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Dr Jan Pajak
Totalizm
(i.e. the progressive philosophy of obeying moral laws
and benefiting from the Concept of Dipolar Gravity)
Volume 5
History of totalizm

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

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

The content of this volume of [8_E] is extended and supplemented with additional descriptions in my newest monograph no 9 from the series [1/5] which carries following editorial data:

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ABSTRACT of the volume 5 of monograph [8E] "Totalizm", ISBN 0-9583727-2-1.

Have you noticed that the morality of our civilisation is rolling down instead of climbing up. Have you noticed that lives of normal people with the elapse of time are not easier, not more pleasurable, but just more full of suffering and struggle. Have you realized that this moral rolling down of our civilisation, documented by the increasingly harder life of individual people, is actually a conclusive proof for the fiasco and erroneousness of the whole human science, and the entire foundation of our society. In turn it means, that not only all these smart scientists are at wrong when they continually promise that life is going to improve if they only manage to clone one more human, to develop one more form of nuclear fuel, to build one more type of ballistic missiles, or to introduce a faster system for execution of payments. But it also means, that our religion already went astray, that our morality still lives in the stone age, that our laws promote lawlessness, that our economy is full of errors and deficiencies, that our social policies spoil people instead of improving them, etc., etc. After all, if the science and the foundations of society function perfectly, than instead of living increasingly worse, we would live increasingly better. Have you realized already that in fact we must NOT follow the path, which has proven itself to be so wrong, and that we must change our directions as soon as possible, so that it is not too late. Have you realized, that the change of path that we follow, actually means abandoning of the philosophy of parasitism into which humanity falls increasingly deep, and adopting the totalizm.

Nothing grows in vacuum. Also totalizm and this monograph were born in specific circumstances and are products of a specific situation on Earth. They are expressions of suppressed scream of our civilisation: **people, evil is taking us over - it is about a time we woke up from the delusion!** This volume is intended to describe the history of development of totalizm, to explain the injustice, suffering, and oppression that caused totalizm to be born, to illustrate the subsequent stages of evolution of totalizm, and to speculate on the future, which this positive philosophy is to bring to humanity.

The history of totalizm, and the evolution of this philosophy to-date, is a king of thorny path towards the truth. This philosophy was born from suffering and from continuous oppression. Probably this was beneficial for it, because the grater pain with which something is born, the more rightful it grows up and the more goodness it brings later to people. After all, it managed to pay up the painful and unpleasant part of its existence before it was born.

This volume begins with the presentation of the history of totalizm, difficult circumstances in which this positive philosophy was forced to develop, and its gradual evolution to the present stage. Then it reviews some old prophecies, which relate to totalizm. Next it indicates the general direction which totalizm presently follows. Finally it reviews the most important discoveries and findings which were combined into totalizm and into related disciplines.

One reader wrote to me the following reflection inducing words "**totalizm already prevailed on Earth - only that so-far people do not know about it**". This volume, amongst others, provides also data on the progress in dissemination of totalizm, and on old prophecies which describe the future fate of this progressive philosophy. Thus, after reading this volume, each person should be able to formulate his/her own opinion, whether this reader was right.

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Chapter F.**ORIGIN AND GRADUAL EVOLUTION OF TOTALISM**

Motto of this chapter: "If we cannot escape suffering, we should transform it into learning experience, gift, or an example, and in this way force this suffering to work for the benefit of people."

This chapter provides information about the origin, history, and gradual evolution of totalism. Every history is made by people. Therefore also a story of totalism is actually a story of numerous people, their personal philosophies, and actions which they took and carried out on the bases of these philosophies. Because many of such actions of other people affected me in a very painful way, I was forced to take notice of them, and started to analyse reasons behind them. I also tried to develop effective methods of defence against such actions, as well as eliminate them from my own behaviour. In this way I gradually discovered and described a string of regularities and laws, which control the behaviour of people, and which directly results from the action of moral laws. As I also discovered, these regularities and laws work in the manner completely different from the one, that the present official science on Earth describes for them. Therefore, my discoveries gradually were incorporated into totalism. This chapter presents brief stories of subsequent discoveries, and explains when, where, and why they happened, as well as how they impacted the present shape of totalism.

In Poland there is a popular saying, "zycze ci abys zyl w interesujacych czasach", meaning "I wish you live in interesting times". It is claimed to originate from China, but when I checked it amongst Chinese, they always denied that it is theirs (actually it runs against the direct nature of Chinese sayings). Thus probably it was coined in Poland, only later named Chinese in order to explain its indirect and misleading nature. This saying claims that when Chinese people have enemies, instead of wishing them something nasty, they wish them politely to live in interesting times, as interesting times always turn to be nightmares to those who need to live through them. Well, after reading this chapter, it should become obvious that totalism was formulated only because in my own case two such wishes come true. Namely "I lived in interesting times", and "I led very interesting life". Of course, none of these two wishes was my own. If I could have a wish, I would go for a moral life, which - if possible, would also be settled, steady, quiet, prosperous, fulfilling, and happy - means which would be contrary to a popular understanding of the word "interesting".

F1. The history of this monograph and the history of totalism

Motto of this subsection: "It is not a dishonour to loose a fight with a powerful enemy, but it is a shame to not draw any conclusions from our defeat."

Similarly to many other people, for a long time I had no idea that there is such thing as philosophy, and that every person has one. (I.e. that everyone has his/her personal philosophy of life, which he/she utilizes in everything that he/she is doing.) Probably in the initial stage of my life, I even was not able to pronounce this difficult word "philosophy". Then I gradually started to notice that externally all people seem to be similar, but internally they all differ. Some are likeable, some are repulsive, some are humorous, some are serious. At that stage I still did not understand that all these internal differences between people are outcomes of their personal philosophies, i.e. that people differ because of the differences in principles, and in rules of behaviour, which they adopted in everything whatever they do. Then, I learned religion,

studied social sciences, and even passed university exam on philosophy. But all these disciplines and learning still failed to disclose to me that the main differences between people are introduced by philosophies to which they adhere. Finally I made some important discoveries, and was forced to disseminate them amongst highly sceptical colleagues. I was also forced to travel a lot in order to earn for living. And this was at that stage that I discovered that external differences between people, such as race, origin, genetic structure, appearance, diploma i degree that they held, religion that they adopted, all these are insignificant additions, which really do not matter too much. The most important differences between people are caused by philosophies that they implement in their lives. In such a manner I empirically learned the shocking truth that philosophies do matter, and that they are the most important components of our humanity. This shocking discovery coincided with the development of a new and very important scientific theory called the Concept of Dipolar Gravity (presented here in chapters K and L). This new Concept of Dipolar Gravity postulated the existence of previously unknown type of laws, which I named the "moral laws". Because these moral laws are very "heavy handed" and they hit extremely hard everyone who disobeys them, I started to realize that I need to develop a new philosophy, which would teach people how to accommodate moral laws in their lives. I included into this new philosophy everything that I learned by that time about the importance of out personal philosophy for the outcomes of our lives. In this manner totalizm was born. It was founded in 1985, and subsequently disseminated in a number of publications, some of which are listed in chapter O.

These people who just are learning about the existence of totalizm, may wonder why such a new philosophy was not founded by someone with a philosophical background, e.g. by some famous university professor, which holds a deanship in a faculty of philosophy, and who was born in a well-known family of long-standing intellectuals. Why a philosophy, which now is turning around lives of numerous people, was formulated by Jasia of Wszewilki, a son of a mechanic and a housewife, who not long ago was grazing his mother's cows at the banks of nearby river called "Barycz". Well, the answer to this question lies in the complexity of totalizm. Totalizm is so complex, and so vast internally, that it would be impossible to be formulated by just an expert in any single discipline. If one analyses totalizm, he/she soon discovers, that this philosophy accumulates a huge range of theoretical knowledge, and empirical experience, which until the time totalizm was founded were not available simultaneously to a single person in a form of a logical structure into which this knowledge is shaped by totalizm. The direction of thinking, which is disclosed by totalizm, is drastically different from, and on many occasion completely opposite to, directions included in the majority of to-date religions, philosophies, scientific theories, and social trends. For these reasons, the principles of totalizm needed to be developed continually throughout many years, while what they say needed to be based on the pedantic piecing together the whole ocean of practical observations and theoretical knowledge, which originate from several different disciplines. In order to have access to all this vast knowledge, the person who could be able to formulate totalizm, needed to have a very analytical and observing approach to living, needed to lead a very dramatic ("interesting") life, full of adventures, obstacles to overcome, pain and suffering, travel, and extraordinary activities, which forced him to master perfectly numerous scientific disciplines, to live everyday life in many different countries, cultures, ideologies, religions, races, etc. If someone analytically revises the recommendations of totalizm, then he/she discovers that a narrow expert in only a single discipline, i.e. a type which overcrowds today universities, and which tries to influence the today philosophies, "armchair" scientific theories, and new religions or cults, practically never would be able to formulate such highly practical and extremely effective philosophy, as totalizm. For example, the narrow expert from, let say, philosophy, never would be able to discover and formulate these components of totalizm, which are related to physical sciences, such as moral field, moral energy, moral laws, gravity equations, totaliztic mechanics, etc. After all, the reluctance and allergy with which the experts of humanistic disciplines are treating all sciences which require the application of mathematics,

measurements, units, equations, and all other tools of strict scientific thinking, is widely known. In turn an expert from a discipline other than philosophy, e.g. from any physical science, also would not be able to formulate totalizm for a simple reason that such narrow experts tend to spend whole their lives in the same environment and the same type of job. Therefore they do not have opportunity, like myself, for globetrotting and for accumulating in their minds, and then synthesising into totalizm, all these multitude of life experiences, empirical findings, and theoretical knowledge, which originally stem from a number of different disciplines, but which finally all converged into the recommendations of totalizm. (As an example, please consider the knowledge incorporated into totalizm, which originates from various: religions, ideologies, philosophies, history, folklore, politics, tourism, medicine, astronomy, physics, mechanics, etc.)

There are also other reasons for the high usefulness of totalizm, and for the applicability of this philosophy to many life situations. These are all the difficulties and toughness that I went through in my life, and the lessons from which I incorporated into totalizm. (I should mention here, that in order to make totalizm more educational, I am always trying to document in my publications the most meaningful out of numerous misadventures I went through in my life, although I also need to add that I actually made to the universal intellect the clear plea that I am prepared to experience in my life all the misadventures that are needed to improve the fate of humanity - therefore whatever affects me, is not because of the normal karma I must pay off, but because of the so-called creditory-karma described in subsection K4.5 that I volunteered to take on myself. Because of this my volunteering to misadventures, I also feel no animosity towards people and institutions, which used to oppress me and make my life miserable, although I feel a deep grudge towards evil parasites, who premeditated and manipulated onto people the dirty tricks that affect me from these institutions or these humans. Still I feel obliged to show scientific exactitude, and to report thoroughly facts about these people or institutions, even if these facts are not very nice.) From the content of this subsection it should become obvious, that my life was just one steam of constant exposures to prejudices, to the opposition against my research, to threats, attacks, scoffing, kicking out from subsequent jobs, and to many other forms of oppression and suppression. Of course, according to moral laws, the "bad does as much good, as good does bad". Thus also the tough times that I went through in my life, brought various good consequences, and could not stop me from leading a life, which is at least the same happy and fulfilled as that of other people. One of these good consequences is, that the tough times fruited with the advancement of principles of totalizm. The reason is, that these thousands of difficult life situations, which I constantly needed to solve in order to keep my jobs, earn my bread, and simply to survive, and the necessity to always keep squeaky clean to not be vulnerable to all these attacks, eventuated in gradual identification and working out the totaliztic rules of living. **Totalizm is so good, because immoral people made my life so tough, and because the hard moral lessons these people constantly taught me, were all converted into this positive philosophy.**

The fast development of totalizm was mainly possible, because in the majority of institutions that I worked so far, the whole management was overtaken by people who adhere to a distinctive philosophy, which in chapter D is called "parasitism". Amongst seven educational institutions that I worked during 19 years after I left Poland (but before I started to write this monograph), four had almost the entire management overtaken by people in the highest stage of parasitism. The remaining three, which still had management that adhered to totalizm-like personal philosophies, were relatively young institutions, which according to the philosophical lifecycles described in subsection D1.2, were just after their totaliztic birth, and therefore still had their original totaliztic management left from that birth. Parasitism is almost a rule in old institutions. If the top manager adheres to this philosophy, he/she quickly gets rid of all middle managers who adhere to totalizm-like philosophy. He/she also does not allow a successor for the top job to be anyone other than a parasite. In turn, when a top manager adheres to a totalizm-like philosophy, he/she tolerates middle managers with parasitic

philosophies, thus allowing parasitism to gradually creep into, spread, and establish itself in that institution. Therefore, in the present times of the complete lack of awareness of the existence of parasitism, according to what is described in subsection D1, this moral disease sooner or later creeps into every old institution, and gradually takes it over. From my own experience, it is difficult to find an institution that would still be totaliztic, even that it is over 20 years old, and that it was not subjected lately to any major shake up. Of course, if it happens that I am employed by such an old institution, I always land as a subordinate of one of these parasitic bosses. In turn, when my direct superior, and a superior of my direct superior, both are adhering to parasitism, for me this means a very tough time, while for totalizm it means many new and meaningful teaching lessons.

Since I started to be aware of the existence of parasitism, I keep trying to explain the mechanism and reasons that cause parasitic bosses to always attack me at work with such a vicious fury, in spite that I am almost a "model employee": competent, well educated, hard working, polite, quiet, unimposing, and doing everything "by the book". So-far, the only explanation which I managed to come up with, is that at the subconscious level they know that I adhere to opposite philosophy that they do, and therefore they subconsciously consider me to be their biggest enemy, at which they direct the entire aggression that results from their philosophy. So they subconsciously seek any excuse to fight me out, and as soon as they find one, they use a heavy artillery to get rid of me. And sometimes they are successful. Unfortunately, the above explanations has weak spots, namely it does not explain why these superiors employed me in the first place, why they start hostilities only after around three months since my employment, and why their hostilities always coincide with other manifestations of sabotages by "evil parasites". The explanation also do not decipher how they recognize at the subconscious level that I represent a philosophy which is a decisive adversary to theirs, and thus how they realize that I am their philosophical enemy. (I personally believe that the responsibility lies in direct manipulations of "evil parasites" described in subsection D9. However, it cannot be ruled out completely, that they recognize my philosophy either from the energy field that surrounds me, or from the type of telepathic signals that totalizm causes my brain to emit.)

