moral laws, and instructed how they do this walking around. This means that in the philosophical life-cycle of this society there will be no totalistic period of life.

C. Their civilisation either does not know about the existence of the moral law that "everyone takes a personal responsibility for outcomes of all events, at which he/she has the influence, and which take place in his/her presence", or ignores the action of this moral law. In the result, every citizen of this civilisation from the youngest age pushes away the personal responsibility for anything.

D. Their civilisation has already "build in" behaviours and institutions, which allow every member of it to not take a personal responsibility for anything. For example all governing is accomplished in it on the "democratic" principle, in which no-one takes responsibility for anything, while the entire responsibility is accepted by institutions that are established especially for this purpose. E.g. if anyone is in any problems, there will be a special institution, which is to pull him/her out from such problems, so that no individual citizen is obliged to give any help to other citizens. Etc., etc. From the youngest years citizens of this civilisation are trained in not taking responsibility for anything. After all, societies that practice institutional parasitism do not know what a personal responsibility is. This in turn causes, that in their philosophical life-cycle there is no need for a "triggering event", which throws away the responsibility from shoulders of individual people.

E. Their civilisation must be an atheistic civilisation. Thus they do not have religious motivations - as totalists do, to obey all moral laws and to not even attempt to walk around any of these laws.

In the result of action of the above initial conditions, refined parasites do not go through the same path of moral decay as primitive parasites do. Therefore refined parasitism is characterised by different phases, via which it progresses through its own moral disease. Let us now discuss these stages of refined parasitism, which were identified so-far:

1. **A productive stage** (i.e. the stage of killing productivity). This is the stage of normal parasitic life. In the society which practices the refined parasitism, it is an equivalent to the "totaliztic period" from lives of citizens of our planet at present. At this stage refined parasites obey the majority of moral laws, although they do not do it because of their conviction - as totalizts do it, but out of premeditation - because according to their calculations, it costs less effort to obey them than to walk around them. Thus they only go around these laws, which stay on the path to their personal goals. Therefore in this first stage of the refined parasitism, they are productive, they generate moral energy, and some of them may even have a relatively high value of " μ ". They can contribute to their society almost the same as totalizts do. But because, otherwise to totalizts, they obey moral laws without conviction, in order to work they require a steep hierarchy, a close supervision, and a society which turns them into slaves. If they are not forced to work, they indulge themselves with doing nothing.

In this stage, the productive parasites constantly are subjected the influence and demoralising example from more decadent parasites, which are already in the more advanced stage of their moral illness. Thus even if initially they obey moral laws in a relatively frequent manner, the demoralising example of these more decadent parasites exerts the continuous pressure on them to go around moral laws more frequently, and to push their duties onto other people. The effect of this constant pressure is such, that with the elapse of time they gradually relinquish their duties, and instead of going around only some moral laws, they practically start to go around almost all of them, moving increasingly steeply downhill in moral field. In the result, their productivity gradually diminishes.

2. **An unproductive stage** (i.e. the stage of killing activity). This is the stage of a degenerated life. In the society that practices refined parasitism, it is the equivalent of creeping into full-blown parasitism" for the present citizens of our planet - see the descriptions from subsection KA4.2. It arrives, when a given refined parasite so much gets used to disobeying moral laws, and to pushing the responsibilities onto others, that his/her mind loses the ability to generate any motivation, and it exclusively follows the line of the least intellectual resistance. In turn by not being able to generate any motivations, it loses the ability to do anything. In this way, it gradually becomes completely inactive. In turn the cease of activity cause the cease of the generation of moral energy, and also the lost of a proper judgement of situation. Therefore, instead of being able to correctly judge the situation and to determine which laws it should obey, while which it should disobey by going around them, such a parasite either starts to go around all moral laws, or even start to break some of moral laws. This, combined with the inability to generate any moral energy, gradually levels its state to an equivalent of a full-blown primitive parasitism (i.e. to the highest, 4th stage of primitive parasitism, described in subsection KA4.2).

After reaching this stage, the " μ " of refined parasites quickly drops down into a very low level. They become aggressive, impulsive, irrational, impossible to live with, and additionally almost always inactive. Simultaneously they completely lose the ability to do any productive work without being forced to it and strictly supervised in it. For this reasons they must be shifted by other parasites into "rehabilitation institutions", means into a kind of "camps of labour", in which they spend the remaining days of their lives. In these camps a significant proportion of such parasitic society is kept, perhaps as much as around half of all alive citizens of given parasitic civilisation. In case of our own planet - if it reaches a stage of the refined institutional parasitism, these camps are going to be a futuristic version of our present "old folks homes", but extended with various components of "concentration camps". For example their sizes and density of packing of inmates must be adequately increased to accommodate all these numerous people, who reached their final stage of the moral degeneration. They also need to be fenced and guarded. Furthermore, their daily routines must include many hours of supervised and forced labour of the inmates, as only such labour is going to allow them to become self-sufficient from the economical point of view, and thus tolerable by a parasitic society.

3. **Agonal intellect and a moral death.** Because such unproductive parasites are unable to generate any moral energy, and because simultaneously the society in which they live has a parasitic character, so that no-one is allowing them to vampire on his/her energy, they relatively fast reach in these rehabilitation institutions the state of a moral death through suffocation from the lack of moral energy. Of course, in order to keep up with the disposal of the bodies of these countless inmates who achieved the final end of their downhill philosophical life-cycle, but with whom their parasitic families do not wish to have anything to do, these rehabilitation institutions must also have their own crematoria.

It should be noted that the course of events in refined parasitism is different then in the primitive parasitism. But the final outcome is the same. In both these versions of parasitism, the affected intellects experience the same fate of firstly getting completely paralysed, because through following always the line of the least intellectual resistance, they loose the ability to generate any motivation. In the result of this paralyse they also loose the ability to generate moral energy. Thus soon afterwards they must die through a moral suffocation, because of the lack of this energy.

KA5.2. Pseudo-morality of the refined parasitism

The existence of the refined parasitism, which does not break moral laws, but carefully goes around them, requires the improvement of our terminology concerning "moral" or "immoral" behaviour. According to definitions provided in subsection A2, **"moral" means "consistent in the pedantic obeying of moral laws"**. In turn **"immoral" means "notoriously breaking moral laws"**. In the light of these definitions, "moral" or "immoral" can be only those people who obey or break moral laws, not those who walk around them. For example the most of people on Earth are presently "immoral" to some extend, because almost every single one of them breaks at some stage moral laws - simply because does not know about their existence. (Unfortunately, this breaking of moral laws is even carried out by people deeply religious. After all, if one analyses the matter with scientific accuracy, then it turns out that NO religion on Earth realized to people the existence of moral laws, defined the operation of these laws, and contained detailed recommendations and tools that taught how people should obey these laws. It was so, even that many religions include the characteristic set of religious requirements, the part of which loosely coincide with the content of moral laws.)

So how to qualify refined parasites. After all, they do not obey moral laws - thus they cannot be qualified as "moral". But they also do not break them - so they cannot be qualified as "immoral". For describing them totalizm introduces a special term "pseudo-moral". This term we define as **"pseudo-moral is someone who is carefully walking around moral laws, so that he/she does not break them, but he/she also does not obey them"**. This means that a person, or an activity, which is described as pseudo-moral, cannot be qualified as "moral", and also cannot be qualified as "immoral". Therefore, if we start to deal with such a pseudo-moral person, who adheres to the refined parasitism (e.g. with one of the evil parasites discussed in subsection KB2), then within our present system of terms we are not able to describe this person with our "moral/immoral" terminology, as logically we are not able to determine whether such person is moral or immoral. (Please notice that instinctively such pseudo-moral intellects are usually perceived as "evil" by totalizts - who are well tuned to their own conscience, and as "good" by primitive parasites - who do not listen to their own conscience.)

I had a rare opportunity to deal with adherers of the refined parasitism, and to be aware whom I am dealing with (i.e. to deal with "evil parasites" described in subsection KB2). Thus I managed to make some comparisons of their morality to morality of "immoral" humans. As it turns out, for refined parasites their "coefficient of deception" (φ) described in subsection B7.2, reaches the value $\varphi=180^\circ$. In turn for normal immoral people whose statements I analysed, even if they turned out to be very immoral, still the same coefficient of deception usually

reached the value of around $\varphi=90^\circ$, while the value close to $\varphi=180^\circ$ it reached only for very notorious politicians (e.g. for some dictators). The above rough comparison of the "coefficient of deception" for immoral people and for refined parasites, leads to a conclusion that a pseudo-morality is significantly worse than an immorality. This could be expressed in the form of a more general rule, that seem to apply to all cases of pseudo-morality, and that states: **"practising a pseudo-morality leads to much higher deviations from the moral behaviour, and is more evil, then practising an immorality"**. The possible reason for this rule to work in practice probably results from the lack of frame of references. For example people who practice an immorality, always have a frame of reference, which allows them to compare and to estimate how much damage they caused. In turn people who practice a pseudo-morality, have no such frame of reference, which would illustrate to them how much damage they caused to themselves and to others. Therefore they constantly increase this damage. In order to illustrate this matter on an example, let us consider the human version of a pseudo-morality, means the so-called "white-collar crime". If we rephrase the previous rule, so that it concerns the white-collar crime, the resultant statement would take the following form: **"practising a pseudo-lawfulness leads to quantitatively much higher crimes, and is more evil, then practising a lawlessness"**. This means the white-collar criminals are capable to steal millions without being brought to justice, while ordinal criminals usually steal only small fractions of these amounts. In addition to this, ordinary thefts usually are being caught and punished, while for the criminals in white collars their crimes usually go unpunished in the light of human laws. (Although they always are punished by the action of moral laws, which they break during walking around human laws.)

KA6. Consequences of parasitism

The spread of parasitism amongst people causes various consequences. This subsection is trying to discuss the most important of them.

KA6.1. Parasitic inclinations of women

An interesting phenomenon, which can be easily observed at present, is that females to a higher degree than males display something like natural inclinations or predispositions to fall into parasitism, and to lead a parasitic life. If one tries to describe philosophical predispositions of males and females in the light of what so-far is known about totalizm and parasitism, it could be stated, that both genders typically balance on the border between these two philosophical extremes. But males usually in this balance show the tendency to reach permanent equilibrium, while females typically show the tendency to unstable equilibrium. This in turn means, that females can be pushed out of the balance and directed at the path of parasitism much easier than males. Such a situation introduces various consequences. This subsection tries to direct attention of the reader at them.

Although a generalization never applies to every individual case, and thus in the big world there are numerous very special females, for which does not apply what I am writing in this subsection, still it is possible to introduce a model of behaviour and characteristics, which could be named a "typical female". Such a "typical female" is going to display several typical attributes, some of examples of which include, amongst others:

- Higher than in males changeability of views, impulsiveness, and the tendency to follow in life mainly feelings, instead of logic and power of mind. For example, only advertisements addressed to females seem to be able to increase their effectiveness if they include a slogan "because you are worth it".

- Higher than in males tendency to obey orders of superiors, and to scrupulously do whatever these orders say, without actual moral analysis of the content of these orders (hence

an old Polish proverb "gdzie diabel nie moze tam kobiete wyslij" meaning "where a devil fails send there a woman"). For example, it is a commonly known folk wisdom, that males much more than females are inclined to NOT obey orders of their superiors, if they have moral doubts about the correctness of these orders. This probably causes that females in much higher extend than males obey e.g. telepathic orders of evil parasites from UFOs, which request to "scoff at UFOs, never believe that these extraterrestrial vehicles do exist, and do not have anything to do with people who investigate UFOs". (Probably because of the obedience to this telepathic order, such thing as a "female UFO researcher" is almost completely extinct on Earth.) Therefore, in order to detect what is contained in the telepathic commands with which the evil parasites that occupy our planet constantly bombard us, it is enough to notice what type of areas females usually do not want to venture into, although they are explored by males (e.g. UFO research, or free energy – see subsection KB3.6), and also what areas are explored by females as a standard, although the majority of males tend to avoid them (e.g. spirituality, or mediumship).

- The lack of creative ambition and the lack of need to change the imperfect world that was there when we come. This is because of the lack of these ambitions, females are perfect preservers of tradition, but poor innovators. Therefore, no many females are tracing the newest developments in science and technology, or checking on the merit of new ideas like the Concept of Dipolar Gravity or totalizm. Also, there are no many females in our world, who can be proud of the contribution to the future of our civilisation, that is of the same magnitude as contribution introduced by Ada Byron or Maria Curie-Sklodowska. In turn this type of contribution is rather typical amongst male researchers.

- The lack of mindfulness regarding truth or word of honour, combined with the tendency to such bending of facts, and to such turning matters around, that they best serve the momentary interests and feelings. Also the ability to deny everything, that is not serving their interests any more. This predisposition causes that usually females are not very reliable in statements and promises they make, and that folk wisdom does not advice to rely on their words.

- The lack of susceptibility to influence of higher ideas of the type: fight for independence, freedom, justice, truth, loyalty, etc. Thus there is no many females like Joanne D'Arc, and the majority of important changes on our planet seem to be accomplished by males.

- The indulgence of females in pleasures of life, in pleasing themselves, in tasty foods, chocolates, material wealth, jewellery and clothing, and placing these material aspects of life above ideas or progress. For example presently young girls much easier than young boys fall into a smoking or drinking addiction.

Probably there are these parasitic predispositions of females listed above, which cause that evil parasites are currently trying to transform our human civilisation into a civilisation that is composed exclusively of females - for details see subsection A3 in [1/4].

An unstable equilibrium, that the above attributes give to females in their indecisive balance between totalizm and parasitism, introduces various consequences, which we should be aware of, and which we should investigate. For example females much easier than males initiate their fall-down into parasitism. In turn after this initiation takes place, they much faster than males reach the state of a full-blown parasitism. Therefore, they require more strict supervision and discipline during the vulnerable stages of their lives (especially during upbringing), than males. It is more dangerous to expose females than males to the influence of parasitic environments, or parasitic peer pressures. Probably they should also be protected more intensely than males from exposure to triggering events (described in subsection KA4.1), while in case of the unavailability of such exposures, females more than males need the philosophical support and guidance. They also more than males need moral education (e.g. knowledge of totalizm), so that they are aware of moral dangers that are awaiting for them. Females much easier than males are prone to telepathic manipulations. This means that evil parasites are making the wider use of them for accomplishing various goals of their occupation of Earth. (For example, a significant majority of constructive UFO researchers receives the

most vicious attacks from their female partners and wives.) It also needs to be remembered that females represent over a half of population of our planet, thus they significantly gravitate human civilisation towards the institutional parasitism. Of course, everything that is stated here, does not represent any new revelations, as the folklore wisdom knows all this for thousands of years and forwards this knowledge in various forms (although in recent times undertaking any rational discussion on facts from this subject area is immediately terrorised by feministic movements). But totalizm added a new quality to this folklore wisdom, because it started to reveal the mechanism which leads to such a state of things, and thus started to explain "why" this happens, and what mechanisms are hidden behind these phenomena. From this starting explanation it may require only a small step further to develop effective methods of prevention of such undesirable phenomena.

KA6.2. Major attributes of institutional parasitism

Every institution that is overtaken by parasites, and thus which starts to practice an institutional parasitism, displays a whole range of unique attributes, which are different from these that characterise totaliztic institutions. In this subsection most important attributes of institutions that practice parasitism are listed and discussed. The reader, who visit or work in such an institution, is going to have opportunity to recognise them, and thus receive a warning that is just dealing with a parasitic institution. Here are these basic attributes of organisations and institutions that practice institutional parasitism.

1. **Heavy head** (means unreasonably inflated management and bureaucracy). Every organisation that practices institutional parasitism, always starts to develop a very heavy "head". Means it builds up its management and administration, or whatever represents the caste of "masters" in this institution. Simultaneously the "body" of this institution, which represents the caste of "slaves" and therefore does activity, which sustains the existence of this institution, becomes increasingly smaller and weaker. For example, if a given institution is a kind of teaching organisation, then it enormously builds up its management and central administration, while gradually it shuts down the number of teaching specialisations and decreasing the number of people who actually do the teaching, or who directly support teaching, means teachers and their technical support staff. If a parasitic institution is to carry out some kind of production, then again it builds up the management and central administration, while it has only a few workers, who are doing the actual production.

2. **Shifting to the body all duties that are critical for survival.** In spite that this "head" in parasitic institutions grows to such enormous sizes, it actually develops such huge bureaucracy, that it is able to unproductively employ itself, and thus is completely unable to do any service to its "body". Unfortunately, for every institution there is a kind of critical duties, that must be completed in order for a given institution to survive, and for the completion of which the "head" was created in the first instance. These critical for survival duties, the "head" of parasitic institutions always gradually **dumps** onto its "body". Therefore, these few people who are remaining to do the actual work, gradually are charged with the increasingly large number of bureaucratic duties, because apart from their own work, they need to complete also the work that supposed to be done by this heavy "head". For example, if this is a teaching institution, than in spite that it enormously builds up departments of its central administration and student matters, actually subsequent teachers are forced to gradually do also all administrative work and handle all student matters.

From my observations it stems, that the level of advancement of parasitism (P) in a given institution, can even be estimated from the level of advancement of this process of dumping to "body" of these critical duties of the "head". In order to estimate this level, it is sufficient to check what percentage of their entire working time (H), people who in a given institution represent the "body" (means these ones who actually do the work for which this

institution does exist), are forced to designate for the bureaucratic activities (B), which are not directly stemming from their duties, and which should be completed by this "head", i.e.:

$$P=(B/H)100\% - iC \quad (1KA6.2)$$

For example, if a given parasitic institution is a teaching institution, in order to determine the level of advancement of parasitism (P) in it, it is enough to check, what percent of the entire work time (H) of its teachers, must be designated to the bureaucratic activities (B), which are not connected directly with teaching. (i.e. which are not representing neither direct teaching of students, or preparation for this teaching, but are the organising and carrying out the enrolment of students, promotion of a given institution, writing reports and filling up various forms, finding and receiving funding for equipment and support that they need, ordering textbooks, materials and equipment, learning ISO standards and quality requirements, undergoing various training, courses, and examinations that do not have anything to do with the discipline that they teach, receiving, handling and passing external and internal inspections, preparing, moderating, and documenting formal examinations, etc.) In a similar manner this equation (1KA6.2) relates also to workers from factories.

In equation (1KA6.2) constant "iC" is very interesting. It represents the product of level of parasitism (C) in the country in which a given institution is operating, multiplied by the level of intervention (i) of this country in behaviours of production staff of a given institution. As it turns out, even in institutions fully totaliztic, some percent of the time of its production staff, is eaten by the bureaucratic requirements resulting from the level of advancement of parasitism (C) in the country in which this institution is operating. For example, in governmental educational institutions (means those with high "i") that act in countries with a high level of parasitism (C), teachers are forced to devote a significant percentage of their time for the preparation of formal examinations, for moderating and documenting these examinations, and for fulfilling multitudes of requirements that are introduced by these countries supposedly in order to control the quality of teaching. In turn in totaliztic countries, the process of assessment of students is almost a byproduct of teaching itself, and does not require additional documentation and bureaucracy. In turn the quality assurance of teaching is carried out by students themselves, who know exactly what is the level required by life outside of teaching institutions, and thus who choose their schools and teachers by the level of their teaching. Similarly is in totaliztic countries with production institutions, in which the quality control is a part of process of production and design, while its enforcement is done by the market forces.

Notice however, that there is an exception in delegating to the "body" of all work necessary for the survival of a given institution. This exception concerns areas, which are connected with holding a monopoly of power over other people, such as management of funds and budget, or all matters connected with employment and dismissal of people.

3. Monopoly of power at the head. In spite of the fact that parasitic institutions push down onto their "body" increasingly larger pool of duties, they never delegate down any duty, which contains a key to power over other people. For example such key is contained in everything that concerns financing, hiring new employees, firing the existing employees, giving salaries, prizes, and premiums, etc. All this in the organisations that practice institutional parasitism is always hold by their "head" and their central administration. After all, due to this, the "head" keeps its power over the "body" and executes its privileges as the caste of "masters" in a given institution.

4. Double standards. Organisations that practice institutional parasitism always develop in themselves two opposite systems of requirements and principles of behaviour, and two opposite systems of standards. The most easy way of noticing these two mutually contradictive systems of standards is by comparison of whatever in a given institution is officially said, to whatever is actually being done in there. The outcomes of such a comparison reveal situations very similar to some humoristic films for children, that are aimed at artistic illustration of contradictions between verbal declarations and actual actions. An example of such a film could be a situation, when a leader and his warriors decide that on a given signal they all attack an enemy, and then even discuss thoroughly every tiny detail of this attack. But

when the signal is given, all warriors, and also their leader, synchronised perfectly as a single body, turn back and run away from their enemy.

One of these mutually contradictory systems of standards always represents the "official philosophy" of such an institution. Thus it describes how exactly a given institution should behave in a given situation, which it can encounter. In present times (i.e. in 2002) it usually is formulated as a system of standards of the ISO 2000 type. But for everyday use the same institution develops also a different system of standards, which is applied in everyday situations, and which represents the "everyday philosophy" of that institution (see subsection B7.2 for the definitions of "everyday philosophy" and "official philosophy"). The interesting aspect of these two systems of principles is that they almost as a rule are exactly opposite to each other. For example, if the ISO standards describe, that a given matter should be handled in a moral and transparent manner, in fact in everyday life this particular matter is handled behind closed doors and on Klu-Klux-Klan principles. In turn, if the official philosophy requests that a given matter should be carried out in an immoral, and a parasitic manner, then the life develops for it a "shortcut", which allows also this matter to be handled in a moral and righteous manner - if this turns out to be necessary. These double standards are always present and practised in every organization that is overtaken by an institutional parasitism. They seem to be very vital for the principles of operation of every parasitic institution. After all they are the basic tool of this institution to exert power over the caste of slaves that are owned by it. This is because they always supply the caste of masters - means the caste of parasites in power, the ability to punish or to reward every slave that they choose (i.e. they allow to reward every person that helps the parasites, and to punish every person that opposes them). For example, if someone does something according to the official standards of this institution, then depending on the wishes of superiors, he/she can be punished because he/she does not do this as everyone else does, or be rewarded for the exact fulfilling the official standards. In turn if someone does something exactly as everyone else is doing, then depending on the wishes of superiors from the caste of masters, he/she can be punished for not obeying the official system of standards, or rewarded for the excellent work as a team member. By using such double standards, every parasitic institution is spreading the fear and the blind obedience amongst its slaves.

There is one interesting attribute of the "double standards" that are always developed by every parasitic institution. This attribute should be disclosed here, because it perfectly illustrates the evil ways of spreading immorality by these institutions. It is that every official standard or law, which is developed by such an institution, and which represents its official philosophy, is either fully parasitic (i.e. it represents a decisive motion straight downward in moral field), or it contains a paragraph or a practical obstacle, which allow it to be transformed into such a fully parasitic standard whenever there is a need for it. In order to illustrate here what this exactly means, as a first example let us name here a well-known law, that is fully parasitic, and thus that pushes our civilisation downhill in moral field. It is so-called "Privacy Act". It is introduced and intensely implemented in all parasitic institutions. It pulls us decisively down in moral field, because it allows to hide the truth and to not allow to surface any significant information about evil deeds that someone does. As a second example let us name now a law, which is totaliztic, but which is always supplied with a parasitic paragraph so that it still is able to push us down. It is the so-called "Freedom of Information Act", which was forced upon parasitic institutions. It contains a totaliztic intension, because it allows people to learn truth (at least in theory). Unfortunately, parasitic organisations always provide this act with a paragraph, that the information which it makes accessible cannot represent a threat to the security of that institution. This particular paragraph turns that totaliztic act into a parasitic law. After all, it allows to qualify as a "threat to security" practically every information that a given institution does not wish to reveal. Therefore, even if someone forces a given parasitic institution to provide information on the basis of that Freedom of Information Act, all that he/she receives, are the headings of official documents, in which almost the entire content was blacken out. For this reason, the Freedom of Information Act provided with such a

paragraph on "security", also represents a parasitic law, because it allows to effectively hide truth, and to keep secret every information that a given parasitic institution does not want to reveal. Another similar example is the manner in which countries that practice institutional parasitism walk around so-called "Article 26 of the Universal Declaration of Human Rights" on "Everyone has the Right to Education". Theoretically speaking, and on paper, in these countries everyone has the right to education. But practically, in these countries education is usually "user paid", while the payment for educating someone is so high, that only the richest can afford to educate their offspring.

5. The overlapping of contradictive laws. Whenever any parasitic institution develops laws, it must always make sure that there is an overlapping of at least of two mutually opposite laws. This overlapping of laws is so designed, that when a given situation is judged from the prospective of one of these laws, than it should be solved by doing one thing. But when it is judged from the prospective of another law, then it should be solved by going in a completely opposite direction. (Note that in this respect, the parasitic laws work opposite to moral laws. Moral laws are so designed that all of them tell exactly the same thing about a given situation - hence the "rule of moral unanimity" described in subsection A13 and A2.1.) Parasitic institutions introduce such overlaying of opposite laws on purpose. The reason is that they need the laws to keep their slaves under control. But they simultaneously do not wish to have laws that would bind hands of masters - after all those ones who belong to the caste of "masters" always wish to be able to do whatever they wish. The best manner of accomplishing in one go these two opposite goals, is to establish such overlapping laws. When such laws are used, "slaves" are kept in the belief, that there is such thing as lawfulness, while their "masters" still are able to interpret the existing laws in such a manner, that they always can "legally" and in the "glory of law" destroy every single of their slaves whom they wish to.

6. The everyday practising of the rule "divide and rule". Every parasitic institution introduces, cultivates, and emphasizes various divisions amongst people that are included into it, then it turns one of such group against other group, one person against the other, etc.

7. Ever increasing interference into private lives and affairs of subjects. Correspondingly to the advancement of parasitism in a given institution, the level of interference of this institution into private lives of its subjects is also increasing. Thus such an institution is starting to dictate its subjects how they should dress, what they should wear on heads or in ears, with what and how they should cover their faces, whether they must, are allowed, or must not to shave, what countries they are allowed to visit, what type of entertainment or club is permitted or forbidden for them, how and where they should live, whether they are allowed to build their own homes with their own hands or to repair by themselves an electrical appliance that get broken, whether they are allowed to hit an aggressor who attacks them, whether they are allowed to hit a naughty child, what subject they can, or are not allowed, to discuss in public, etc., etc. - the number of such do's and don'ts is growing proportionally to the level of advancement of parasitism in a given institution.

8. The atmosphere of terror, uncertainty, incompetence, and chaos. In the parasitic institutions always an atmosphere prevails, which is exactly opposite to that prevailing in totaliztic institutions. During my numerous changes of jobs, amongst others I had an opportunity to experience an institution, which was totaliztic at the moment of time when I was firstly employed in it. But soon later, it underwent a restructuring of the management, forced upon it by the headquarters. After this restructuring, it transformed into an institution that started to practice an institutional parasitism. The outcome was such, that in my sight, in a short period of several months, from a fully totaliztic institution it went through a rapid fall down, and landed as a parasitic institution - fortunately only in the first (still reversible) stage of advancement of parasitism. The most overwhelming change that I then noted, was the change of atmosphere. In the totaliztic period of time, in this institution an atmosphere of friendship, harmony, cooperation, knowledge, and competence prevailed. Every employee exactly knew what is required from him/her, what are his/her duties, how he/she should fulfil them, etc. Thus everyone was sure what is doing, understood the situation, was in control over

his/her duties, was competent in what was doing, etc. But then this restructuring was started. The new (parasitic) management started its rules from dismantling the previous system, which worked so well. But after the old system was dismantled, a new one was not put into place to replace it. So everything was left suspended in the vacuum. The previously competent employees, which used to know exactly what they are doing, rapidly stopped to know anything. Everyone started to feel the lack of information and guidelines for action. This lack of information introduced the feeling of uncertainty and temporalness. In turn this introduced the fear against acting, uncertainty of the tomorrow, and a kind of terror. In the result, within just a few months from the taking over by a parasitic management, the atmosphere in that institution changed into uncertainty, chaos, discouragement, a fear of doing anything, a kind of intellectual terror, etc. Thus, employees who previously were working effectively and harmoniously like in a Swiss clock, rapidly changed into a group of disoriented and scared people, who were paralysed with fear and completely lost the clue how they should act.

9. Productional paralysse. This paralysse is manifested through inability of a given institution to act productively, or more strictly by the replacement of a good quality and real product, by an apparent product (i.e. a product existing just on paper) or a low quality product. As it stems from my research to-date, if the saturation of a given institution, or a given team/cell in a larger institution, with individuals in advanced stage of parasitism exceeds a specific threshold value, then this institution or this team/cell ceases to give out a real and quality product to which it was established, and replaces this real product by some paper imitations or by a low quality product. In order to illustrate this on an example, if such an institution is a school of pilots, then after the personnel of this school, or just after selected groups of students, exceed this threshold level of saturation with parasitic individuals, the process of actual teaching how to fly must stop. Graduates of this school, instead of the skill of piloting aeroplanes, would receive nicely looking diplomas, that would state that they finished this school. But it would be a rare situation when a graduate would actually be able to fly an aeroplane. After all, for many different reasons, this school would then be unable to execute from students the mastery of flying. Therefore, instead of choosing the practical teaching how to fly, which is dangerous, requires technically perfect equipment, and imparts a heavy workload at reluctant students and teachers, it would rather prefer to safely provide students with paper hand-outs about theory of flights, principles and ethics of pilotage, construction of aeroplanes, etc. - but to avoid actually making them to pilot an aeroplane. So if these graduates were confronted by their future employer with a task of piloting a real aeroplane, they still would not be able to do it. Similarly happens with industrial institutions, which after being overtaken by parasitism, yield products which have increasingly lower quality and increasingly higher prices.