The interesting observation, which I made regarding my former parasitic bosses, is that as soon as I leave a given institution, they direct their entire destructive power at a next person who adheres to totalizm, or to near-totaliztic principles, and then gradually get rid of this next person, and so on. The final moment in their career arrives usually after they get rid of all totaliztic-like people, and they turn their attacks at one of their own kind - i.e. at a parasite. This usually marks their end, because soon after they steer the pack, they are getting their medicine back from their own parasitic colleagues. Thus, in most cases that I researched, my former bosses who made my life miserable in a given institution, were kicked out not later then within around 5 to 10 years after I left.

Both, totalizm, and the descriptions contained in this monograph, were not formulated in a spirit of the moment, e.g. as an outcome of a short burst of creative activity. Their evolution was a lengthy process. They evolved gradually to the present form from numerous events, experiences, findings, inventions, and scientific discoveries that shaped my life. From the point of view of this monograph, some of these events were more important than others. Thus they constituted "milestones", i.e. they strongly impacted the shape that this monograph, and the philosophy of totalizm, presently takes. In this subsection I listed all these most important "milestones", describing them in a chronological manner, i.e. gradually as they took place. It is worth noticing that these milestones represent also my contribution to the Earth's science, as they explain the most important discoveries and inventions that I accomplished in my life. It is interesting whether, while reviewing them, the reader will notice that they also represent subsequent battles in the invisible war that constantly needed to be fought so that this monograph could be written one day.

Here are subsequent milestones of my scientific life, which are so put together to show

how one of them led to a next one. Only the eventuation of all of them fruited with the formulation of the present version of totalizm, and with the publication of this monograph:

#1. Being born (on 25 May 1946) and brought up by the right parents. I was born in a little Polish village, for which authorities somehow could not find a name. Before the war it had a German name "Neu-Steffitz", and after the war it needed to be renamed into Polish. At the time of my birth it was named the "Brickworks" (i.e. "Cegielnia" in Polish), although it would not have any bricks' production facility, and although the nearest brickworks were in a completely different village. Because in our village constantly kept landing people who tried to find real brickworks and buy bricks, this misleading name caused a lot of confusion. So soon after my birth, the village was renamed into "Stawczyk". (The Polish name "Stawczyk" means a "Small pond village", although at that time it also had no even a single pond - fortunately by now it created several large ponds to deserve such a name.) This other name still caused a lot of confusion, because the village which had the brickworks was called "Stawiec" (what in Polish means a "Pond village") - thus people kept confusing names of these two, and instead of finding the village with "brickworks" they still kept landing in our village. Therefore from the time when I started my school, during the larger part of my life, all people around us were calling our village "Wszewilki". Unfortunately, this name was officially assigned to a different, large village, from which our small village branched. Only recently I heard that the village of my birth was renamed again into a double name "Wszewilki-Stawczyk". This double name finally reflects reasonable well, both the fact of branching from this large village, and its own independent character. However, the similarity of this name to the village with brickworks still remains unaddressed, in spite of over a half of century of confusion. (Totalizm teaches that everything that happens in our lives has a purpose and a deep meaning, only that not always we are able to establish what this purpose and meaning is. Thus probably this confusion with the name of my village, as well as the meaning of subsequent names this village had, also bear some deeper meaning. For example, the confusion and the matter of clarifying it, can be an allegoric expression of significance of confusion and clarification for my life, or a proof of efforts of evil parasites to degrade somehow the meaning of everything that concerns me, or perhaps just a purposeful delay in naming this village until I will be able to influence this name. In turn meanings of subsequent names of my village may allegorically symbolise my life. After all the "Brickworks" allegorically mean the initialisation of constructing and providing resources for builders. In turn if one analyses the Polish name "Wszewilki", it approximately carries the meaning "All-wolves", or "Plenty-of-wolves". Thus perhaps it was to point symbolically the direction in my life or conditions in which I was about to live. Similarly as my name, this name teaches to loose our prejudices: after all in life everything must be judged by what it actually represents, not by the name it inherited from ancestors or from naming people.)

If it is me, who would choose parents for someone that supposed to create totalizm, my choice would be my own father and mother. My father (1903 - 1981) was a mechanic by occupation, the majority of his life living from the operation, maintenance, and repair of all types of engines, machines, bikes, clocks, watches, etc. He had a precise and inquisitive mind of the mechanical technician. He managed to inspire on me his manners of thinking and technical habits. He also was a gold-mine of folkloristic knowledge. Until he started a family, he led a life of wandering salesman and a "gold hand". Thus he accumulated an enormous body of folkloristic knowledge on practically every possible subject. Totalizm frequently uses the folkloristic knowledge which originates, amongst others, from him. He was adhering to a personal philosophy that was very characteristic to many people who lived through times of depression of 1930s, the major principle of which stated "do today what you intended to do tomorrow, leave until tomorrow what you intended to eat today". This principle he repeated on every occasion, sometimes even several times a day, thus it etched in my memory. From the religious point of view he was a crude atheist (see subsection B4 for explanations what "crude atheism" is all about, and how it differs from the "subtle atheism" that is practised even by one major religion on Earth), infecting also me with his critical view of the institution of church, and

with the awareness of the inadequacies, inconsistencies, and imperfections in the existing religions. This is because of his crude atheistic views and the custom of alternative approach to every aspect of faith, I started my spiritual life without any initial inhibitions or deviations, which would make impossible for me later to notice and to question imperfections in present religious views and manners of living.

My mother (1907 - 1989) was a housewife - unrecognised mathematical genius. Mother could calculate in memory - with the accuracy to one penny (or more strictly to one Polish "grosz"), the exact price of tens of items, which she used to buy in a shop. She did this calculation much faster and much more precisely that it was done by a mechanical cash register. I remember as once she notified the shop assistant that his cash register make a mistake in calculation - and she gave him a correct price, when the list of items purchased was tens of positions long. Out of the shock the assistant lost his voice. My mother was very religious. Without any questions she accepted every statement of the church. In her life she also fulfilled every religious recommendation, independently how much it cost her. Her high religiousness, and principles without compromises, taught us the enormous respect to the moral life and to the people of the rightful character.

My parents were very poor. I remember many days, when the only thing that was to eat at home, was bread with the cheapest type of marmalade, while the only thing that was to drink, was a roasted barley which was a substitute for coffee and was served without any sugar or milk. Thus about everything that I received in my young age, I was fully aware, how much effort, sacrifices, and work it cost. This poverty of my family home, discipline, hard work, fight with countless obstructions of fate, constant co-responsiveness for everything that affected the family, gradually build up in me attributes and features of character, which I would never develop, if I would be born to wealthy parents, while their lack would never allow me to create the philosophy of totalizm. I remember, that still as a small boy I had a sense of responsibility, at the level which I do not see presently even in many adults with whom I mix. My friends and colleagues used to call me "serious" (in Polish "powazny"), because I laughed rather rarely and I always took everything very seriously. Currently I know that what they used to call "seriousness", actually was a sense of responsibility that was exceeding my age at that time.

My parents and members of the closest family called me with the Polish nickname "Jasiu". This my folkloristic nickname was pronounced with a village accent characteristic for the Jarocin district of Poland, where my parents used to live before the World War Two. Therefore it sounded slightly different than in the present Polish language someone would pronounce it. The letter "a" of this nickname was pronounced like Polish "o". The Polish "si" sound was pronounced more like Polish "sz" (or English "sh") sound. While the letter "u" sounded as if behind it there was a half of another letter - a beginning of Polish "a". I remember that I reacted with inner embarrassment or humility for calling me with this nickname in public. In turn now it inspires philosophical deliberations. After all, in spite that it originates from Polish, and is pronounceable in the Polish slang from the area of Jarocin, it is impossible to write it down with Polish alphabet. It also cannot be expressed with any other known alphabet - if someone does not believe he/she should try to write it with any possible alphabet which accommodates strange sounds, e.g. English or Hebrew.

I am fully aware, how many drawbacks and deviations communism managed to accumulate in itself. After all, this was because of the communism that I was forced to run from the country in which I was born. But, if one becomes unbiased, than it is impossible to overlook, that the influence of communism on my life was a perfect illustration of the Principle of Counterpolarity, which states that "an evil causes as much good as a good causes evil". After all, it was communism which illustrated to me the idea that "all people are equal", and the idea "to everyone according to needs, from everyone according to capabilities". Pity that believing in such totaliztic principles, communism simultaneously practised decisively parasitic philosophy, especially in its ignorance to obedience of laws of the universe and in the

enthusiasm in which it limited the amount of free will in its citizens. Although I am very far from approving many of the deviations of communism, objectively I must acknowledge, that the development of totalizm we own, amongst others, to the communistic ideology of Poland, in which I was born. Since I live currently in the society, which was always capitalistic, I see clearly, that capitalism would never allow me to gain the knowledge, experience, or views, which are necessary to formulate totalizm. For example my parents were too poor, to allow me to gain in capitalism a decent education and formal knowledge, which would be sufficient for the mission that I am currently completing. In turn without the thorough formal knowledge and very advanced formal education, I would never be able to accomplish these countless discoveries and inventions, the vigorous suppression of which by the society in which I was bound to live, forced me to accumulate experience that eventuated in the creation of totalizm. By being born in capitalism, I would also never had the motivation to devote my life to the development of totalizm. After all, capitalism directs the entire thinking of its slaves onto one matter only, namely onto gathering money and material possessions. In turn the development of totalizm requires the freeing of our thoughts from this materialistic trap.

#2. Continuous life in the shadow of a black cloud that dripped with venom and lightnings. It took me many years before I realised, that from the times of the earliest childhood, above my head a black cloud overfilled with lightnings and venom, is constantly hanging. It awaits only the slightest opportunity, to hit me hard with a lightning. This black cloud are "evil parasites" described more precisely in chapter E. Like a killer who breathes with hatred and is thirsty of revenge, these parasites hide nearby during the period of the entire my life. They spend their time on seeking a chance to get rid of me. After all, by getting rid of me, they could also prevent the formulation of totalizm, and the disclosure of the bitter truths contained in my publications. They know the future. Thus from the earliest days I was their biggest enemy. Until the time of writing these words I counted in my life around 30 very serious brushes with death, which they prepared for me. In addition to these brushes, they constantly committed smaller dirty tricks, which enormously troubled my life. Even at the moment of writing these words, on Sunday 9 June 2002, because of them I had a serious infection of lungs, about which I was not sure whether I manage to get out of it (for more details about this infection see subsection E2).

In order to realise here, how much trouble evil parasites constantly are taking, in order to get rid of me in the manner unnoticeable to others, I describe here one of the countless cases of this type from my life. This case is rather typical for my fate, although I consider it to be enough insignificant, that I do not count it into the number of these 30 assassination attempts. At the age of around 16 (means around the year 1962), with a school colleague from my village, Kazik Lech, we went for a kayak expedition upstream of our river Barycz (this expedition displayed all attributes of an "assassination scenario" described in subsection E10). When we erected a tent in the centre of empty plains, many miles from a nearby house with people, who could give us any help in case of emergency, rapidly a powerful thunder storm stroke. The first blows of wind torn our tent down. We needed to run to a nearby shed with hay to find a protection from the rain. It is extremely interesting that this particular storm collapsed and ruined many brick houses and huge oak trees, but a tiny wooden shed in which we sheltered was left untouched. Lightnings were flashing around us so densely, that the next one was hitting when the flash of the previous one still continued. It was a real miracle, that while representing the highest point at that empty plain, we still stayed alive. It seem that individual lightnings are controlled by the universal intellect, not by evil parasites. After we returned home, we learned that the storm that caught us on an empty plain and near to the river which attracts lightnings, was the most powerful storm in the whole century. It caused enormous destructions, tearing hundreds-years old oaks by the roots, and collapsing many buildings. And all this was to expose to the danger of lightning strikes a couple of sixteen-year olds.

The constant deadly threat from evil parasites, very significantly impacted my life as well as the present shape of totalizm. Still, the discussion of their threat I try to limit in this volume,

and also in this entire monograph, to the absolutely necessary minimum. I devoted only volume 4 of this monograph to a very brief description of "evil parasites" (simultaneously recommending the omitting this volume 4 by all people, who do not wish to learn about the darkest aspects of our lives). The majority of milestones, which in the obvious manner concern "evil parasites", and which normally I should present in this subsection F1, I shifted on purpose to subsection E10, which some people probably decide to miss out in their reading. In this subsection F1 I left only these descriptions of parasitic activities, that continually take place in my vicinity, and the elimination of which would display a false picture of the conditions in which the development of totalizm took place. In this monograph I trimmed out descriptions of "evil parasites" on purpose. I did so, NOT because they do not matter for totalizm or for myself, but in order to not discourage to totalizm unnecessarily these potential totalizts, who may be interested in practising this positive philosophy, but who are definitely not interested in learning about the doomed, degenerated, and commonly ignored aspects of reality that surrounds us.

#3. The invisible protection and guidance. I know that it may sound slightly extraordinary, but I am fully aware, that my life is always protected and guided by some "invisible hand". This invisible hand guided me whenever I tried to do something, that could change the direction in which I am going. In such cases it delicately, although decisively, put me back on the right path. Furthermore, whenever someone tries to hurt me permanently, this invisible hand protects me from the disaster. For example, the first memory from my childhood which I remember, when as a small boy I drove a three-wheel bicycle to an edge of a steep cliff near the home of my parents. The bottom of this cliff was fenced with a dense barb-wire. An unknown to me man in black clothes appeared from nowhere, and pushed me together with this bicycle to roll at the fence. The sharp spikes of the barb-wire penetrated my forehead near brows. But with the assistance of this invisible hand, they would not touch my eyes, from which they were separated only by a few millimetres. I hanged on this fence for a long time, as I could not entangle myself from the barb-wire that penetrated my forehead. Then I had in my life so many different accidents, but always I come out in one piece, although sometimes rather maltreated. One of the manifestations of this invisible protection is, that as I discovered it relatively not long ago, and described more extensively in subsection E10 of this monograph, and also in subsection A4 of treatise [7/2], I can remember almost 30 cases, when I literally brushed with death, and when I come out alive only because of some miraculous "coincidence". Scenarios of some of these 30 cases I am discussing wider in subsection E10.

One of the consequences of the guidance from this invisible hand, is that whenever in my life takes place something, that introduces the danger of deviating from the path that I supposed to follow, this invisible hand consistently puts me back onto the right track. In order to explain, what type of deviations I am talking here about, I am going to describe two most representative examples out of the large list of similar cases, that took place in my life. One of them depended on the fact, that I almost become a musician, instead of studying sciences. In turn if I actually become a musician, than instead of creating totalizm, I would carry out several rings pierced into my nose, while in order to earn for living I would play at nights in pubs for drunken crowds. From the youngest age I had musical inclinations, however I never had opportunity to develop them. But in the high school I managed to organise my own musical band, composed of several highly talented friends. From the local cultural centre in Milicz we hired musical instruments, on which we practised enthusiastically. A dignitary form the headquarters of the Village Youth Society (in Polish: Związek Młodzieży Wiejskiej - ZMW), who listened to our band during one of such practices, claimed that we are the best youth band in the entire province. Unfortunately, I was unable to attend at one of our practices, so I delegated my deputy to carry out the training. But because of my absence, remaining members of the band, instead of practising, started to be foolish. One of them stand on hands on a chair, while after he lost his balance he fell down so unfortunate, that he pierced a huge hole in the largest drum with his legs (on this drum I usually was playing). Musical instruments were expensive and to make it worse they belonged to the cultural centre in Milicz. Thus after such a vivid

demonstration of our lack of responsibility, we were not allowed to use them any more. In such a manner, instead of becoming a musician, I become a mechanical engineer. If this invisible hand would not put me at that time onto the path of strictness and laborious working out, totalizm would never be formulated.