An interesting is the mechanism, with the use of which such an over-threshold saturation with individuals in advanced stage of parasitism completely paralyses the production of a given institution. I studied this mechanism on several examples of groups of my students. As it turns out, the parasitic fraction of the members of a given group/team, starts a multilevel corruption of the remaining (still totaliztic) part of the group/team, making the whole group incapable of a productive action. For example, they exert a significant physical pressure on everyone who tries to carry out a productive activities, because in the eyes of parasites the individuals who still remain productive are giving a "bad" example. They also demoralise morally the entire group by illustrating visually that "I do nothing and am much better off than you". They put an active and vicious resistance against any attempt to make them to carry out constructive learning, etc., etc. From my research to date on parasitic student groups also emerges a quantitative estimation as how much is this threshold saturation with individuals in advanced stage of parasitism that is going to cause a complete paralysse of the entire group or the entire institution. My results indicate that it amounts to around 30%. Thus if in a given group of students, at least three in every ten of them are already in an advanced stage of parasitism (what is a typical state of things in countries that practice institutional parasitism), then the entire group of such students is almost impossible to

teach anything. The only solution is then to remove these parasitic students from a given group (unfortunately, if also a given educational institution practices an institutional parasitism, then a removal of these parasitic students becomes physically almost impossible).

Although I did not complete similarly detailed research on industrial institutions, from the observations that I managed to accumulate, it appears that my research conducted on parasitic groups of students apply also to all other teams and institutions. This would mean, that if around 30%, or more, of the personnel in a given institution practices the parasitism, then a given institution ceases to yield the product of acceptable quality, to which was established, and also is unable to get rid of its parasitic members of staff. Thus, in such situations, the only solution is to actually dissolve entire such institutions.

A next interesting fact that emerges from my research on parasitic groups of students, is the influence of the "atmosphere of a given group" on the behaviour of individual group members. As it turns out, the common feelings and atmosphere that prevails in a given group of students (thus probably also in any other group of people), is actually much more powerful than individual feelings of members of this group. In my practice as a lecturer, I observed cases of students who accomplished excellent results when they were members of totalistic groups (i.e. groups in which prevailed an atmosphere of acceptance for knowledge and for work). But immediately after these excellent students were shifted to parasitic groups, their behaviour and outcomes of learning become equally parasitic as in the rest of a given group - i.e. they were not able to complete even duties that stayed much below their personal potential.

10. Inability to distinguish between good and evil, between productivity and idleness, etc. In institutions which practice institutional parasitism, such a change of values and criteria takes place, that it becomes impossible for them to distinguish the behaviour which in this monograph is called "moral", from a behaviour which is called "immoral". This in turn means, that such institutions are losing the ability to distinguish good from evil, knowledge from stupidity, skills from ignorance, productivity from idleness, reality from a paper or a claim, etc. Therefore in such institutions real human virtues, are replaced with imitations of these virtues. For example, instead of noticing someone's knowledge and capabilities, they notice how many diplomas and documents someone is able to present. Instead of taking notice what product someone earns, it matters how many hours someone stays after the work (of course, without asking to be paid). Instead of noticing what someone does, it is noticed how much noise someone makes. Etc., etc.

11. Level of demoralization of young people. Institutional parasitism has this overwhelming ability to demoralise completely young people onto which it has an influence. Even if such young people initially are adhering to a totalistic-type philosophy, this demoralisation turns out for them to be a triggering event described in subsection KA4.1, that pushes them onto a path of parasitism. I observed effects of this demoralisation in several countries and institutions, that practised parasitism when I was employed in them. In my own case of a lecturer in tertiary educational institutions, the measure of level of this demoralisation, is the percentage of students that I teach, but that I would not agree to recommend for employment to anyone that I know and that I wish well. In order to estimate this level, it is sufficient for me to reply the following question: **"what percent of students that I just teach, under NO circumstances I would agree to recommend for employment to someone whom I know in person and whom I wish well"**. Such students demoralised by institutional parasitism, according to my observations, are unable to complete on their own any constructive work, for carrying out of which they supposedly are educated. Even when they have the knowledge and natural ability to complete this work well, their demoralisation is already so advanced, that instead of working, they rather are seeking an excuse to avoid the completion of the task. When they are unable to find such an excuse, means when absolutely perfect conditions for the completion of work are provided for them - thus forcing them to actually do the work, still during the completion of it they always manage to make so much noise, to complain so much, and to induce so much inconvenience, that problems they create are unworthy of effects of their work. Thus practically, after finishing studies, they become

unemployable for totaliztic employers, because the constructive contribution that totaliztic employers are after, actually cannot be executed from them. After all, the only thing that they are able to do well, is to cause troubles. Of course, parasitic institutions still employ them, because management of such institutions usually is unable to distinguish a totalizt from a parasite. While in countries that totalizm still dominates, it is rather difficult to find such demoralised students, in countries with advanced institutional parasitism, the rarity is a student who would not be affected by such a demoralisation, means whom the teacher without any hesitation would be prepared to recommend for employment to a close friend. In turn such a high level of demoralised young people causes that when they undertake their employment, instead of morally lifting their country upwards, they rather increase the level of institutional parasitism in it. Thus a country which falls into claws of institutional parasitism is in a kind of vicious circle, because it perpetuates the seriousness of its own situation, through increasingly intensive demoralisation of young citizens.

12. Inability to remove evil. In systems which are based on the parasitic philosophy, evil never can be removed, because it represents the product of these systems, which is hard-wired into them. As such, the parasitic systems are prone to the breeding of all types of baddies, criminals, etc. Even if in the parasitic institutions someone is going to constantly fight evil, still when one group of criminals or parasites is removed, immediately many next ones are going to appear, which are to take the place of these removed ones. In order to remove the evil, it is necessary to change the system, which is breeding this evil, and to replace this evil system with a totaliztic one. The removal of products of this system, means removal of individual criminals or parasites, leads to nowhere. For this reason, in the parasitic institutions always various forms of evil are going to prevail, while people are powerless in their efforts to eliminate them.

KA7. How to recognize parasites around us

Motto of this subsection: "Devils always speak like angels and always pretend to be angels".

People who adhere to parasitism externally look very similar to people who adhere to totalizm. They dress the same, they use similar cars, they come to work similarly, that always verbally declare doing good to others, and sometimes they even smile politely. They have healthy body, while this their part, which is rotting (i.e. their spirit) remains invisible to eyes. So how we can recognize them, and how we can distinguish them from totalizts. Well, the key is in what is inside of them. After all, totalizts have a morally healthy spirit. In turn parasites can be described as "people with a leprous spirit". For example, when a totalizt drives a car, he/she drives it very carefully in order to not endanger other people, and in order to not damage any property of other people. So even if you give a totalizt a tank, he/she still is going to drive it equally carefully. In turn when a parasite drives a car, the only reason why he/she drives it carefully, is because he/she does not want his/her own car to be damaged and does not want to pay a fine. But if we give a tank to a parasite and promise it to be above the law, he/she would roll over the cars of other people without any mercy. In a similar manner, if a totalizt receives something as a gift from someone else, than at the bottom of his/her heart he/she is thinking that the giver has a good heart and a high sense of morality. But when a parasite receives something as a gift, then it starts to think that he/she is so important, handsome, or in power, that the giver tries to please and to buy him/her out. If a totalizt drinks a bit of alcohol in order to celebrate with others some important occasion, then even under the influence he/she is the same nice and disciplined as in the normal life - after all his/her philosophy of living is the same as his/her propaganda philosophy. But if a parasite drinks a bit, then he/she becomes aggressive and unpleasant - after all the real philosophy of living starts to emerge from under the screen of his/her propaganda philosophy that normally hides it. If a totalizt is pulled into a whirl of activities, then he/she always firstly considers the consequences

of an action that is tempting to be taken, and only then undertakes this action only if these consequences seem to be moral. But if a parasite is pulled into a whirl of activities, then he/she firstly does something, and only then is noticing the consequences.

Individual parasites are very difficult to detect, because in present human culture the advancement of their parasitism in normal circumstances blends very well with the course of human lives. Thus individual parasites live almost unrecognized by their surrounding. The majority of individual people infected with parasitism, develop a fully-blown stage of this moral disease in their late forties or early fifties. Therefore they enter the final stage of the agonal intellects not long before they are retired. Because our society is highly tolerant towards people who are close to their retirement, such people usually are allowed to keep their jobs and positions, even when everyone knows that they are unproductive, aggressive, strange, and that they draw energy from everyone who is in contact with them. Before they fall victims of the moral suffocation, and die, they usually are already retired, so that everyone considers their death to be "natural". Therefore the society does not investigate why they died, what was the real cause of their death, etc. If there are any exceptions from this rule, people usually overlook causes for effects, i.e. overlook parasitism for various consequences which parasitism brings to its victims, like drug addiction, illness, depression, suicidal tendencies, etc. For example, if a young person falls a victim of parasitism, and dies of a moral suffocation at the age of twenties, usually as the cause of death the overdose of drugs is declared, which this person used because of his/her moral disease of parasitism, or some other illness is declared, that this person also developed because of parasitism.

In order to survive, our civilisation must start to defend itself from parasitism and parasites. The sooner this takes place, the better. After all, parasites lead us straight into a self-destruction. They are also directly responsible for all sufferings that are affecting each one of us. In this our defence from parasitism, everything starts from the ability to recognize parasites, and to recognize institutions which are already overtaken by parasitism.

This section is to describe major attributes of parasitism, and to define differences between parasites and totalizts. In this way we should be able to recognize parasites, when they are in our vicinity, and thus also to effectively defend from their destructive influence on us.

KA7.1. Differences between totalizts and parasites

Up until now, humanity and totalizts were extremely tolerant towards parasitism and parasites. It mainly resulted from the fact that people are not aware of the existence of parasitism, and also are not aware that parasitism is a deadly and highly infectious moral disease, which eventually is able to destroy our whole civilisation. So people allowed themselves to be tortured and put down by intellects, which are already overtaken by this deadly moral disease. But this tolerance needs to stop at some stage! Parasitism is an extremely dangerous and deadly moral disease. An uncompromising fight against people who carry it, needs to be started. For totalizm and totalizts, this fight is a matter of the choice: "you or me". Parasitism is a moral disease which quickly spreads on Earth, and which needs to be eliminated, in a manner similar as all other destructive diseases were eliminated in human past. Especially that it is already known how to heal it - after all one only needs to act morally. This means that parasites, which spread this disease, should be identified and then deprived the possibility of forcing their immoral behaviours onto unaffected yet people. Practically this boils down to not allowing parasites to occupy positions of responsibility in our society. This subsection is to provide information that enables one to recognize them.

The extremely dangerous aspect of parasitism, is the ability to overtake whole institutions, and to form institutional parasitism. There are already whole institutions, organizations, political parties, religions, and countries on Earth, which are fully overtaken by parasitism, and which already practice a full-blown institutional parasitism. I actually worked or

lived in several out of them. If any individual person, who still adheres to totalism, starts to be a part of such a group intellect (e.g. starts to work in such an institution, becomes a member of such an organization or political party, joins such a religion, or emigrates to, or is born in, such a country), then this group intellect exerts an enormous demoralizing pressure on such a person. If this pressure is not counterbalanced by strong moral foundations of such a person, then it gradually corrupts principles of behaviour of such an individual person, so that he/she finally also becomes a parasite.

We already know that totalism and parasitism are two philosophical extremes, which almost everything do in an opposite manner. Furthermore, because of the aggressiveness and the lack of moral balance, actually parasites are the sworn enemies of totalists, which very rarely live in a state of peaceful coexistence, and which spread hostilities against totalists at any excuse. In volume 1 of this monograph we learned about attributes of totalists, while in this volume we got acquainted with parasites. Now is a time to list the major differences between adherers of these two extreme philosophies. These differences provide keys to a fast recognizing who is who, and who adheres to which philosophy. Here is the list of these major differences between totalists and parasites.

#1. The sense of responsibility. The sense of responsibility is the most important criterion that allows to distinguish immediately between parasites and totalists. This sense is a cause-effect mechanism, which causes that a given person belongs to the one or the other category. The existence, or the lack, of this sense, is also directly responsible for a whole array of attributes in totalists and in parasites. For example, the fact that parasites never help anyone, is usually caused by the lack of feeling of responsibility.

- Totalists: they feel personally responsible for the results of events in which they take part, or events at the outcomes of which they have an influence.

- Parasites: they push the responsibility for everything onto someone (e.g. onto a parent, teacher, friend, superior, that other driver, committee, advices, government, etc), or onto something else (e.g. onto law, the lack of tools, low payment, weak light, the lack of training, etc.).

#2. The most important **principle, which governs the behaviour** of these two classes of people. If one extracts the essence of totalism and parasitism, then it turns out that **"totalism always helps, while parasitism always obstructs"**. This essence applies to all aspects and all consequences of these two opposite philosophies. This is because it results from the most important principle that governs the behaviour of people who adhere to these philosophies, which (the principle) can be expressed in a following manner:

- Totalists: they always implement the rule "pedantically obey all moral laws".

- Parasites: they always follow the rule "do not obey anything, unless forced to do otherwise" (means - unless forced to obey).

#3. How they **become adherers** of their philosophy:

- Totalists: by conscientious intention (i.e. because they intentionally try to do in their lives only moral things, and try to avoid doing immoral things).

- Parasites: by being gradually overpowered by the moral disease called parasitism (i.e. because they are not prepared to put any intentional effort into whatever they are doing, therefore outcomes of all their actions are automatically governed by the punishing actions of moral laws, in a similar way as the flow of water along the lines of the least resistance is governed by laws of gravity).

#4. How they **go about chores** in everyday life:

- Totalists: whatever they intend to do, they always firstly check if it is "moral", and then do it only if it is "moral", or transform it into another action if it turns to be "immoral".

- Parasites: they do whatever is the easiest thing to do in a given situation, means whatever goes "along the line of the least intellectual resistance".

#5. Ability to **predict consequences** of actions. Because of characteristics of a practised philosophy, subsequent people have two different approaches to consequences of their actions, namely:

- Totalizts: firstly consider consequences, and only then undertake action - and only if it is to produce acceptable consequences. Because totalizm always makes people to predict consequences before they undertake any action, throughout their entire lives totalizts practice the mental consideration of consequences before they start any action. This consideration of consequences with the elapse of time transforms in them into an automatic habit.

- Parasites: firstly take an action, and only then notice the consequences. Parasitism supports mental laziness. Thus people who adhere to parasitism almost never make the effort to consider what consequences are going to be for a given action. As parasitism advances, this mental laziness becomes a habit. With the elapse of time parasites loose completely the ability to predict consequences of their actions. Thus they always firstly do something, and only then they see (and start to regret) the consequences.

#6. What is their **main concern**:

- Totalizts: everything that they do, they do for the good of other people, or for the good of a specific other person. Thus usually their actions are: moral, lawful, honest, helpful, loyal, etc.

- Parasites: everything that they do, is for themselves. Thus their actions usually depend on doing whatever serves their own interests, or on concentrating their efforts at pleasing and satisfying their masters. (After all, the pleasing of their masters is another way of serving themselves.)

#7. What is their **perception** by the majority of today people (in 2002), who do not know about moral laws:

- Totalizts: as likeable, nice, and harmless eccentrics, who adhere to their "old-fashion" principles.

- Parasites: as dangerous sharks amongst the human jungle, who must be watched carefully because they eat up everyone that is not careful.

#8. What is their **" μ " level**, and thus what attributes they are displaying.

- Totalizts: their " μ " almost in every case exceeds the value of $\mu > 0.35$. Therefore they are mostly friendly to everyone, cheerful, likeable, smiling people, with a good sense of humour.

- Parasites: their " μ " almost as a rule goes below the value of $\mu < 0.35$. Therefore in reality they are mostly unhappy, grumpy, frown, unpleasant, dull, depressed, while their sense of humour is being replaced by sarcasm - see subsection KA8.6.2. But because they have a very high "coefficient of deception" (φ) described in subsection B7.2, they usually quite well camouflage their real behaviour behind a smoke-screen of smiles, artificial politeness, and propaganda philosophy. Their real behaviour surfaces only sometimes, when they loose their control, when they are under an influence, or when they are forced to act.

#9. On what **emotional principles** they build their relationships with other people.

- Totalizts: on trust, cooperation, friendship, and peaceful coexistence with other people.

- Parasites: on distrust, watching, threats, blackmailing, and forcing other people.

#10. What is their **relationship** with other intellects:

- Totalizts: practice individual responsibility, discipline, and partnership. They tend to work and to help others on partnership principles. They do not approve any form of enslaving, exploitation, dominance, forcing, etc., although they display the voluntary discipline and personal responsibility for their decisions and actions. This tendency to practice the personal responsibility, with simultaneous discipline and with the promotion of partnership and equality, is expressed in everything that they do. (The totaliztic partnership and equality cannot be confused with anarchy and the lack of discipline, or the lack of individual responsibility for decisions. This is because the individual responsibility introduced by moral laws is causing that although e.g. a captain is a partner and equal to every other member of the crew, still it is

him/her who makes the decisions and takes the responsibility for their outcomes, while the members of crew are completing these decisions with a full discipline.)

- Parasites: practice slavery combined with the lack of personal responsibility. They tend to turn into a slave everyone who accidentally enters the sphere of their influence. Thus they are power crazy, and really enjoy to dictate other people what they should do. But simultaneously they never take any responsibility for the outcomes of this dictating. They turn every their relationship into a "master-slave" type. They also like to manifestly show their "superiority" over other people, as this in their minds entitles them to turn others into slaves. For this reason they always adhere to some kind of "doctrine of superiority", means they believe that there is something, which make them better from others. Of course, this something in every case differs, and for some parasites this can be their family background, for others their country of origin, social class, race, religion, education, specialization, membership, etc. Whatever this is, it always, in their opinion, makes them better than others, and entitles them to turn other people into slaves. If they meet someone, who challenges this their "doctrine of superiority" (e.g. when it is the education - meet someone who has a better education), they start to treat such someone as their personal enemy and try to destroy this "rival" intellect.

#11. Reaction to **gifts**. Receiving gifts and the reaction to gifts are these elements of everyday living, which quite drastically differ for totalizts and for parasites, and thus which allow to distinguish with whom we deal in a given situation. Especially, if there is a satisfactory high level of acquainting between a person who gives and a person who receives, so that the person who receives does not hide its reactions and feelings.

- Totalizts: are usually embarrassed, happy, and even shocked with a gift, because they never are expecting it. The important for them is the symbolic fact of receiving it, not the goods that constitute the gift.

- Parasites: are almost always disappointed, that they received only what they received, although they deserve much better. Almost as a rule they have some reservations to the gift, e.g. that the colour is not right, that slightly too big or too small, that could be better packed or given in a more romantic atmosphere, etc. In the result, after receiving a first gift, they completely discourage a giving person to ever give them anything again. They completely do not take any notice of the symbolism of a gift, but only look at the material value and physical attributes.

#12. **Manners of accomplishing their goals**. Both these classes use completely opposite ways of accomplishing their goals. And so:

- Totalizts: they accomplish their goals through the direct actions, working out, earning, building, solving, putting an effort, etc.

- Parasites: they accomplish everything through the use of manipulations, intrigue, black mailing, threats, force, connections, abuse of their position, copying from others (as some children in the school copy homework from others), stealing, taking possession, robbery, etc.

#13. **Helping others** and mutual helping themselves. Note that the totaliztic helping others, according to principles described in subsection D11.3, is the expression of taking a personal responsibility for all events that take place in our presence.

- Totalizts: are inclined for the altruistic and personal help given to everyone who is in a need, or to everyone who asks for a help. But this help is given according to totaliztic rules, e.g. it is so selected that it serves the increase of moral energy in all involved (means that the helper does not need to "sacrifice" for the person to which he/she helps).

- Parasites: their principle is to **leave in need**. It manifests itself in the philosophically reinforced social irresponsibility towards needy people, in the pushing responsibility for help from individuals into institutions that are especially formed for this purpose, and in escape of individuals from the duty of giving a help to each other. This panic of parasites against helping others, is an outcome of the gradual increase in the lack of cooperation and in mutual rivalry, which is prevailing amongst parasites. In addition, this lack

of cooperation and rivalry is reinforced by the philosophical abandoning of responsibility for actions in which someone takes part. The effect is, that in case when one individual parasite finds itself in problems, other parasites are not going to give help to him/her, but they only notify appropriate institution that is arranged especially to give help in this type of situations. This explains why in the parasitic societies events are possible, that are described in legends from subsection R4 of monograph [1/4], and are also mentioned in Polish treatise [3B].

#14. The **social structure** that they believe in, and promote:

- Totalizts: all people are equal and all are one big family. Totalizts believe, that all are born equal, and they should stay equal. Therefore everyone should have the same rights and obligations, privileges and duties, standards, etc. If there is any law, it should be obeyed the same by the leader, as by a subordinate. If there is a ship, the captain should receive the same food, the same cabin, and the same treatment as every other member of the crew. Also, he/she is only the captain while is on the bridge. When in the position of captain, everyone obeys his/her commands - after all, he/she takes the personal responsibility for fate of the entire ship. But after the duty, everyone can joke with him/her, pinpoint the mistakes, and discuss the strategies.

- Parasites: all people are predestined to form hierarchies. Everyone is born at a specific position in a hierarchy, and should spend the rest of his/her life on climbing this hierarchy and on sorting out his/her relative position towards other people. This believe allows parasites to divide every society into races, classes, castes, religions, initiations, positions, memberships, relationships, privileges, connections, etc., and then justify that every one of them is exploiting others, and/or is being exploited by others. For each one out of such positions in the hierarchy, specific privileges and honours should be attached, according to a known Polish saying "whatever is rewardable for a dignitary, is punishable for a misery like you" (i.e. in Polish: "co wolno wojewodzie to nie tobie smrodzie"). This leads to situations that members of one caste or class can be punished with death for something, while exactly the same thing can be done everyday by members of other caste or class without any consequence. Thus amongst parasites it is normal to execute from others, whatever they do not do themselves. Of course, the result is that in a parasitic ship the captain always has the best meals and the largest cabin, that he/she receives all honours even when he/she is in a toilet, or in pyjamas, and that he/she is a captain even during the sleep. In order to highlight this hierarchical structure, parasitic organisations prefer uniforms, because uniforms have distinctions marked on them. Thus everyone knows exactly where others are placed in the hierarchy, and thus who should give salutes or honours, while who should receive them. In parasitic families every member has assigned his/hers own position, e.g. father is more important than mother, husband is more important than children, the first born is more important from a second child, a son from a daughter, etc. The culture of the parasitic intellects is saturated with various rituals and habits, which are to manifest of the subordination of those placed lower in the hierarchy, towards those placed higher in the hierarchy. Their example can be a kissing hand ceremony, a tea ceremony, guard inspection ceremony, having someone in attendance, "red carpet", etc.

#15. How they define the **value of an individual** in a given partnership.

- Totalizts: the value of a person in a relationship depends on virtues, which this person displays. For example a moral person, honest person, reliable person, wise person, educated person, workaholic, etc., has a higher value than someone who is immoral, dishonest, unreliable, stupid, uneducated, lousy, etc.

- Parasites: the value of a person depends on power this person has over us (i.e. "whom he knows, not what he knows"). Therefore everyone who is higher than us in the social hierarchy, who has better connections, who comes from a more powerful or richer family, who was born in a more powerful country, who managed to accumulate more wealth, etc., for parasites is having a higher value. (Vice versa for those of a lower value.) Of course this causes that in the parasitic countries or ideologies, frequently can be met such propaganda pictures, as a soldier who screens his officer from bullets with his own body, a lower class

people dying for the honour of their king or queen, a wife who gives a part of her food to the husband, a child which gives the last sweet to a grandpa, etc.

#16. Preferred social environment:

- Totalizts: they prefer groups which are uniform by all standards. For example they prefer to work in an office where everyone is the same age, the same specialization, the same sex, the same background, etc. The reason is that they feel more equal in such uniform groups, as they do not need to respect the "rule of older one", the "ladies first" rule, the "boss first" rule, etc. Totalizm states that "it is impossible to justly gratify the unequal people". If someone does not believe this, perhaps should try to solve theoretically the classical problem of "justly march to a picnic" (i.e. the problem, when several unequal by all standards people march to a picnic, and they need to find a justly solution for carrying a heavy backpack with food - namely who, when, for how long, and where is going to carry it). This impossibility of justly gratify the unequals, is very noticeable in the multiracial countries. Whatever is done in them, it never satisfies all races, and always there are some forms of social injustice. Therefore, if totalizts are free to choose their social environment, they always feel good amongst equal to them, meaning amongst those of the same race, height, views, likes, appetites, ages, appearance, etc.

- Parasites: they prefer groups, which are composed of the whole range of different intellects. For example, they prefer to work in offices, which gather together people of different ages, sexes, positions in the hierarchy, races, etc. The reason is that they know their place in such groups, so they can pick on people whom they consider to be lower in status, and to pay respect to people with a higher status.

#17. How they motivate:

- Totalizts: motivate with high feelings (e.g. morality, truth, law, justice, conviction, help, friendship, freedom, etc.). In order to do something, totalizts must be convinced that it is moral, justly, needed, agreeable with laws of the universe, etc.

- Parasites: motivate with low feelings (e.g. fear, greed, ambition, lust, power, etc.). Therefore, they tend to punish in order to give an example, to take revenge, to black mail, to spread terror and fear, to attack everyone who is different or weaker, etc.

#18. How open they are:

- Totalizts: always are transparent and open. They never have anything to hide, therefore they have no reason to keep secrecy, to conceal, to camouflage, to destroy evidence, etc. They are not inclined to decide about anything behind closed doors and without the knowledge of those involved. They are also not to hide reasons behind specific decisions or actions.

- Parasites: they always are secretive and hiding something. They jealously guard what they know or have. Thus they never give a straight answer, and always tend to answer by actually not answering and by not telling anything. The reason is that the position that a parasite takes in the hierarchy, depends on the access to information, on the intimidation that this parasite introduces to others, etc. Therefore, parasites always hide their "ammunition", so that they can use it unexpectedly when a vital moment comes.

#19. Unambiguity and clarity.

- Totalizts: always show the tendency to unambiguity and clarity. In case of totalizm, the goal of action of people is not - as in the parasitism, to make slaves out of the others, but to increase the moral energy by helping others. After all, the more help someone gives to others, the higher level of moral energy this person accumulates. In turn, the higher someone's level of moral energy is, the greater access to the qualities of life that are searched for, such as happiness, self-fulfilment, etc. In turn, the real helping of others is only possible when someone clearly defines his/her own stand, when has a clear set of guidelines, when he/she precisely explains and describes, etc. Therefore the natural tendency of people and institutions that adhere to totalizm is that in everything they tend to go towards unambiguity, thus trying to express everything in a clear manner, with one possible interpretation, with exact

guidelines, with a precise content and borders, etc. Due to this unambiguity, everyone can easily and effectively help others.

- Parasites: they cultivate ambiguity. After all, one of the most important goals that the adherers of parasitism try to accomplish in everything that they do, is to show their own superiority over others, and to prove inferiority of others. The better someone is able to show his/her superiority over others, and the more effectively he/she pushes them down, the faster he/she climbs over the hierarchical ladder, the higher position he/she reaches, the higher are his/her gains, etc. Unfortunately it is impossible to show his/her own superiority, if someone unambiguously defines his/her position, if has a clear set of rules, etc. Therefore a natural tendency of people and societies that practice parasitism is that they avoid unambiguity, thus trying to express everything in a multi-meaningful manner, with many interpretations, without clear guidelines, without precise scope and borders, etc. In this manner, when later a specific situation eventuates, these people and institutions always interpret this situation to their own advantage - after all the ambiguity was introduced just for this purpose. Because for people and institutions that practice parasitism only these people can venture high, who are very good in staying ambiguous and undefined in every possible situation and regarding every topic, the ambiguity is practised by them to perfection. Practically in institutions that adhere to this philosophy, nothing can be defined beyond any doubt, and everything can be tarnished with ambiguity, with the potential for multitude of interpretations, with the lack of clarity, etc.

The interesting attribute of moral laws is, that such disappearance of someone's clarity of position, and increasing of someone's ambiguity, is always a sign of philosophical fall-down and the closeness of someone's philosophy to the pole of a full-blown parasitism. In various group intellects on Earth, in which the "downhill philosophical life-cycle" was already advanced (see subsection KA8.2), such a rapid "disappearance of clarity" can actually be traced down and exposed. It definitely increases with the advancement of their parasitic philosophy along the line of the least intellectual resistance. Let us give here two specific examples.

(1) Units of measure. Let us review in the historic perspective the clarity of units of measure, that are used by our science. In times, when our science was still close to the totaliztic birth, the units of measure that it used were very clear and easy to understand by everyone. For example, length was expressed with units called "cubit" or "ell", which were modelled on human arm, and thus everyone exactly knew how much approximately they were. Force was expressed in kG of force - which everyone knew, because was carrying in own hands parcels waiting one kilogram, thus approximately knew how much they gravitate towards the Earth. In turn power was expressed in mechanical horses - which everyone understood to be approximately the same powerful as the biological horses. But as soon as our orthodox science started to slip down towards the institutional parasitism that it adheres today, the units become increasingly more difficult to imagine, and also increasingly less clear, unambiguous, and selective (i.e. possible to be determined only by increasingly narrower group of a scientific elite). And so currently almost no-one is able to imagine how much really one Newton or one Joule is. If one asks a mere mortal what is the present model of a meter, almost no-one is able to even define it, not mentioning about recreating it for the calibration of his/her measuring equipment (no wonder that in present days, in spite that verbally we brag about the precision of our science, actually any two rules purchased in a shop almost for certain are going to differ in their indications of length, and frequently the differences may exceed 5%).

(2) Statements of people in power. As this is explained in subsections KA4.2 and KA4.3, the philosophy of today's society on Earth is rapidly creeping towards a full-blown parasitism. In present days only these people may stay in power, who perfectly mastered parasitism, and thus who mastered the skill of remaining ambiguous. Amongst today politicians, directors, and managers, the skill of ambiguity must be significantly advanced. In order to check this, it is enough to ask someone at the important position about his/her opinion

regarding any important matter. The answer almost never is going to be clear of the type, "yes, I believe that this is good", or "no, I believe that this is immoral", but it is going to show a cunning ambiguity of the type - "what do you think about it", or "this hides numerous aspects which require thorough investigations by appropriate experts", or "this is not the appropriate time to discuss that matter", etc.

#20. **The right to have and to express own opinion.**

- Totalizts: in totaliztic philosophies the freedom of having and expressing own opinion is a very important stimulating factor. Amongst adherers of this philosophy the open, direct, and immediate expressing someone's opinion about any possible topic is a normal behaviour that is practised everyday. Of course in this expressing of opinions obliges a certain code of ethical conduct, which makes it constructive and makes it different from just ordinary criticising, for example: (a) never people are criticised, but only their ideas, decisions, or actions, (b) every critical statement is justified with facts and supplemented with pointing out a better alternative, (c) the having of non-moral reservations about any decision does not releases from the duty of moral completing it, (d) the criticised laws or duties are in power and are obeyed until they are changed into better ones, (e) these ones who did something when there were still old laws in power, are not going to be accountable for it differently after new laws are introduced, if this would cause the additional and significant depletion of their moral energy in comparison to the action of old laws (although, if the application of new laws would increase their moral energy, then these new laws should be applied for them), etc.

- Parasites: they do not allow to have and to express someone's own opinion. The only opinions that are permitted amongst them are these expressed by official institutions. Because some canons of philosophy of parasitism cannot be challenged, while these canons are extending to almost all areas of lives, to criticise anything is absolutely forbidden in the philosophy of parasitism. These ones who have the courage to criticise, are quickly punished for this and put back to order. Thus one of the attributes of this philosophy is that it destroys and completely eliminates any criticism, while its adherers never openly criticise anything placed inside of their structures (i.e. never criticise their own ship, own system, own civilisation, etc.). The entire amount of their frustration they pour by criticising outsiders (i.e. another ship, other philosophy or system, other civilisation, etc.), and through practising aggression. This tendency goes to such an extreme, that in technically more advanced parasitic civilisations, such as evil parasites described in subsection KB2, special devices are build, which control minds of all citizens, so that none of them have any different opinion from others.

#21. Whom they choose for their **leaders**. The interesting finding of totalizm concerning leaders is, that the selection of leaders for large group intellects, such as institutions or countries, is always heavily impacted by the action of moral laws. These moral laws cause, that a leader of a given institution or country always represents the average morality of the group which he/she is leading. Therefore, getting to know a leader is the fastest way of getting to know the morality of a given group intellect. Well, here is whom the adherers of these two opposite philosophies choose for their leaders:

- Totalizts: the most wise and the most moral person/people amongst themselves, whom all of them could trust, on whom they can rely, and thus whom are the closest to the moral pole to which all practising this philosophy are striving. Furthermore the leadership is "given" to the leaders as an expression of trust and a kind of moral reward. This attribute of totalizm causes, that by ordinary analysis of a moral state and relative intelligence of a leader of a given group or society, and also through a moral analysis of the manner in which a given person become a leader, it is easy to determine to which philosophy a given group gravitates. This analysis also indicates what is actual level of adoption of totalizm by a given group in the everyday philosophy practised by this group. For example groups and societies on Earth, which everyday philosophy is close to totalizm, are going to choose by themselves their leaders, and their leaders are going to be the most moral and the most intelligent amongst them. This is going to be an exact opposite to groups that practice parasitism, as according to descriptions above, such groups are going to allow that the

leadership over them is going to be tear out from others with force or tricks, by the least moral, the most brutal, or the most stupid one.

- Parasites: these always allow the most brutal, stupid and immoral to become their leaders. After all, everyone is afraid of such people, and thus no-one has the courage to tell them NO. Although indirectly this fact is imprinted in almost the entire chapter A, I would like to specially highlight it here. According to action of moral laws, **"a leader is always someone, who in a best manner represents a moral essence of the ruled people"**. Because in the philosophy of parasitism, this essence depends on avoiding to fulfil moral laws, a leader of a given group that practices this philosophy, always must become someone, who is the most immoral, ruthless, insensitive, cruel, vindictive, evil, etc. In order to express this in other words, a leader in every parasitic society, must be the closest to the pole of evil from all members of the society, which is ruled by him/her. In turn to come so close to the pole of evil, the leader must display not too high intelligence, because a highly intelligent being sooner or later would reach a logical conclusion that "evilness does not pay", thus he/she would not be able to represent the interests of evilness. Furthermore, in the philosophies of the parasitic type, leadership is always pulled by force or by a trickery by the ruler himself/herself, from others who are pretenders to take the same position. This happens similar as in a pack of dogs that fight for a bone, where a bone is always pull out by a dog, which is the strongest, which bites the most viciously, and is the most brutal.

#22. What **form of management** they prefer. The form of management is a direct outcome of the attitude of a given philosophy regarding the personal responsibility. As it is outlined earlier, totalizts recognize the action of the moral laws that "everyone takes the personal responsibility for outcomes of every event, onto which he/she exerts the influence, or which just only takes place in his/her presence". In turn parasites ignore the action of this moral law and the responsibility for everything they push into someone or something else. Therefore the form of management that both these philosophies prefer is going to be different for each one of them. And so:

- Totalizts: prefer the management in which the responsibility for decisions always lies on shoulders of wise and moral people, who make these decisions. Therefore they are going to prefer management of wise and moral individuals, e.g. they prefer rules of an elected president in a country, or rules of a director or owner in a company, or rules of a captain on a ship, or rules of a head of family, etc. The person who is a leader for totalizts, must be wise, moral, responsible, experienced, etc.

The above explanations of preferences of totalizts in the area of management requires additional clarification and interpretation of possible ambiguities. Because of the obedience to the moral law of the personal responsibility of everyone, from the definition totalizm must be against every form of a group management, usually qualified as one of forms of democracy. After all, such a group management destroys the personal responsibility, as the responsibility for decisions lies on the ruling body (means on no-one specifically), not on an individual. But this does not mean that totalizm is pro dictatorial governing. After all, dictatorship is one of many forms that parasitism takes, in which the highest position assumes the most powerful and the most brutal, in order to turn the nation that he/she governs into its own slaves. Thus totalizm is for the form of governing, which usually is called "presidential democracy". In this form the responsibility for the decisions is lying on an individual. This individual has also a completely free hands in the area as to in which direction he/she moves the institution which he/she rules, means no-one and nothing binds his/her hands or exerts a pressure what decision he/she should take. But such an individual is democratically elected, thus must display the required morality and virtues. It also personally is responsible for the agreeability of every single decision that it takes with the content of moral laws, and it must continually display this agreeability to people that it leads, and to committee that is elected by these people to verify the moral character of his/her decisions.

- Parasites: they always organise the management in such a manner, that no-one amongst ruling people is responsible for the decision that he/she takes. Therefore they so

shape their institutions, that their decision making is always "democratic", means carried out by some kind of a group, committee, parliament, cabinet, etc. Even if parasites are going to have an individual person, who represents a given institution, e.g. a CEO, a director, or a captain, still this person frequently is going to be either purely figurative, or fully dictatorial, and never is going to take any decisions that would be connected with taking personal responsibility for the outcomes.

#23. How they rule:

- Totalizts: by helping, assisting, encouraging, and inspiring. They mainly try to let others know what needs to be done, leaving to them how they decide to accomplish this.

- Parasites: by imposing more and more restrictions, which tell others what they should not do, or how they should not do it. They interfere with the manner in which things are done, by forcing others to do things in a parasitic way.

#24. The value of an individual.

- Totalizts: they realize the value and importance of individual people. People that practice totalizm not only understand their own importance, but they also reassure other people about their role, meaning, importance, influence, etc. This realizing results from many different aspects of philosophy of totalizm. For example, in order for intellectuals to take responsibility over their own fate, it is absolutely necessary they are convinced that whatever they do it matters, that their lives have meaning and purpose, that they have influence, that they can accomplish whatever they wish, etc. Only when people are conscious of their importance and influence, they are able to take their own fate into their hands, they are not allowing to be enslaved by others, they refuse to be dictated, suppressed, cheated, etc. In order to constantly remind people their value and importance, many totaliztic philosophies include and put into practice various mechanisms of continuous illustrating how important is whatever they are doing and how much they can accomplish. And so for example religions of the totaliztic type (e.g. Christianity) are reassuring their faithful that they are "created in the image of God", therefore similarly to God they are able to accomplish and do whatever they wish. Totaliztic institutions are reassuring their employees that their contribution is absolutely vital and is not easily replaceable, and that everyone does matter. The philosophy of totalizm is trying to reveal the true value of the free will and the intelligent moral energy in human lives. Etc., etc. In the result, in any version of totaliztic philosophies individual people are aware of their importance and value, thus do not allow to manipulate themselves by morally deviated parasites, that try to squash their free will.

- Parasites: they indoctrinate people about insignificance of individuals. People who practice parasitism are not only convinced about their own insignificance, but also try to convey the belief to other people about their insignificance, valuelessness, cheapness of life, etc. This indoctrination results from several different aspects of philosophy of parasitism. For example, in order to be able to exploit someone, to make others subdued to one's will, or to turn someone into a slave, it is absolutely necessary to be convinced that this someone has no meaning, that is insignificant, that the life of this person is worthless, that he/she has influence on nothing, that whatever is doing is unable to change anything, etc. Only after indoctrinating someone into this insignificance and the lack of meaning, this someone can be forced into obedience, enslaved, exploited, squashed, etc. Thus in order to constantly keep adherers of parasitism in the feeling of their own insignificance, parasitic philosophies invent and introduce in practice several different methods of constant reminder how small they are. In this manner for example parasitic religions are going to force their faithful to constantly fall on their faces and contemplate the greatness of God, with simultaneous telling themselves about their own smallness in comparison to that great God. The parasitic structures of power are constantly highlighting the greatness and power of rulers, and the insignificance of ruled ones, so that everyone is aware of his/her own smallness. Parasitic scientific institutions are telling their scientists that the product of huge research teams only counts, while the contribution of an individual researcher has no meaning, etc. In the result, in the philosophy of parasitism the majority of individual people is deeply convinced about their own smallness. Only a small

number of selected ones is kept in the unnatural conviction about their own greatness and about their right to do with the slaves that belong to them whatever they wish to do.

#25. Their **beliefs:**

- Totalizts: believe in God, or in any other kind of a superior being which has attributes of the universal intellect. This is only because of this belief that they pedantically obey moral laws, which were established and are supervised by this universal intellect. But they are very discrete about their believe system, and never manifest their faith too openly.

- Parasites: are either crude atheists - who do not believe in God at all, or subtle atheists - who manifestly or fanatically show their apparent devotion to a given religion, but who actually hide their subtle atheism behind the name of God (see subsection B4).

#26. Recognising the Concept of Dipolar Gravity.

- Totalizts: after they learn about the Concept of Dipolar Gravity, they willingly start to recognise and acknowledge the merit of this theory, and also recognize all consequences that result from it (e.g. the existence and superiority of the universal intellect, the major intension of activities of this intellect, etc.). One of the manifestations of this acknowledgement is the freedom of doing research and discussions on the topic of the universal intellect (God).

- Parasites: they never are going to recognize the Concept of Dipolar Gravity and consequences that result from it (e.g. they do not acknowledge the fact of the existence of the universal intellect, intensions that it has, etc.). The philosophy of parasitism can be practised only by these ones, who in the bottom of their heart are atheists and reject the existence of the universal intellect. Because this existence directly stems from the statements of the Concept of Dipolar Gravity, adherers of parasitism never officially are going to recognize this concept and are going to intentionally reject it and attack. Therefore the adherers of parasitism are going to carefully avoid any scientific and logic based discussions about the universal intellect, about the correctness of their parasitic religions, etc.

KA8. Let us summarise what is parasitism

Motto of this subsection: "Totalizm always helps, parasitism always obstructs."

Almost the entire chapter A from volume 1, and also a significant part of volume 2, were devoted to the detailed explanations of the significance that for our lives have the pedantic obedience of moral laws. According to these explanations, the universe is build in such a manner, that morally "normal" state in all thinking creatures which populate our universe, is the pedantic obeying of moral laws. But if any of these creatures decides not to obey these laws, then this creature takes a collision course with the natural order of things that was established in our universe. In turn the consequence of this collision with the natural order of things, is that such a creature starts to bear various repercussion and punishments, which are rather unpleasant.

This subsection is aimed at revealing characteristic attributes of the state, that is reached by all these intellects, which choose not to obey moral laws. As I already explained this in the introductory subsection of chapter KA, such intelligent creatures, which put themselves into a collision course with the natural order of things in our universe (which, the order, depends on obeying moral laws), are called "parasites" in this monograph. In turn the philosophy of life that these creatures practice, is called "parasitism". This subsection is going to explain what actually parasitism is and what attributes characterise it. Of course, depending on the point of view from which parasitism is considered, it can be seen as something completely different. Therefore the subsections that are to follow, are to explain what is parasitism, considering it from several different points of view. Each such separate point of view is presented in a different subsection.

Our explanations what is parasitism, we should start from a formal attempt to define it. The basic definition states that "parasitism is a natural philosophy of intellects which choose to not obey any rules, unless they are forced otherwise". The reasons why adherers of parasitism are choosing to obey no rules, is their lack of sense of responsibility that releases the aversion to putting any effort into whatever they are doing. This aversion to put any effort causes that they follow in life the line of the least intellectual resistance. Therefore, the above definition could also be expressed in a different manner, with the use of following wording: **"parasitism is a name assigned to a philosophy, which in a natural manner is followed by people deprived the sense of responsibility, who display an aversion to putting an effort into anything, thus who in all cases when they have a free choice, choose the option which goes along the line of the least intellectual resistance"**.

The definition of parasitism is disclosing, that if we meet a parasite in our life, and we have some form of power over him/her, this parasite will follow the rules, which we execute on him/her and strictly supervise. This is because under any kind of supervision, the line of the least intellectual resistance is actually to follow rules - this is why the parasite is to follow them. But as soon as we stop supervising and checking, such a person returns to his/her natural behaviour of doing whatever lies along the line of the least intellectual resistance, means doing whatever current impulses of following the line of the least resistance would tell him/her to do (i.e. whatever is easiest, whatever brings the biggest benefits with least effort, or whatever gives the highest power over people, etc.).

The matter which parasites usually overlook, is that in spite of refusing to obey any rules, their tendency to disobey, and their thirst of power, forces our civilisation to create social hierarchy, which builds up the number of watchdogs, like police, law, managers, bosses, neighbours, priests, etc. In turn this hierarchy of watchdogs gradually creates a whole labyrinth of rules and regulations, and then forces everyone (including parasites) to obey them. In the final result, by refusing to obey a few moral laws, parasites are forced to obey much more rules and laws than they would need to, if they obey moral laws in the first instance.

Parasites display a very nasty habit of turning into **slaves** all people around them. Therefore, those who practice parasitism only call other people with the name of subordinates or employees, but actually treat them as slaves. They also call others friends, spouses, or children, but turn them into servants. The situation is even worse, if a whole country or civilisation adopts an institutional parasitism, because it starts to officially keep slaves, and openly treat them as slaves.

Because adherers of parasitism chronically disobey moral laws, their value of " μ " is usually at very low level $\mu < 0.35$. For this reason, they display a variety of attributes which in section KA8.6 are described for people with a low level of " μ ". One of these attributes is a chronic aggression, with which they are filled up, and which only awaits for an opportunity to surface in a rapid burst.

Parasitism is an exact opposite of totalism. This is why parasitism and totalism are adversaries, or enemies, for each other. Totalism also have only one rule, which states "pedantically obey moral laws". This means that adherers of totalism, in this monograph called "totalizts", in everything that they do, they try to obey moral laws. The result is that for every life situation parasites and totalizts seek exactly opposite solution: parasites instinctively seek a solution which requires the least mental effort from them, and thus which goes along the line of least intellectual resistance, while totalizts seek a solution which is moral (means agreeable with moral laws), therefore which goes against the line of the least intellectual resistance. In order to illustrate this on the example which was used in subsection A2.1, if a parasite and a totalizt both were to cross a street at random, the parasite would look if the street is clear of a policeman who would force him/her to walk to the nearest pedestrian crossing, and would also look if crossing the street in this area is the easiest thing to do. In turn totalizt would look if this crossing is moral, means if there is someone around for whom this crossing would introduce a disruption, a hazard, or a bad example. Of course, by looking for exact opposites in every single matter of life, parasites and totalizts never are able to understand each other, and never

are able to work in harmony side by side. The effect is, that being by nature more aggressive and impulsive, and subconsciously knowing about own incompetence, parasites always attack totalists, and always instinctively dislike them.

Totalism, especially in the intuitive version currently practised on Earth, is rather a very steady philosophy. This can be expressed, that **totalism is a stable moral state**. If a given totalist lives a stable life, he/she obeys moral laws approximately to the same degree all the time, thus keeping his/her moral energy at approximately the same level. But parasitism is totally different. It never is steady, and since once it is started, it tends to advance rapidly, and a given victim of this moral disease slides deeper and deeper into it. Thus parasites all time show increasingly lower level of their moral energy, while their bad behaviour increasingly gets worse and worse. For this reason, **parasitism is a continuous process**, not a stable state. In the dynamic transformations parasitism continually changes stages of advancement, and literally can be observed by others as it visibly worsens year by year, gradually advancing from one stage into a next one.

KA8.1. Parasitism as a deadly moral illness

Motto of this subsection: "Only this parasite is safe which already does not exist."

Decay, death, and destruction can take thousands of different forms. Not always they need to be obvious. Not always they need to arrive in the form, which visually warns with signs of decay. For example, to many people death comes in a form of laughing sexual partner, with whom they spend "fantastic time" in a bed, only that afterwards this partner leaves for them an invisible "souvenir" in the form of AIDS viruses. To others death arrives in the form of radiation, which is invisible to eyes, and which destroys their body thus initiating the decay. Not in every case the future victims see the warnings of what awaits for them, so that they could willingly choose and accept for themselves the appearance of whatever is going to get them. Not always leprosy arrives from someone who looks like a leper. Frequently death and decay are started with a pleasure, and look as something completely different, than they really are.

This chapter is describing a kind of invisible, although deadly plague, which so far was escaping human attention. It is a kind of highly infectious leprosy, which attacks the spirit in ever increasing number of people. It causes that although bodies of these infected look identical to others, their spirit is gradually rotting away. This highly infectious "leprosy of the spirit", is the philosophy of parasitism. If someone believes exclusively into what his/her senses are detecting, the spiritual rotting away of people infected with this illness is impossible to be noticed. But of someone believes in power of our minds, then the destructive role of this rotten philosophy becomes obvious. This is what chapter KA does. It discloses for the use of our minds the destructive role and consequences of parasitism.

Although this philosophy (and a moral illness) is not recognized, as yet, by our official science, it is characterised by very distinct features. In turn people who are infected with it, display a set of easily recognizable, distinctive symptoms (attributes). For example, such people always behave according to a distinct pattern of choosing these solutions, which cost them the least intellectual effort, and therefore which bring to them the instant pleasure or benefit. They also show their aggression through vicious attacks on people with a totalistic type of personal philosophy. Parasitism is gradually taking over our planet. At the time of finishing this chapter (year 2003) it was already the most dominant philosophy on Earth. It firstly creeps to management circles and to head offices, as it always seeks an easy, pleasurable life, gains without efforts, and power over other people. Then it spreads around, eventually paralysing and killing everyone whom it affects. Therefore, apart from being a distinct personal philosophy, parasitism simultaneously is a very **deadly moral disease**. It can be compared to an invisible worm, or leprosy, which gradually eats up the spirit of its victims. Such "people with wormed spirit", unavoidably await the self-destruction at the end of their

path. This chapter attempts to explain everything what is important about parasitism: what it is, what are the symptoms/attributes of people affected with this disease/philosophy, how to recognize them, and what parasitism is going to bring to our planet - if we allow it to take us over.

If any technical device is not working in the manner as it should, we say that it is "out of order" or that it "breaks down", and we either repair it, or put into a junkyard. In turn when someone's body stops functioning as it should, we say, that this person is ill, and we send him/her to a hospital so that doctors could heal his/her body. But how to describe someone, whose morality is not working as the natural order of things in our universe requires this. From subsections B6.3, A2.4, KA8.2, and KA8.5 we know that such people with morality that refuses to work as it should, show all symptoms of being ill. After all, if we leave them without healing their morality, then after some time they must die because of the moral suffocation. Therefore people whose morality stopped to work as it should, in reality are "morally ill". Because the state when someone's morality stops working as it should, appears when this intellect naturally slips downhill in moral field, to the philosophy of parasitism, we must call this philosophy "moral illness". This illness in the final effect always kills the victims. Thus we must supply it with the qualifier "**deadly** moral illness". As this is the case with every possible illness, people must be aware that this deadly moral illness does exist and that it kills people. They also must learn what are symptoms and a course that it takes, manners of healing, and they must also know about means of preventing the epidemics of it. Thus, this monograph is a kind of popular "medical textbook", which explains all these issues concerning health of our spirits.

Already several times the attention of the reader were brought to the fact that parasitism is not just an immoral philosophy, but also a **deadly moral disease** - see subsection C2 and see also introductory parts of chapters A and KA. To make it even worse, everything seems to indicate, that at the present level of our knowledge, usually it is also an incurable disease. Similarly as this is the case with every other deadly disease, parasitism prefers to develop in certain environments, people are infected with it in specific manner, it has a characteristic course and symptoms, and also in case of being left without healing it, in the final effect it always kills victims. Therefore it must be treated as such deadly disease, i.e. people must be aware of the threats that it introduces, they must realize these threats to other people and warn them about this deadly illness, they must take prevention measures which disallow it to spread, they must identify cases when someone is infected with it, and also they must intensively heal these unfortunate people who are infected with it.

The most dramatic side to the deadly moral disease called parasitism, is its external invisibility. People who are only a small step from a moral death because of this illness, physically and externally look identical as all others. After all, a rotten spirit in people cannot be seen with our eyes, or smelled with our nose. Because this moral illness cannot be noted with our senses, people are unable to realize, that victims of this deadly disease are actual ill. Thus, they treat these victims in exactly the same way, as healthy people are also treated.

The name **moral illness** was not used so-far in our society, thus it requires an explanation. In fact this name describes a whole class of illnesses, all of which attack human spirit, not just a single one. Thus, it is more an equivalent to a name "illness of body", or to a different name "mental illness", than to name of any specific illness like "aids" or "schizophrenia". In fact people are aware of the existence of moral diseases for a long time, only that so-far they named them with the use of different terms. For example, moral illnesses that are known for a long time include all addictions, means "smoking", "alcoholism", "narcomania", "gluttony", "compulsive gambling", and "whoring" or "lust" (one should distinguish between "whoring" as a moral illness, and "prostitution" as an oldest profession, or a life necessity). Also all forms of crime are actually moral illnesses as well, e.g. "stealing", "bashing", "raping", "murdering", etc. All moral illnesses have this in common, that they are extremely resistant to be cured. Since someone falls once into their claws, practically remains

in these claws until the death. This difficulty of curing also applies to the most general moral illness, called here the philosophy of parasitism. In spite that I am seeking "cured parasites" for a long time, actually they are an equal rarity, and equally difficult to find, as former smokers that are presently non-smoking, or former drug addicts that presently are straight. Therefore, at the present stage of the development of "medicine of the counter-world", which is described in subsection H10, we rather should concentrate on preventing the infection with parasitism of these people, who still remain totaliztic, than to loose our energy on the enormously difficult healing of these spirits lost for the society, who already have fallen into the claws of deadly parasitism.

KA8.2. Parasitism as an outcome of the downhill philosophical life-cycle

In the area of operation of moral field and moral laws, so-far humanity still remains in darkness. Most of people do not even know that moral field and moral laws do exist. This is why the great majority of phenomena, which are the outcome of the action of these laws, happen spontaneously, governed by natural mechanisms, not by knowledge and intentions of people that they impact. In the final result almost all long-living intellects on Earth are meeting the same fate - they firstly are infected with parasitism, and then they die an extremely unpleasant death by the moral suffocation because their " μ " drops down to the value of $\mu = 0$. But if these intellects would know mechanisms which govern their fate, means if they know about the existence of the "downhill philosophical life-cycle", and about the philosophy of parasitism to which this cycle leads, their doomed fate could be avoided. This subsection is to explain what is the "philosophical life-cycle", and "downhill philosophical life-cycle", and why parasitism is the outcome of a life-cycle that moves downhill in the moral field. In turn by realizing the existence and properties of the "downhill philosophical life-cycle", it also illustrates that via the intensional shaping of our moral state, we can prevent the doomed fate of people affected by this life-cycle. Furthermore, it discloses the characteristic attributes of subsequent stages of the "downhill philosophical life-cycle", and thus allows an almost instant recognition of the stage of that cycle which a given intellect reached, means it also allows to predict what can be expected from a given intellect, and what this intellect is already unable to accomplish.

By the term "**philosophical life-cycle**" totalizm understands "the entire philosophical path through which a given intellect progresses from the moment of birth to the moment of death". If we would like to express this term in another words, "philosophical life-cycle" is simply the life of a given intellect, but considered from the point of view of not how it lives, but how its philosophy transforms, what stages this philosophy undergoes, what philosophical phenomena demonstrate themselves in this life, and which philosophical laws are ruling of whatever happens to the intellect during this life. For example, in case of individual intellects, means - individual people, this cycle embraces all changes of their philosophy of life, that they experience during entire their lifetime. In turn in case of group intellects, such as marriages, institutions, governments, countries, or whole civilisations, this life-cycle includes all transformations of the philosophy of living that they practice, means transformations which take place from the moment when the life is given to these intellects, until the moment when they become non-existent.

As this is explained in other subsections of this monograph, especially in subsection KA8.6.1, the most important quantitative indicator of the moral state and philosophy of a given intellect, is the so-called "**coefficient of the moral saturation**" (μ), which for everyday use can be called someone's "**level of moral energy**": $\mu = E/E_{\max}$ - see equation (1KA8.6.1). If we analyse what subsequent intellects are doing with their moral energy, then it turns out that they either accumulate this energy, means they increase their " μ ", or they dissipate their energy, means they decrease their " μ ". About these intellects, which during a larger period of time, either increase their moral energy " μ ", or at least they do not decrease it, totalizm states that they just follow the "uphill philosophical life-cycle". In turn, about these intellects, which

gradually decrease their " μ ", totalizm states that they follow the **"downhill philosophical life-cycle"**. For this reason by the term "downhill philosophical life-cycle" we are to understand "the philosophical path of a given intellect, and the fate that results from this path, which boils down to the gradual dissipation of the entire moral energy that this intellect had". As such, the downhill philosophical life-cycle incorporates into itself the subsequent symptoms and stages of a given intellect falling into the most general moral illness called parasitism.

In present times, when the majority of people do not know principles of totalizm, and thus they gradually convert to the prevailing philosophy of parasitism (which is described in this chapter KA), almost every intellect on Earth in the final stage of life is falling a victim of the **"downhill philosophical life-cycle"**. So far no-one tried to establish the statistical data on this subject. But if such data are gathered at the time of writing this monograph, then most probably around 99% of the intellects close to the end of their life would be shown to follow the deadly downhill philosophical life-cycle. Only around 1% would be shown to follow the uphill philosophical life-cycle through the entire their lifespan. Unfortunately, the downhill philosophical life-cycle is the suicidal life-cycle. It always leads to the complete dissipation someone's moral energy, thus to $\mu = 0$, and to a moral death. Therefore, all intellects which are following this doomed life-cycle, are going towards a sure moral death in very unpleasant circumstances, which can be only avoided if they manage to die earlier for a physical death. Thus learning laws that govern this downhill philosophical life-cycle, may save these intellects from a very unpleasant end.