As I young person I was fond of everything that involved crowds, means fond of parades, marches, public gatherings, religious festivities, etc. Frequently I took part in "First May Parades", especially during my student's age. These parades always were peaceful, and always were aimed at normal celebrations of this May holiday. One of such "First May Parades", that took place in Wroclaw, started as a typical holiday celebration - innocently and humorously. During the march, just around 100 meters from the tribune with communistic dignitaries that observed the parade, I spotted my girlfriend standing amongst observers that crowded the footpaths. She called me off from the parade, because she had something in her plans, that required my presence. I went willingly, because it was just one of numerous marches in which I took part, while nothing was indicating that this one is going to be different. But as it turned out later, just in front of the tribune with communistic dignitaries, my marching colleagues started to behave, as if something hypnotised them, or possessed them. Without any earlier planning, they started to yell anti-government and anti-communistic slogans in front of dignitaries, and turned this innocent march initially onto a political demonstration, and then into street fights with police. In the result, all those who took part in this spontaneous demonstration and street fights, were photographed by the secret police, and during a next couple of days sent to army to do two-year obligatory military service. None of them ever managed to finish his studies. If I would found myself trapped amongst them, totalizm would never be formulated. Again this invisible protective hand make sure, that I would not deviate from the path to my destiny, although evil parasites this deviation cunningly prepared for me.

#4. Primary school (from 1953 to 1960), and learning of religion. From my learning in the primary school, not much influenced the development of totalizm. Presently this influence I can notice only in such matters as: (a) the fact that I always had a "good luck" for excellent teachers, (b) the clear remembering that these ones out of my teachers, who practised deserved corporal punishment of their pupils, always were blessed with the highest respect of their pupils, while subjects they taught were learned to the highest level, and (c) the "mythological" approach, in which religion was presented at the time of my learning.

The phenomenon from the times of my education, which until today I am not able to explain rationally - except for the acknowledging the existence of the "invisible hand", is that whenever there was a good teacher, which would be famous in the area from the best results in teaching, and whose pupils would lead in learning, this teacher always was teaching the class, in which I was learning. Parents of other children were forced to use connections and other means, in order for their offspring land in classes with these excellent teachers, while myself I always landed in them by a "chance". In turn these excellent and famous teachers, to which by some "coincident" I always had a good luck, left in me an inheritance in the broad and deep knowledge, that I currently have. For example I remember, as in the fifth year of seven-year long primary school I visited my grandmother and took a part in one of these neighbourhood gatherings, which at the time of the lack of TVs were a popular manner of spending evenings in villages of that era. One of the neighbours of my grandmother told us the folk puzzle of that time, namely: "a fox saw o flock of geese at a lake and said - there is a lot of you, probably 23. In the reply, the chief goose replied: you are not good in counting, fox. If there is one time more of us, plus a half time more of us, plus a quarter time more of us, plus one more goose, only then there would be 23 of us. How many geese were there?" There was a silence. A while later I come up with a correct reply. The reason for which I was able to solve this puzzle very fast, was that at that age (i.e. when I was 12 years old), I knew already the concept of unknown quantity X and I was able to solve equations with one unknown X. As this is shown by my present experience, the knowledge of physics and mathematics that I accomplished already in my primary school age, was much higher, than the knowledge of

these subjects in a significant number of students of polytechnic, which presently I am teaching.

A next phenomenon, which exerted an influence on what totalizm states, is the fact, that I belonged probably to the last generation of school pupils, on which in an unofficial manner corporal punishment was still practised. Officially at that time the corporal punishment was already banned in the Polish schools. But many older teachers, educated and practising from "before the war", quietly resorted to it in drastic situations. I excellently remember several out of them. My observation from that time, which I remember well until today, and which significantly impacted what I wrote in subsection C2, is that neither myself, nor any of my colleagues, was upset with teachers for serving these corporal punishments. We actually used to feel better, when we did something wrong, and the matter was closed fast with such a corporal punishment, than if our guilt was extending forever and had no any noticeable conclusion. These punishments were always served in situations of obvious guilt, always they were well balanced - proportional to the weight of the guilt, and always very fast and oriented towards serving the justice not towards torturing anyone. Actually these teachers, in the outcomes of their teaching, as well as later in memories of their pupils, were blessed by the unproportionately higher amount of respect and much greater expression of remembrance, than teachers who did not use corporal punishment. Also results in teaching that they used to accomplish were unproportionately higher than the results of teachers, who did not use a corporal punishment. As I remember from that time, "punished children do not have anything against receiving the punishment that they deserved, and they only rebel, if the punishment include any form of injustice". Thus, when I wrote in subsection C2 of this monograph about the need to reintroduce corporal punishments for small offences, I am basing this, amongst others, on my personal experience and on precisely remembered observations.

A powerful influence on the creation of totalizm had my first encounter with religion. After all, in Poland of 1950s, the religious education was a vital component of the initial stage of gaining knowledge. For me personally, it was responsible for initially the "mythological" approach to faith and to morality. This approach was the old equivalent to the "unrealistic" misunderstanding of the surrounding reality, that in present days is imposed onto young people by television, films, computers, electronic games, fables without a moral, and the literature of "science fiction". This misunderstanding depends on overlooking in all argumentations, the enormously vital fact, that in the physical world we are always limited by all sorts of real constraints. In turn this overlooking leads to the destructive believe, that in a natural manner and without a required training, systematic work, learning, knowledge, or equipment, it is possible to accomplish everything that our imagination is only able to invent. For example, it is possible to fall down from a cliff without hurting ourselves, shoot someone without killing this person, and without the necessity to endure the punishment for the shooting, become a director or a millionaire, walk through walls, walk on water, get to heaven, etc. Of course, such unrealistic presentation of reality is very destructive, because it teaches the victims to not consider in their planning all existing limitations and laws, which always are operational in the real life, and thus without considering of which it is never possible to accomplish a goal or to find the effective solution to problems that fret us. This is the spread of such unrealistic believes which causes, that the majority of people are not able to accomplish in their lives even ordinary goals, about which they dream.

My first encounter with religion took place in my life when, as a small boy, I started to attend a Sunday school of catechism. As this is a long tradition in Catholic Poland, I needed to learn religion in order to receive my first communion. So together with my colleagues I attended regularly a Sunday school in our local church in Milicz. A devoted nun, who undoubtedly was a good Catholic, but not a very inquisitive and thinking person, told us a lot about good Jesus, who lived almost 2000 years earlier. She explained to us that this good God - Jesus forgives us all our sins, if we go to church every Sunday. She also told us about good angels and bad devils, about the reminder of Jesus to not sin too much and not do too much

immoral things, or we land in the hell after we die, etc. The final effect was, that after this portion of religious philosophy, I understood morality to be something equally mythological like angels and devils, about which she was teaching, which supposedly could do anything, but who existed only in religions, while in the real life one never could meet them. I started to believe at that time, that if sometimes I go to church on Sunday, and I confess from my sins, all my sins will be forgiven by good, old Jesus. Thus, according to the message of these teaching, actually being moral is not important if one does not intend to become a saint. In order to land in heaven it suffices if one does not kill too many people and does not do too awful things, so that the good old Jesus does not get too impatient with the countless tasks of repetitive forgiving so many such heavy sins, and does not send one to the hell.

By the time of writing this monograph I got totally healed from this "mythological" approach to religion. By now I learned that if in the universe is rewarded passiveness, avoidance of action, and the lack of knowledge, then nothing would move forward. Thus such issues as morality, God, or punishment for doing immoral things, are deadly serious components of life, and have nothing to do with mythological or nonchalant view of the universe. Now I am not able to get over the carelessness that people display in all these matters, and their blindness towards what actually happens around them. One moment they pray to God for forgiveness of their sins, and a few minutes later cold-bloodily they repeat the same sins again. Or one minute they reassure God in their memorised prayers, that they await for his grace, while the next minute they scoff at those people who just were communicated by the same God that He is sending His son to Earth (see the final parts of this subsection which contain the description of reactions of New Zealanders to the news about the divine revelation that Second Jesus was to visit Christchurch in 1999).

#5. Excellent university education. In Poland we have a saying stating that "Poles tend to prize foreign while under-appreciate their own" (in Polish: "cudze chwalicie a swego nie znacie"). The merit of this saying I noted only after I left Poland and had opportunity to confront what my own education gave me, with the education that was received by known people, who finished sometimes the most famous educational institutions in the world, including Oxford, Sorbona, MIT, etc. Probably due to the intervention of the universal intellect, graduates of the Technical University of Wroclaw from the years 1960s and 1970s went into life with knowledge, which in many areas was higher, more broad, and more useful, than the knowledge of graduates of the most famous educational institutions in the world. On the basis of my numerous comparisons and empirical verifications, I am presently able to state proudly, that I finished one of the best universities of my times, and that I received the formal education, which was on the highest level that was available on our planet at the times when I was completing my education. Perhaps this has a connection with the fact, that in times when I was studying, there was around 12 candidates for each sit at the Technical University of Wroclaw, and each of these candidates was doing everything humanly possible to secure for him/herself that sit. Perhaps it also was the outcome of the fact, that at that time my university had a bad habit of accepting three times larger number of students that it had sits, thus during the first year of study two-third of the less motivated students needed to be failed and removed from the university. Finally it can also be the result of the fact, that during my entire education for some reasons I had a "good luck" for exceptionally enlightened, open minded, and highly motivated pedagogues, and that these ones, who actually shaped my life at that time, always adhered to the philosophy, which presently I would qualify as the "intuitive totalizm" (although I acquainted at that times also many lecturers with the philosophy, that presently I would call the "advanced parasitism" - fortunately they had no noticeable impact on my fate).

#6. The "scientific" outlook. The excellent education and superb teachers, that by some "coincident" I had a good fortune to have all the time, had this consequence, that they formed in me the "scientific" view of the world, with which totalizm currently is forced to fight. The most representative expression of this "scientific" views was probably the Darwin's Theory of Evolution, which the educational system of communistic Poland was teaching people with

special thoroughness already at the high school level. This theory was then complemented with various theories and examples, which popularised laws of the jungle, and tried to scientifically brainwash people that only the toughest survive, while all weak must be eaten by others. It was also at that time that our society (as a whole) illustrated to us that "life is a jungle", teachers explained the theory on the "survival of the fittest", while our colleagues demonstrated to us that the more brutal, immoral, and ruthless someone is in life, the more instant benefits he/she reaps. On top of all this, our philosophy lecturers from the university courses, have proven to us that philosophies are all about saying a maximum number of words while conveying a minimum sense (or not sense at all). They also realised to us that formal philosophies are like lessons of flying given by someone who has no wings. Furthermore, that people who invented subsequent formal philosophies must surely take part in some secret competition as to who invents a philosophy which would be the most impractical, unworkable, and the most impossible to implement in a real life, and that someone would need to fall on his/her own head to take any philosophical thoughts too seriously. So after I finished university I adopted practically a "scientific" outlook on life, which was very cynic and materially-oriented. According to this outlook, in spite that I am naturally peaceful and that my upbringing was very morally oriented, in appropriate circumstances I was able to forget about morality and to behave like the theory on the "survival of the fittest" teaches us to behave. But in spite that all these elements of my past Weltanschauung were very "anti-totaliztic", actually later they turned out to be very helpful in the formulation of totalizm. After all they allowed me to learn exactly, how feels the adherer of the views, which currently totalizm fights out. They also allowed me to experience first hand, and to learn the differences between our internal state, when we adhere to such "scientific" outlook, and when we adhere to totalizm.

#7. My first encounters with the unknown. The rational, materialistic, and "scientific" approach to life, which was developed in me during the high school and subsequent studies at the Technical University of Wroclaw, Poland, gradually crumbled down when, by a strange coincidence of events, I started to encounter unknown. After all, in this "scientific" outlook there was no room for unknown - everything was known in it and could be explained scientifically. My first encounter with the unknown took place when I was still a small boy. It took a form of small fish which was "raining" around my home in Wszewilki - see the descriptions in subsection K3.5. I saw this "rain" with my own eyes, and I know that it cannot be explained in the way as present science nonchalantly explains it (i.e. that such a rain represents just a school of fish grabbed from water by strong winds and then deposited with rain). Actually the fish which I saw "raining" was not falling from heaven, but they were materializing from nothingness on the surface of ground. Probably only in order to give the fish a chance to survive, this materializing took place during a heavy rain. The same rain of fish was later repeated again near my home in Wszewilki, although the second time I had not seen the rain itself, but I saw thousands of small fish lying on the ground spread along a huge area. Unfortunately, at times when I experienced all this, I was still too young, to induce in myself the need to question statements of science.

Apart from that rain, in my young age I had also several further meetings with unknown, which were not enough shocking to be worth being described here. The next my significant encounter with the unknown, which exerted an influence on crystallizing of totalizm, was only in 1964, means in the final class of my high school. I was attacked by a strange creature, which looked like a griffin, i.e. like a small lion which has wings, huge eyes, and almost an eagle-like beak, or mouth. This encounter is described in subsection S4 of my Polish monograph [1/3]. I was actually wounded by this strange creature, and it left three bleeding wounds on my arm, very similar to these wounds which in Puerto Rico are frequently made by famous blood-sucking pets of UFO-nauts, popularly called "chupacabras".

The third encounter, which also introduced a significant shake up into my view of the world, took place in 1974, soon after I defended my doctorate. I was mushrooming in a Polish forest near Swiebodzice and I found a huge pile of fast melting jelly substance, which currently

I know that is called "angel's chair". The pile of this jelly was so huge - about 3 meters high, that it had a volume many times exceeding the volume of an elephant (i.e. the largest present animal which could wonder through our planet and leave behind such pile of jelly in a non-accessible forest).

All these initial encounters with the unknown, plus many more which come later, significantly impacted my personal philosophy, because they realized to me that "there is much more on heaven and earth" than even the most expensive scientific textbooks can explain.

#8. My first important discovery - the cyclic table (1972). My submerging into the present area of philosophy, which eventually led to the development of totalizm, took place over a quarter of century ago. It was in early 1972 when I discovered of what was later named the "cyclic table". At that time I was a senior lecturer at the Technical University of Wroclaw in Poland. I fell sick with a flu, while immediately after my sick leave was to finish, I had a lecture regarding "selected aspects of propulsion systems". I had no textbooks at home to prepare my lecture, so while lying sick in bed I was trying to work out what I was going to say to my students, so that it is on the topic of propulsion systems and at the same time I could prepare it at home without the use of academic textbooks. In this way I come up with the "cyclic table" (i.e. I discovered it). This table takes a form very similar to the Periodic Table of the Elements (sometimes also called the Mendelée'ev Table), only that instead of chemical elements, it combines together propelling devices. What my "cyclic table" basically says, is that there is a repetitive pattern, or key, which is cyclically repeated in all human inventions. If we learn this cyclic pattern, or key, than on the basis of what was already invented, we can very accurately predict what still awaits to be invented. In a manner almost identical as it was done by the Periodic Table of the Elements, my first "cyclic table" combined together all the basic propulsion systems that humanity completed so far. Then, on the basis of these devices already invented, the table predicted which are the next propelling devices that are soon going to be completed on Earth. The most promising of these next propulsion systems still awaiting completion, was the "magnocraft". According to my "cyclic table", it should be completed on Earth by the year 2036. The magnocraft is a magnetically propelled spaceship, which in light of the "cyclic principle" is a brother to electric motors. When I presented the "cyclic table" and the idea of magnocraft to my students, the lecture induced loud applause. One of these students make everyone laugh hilariously when in the front of the whole class he said something along the line: "Sir, if each your flu is going to result in the formation of revolutionary theory like that one that you just presented to us, then we wish you that you have flu all the time". As it turned out later, in a metaphoric manner his wish actually come true with a small reversal of causes and effects: my numerous revolutionary theories and their recoils, were those which kept bringing me troubles and headaches all the time. The "cyclic table" was firstly published in 1976 in the article **[1F1]** "Teoria rozwoju napędow" (i.e. "The theory of propulsion development") from a Polish magazine *Astronautyka*, number 5/1976, pages 16-21. Current examples of the English version of "cyclic tables" are published in my treatises [2E], [5E], and [6E], listed in chapter O of this monograph.

My discovery and publication of the cyclic table turned out to be the most important milestone in my whole life. The reason is that this table directed my thoughts and attention onto a completely new area, which turned out to be extremely productive, and which gradually eventuated in making all the discoveries and inventions described in this subsection. Practically, without this my discovery of the cyclic table, there would be no totalizm, and also there would be no this monograph.

#9. The magnocraft (1980). My first "cyclic table" indicated that there are three entirely new spaceships awaiting to be invented on Earth. I gave the same name "magnocraft" to all three of them. These three spaceships externally look identical, but they have three different principles employed in their operation (in turn these different propelling principles result in different shapes of their propelling devices called oscillatory chambers - see Figure D1c). Therefore to distinguish between them, I call them: (1) the magnocraft of the first generation, or

just magnocraft (this simplest of the three magnocraft, described in subsection D10, uses purely magnetic propulsion, working on the principle of magnetic repulsion and attraction; its oscillatory chambers are cubical, with square inlets), (2) the magnocraft of the second generation (this more advanced magnocraft uses the instant telekinetic propulsion described in subsection L6.1.1, thus it can also be called "telekinetic vehicle" or "teleportation vehicle"; its oscillatory chambers have the octagonal front walls), and (3) the magnocraft of the third generation (this most advanced magnocraft described in subsection L7.1.1 uses principles of time travel, therefore it can also be called "time vehicle"; its oscillatory chambers have the sixteen-gonal front walls, which almost look as if they were circular). The magnocraft of the first generation is that one which according to the cyclic table should be completed on Earth by the year of 2036. It takes the shape of a disk, which in the centre holds a very strong source of repulsive magnetic field, named the "main propulsor", while around the peripherals it holds a ring of "side propulsors" - see Figure D1. The device, which produces a powerful magnetic field in that propulsor, is called an "**oscillatory chamber**". The circumstances of the invention of this chamber, are explained in one of items that follow. When the magnocraft flies, the main propulsor repels itself from the Earth's, Solar, or Galactic magnetic field, thus producing the lifting force. Simultaneously, its side propulsors attract themselves to this Earth's, Solar, or Galactic field, thus producing stabilization forces. Side propulsors create also a spinning magnetic field in a manner similar to that employed in electric motors for the formation of magnetic whirl. This spinning magnetic field forms a magnetic equivalent of the Magnus Effect, thus powering the magnocraft with a horizontal thrust force. It also ionizes the air, thus causing it to glow. Furthermore, the magnetic whirl forms a plasma saw which evaporates rocks and soil. Thus, in case when the magnocraft flies underground, it produces easily identifiable glossy tunnels described in subsection E8 - see Figure E3. Just such a plasma whirl was used to cause the evaporation of WTC - as described in subsection E8. Magnocraft can fly solo, or magnetically joined together with other vehicles, thus forming various flying configurations. The first description of the magnocraft was published in the article **[2F1]** "Budowa i działanie statków kosmicznych z napędem magnetycznym", which appeared in the Polish Journal Przegląd Techniczny Innowacje, no 16/1980, pages 21-23. The more recent descriptions of this spaceship are also presented in almost all monographs and treatises listed in chapter O, with especially comprehensive description in English monographs [1_E] and [2_E], and Polish monograph [1/3].

#10. My emigration to New Zealand (1982). In December 1981 martial law was imposed in then communist Poland, and the witch-hunt for former Solidarity members was initiated. As I was a former Solidarity activist (in the original, idealistic and spontaneous implementation of this movement), it started to be dangerous and hot for me in Poland - e.g. one day I was chased and almost shot by Polish police. With the help of my friends, at the beginning of 1982 I managed to emigrate to New Zealand. On 9 April 1982 I landed in the extremely beautiful New Zealand city called Christchurch, where I received a Post-Doctoral Fellowship on the University of Canterbury, thus living in Christchurch for almost entire first year of my emigration. I started to like so much this city, that even today Christchurch remains my most favourite city in the world. If I have a choice where I would like to spend my life, I would choose Christchurch without one blink. Unfortunately my life of a warrior in constant march, causes that I never again had an opportunity to stay in Christchurch for longer, although I kept returning to this city to stay for a few days.

New Zealand is one of the most east located Christian countries of our planet. The inhabitants of this country are very diverse ethnically. New Zealanders belong to many races, many cultures, and also practice many religions other than Christianity (including Islam into this number). In New Zealand, similarly to Poland, a separation of church from country is practised. Therefore, in spite that this is a predominantly a Christian country, NONE of the versions of Christianity is declared as an official country religion (in a manner as for example in Malaysia the Islam is declared as an official religion of the country).

My staying in Christchurch turned out to be very significant to my research. It was Christchurch where was born the idea of publishing my monographs and treatises outside of the official stream of scientific journals and books. During a vacation visit to my friend that was a lecturer at the University of Waikato in Hamilton, I presented to this friend the entire material that until that time I worked out on the topic of magnocraft and UFOs. I was complaining that I am unsuccessful in finding a publisher for this important material. My accomplishments so impressed him, that he suggested me to publish these information entirely outside of the official stream of scientific books and journals, just by issuing them with my private effort and funds. He suggested that I should combine my findings into a form of a scientific monograph, that I am going to later print and distribute entirely myself. He also explained to me the official procedure of publishing such monographs that are pressed privately, and gave me guidelines and directions how to register them for copyrights.

In the area of my research, the most important accomplishments of my one-year long staying in Christchurch was the calculation of the amount of energy that was accumulated in the magnetic field of magnocraft. The results of these calculations are provided in subsection F5.5 of monograph [1/4_E]. The enormous amount of this energy (i.e. the equivalent of around 1 megaton of TNT for the smallest magnocraft of K3 type) was so shocking for me, that starting from that time I began hypothetically consider what a catastrophe would occur on Earth if a magnocraft was accidentally destroyed here. This in turn, in connection with the formal proof that "UFOs are magnocraft already build by someone", made me sensitive to all descriptions of huge explosions on Earth. In the result it led me to later discovery of the explosions of UFOs over Tapanui in New Zealand and over Tunguska in Russia.

#11. Shifting to Invercargill (1983). In 1983 my one-year post-doctoral fellowship in Christchurch finished. Thus starting from 7 March 1983 I shifted to Invercargill, which is the most south located city of the world. (Note that in English "city" has a strict definition and it is clearly distinguished from "town"; namely city must have either over 100 000 inhabitants, or have its own cathedral. Invercargill is a city because it has its own cathedral.)

One of the first legends that I heard soon after I shifted to Invercargill, was a Maori legend on "Rakiura", means on the explosion of an extraterrestrial space vehicle in New Zealand. Because at that time I was already sensitive to all information regarding powerful explosions on Earth, this legend inspired me to begin my private searches for the centre of this mythological explosion. In 1987 these my private searches fruited with finding the Tapanui Crater, above which in 1178 a cigar shaped stack of around seven UFO vehicles exploded in 1178 - more on this subject in next items and in my monographs from series [5].

#12. The first English monograph describing the magnocraft (1984). In New Zealand, of course, no one knew about the cyclic principle, magnocraft, and my other discoveries. Therefore already in December 1982, means still in times when I lived in Christchurch and worked at the University of Canterbury, I started a huge task of writing down details of the magnocraft that I worked out by that time. In this manner my first voluminous monograph entitled "Theory of the Magnocraft" began to be born. Its aim was to comprehensively describe and illustrate the magnocraft. As I already mentioned this before, to the initiation of the task of writing of this huge monograph I was inspired by a friend lecturer from the University of Waikato in Hamilton, New Zealand. I met him in that December 1982, and I presented to him the entire complex and detailed knowledge about the principles of operation, design, and construction of the magnocraft, which at that time I already had worked out. The writing of my first English monograph [4A4] took me over a year of time. Therefore I published it formally on 24 February 1984. It carried the following editorial data **[3F1]**: Pajak Jan, "Theory of the Magnocraft", 1984, ISBN 0-9597698-0-3. Several copies of this monograph are still available even today in public libraries throughout New Zealand. It basically presented to English speaking readers all that I had developed by that time in these newly emerging disciplines of spaceship with magnetic propulsion. But it had no, as yet, the description of the oscillatory chamber, which I invented only when this monograph was already in the process of

formal registration for copyright purposes. Thus the descriptions of the oscillatory chamber I included only into the second edition of this monograph, which was formally published on 13 September 1984. This second edition [4F1] carried the following editorial data: Jan Pajak, "Theory of the Magnocraft", 2nd edition, 106 pages plus 44 illustrations (Copyright receipt C 65299, date 13.9.1984) , ISBN 0-9597698-1-1. In June 1985 this second edition of the monograph [4F1] was also published in the USA by Energy Unlimited (PO Box 35637 Sta. D, Albuquerque, NM 78176, USA). Furthermore, I personally translated it into the Polish language, and after publishing it in New Zealand I made it available to readers from Poland as the monograph marked [1] on the list from chapter Y. This Polish monograph [5F1] = [1] carried the following editorial data: Jan Pajak, "Teoria Magnokraftu", (25 March 1986, copyright receipt C 73965, date 2.4.86), ISBN 0-9597698-5-4 - see item [1] on the list of publications from chapter Y. Later modifications of this monograph were also translated into German and published in West Germany by Raum & Zeit Verlag (Dammtor 6, D-3007 Gehrden, West Germany), plus translated into Italian and made available for Italian readers.

The writing of this first monograph about magnocraft was the event of so crucial, that starting from that moment of time I never ceased my further research and writing. Thus starting from the time when it appeared, whenever I concluded research and writing of a given monograph, I immediately was starting to research, to write, and to prepare for publishing another monograph or treatise. In this way my subsequent publications increasingly better worked out and presented each of the topics that I touched previously, or they created a new, more perfect versions of a given publication.

#13. First discussions with highly "sceptical" colleagues. After I published my first English monograph about the magnocraft, I started an official promotion of this vehicle. This put me in the very fortunate position of organizing and conducting many public and numerous person-to-person discussions with people, who adhered to the philosophy that presently I call parasitism. Their characteristic behaviour was, that they viciously and offensively attacked not only the idea of the magnocraft, but also myself, and that their attacks almost always were based on the parasitic doctrine "I already know everything and I pose to be an ultimate authority, but the magnocraft does not fit into my knowledge and does not serve lifting my authority". As it turned out, in English speaking countries, means in New Zealand, Australia, England, and the USA, well educated people predominantly adhere to this type of philosophy - no wonder that presently these countries are leaders on the path to moral fall down. In turn constant confrontation of such aggressive and critical people opened for me the opportunity to accumulate observations, which presently are combined into the descriptions of totalizm and parasitism. More about these discussions and their products is provided in subsection I1.

#14. Invention of the oscillatory chamber (1984). In order for the magnocraft to lift itself to free space and fly to stars, the output from its magnetic propulsors needed to exceed the special threshold value, which I called the "starting flux". This starting flux represents a magnetic equivalent for the so-called "first space velocity". The value of it I calculated and already published in [1F1]. Unfortunately, currently we do not have on Earth a technical device for the production of magnetic fields, the output of which would be able to exceed this starting flux. Thus one of the objections, which the adversaries of the magnocraft were bringing out against this vehicle, was the claim, that it is impossible to develop a technical device, the principle of which would allow to produce a magnetic field in excess of this starting flux. In order to prove that these people are wrong, I decided to invent such a device. After several years of thinking and intensional searches of this principle of operation, this device finally crystallised in my mind near the morning on 3 January 1984. Because of its shape, construction, and the principle of operation, I called it the "oscillatory chamber". Circumstances and the most important consequences of the invention of this oscillatory chamber are described in more details in other my monographs - e.g. see subsection C2 in my Polish monograph [1/3]. The first comprehensive publication of the entire design and the operation of the oscillatory chamber took place in the monograph [6F1] of the following title and

bibliographical data: Pajak Jan, "The Oscillatory Chamber - a breakthrough in the principles of magnetic field production", first New Zealand edition, Invercargill, New Zealand, 31 January 1985, ISBN 0-9597698-2-X (copyright receipt C 7433, date 31.1.85). But a small comment on this device (one brief chapter) was also published in monograph [4F1] mentioned before. For my research, the invention of the oscillatory chamber had a breakthrough significance. It proved that there is a principle of operation, and a technical device which implements this principle, which are capable of yielding a magnetic output in excess of the starting flux, thus which are able to carry out the magnocraft into the space. The oscillatory chamber illustrated, that the idea of the magnocraft is very realistic, and that this vehicle soon may be implemented by our civilisation - if only someone undertakes the project of its completion.