For every intellect, the philosophical life-cycle starts when this intellect is born. Such a birth could be compared to placing this intellect somewhere on the slope of the slippery crystal mountain of morality, which was illustratively painted at the beginning of subsection A4. After the birth and growth, this intellect has two choices to make. It can either move upwards of this crystal mountain of morality, or move downwards of this slippery mountain. Unfortunately, because it is a moral mountain, not a physical one, it remains invisible to our senses. Therefore what happens on the slopes of this mountain, can only be established through the observation of our own feelings, and through analyses of reactions and fate of other people. Initially, in the majority of cases, intellects choose to climb upward, because this is what their counter-organ of conscience and the sense of responsibility are telling them to do. But soon these intellects discover, that moving upward of this mountain, is very effort consuming activity, while rewards that it brings about are difficult to notice. On the other hand, the same intellects experience, that when they start to slide downward of this mountain, they experience rather pleasurable sensations and they do not need to put any effort into their activities. The way downhill is also encouraged by the society, which tells about "rules of the jungle", where only "the most fit survives", tells "exploit or be exploited", and tells other similar immoral garbage. So totally confused, having no any philosophy like totalizm, which would guide them, intellects start to slide gradually downhill of this crystal mountain of morality. After all, such slipping downhill in morality, is a natural process, and it does not involve any effort. The journey down is pleasurable, so intellects even do not notice when they find themselves in the moral marshland, which surrounds foot of this mountain. When they fall into the marshes and start to suffocate, it is too late for a help. Although their screams of agony can be heard by others, without seeing the mountain and the marshes which remain invisible to them, others believe that such "agonal" behaviour is "natural". Thus next crowds of people willingly follow the path of those who already died, in order to also share their doomed fate. Only the theoretical analyses, similar to these presented in this monograph, reveal what actually is happening, and indicate that totalizm represents the only salvage and solution from this vicious circle of unpleasant deaths. Of course, still remains a problem as how to cause that ordinary people start believing in the philosophical life-cycle described here, and start making a use of salvage that it offers to them. After all, they cannot see the moral mountain and the marshes that surround it, as these are invisible for eyes, and simultaneously they are more willing to believe to pleasant sensations of their body than to the argumentation of someone's mind and logic.

We are presently living in times of moral "wild west" and dominating ignorance about all aspects of morality. People do not have a slightest idea about the existence of the downhill philosophical life-cycle, or about the requirements of the correct shaping of their life-cycle, or about parameters that influence the character of their life-cycle. Therefore in the majority of typical cases, their philosophical life-cycle finishes with a rapid slipping down towards the full-blown parasitism. In this slipping down, intellects typically undergo the following distinct phases: (1) birth with the intuitive totaliztic philosophy, (2) growing up, (3) totaliztic period of life, (4) a triggering event that initiates the philosophical fall down into parasitism, (5) gradual creeping into advanced parasitism, (6) the reaching of the agonal state and the complete inability to fulfil the life functions, and (7) the death through the moral suffocation caused by the complete exhaustion of moral energy.

Let us now discuss attributes of these phases that constitute a typical "downhill philosophical life-cycle". They are characteristic to the majority of present intellects. For each one of these phases a separate item is devoted. Here they are:

(1) **Totaliztic birth.** The totaliztic birth is one of these rare phenomena, which directly confirm that morality is the primary quality of the intelligent world. As this is indicated by the observations so-far, "all intellects are always born in such a manner, that they are as close to the moral philosophical pole (i.e. to ideal totalizm) as this is allowed by the circumstances in which they arrived to this world". For example, small children from the very beginning show adherence to the totaliztic principles. Similarly even young wild carnivores initially behave as if they adhere to totalizm, i.e. they are friendly towards everyone, and behave morally. In turn, because all are born with the build-in totaliztic pre-programming, this means that in the moral sense everyone receives the same starting point. This in turn means that behind the operation of moral laws must be hidden an omnipotent intellect, such as the universal intellect.

According to what was explained in subsection A5.2, every intellect at the moment of birth is equipped with the "original dowry" of moral energy. Therefore all intellects which are born, usually have their " μ " very high - in some small children it may almost achieve the nirvana threshold $\mu = 0.6$. For this reason very young intellects are also extremely likeable and nice.

(2) **Growing up.** After the birth, intellects enter the complicated phase of growth and gaining the education. The most significant characteristics of this phase is that their moral capacity " E_{\max} " from the equation (1KA8.6.1): " $\mu = E/E_{\max}$ " is increasing fast, while their " E " remains approximately at the same level. The effect is such, that for example teenagers near the end of their growth and education, reach " μ " as low as sometimes around $\mu = 0.2$. Of course, together with the low " μ ", all bad consequences come (rebellions, disobedience, aggression, suicidal tendencies, depressions, etc.), which are described in subsection KA8.6.3. But in spite of this unruly behaviour, the philosophy of such teenagers in most cases still remains with the intuitive totalizm. Therefore, when the phase of growth finally passes, such teenagers increase their level of moral energy relatively fast.

The phase of growing up is very important from the point of view of deciding about the future fate of a given individual. As it turns out, only these people who managed to acquire from their home (a) strong moral skeleton, and (b) the feeling of responsibility, are able to lead later a relatively totaliztic life. About the fact, whether someone in future is going to lead a life of a totalizt, or a life of a parasite, to large extent decide parents. After all, it is their basic duty to give moral skeleton to their children and to teach them the sense of responsibility. Parents, who have not managed to give these two most important qualities to their children, unfortunately disappointed all those interested in fulfilling their duties of parenthood, including themselves, their children, and the whole society.

(3) **Totaliztic period of life.** After the phase of growth passes, and the adult life begins, most of the intellects manage to maintain their totaliztic philosophy. Thus they enter the productive life, still adhering to totalizm-like philosophy. They maintain their sense of responsibility, listen to their counter-organ of conscience, and obey moral laws. Also they increase their " μ " very fast, to maintain it at the level of around $\mu = 0.4$ to $\mu = 0.5$. For a

number of next years they usually lead a totaliztic life, being productive, enthusiastic, and likeable.

The totaliztic period of life usually is the most stable period of life. In appropriate circumstances it may extend for the entire productive lifespan, and only such dramatic events, as for example retirement or a promotion to a manager, may trigger out a philosophical fall-down. It is maintained in all intellects, which keep their daily routines systematically, and stick to their sense of responsibility and moral principles they brought from their youth. People who keep this period through a very long time, are usually physical labourers, who also have solid moral foundations, which they inherited either from their upbringing, or from their religious believes. For the office workers, and for all types of managers, this totaliztic period tends to finish much sooner. People who are just in this totaliztic period of their life, usually maintain their " μ " at approximately the same level, with small fluctuations caused by their current circumstances. Therefore, all the time they display the same likable and cheerful behaviour, and the same kind of pleasant personalities.

It should be noted, however, that some teenagers, especially these originating from wealthy families, the parent's home of which failed to teach them responsibility and discipline, and failed to provide them with a moral skeleton, never recover from the drop of their " μ " which takes place during their growing up phase. Therefore this drop, for them becomes a triggering event which initiates their slipping towards parasitism. Thus, such teenagers, from the growing up phase directly proceed into the phase of creeping into advanced parasitism. (Interesting that a noticeable proportion of them never leaves their family home, and in spite of reaching the adulthood, they still live with their mothers/parents.) Such teenagers never experience the totaliztic period in their lives, and thus never have an occasion to contribute anything towards our civilization. To make it worse, in present times of prosperity and lack of discipline, there is an ever increasing number of them.

(4) **Triggering event, and the fall into parasitism.** The totaliztic period of life is a very stable one. Thus it does not transform itself into a parasitic phase of life without an important reason. Therefore, in order for an intellect to deviate from the totaliztic path, and to initiate the sliding downwards in the moral field, there is always an important event which triggers all this sliding. We could call it the "**triggering event**" - see subsection KA4.1. The triggering event is always something enough powerful to destroy the sense of personal responsibility for the outcomes of our own actions. For example, to many physical labourers it usually is being retired, and thus the fact of releasing the previous responsibilities. To many housewives it usually is getting married, leaving job, and cultural shifting onto their husbands the sense of responsibility for numerous activities, for which previously they were responsible in person. In turn for many young office workers it is getting promoted, and gaining the power over several subordinates, onto which they then gradually delegate their responsibilities.

(5) **Creeping into advanced parasitism.** The "triggering event" robs victims from the sense of responsibility. In turn - as this is explained in subsection A8, the lack of responsibility eliminates motivations. Thus the outcome of the lost of responsibility is that a given intellect loses motivations, and therefore starts to gradually slip down into the claws of parasitism. The process of this continuous slipping into parasitism can be called the "**philosophical creeping**". In such a creeping we can distinguish several characteristic stages, the more comprehensive discussion of which is presented in subsections KA4.2 and KA4.3.

As it is explained in subsection KA8.1, apart of being a philosophy, parasitism is also a deadly moral disease. It can be compared to the "leprosy, which attacks the spirit", or to "a worm, which eats up the spirit" of victims. Once it is triggered, it usually advances rapidly, and with the elapse of time only gets increasingly more powerful. It also in almost every case goes through similar symptoms-phases, and displays similar attributes in the intellect affected. The only difference in how it paralyzes individual intellects, is how fast it progresses. Therefore, with the elapse of time, intellects which already started their sliding downhill in moral field, gradually creep through all stages of parasitism (as these are described in subsection KA4.2), into the most advanced stage. The very interesting mechanism of such continuous slipping

downhill in moral field is called here a "philosophical creeping". This mechanism is the outcome of adopting by the morally ill intellects such a selection of doctrines, principles of behaviour, rules, laws, traditions, habits, etc., that their philosophy of life with the elapse of time is increasingly closer to the pole of a full-blown implementation of parasitism. In the moral sense, it depends on the movement of a given intellect increasingly steep downhill in moral field, and along the line of the least intellectual resistance. It is accompanied by a continuous drop of the " μ " value for this intellect. The "philosophical creeping" can be interpreted as an angular velocity of spinning - see subsections KA8.5 and G4 which illustrate the analogy between parasitism and the spinning of physical objects in classical mechanics. The external manifestation of this creeping is the gradual displaying by this intellect of a behaviour pattern, which can be called a "philosophical suicide". It depends on doing everything humanly possible to transform from totalizm into a full-blown parasitism, in the shortest time possible (the stadia of such transformation are described in subsection KA4.2). For group intellects, such as institutions or countries, this "philosophical suicide" depends on adopting and implementing such laws, regulations, rules, doctrines, traditions, inclinations, etc., that they make these intellects to move increasingly steep downhill in moral field, and along the line of the least intellectual resistance. The interesting characteristic of this creeping is, that it always occurs in a "natural" manner, as the result of following in life only the choices which are the most pleasant and provide the most instant material gains. Therefore, allowing this creeping to occur, does not require putting any effort to carry it out, or following consciously any rules. It usually generates in the intellects, which undergo this process, a whole array of "pleasant" (although false) feelings, such as the feeling of convenience, wealth, security, power, self-importance, etc. There is no specific age when this process occurs, as it depends on individual circumstances of each intellect. For example, some people may undergo this philosophical creeping into advanced parasitism as young as in their 20s, some others do not start it until their retirement.

The process of philosophical creeping is finished when intellects reach such an advancement of parasitism, that they become completely unable to generate moral energy. **The last stage of parasitism, in which intellects are completely unable to generate the moral energy, in this monograph is called a full-blown parasitism, or advanced parasitism.** After reaching this stage, intellects exist further only because they vampire moral energy from other intellects, or because they eat up their old savings of this energy.

The phenomenon of "philosophical creeping" into advanced parasitism has this consequence that intellects which started their adult life as socially productive adherers of a totalizm-like philosophy, close to the end of this adult life transform themselves naturally into adherers of advanced parasitic philosophy, and extend their life only due to a moral vampirism on other intellects. The ways and stages in which this transformation occurs, are more thoroughly described in subsection KA4.2. Because this transformation of totalizts into parasites occurs in a natural, effortless way, and also because our civilisation so-far had no idea that such a process in fact does take place, people were not able to prevent it, or to even notice it. The result is that our civilization, as a whole, gradually creeps deeper and deeper into so-called "institutional parasitism" described in subsections KA4.3 and KA2.5, and that the ever increasing number of people actually adhere to an advanced parasitism described in subsection KA4.2.

Of course, an opposite process to the "philosophical creeping" also does exist. It could be called a "philosophical renewal". However, according to the totaliztic mechanics, the appearance of this process in any intellect is conditioned by the effort of this intellect to continually strive in the uphill direction of moral field, and against the line of the least intellectual resistance. Therefore, it is connected with the unpleasant experiences such as additional work, inconveniences, striving, necessity to improve, suffering, etc. Therefore, the great majority of intellects is not capable to undertake and to continue such a renewal for a long time, and can only be forced by others to undergo this process. Also, in order to initiate such a renewal process, there must be some kind of a very powerful "triggering event", which

in this case must depend on assuming responsibility for the outcomes of actions in which a given person takes part. Usually it is only effective if it has the character of very intensive emotional experiences, e.g. of a divine intervention, of some extremely traumatic experiences (e.g. imprisoning, comatose, drug related suicide, grieving), strong love, etc. The philosophical creeping and renewal have also their more dramatic versions, which could be interpreted as accelerated changes of someone's philosophy. Most frequently they are described by popular expression as "fall down" or "break down", and "revolution" or "reform".

(6) **Agonal state.** At the moment when morally ill intellects reach the state of a full-blown parasitism, their further existence becomes impossible. After all, they do not generate moral energy by themselves, and therefore they live exclusively at the cost of other intellects (i.e. from moral vampirism, as this is described in subsection 15.5). According to subsections KA4.2 and KA4.3 this starts to be the case when they completely cease the generation of moral energy, and they follow exclusively the line of the least intellectual resistance. Then they are only capable to move downhill in moral field, and everything that they do is as thoughtless, as if it is done by elements instead of thinking people. Therefore they become unable to fulfil functions to which they were originally created or hired. Also, according to subsection KA8.6.3, they become very impulsive, aggressive, and dangerous to others. Therefore other intellects may start activities aimed at excluding, or even liquidating them. In turn, this exclusion, combined with inability to fulfil their life functions, causes that they become "agonal intellects" and they live only at the cost of moral energy that they accumulated before, or that they vampire from other intellects (the principle involved in such vampirism is described in subsection 15.5). Therefore, their fate is sealed - they must conclude their lives and be replaced with new intellects, which have a more totaliztic philosophy. The inevitability of their death by a moral suffocation is already irreversible, and only remains the matter of time. The identifying attributes of such **agonal intellects** are: (1) they stopped completely the generation of moral energy, and (2) they are unable to motivate themselves to undertake the effort of commencing this generation.

The fact of slipping of some intellects into the agonal state can be easily observed (with a bit of keenness and the knowledge of what to take notice of), because these intellects starts to display quite unambiguous attributes. (The shocking and tragic fact is that too large number of today intellects unfortunately already slipped below this barrier, what means that we are facing rather difficult times.) Two most important of these attributes include the continually negative attitude, and continually unproductive activities. Let us discuss them in more details:

- Where the negative attitude is concerned, then such intellects have a negative opinion practically about everything - with the small exception of themselves. Thus they continually practice the general and non-constructive criticism. Everything seems to be not good enough for them. Nothing seem to be able to satisfy them. They never laugh. About themselves they believe that the world would be saved, if everyone accepted their philosophy and become as they are. Unfortunately they are not able to pinpoint what exactly out of their philosophy would save the world, because they are very vague in expressing their opinions, and never are able to be specific and constructive. Thus, they always use generalisations. The philosophy of agonal intellects is already so deviated, that even if someone helps them, they are unable to appreciate this help, take it positively, and show gratitude. They always misinterpret the meaning of help they receive, take it negatively, and seek in it some hidden motives or agendas, which in fact are not there. (For this reason giving any help to such intellects is quite risky, because according to equations (1M7) and (2A6), this help is always going to meet a negative response and clearly hurt the helper.)

- Where the continual unproductive activities are concerned, then agonal intellects almost always turn to be unable to yield from themselves anything useful. Simultaneously they demonstrate several characteristic symptoms, which are a kind of indicators that disclose their state. And so, in spite that they always scream that they are "pro", in practice they turn to be against any action, and always hold back, make difficult, and disturb others in every activity - including into this also cases when the success of a given action may be attributed for their

benefit. (Then they hinder others, so that these others do not get any share in their fame.) Thus for their environment they become known as "unremitting hinderers". If they undertake any action by themselves, then it is not a quiet, systematic, purposeful, and effective work towards a goal - as usually are actions of the intellects with a high level of moral energy, but it has several separate, loud, and always unproductive phases. For example it starts from a "short-lived enthusiasm", means from the loud manifestations and declarations. After this, there is a phase of "making the wind", means an unproductive running in circles and pretending that something is being done. Then comes the moment, when they "run out of steam" and the whole matter of a given activity rapidly quietens, to stay quiet until the end. Then comes a phase of "seeking those guilty", when a given intellect points out a finger at someone or something else and loudly announces to everyone, that this someone or something in his/her opinion is actually responsible that a given matter is not done and that it could not be completed as intended. Finally comes a very long period of "postponing for later", when a given activity is not attempted, nor definitively abandoned in order to open the way for starting something new. According to this model, all actions that agonal intellects are undertaking in person, always finish with a disaster. Only these actions, the realization of which these intellects pass onto someone else, who has a higher level of moral energy, can be completed (for what these agonal intellects always verbally take all the credit). This completion is only possible in conditions, when circumstances make impossible for the agonal intellects to intervene too much. After all, their interventions allow them to spoil even such actions. (If these intellects are able to intervene, then their ignorance, incompetence, indecisiveness, changeability, impulsiveness, and antagonism can destroy efforts of even the most effective workers with a high level of moral energy.) In the final result, individual agonal intellects can be easily recognized e.g. from a car that they repair for the last 10 years and so far they only managed to dismantle it, from a model, furniture, or device, which they assemble by themselves as long as the memory reaches, etc. In turn group agonal intellects can be recognized from almost new typewriters, which no-one uses only because they do not have e.g. a ribbon, from working printers, which cannot be used because they never have a toner or paper in them, from new machines, equipment, and measuring instruments, which are still standing in the original packing, which were purchased, but no-one managed to unpack, install, and use them, etc.

The most shocking observation regarding adult people, who reached the agonal state, is that by themselves they never are able to recognize the truth regarding the agonal state into which they put themselves, and therefore to initiate the process of philosophical renewal, in order to reverse their agony. Therefore, the inevitable fate of all agonal intellects is, that they are thrusting themselves directly into the death by a moral suffocation. For example governments, which are only able to promise, but never are capable of any real action, or which all actions are so ignorant, that they only make worse the situation of the ruled country, never admit that their errors and chaos are the source of problems. Thus the responsibility for this situation they always push onto someone, or something, else. In turn individual people who reached the agonal state, never allow the thought that it is the fault of their own philosophy. Therefore the philosophical renewal of the agonal intellects can be only forced upon them from the outside - they never can mobilize themselves to such a renewal. Unfortunately, such forcing them into a renewal is always very difficult, and cost much more moral energy than a humanitarian burying them, and replacing with new intellects. Therefore, in case of group intellects, such as long-term marriages, old institutions, stuffy organizations, ageing offices, or parasitic governments, such renewal simply is not even worth to be started. Much easier is to just replace such agonal intellects with new ones, which are adhering to much more totalistic philosophy.

However, it should be indicated at that point, that in spite of that inevitability of moral death, some intellects live surprisingly long in their agonal state. Because our society does not know about their existence, or how to recognize them, in case of individual people many of them even keep their jobs until they are formally retired. This gives them opportunity to

vampire on others. As it turns out, these long-living intellects are all these ones, who have someone to vampire the moral energy from. They include, amongst others, retired people who live with their children, parasitic managers who are allowed to keep their positions in spite of being unable to accomplish anything, and therefore who vampire on their employees, and also almost all governmental institutions, which reached the stage of advanced parasitism, but are still funded by politicians - including into this group also governmental funded educational institutions (such institutions vampire on their employees, and - in case of educational institutions, also on their students). In case of intellects, who do not have anyone to vampire on, such as single retirees, or private institutions, which need to earn for their existence by themselves, their life as agonal intellects is rather very short.

(7) **Philosophical death.** As it is indicated in its definition, this death does not terminate the life of all intellects, but only these ones, which fulfil the following conditions: (a) because of their moral weakness they allowed themselves to creep morally towards parasitism, so that their capability to perform duties and functions, which were imposed onto them, falls to zero (thus also their generation of moral energy falls to zero), (b) until the last moment they refused to undertake the efforts of renewal of their philosophy, (c) they used up all their moral energy, and the total exhaustion of their moral energy arrives earlier than their physical body reaches the point of a physical death. The philosophical death always takes some form of a self-destruction. For individual people the most common examples of this death are suicides, overdose of narcotics or alcohol, a car accident caused by a careless or crazy drive, or consequences of an improper composition of meals, when given people know that they should not eat specific types of food because they have diabetics, overpressure, overweight, sclerosis, etc. (Victims of advanced parasitism frequently their self-destruction hide behind the myth on apparent need to "live to the full". This myth gives them an excuse to not hide their inability to exert any discipline on themselves, means inability to refrain from the excessive eating, drinking, or drugs' use. After all, usually they know by themselves, and all around them also know it, that doing without any discipline whatever they do, is murderous for them from the medical or other point of view.) As such, a moral death drastically differs from a natural physical death. After all, in the normal case a physical death occurs because someone's body loses the ability to maintain and to use the life energy (i.e. through so-called "old age"). Examples of moral death of individual people can be almost every suicide, almost every drug overdose, deaths from the cirrhosis of the liver caused by the overdose of alcohol, etc. In turn examples of the philosophical deaths of group intellects can be the reformation of the church (when the old church died and the new was born), communistic revolution in Russia (when an old feudal Russia died, and a new communistic Russia was born), recent changes of system in all European communistic countries (when the communism died in them), and almost every divorce or separation (when a given marriage is dying). At this stage it is worth to mention, that in case of moral deaths of group intellects, the disappearance of one of them opens the way to the birth of another one, which takes its place. For example the philosophical death of communistic Poland opened the way for birth of another Poland, which by the way soon afterwards also died. Thus, without even knowing this, from the time of the Second World War, Poles lived through several moral suffocations of their country, fortunately each one of them was relatively bloodless. It should also be noted, that a substantial number of individual intellects (people) is dying in that manner as well.

In order to illustrate here the most common, and therefore the most widely known **example** of experiencing such "downhill philosophical life-cycle", which usually goes through all the phases listed above, it is a fate of majority of typical relationships (meaning the majority of marriages, romances, partnerships, friendships, etc.). Intellects, which form these relationships are group ones, composed of two individual intellects (in case of marriages, composed of a woman and a man). The life-cycle of such group intellects is started with their totalistic birth. As an example consider a newly acquainted couple of a boy and a girl: the boy carries her shopping, and tells her exclusively complements, while the girl is always smiling to him, and is enthusiastic about everything. The growth finishes with the moment of matrimony,

and their adult life begins. This adult life at some stage brings "triggering event", which initiates the philosophical creeping. In case of marriages frequently such a triggering event is the birth of a child and shifting all the responsibility for everything onto the shoulders of only one of these two partners. Examples of multitude of symptoms of the advancement of philosophical creeping, can be that he shows an increasing laziness, and increasingly rarely tries to be nice, she increasingly less controls her emotions, and escalates her reluctance to satisfy his needs. In the result of this creeping, the marriage transforms into a parasitic institution. A situation is gradually reached, when it stops to serve the purpose that it was originally formed for, and thus terminates the further generation of moral energy. With the elapse of time it enters the agonal state. In this state such phenomena start appear, as side romances, roars, fighting, mutual black mailing and threatening with a divorce, etc. - meaning all these destructive symptoms of the fast depletion of moral energy below the threshold of destructiveness. If the amount of moral energy for this marriage is completely used up, before it is affected by a physical death (e.g. by a death of one member of the couple), then the marriage must die because of a moral suffocation - means through an official divorce (or unofficial separation). Similarly to every other philosophical death, it typically must be very dramatic, destructive, and leaving a great deal of pain and bad taste in all parties involved. In case of a group intellect, such as a marriage, the philosophical death of this intellect means that it finished its life, while people who were composing this intellect (i.e. both partners) can continue their lives outside of this group intellect. But because of the dramatic nature of the philosophical death, sometimes, when a group intellect dies, also some of the people who are composing this intellect may die physically as well. For example, during a divorce, because of the dramatic and horrifying experience that all parties are going trough, some children, or even one of the partners, may commit a suicide. (Of course, not every marriage must follow the negative "downhill philosophical life-cycle" described here, and some of them are following the positive "uphill philosophical cycle" described in next subsection. The secret of going by this positive life-cycle is that both partners never are loosing their sense of responsibility for the contribution to the group intellect, thus they never allow for the phenomena of philosophical creeping to take place. Therefore, immediately after the marriage, they undertake unending efforts of the laborious climbing uphill in moral field. It is also worth noticing that in case of a group intellect, such as a marriage, the undertaking of such a perpetual climbing by only one of partners, while the second one is passively sliding downhill in moral field, is still unable to save the marriage - this time because the marriage eventually dies by a "philosophical tearing apart". (Such a "philosophical tearing apart" is a special version of a philosophical death, therefore its theory and attributes are going to be discussed in more details in the future editions of totalizm.) Therefore, the climbing uphill in moral field, must always be done by all people, which are composing a given group intellect.

The important point, which is embedded into our knowledge of philosophical life-cycles, is that every intellect may die of two different reasons: (1) physical and (2) philosophical. A physical death (1) is already well known to us. It depends either on physical destruction of the biological body, or on the critical depletion of the level of life energy of this intellect. In turn until the development of totalizm, philosophical death (2) remained unknown as a distinctively different manner of dying. This philosophical death takes place when a given intellect reaches the end of his/her downhill philosophical life-cycle, and thus when its moral energy reaches the zero value (i.e. when a given intellect reaches the full-blown parasitism and its μ drops down to the level of $\mu = 0$). Thus it is the consequence of a self-destruction, occurring because of the incapability to fulfil life functions, and because of the complete depletion of moral energy. The philosophical death almost always takes place, when the physical body of this intellect is still alive, strong, kicking, and does not want to die. Therefore the philosophical death by moral suffocation is always very dramatic, full of fight and aggression, and it always leaves very bad memories in all parties involved.

The current position of someone in the philosophical life-cycle can be expressed with the use of the "coefficient of deviation" (α). This coefficient of deviation (α) can be described as

the angular difference between someone's actual philosophy of living, and a philosophy which would represent an ideal of totalism (i.e. a philosophy that probably would be practised by the universal intellect itself, if this intellect live amongst people). In the interpretational sense, it represents an angular path that a given intellect is crossing during its philosophical creeping or renewal. Similarly as this is the case for the "coefficient of deception" (φ) described in subsection B7.2, also the coefficient of deviation can be expressed with units of angle. After all, units of angles have this attribute, that in case of the existence of time-dependent processes, such as for example the philosophical creeping described before, their changes in time can be expressed by various constants, e.g. by the velocity of creeping $\Delta\alpha/\Delta t = \omega = \text{constant}$, or the acceleration of creeping $\Delta\omega/\Delta t = \varepsilon = \text{constant}$. In case of expressing it with angular units, this coefficient takes the value of $\alpha = 0$ degrees - when someone's philosophy is coinciding with the ideal totalism, or the value of $\alpha = 180$ degrees - when someone's philosophy is coinciding with the most advanced stadium of parasitism (i.e. when a given intellect does everything in a manner, which is characteristic to untamed nature, going in the actions along the line of the least intellectual resistance, and not being able to generate any moral energy).

If one analyses what types of intellects are falling victims of the "downhill philosophical life-cycle" most easily, it turns out that they all are characterised by following attributes: (1) they are not brought up in a manner, which gives them a strong moral skeleton (i.e. they do not have a proper role model in their parents, and do not take such a role model from religious practices), (2) they managed to destroy their sense of responsibility by shifting this responsibility to someone else, or to something else, (3) they lead their life in the atmosphere of wealth, stability, repetitiveness, guarantees, a lack of external threats, a lack of difficulties and obstacles of fate, a lack of struggles, etc. Their attributes thus could be characterized with a statement: **"the wealth and stability provide a propelling mechanism for moral and philosophical downfall"**. As this is confirmed by my observations and analyses to-date, the morally destructive force of wealth and stability results from their capability to remove the responsibility from people, which are affected by them. For example, in countries of wealth and stability, the responsibility for everything is taken by country, government, ruling committees, teachers, prevailing laws, etc. - means everything and everyone but not people who live in these countries. In turn immediately after people are released of responsibility for whatever they are doing, their motivations rapidly fall down - see subsection A8. In turn, without the required motivations, these people are unable to accomplish anything nor do anything. Thus, by allowing people to remove their personal responsibility for whatever they are doing, wealth and stability release the mechanisms, which lead straight to the moral and philosophical fall-down. Thus wealth and stability are the biggest killers of truth and morality.

As it appears from my personal research and observations, the main source of the removal of responsibility after the accomplishing wealth, is a form of so-called "democracy", which is practised by almost all wealthy intellects. This form depends on "making all decisions as a group". As it turns out, after reaching a wealth, all decisions that are being taken by group intellects, are pushed into various committees, boards, councils, assemblies, parliaments, etc. - instead being done by individual people. The outcome of such group decisions is, that the responsibility for the outcomes from everything that was decided, is taken out of the shoulders of individual people. In turn, because of the lack of someone's personal responsibility, no-one is accountable for anything. This causes that such group intellects rapidly slip downhill in the moral field, and fall into an institutional parasitism. Thus, as the above illustrates, the **basic reason for which the wealth and stability breeds the dismissal of personal responsibility, is that in the situation of wealth all decisions start to be undertaken by groups, instead of individual people**. In turn group decisions eliminate the personal responsibility.