Monograph [6F1] very fast was developed into a second edition, which in November 1985 was formally published as the following monograph [7F1]: Jan Pajak, "The Oscillatory Chamber - a breakthrough in the principles of magnetic field production", 2nd edition, (14 October 1985, Copyright receipt C 71921, date 7.11.85), volume: 116 pages plus 14 diagrams, ISBN 0-9597698-4-6. Then it was also translated to the German language and published in West Germany by Raum & Zeit Verlag, as the monograph [8F1] with the following editorial data: Jan Pajak, "Die 'Schwingkammer' Energie & Antrieb für das Weltraumzeitalter", published by: Raum & Zeit Verlag, Dammtor 6, D-3007 Gehrden, West Germany; June 1985, ISBN 3-89005-006-9, 64 pages (including 7 Figures).

#15. Refusal of the Technical University of Wrocław in Poland to open for me a habilitation procedure. In 1985 I also wrote a Polish monograph [1] "Teoria Magnokraftu", which I formally published in 1986. It presented the magnocraft in a scientific manner. The content of monograph [1] approximately corresponded to content of volumes "Theory of the Magnocraft" from monograph [1/4], means volumes 2 and 3 (chapters B, C, D, E, and F), although it also included the first presentation of the Concept of Dipolar Gravity that in this monograph is described in volumes 4 and 5 (chapters H and I). Because of the revolutionary character of this space vehicle and its propelling devices, and also because of the prospects of the progress that this vehicle was opening for our civilisation, I personally believed, that due to sole fact of inventing, scientific working out, and disseminating, I meet all the initial conditions for opening for myself a habilitation procedure. (Just for your information, the scientific degree of "habilitated doctor" which can be obtained via such a procedure in Poland and some other countries of former Eastern block, is the highest earned scientific degree in the world, that can be obtained through carrying out scientific research of the top quality and level.) Therefore in 1986 I applied formally to my former Institute of Machine Building Technology (ITBM) at the Wrocław Technical University, for opening for me such a habilitation procedure, with the magnocraft as a topic for this procedure. As an initial document that would initiate the opening of this procedure, I enclosed with my application this Polish monograph [1]. Unfortunately, the Scientific Council of this Institute of Machine Building Technology refused to open the habilitation procedure for me. It motivated the refusal with the fact, that in their institute no scientific research on the magnocraft are carried out. They advised me kindheartedly, that I should open such a habilitation procedure in a scientific institution which researches my magnocraft. (Notice that in my application I clearly noticed that the magnocraft was invented only by myself, that its invention I accomplished when I was employed as a scientist (adiunkt) in that Institute, and that apart from me so far no-one in the world is carrying out any research on this space vehicle.) As it started to become increasingly obvious, in times of that refusal, the Technical University of Wrocław ceased to be that totalistic scientific institution that I still remembered from times of my employment in it, and started to be a typical orthodox establishment, which practices an institutional parasitism.

#16. Adopting a semi-conspiracy in my research. The cyclic principle, magnocraft, as well as numerous other discoveries, inventions, and theories that I accomplished because of them later, are the outcome of my professional interests. After all, I discovered the cyclic principle in order to enhance the presentation of the subject that at that time I was teaching,

this principle coincided with the areas of my research and lecturing at that time, and also benefits which it forecasted (such as the not-too-distant completion of the magnocraft and other advanced propelling devices) were concerning the area I was employed to research at that time. Yet, when I officially approached my superiors at that time and requested for the permission to research the benefits which seemed to be promised by my discoveries, I was turned down and I received a very clear answer NO. Simultaneously my professional colleagues, superiors, and a part of society, all started to show a very strange reactions towards the cyclic principle, magnocraft, etc., and also towards benefits that all my discoveries promised. I was very surprised with the answer NO to my request of a permission to start researching my findings, and with these strange reactions of colleagues and superiors (at that time I did not know about the existence of "evil parasites" described in subsections E1 to E11, and about undetectable methods with the use of which these parasites alter the course of events). After all, it was my strong believe, which I still have until today, that **"whatever a scientist investigates, he/she does not do it only for himself/herself, but for the benefits of the whole society and the whole civilization that he/she lives in"**, and that "facts are as people - none of them should be subjected to discrimination". Therefore, in spite of receiving a decisive reply NO to my request, I decided to not obey this particular request, and in spite of everything to carry out my research. But in order to satisfy my superiors, who were ordering me to NOT research this area, I decided to do my research, as I called it "in a semi-conspiracy". (The word "semi-conspiracy" originates from the Polish language, where it means "partially underground, partially in open".) By this semi-conspiracy I understood that my research activities were characterized by the following attributes: (1) all the research that I carried out, I did on my private cost, by using my private resources, and in my private time designated for rest, e.g. during weekends and holidays (attempts to carry out this research in my official time always finished with serious problems with my colleagues and superiors); (2) I was continually undertaking attempts to officially publish the results that I was privately obtaining, in "refereed" scientific literature, and to present them on scientific conferences; but in spite of repeating such attempts countless number of times, I never managed to publish or to present anything, and no official scientific article or official scientific presentation appeared on the subjects discussed in this subsection during the first quarter of century of my research; (3) I was open to everyone, including my superiors and my scientific colleagues, about subjects that I was investigating in my private time, and about results that I was obtaining, only that I was careful to always inform that I do this research as my "scientific hobby" and outside of the office time and resources; (4) I was happy to share the results of my research with everyone who was interested to learn about them, including my superiors, colleagues from work, and all other interested in the place of my current employment.

Of course, the fact that I needed to resort to semi-conspiracy in my scientific activities reported in this subsection (and later to a "full conspiracy" - means to going completely underground with my research), has many implications. The most important of these implications, is that totalizm, as well as the content of this monograph, never obtained a chance to be developed in an approved atmosphere and in the proper consultation with people involved. Therefore, similarly as this previously happened to Christianity, totalizm also arrived to our planet like a kind of a martyr who needed to grow up in the atmosphere of hiding and suppression, who needed to develop underground and to be disseminated outside of the existing official channels. If totalizm ever manages to free our tortured civilization from the claws of the parasitic philosophy and from the oppression of the "evil parasites", it surely does it against the will of all these immoral people who attempt to direct humanity into claws of institutional parasitism described in subsection D4.3.

#17. The criticism of the magnocraft, and the development of my interest in gravity. There was a significant difference between the reception of the magnocraft in Europe (i.e. initially in Poland, then also in Germany and in other countries with fluency in German, such as Switzerland, Denmark, Holland, Austria, etc.), and the later reception of this spaceship

in countries that use English language (i.e. initially in New Zealand and later also in the USA and England). My Polish scientific colleagues almost unanimously agreed, that the magnocraft uses sound principles of operation and therefore when it was built it must fly. The only reservations that they had, concerned the level of our technology - namely this technology needs to be advanced much more in order for this vehicle is to be built. A very similar stand was taken later by German and other continental European researchers. However, New Zealand scientists and American scientists turned out to be much more hermetic to this new idea. (Later I discovered that statistically a much higher proportion of English speaking scientists, than European scientists, is already in the advanced stage of parasitism.) They almost unanimously criticised every aspect of the magnocraft, claiming that both the principles of operation as well as the technology, made this spaceship impossible to fly. A good example of the strong criticism the magnocraft encountered at that time, is an article [9F1] published in the OMNI (USA) magazine, number 2/1984, Vol. 1 No. 6, page 87. Such an exclusively critical tone was also prevailing in all New Zealand books which addressed the topic of the magnocraft. For example the book [10F1] by Peter Hassall, "The NZ Files, UFOs in New Zealand" (Published in 1998 by David Bateman Ltd., 30 Tarndale Grove, Albany, Auckland, New Zealand, ISBN 1-86953-3704, 176 pages, pb) devotes around 2/3 volume of the page 98 to repeating a small fraction of vigorous criticism that my research, theories, and inventions (including the magnocraft) encountered at that time. Amongst others, this book [10F1] publishes the very strong statement, which refers to my theories and research, calling them "an embarrassment". The argument which was repeated most frequently by scientists of New Zealand and the USA in their criticism of the magnocraft was, that it will be the "antigravity", not a magnetic field, which will be the basis of propulsion systems in our future. I could not disagree more with these claims of New Zealand and American scientists, because my cyclic table quite clearly indicated that the gravity field cannot be used for the propelling purposes. But at that time I had no evidence yet, to conclusively prove the information that the cyclic table was conveying. So I initiated intensive studies of the gravitational field in order to find out what specifically was wrong with antigravity, and why the cyclic table insists that antigravity cannot be used for propelling purposes. The answer come in 1985, when I developed my Concept of Dipolar Gravity. But before I formulated this concept, I managed to collect observations about the inadequacy of the monopolar gravity, which in this monograph are presented in chapter J.

#18. The awareness of the inadequacy of the old concept of monopolar gravity adhered previously (and still officially adhered even today). This awareness resulted from the argumentation of opponents of Theory of the Magnocraft, who claimed that it is going to be "antigravity" not magnetism, which is going to be a carrier of the vehicles of our future. My analyses and research on the gravity field that were triggered by these claims, indicated that "antigravity even if it existed, would not be able to lift out a space vehicle into the space". A full version of these analyses is presented in chapter J of this monograph. In turn the awareness, that the concept so erroneous and so contradictive to the natural order of things as "antigravity", was tolerated without any reservations by present orthodox science, undermined my trust about the correctness of the entire our scientific understanding of gravity, and inspired me to seek something much better than this understanding.

#19. The spectacular finding of the key to the new Concept of Dipolar Gravity (1985). After I realized the inadequacy of the old concept of monopolar gravity presently adhered by our orthodox scientists, I tried to find an error in the formulation of that concept. This error causes that the old concept is contradictive to the natural order of things. I read for this purpose a lot of publications concerning gravity, and constantly though over its existing formulation. One extremely beautiful afternoon, in spring of 1985 (most probably it was during the New Zealand vacation break in a half of August 1985) I was walking around the park in Invercargill. The park in Invercargill is one of the most beautiful parks in New Zealand, and at that particular time it was especially beautiful - full of spring flowers, with the nature awakening to life and with the air filled up with a kind of happiness. Rapidly a key to the solution of gravity

problem appeared in my mind. It was rather a spectacular moment in my life, as in this majestic day and beautiful environment, it hit my awareness as a lightning and in a split of second it turned upside down my entire understanding of the universe. The key to the complete understanding of gravity turned out to be the fact, that the old concept considers gravity "a priori" to be a monopolar type of field, while it is necessary to consider also whether gravity does not have a dipolar character. After I found this key, it was possible to gradually work out the foundations of the new Concept of Dipolar Gravity, the most early version of which was initially published in the Polish monograph [1], while the latest version is presented in chapters K and L of this monograph.

#20. The development of the Concept of Dipolar Gravity (1985). My intensive research on the gravity field that I carried out at that time, in 1985 answered why antigravity can never be used for propelling of space vehicles. It turned out that antigravity is a fully speculative phenomenon, which does not exist in reality. It was invented on paper, and disseminated in numerous publications, although it is a myth, which does not exist in a real universe. The reason is that the antigravity would only be possible, when the gravitational field has a monopolar character. But as my Concept of Dipolar Gravity proved it conclusively, what I documented with the formal proof provided in subsection K1.1 of this monograph, the gravitational field has a dipolar character. In turn, in the dipolar type of field antigravity does not exist at all, because antigravity is contradictive to dipolarity. Thus an antigravitational spaceship cannot be build, and all these speculations regarding the future use of antigravity, turned out to be just unhealthy dreaming (or intentional misdirecting of our thinking manipulated into us by evil parasites - see subsection E1), which leads to nowhere and which is contradictive to the laws of our universe. So all this noisy criticism of the magnocraft, which stemmed from these antigravity speculations, in fact proved itself to be completely unjustified.

However, the most significant contribution of the newly developed Concept of Dipolar Gravity to our scientific outlook, in my opinion concerns not the antigravity vehicles, but the confirmation of statements of religions. The new Concept of Dipolar Gravity revealed that a counter-world exists in parallel to our physical world, and that this counter-world is filled up with an intelligent substance, which is capable of thinking in the natural constitution. (The capability of this substance to think in its natural constitution is not only revealed by theoretical deductions provided in subsection K2 of this monograph, and in subsection B4 of treatise [7/2], but it is also confirmed by various empirical findings, e.g. consider the intelligent way this thinking substance replies to pendulum inquires, solves complicated problems at ESP level, allows animals to show high-level intelligence, provides the "hardware" which maintains our awareness even when we are clinically dead, enables elementary sub-atomic particles to behave intelligently, etc.) Therefore the entire counter-world filled up with such thinking substance is an equivalent to a colossal natural computer, which thinks and memorises, and thus which forms a kind of the "universal intellect" that corresponds to the idea of God from religions. Because the new Concept of Dipolar Gravity revealed scientifically and formally proved the existence of this universal intellect (God), and also because it explained the nature, properties, and behaviours of this intellect, so-far it is the only consistent scientific theory which objectively proves that what religions claim about the existence of God is actually correct.

The development of the new Concept of Dipolar Gravity had an enormous impact on all aspects of my research. This is because it also laid theoretical foundations for discovering moral laws described in subsection K4.1.1 of this monograph, as well as discovering the computer-like natural mechanism (i.e. the counter-material "hardware" which hosts the "universal intellect"), which with an iron hand supervises our obedience of these laws. As such, this concept led to the formulation of totalizm, to identifying differences between totalizm and parasitism, etc. Furthermore, it explained what is telekinesis, telepathy, and time, thus it also indicated how telekinetic vehicles and time vehicles are going to operate, how to build telepathic devices, etc. - for details see subsections D9 and L9, which outline some outcomes of this new concept. In addition, the Concept of Dipolar Gravity explained such previously

misunderstood phenomena as "karma", "nirvana", "feelings", and many more.

#21. Counter-material duplicates of material objects. From the very beginning of formulation of the Concept of Dipolar Gravity I was aware, that in case of the existence of gravitational dipole, to every particle from our world a corresponding counter-particle from the counter-world must be assigned. This led me to a logical conclusion, that every material object must possess its own counter-material duplicate (which is called "spirit" by religions). This conclusion was reached already in the first stage of formulation of the Concept of Dipolar Gravity, i.e. around September 1985. This in turn led to the explanation of the phenomenon of telekinesis as the "handling of counter-material duplicates of physical objects".

#22. The concept of "thinking counter-matter", ESP, and the universal intellect. The first analyses of the attributes of counter-matter proved, that all the properties of this extraordinary substance must represent reversals of attributes of matter from our world. This in turn led to an obvious conclusion, that also the intellectual attribute must obey this principle of reversal. Because our matter is "stupid" in the natural state, the counter-matter must be "intelligent". From this was only a small step to realize the source of information received during analytical ESP, to link the replies of divining pendulums with the replies of moral laws, and to deduce the existence of the universal intellect (God). The entire system of solutions resulting from this finding, in this monograph described in subsections K2 to K5.4 (but excluding subsections K3.3, K4.2, K4.3 and K5.3), was worked out in 1986.

#23. Telekinesis and the extraction glow. In December of 1985 I decided to use a vacation trip through New Zealand in order to check whether my theoretical premises, which described the mechanism of telekinesis as the handling of counter-material duplicates, actually are confirmed in reality. During this trip I asked amongst local people about persons with paranormal capabilities (especially with the capability of psychokinesis) and then I asked these people to demonstrate to me their capabilities. One of the problems, which I tried to solve then, was the manner of distinguishing between an ordinary physical motion, and the telekinetic motion demonstrated by these people. When in early morning I visited a dark toilet in the motel "Akron Motel" from the "Golden Chain" at Bealey Avenue in Christchurch, and deliberated a possibility of paranormal mechanism of light generation, I rapidly realised, that all objects moved telekinetically according to quantum physics must emit "extraction glow" - see Figures L1, L2, and L3 in this monograph. The remaining part of this trip I spend on photographing telekinetically moved objects and on checking whether they emit this glow (which - the experiment, actually proved to work, and such white extraction glow was possible to detect with an ordinary method of photographing).

#24. Monographs from series [1] that linked my discoveries. By the year 1986 I accomplished the basic series of most crucial scientific discoveries and findings of my life, which provided the theoretical foundations for all my later research and publicising activities. And so I already had worked out the design, operation, and construction of the magnocraft. Also there was completely developed the oscillatory chamber together with both configurations of the twin-chamber capsule and spider configuration type. These allowed to use the oscillatory chamber in propulsors of the magnocraft. I had worked out the new Concept of Dipolar Gravity, and the phenomena that result from this concept, which exerted an influence on the operation of propelling devices and mechanisms of our world. Thus a need appeared that all these separate discoveries and inventions I should combine together into a single comprehensive scientific monograph, that would link them together. I developed and formally published such a monograph by 1986. It was a scientific monograph **[11F1]** of the following bibliographic data: Jan Pajak, "The Magnocraft: a saucer-shaped space vehicle propelled by a pulsating magnetic field", 1st edition, (10 October 1986, legal deposit receipt C 77507, date 15.10.86), ISBN 0-9597698-3-8. Monograph **[11F1]** created the blueprint for the later publications, which in a single comprehensive entity linked together and presented in the harmonious manner all my discoveries and findings. It was disseminated until 1988. In 1988 I finished writing and started the distribution of even the more updated and comprehensive monograph **[12F1]**, with the

following bibliographical data: Jan Pajak, "The Magnocraft - Earth's Version of a UFO", (Legal Deposit: receipt no PO # 00-017728, date: 26/11/1990), 0-9597698-6-2.

This next monograph [12F1] started a new trend in principles of my writing and publishing. This trend depended on distribution of a new publication immediately after it was written, and long before the formal publishing, so that the final fine tuning of details could be spread in time for infinitively long period, and could take into the account the feedback from first readers (this is because of this principle, in spite that monograph [12F1] was written and distributed since 1988, I formally published it only in 1990). Near the end of 1990 I wrote and published the most important of my English monographs. It carried the following editorial data: **[13F1]**: Jan Pajak, "Advanced magnetic propulsion systems" (1 October 1989; Legal Deposit Receipt No.: PO # 00-017004, date 09/10/1990), ISBN 0-9597698-9-7 - see the item [1a] on the list from chapter O. Monograph [13F1] = [1a] provided the blueprint for writing the Polish monograph [1/3], which in turn was leading to writing this monograph [8].

#25. Moral laws. Already in the times of my primary school I noted that fate of people is governed by some strange regularities. These regularities have no right to appear, if our lives - as this is commonly believed and claimed, are ruled by the so-called "coincident". Out of these regularities the most hitting in eyes were cases of reciprocity of negative feelings. For example when - as this naturally are doing teenagers, spontaneously and without reasons I did not like someone, always it later turned out that this someone spontaneously and without a reason was not liking me as well. These regularities which rule the fate of people, were even stronger visible during my studies at the Technical University of Wroclaw, thus frequently being a subject of my discussions with other students. One observation from that period concerned the simultaneous appearance on both sides the same discouraging circumstances. For example, if I had a date or a meeting, but in the meantime something unexpectedly cropped up, so that I had no chance to arrive to this date or a meeting, then it turned up, that also on the other side similar unexpected obstacles appeared, so that this other side also was unable to arrive at the date or meeting (such situations are especially noticeable, when in spite of all obstacles I did all humanly possible and arrive at the date or meeting to only find out, that the other side was unable to make it). But because not all other students were making similar observations, at that stage I come to the conclusion, that perhaps some people, due to extreme series of "coincidents" are actually affected more from others by events that display regularities and logic. (I was not realizing at that stage yet, that all people may be affected by such regularities in the same way, but not all people have the capability to observe and to notice that this happens to them.) The change of my views on this matter, caused a colleague from work, let us refer to him as to "Chimek". During one of the discussion in the office he claimed that in his son, he sees the altitudes and behaviours towards himself, which are the exact reflection of his own altitudes and behaviour towards his father. This statement of my colleague exactly corresponded with my own personal observations, thus it turned out to be this breakthrough reassurance, that whatever I noted, also happens to all other people, only that the majority of other people have insufficient observational capabilities to notice it. In turn this reassurance of Chimek inspired me to start carrying out a systematic observations in this area. These observations later fruited with the discovery of the existence of thinking counter-matter and the universal intellect - as this is described in previous items of this subsection. Putting all these ideas together caused the gradual clarification in my mind of the idea of moral laws. In 1985 I unambiguously formulated and published the first of these moral laws, which because of the manner in which it work, was called the Boomerang Principle. From the moment it clarified itself in my mind, I also started to seek other moral laws, as well as the easy and simple to remember recipes for the living according to the statement of these laws. Still in 1985 these searches fruited with the development of a new philosophy called "totalizm", while in 1996 - with the formulation of the totaliztic mechanics which is described in one of the further items of this chronological list of milestones.

#26. Totalizm (1985). The new scientific Concept of Dipolar Gravity revealed various

facts, which previously were not recognised by institutional science. These included the confirmation of the existence of universal intellect (God), which designed the laws that govern our universe, the existence and operation of moral laws, described in subsection K4.1.1 of this monograph and in subsection B4 of treatise [7/2], and the fact that these moral laws are executed on everyone with iron consequence - i.e. without any forgiveness or mercy, which for political reasons were offered by religions to-date. Thus at a moment when the Concept of Dipolar Gravity revealed, that fate of people is ruled by moral laws, also a need emerged to form a new philosophy, which would explain to people how to apply these hard-hitting moral laws in their lives. In this way the philosophy of totalizm was born. (The newest formulation of principles of totalizm is explained in chapter A of this monograph, while the previous complete presentation of this philosophy is contained in the Polish monograph [1/3].) The first formulation of totalizm, and the choice of name for it, took place in 1985. But the formal foundation of totalizm, and the first practical recommendations of this positive philosophy, were published in 1986. In turn in my major monographs, this philosophy was published systematically starting from 1987. At the beginning, the most important part of totalizm was a collection of principles, which I observed empirically, and which I presented as a positive reversal of doctrines of following the line of the least resistance (i.e. doctrines of "primitive parasitism"). Thus the most vital part of totalizm was initially quite similar to the present content of subsection I1. In the edition of monograph [1a] of 1990, totalizm included 5 such doctrines and the corresponding principles of totalizm. At that time this positive philosophy probably had not too many followers. But it made me sensitive to manifestations of totaliztic behaviour, and to the behaviour along the line of the least resistance. This in turn switched on my observational capabilities, and tuned them at finding more details.

Initially totalizm was presented just as an example added to the Concept of Dipolar Gravity, which tried to explain how to live our lives according to moral laws and according to other findings resulting from the new Concept of Dipolar Gravity. In 1987 totalizm was separated from the Concept of Dipolar Gravity, and established as an independent philosophical system of handy recommendations, which taught us how to apply outcomes of this concept in our every day lives. Simultaneously, the Concept of Dipolar Gravity was distinguished as a pure science, similar to our to-date physics. (I.e. this means that in 1987 the Concept of Dipolar Gravity was defined as a kind of vehicle, comparable to a car, while the philosophy of totalizm was defined as a kind of tutorial, teaching us how to use this vehicle to safely drive through our lives.) This was at that time, when totalizm crystallised its stand as a secular philosophy, although it is the philosophy, which clearly recognises and acknowledges the existence of universal intellect (God). The reason was, that according to totalizm, all problems which religions created on Earth, are the outcome of forcing upon people the religious lifestyle, and departing from secular living. Such religious lifestyle requires from people to perform various manifestative, spectacular, theatrical, and public oriented displays of the obedience to a given religion (which are claimed to be manifestations of the obedience to God), such as religious gestures, religious rituals, religious ceremonies, religious festivities, etc. In order to execute these manifestations from people, various religious institutions were introduced. In turn these religious institutions can survive only if they seek political power. Unfortunately, their path to this power leads through distortion of moral laws and introduction of religious laws, which sometimes are contradictive to moral ones. Revealing all this, totalizm also discloses that the manifest religious practices were introduced by humans, not by the universal intellect (God), and that our science cannot discover laws of the universe, which actually ask us to perform any of them. As such, these manifestations are not needed to prove our obedience to the universal intellect, and are only justifiable for showing our obedience to a given religious institution. On the other hand, the obedience of moral laws turns out to be necessary, because the existence and operation of moral laws can be proven in a scientific manner. Therefore from the point of view of totalizm, the only required form of manifestation of someone's obedience towards the universal intellect (God) is to obey the moral laws. Thus, in

practice totalizm recommends to live a fully secular life, which concentrates on living and on obeying moral laws, not on manifest participation in religious ceremonies (i.e. totalizm places content above form). Of course, totalizm allows all other forms of religious observations, if someone wishes to practice them, although it does not encourage them, it emphasises that they only have the value as a form of entertainment or the expression of tradition, and also it warns that they promote religious institutions, which could seek political power and thus could be interested in suppressing the true moral laws. In place of manifestative religious activities totalizm recommends the development of an intimate relationship with the universal intellect, in which all communications with this intellect (prayers) are carried out quietly at thought level and are unnoticeable to other people, thus not disturbing their current secular activities.

#27. Magnetic interpretation of time. It was developed in 1986 during the extending of the cyclic table by statements resulting from dipolar gravity. The development of this interpretation allowed in turn prediction of such phenomena as the "state of suspended animation", "one-way trip", "effect of duplication of time", etc. - for more details see subsection L7.1 of this monograph or subsection M1 of monograph [1/3]. The first presentations of these phenomena were included into my publications starting from 1987. In turn the working out of basic phenomena connected with travel through time lead to a gradual disclosure and describing the basic attributes, capabilities, and limitations of time travel. From this there was only a small step to description of time vehicles and to gradual accumulation of information, that such time vehicles are already utilised by UFO-nauts. The first more detailed descriptions of time vehicles were published in 1990 in [1e].

#28. The model of the brain as an input-output device. In 1987 I visited several times a medical doctor who practised in Queenstown, New Zealand, and who was fascinated by the Concept of Dipolar Gravity. This doctor, amongst others, practised acupuncture. During these visits long discussions took place about mechanisms of acupuncture in the light of dipolar gravity, about the structure of human body and the counter-material duplicate of this body, about the exchange of signals between our body and its counter-duplicate, etc. One of effects of these long discussions was the awareness and the development of the "model of the brain as a input-output device" described in subsection K5.4.

#29. The relationship of electromagnetic and paranormal phenomena, and the explanation for mechanism of magnetic field. In 1987 I started to prepare a paper [14F1] entitled "Premises for the Electromagnetic Manifestation of Paranormal Phenomena", which I planned to present on "The International Symposium on Interaction of Electromagnetic Fields with Biological Systems", Tiberias, Israel, March 21-24, 1988. In order to prepare the content of this paper, I analysed manifestations of the known paranormal and electrical phenomena, and I tried to detect mechanisms of mutual interaction between these two. In the effect of this analysis I found relationships that in this monograph are presented in subsections L6.5 and L5.2. One of the most significant findings was the explanation what actually magnetic field is - see subsection L5.2. Unfortunately, the symposium in Israel in the last moment was called off, because Arabs as usually started some problems. (It cannot be excluded that these problems were induced on purpose by evil parasites, who know the future, thus who could obstruct the conference which - if goes ahead, could possibly contribute towards much faster detection of evil activities of this cosmic invaders.) Therefore the discussed paper needed to be re-done, and after the translation into German it was published as [15F1] under the title "Gravitation Als Dipolare Felder" in West-German two-bimonthly "Raum & Zeit", Nr. 34, June/July 1988, pages 57 to 69 (published by: EHLERS Verlag GmbH, Hohenzollernstrasse 60, D-8000 München 40, West Germany).

#30. Discovery of the Tapanui Crater (1987). While working in New Zealand, in my spare time I was pursuing various scientific interests. One of them was the search for a legendary explosion site, where - according to legends of New Zealand Maoris on the so-called "Fires of Tamaatea", an extraterrestrial spaceship exploded in not-too-distant past. I was quite successful in these searches, and in June 1987 I actually found a very spectacular crater,

around one kilometre in diameter, which exists near the township of Tapanui in West Otago. I was looking for this crater since 1983, when after the arrival to Invercargill I firstly heard of the Maori legend on Rakiura - as described in monograph [5E]. But it was only around the June 1987, when with the help of my friends I finally managed to locate it. I carefully investigated the evidence around this crater, and it proved conclusively that actually some kind of a technological spaceships in fact did explode over there. For example I found magnetized debris, which contained grains of pure aluminium - a metal which in pure form does not exist in nature.

After the proof emerged from my research, that in fact a kind of a spaceship exploded near Tapanui, I wrote a scientific monograph [5E] which openly presented the conclusions from my research. The editorial data of this monograph were as follows (see item [5E] from chapter O): Pajak Jan, "Tapanui Cataclysm - an explanation for the mysterious explosion in Otago, New Zealand, 1178 A.D." (Dunedin, New Zealand, 1989, ISBN 0-9597698-7-0, a private edition by the author, 39 pages and 27 illustrations).