I am fully aware of this morally destructive role of wealth and stability for a long time. In 1993 I expressed this destructive role in chapter 11 of my monograph [5/2], putting it over there into the form of one, out of 12 so-called "twelve truths on truth" (these twelve truths on truth were then kept within next editions of monograph [5/2], namely in monographs [5/3] i

[5/4]). I discovered this destructive role of wealth during my close encounter with a society, which was floating in wealth, while such virtues as telling the truth, morality, and (intuitive) totalistic philosophy, were falling down very fast in it. But it took me until 2001 before I discovered, that this rapid fall down of virtues in wealthy societies was caused by the fact, that wealth deprived citizens of these societies the responsibility for outcomes of their actions - see descriptions in subsection L4. As I noted at that time, the sense of responsibility (A) is a kind of motive force (or more strictly an acceleration), the presence of which in someone propels this person to moral actions, while the lack of which triggers immoral behaviours - see subsection A8.

The discovery of the existence of the "downhill philosophical life-cycle", and observation, that the life of majority of present long-living intellects finishes because they reach the end of this cycle, inspired me to look around in order to find examples of advancement of this life-cycle, and to deduce who is a potential next victim. This looking around really scared me. In present times the surprisingly large number of group intellects, which support foundations of present societies, are just in stage of agonal intellects in their downhill philosophical life-cycles. They completely stopped to fulfil functions for which they were formed, thus they stopped to generate moral energy. Simultaneously they do not show the slightest indication that they are willing to undergo the renewal process. It appears, that practically the whole today's Earth civilisation is in the downhill philosophical life-cycle at the stage of philosophical creeping, when it slips fast downhill in the moral field towards the institutional parasitism and moral suffocation. This in turn means, that not far from now, all these intellects are going to fall victims of philosophical agony, which must finish with their death. In turn after the death they must be replaced by some newly born intellects, that start to fulfil better the functions to which they were established. Let us list here the specific examples of group intellects that right now are reaching the end of their downhill philosophical life-cycle (i.e. which reach the state of agonal intellects that proceeds their philosophical death), and do not show any signs of willing to undertake a renewal process. Presently this state is reached by the following group intellects: almost all scientific institutions, almost all higher education institutions (e.g. almost all universities), some current governments, public institutions and administrative centres, the whole system of political parties, several major religions, law, justice, inventiveness, health services, official pharmacology, energy production, traditional farming, and several others. There are already countries, in which some of these intellects for a long time are in the agonal state, thus kicking and destroying, and spreading enormous destruction and causing a lot of victims. For example consider the justice system, which in some countries already serves for producing injustice. Analyse the activities of some dictatorial governments. Try personally accomplish some more complex formality in a government office, in which employees were not completely exchanged into new ones during the period of at least 30 years. As I actually noted, in the present philosophical circumstances of our planet, all intellects which exist for a period of longer than around 30 years, without a constant competition and threat on the part of other intellects, must practice an institutional parasitism and be already in the stage of agonal intellects. After all, because of the common ignorance about facts that only totalism started to reveal, for typical intellects the philosophical renewal is only possible if some powerful hit from the outside takes place. Examples of such hits can be: the fall down of a given institution and taking it over by the competition - which imposes its own directors and its own philosophy, the lost of job by a given person and the need to take a completely different job in a completely new institution, or a change of ideology and system. The philosophical death by its nature is very violent and dramatic. After all, someone or something must die in spite that have a body alive and still is kicking. In case of group intellects, it almost always is connected with the necessity of carrying out a kind of war or revolution, which practically kills, shatters, and buries the old intellect. Thus war or revolution replaces old intellects with new ones, which may use some parts or some personnel that previously belonged to old ones. Although many people so-far did not considered such a role, the basic goal of wars and revolutions, which probably always stayed at the foundations

of starting them, was "killing out" of all agonal intellects, and replacing them with new ones (unfortunately, every war or revolution also killed many innocent victims, means intellects that followed totalistic philosophy). Therefore, soon after finishing every war or revolution, in the philosophical sense always there were much better times from these which proceeded the time of starting it. This in turn means, that soon we are going to experience very unpleasant times of many turn overs, revolutions, wars, instability, and changes of old into new.

One may ask the question whether there is any manner of stopping the arrival of these very unpleasant times, through causing the philosophical renewal without the need to use wars, revolutions, and turn overs. Totalism indicates that yes, although it would require very drastic actions, which typical bread-eaters probably are not even able to consider, not mentioning implementing them. For example it requires the acceptance of the fact of inevitability of philosophical death of these group intellects, which reached the end of their downhill philosophical life-cycle. It would also require the acceptance of the fact, that the "burying" of this agonal intellects must be arranged by someone from the outside, because they never are able to realize their state by themselves, and thus undertake the process of renewal. Practically this means, that in every country there must be a superior institution, which would be completely independent from all other institutions and companies, which would determine the position of each group intellect in the philosophical life-cycle. In case when this institution would detect, that a given group intellect reached the agonal state, it would order the "burial" of this intellect (e.g. disposal and dispersion of a given institution, company, organization, office, or even a whole governmental apparatus), and the replacement of it with a new intellect, which would be especially established for this purpose. The decision of this superior institution should be unquestionable. In turn when it would disperse a group intellect, all employees of this intellect would need to be shifted into the pool of unemployed, and in no case they could be offered similar or higher positions in a newly formed intellect, because they would bring with themselves the old philosophy of the agonal intellect. Similar bodies would need to be established in structures of every larger institution, organisation, and company. If such a body would detect, that anybody, e.g. a division, office, section, or employee, reached an agonal state, then it would need to order the complete dismissal of this body from a given organisation (not by any chance only shifting them to perform a different function), and the replacement of it with another body newly formed especially for this purpose. Such drastic actions may someone seem to be "cruel" or "inhuman". But if one thinks deeper, when someone does not do them surgically, peacefully, as prevention measures, then the moral laws do the same in a decisive manner, simultaneously causing much more damage, destruction, and pain of innocent victims. Furthermore, everyone who could be subjected of such a treatment, easily could avoid it through a simple disallowing that the philosophical creeping starts in him/her, so that the agonal stage would never be reached. (I.e. everyone could avoid philosophical death by practising totalism.)

The above should be supplemented with the information that totalism is decisively against artificial supporting life of agonal intellects. This is because such a supporting leads to the situations described in subsection KA4.4. According to totalism, immediately after it is detected that a given group intellect entered the state of an agonal intellect, it should be eliminated, or should be allowed to quickly die. In no case it should be artificially supported by governmental funding, reorganisations, etc. After all, the parasitism which already spread within such an institution cannot be eliminated. There is no way that such an institution saturated with parasitism could successfully undergo a process of renewal.

KA8.3. Parasitism as a negation of the uphill philosophical life-cycle

Fortunately for our civilisation, not all intellects finish with the parasitic "downhill philosophical life-cycle" described in the previous subsection. There are also some intellects, which throughout the whole life follow the "**uphill philosophical life-cycle**". Otherwise to

these subjected to the downhill life-cycle, such intellects which constantly move upwards in moral field do not pose any threat, or cause any unpleasantness, to other intellects. They should become role models for others, because they provide a positive solution as to how live moral and productive lives. The whole hope of humanity regarding the better future, lies in learning, writing down, and implementing rules of conduct that these positive intellects worked out and are applying in their everyday routines. This subsection analyses the most important attributes of such uphill life-cycle, and the most important attributes of intellects that follow it. In this way it documents basic differences between the parasitic life-cycle downhill in the moral field and the totaliztic life-cycle uphill in this field, and illustrates that parasitism is a complete negation of the morally healthy need, to constantly move uphill in the moral field.

Although during the uphill philosophical life-cycles, the intellects which implement them continually climb upwards in moral field, their level of moral energy μ does not increase infinitively. The reason for this is equation (4A6), or more strictly the fact, that together with the increase of someone's μ , also the intensity of dispersion of moral energy grows proportionally to this μ . For a given level of morality that was accomplished by an intellect which implements the uphill philosophical life-cycle, always a stable balance is accomplished between the moral energy that this intellect accumulates, and the moral energy that it disperses. This balance causes, that intellects which implement the uphill philosophical life-cycle, always are reaching a specific level of μ , on which their increase of the moral energy stops. The state that is accomplished by intellects, which implement the uphill philosophical life-cycle, is highly stable. This causes that, otherwise to parasitism, **totalizm is a state which is relatively stable** (as we stated this earlier, **parasitism is always a process of decay that continually escalates**, in which intellects that are infected with it are continually slipping deeper and deeper downhill in the moral field). Therefore people, who practice totalizm, means who implement the uphill philosophical life-cycle, practically during almost the entire their life show the same moral attributes and the same moral characteristics. This is drastically different than what we observe in intellects which practice parasitism, means which implement the downhill philosophical life-cycle. After all, such parasitic intellects continually make worse their moral attributes and characteristics. Therefore, if we know them one year, the next year their state is going to be much worse.

According to my observations, these progressive and moral intellects, which implement the uphill philosophical life-cycles, and thus which continually renew the totaliztic character of their philosophy of life, are always demonstrating a similar set of attributes. These attributes include, amongst others, the following ones: (1) they inherited from their upbringing the traditions of moral behaviour, and this tradition remains powerful in them, (2) they cultivate the responsibility of each individual for outcomes of his/her actions, (3) they lead a humble life of continuous change, travel, struggle, competition, threat from other intellects, discrimination, uncertainty, etc. Therefore, for example this life-cycle is demonstrated by companies, which praise their employees for their real capabilities and virtues (i.e. for what they know - not for "whom they know") and which have a dynamic and continually improving production for a very competitive market. It also is demonstrated by institutions, which do not keep secrets, and which cannot afford any mistakes because even the smallest errors could finish by a fall down. It is in marriages, in which every member feels responsible for effects of its actions, and thus which unanimously fight with the ill-fortunes that affect them. It is in people, the view of the world of which is not deformed e.g. by a fanatic religion, and which were constantly in the motion - frequently changing places of living, went through a lot in their lives, needed to fight frequently for the survival and accumulated a great deal of experiences. These attributes can be expressed with the following statement: **"poverty, threats, oppression, insecurity, fight for survival, continuous changes, travelling life, etc., combined with the sense of personal responsibility which they are able to create, are propelling mechanisms of the moral and philosophical growth"**. This is very well expressed on page 189 of the book **[1KA8.3]** by Andrzej Olszewski, "Paradoksy tajemnicy wszechswiata" (Warszawa, 1998, ISBN 83-900944-2-8, 314 pages; Consultations regarding distribution: Wydawnictwo A.

Olszewski, 00-976 Warszawa 13, skr. pocztowa 87). It discusses the reason for which God rejected the offering of a farmer Kain, while it approved the offering of the shepherd Abel, quote: "The existing facts seem to express the praise for a nomadic life, which is less subjected to a moral decay than a settled life".

My observations and analyses to-date also revealed the mechanism with the assistance of which the poverty, threats, and oppression always release the moral and philosophical growth. As it turns out, this mechanism boils down to their capability to rebuild the sense of responsibility in people that they affect. In conditions of poverty and threats, everyone is forced to take a personal responsibility for the survival and the course of live. Also social conditions of very poor countries force people in positions of authority to take the personal responsibility for the activity that they supervise. For example the majority of poor countries is ruled by dictators, who all key administrative positions furnish with their own people, and then strictly make them accounted for their activities. Thus the effect of a life in poverty and constant threats is that members of a given society learn to take personal responsibility for everything. This in turn leads to the increase in their motivations and to a gradual rebuilding of their moral and philosophical maturity. In turn this increase in responsibility, motivations, morality, and philosophy, must fruit with the gradual increase in their wealth.

Similarly as this was the case with a destructive role of wealth and stability, also in case of morally constructive role of poverty, I managed to notice this role a long time ago. In 1993 I expressed the essence of this role in chapter 11 of monograph [5/2], in the form of one of "twelve truths on truth" (currently it is a component of chapter L of monograph [5/4]).

If we combine together both findings concerning "the destructive role of wealth and stability", and "the constructive role of poverty and insecurity", it reveals an excellent natural mechanism of the **"moral self-regulation of primitive societies and intellects that do not know about the existence moral laws"**. This mechanism is controlling the cycles of growth and fall down of such primitive intellects (i.e. individual people, whole families, institutions, countries, and even whole civilisations). As the mechanism reveals, intellects which live in poverty and in conditions of continuous struggles, are continually growing philosophically and morally, even if they do not know about the existence of moral laws. In turn, the philosophical growth gradually lifts up the wealth and stability of such intellects. Unfortunately, after wealth and stability is accomplished, the morality and philosophy of such intellects fall down, because they do not know moral laws nor rules of totalizm. So while they are wealthy, they refuse to struggle uphill in moral field. This in turn causes a fall down of wealth and stability, and a return to poverty and to insecurity. So the whole process repeats itself in regular cycles. In the result, intellects which do not know about the existence of moral laws, never are capable to increase their wealth and stability above the certain threshold value, which is limited by these cycles of philosophical growth and downfall. This is because whenever their wealth grows to around this threshold value, it always brings with it a philosophical and moral decay and thus also a downfall. Of course, the fact of learning about moral laws, and about the existence of such philosophical life-cycles, combined with the implementation of totalizm, makes it possible to break this vicious circle of continuous growths and downfalls, and thus allows to lift the wealth of people to practically unlimited level. Totalizm is the only philosophy on Earth, which shows how to accomplish such unlimited growth, i.e. how to continually increase our wealth, without cyclical falls caused by this wealth. According to totalizm, all what is needed in order to unlimitedly lift wealth of a given intellect, is to consistently continue efforts to improve philosophy, morality, truthfulness, and the increase of moral energy of this intellect, independently of what level of wealth it already has. This practically means, that according to totalizm, it is necessary to lead totaliztic life independently of what level of wealth someone reached. In the allegoric comparison of the moral field to an invisible crystal mountain, which is provided in subsection A4, this means a continuous climbing to the top of this mountain. Of course, in order for one to do such a climbing, firstly one needs to adopt totalizm as his/her basic philosophy of life.

The above should be complemented with the information, that in a real life everything can happen. Therefore two basic philosophical life-cycles explained in this and previous subsections, in a real life can also be mixed with each other giving a kind of "oscillating life-cycle", in which a given intellect experiences periods of time when it climbs upward in moral field, then periods when it slides down in this field, then again experiences renewal and climbing up, and so on. In case of encountering such an oscillating life-cycle, the information provided in this and previous subsections is still valid, because it allows to clearly realize what stage a given intellect is in, and whether it currently climbs up, or slides down in moral field.

KA8.4. Parasitism as a contradiction of totaliztic models of governing and ownership

The discovery that **dictatorial governments favour the rebuilding of personal responsibility in institutions, and thus also the rebuilding of totalizm**, that is described in previous subsection, was quite a shocking for me. This is because the majority of aspects of dictatorial governments are very parasitic. For example consider the tendency of dictators for corruption, for nepotism - putting their relatives into all vital positions, and for exploiting and oppressing the nation that they rule. But as it turns out, through being so decisively parasitic in the basic areas, in one aspect dictatorial rules display totaliztic attributes. This is the method of making decisions and charging with responsibility, which tends to rebuild the feeling of personal responsibility. A dictator always puts as heads of important institutions only people whom he/she trusts, then with an iron consequence he/she makes these people accountable for their decisions and actions. In turn these people make accountable their subordinates, etc. The final outcome is, that in spite of having numerous faults resulting from their parasitic tendencies, dictatorial countries and institutions teach everyone a personal responsibility for the actions. In turn this process of rebuilding of personal responsibility, gradually brings moral renewal and returns totalizm. After the above fact was discovered, it make quite clear what must be a **"totaliztic model of governing"**. After all, this model must include elements of personal responsibility, means include undertaking all decisions by individuals who are appointed for this purpose. But simultaneously it must be deprived the parasitic drawbacks of dictatorships. Thus, the best case is, if it could be based on the model of "presidential democracy" described in subsections A8 and KA7.1. Only that the democratic component should be so designed in it, that it is not allowed to make decisions and to remove personal responsibility, but it only makes sure that the people in power pedantically obey moral laws. In the "totaliztic model of governing", the people who do governing should not be forced to put the entire their energy and effort into pleasing the ruled nation - as, unfortunately, this still takes the place in many today's presidential democracies. After all, these pleasing of the ruled nation is the major reason for gradual creeping of this nation into parasitism. The only requirement that in this totaliztic model of governing must be guaranteed and strictly accounted for, is that in all decisions, people who rule must pedantically obey moral laws. In turn by the sole fact of obeying these moral laws in every single decision that they make, the good fortune and the quality of life of the ruled nation must gradually improve.

Very similar to the totaliztic model of ruling must also be the **"totaliztic model of ownership"**. This model must decisively promote the personal responsibility for the assets that one owns, therefore it must avoid the group ownership, such as collective ownership, cooperatives, public listed companies, communes, shares, etc. Simultaneously it must promote the individual ownership, in which almost everything is owned by individual people, who then are responsible for the assets that they own. After all, an old Chinese proverb states that "if a horse is owned by several masters, than for sure it dies of starvation; if a boat is owned by several people, than for sure it is going to leak".

After basic attributes of the "totaliztic model of government" and the "totaliztic model of ownership", were discovered, it turned out that they are exactly opposite to the known attributes of parasitic model of governing, and parasitic model of ownership. As we can

experience it every day, it is easy to learn what are the basic attributes of such parasitic governments and ownerships, because around us there are numerous examples of them. So we can easily establish, that the parasitic model of governing is so shaped, that it allows to "govern and enjoy all privileges of governing, without actually taking any responsibility for the outcomes of own actions, and without putting any significant effort into the process of governing". Thus all activities of such parasitic governing are done through committees, boards, bodies, etc., while all benefits are distributed behind closed doors and in total secrecy (should we say: according to the "Privacy Act"). In turn the parasitic model of ownership allows to "draw benefits without putting any effort or taking any responsibility". Thus it is based on shares, investments, public listings, markets, and other deception mechanisms, which allow to give an illusion of benefits to those who are destined to loose money, and give an easy way of manipulating gains to those who are in power.

KA8.5. Parasitism and totalizm as moral equivalents to linear motion and rotary motion

The branch of totalizm, which is called "totaliztic mechanics", and which is described in chapter G of this monograph, explains that every component of totalizm is a moral equivalent to a similar component of classical mechanics. As it turns out, also whole philosophies of totalizm and parasitism have their equivalents in classical mechanics. These equivalents are linear motion and rotary motion.

The progressive philosophy of totalizm is a moral equivalent to a simple and effective linear motion. After all, this philosophy allows intellects to move linearly in moral field and to accomplish in a simplest possible manner all goals that they strive to achieve. Also all phenomena which accompany philosophy of totalizm, are in fact moral equivalents of phenomena which are observed during linear motion of physical objects. For example motivation is an equivalent to displacement (or path) of these objects, responsibility is an equivalent to linear acceleration of these objects, feeling is a moral equivalent to force, etc.

In turn the decadent philosophy of parasitism is an intellectual equivalent to a rotary motion (i.e. equivalent of spinning around its own axis). Similarly as this is the case with rotary motion, parasitism also disallows to reach goals intended, and it also releases a whole range of additional phenomena, which are affecting spinning objects. Thus someone falling into a philosophy of parasitism releases the same effects, as an object that is starting to spin. Furthermore, parasitism induces numerous side effects, which are not present in totalizm, but which are the outcome of a given intellect rotating around its own axis. For example, as this is explained in subsection G4.1, the centrifugal force which pulls outwards every spinning objects, in parasitism has an equivalent in a unique feeling of increasing depression. In turn an axial acceleration, which appears in every rotary motion, has its parasitic equivalent in a thirst for power and in tendency to control other people. In turn the gyroscopic force, which stiffens the position in space of spinning objects, has a moral equivalent in a feeling of pride, and in a feeling of being self-important, which the adherers of parasitism are demonstrating to their environments. In turn self-destruction and disintegration of spinning objects - which reached too high rotary velocity, has its moral equivalent in a moral self-destruction - which always leads to death of intellects that fell down to an advanced stage of parasitism.

More information about similarities between parasitism and parameters of a rotary motion is provided in subsection G4. In turn similarities between totalizm and a liner motion are explained in subsection G3.

KA8.6. Parasitism as a manifestation of a deficiency of moral energy

Subsections A5 and A6 from volume 1 explained, that when our everyday life starts to be dominated by totalizm, means when we learn to pedantically obey moral laws, then we

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

KA8.6.1. The " μ " coefficient for expressing a level of someone's moral energy

In all previous subsections we treated moral energy as something very abstract, i.e. we approved that it does exist - means we approved what totalizm and the Concept of Dipolar Gravity tells us. But we did not measure or estimate how much of it we accumulated, how to measure it, etc. Now we change this approach, and start to measure or calculate this moral energy. After all, in spite that this is "moral energy", still it must display common properties of all forms of energy, meaning that it must be measurable, convertible into other forms of energy, accumulateable, dispensable, etc. For measuring or calculating the amount of moral energy, we need to define a unit of this energy. We are going to name this unit a [hps] - according to what about it is explained in subsection E8. One [hps] can be easily imagined as a kind of moral equivalent to "kilo-Watt-hour [kWh]" used to measure electric energy in electricity-meters from our homes. At this stage it is not important how much energy is contained in such "1 [hps]", although this amount is defined more precisely in subsections E8 and G3.7.

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

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

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

"coefficient of the moral saturation", but which for everyday use can be referred as someone's "level of moral energy". This " μ " coefficient can be defined as:

$$\mu = E/E_{\max} \quad (1KA8.6.1)$$

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

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

KA8.6.2. How to estimate the level of moral energy that someone managed to accumulate

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

The level of moral energy that someone managed to accumulate in his/her counterbody, is a reflection of the morality of this person. Therefore, it is very important for us to have a tool, which allows us to estimate this level, before it is too late. After all, in the present philosophical climate we need to be careful with whom we deal, and whose company we seek. It is already very well known to parents, that if their children get into a "bad company", this spells troubles. After all, there is a saying "he who sleeps with dogs awakes with fleas" - meaning bad attributes of our companions are going to be passed onto us. In this type of problems, totalizm gives us helpful hand, because according to totalizm **"the moral quality of a given intellect is reflected in the level of the moral energy that this intellect accumulates in a given environment"**. Therefore, if someone has much lower level of moral energy than anyone in his/her environment, this person must continually behave immorally, otherwise his/her level of moral energy would be much higher. The same concerns various group intellects, such as institutions, factories, organizations, or countries. So it is better to keep far from such intellects. Furthermore, people, institutions, or countries, which fell down to low levels of moral energy, have this destructive tendency to turn into their slaves all people who are caught into the sphere of their influence. They later exploit these slaves in all possible manners (e.g. practice on them the moral "vampirism" described in subsections I5.5 and JA5.2). Thus these people, who had a bad fortune to emigrate or to work in a country, which has a low level of moral energy, are risking that after some time their own level of moral energy is going to drop to the level of this country. In turn, if they work in an institution (i.e. work for a group intellect) with a drastically lower level of moral energy, this institution with the elapse of time is going to suck like a lich, their excess of moral energy. If in the circle of their close friends there are people with a much lower level of moral energy, these people also gradually are going to suck the energy from them. Therefore, one of the practical recommendations of totalizm states that **"we should avoid long term staying in the sphere**

of influences (surroundings) of intellects, which have much lower level of moral energy than us". Of course, this avoiding can be accomplished on many different ways, the most easy of which is to physically separate ourselves from such intellects, while the more refined depends on an attempt to help them in the increase of their moral energy (i.e. via explaining the situation to them, or finding and indicating the way out, or mobilizing, or recommending a change of job into one which is more directed towards serving the good of other people, etc. - but by any change not via falling a victim of their vampirism).

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

The indicators of the level of someone's moral energy described here, were gathered by myself during my countless globetrotting in the search of bread (reasons for this globetrotting are explained in subsection L4). During this constant shifting from place to place, I had the opportunity to observe, as an insider, various intellects, both group ones and individual. I also had opportunity to estimate their level of moral energy, so that I had some good idea as to what type of indicators are characterizing subsequent levels of this energy.

During my globetrotting in search of bread, I had numerous occasions to get to know in person various individual people, the levels of moral energy of whose were stretching from a rather high one, to sometimes even close to zero. It is interesting, that the level of moral energy is completely independent of the wealth of a given person, but solely on the state of morality (feelings, beliefs, stands, actions, attitudes to others, sensitivity and reaction to injustice, etc.). Thus I get to know people, who were very poor, but who accumulated a really huge amount of moral energy, lighting up almost everyone around them and being capable to accomplish things which are almost impossible. I know also that there are people who lead very modest life, but their moral energy can reach the level of nirvana (e.g. consider the level of energy in the late Mother Teresa). I know also very rich people, whose level of moral energy were close to zero (from this probably originates so much cases when people very rich lead very sorrow lives). Everyone knows that there are people, who can be very famous and rich, but the level of moral energy in which is very low and sometimes can drop down to the state of moral suffocation (e.g. consider the level of this energy in the late Lady Diana). The majority of people with a high level of moral energy I met in the middle class. This probably results from the fact that doing many totaliztic good deeds unfortunately usually requires parting with our

own funds and property. People who are very poor or very rich, do it rather reluctantly (rich are rich only because they practice stinginess). There is also a noticeable relationship between the level of moral energy and a job. Typically a high level of energy is accumulated by people who deal with a number of these ones who need help. This gives them opportunity to do a lot of totaliztic good deeds (e.g. consider nurses). Probably for this reason, working women usually display higher level of moral energy, than working men on the same positions (probably women statistically do more totaliztic good deeds from men) - but excluding from this rule working women from some countries with advanced feministic negativism combined with the lack of sense of responsibility, meaning such countries as the USA, England, or New Zealand. All people who have work, accumulate larger amount of moral energy than these who are unemployed, or who are studying. In professional groups I noted that the high levels of moral energy most frequently are gathered by nurses, secretaries, and medical doctors (of course not all of them, but only these ones who display moral attitudes - e.g. a will to help others and a nonmaterialistic approach to their clients). Therefore it is good to have amongst our friends people from these professional groups. In turn professional groups, which have one of the lowest levels of moral energy include people on managerial positions, scientists (especially so called academics, as laboratory researchers by definition are usually forced to deal positively with people whom they serve, and thus they accumulate slightly higher level of moral energy), teachers, and also several professional groups which typically are not treated friendly by the society (e.g. parking inspectors, prison officers, policemen). If, for example, someone would deprive managers and scientists their technicians/helpers, who commit for them sins of sacrifices and do everything at the cost of their own moral energy, then usually they are unable to accomplish anything by themselves (see also subsection KA3.2). The low level of moral energy amongst managers and scientists, independently from the factors described in subsection G8, probably is also caused, amongst others, by tendency to isolate themselves from the society and from problems of everyday life. This isolation in turn cause almost completely lack of occasion to do moral things of the type of totaliztic good deeds (wherever there is a lack of moral actions, such as totaliztic good deeds, there is also no increase in moral energy). In case of scientists, many of their behaviours and principles of conduct, initially I was not able to understand even myself, although I am one of them. I started to understand them only when I introduced to totalizm the idea of the "coefficient of the moral saturation (μ)", described in subsection KA8.6.1 - see equation (1KA8.6.1). I determined then, that a significant proportion of my professional colleagues (i.e. other scientists), as well as some whole scientific institutions, display the value of " μ ", which sometimes drops down below the barrier of destructiveness. This drop in " μ " explains in scientists such behaviours, as the discrepancies between their propaganda philosophy and their life philosophy, as them being controlled by emotions, as the lack of tolerance for views of others, as aggressions and brutality hidden under the thin screen of politeness and mannerism, etc. - see also the description of negative consequences of slipping down below the level of lowest barriers of the "coefficient of the moral saturation (μ)", described in subsections KA8.6.3 and KA4.2. The fact of especially low level of moral energy in these two professional groups is very worrying. After all, if one analyses their work, the essence of this work supposed to depend on the generation of moral energy for society (i.e. for the country for which these scientists work, or for the institution which these managers control). But how someone can generate something what he/she does NOT have. If I am an owner of a company and look for a manager, I would never employ for this role someone who displays a low level of moral energy. After all, the lack of vitality and achievements would then be predictable in advance. It is similar as if the task of an increase of quality of champagne is given to someone who personally never tried to test it. Furthermore, **I would subject every candidate for a position of responsibility to a strict examination from the knowledge of principles of totalizm, before this position could be offered to such a person!** After all, people who would be able to prove the in-dept knowledge of this moral and progressive philosophy, would also have much higher chances to fulfil their professional obligations in a moral and responsible manner.

Before I describe how to determine the approximate value of " μ " in intellects that we deal with, I should also explain that the majority of intellects that we are encountering in our lives (i.e. over 90% of them) have their " μ " contained within the narrow boundaries, from around $\mu=0.15$ to around $\mu=0.55$. The exact reasons why the majority of people, and the majority of group intellects, have their " μ " within this narrow span, are to be explained in other subsections that follow. But in order to summarize these reasons here, people whose " μ " falls below the value of $\mu<0.15$, are so depressed and so unable to conclude any their intension, that they hardly leave their houses, and many of them must live under a constant supervision. It would be very unusual to meet them in a workplace or on a street. Some of them must be even hospitalized, or put into special institutions (see subsection KA8.6.3), because they are too destructive and too dangerous for themselves and for others. If someone's moral energy drops even lower, and reaches the critical value of $\mu=0$, then such an intellect dies in unpleasant circumstances. In turn, on the other side of the " μ " continuum, intellects whose moral energy reaches the level $\mu=0.6$, experience a very unusual and rare state, which is described in chapter E, and which is called "nirvana". Present days there are only few such people in the entire world. Therefore to meet one of them in person is an extreme rarity. Everyone who finishes reading chapter E should be able to recognize such people at a first glance. The above means that the majority of intellects whom we meet in our life, have their " μ " revolving around the average level of $\mu=0.35$ (± 0.2). Therefore, the indicators that are described below, are to tell us in which direction from this mean value of $\mu=0.35$ the level of moral energy of a given intellect shifts, and how much approximately this shift amounts to (maximally it can shift from around -0.2 to around $+0.2$ from this mean value of $\mu=0.35$, this mean that it can take values from around $\mu=0.15$ to $\mu=0.55$). It is also worth noticing that the change of someone's " μ " only by a value of around 0.05 (i.e. by 5%), in the moral sense makes a huge difference, and drastically changes the behaviour of this intellect (thus also dramatically impacts indicators which are described below), while in order to increment someone's " μ " by the value of 0.2 (i.e. by 20%), it may take months of extremely hard work (see descriptions from subsection E9).