#31. The unsuccessful search of the sponsor for completion of the oscillatory chamber and the magnocraft. Until 1987 I managed to publish with my private funds several different English versions of my monographs, which described thoroughly the design and operation of the magnocraft and the oscillatory chamber. These monographs were written in a good English, because in perfecting their language-side were involved my friends - for whom English was their native tongue. Thus, while having a good and comprehensive descriptions of the oscillatory chamber and the magnocraft, around 1987 I decided to undertake the searches for an institution, which would allowed me to build this propelling device and vehicle, through giving me a technical, productional, and research support for my efforts. I continued these searches during at least three next years, until around 1989, means also to a large extend after my shifting at the University of Otago. But I finally run out the institutions in the world, to which I could turn in this matter, so I was forced to admit my defeat and to cease further searches. Within these searches for a sponsor, firstly in various publications I was seeking institutions from different countries, which are carrying out developmental and research work on new propulsion systems, on new energy devices, or on powerful magnetic fields. Then I posted to these institutions my English monographs, which exactly described the magnocraft and/or the oscillatory chamber. (In these first my publications I made sure that even a single time I was not mentioning the name UFO, while the natural manner of eventuation of my inventions and discoveries was explained in them thoroughly.) These descriptions were accompanied by my cover letter, which explained benefits from the completion of these devices, which presented a detailed plan of research and development of these devices, and which contained my personal proposal addressed to these institutions, that I am going to build for them these propelling or energy devices, if on some principles they allow me to use their research laboratories, equipment, and production facilities. In total I posted such proposals to over 100 different institutions on our planet, which carried out some research in the areas which concerned my devices. Near the end of my search for a sponsor, the list of addresses and history of correspondence in this matter were taking me a thick notebook. These institutions were of all possible categories, starting with NASA, Department of Energy, Jet Propulsion Laboratory, and all sorts of tertiary educational institutions and private laboratories in the USA, and Canada. They included relevant institutions in almost all industrially developed counties - including into this the leading developmental companies in almost the entire Europe, Japan, Korea, Hong Kong, Taiwan, Australia, and New Zealand. They even incorporated various unknown sponsoring institutions and countries, such as King Faisal Found for the development of new methods of generation of energy - offered by one of the Arab countries (probably it was Saudi Arabia), the developmental fund of Sai Baba, Energy Fund in India, and even some secret private laboratory hidden in jungles of South America. The great majority of these over 100 institutions completely ignored my proposal of cooperation, and has not replied to my letters. In turn these which replied, treated me as a small boy who do not know what is writing about. For

example NASA replied to me along the line that it has its own researchers, and that they work only on the realistic projects, the Department of Energy from the USA replied something about the opinion of its experts about the inability of the oscillatory chamber to accumulate energy or to be useful for any other energy applications, etc. Sometimes the replies were directly rude, for example such as the reply of one expert who was responsible for some fund in England for the development of devices for powerful magnetic fields, who in his reply thanked me for sending him interesting ... stamps, thus letting me know with typical English sarcasm, that the descriptions of the oscillatory chamber, which I posted to him in my letter, he considers to be complete rubbish, which is not worth stamps that I stick to the envelope (which stamps, by the way, otherwise to him, I needed to pay from my private pocket).

The impossibility of finding a sponsor for the construction of the oscillatory chamber and the magnocraft, was a huge defeat and a very bitter disappointment. Unfortunately, it was not the first or the last defeat in my life. Intuitively I was sure, that if I had such a chance, I would surely build not only the oscillatory chamber, but also the magnocraft. (In such a case, the fate of humanity would roll much differently than it rolls today.) After all, when one concerns the depth of understanding of the technical details of these two devices, the intuitive understanding of their operation, and the ability to carry out a scientific synthesis, it is going in future to be very difficult to find anyone, who could even with me. My defeat in the efforts of finding a sponsor for the completion of these devices, revealed that in the development of new devices, the construction of which requires a coordinated effort of more than just a single person, the inventor of these devices is completely powerless in face of a wall from human scepticism, which surrounds him. He is not able to convince others, that his invention is feasible and is going to work, while without convincing others, he is not able to build this device just by himself. Thus practically, out of the revolutionary devices invented on Earth, only these have the chance of being completed, the completion of which lies in capabilities of individual (their own) inventors. In turn everything, that requires large teams and large laboratories to be completed, may never have the chance of being build. How in such circumstances lift our civilisation to stars?

#32. Shifting to Dunedin (1988). Around a half of year after the discovery of the Tapanui Crater, I changed my workplace from the Polytechnic in Invercargill, onto the University of Otago in Dunedin. The only reason for this change was my sweetheart at that time, who as a broken record, or as someone hypnotised, kept repeating to me day and night, that she must leave Invercargill and must shift to a larger city. But after I found a job at Otago University in Dunedin, put my resignation from the work in Invercargill, and in February 1988 started to actually shift to Dunedin, this sweetheart rapidly changed her mind and decided to stay in the place that she knew quite well. If I heard this correctly, even at the time of writing this monograph, she still was living somewhere near Invercargill.

The New Zealand folklore states, that the more south one goes, the more close minds and the more conservative people is to meet. In turn Invercargill is the most southern city of the world. But my personal experience from this most southern city of the world is, that its Polytechnic was one of the most totaliztic educational institutions, out of all institutions in which I worked so far. In turn my long-term direct superior at this Polytechnic was not only a real gentleman, but also the most totaliztic boss out of all bosses which I had so far. Probably this is because of the totaliztic atmosphere that prevailed at that Polytechnic in Invercargill, and also because of moral support of this totaliztic boss, the most vital discoveries of my life took place in Invercargill. Where my staying in Invercargill is concerned, than in spite that climatically this is the most cold city in the whole New Zealand, the memory of my staying in Invercargill is similarly warm and pleasant as that from tropical Borneo or from Mediterranean Cyprus. (Unfortunately, the same does not apply to other southern cities of New Zealand, like Timaru or Dunedin.)

#33. The telekinetic effect and the telekinetic power-stations. The Concept of Dipolar Gravity describes mechanism of telekinesis as the "handling of material objects through

interacting with counter-material duplicates of these objects". Telekinesis, and also mechanism of the phenomenon which later was called the telekinetic effect, was known to me from the first moment I realised the existence of the counter-material duplicates of all material objects (i.e. since 1985 - see the appropriate item before). Also, since the first moment I intuitively felt, that in sense of effects, the phenomenon of telekinesis must represent the reversal of friction. But at the beginning I had no idea how to trigger this phenomenon in a technical manner. (Although I was aware that the key to triggering it must lie in the appropriate use of magnetic field.) Also, I did not use the present name of "telekinetic effect" to describe this phenomenon. Only in the second half of 1989, when I prepared my paper **[16F1]** entitled "Premises for the feasibility of motors utilizing principles of psychokinesis", which was designated for presentation at the "1990 ANZAAS Congress (session on Energy and the Greenhouse Effect), University of Tasmania, Hobart, 14-16 February 1990", I discovered how to trigger these phenomena. In this paper, of the total volume of 18 pages and 12 illustrations, I carried out the analyses of principles of operation of so-called "free energy devices" that were build until that time (but without "telekinetic batteries", which I invented in the effect of these research). The content of this paper approximately corresponded to subsections K1, K2 to K2.3 and K3 of the Polish monograph [1/3]. In the result of these analyses I discovered, that in all existing telekinetic devices, the flow of electrons that constitutes electric current, is forced by the acceleration or deceleration of magnetic fields. In this way I discovered and defined the "telekinetic effect", I learned the technical manner of triggering this effect, and I also developed a technical utilisation of this effect for construction of telekinetic power-stations (including into this also "telekinetic batteries" that I invented at that time). It was at that time, that I assigned to this phenomenon the name "telekinetic effect" that is used until today.

As a curiosity it is worth to mention, that the Otago University in Dunedin, at which I was employed at that time, would not give me the permission promised earlier, to take part in this Tasmanian congress. The administrators of that university started to believe - as this was repeated verbally to me, that my paper "is contradictive to the existing knowledge" (for more details on this topic see subsection C8.3 of monograph [5/3] and subsection K4 of monograph [1/3]). When I turned to the only person in New Zealand, who was to take a part in this congress, to read my paper on my behalf, he without earlier discussing this with me - withdraw the paper from the congress instead of reading it, as was asked for. (This person, who designated the telekinetic effect to be burned on stake in the first days of its existence, was the director of that time for the development and research in the "Electricorp" corporation, which was responsible for all power-stations in New Zealand, and which should feel responsible for promotion of new ways of generating electrical energy!) So I translated the same paper into Polish and tried to publish it in the Polish scientific Journal "Mechanik". But in spite of receiving a positive opinion of a referee, for some reasons also this Polish Journal never published my paper. Thus, this paper was only published, when I converted it into a small brochure, and published privately in English as a monograph [6e], and in Polish as monograph [6]. The content of chapter K and subsection J2 in monograph [1/3] represents an updated version of this paper.

#34. Magnocraft of the second generation (i.e. telekinetic vehicles). One of the countless consequences of the development of the new Concept of Dipolar Gravity was also, that it explained the nature and principles of telekinetic motion (see subsection L6.1). This motion is caused by a phenomena, which at the moment of discovery I called the "telekinetic effect". In turn the learning about telekinetic motion allowed to work out the design and operation of telekinetic vehicles, and to deduce phenomena that are induced by these magnocraft of the second generation. Their permanent introduction to my publications took place in 1985. In this monograph such vehicles are described in subsection L6.1.1.

Timewise, in the sense of their technical capabilities, and also phenomena induced by these telekinetic vehicles, the awareness of their existence and feasibility crystallised in me from the time when I included statements of the Concept of Dipolar Gravity to my cyclic table,

i.e. from 1986. But in the sense of the principle of operation of their propulsion, and the detailed design, the complete working out of the magnocraft of the second (and also third) generation took place only around 1990. This happened during the preparation of my first publications devoted to the telekinetic effect (especially during the preparation of the first edition of monograph [6]). The current summary of both these advanced magnocraft is presented in subsection M6.

#35. Telekinetic batteries. In 1990 I managed to find out the method for technical release of the telekinetic effect (it is released through acceleration and deceleration of magnetic fields). This in turn triggered several technical inventions, including telekinetic batteries.

The telekinetic batteries were actually first devices, which I invented from the scratch after I worked out the telekinetic effect. At the time of working out the telekinetic effect, I did not know any person who would work on this type of devices. Principles of operation and general design of telekinetic batteries were synthesised in the second half of 1989. But the formal publishing of these principles and design needed to wait until 1990, when I published monographs [6a] and [6]. Currently the most updated principles of operation and design of telekinetic batteries are described in chapter D of treatise [7/2], and in subsection K2.4 of monograph [1/4].

#36. Magnocraft of the third generation (time vehicles). A further consequence of the new Concept of Dipolar Gravity was, amongst others, that it also explained the nature of time (see subsection L7.1). According to this concept time is simply a flow of execution control through counter-material duplicates that are contained in the counter-world. Therefore time can be changed with the use of appropriate technical devices (or natural capabilities). In turn learning in 1985 the mechanism of time and principles of its alterations allowed in turn to develop the design and operation of time vehicles, and to explain phenomena that are induced by these magnocraft of third generation. In this monograph these are described in subsection L7.1.3.

The theoretical development of time vehicles in 1985 exerted a significant impact on many topics that I investigated later, and that I presented in this monograph. Their example are findings described in subsection V5.1, that become possible to gather because of my previous research on time vehicles. In fact various consequences of the use of time vehicles on Earth were continually discovered by me since 1985 until today.

#37. The lost campaign of the oscillatory chamber and magnocraft promotion. After I shifted to Dunedin, I continued the search for a sponsor for building the oscillatory chamber and/or the magnocraft. My confusion was growing together with the number of institutions which I contacted for this reason. These institutions either ignored, took not serious, or ridicule my revolutionary devices. I could not understand the reason for such a lack of the interest in construction of devices, which had the potential to change the fate of our civilisation (at that time I still did not know about the existence of evil parasites, who manipulate people). As a possible reason of this unanimous ignorance, I deduced the lack of publications on this topic (about the intellectual sabotage of evil parasites I learned only later). In order to make up somehow for this lack of popular publications about magnocraft and the oscillatory chamber, I decided that I need to do something to publish some articles on these devices in popular periodicals. For the next several years, starting from the moment of my landing in Dunedin and finishing at the moment when I departed to Cyprus, I carried out an intensive campaign to publish some articles about the magnocraft and the oscillatory chamber. In 1988 and 1989 practically every month I wrote a next popular article about topics that I researched, I thoroughly check English of this article with my friends, I produced drawings and photographs to illustratively support the content, and I posted the article to a next popular periodical. If any of the articles was returning with the refusal of being published, I posted it to a next periodical, etc. In total, during a period of around four years, when I carried out this campaign, I wrote around 20 popular articles about the magnocraft, oscillatory chamber, Tapanui explosion,

UFOs, UFO landing sites, and underground UFO tunnels. Practically at least one of these articles I posted to each periodical which accepted this subject area, the existence of which I discovered in any country of the world. To some periodicals in England, Australia, New Zealand, and the USA, about which I knew for sure that they address topics which I research, I posted at that time several different articles. As it turned out, I was defeated in this campaign completely. The outcomes were almost zero. Practically almost no periodical agreed to publish anything about research that I carried out. I was not able to understand why this happens (at that time I still did not know that evil parasites are intensively blocking the dissemination of results of my research). After all, my articles were written in a good English, they presented rather interesting topics in an interesting manner, they had good illustrative material, people at that time were fascinated with the topics that I was elaborating on, while I did not ask any payment to be made for my articles. In the result of these four years of constant carrying out the promotion campaign, and after distribution to various periodicals a huge number of copies of my articles, I managed to cause the publication of only two of them. The first of these two was an article [17F1] about the Tapanui explosion, prepared on the basis of my materials by John Pinkney: "The Bemusing Triangle", People (Weekly illustrated Magazine, 54 Park Street, Sydney, NSW 2001, Australia), 29 November 1988, pp. 18-20. The second one was the article [18F1] "New Zealand's Tapanui Explosion", Ancient Skies (1921 St. Johns Ave., Highland Park, Illinois 60035-3105, USA), Vol. 17, No. 4, September-October 1990, pp. 1-4. Currently I estimate that during that period of time I posted to editors of various periodicals around 200 copies of my articles. (Of course, I posted only around 20 different articles, which I then wrote. Only that all the time I kept them in circulation, i.e. after they returned with a refusal from one editor, I was posting them to another editor.) This means that my rate of success in this publishing campaign was only around 1%. For comparison, when I wrote articles at any other topics, which have no connection with the activities of evil parasites on Earth, the rate of my success amounted to 100%. For example all articles, which I wrote in my life about the "neutral" directions in my research, were always published - and usually by the first scientific periodical to which I posted them.