The value $\mu=0.35$ is quite an interesting one. It marks the border between those people who have positive attributes of the higher range of " μ " values (i.e. from $\mu=0.35$ to $\mu=0.55$), and therefore are very pleasant and likeable to all others, and those people who have their " μ " in the lower range of values (i.e. from $\mu=0.15$ to $\mu=0.35$), and therefore display the negativity of such low values, which makes them unpleasant and unlikeable to others. People who have their " μ " at the level of $\mu=0.35$ are usually very unnoticeable, because the positive attributes, which result from high level of " μ ", already diminished in them, while the negative attributes, which result from the low level of " μ ", are not developed yet. Therefore usually such "border μ " people are very quiet, and remain almost unnoticed by others.

In order to maintain for a long term someone's " μ " in the range above $\mu>0.35$, it requires that a given person actually adheres to a personal philosophy, which obeys at least some moral laws, and thus which includes at least some elements of the intuitive totalizm. Therefore people whose " μ " is greater then $\mu>0.35$, almost in every case adhere to a totaliztic-like philosophy. In turn the fact of someone's " μ " falling below the border value of $\mu=0.35$, usually means (but not always) that a philosophy of this person already crept into an advanced parasitism. Therefore, accomplishing by someone a level of " μ " below $\mu<0.35$, makes such a person a primary suspect of slipping into a state of advanced parasitism, as described in subsections KA8.2 and KA4.2. Note, however, that there are exceptions regarding low levels of " μ ", and that some people may slip to a very low value of " μ " in spite of a totaliztic-like philosophy. For example, young people in their late teenage years, who still listen to their organ of conscience and still are prepared to obey rules of moral behaviour, may drop with their " μ " to the level as low as $\mu=0.2$. This happens only because in the result of their education and growth, their " E_{max} " from the equation (1KA8.6.1): " $\mu=E/E_{max}$ " is rapidly increasing, while their " E " remains almost constant. Also mature totalizts from time to time may experience temporary fall of their " μ " below the border value of $\mu=0.35$, simply because

they just experienced a bad patch in their life, because they started to work in a parasitic institution, which has a low level of moral energy and which suck their moral energy, because they befriended a moral vampire, or because they are religiously inclined and they were misled by some parasitic components of their religion. But if they manage to free themselves from the ties which pushed their energy down, and if their totaliztic principles still remain working, then after such a low period, they usually are able to recover and to return back to the level of above $\mu > 0.35$.

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

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

#A1. The level of happiness. Amongst adult individual people, the best indication of their happiness is the frequency with which they are laughing. In turn for group intellects (e.g. families, factories, institutions, countries), this level is reflected by the average frequency with which we can meet a laughing adult person on their territory. Therefore, if we enter any institution, and amongst the numerous employees of this institutions we do not notice anyone laughing out of someone non-connected with us, then the recommendation of totalizm is that we should be cautious with seeking an employment in this institution, because almost for sure it practices an institutional parasitism - as it is described in subsection KA4.3 (probably the level of moral energy in this institution is below $\mu = 0.3$, and therefore it is going to morally exhaust us, when we start to work in it). In turn, if we visit a country, and we do not see any local citizen who would walk along the streets, joking and laughing, this also should be a warning, that we should be very cautious about staying longer in this country.

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

#A2. The sense of humour. The sense of humour is always proportional to the level of someone's moral energy. Therefore people, families, institutions, and countries, which have a low " μ ", display also a low sense of humour. In turn when their " μ " grows, their sense of humour grows as well. This is expressed in a Polish proverb, which says "when God wishes to punish someone, firstly deprives him/her the sense of humour" (i.e. "jesli Bog chce kogos pokarac, najpierw odbiera mu poczucie humoru"). Because of this property of humour, practically in families, institutions, or countries, which have a low level of " μ " almost never someone jokes, or plays tricks on others, as even the most innocent joke leaves someone feeling offended. In turn, individual people with a low amount of moral energy (and thus also

low sense of humour) are unable to laugh after hearing even the best joke, and usually start treat this joke as an allusion to themselves and frequently feel offended. But as the level of " μ " is growing, people start to joke, play humorous tricks, do funny things, etc.

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

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

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

#A6. The ability to accept truth. As this is explained in subsection D4, the ability to accept truth that subsequent intellects show, is always proportional to the obedience of moral laws (or more strictly, to the ability of moving in straight lines in ones moral life), and thus also proportional to " μ " of these people. The higher their " μ ", the easier this intellect accepts truth. But the lower " μ ", the more hostile a given intellect is towards truth, and the more enthusiastically it accepts the crooked untruth. Therefore people, institutions, countries, which have high " μ ", show also the high ability to accept truth, prefer truth above untruth, and draw moral benefits from learning and promoting truth. Simultaneously, when only someone's " μ " falls below the level $\mu=0.35$, such someone loses the ability to accept truth. He/she accepts untruth, and fights against truth, prefers untruth above truth, and uses truth only as a weapon of aggression, with which hits these people who stand by truth. This trend escalates with the drop of " μ ".

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

begging, homelessness. Thus intellects with a low " μ " tend to be reasons for all social problems. If the crime rate of some country grows, this is a sure indication that " μ " of this country is going down.

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

#A8. Trust in other people, and acting on this trust (i.e. the flow of inspiration "down to up"). One of regularities that I noticed in my globetrotting, is that the higher someone's " μ ", the more this intellect is inclined to trust other people, and to act on this trust. In turn when " μ " decreases, also trust in other people diminishes. Therefore people with a low " μ " tend to act exclusively on the base of documents, written guidelines, standard procedures, and all "proofs" on paper, which later can be presented to superiors and used as an excuse for a given action. (I.e. at very low level of moral energy, a typical flow of inspiration "from down to up" is replaced with the flow of orders "from up to down".) This tendency can reach so ridiculous proportions, that for intellects of a very low level of moral energy, completely does not matter what others are saying or wishing, or what is the truth, and only matters whatever is written in papers. This way of acting most probably results from many factors, e.g. from the level of law obedience, which grows proportionally to the level of moral energy - and thus which allows the higher reliance on whatever other people say, or from the belief in oneself and in the correctness of decisions that one makes - that grows only with the increase of one's moral energy. This tendency is so overwhelming, that for example in some countries, or institutions, which have a very low level of moral energy, completely stops to matter what people have to say, and the only basis for action is a piece of paper, a directive of superiors, or a direct intervention (an order) of someone in power. As I had a bitter opportunity to experience it on myself, the situation can be so paradox, that even a doctor does not believe what a patient is saying, and the only base for starting a treatment is a piece of paper, or tests approved by authorities, which prove that whatever the patient is saying is true. But if a person is sick in a manner, that it does not produce a high temperature or is not detectable in urine with a litmus paper, then such a patient is forced by doctors to prove that in fact is sick as he/she claims, or simply a medical help is denied to him/her. (In turn, proving that someone is sick, is very difficult in countries with a low level of moral energy, and usually requires a "horse's health". Thus normally people who are seriously sick die in these countries earlier than they prove their state.) Of course, this tendency to not take under account what people are saying, extends over there to all aspects of life.

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

#B1. Noisiness. It is quite difficult to justify a connection between someone's noisiness, and morality expressed with the level of moral energy. But this connection does exist, and it

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

#B2. Depression. Experiencing a frequent psychological depression, is one of the most sure indicators, that someone's " μ " is already fallen down, below the level, which can be considered as safe. Actually frequent depressions mean, that the situation is very serious already, and that a given person is at the brink of a moral catastrophe. From moral depression there is only a short step to the self-inflicted death by moral suffocation, as it is described in subsection KA8.2 and KA4.2. People who have a very low " μ " seem to continually live in the state of chronic depression, and in their lives they go from one state of depression into another one. If we notice in others, or in ourselves, the tendency to fall in depression, this should be a warning signal, that there is a very urgent need to increase the level of the moral energy in this intellect. More about depression is explained in subsection G4.1.

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

#B4. Aggression, short temper, rowdiness, caprices, and other attributes certifying for emotions taking control over reasoning. For intellects with low " μ " emotions become a leading force in their life, whereas the use of reasoning, planning, and consistency is diminishing.

Therefore such people are easy to upset, everything seems to irritate them, they easily burst with anger, show temper, response with repressions, etc. The lower someone's " μ ", the higher tendency for initiating a quarrel under any excuse, for starting a fight, for attacking others, and for other actions which give relief to their overinflated emotions and aggressiveness. In turn for people with a high " μ ", the significance of emotions is dropping down, and it is replaced with reasoning. The higher someone's " μ " the less probability that this person takes a part in a raw or fight, the less frequently it shows "low" emotions, the less aggressive and the more peaceful towards other people is.

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

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

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

behave unassuming, thus eliminating from themselves everything that is screaming and oriented towards gaining attention of others.

#B8. Indecisiveness. As it turns out, someone's ability to make decisions is also strongly impacted by moral foundations that someone have (sometimes also called "moral skeleton" or "morality"). Therefore people who do not have such foundations (or skeleton) show both the low level of moral energy, and inability to make decisions. This inability of people, or group intellects, with low " μ ", to make any decision, have quite simple justification. Everyone who has such moral foundations, usually relies in his/her decisions on the recommendations which result from morality (means moral people in life always simply try to do whatever in their opinion is morally correct). But people who do not have moral foundations, in their decision only consider their own interests and benefits (although understood incorrectly, because these interests are not based on morality). Unfortunately for them, the empirical experience teaches them fast, that whatever they would decide, it always later in some way turns out not right for them (see the "Principle of Counterpolarity" described in subsection I4.1.1). Therefore, taught by these unpleasant experiences that are outcomes of the Principle of Counterpolarity, in every situation that requires a decision, they are unable to decide what would be the most "beneficial" for them, therefore they delay the decision, seek suggestions of others (so that they could later blame others if something goes wrong), many times they change the decision they made before, etc. In the result, they develop a tradition of delaying every decision as long as possible, changing their position, and avoiding taking the final stand. Therefore, if in our life we meet a person, an institution, or a government, which have a very low ability to make any decision, we should realize that also their " μ " is equally low, not mentioning their morality.

#B9. The level of complications and ambiguity. Intellects with a low " μ " have a strange ability to entangle practically everything that they touch, and to make it extremely complicated and ambiguous. For example people with a low " μ " do everything in a very complicated and illogical manner, they communicate with a lot of ambiguity, they never act directly, their friendships, connections, cooperations, etc., are complicated, their matters unclear and ambiguous, etc. Also institutions with a low level of moral energy make complicated and ambiguous: their personal structure, their organization, their system of promotions, their system of rewarding, accountancy, manner of operating, products, goals, etc. In countries with a low level of moral energy almost everything is complicated beyond recognition. So complicated and ambiguous is their: communication system, banking, laws, tax system, formalities, procedures of getting permits, politics, etc. In countries and in other group intellects, which have extremely low moral energy (at the level of $\mu < 0.1$), everything becomes so complicated and ambiguous, that it becomes almost impossible to untangle, and thus practically everyone who has something to do with them, is forced to break some of their regulations from the simple reason that they are impossible to obey. In turn as " μ " grows, the tendency for ambiguity and complication is diminishing and being replaced with clarity and simplicity. In intellects with a high level of moral energy, everything becomes clear, transparent, unambiguous, logical, and easily understandable.

#B10. The infestation of quarters with insect parasites. In my continuous globetrotting, which caused the need to live, work, and socialize with various people, I discovered a rather interesting regularity: "the level of insect parasites in quarters that are occupied by a given intellect, are reversely proportional to the level of moral energy of this intellect". In order to express this in other words, flats, houses, and quarters of people or institutions, which needs to be cleaned and maintained by the own effort of these people or institutions, have the more insect parasites, the less moral energy these intellect have. By the expression of "insect parasites", one needs to understand the variety of insects. They can include the most troublesome insects, which therefore are the most easily noted by people, such as fleas, and sometimes also lice, or/and bed bugs. They can also include the most popular recently and quickly spreading throughout the world microscopic creatures called "mites". Of course, further popular kinds of insect pests, which swarm quarters of people with low level of moral energy,

and thus which can be used as an indicator of this level, include flies and cockroaches, while for whole societies - also mosquitos. On the same principle, also quarters which are occupied by institutions with a low level of moral energy, are usually swarming with various insect parasites. Thus it is not unusual, when after sitting in such an institution on a soft chair, we rapidly start to feel how fleas or mites are scrambling on us, or to see cockroaches running across the floor. Also the territories of countries with a low level of moral energy, in average have a higher level of various human parasites and unpleasant insect pests, than territories of countries with a higher level of moral energy. In the result, in countries with a low level of moral energy, we can get lice when we get into a public bus or train, while a night spend in even the good hotel we need to pay out with our own blood.

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

Out of a large number of various insects, which are swarming in clothing and quarters of intellects with a low level of moral energy, the most characteristic are these "mites". "Mites" usually are invisible to eyes, microscopic parasites, of a similar characteristics as each, i.e. we usually feel them crawling on our skin as they cause the each and irritation, but we cannot see them with a naked eye. It can be easily predicted, that in 21st century mites are going to be the major insect parasites of humanity. Several their attributes cause, that they specially like to parasite on intellects with a low level of moral energy. The most important of these is their resistance to chemicals and water. Mites cannot be destroyed e.g. through an ordinary washing in cold water, or through a long-term soaking in a powerful solution of washing powder or soap. In order to exterminate them, it is necessary to boil washing almost to the state of boiling - the intellects with a low level of moral energy almost never do such boiling. The next attribute of such mites is their huge fertility. Practically, in order to keep them under control, it is necessary to boil bedding and clothes not later then after two days, and also every day vacuuming carpets and soft furniture. Intellects with a low level of moral energy almost never keep such a cleanliness regime, because in their opinion it is only necessary to wash and to clean when it "looks dirty". The next attributes of mites is that they are invisible to a naked eye, and one only can feel them as they crawl along the skin and cause the each. This, in connection with an almost complete lack of information about them, causes that intellects with a low level of moral energy do not even consider of their existence (according to the parasitic doctrine "I believe when I see it" - see subsection B6). Therefore intellects with a low level of moral energy can be recognized, amongst others, because they constantly scratch

themselves - even when they look clean. Furthermore, if we use their bed, quarters, or sit on their soft chair or couch, then we also start to scratch and everything becomes itchy in us, even that by a naked eye we do not notice what is causing this itchiness.

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

#B11. Working via hands of others. People whose " μ " dropped down to a very low level, have this increasingly deep tendency to turn other people into slaves, and to make them to work for them. In initial stage, this tendency starts to reveal itself in form of constant calling for help. Whatever they do, they always make others to help them, even when the involvement of other people is obviously unnecessary. They rush for help in even the most banal matters. This tendency increases with the drop of " μ ", and in a more advanced stage it manifests itself through an attempt to turn others into permanent slaves of a given parasite. It is interesting that involving other people, and constantly calling them for help, serves a multitude of different purposes. For example, it hides the idleness of a given person, it emphasises his/her "achievements", it directs attention of others to him/her, it also provides potential "escape goats" in all situations when something finally goes wrong - and usually it does go wrong when handled by people with a low " μ ", because they have a huge talent to turn everything into a disaster (in such cases, the fault is pushed onto those ones who helped).

The indicators of the level of someone's moral energy, which were listed above, suffice for a relatively precise determining, with what type of intellect we deal in a given moment of time. Of course, apart from the above ones, there is much more indicators of " μ ", which are not described here. In order to mention here some further examples of them, to the group (A) of the proportional indicators, belong amongst others: (1A) respect of other people, (2A) consistency (see subsection I3.6), (3A) clarity, (4A) unambiguity, (5A) the habit to defend truth and justice, (6A) the habit of rational justifying a stand that one takes, (7A) mutual proportion between a number of these, who ask a given person for a favour, to a number of these to whom this person goes for a favour (i.e. to people with a high level of moral energy, usually a lot of people comes for a help in something, while they themselves ask others only sporadically; in turn completely opposite is with people having a low level of moral energy, i.e. these constantly run for help to others, while to them almost no-one turns for help - and if someone turns, then for sure is not going to get it), (8A) helpfulness, (9A) non-assuming, (10A)

cheerfulness, (11A) accessibility, (12A) friendliness, etc. In turn out of the group (B) indicators which are reversely-proportional, belong amongst others: (1B) bias, (2B) tendency to turn all relationships into slave-master type, (3B) propaganda of success (for group intellects this propaganda is well known from times when Communism agonized in convulsions of moral suffocation; although it also appears in individual people), (4B) stinginess, (5B) inability to give a formal permission, (6B) fast rotation of friends and clients, (7B) self-inflation (e.g. people with a low level of moral energy love collecting titles and then forcing others to address them with these titles), (8B) nastiness (e.g. in countries with a low " μ ", traffic policemen hide near unrealistic traffic signs, which are so absurd that they must be commonly broken, and then punish poor drivers; in turn in countries with relatively high " μ ", the points of police checks are clearly marked with appropriate traffic signs), (9B) vindictiveness, (10B) tendency for acting beyond someone's back (e.g. people with a high " μ ", if have anything against someone, usually tell this straight in eyes; in turn people with a low " μ ", usually talks behind backs, while in sight only say complements), (11B) the thirst of power (the lower someone's " μ ", the higher thirst of power - because power is a substitute for the lack of these capabilities which come with " μ "), (12B) tendency to argue, (13B) aggressiveness, (14B) vandalism, (15B) destructiveness, etc. But because these further indicators of " μ " level, are not easy for a fast determining, they are not discussed in this subsection.

To these people, who still remain unconvinced that moral energy does exist and is manifested externally in the manner that is explained in this subsection, I would like to propose an interesting experiment, which is aimed at convincing them. Namely I would like to suggest them to find amongst their friends, acquaintances, or family members, someone who according to the presentations from chapter A or subsection B3.2 of this monograph, should have accumulated a high level of moral energy, and then compare attributes of such a person with indicators described in this subsection. Usually almost everyone knows someone who could be used for such a comparison. The searches should be done amongst people who: (1) because of the job or hobby have a wide access to people in needs (e.g. amongst nurses, doctors, postmen, secretaries, waitresses, sales people, social officers, etc.), (2) a large proportion of their work involves physical activities which require overcoming feelings of tiredness, pain, boredom, sleepiness, etc., and (3) they have totaliztic morality which motivates them to do a lot of totaliztic good deeds (i.e. are moral, willing, helpful, cheerful, positively positioned to others, deprived egoism, etc.). I could guarantee here that for such people one can notice the manifestations of almost all indicators, which are described here, and which are characteristic for a high " μ ". Thus, they for example should show a wide capabilities to accomplishing almost everything that they wish, a high sense of humour, a kind of warmth emanating from them to others (this warmth is a manifestation of energy field formed by a high concentration of moral energy), etc., etc. This in turn should be a sufficient confirmation, that indicators discussed in this subsection in fact do reveal themselves in practice.

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

hate, etc. The intensity of such replacements of behaviours by corresponding pseudo-behaviours are proportional to " μ ". In turn the existence of this regularity allows to develop interesting quantifying observations, stating for example that "a ratio of a pseudo-behaviour to a behaviour is proportional to μ ", or that "a sum of a behaviour and a pseudo-behaviour is constant, and it expresses the moral capacity E_{\max} of a given intellect".

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

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

KA8.6.3. Relationship between " μ " and conditions of intellects

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

us hope that in future some totaliztic researchers will appear, who are going to measure them exactly).

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

#1. **Nirvana.** This is a very special state, which a given person accomplishes, when he/she accumulates so much moral energy, that the value of his/her " μ " exceeds $\mu > 0.6$. The border value of $\mu = 0.6$ is even called a "**nirvana threshold**" and is marked with the symbol " μ_{nirvana} ". People who exceeded with their " μ " this particular value of " $\mu_{\text{nirvana}} = 0.6$ " are starting to feel extreme happiness, which is dynamically gushing from inside of them. Because of this happiness, and also because of the high concentration of moral energy in them, they look in a very special way, and also they spread around themselves an unique energy field, which is telepathically and sensually perceived by other people. This look and energy field makes them very special. Therefore everyone who has the honour to meet someone in nirvana, and who knows the descriptions of nirvana from subsection E6, should have no difficulty with recognizing them. Nirvana, and all phenomena which it induces, are described in chapter E.

#2. **Adoration.** This state is accomplished by people, whose " μ " reaches the value of around $\mu = 0.5$. It is a state, which for those who are increasing their moral energy, appears shortly before the state of nirvana. People who accomplished this high level of around $\mu = 0.5$, as a rule always practice philosophy of totalizm. They are surrounded with a kind of powerful energy field, that makes them admirable for all others, who practice totalizm. Therefore they are usually worshipped by the totaliztic people from their environment. Simultaneously, they also like everyone around them, who practices totalizm. The only people whom they do not like, are those individuals who practice parasitic philosophy - especially those in the advanced stadium of parasitism. Such people whose " μ " is around $\mu = 0.5$, are experiencing a mixture of very unusual and pleasurable feelings. They feel continuous satisfaction from their life, and a kind of fulfilment. They also feel a happiness, which is making impression of "being compressed" in them, and awaiting to be released to outside.

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

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

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

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

#7. Moral death. It is always "self-inflicted" in one or other way by victims themselves, although frequently (as this is almost every time with people of a low " μ ", who by themselves are not able to accomplish almost anything), it uses other people to bring the death, or it uses "accidents". It gets every intellect which allows its " μ " to drop to the level $\mu=0$. This is a very unpleasant way of dying, as it leaves a lot of bad memories in all these who used to know a given intellect. Especially, that before it comes, the dying immoral individuals always resort to a very unpleasant moral vampirism in order to delay the death. The death through a moral suffocation is not a different manner of dying, but any rapid death of a random nature, e.g. dying in a car accident, falling out from a window, drowning, getting lost in a cold night, perishing in a fire, and only sometimes it takes the form of the most meaningful moral death, which is committing a suicide.

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

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

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

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

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Further information about some of states and conditions described above, are presented in subsections KA8.2, KA4.2, A2.4, and E2.

Chapter KB:

PARASITIC CIVILISATIONS

As this is explained in previous parts of this chapter, especially in subsection KA8.3, the most important attribute of the parasitic philosophies, which distinguishes it from totalizm, can be defined in a following manner: "**parasitism is a constantly deepening process**", while "**totalizm is a stable state**". This attribute remains in power independently whether parasitism is practised by an individual person, or by a group intellect. Explaining this in other words, people or group intellects that practice totalizm, show a stable set of attributes, which characterize them during relatively long periods of time when they practice this philosophy. This means that the same as one year we can trust totalizts, rely on them, believe in their professionalism, like their behaviour, etc., we can also do all this during several next years. In turn people or group intellects which practice parasitism, change constantly - and always to the worse. Thus, if one year we still trust someone who is slipping into parasitism, there is no assurance that we will be able to keep trusting him/her in a next year. If a given person or institution infected with parasitism is reliable one year, this does not mean that it is going to be reliable a next year. Etc, etc. Summarizing, if someone falls into claws of parasitism, then morally is constantly rolling down, until reaches the point of a self-destruction.

This constant process of slipping downhill into increasingly deep parasitism, does not save anyone, who neglects the operation of moral laws. When in previous subsections we discussed extensively for individual people and for institutions this process of slipping down, it was not discussed for whole civilizations. But if we analyse the matter carefully, we must deduce, that fates of whole civilisations that are infected with such constantly deepening parasitism, are especially significant. After all, these fates reveal what kind of future awaits for the whole human civilisation on Earth. As a civilisation we increasingly openly are turning into parasitism. In addition, the knowledge of fates of such parasitic civilisations allows us to understand better the present situation on Earth. Therefore, the whole subsection B1, and also the whole subsection B4, is going to be devoted to comprehensive description of fate and transformations that all civilisations which practice parasitism must undergo.

In a number of places of this monograph I emphasize, that whatever is written here it firstly must gain at least a discrete approval, if not the inspiration, from the universal intellect (God) in order to be allowed to appear in a written form. (For examples of such statements see subsections JG2.2 and JK1 and also the introduction to chapter JK from volume 6 of this monograph.) Of course, immediately a question emerges, why God inspired writing this chapter about [parasitic civilizations and about their activities on the Earth. After all, as this is explained in chapter JJ from volume 6 of this monograph, it is God Himself who simulates the presence of UFO-nauts-devils on the Earth and their evil actions for the detriment of humanity. As it turns out God has for it several very important reasons. The most vital amongst these is illustration on a meaningful example, where leads giving way to parasitic INCLINATIONS. Another reason is the experimenting on people the course and effects of parasitic behaviour - for details see subsection JF6 from volume 6 of this monograph.

KB1. Natural transformation of whole civilisations: from institutional parasites into evil parasites

Let us try to express in a single sentence the most important consequence of practising the destructive philosophy of institutional parasitism by a whole civilisation. This consequence is that due to the natural processes of deepening parasitism, with the elapse of time such a

civilisation transforms into a civilisation of so-called "evil parasites" (of course, this happens only then, if it does not reach much earlier the stage of a self-destruction). Initially this process of transformation of institutional parasitism into evil parasitism is explained in subsection KA2.1.

Let us now describe this doomed process more precisely. Initially the natural mechanism of impacting the fate of parasitic intellects by outcomes of moral laws, is revealing itself at the level of individual people. Then it extends its influence at whole institutions. For example, if in an institution a sufficient number of individual people who practice parasitism starts to work, then this institution rapidly converts into practising an institutional parasitism. In turn when in a given country a sufficient number of institutions that practice institutional parasitism appears (especially governmental institutions), then the institutional parasitism is practised by a whole country. Finally, when the sufficient number of countries of a given civilisation practice institutional parasitism, then a whole civilisation turns into practising institutional parasitism. (Our present civilisation on Earth is very close to such a philosophical threshold.) If a given civilisation starts to practice the institutional parasitism, then the fate of it is sealed. It is unable to turn back into totalizm without an outside help. Therefore the parasitism gradually deepens in it, until one day the civilisation reaches the moment of a self-destruction.

Depending on mutual proportion between a speed of the moral fall-down of a given civilisation, and a speed of the technical advancement, if this civilisation develops sufficiently fast, then still before the self-destruction it transform into so called "civilisation of evil parasites". The more precise definition what this name means is given in the next subsection KB2. At this point it is sufficient to notice that our civilisation is at a fast track to reach - even in the present century, the level of "evil parasites". As it is explained in subsection KA2.1, the civilisation of evil parasites is characterised by the fact that it developed devices for interstellar travel (i.e. developed "Magnocraft" described in subsection KB3 and showed in Figure KA8). Therefore for slaves it does not use any more members of its own society, but it rather organises colonies of the relatives on other planets, and then enslaves, pushes down, and exploits these colonies.

Because in the huge universe there is a large number of civilisations in a given moment of time, which already reached the state of "evil parasitism", practically every young civilisation of the universe, which is just starting the existence, is endangered, that without knowing it becomes a civilisation of slaves for some kind of evil parasites. This rule does not have exceptions. This practically means, that also we, Earthlings, are treated as if we are in power of some cosmic evil parasites (more comprehensively this subject is discussed in chapters JI and JJ). Such evil parasites from the definition put all their efforts into not allowing that the enslaved civilisations were ever able to free themselves from the slavery. Especially strongly they are trying to disallow the enslaved civilisations to implement totalizm. This has a very unpleasant consequences for us. After all, this means that absolutely every civilisation, which wishes to adopt totalizm, including also human civilisation from Earth, must firstly fight for the freedom and the right to practice this moral philosophy.

The drive of parasitic civilisations to enslave others, cause that practically every civilisation of intelligent beings, in the initial stage of its existence must start as a civilisation of slaves, which is in power of a parasitic civilisation. Only at the further stage of the development, this civilisation receives the choice, whether it wishes to follow the path of parasitism - exactly repeating the fate of the own oppressors, or wishes to start to practice totalizm. If this civilisation chooses the totalizm, then it firstly must use force to earn the freedom, before it is able to exist as a totaliztic civilisation.

Let us now summarise this subsection. The punishing consequences of moral laws, which govern the fate of intelligent beings, are forcing almost an identical course of fate onto every civilisation that neglects the obedience to these moral laws. According to this course of fate, initially such civilisations are falling into claws of institutional parasitism. Then "natural" mechanisms of deepening of parasitism are activated in them. Therefore, if a given civilisation

slips down faster than it develops technically, it serves the justice to itself, accomplishing a self destruction almost immediately after it becomes able to build weapon of mass destruction (such as nuclear weapon). But if a given civilisation develops technically much faster than it slips down morally, it firstly becomes capable of intergalactic travel, and thus it transforms into so-called "evil parasites". Only then it serves a self-destruction to itself. In both cases these civilisations reach their final state of the "self-destruction" threshold and perish from their own hands (usually also completely destroying the planet on which they previously existed - see the history of humanity described in subsection V3 of [1/4]). The only trace which sometimes is left after them, are these other slave civilisations of their relatives, on which they previously leached, and which then receive the right to choose the further course of their own fate.

In order to understand parasitism even better, and also in order to realize the "natural" character of this morally decadent behaviour, in subsection KB2 parasitism is going to be defined more comprehensively. This subsection KB2 is also going to explain conditions, that must be fulfilled, in order for a given civilisation that practices institutional parasitism to transform itself with the elapse of time into civilisation of evil parasites (means to achieve the level of evil parasitism earlier than it reaches the moment of its own self-destruction). In further subsection KB3 the basic devices, which evil parasites use to subdue other civilisations, are described.

KB1.1. How life looks like in civilisations that practice institutional parasitism

Because the human civilisation on Earth, at the time of writing this monograph was doing everything humanly possible to reach the stage of institutional parasitism, in this subsection I explain hypothetically what is going to happen when our civilisation succeeds in embracing parasitism. Namely, this subsection is an attempt to disclose, how life on Earth is going to look like, if our civilisation as a whole starts to practice institutional parasitism. Because simultaneously it is known to us, that civilisations of UFOonauts who currently occupy Earth, reached the stage of institutional parasitism long ago, and even managed to advance it to the stage of evil parasitism, this subsection also explains, how life looks like in a society of our cosmic relatives - evil parasites from UFOs, who currently exploit humanity. The same this subsection explains why in old days the society of our relatives from UFOs was called a "hell", and also why UFOonauts literally kill themselves, to deserve somehow an escape from their own civilisation and to be promoted to occupational forces that supposedly reside on Earth.

Because of the moral degeneration, that spreads in every society which practices institutional parasitism, members of this society do all possible evil, that someone can only imagine. Because laws that relate to morality remain the same in the entire universe, this means, that various forms of evil were already implemented on Earth in various periods of time by people who practised the earthly versions of parasitism. Therefore, in order to understand what is going to happen in civilisations that live under an institutional parasitism, it suffices to consider what happened on Earth under rules of these most degenerated human societies. The best, and the most thoroughly documented example of such degenerated societies are Germany under rules of Hitler. From rumours passed verbally about Hitler, it is known presently that Hitler was a favourite of UFOonauts, who not only inspired him and helped in every action, but also appeared to him visually and gave him personal orders which he was forced to implement. Hitler supposedly was very scared of these blond-hair UFOonauts, although they simultaneously so much fascinated him that he ordered official searches for the underground kingdom of Shamballa, about which these UFOonauts were cunningly telling him that they originate from it (e.g. the entrance to Shamballa Hitler's people were seeking, amongst others, in Poland on Babia Gora - see Polish treatise [4B]). Because of the direct origin of the majority of ideas that Hitler implemented, from these UFOonauts, presently we know, that Hitler's Third Reich actually was modelled exactly on the image of society of UFOonauts. Therefore, knowing about the "pleasures" that awaited people in Hitler's Germany,

such as clear division of people into castes of masters and castes of slaves, obligatory labels that mark slaves' racial status to be sewn in the visible part of everyone's clothing, constant policing of citizens, concentration camps, etc., we know also that exactly the same "pleasures" are implemented amongst citizens of parasitic civilisations, including into this also our occupants from UFOs. Here are some examples of lifestyles, which in every civilisation that lives under an institutional parasitism become a "normality" of everyday life, and also which presently can already be noticed as they gradually creep amongst people on Earth.

1. **Official slavery.** Parasites do not like to work with their own hands. Therefore for the completion of all types of works they need slaves. Thus in civilisations that practice institutional parasitism, with the elapse of time the slavery becomes an official political system of these civilisations. This slavery is reinforced by laws and by traditions. Similarly as this was in Hitler's Germany, in such civilisations their citizens are subdivided into masters and slaves, while slaves must wear orange uniforms that are visible at large distance. This also means that practically in every home of such a civilisation slaves officially are kept, which work there as servants and prostitutes, while almost every institutions in there uses a slave workforce. Of course, these slaves and servants are treated sometimes much worse than we presently treat animals. Thus a common practice is to accommodate slaves like animals, to impose on them working days of any lengths and any span of duties, to subject them into various forms of putting down, cruelty, suffering, tortures, hunger, sexual exploitation, and getting rid of them like animals when they are not needed any longer (now imagine of being a slave in such a civilisation). This trend is already quite visible on Earth, although so-far practising of slavery is still not legalised here. Therefore so-far slaves on Earth are called with the use of other names, e.g. "illegal emigrants", "maids", "servants", "prostitutes", etc.

2. **Discrimination and exploitation of these weaker ones**, including into this even own women. The custom to enslave and exploit everyone who for some reasons is weaker, in civilisations that practice institutional parasitism advances to such a level, that practically every weaker individual falls a victim of it. Thus even women in there become servants of men, not mentioning about disabled, orphans, or oldies. This trend already is visible in these societies on Earth, which practice institutional parasitism for a long time - e.g. consider the situation of women or disabled in some Islamic countries.

3. **Official atheism.** Parasitism (as a dominating philosophy) can only flourish amongst people who practice some form of atheism. Therefore in civilisations that practice institutional parasitism, a dominating "religion" is some form of atheism (e.g. a "subtle form of atheism", means that one which hides behind God's name - see descriptions of it contained in subsection B4). This trend can be noticed already on Earth quite clearly. After all, countries which already practice institutional parasitism, are mainly these ones, in which any known form of atheism prevails. It is interesting, that the most degenerated form of parasitism is prevailing in societies, which their actual atheism hide under a smoke screen of fanaticism and false religiousness.

4. **Ideology of superiority** (e.g. superior race of masters, only true religion, real democracy and freedom, etc.) that is disseminated in the own society of parasites. This ideology always tries to highlight superiority of a given society above other ones, providing in this manner an excuse for discrimination, enslaving and exploitation of other, supposedly inferior people.

5. **Medical experiments on people.** Because in civilisations that practice institutional parasitism the value of individual person disappears, especially if this someone is from an "inferior race", "inferior religion", "inferior ideology", or "inferior country", such civilisations with the elapse of time initiate medical experiments on people. In the result these civilisations are doing such atrocities as for example (1) observed on Earth at medieval times a purposeful spreading various plagues by UFO-nauts - in order to generate a society that is resistant for these plagues, (2) purposeful infecting slaves with illnesses - in order to produce antidotes, as this was done in Hitler's concentration camps, or (3) purposeful harming slaves in order to

observe reactions of their organisms to given types of harms - as this was done by ancient Romans, and also in Hitler's concentration camps, etc.

6. **Genetic experiments on people.** Amongst numerous experiments on people, which are carried out by civilisations that practice institutional parasitism, of course also genetic experiments are going to be included. Their effects will be products known on Earth in ancient times, when UFO-nauts experimented genetically on people, such as the existence of half-people half-goats, appearance of e.g. lions or snakes with human heads, etc. Furthermore, their outcome will also be a genetic purification and the development of a specific appearance in race of masters from a given civilisation, e.g. all members of a given race of masters will be blue-eyed blonds.

7. **Basing of life and economy on resources robbed from slaves.** In civilisations that practice evil parasitism, with the elapse of time every aspect of their lives is made dependent on resources robbed from slaves. And so the economy of these civilisations heavily depends on slave labour. Social life of this civilisations is dependent on entertainment (e.g. prostitution or fights of gladiators), services, and energy robbed from slaves. Health of these societies depends on medicines that are produced at the cost of health of slaves. The survival of these civilisations is depending on the military power that is based on the slave soldiers. Space exploration is implemented by astronauts-slaves. Etc., etc. In such civilisations nothing unusual is to see in ZOO carnivorous animals that are fed with human flesh, walking on carpets that are woven from human hair, reading books that are set in human leather, admiring sculptures that are curved in human bones, reviving own skin by cosmetics that are extracted from especially farmed slaves, healing infections with antibodies that are produced by intentionally infected slaves, or replacing ill parts of body by organs robbed from own slaves.

8. **Refusal to help others.** In all group intellects that practice institutional parasitism, with the elapse of time such an atmosphere and such a legal system is developed, that individual giving help to anyone becomes impossible in them. Thus everyone lives just for himself/herself, while all help can be given only by a specially established helping institutions. This trend is already quite clearly visible on Earth. After all, already if someone gives a help, e.g. to a victim of an accident, while accidentally this help turns out faulty, then the victim or a family, sues later the helper, asking for huge compensations. Similarly, if someone who has healer's ability, tries to heal someone - while something goes wrong, the healed sues later the healer. In the result even already now, if someone is in troubles, other people do not rush with a help, but rather call appropriate institution that is established to provide a given help. This trend of refusal to help is deepening along with the development of parasitism. In the result, in civilisations that practice institutional parasitism, no-one helps others in even the most easy situations. After all, for each type of help they established a special type of institution that specialises in professional giving such a help, thus which cannot be sued later for something by the helped person.

9. **Judging of people based on subjectivism.** In totalizm people are judged for their merit, means for the actual contribution that they make in a given area. Thus pilots are judged for their skills in pilotage, while programmers are judged for the quality of their programming. But in institutional parasitism people are judged for everything but merit. This practically means that both, pilots and programmers, are judged in there for their family links and for friendship with important people, for their capability to hit back, for the noise they can make, etc. - means actually for everything but what they should be judged for. Thus for the institutional parasitism important is "whom one knows", not "what one is able to accomplish".

10. **Concentration camps for disabled and old.** In all parasitic civilisations only strong people do matter. Therefore these civilisations gradually develop institutions, which specialise in elimination from the society disabled and old people. These institutions take form of special camps, similar to Hitler's concentration camps, in which gradually land all weak, disabled, and old people. For example citizens are going to send their parents in there, when these parents loose the ability to take care of themselves. Also all disabled, terminally ill, or

mentally ill are going to land in there. In turn administration of these camps makes sure, that their patients are profitable, i.e. that the remaining workforce that they still have is appropriately utilised, that their organs and body parts are beneficially sold, that predatory animals from the local ZOO never are lacking of fresh meat, that their ashes are fertilising farmland, etc.

11. **The complete lack of personal responsibility** and typical pushing of responsibility onto someone or something else. As the parasitism is deepening, also the sense of responsibility is dropping down. Therefore in civilisations that practice institutional parasitism no-one takes any responsibility for anything, and always pushes this responsibility onto others. Therefore they are full of cases of mutual pointing fingers at every occasion, finding "escape goats", group ruling and making decisions without taking any responsibility, public inquires and public accusations, attacking these that lost their favours, etc.

12. **Development and deepening of parasitic attributes in individual citizens.** Independently from the attributes listed in other items of this subsection (such as the lack of responsibility), parasitic societies develop in their citizens a whole range of further decadent attributes and behaviours. Examples of further such parasitic attributes and behaviours include, amongst others:

- Emotional approach of all matters, and basing everything on low emotions. For example, showing a high vindictiveness combined with a lack of rational thinking.

- High changeability of stand, views, and altitudes, means behaving like a "flag on winds".

- Tendency to manipulate other people and to manipulate facts. This means frequent use of force, brutality, cunningness, black mail, traps, etc.

- Discrimination of people and discrimination of facts. The individuals infected with parasitism show very characteristic selectiveness in attitudes and a tendency to practice "taboos". For example, some people or some facts are not going to be recognised or even just considered by them, not mentioning a rational discussion on their subject. An example can be present attitude of parasitic orthodox scientists on Earth towards subject of UFOs, or the present attitude of politicians towards a constructive discussion of communism.

- The lack of original ideas. The only skill that people overwhelmed by parasitism are capable of, is copying and quoting. For example they can quote many curiosities and tiny details, but they are unable to implement in practice anything that they say.

13. **Pointing fingers for every possible reason**, combined with a rapid falling of various dignitaries into disfavour and their disappearance from public view. This attribute of parasitism is very characteristic label of all parasitic groups. It is perfectly noticeable amongst e.g. bandits and amongst parasitic packs of animals of wolves or hyenas type. In one moment of time someone in such a pack is occupying a prominent position, while in another moment is being caught on some weakness, is hurt by an outside enemy, or falls into disfavour of rulers, thus immediately disappearing from the public view eaten by other members of a given pack. In civilisations and societies that practice institutional parasitism, this "cannibalistic trend of packs of wolves" is manifesting itself in the fact, that one day a dignitary is occupying a highly prominent position in some known central institution. All citizens know him and frequently see him in press or TV. Then rapidly press and TV publishes various attacks on this dignitary, that accuse him/her of various apparent "crimes". But if someone analyses these accusations more closely, it turns out that the same "crime" actually is committed commonly by many other similar dignitaries. After a short spasm of "accusations" for which he/she is not given a chance to defend himself/herself, a dignitary rapidly disappears from the public view, and no-one ever hears about him/her again. After some time, a similar situation repeats itself with another dignitary, etc.

On a smaller scale the same phenomenon appears also in all other parasitic institutions. From time to time someone out of personnel of these institutions makes an error, or gets into troubles with a client. Then immediately all members of a given institution start to point fingers at this person, keep accusing him/her, and try to destroy him/her. After this member is

destroyed and removed from a given institution, all behave as if nothing has happened, until someone next falls into troubles, thus providing a signal for a next spasm of accusations, attacks, and destruction.

Such parasitic behaviours are well known to people and even frequently shown in films as examples of the most barbaric behaviour possible. In October 2002 I saw in New Zealand a TV film which excellently illustrated such a behaviour. On this film travellers from Earth observed a behaviour of human-like beings from other solar system. On a desert scorched by a sun, a pack of these beings was sitting next to a source of water and smiled encouragingly to a single weaker such a being of the same specie, obviously a former member of the same pack, which thirsty, weak, and with a broken leg, was slowly crawling from the desert to this source of water. When the being finally reached the source and started to drink, the entire pack of remaining beings pounced at it, tore it apart, and ate.

14. **High level of crime**, addictions, evil, etc. Parasitism is actually an environment which breeds all forms of moral decadency, including into this all sorts of crime, prostitution, addictions, etc. Therefore civilisations that practice institutional parasitism actually are saturated with all forms of evil and moral deviations. This in turn means, that their society is crowded with criminals and bad people, that their citizens literally are afraid to leave their homes, etc.

The above shows only a small sample of what awaits each one of us, and what awaits our descendants, if our civilisation is going to follow a path of institutional parasitism. After all, selected examples from the above list gradually start to appear already now. The question which at this moment we should ask ourselves is, whether we really wish to live in future amongst such "fun" people, and whether we really wish our descendants live amongst people with such "fun" behaviours. If the answer to this question is NO, then it is clear what we must do. We must implement totalizm in our own life as fast as we only can, and also we must promote totalizm amongst other people with all our strength.

KB2. Let us define "evil parasites" and "evil parasitism"

Motto of this subsection: "The behaviour of every parasite: if God does not allow me to compare to someone, then I am going to feel as if I caught up with this person, if I somehow manage to exploit or to put him/her down".

The deductions from subsection KB1 (and also from subsection A3) show the fate of parasitic civilisations. According to them, every civilisation that adopts institutional parasitism, finishes as a victim of self-destruction. But if before destroying itself, it develops devices for interstellar travel, and also devices for invisible operation within other civilisation, then with the elapse of time it transforms into a kind of cosmic robbers. These robbers extend their existence (that is unable to self-sustain itself) by exploiting other, less than they advanced civilisations, which belong to their own race. In this monograph, members of such parasitic civilisations are called "evil parasites".

The above allows for a defining, what in the content of this monograph is understood by "evil parasites". Here is this definition. **"Evil parasites are members of technically highly advanced although morally decadent cosmic civilisation, which is capable of interstellar travel, and which sustains the existence by exploiting other civilisations of own relatives that are less advanced technologically. The basic attribute of evil parasites is that they intentionally harm and push down enslaved civilisations that they exploit to keep these civilisations in slavery forever"**.

Let us now proceed to defining the philosophy of evil parasitism. **"Evil parasitism is the most deviated philosophical stage, which can be reached by a parasitic civilisation that mastered space travel and is practising institutional parasitism. The main characteristics of this stage includes the intentional inflicting of damages and pushing**

down other savage civilisations used as slave farms, in order to enslave these savage civilisations forever".

To put this in other words, "evil parasites" is one of the most morally decadent stadiums of philosophical fall-down, which directly proceeds a self-destruction. In a manner completely "natural" whole civilisations fall into it - if their technical development is faster from their moral decaying. It is characterised by several distinct attributes. The most important of them include: (1) civilisations of evil parasites base the entire their existence on a slavery, which is legalised in them, and also on using slave workforce for all works, (2) civilisations that practice evil parasitism must be capable of interstellar travel, so that they enslave and exploit not their own citizens, but members of other, less than them advanced civilisations, which they farm from relatives of their own race, and (3) civilisations of evil parasites not only exploit other civilisations of less than them developed relatives, but also intentionally harm them, murder them, instigate wars amongst them, push them down, and do all possible atrocities on order to keep them enslaved forever. To illustrate this with an example, a person in our society who would keep a slave at home, would be just an ordinary parasite. But an alien, who intentionally causes that the own relatives from another planet who supply these slaves, somehow never reach the level of knowledge that would allow them to escape slavery, and thus these relatives must remain suppliers of slaves forever, would practice "evil parasitism".

As this is explained in subsection KB1, the stadium of evil parasitism is reached in a natural manner practically by every technically advanced civilisation, which falls into claws of institutional parasitism, but simultaneously does not kill itself too rapidly. Therefore, in every moment of time, in the huge universe there is a large number of civilisations practising evil parasitism, who are looking for less than them developed civilisations to turn them into their slaves. Thus the above definition leads to an astonishing conclusion, that every civilisation of intelligent beings, that develops in a cosmic space, with the elapse of time almost as a rule must fall a victim of some sort of evil parasites. From this rule there is no escape. This in turn means that also planet Earth must in fact be in power of some evil parasites that remain invisible to people. As this is explained in chapter JJ, in case of people that populate Earth, the function of such evil parasites are performing our supposed cosmic relatives, who in present times are called "UFO-nauts". (In historic times, because of their moral decadency, these beings were frequently referred as "devils", "bad wizards", "witches", etc.).

KB3. Technical devices utilized by evil parasites to enslave other civilisations

In order for a given civilisation to evolve from a stage of "institutional parasitism", into a stage of "evil parasitism", several conditions needs to be met. Let us now list the most essential of these conditions in order of their importance:

1. A given civilisation must practice institutional parasitism of some type (e.g. primitive parasitism, or refined parasitism). The practising of this parasitism must be so much advanced in it, that this civilisation must legalize the slavery and the ownership of slaves.

2. A given civilisation must be capable of interstellar travel and arranging its own colony civilisations composed of relatives of its own race.

3. A given civilisation must have in its power a separate planet on which it farms slaves. These slaves must actually be relatives of the given civilisation, and they are farmed especially to serve as slaves.

4. A given civilisation must reach the suitably high level of technical advancement, which provides a technological backup for the undetected operating as such "evil parasites".

Out of all above conditions, the most critical is the last one. It makes the effectiveness of practising evil parasitism dependent on the accomplishing appropriately high level of technical development. Here is the list of most vital technical devices and technical discoveries, which a civilisation of future evil parasites must firstly accomplish in order to be able to effectively function as cosmic "evil parasites".

KB3.1. Oscillatory Chambers

Oscillatory Chambers are simply generators of extremely powerful magnetic field with strictly controlled all parameters. The construction of Oscillatory Chambers is to open for humanity the access to completely new propelling devices, means of communication, and to previously unknown phenomena. For example, the construction of Oscillatory Chambers allows to build "Magnocrafts" described in next subsection. Oscillatory Chambers also allow to build "time vehicles" described in subsection KB3.4 below. Furthermore, these devices will open the access of humanity to such phenomena as "telekinetic flickering" and the ability to "shift time back".

Briefly Oscillatory Chambers are described on totaliztic web pages named "oscillatory_chamber.htm". In turn very detailed their presentation is contained in chapters C of monographs [1/5] and [1/4]. Slightly older descriptions of Oscillatory Chambers are also provided in chapter F from monographs [1e] and [2e]. In turn applications of Oscillatory Chambers for the purpose of telekinesis and for shifting time back (i.e. for time travel) are described comprehensively in chapters M and N from volume 11 of monograph [1/5], while briefly are described on the totaliztic web pages "telekinesis.htm" and "immortality.htm".

KB3.2. Magnocrafts

Magnocrafts are the first space vehicles, which are capable to efficiently reach other solar systems. Therefore, they are necessary tools for evil parasites to start slave colonies on other star systems, and then for exploiting these colonies. Actually as many as three subsequent generations of Magnocraft can be build. Each one of these generations is utilising a different phenomena, and thus also using a different principle for propelling purposes. Here are descriptions of these generations:

-Magnocraft of the first generation. It is also called a purely magnetic Magnocraft, or simply "Magnocraft". For propelling purposes it utilises the principle of magnetic attraction and repulsion occurring between two sources of magnetic fields, namely between their "Oscillatory Chambers" and the field of Earth, Sun, or a galaxy. Briefly these Magnocrafts are described on totaliztic web pages named "magnocraft.htm". In turn very detailed their presentation is contained in chapters F from monographs [1/5] and [1/4], as well as in chapter G from monographs [1e] and [2e]. Other versions of Magnocraft, such as "personal propulsion systems" and "four-propulsor vehicles" are described in chapters D and E from monographs [1/5] and [1/4].

-Magnocraft of the second generation. It is also called the "telekinetic Magnocraft". For the propelling purposes it utilises the phenomenon of telekinesis that is induced technically. These vehicles are briefly explained on the web pages named "telekinesis.htm". In turn the phenomenon of "telekinetic flickering" that they induce is described in subsection KB3.3 below. In more details they are described in subsection H6.1 of this monograph, in subsection J1 of monograph [2e], and in subsection B6 of monograph [1e]. Their most extensive presentation is contained in chapter L from monograph [1/4] and in chapter M from monograph [1/5].

-Magnocraft of the third generation. It is also called "time vehicle". For the propelling purpose it utilises, amongst others, the ability to alter technically the natural elapse of time (e.g. to shift time back). These vehicles are also described below in subsection KB3.4 of this volume. Their more accurate and most recent description is contained in chapter N from volume 11 of monograph [1/5]. Their brief presentations are available on various totaliztic web pages, e.g. on the web pages named "immortality.htm" or "timevehicle.htm".

All Magnocrafts which belong to these three different generations of space vehicles at the first glance look almost identical. The main difference between them boils down to the

shape of their propelling device called the "Oscillatory Chamber" (briefly described in subsection A2, while in details presented in chapter C of monograph [1/4], and in chapter F of monographs [1e] and [2e]), and to the kind of phenomena that they induce during their flight and take off. Therefore a casual observer that is unfamiliar with these vehicles, rarely will be able to understand which generation is currently dealing with.

Magnocraft can be build in three basic designs, namely as two different kinds of space vehicles, and as so-called personal propulsion. Furthermore, on their principle of operation so-called "beaming devices" can also be based. In turn each one of these basic designs can be constructed in several different versions, that mutually differ by their shape, dimensions, specification, number of crew members, etc. The summary of all basic designs and versions of Magnocraft is presented in chapter F of monograph [1/5].

Three basic designs of Magnocraft include: (1) space vehicles that are described here as so-called "discoidal Magnocraft", (2) space vehicles that are refereed here as so-called "four-propulsor Magnocraft", and (3) so-called "personal propulsion systems", means types of propelling devices that are assembled into clothing of a user, or even implanted surgically into body of a user. An example of discoidal Magnocraft is the space vehicle described in chapter F of monograph [1/5]. Four-propulsor Magnocraft is described in chapter I of monograph [1e], and chapter H of monograph [2e]. In turn personal propulsion system is described in chapter H of monograph [1e], and in chapter I of monograph [2e].

Both Magnocraft that belong to these two basic designs of flying vehicles, can be further subdivided into eight basic types. For discoidal Magnocraft these eight types are marked as types: K3, K4, ... K10. In turn for four-propulsor Magnocraft these types are marked as: T3, T4, ... T10.

KB3.3. Devices for telekinetic flickering

Telekinetic flickering is a phenomenon, which enables evil parasites to become completely invisible and to be able to penetrate through solid obstacles. It utilises the same principle, on which the telekinetic motion is carried out. As this is explained in subsections which explain in details the phenomenon of "telekinetic flickering", means in subsection M2 of monograph [1/5], and in subsection L2 of the monograph [1/4], every telekinetic motion is composed of three stages, namely: (1) **Decomposition** from a material form into a non-material one. The non-material form can be explained as a kind of energy pattern which is entirely stripped of physical attributes such as mass, density, inertia, optical properties, and so on. (2) The **shift** to a new location determined by a telekinetic motion that the object is subjected to. During this shifting the material part of this object exists only in its non-material form as an energy pattern. (3) **Recomposition** back into the original, material form. After this recomposition is completed, the material component of the object begins to exist again in its physical form. All properties of this object return to exactly the same state as they were before the telekinetic transformations began. In the first of these three stages of the telekinetic motion, material objects which are moved telekinetically, simply dissolve into energy, and cease to exist in a material form. Therefore, from material and clearly visible shapes, they transform into a non-material and completely invisible phantoms. The telekinetic flickering utilizes this property of the telekinetic motion. It simply executes fast pulses of the telekinetic motion with a frequency which is much higher then the threshold value of 24 cycles per second utilised in our cinemas for an invisible relocation of film frames (actually UFOs flicker telekinetically with the frequency of around 2500 Hz - see subsection U3.8 of [1/4]). When the transformation from material and visible form, into non-material and invisible form, starts to take place with such a high frequency, then for our human eyes such objects become completely invisible, even that these objects themselves can see clearly everything around them. Furthermore, such objects which are flickering telekinetically, are able to pass through other solid objects without damaging these other objects or damaging themselves. Therefore, such telekinetic

flickering is utilised by evil parasites to enter houses on the slave planet, and to operate inside of these houses, completely without being noticed by these slaves. Only in the more advanced stage of slaves' technical development they can be accidentally captured on photographs, or revealed by thermovision cameras. More comprehensive description of the telekinetic flickering, and the telekinetic propulsion which executes it, is provided in subsection L2 of monograph [1/4].

The phenomenon of "telekinetic flickering" is going to be mastered by the humanity when people build the **telekinetic Magnocrafts**. These are the Magnocrafts of a more advanced (second) generation, which are capable of induce telekinetic flickering with their propulsion systems. Therefore they are to be used by evil parasites to fly in the manner that is unnoticeable by people from slave planets, and also to fly into the interior of flats and houses on planets of slaves.

KB3.4. Time vehicles

Time vehicles are the most advanced (third) generation of Magnocraft, which are capable of shifting in time. They are used by evil parasites to find out, which events run against their interests. They find it out by travelling to the future, and checking if the future takes a course that they desire. If there are some events in the past which direct this future against their wish, they return back to past and try to change these events (e.g. by killing savages who cause them). A more comprehensive description of time vehicles is contained in chapter N from volume 11 of monograph [1/5]. An older description is presented in chapter K of monograph [2_E]. Briefly time vehicles are described on the web page "immortality.htm".

Time vehicles are excellent tools for assisting evil parasites in going around moral laws. In order to understand a principle on which this going around can be carried out, let us consider a situation that an evil parasite wishes to kill someone without being punished for this killing by the Boomerang Principle (described in subsections A3 and I4.1.1). For this, such an evil parasite uses his/her time vehicle to go into the near future, and to look for some kind of a disaster, which is to kill a lot of people. Let us assume that it is shortly before the famous "Titanic" starts its fatal voyage. (In fact, when the Titanic was sinking, numerous witnesses observed lights of some "mysterious ship", which all the time was keeping close, as if it observed the course of this catastrophe, but which did not give any help, nor later could be identified who it actually was. Perhaps it was a vehicle of evil parasites, who arrived to make sure that all people that were murdered by these parasites in fact were expedited onto another world.) Thus if evil parasites learn about the fate of this transatlantic (means learn that only a sparse few survived the catastrophe), then they can use it as a tool for the unpunishable murder. For this they return to the original time that proceeds the departure of this ship, and convince their enemies that these should go into the trip in this transatlantic. The outcome is predictable, namely all their enemies drown, while evil parasites have no karma to pay back. In my publications the above pseudo-moral manner or killing through the use of time vehicles, is called the "**Titanic scenario**". I described it in more details in subsection L4. It is used quite frequently by evil parasites to accomplish the unpunished murder of these people who are inconvenient for them. However, as this is described in subsection L4 of this monograph, and also in subsection A4 of treatise [7/2], frequently it leaves various traces, which allow to recognize who actually fall a victim of such a murder that uses time vehicles.

Time vehicles allow evil parasites to implement the institution of so-called "**time curriers**". These curriers continually shift in time backward and forward, informing different generations of evil parasites as to what is going to happen in future. In this way these curriers make possible blocking in past these events, which in the future are going to work against interests of evil parasites. The institution and the role of this "time curriers" are described in more details in item #D5 of the web page "timevehicle.htm".

Time vehicles are extremely powerful tools of evil parasites. They allow these parasites to turn almost every event to work for their advantage. After all, whichever development would work against these parasites, they always can shift backward in time with the use of such vehicles - and change this development into the one which is beneficial for their parasitic interests. However, there is one matter regarding this tool. This matter actually works to the advantage of savage civilisation which given evil parasites are harming. This is that time vehicles could be used for harming savages forever only if the universe is NOT governed by the universal intellect. But when there is an universal intellect, then this intellect is NOT going to tolerate atrocities of evil parasites forever. In such a case, in spite of having time vehicles and being able to turn every event to their advantage, evil parasites still finally are to meet the universal justice, while their civilisation as a whole also is going to be accountable to moral laws which it disobeys.

The principle on which this universal justice always finally gets evil parasites, is based on the fact that by disobeying moral laws, these parasites gradually trap themselves in the circle of increasingly tight punishing consequences of these laws. The best illustration of this principle is contained in a story which can be heard in Poland. Here is the summary of this story. "There was a very evil king, which had a magic telescope that show him the future. So whenever someone threaten to bring this evil king to justice, he used his telescope to look in all directions, in order to determine where he should go to overcome or escape the threat. In this way, whoever tried to bring the evil king to justice, always was failing. But as time progressed, the evil king was escaping the justice so frequently, that each next time it become increasingly difficult for him to find a direction in which he could escape. Finally, such a time come, that he was threatened again, but when he used his magic telescope, in whatever direction he looked, everywhere he saw his loss. So he could not find a solution that would allow him to escape also this time, and finally he had no option but to fall under the punishing sword of universal justice."

KB3.5. Devices for telepathic communication

The humanity is to build a whole range of such devices that are to serve for a number of purposes. Their more comprehensive descriptions are provided in chapter N from volume 11 of monograph [1/4]. In turn their brief descriptions are provided on the totalistic web page named "telepathy.htm". For evil parasites the most important amongst such devices for telepathic communication are to be as follows:

(1) **Telepathic projector**. This is a device which concentrates a powerful beam of analogue telepathic signals on the brain of a selected person. In this manner the person bombarded with such a telepathic signal receives thought messages, or even visionary pictures, without actually realizing that someone sends these thoughts or pictures directly to his/her brain. Telepathic projectors are utilised by evil parasites to manipulate on minds of inhabitants of the slave planets. For example they use them to induce in selected people various destructive ideas, which these people should believe that are their own and complete without a second thought. A comprehensive description of the design and operation of the telepathic projector is contained in subsections N5.1 and N5.2 of monograph [1/4], and also in subsection D5.2 of treatise [7/2].

Independently from sending information and pictures, telepathic projectors used by evil parasites also serve to much more destructive application. One of the medical versions of this device is able to induce in selected victims several different types of deadly illnesses, including into this also cancer. Thus in fact telepathic projectors can be also used for an unnoticeable murdering these people on the slave planet, who turns to be inconvenient for evil parasites.

(2) **Indoctrination implants** (manipulators of views). These are the most evil devices that any civilisation can ever invent and introduce into the common use. Their design and principle of operation is explained in subsection N3.1 of monograph [1/4], in subsection D3.3

of English treatise [7/2], and in subsection N3.1 of monograph [1/4]. They have the shape of miniature, sized like a grain of pepper, computer-like devices, with a huge memory. They are implanted into brains of their victims/hosts, in the area just above the left temple, between the temple and the top of the left ear. They are always the points in which migraines start for a given host. For the detection of them in our heads, serves the test MIR described in subsection U3.2.1 of monograph [1/4]. They contain a kind of encyclopaedia of views. Their operation depends on continuous passing/prompting these views in the form of thoughts directly to the brains of the carriers/hosts of these devices, so that people who have such devices implanted in their brains believe that these particular views are their own. Of course, since these devices are developed by a civilisation, which adheres to a parasitic ideology, the views that they pass onto their hosts are decisively parasitic ones. (Totaliztic civilisations would never introduce such types of destructive devices into the brains of their own citizens - and what is even worse, to the brains of members of other civilisations.) For example they make hosts to strongly doubt that God does exist, to strongly believe that the conscience should not be listen to and that moral laws should be walked around, that every savage and every bio-robot is destined to work as a slave, that everyone is destined for a particular role in a social hierarchy, and that other similar ideological garbage of parasitism is valid and should be adhered to. Of course, because they program their hosts on these particular parasitic views, practically they take away from these hosts the free will and the right to decide about their future. Because of the introduction of these evil devices, an advanced civilisation, which adheres to a parasitic ideology, losses the ability to change its political system into a totaliztic one. After all, the citizens are unanimously adhering to its parasitic ideology, and none of them thinks in any different way. Therefore, the only way for such a parasitic civilisation to be able to change the system, would be if it looses a war with a totaliztic civilisation, which would then remove these evil devices from heads of all citizens of a given parasitic civilisation, and then reprogram them into totaliztic views. Of course, such possibility must be ruled out, because the price to pay would be too huge. Therefore the civilisation of such evil parasites, which achieves the stadium of indoctrinating implants, is unable to stop on its way to a self-destruction, and its disappearance remains the matter of time.

In order to justify in eyes of the own citizens the need for implanting these evil devices, apart of indoctrination function, the devices also carry out several other functions. The most useful of these is the function as a personal telepathic telephone, which allows a person that carries such a device to contact instantly any other selected person, and pass to this other person any though messages, similarly as presently we pass our voice messages via cellular telephones.

Of course, a civilisation of evil parasites installs also very similar indoctrination implants to heads of all important savages on the slave planet, which it considers to be worth indoctrination and manipulation. Thus everyone on the slave planet, the views of whom evil parasites are manipulating, is going to have implanted such a device in his/her brain. But these devices implanted into savages have their basic functions altered, e.g. they are stripped of the capability of working as "automatic telephone for incoming calls", and they do not obey the commands of a host brain, but only obey the telepathic commands coming from an evil parasite. Thus they only allow evil parasites to "listen" to thoughts of every slave that carries such an implant, but slaves are unable to listen to thoughts of the parasites, unless the parasites order this to happen. Slaves are able to detect these implants with the use of so-called MIR test (Magnetic Implant Response test) described in detail in monograph [1/3], mentioned in treatise [7/2], and also explained in subsection U3.2.1 of monograph [1/4]. But surely, because of the "brain washing" activity of such a device, none of slaves bothers to do anything about an implant, which makes him/her to believe in such "convenient" views. (I.e. in the parasitic views that: evil parasites and UFOs do not exist, that God is totally different than people believe - and it actually does not exist at all, that in life one always should choose what is the most easy and what brings the most benefits, that the conscience should be disobeyed, etc.) Because carriers of such implants are indoctrinated, they willingly almost never subject

themselves to this MIR test, and in the majority of cases to take this test, they must be either forced or convinced via a trick.

Fortunately our universe is designed in such an intelligent manner, that nothing has only a single type of consequences. This also concerns the indoctrination implants. Although they pass to everyone exactly the same philosophy, allowing to rule easily over them, simultaneously such **indoctrination implants completely destroy all creative ability of their hosts**. Therefore a parasitic civilisation, which uses them, rapidly freezes itself in the development, loosing further potential to increase its technical and scientific level. In the result, it looses more because of these implants, than gains from them. The only solution that remains to such a civilisation in order to still progress forward, is to extend its parasitic operation into also spying of new ideas from its own slaves. Therefore the evil parasites who use these devices, not only that need their slaves to work for them, but also to generate new ideas for them. These slaves are starting to be spied and watched for two different reasons: in order to prevent their mutiny and the escape from exploitation, and in order to generate new ideas which evil parasites are unable to generate any more. In this manner evil parasites become so dependent on their slaves, that are unable to exist without them.

KB3.6. Telekinetic generators of free energy

Telekinetic generators of energy are devices which generate technically useful energy without consuming any fuel or any other form of energy. Therefore they are also called "generators of free energy" or "free energy devices". After they are produced on the industrial scale they can turn extremely important to our energy-starved civilisation. The operation of these generators is exploiting a phenomenon of physics which represents an exact reversal of friction. This phenomenon is called "telekinesis". Similarly like friction spontaneously converts motion into heat, this phenomenon of "telekinesis" spontaneously converts heat into motion. So it is able to propel such "free energy generators", while it simultaneously cools down the environment. Therefore, the energy which sustains the operation of these "free energy generators" is actually the heat extracted by them from the environment. They convert this heat into electricity, mechanical motion, or any other form of energy that our technology may need. In spite that such devices sounds extremely unusual, actually several working prototypes was already build by devoted hobbyists and was proven in operation. A primitive version of one of these devices, i.e. the "telekinetic cell", was even manufactured, after being embedded into components of so-called "crystal radio" - which was the only appliance on Earth that worked perfectly without any energy supply. Descriptions of these working prototypes, as well as descriptions of their principles of operation, are presented in numerous publications, for example in volume 10 of monograph [1/4], and also on totaliztic web page named "free_energy.htm", "fe_cell.htm", "telekinetics.htm", or "eco_cars.htm". Now is the right time to investigate these devices scientifically in order to prepare them to mass production. Our civilisation desperately needs them.

KB4. Improvement of the morality of universe through the natural mechanism of transformation of parasites into evil parasites who then stimulate all complacent civilizations with threats of aggression

Motto of this subsection: "Whatever seem to be impossible to an ignorant, is normal to a knowledgeable."

Subsections KB1 and KB2 reminded us, that parasitism is a process, not a stable state. This process shows a natural tendency to constantly deepen and transform itself into increasingly advanced stages, which finally lead to some form of a self-destruction. For this

reason, it gradually transforms itself from a philosophy that is practised by individual people, into institutional parasitism, and finally it becomes evil parasitism. Then this evil parasitism exploits and harms less advanced civilisations of its own relatives, in order to finally destroy itself, leaving only behind several of these less advanced civilisations of its own relatives, that it created on other planets in order to parasite on them. With the elapse of time this whole destructive cycle repeats itself - this time for these other civilisations who started their existence as civilisations of slaves. Of course, because behind everything that happens in the entire universe, stands an omni-knowledgeable and omnipresent intellect, called the "universal intellect" (God) - see the formal proof for the existence of this universal intellect, presented in subsection I3.3, a question comes to mind: "why this intellect established in the universe such natural mechanisms of constant transformations and deepening of parasitism?". As it can be proven with the use of a logical deduction that I am going to present in this subsection, this mechanism of a constant rolling of parasitism down, performs in the universe a very important function. This function could be described in the following way: **"The mechanism of natural deepening and transformations of parasitism, serves the stimulation of the faster development of complacent civilisations, and thus the gradual improvement of morality of the universe"**. I am going to devote this subsection to explain briefly how this mechanism works, and what consequences it has for our civilisation.

We start explanations of the mechanism of this natural improvement of the morality of universe, that utilizes transformations and deepening of parasitism, from summarising what totalizm revealed so-far about the operation of our universe. For this I briefly summarise here the essence of appropriate logical deductions and empirical evidence that were presented in previous chapters of this monograph. And so totalizm states, that independently from the physical laws, in our universe another category of extremely important laws also does exist and operates, which in this monograph are called "moral laws". These moral laws motivate all thinking beings that populate the universe to do only these actions, which in the light of moral laws can be defined as "moral". But if we analyse which activities are defined as "moral", as this is done in subsection A4.1, then it turns out that all these moral activities have one attribute in common: they all depend on moving exactly uphill in the invisible field named "moral field" (this invisible moral field works almost the same as gravity does). If in turn we analyse in which exact direction the highest increase of this moral field takes place, it turns out that the greatest gradient of this field always corresponds to the so-called "line of the maximal intellectual effort". This practically means that activities qualified as "moral", simultaneously are these ones the completion of which requires putting into them the highest intellectual effort. In turn putting into something any intellectual effort, always in the final effect must lead to accumulation of knowledge by a given person. As the outcome, the essence of every action that is moral must boil down to the constant increase of knowledge. To summarise this logical deduction, **mechanisms of morality of our universe are designed in such a manner, that their operation forces intelligent beings to constantly increase their knowledge**.

From the point of view of the attitude towards obeying moral laws, all people can be subdivided into two basic categories, namely into (1) totalizts, and (2) parasites. **Totalizts** listen to their organ of conscience, or learn formally about moral laws, therefore in their behaviour they always apply the rule to "pedantically obey moral laws". Therefore they earn morally everything with their own effort and work. In the result, according to the essence of mechanisms of morality in the universe, totalizts constantly earn the increase of their knowledge. In turn **parasites** in their lives follow the rule that is opposite to that of totalizts, namely that "do not obey any laws, unless you are forced to do so". One group of numerous laws that parasites refuse to obey, are these heavy-handed moral laws. Parasites always quickly murder their organ of conscience, to not listen what it says. They also murder their sense of responsibility, ethics, and rationality, which tell them to behave morally. Therefore they live immorally as robbers and thieves - at the cost of others, depriving others fruits of their work and accomplishments. But in order to be able to not obey moral laws, parasites are forced to find slaves for themselves, whom they can later mercilessly rob, and whom they can

later force to do works that they do not want to do themselves. For parasites the owning of these slaves is the life necessity, without which they are not able to exist. In order to constantly get access to new slaves, parasites continually look for someone who is less developed technically, thus whom they could attack, rob, and enslave. When the depth of the advancement of their parasitism drops down to the level of "**institutional parasitism**", and then to the level of "**evil parasitism**", their sphere of influence in which they seek next candidates for slaves, extends to the area of the whole universe. Because of their highly aggressive character, these parasites are ready to attack, rob, and enslave every civilisation, which has no means to defend itself. In this way even for the civilisations that are not exploited by them, evil parasites introduce a constant threat. If for some reasons such excluded from exploitation totaliztic civilisations turn to be weaker from evil parasites, then these parasites immediately attack them and turn into their slaves. This state of continuous threat of free civilisations by parasitic civilisations, is the most important motivating factor, which forces free civilisations that exist in the universe, to constantly intensify their efforts to increase their knowledge and increase their level of technology. After all, in order to survive as free civilisations, they always must have the competitive edge and superiority in science and technology over these aggressive parasitic civilisations.

As it turns out, the universal intellect repeats for whole civilisations the same method of motivating, that it uses for individual people. This method usually is named "**method of a carrot and a stick**". This name originates from the principle which is used for taming animals: if a given animal behaves well, then it receives a carrot to eat as a prize; but if it does not behave as it should - then it is bitten with a stick. As this is explained in subsections A2.4 and B2.1, exactly the same "method of a carrot and a stick", the universal intellect uses to motivate individual people and to make them behave morally: if people behave morally, than they receive various moral rewards that are described in subsections A2.4 and B2.1 of this monograph; but if they behave immorally, than they are punished with the punishing action of moral laws. As this is revealed by this subsection, also exactly the same method is used for entire civilisations. If such civilisations behave morally and without a complacency continually follow the path of totalizm, then they receive various rewards, such as the unlimited growth of their wealth and quality of lives, the lack of social problems, the life of all citizens in the state of continuous nirvana, etc. But if these civilisations do not behave morally and cease to increase their knowledge, than a "stick" is awaiting for them. **For the intelligent civilisations the punishing "stick" is always formed from parasites**, and it always has two ends. On one hand it is formed from the parasitic civilisations living in the neighbourhood, which only are awaiting for a moment of weakness of a given civilisation, to attack and to enslave it, and then to rob it almost infinitively. On the other hand this "stick" is also formed from parasites living in the own society of a given civilisation. After all, one amongst such deprived of the feeling of responsibility parasites, who currently is in power, can become crazy because of the advancement of his/her own moral illness, and he/she can press the button which releases the weapon of mass destruction. In this way such a parasitic lunatic may blow up the entire his/her civilisation, marking the end of the existence of this civilisation due to the self-destruction.

In the universe ruled by the universal intellect everything has a deep purpose, including parasites and their revolting moral sickness. **The parasites are hyenas and vultures of the intelligent universe**. This means that the parasites fulfil the same motivating and eliminating role for intelligent civilisations of our universe, as hyenas and vultures fulfil amongst African animals. If an animal in Africa is to reach adulthood and freedom, as a young it must escape claws and teeth of hyenas and vultures. If any civilisation is to reach totalizm and independence, it must escape from the claws and exploitation of parasitic civilisations. Also these civilisations, which are already totaliztic, must continually keep ahead of parasitic civilisations, similarly as adult animals in Africa must continually outwit packs of hyenas which try to hunt them down. Thus in spite that the parasitic civilisations are so morally sick and so revolting in their immoral behaviours, actually their repulsive habits also significantly contribute to the development of morality and knowledge in the intelligent universe. After all, they are this

continuous threat from which totaliztic civilisations can only escape if they keep striving to perfection in every area possible.

Via this subsection I try to explain logically and to demonstrate illustratively, how dangerous the adoption of institutional parasitism is for the humanity, and how such an adoption is going to gradually transform us into evil parasites before we reach the stage of a self-destruction. Our eventual existence as evil parasites is going to fruit in spreading the human race on several other planets, which then are going to be mercilessly exploited from their biological resources. The end of this dreaded path of our civilisation is already predictable. In case of adopting institutional parasitism, at the end of our path inevitably awaits us a self-destruction. From this self-destruction are going to survive only these our colonies that we are going to establish on other planets. Then these colonies are going to follow the path that was crossed by humanity, until the cycle of destruction again repeats itself and also gives a self-destruction to them. Such cycles are going to be repeated almost infinitively - with one exception. This exception is a case, when an exploited colony draws the correct moral conclusions from the fate of humanity, and adopts totalizm. In such a case this colony is going to prevent a self-destruction. Simultaneously the awareness that the freedom of it is constantly threaten by nearby confederation of aggressive parasitic civilisations, is going to prevent such a totaliztic civilisation from resting on laurels. In order to remain free and to effectively defend itself from the parasitic neighbours, it is going to be forced to constantly develop and to increase its morality. Thus the byproduct of the evil and destruction that is introduced by parasitic civilisations, is their functioning for totaliztic civilisations as a motive force and motivation factor, which inspire to perfect their morality and knowledge.

At the end of this subsection one more question starts coming to mind, namely: where this mechanism of transformation of parasitism leaves us, inhabitants of Earth. Well, the reply which logically results from the previous deductions is that claws of parasitism, which have hurt us so badly during all these thousands of years, had their reason and justification. They illustrated to us painfully, where leads the addiction to immoral behaviours. In this way they gave us a tough lesson, which realizes that if we have only a bit of rationality left, we should immediately defend ourselves from parasites of all sorts, and to introduce totalizm on Earth. After all, if we do not adopt totalizm, then the only thing that awaits us, is a self-destruction. In order to be able to defend ourselves from parasites, we must learn information that are presented in this volume. Then we need to vigorously start to implement totalizm, and to disseminate truth about a doomed fate which awaits us, if we fall into the trap of institutional parasitism.

KB5. Defence of totalizts from the aggression of parasites

Parasitism is an extremely aggressive philosophy. This aggressiveness is hard-wired into the basic mechanisms that govern the behaviour of intellects with low level of moral energy. Therefore it cannot be eliminated. The adherers of parasitism are unable to live in peace, so they constantly attack, turn into slaves, and destroy all these who had a bad fortune to find themselves in the sphere of their influence. With a special viciousness they attack and destroy adherers of totalizm who for them represent everything that they do not have. Because of these their vicious attacks, adherers of totalizm practically continually must live in the state of defensive war against parasites. In order to survive this constant war and this continuous attacks of parasites, totalizts must learn the effective methods of defence from parasites. The capability to effectively defend ourselves from parasites, is for totalizts equally important, as the skill of peaceful and moral coexistence with other totalizts. After all, it is the subject of one of moral laws described in subsection I4.1.1. Therefore this subsection is devoted to the discussion on methods of defence of totalizts from parasites of all kinds.

All people who are brought up on ideas of Christianity, have the etched by Christian teaching the deep believe, that a moral life depends on a complete avoidance of fight and

resistance, including the avoidance of defence when we are attacked by someone. After all Christianity teaches "if someone hits you in one cheek, expose to him/her another cheek for another hit". But if one analyses the actual intentions of the universal intellect, as this is done in subsection D11.1, then it turns out that Christianity interpreted these intentions completely wrongly. This is because moral laws clearly order: "if without your provocation someone first attacks you, then you have a moral obligation to defend yourself actively, while your defence is still going to be rewarded by moral laws, even if to defend yourself you need to cause similar outcomes of the fight as the outcomes that your aggressor intended to accomplish (i.e. if your aggressor originally intends to kill you, you still are going to be rewarded by moral laws even if for the self-defence you are forced to kill your aggressor)" - see the Moral Law of Obligatory Defence, described in subsection I4.1.1. Therefore the defence from someone's aggression, not the passive subduing to force, is the expression of behaviour agreeable with moral laws (although simultaneously moral laws forbid aggression and attacking of these ones that try to live in peace). If parasites attack totalizts, totalizts have a moral obligation to effectively and persistently defend themselves, until they completely eliminate parasites from the own living space, and until they illustratively persuade parasites to cease their immoral attacks in the future. Totalizts have also a moral obligation to never and under no circumstances let parasites to win their aggressive attacks, or to subdue to their attempts of enslaving others.

If one considers the essence of parasitism, then it turns out that parasites are primitive bandits and robbers who decayed morally, thus who in no area are even close to finesse and knowledge of totalizts. Therefore, although their attacks are always very brutal, painful, and very vicious, almost as a rule they are lacking on knowledge, level of familiarity with the subject, finesse, flexibility, perseverance, courage, and devotion to the goal, which characterise all activities of totalizts. Therefore, in spite that in short term confrontations, the attacks of parasites can be characterized by a very brut force, on the long run totalizts are always capable to fight them back and to push them out from their living space. Therefore in their defence struggle, totalizts must concentrate on utilizing as well as possible all assets that they have but that parasites are missing. This in turn inevitably must lead totalizts to the final victory over parasites.

Because of the philosophy that parasites adhere, and attributes of this philosophy, parasites always attack in a manner that result from this philosophy. For example parasites from nature are cowards, therefore they usually attack from the back, from a trap, while remaining hidden, while the frontal attack and confrontation they carry out only if they are sure that they have overwhelming advantage. Therefore the defence of totalizts always must be carried out according to a similar pattern. It always begins with the aggression of parasites and with (1) identification via fight, during which totalizts should try to find weak spots in their aggressors. Then should follow (2) the working out of strategies, methods, and tools of defence, which should make the use of weak spots of parasites. Finally comes (3) a decisive confrontation, in which initiative should be in hands of totalizts, and which totalizts should carefully plan and precisely execute, so that it leads them to the victory and to the pushing parasites out from the living space of totalizts. Because the implementation of this defence pattern must be different for each form of aggression of parasites, let now discuss them separately for all three forms of parasitic aggression.

KB5.1. Defence of totalizts from physical aggression of parasites

One of manifestations of moral deviation that takes place during someone's falling into claws of parasitism, is that such a person starts to indulge in brutality and in physical violence. When only he/she knows, that is going to get away with the use of violence, then such a person is going to physically attack the weakest victim around. If for some reasons is not able attack anyone by him/herself, then is going to at least watch violence by attending boxing matches or brutal films, as he/she needs to satisfy the thirst for violence. For this reason,

because our present society is highly saturated with parasites, there is a high chance, that every totalist at some stage of his/her life is going to be physically attacked by a parasite. The matter is even worse because parasites have a bad habit of clinging to their victims like leeches. Thus when they find a victim, whom they can physically abuse, then they are going to attack such a victim infinitely - each time with a higher brutality. So let us now consider how a totalist should defend himself-herself from these aggressions.

The first principle is that a totalist must very seriously treat the matter of the first attack. If a parasite is going to get away with this first attack, then is almost sure that is going to attack again - and with a greater force. Therefore totalist should do everything possible to not allow that parasite believes that such a first attack was a success. According to the Moral Law of Obligatory Defence described in subsection I4.1.1, already during the first attack, or as soon as possible after it, totalists should do something that spoils for the parasite the taste of victory. Thus he/she should immediately choose and implement some form of defence that in eyes of the parasite is going to look as the "return of hits". Parasites are very cowardly, therefore they do not like attacking these ones, who return their hits. Therefore if they realize that a given person returns their hits, then usually they resign from further attacks - unless they have some more important goal to accomplish. But there is a problem how to return hits back, during, or just after, the first attack. The point is that a totalist should win the defence fight and come out unhurt, not to become a dead hero. Therefore, the method of returning of hits must be selected rather carefully, so that the parasite gets a hit, but the totalist escapes from a massacre only because he/she returned hits. Best for the returning of hits is to use the intelligence and special skills that the totalist may have. After all, it is not important how the parasite gets it back, but only it is important that he/she knows that it is payment back for the latest aggression. (E.g. a strategy "hit and run" can be used - if the totalist is speedy in legs, or the Kain's strategy "if I am not good in a direct confrontation, I still can get you at a distance", or the Turkish strategy "if you are not able to bit up a person, then bit up his donkey" - e.g. by smashing your car or a motorcycle, or to do anything else that a parasite is going to feel painfully.)

If the attack of a parasite is repeated, the matter become very serious, and totalist must start to work on the strategy of defence. In this strategy is necessary to make use of all capabilities that a totalist has in his/her disposal, and also all weak spots of the parasite.

KB5.2. Defence of totalists from emotional aggression of parasites

When for some reasons parasites are unable to attack physically, then they tend to resort to emotional aggression. This emotional aggression they can carry out on thousands and one ways, e.g. via a verbal attack, swearing, taking revenge on someone close, setting up, undermining the credibility, or via inducing in the victim unpleasant feelings via many other evil methods. The defence from such an emotional aggression is very difficult, while the effective methods how to carry it out still await development. Some of such methods, that are already identified, are presented in subsections A4.1, and I4.1.1. Generally speaking, their essence always depends on totalistic acting in every possible situation, including into this also situations of emotional aggression.

KB5.3. Defence of totalists from spiritual threats of parasites

Parasitism also introduces serious spiritual threats for totalists. These threats originate from many sources. Their example can be parasitic propaganda, which is aimed at spreading atheism amongst people. Other types of such threats depend on spreading by parasites their version of "parasitic spirituality", means on poisoning humanity with spirituality which is

decisively immoral (more on the topic of "parasitic spirituality" is presented in subsections A9 and D11.7).

The defence of totalizts from such spiritual threats is very simple. It depends on doing exclusively things that are "moral", means on continuous remaining totalizts. Doing exclusively moral things, amongst others also means comparing all spiritual matters to the known criteria of morality - means doing in the area of spirituality exactly the same as totalizts do with all physical and emotional actions. Furthermore, it also means decisive rejection of these aspects or directions of spirituality, which according to these criteria of morality turn out to be immoral.

KB6. To summarise

This chapter tried to allow us to understand better our own situation. It explained that in spite of all people looking similarly at the exterior, some of us actually have a "leprous spirit". These people with leprous spirit are parasites. In turn the leprosy which gradually decomposes their spirit, is the philosophy of parasitism that they adhere to. One of the achievements of this chapter is that it disclosed that there is such a thing as a distinctive, destructive philosophy of parasitism, that it shown to us how to recognize people and institutions who are already infected with this moral leprosy, and that it explained what are consequences of falling into this deadly decease.

Now let us summarise this chapter. It firstly explained how finishes the philosophy of not listening to our counter-organ of conscience and going always along the line of the least resistance, and why we should dread of it. This philosophy carries a fully deserved name of "parasitism". All those who adhere to it, start to lead an unproductive lifestyle of intelligent parasites, who turn all people around them into slaves. As this chapter explains, parasitism is actually a deadly moral disease, and it eventually kills all those who allow themselves to be overpowered by it. It is also extremely dangerous disease, because people fall victims of parasitism without realizing this. They simply follow their momentary impulses, and always choose in life, what is the most easy thing to do, and what provides instant benefits without effort. This makes parasites similar to animals - they only do whatever is the easiest thing in a given situation. In turn parasitism is similar to a slippery path downhill - if someone steps accidentally on it, he/she slips downhill to the marshes underneath. As this chapter explains, we should dread parasitism and not let ourselves into claws of this philosophy. The most effective way of avoiding this moral disease is through adhering to totalizm.

Parasitism is a deadly process, that constantly deepens itself, not just a temporary state. Thus it has various stages of advancement, and as it progresses, it makes the parasites increasingly more deviated. At the very end all parasites meet a similar fate - they all self-destruct themselves. This chapter revealed, that when individual people adopt this philosophy/disease, it brings to them gradual paralyse, destruction, and an awful death. When a large number of people with parasitic philosophy infests an institution, then the institution adopts an institutional parasitism, before it gradually falls down and disintegrates. In turn, if a whole civilisation adopts institutional parasitism, then the consequence is that the parasitic philosophy gradually evolves into evil parasitism, then this civilisation gradually pushes towards its own self-destruction.

This chapter also explained that every parasitic civilisation which is developing fast enough to master space travel before it reaches the point of a self-destruction, consequently becomes a civilisation of cosmic evil parasites. Firstly it makes human colonies on other planets, and then turns these colonies into slave farms, acting for them as "evil parasites". Then this chapter explained typical devices that evil parasites must build in order to keep this slave planet subdued.

This chapter tried also to realize that totalizm is the key to everything. It is the first step in our defence against evil parasites from the space, and also against human parasites that are constantly popping out amongst our own society. It is a door for leading a moral, predictive,

happy and fulfilled life. It is applicable to all people, including those ones, who do not know, or do not wish to know, about evil parasites or about dark sides of our life in the dynamic universe. Thus, even if someone was unable to notice the message that is presented in this chapter, or learned it - but is unable to accept it, still should not be discouraged and should adopt totalizm in his/her everyday life. After all, totalizm is the most right philosophy for people, independently from which prospective someone looks at it.