Such poor results of my large scale publication campaign, gave me a lot to think about. It realized to me, that whenever I am doing something in the direction connected with space, it immediately releases the action of some mysterious obstruction forces. Thus, in combination with the previous campaign of seeking a sponsor for building the magnocraft and the oscillatory chamber, which also turned out to be a complete fiasco, and also in connection with other cases of fiasco that I experienced previously, I started to notice a shocking regularity in what was happening. This regularity depended on the fact, that whenever I tried to do something, what was connected with space, means what concerned the design or propulsion of interstellar spaceship, energy devices, UFO, mysteries, etc., then my level of success from normally equal to almost 100%, rapidly drops down to close to zero. In turn the noticing of this regularity, in connection with other "suppressing" experiences, which evil parasites constantly served me in connection with my private research, slowly led to the discovery of the existence of evil parasites. In turn this led to the realization of facts that I am describing in subsections E1 to E11.

#38. The publishing of monograph [5E] about the explosion of space vehicle near Tapanui (1989). In spite of shifting to Dunedin, I continued my private research on the Tapanui crater. From my research gradually a proof started to emerge, that in Tapanui in fact a space vehicle did explode. Thus I wrote a scientific monograph [5E], which was openly presenting the shocking conclusions from my research. The editorial data of this monograph were (see item [5E] from chapter O): Pajak Jan, "Tapanui Cataclysm - an explanation for the mysterious explosion in Otago, New Zealand, 1178 A.D." (Dunedin, New Zealand, 1989, ISBN 0-9597698-7-0, a private edition by the author, 39 pages and 27 illustrations).

#39. My dismissal from the Otago University (1990). At the time when I published monograph [5E], I was a senior lecturer at the Otago University in Dunedin, New Zealand. This

monograph reported about a significant discovery, namely about a site where an extraterrestrial spaceship exploded on Earth. The response of the scientific fraternity to the monograph [5E], which reported on the discovery of such a breakthrough significance, totally shocked me. Instead of being rewarded, as should be the case when someone makes an important discovery - whatever the subject might be, I become the target of administrative pressures and various attacks. My superiors and colleagues rushed to persuade me to deny my discovery, or to withdraw it under the excuse that it was a joke or a mistake. Privately I was told that by involving extraterrestrial spaceship in my research, I brought disgrace to that university. After I refused to rebut results of my own research, I received an "offer not to be rejected". It contained an ultimatum, that I either quietly resign from the position at that university, or I get fired with a loud bang. So I chose the quiet resignation.

At the time of my dismissal, I still did not know that there is such thing as a distinct philosophy of parasitism. For this reasons I was unable to recognize whether my direct boss of that time, or other individuals who occupied important management positions, were in a very advanced stage of parasitism. I started to be aware of parasitic attributes only much later, when I identified and described parasitism. However, even that I was not able to establish whether my superiors of that time represent a philosophy which is a main adversary of totalism, I still managed to memorise their attributes. Therefore, when four years later I met a person, who was a living role model for parasitism, I had something to compare his attributes with. In such manner my work at that University resulted in accumulation of the practical knowledge, which four years later helped to identify and to describe parasitism as a distinct philosophy most commonly adhered on Earth.

#40. Starting to carry my research underground. Since that particular moment in my career, when such hurtful sacrilege was forced upon me through this unjust dismissal from the Otago University in New Zealand, I was forced to revise my policy regarding being open about the topic of my private research. I ceased to do my research in open, and I "went underground", means I started to do research in a "full conspiracy" (the term "conspiracy" is used here in the positive meaning of a totaliztic good deed, as a manner of refusing to submit to an oppression). The bitter experience that I went through, only because I did the "forbidden discovery", had this consequence that I needed to verify my policy on the "semi-conspiracy" of my research that I adopted earlier. Now I was forced to adopt a new policy in my research, which was that of a "full conspiracy". Since that particular moment of time, my research activities were characterized by the following new set of attributes: (1) all the research was carried out, like previously, in my private time designated for rest (i.e. during weekends and holidays), on my private cost, and by using my private resources; (2) I ceased my attempts to officially publish my results in "refereed" scientific literature (although I still sporadically was undertaking quiet but unsuccessful attempts to officially present my results on scientific conferences), and from then onwards all results of my research were publish outside of the official stream of the knowledge dissemination, and outside of the country in which at a given time I was employed and living; (3) I was not revealing to my co-workers or to any authorities of the country that I was living, the real topic of my research, and I avoided making this topic available to anyone who had a connection with the place of my employment; (4) I was not revealing any out of the wide range of accomplishments that I achieved in the area of my private research, and I never make known to a prospective employer what I do in my private time and what I accomplished so far (I only make available to potential employers the information about my "mock research" - i.e. research which I was carrying out in my official time to have something to present in cases of seeking a new employment).

The result was that after the time of being "kicked out" from the Otago University, my employer never knew the subject of my real research, and in everything that I was doing in my place of employment I was exactly like every other "typical" scientist. Yet, in spite of all these precautions, I still was having constant problems with keeping my employment. All contracts that I had at this time were short-term (i.e. up to 3 years of time). And even in these, my

employers usually kept me employed only because of various "divine interventions" which caused that in spite of numerous attempts, my parasitic superiors simply could not find any valid reason to dismiss me.

Of course, the unpleasant event of being "kicked out" from the Otago University in New Zealand, had significant consequences for my work on totalizm. For example it realised to me the truth, that **"wherever there is a need to resort to conspiracy, there always must exist some sort of oppressor"**. This in turn allowed me to discover the existence of "evil parasites" described in subsection E1, and also eventually led to the identification and description of the destructive philosophy called parasitism (which is explained in chapters D and E). But for various reasons there is no place to elaborate on these consequences in this volume. Therefore, these readers who wish to learn more about them, are advised to reach for my other publications, especially for treatise [7/2].

Many people who learn about my research, usually have no idea that starting from 1990 this research is carried out in a "full conspiracy". Even when they learn about this conspiracy - they do not understand how huge limitations and restrictions it imposes on me. But if one considers their meaning, than the "research in a full conspiracy" in the sense of limitations and restrictions is an equivalent to almost the "research carried out in a prison", and allegorically can be compared to "efforts of a deportee to Siberia to get an aesthetic suntan". Practically due to the research in a full conspiracy, I have no access to anything, that normal scientists, or even just normal mere mortals, have in amounts that wish to have. And so, for example I have no access to any measuring instruments or research apparatuses - including into this even the most simple ones like voltameters or amperometers. The most complicated research instrument that I use in my investigations is a scout magnetic compass. I also have no any production facilities or production tools. After all, due to the small help from evil parasites, I am forced to be in a constant globetrotting, thus all my luggage must fit into a single suitcase. At some stage I bought myself very needed binoculars, but I was forced to live them with a friend, because I do not have a room in my luggage to carry it during my continuous voyages throughout the world. In turn, in places of my employment I cannot admit what, and why, I would like to measure. In addition to this, I have no possibilities to write, to check the language side of my writings, to print in my work, or to formally publish at the workplace, anything that I am researching. For example, after I went into the full conspiracy, any attempt to give to a colleague from the work my writings to verify the correctness of English, always finishes with a disaster, so practically **since I adopted the policy of the work under the full conspiracy, my publications must be published without any formal checking of my English language**. In addition to the above, I have no access to literature from the researched area, I have no possibility to accumulate any handy library, I have no-one with whom I could discuss what I am researching, no-one to ask for opinion or advice, no-one to humanly tell about an ocean of unpleasantness, scoffing, swearing, and venom, which I am constantly flooded from the countless adversaries of views that I am representing. Even with my correspondence I must constantly hide, while evil parasites are constantly obstructing it. Sometimes myself I do not understand how it happens, that in spite of all these obstacles, opposing circumstances, and oppression, I still have some noticeable results in whatever I am doing.

#41. The experience of a bitter taste of unemployment (from 1990 to 1992). After I lost in 1990 my job at the University of Otago in New Zealand, for the next two years I remained unemployed. I also was not taking any unemployment benefit - this was because initially I believed that I am going to find a next job rather fast, therefore until March 1992 I would not register as an unemployed. But when finally I registered, it turned out that according to the law of that times I must wait another 6 moths before I receive the benefit. When finally a time come that I could take the benefit, I already had a job offer from Cyprus and I was preparing my departure from New Zealand.

These two years of my unemployment were the most ordeal, most black, and the most nightmarish period in my everyday life to-date. For the lack of money and work, I was

"imprisoned" in an old, cold, constantly rainy, depressing, and subdivided into social casts, Dunedin. My morale, my feeling of own value, and my dignity, were plunging down rapidly with every next refusal of job. And there was a lot of these refusals. I found the first job after sending to various educational institutions as many as 183 applications (until today I have in my computer addresses of institutions to which I posted my job applications at that time). But personally I believe, that there was an important reason for which I received this harsh lesson - after all, now I know excellently how unemployment and uncertainty of the tomorrow taste. The thing that in this immensely difficult time kept me constantly on the path, maintained my continuous touch with the world, and reinforced my self-discipline, was my "private" research. I also own the victorious overcoming of these two years of nightmare, to a small group of devoted friends, which at that time I had on my side. But in spite of the fact, that my best friends still live in Dunedin until today, for me this city is going to remain forever as the synonymous for soullessness, and as the serving place for the hardest moral lesson that I received in my life to-date. After almost two years without a job I finally realised, that I have no chances to find any employment in New Zealand. Thus I had no other option but to leave New Zealand and to earn my bread elsewhere.

#42. My professorship in Cyprus (from 1992 to 1993), means the forced departing from New Zealand in search for the bread. After losing my lecturing job at the University of Otago, and after subsequent 2-year long period of unemployment, I left New Zealand to earn overseas for my living. Initially, starting from 1 September 1992, I got a one year appointment as an Associate Professor in Computer Sciences at the Eastern Mediterranean University in Northern Cyprus.

My professorship in Cyprus, and later also the further two professorships that followed it, for many reasons turned out to be very important for my professional life and research. For example, they reinforced my self-confidence as a scientist that was so brutally broken by the administration of Otago University. After all, not many scientists are reaching a professorial level in any discipline, while I managed to reach this level in as many as two different disciplines (namely in Computer Sciences and in Mechanical Engineering). They also lifted upward the weighting of my research and findings - the present society looks differently at findings accomplished by an ordinary person, and by findings accomplished by a former university professor. (Note that with becoming an university professor, is like becoming a general in an army - this honour and title is never took back. Means, **"once someone becomes an university professor, symbolically and titulary he/she remains a former professor forever"**. Even if such someone is currently unemployed, still is not "just an ordinary unemployed", but "the unemployed former university professor". Also the sarcastic comments, scoffing, and smart remarks, which various home-made wizards are frequently trying to serve me, are losing their painful edge when they are directed at a former university professor - especially if people who formulate them were unable to finish their studies at any university.) All these professorships allowed me also to increase my knowledge of the moral laws described in subsection K4.1.1, and to accumulate further experience with people and with their philosophies. They provided numerous opportunities to accumulate, and to verify, various scientific evidence, which turned to be extremely useful in my research. They gave me also the opportunity to publish scientific monographs, which disclosed and made public my numerous findings. Finally, the Northern Cyprus was then a modern Islamic country, with very open minded approach to religion. Thus I had an opportunity to learn and to constructively discuss with my colleagues, historic links, vital similarities and insignificant differences that exist between Christianity and Islam. It was there that I learned that initially Islam was just a "younger brother" of Christianity, while the differences between these religions started to grow only later (most surely because of the manipulations of evil parasites).

#43. The first evidence of Salamis destruction in the effect of the Tapanui explosion (1993). While on this professorship at the Eastern Mediterranean University in Northern Cyprus, by some strange "coincidence" a window from my flat was facing ruins of the

ancient city of Salamis. I was very fascinated by these ruins and used to walk amongst them for hours. I was puzzled by the beauty of ancient sculptures, which used to take my breath away with their magnificence, and by the unusual regular placing of ruins, in which all objects were lying with their tops pointing the south direction. One of the questions, that I frequently asked myself, was "what caused that after the period of magnificence and beauty of the ancient world, rapidly come to Earth this period of medieval decay and ugliness". As it turned out later, the asking of this question and finding an answer to it, was this intellectual bridge that led to the discovery of telepathy and the influence of telepathic noise on the health, taste, and feelings of people - see subsections D4 and C8.3 of monograph [5/4]. (This in turn again confirms, that the key to a scientific success is the ability to ask ourselves the right type of questions.) Near the end of my staying in Cyprus, by another "coincident" I learned a local legend, which described why Salamis was destroyed (there are not known historic descriptions of this destruction). It turned out that Salamis was washed out from the surface of Earth by a powerful series of tsunami waves, which come from the north around the date of the Tapanui explosion. I quoted the content of this legend in subsection D3 of monograph [5/4]. The detailed research of the ruins, and the searches in historic literature on Cyprus, quite well confirmed the content of this legend and suggested that the destruction of Salamis was in fact the direct consequence of the UFO explosion over Tapanui in New Zealand. The most important outcomes of this research I presented in subsection D3 of monograph [5/4]. Although it later turned out to be impossible to determine the exact dates of these tsunami waves, both the legend and the evidence still visible in Salamis, indicated that it arrived from North and it was consistent with the wave induced by the Earth's crust motion caused by the Tapanui explosion. In this way I discovered the first solid evidence, which confirmed that there is a merit in claims of New Zealand Maoris that the Tapanui explosion caused Earth's crust to move in relationship to Earth's axis of rotation.

#44. The second Polish monograph on the Tapanui explosion (1993). While carrying out my professorship in Cyprus, I also encountered a wealth of further evidence, which illustrated that the consequences of the Tapanui explosion strongly affected not only Cyprus, but also the entire Mediterranean and Europe. For example, I discovered that the jerky motion of the Earth's crust (the same which caused the ancient city of Salamis in Northern Cyprus to be flooded and destroyed by three powerful tsunami waves) also caused the deformation of dome in the famous "Hagia Sophia" cathedral located in Istanbul and build in 563 AD. Because there was no interest amongst English speaking readers in this type of findings, I decided to write another monograph on the Tapanui explosion - but this time in the Polish language only, which reported about these newest findings. Thus in Cyprus I published the monograph [5/2] about the Tapanui explosion, which had the following editorial data: Pajak Jan, "Eksplodzja UFO w Nowej Zelandii 1178 A.D. ktora pochylila Ziemię" (Monografia, Dunedin, Nowa Zelandia, 1993, ISBN 0-9597946-8-9, 148 pages - in this 37 illustrations).

This second monograph was greeted with enthusiasm by Polish adherers of my theories. In the effect of publishing it, the number of adherers of my theories started to increase rapidly in Poland.

The important aspect of the monograph [5/2] was, that it contributed to totalizm several new findings, which represented outcomes of my research on the Tapanui explosion. Examples of such findings include philosophical lifecycles, and observations regarding difficulties with disseminating knowledge on events that contradict the recognized scientific theories (i.e. events such as the Tapanui explosion). It was this monograph [5/2] that included the famous "twelve truths about truth", formulated the first time just for it.

In 1992 and 1993 the Northern Cyprus was a very young country (similarly as Sarawak at Borneo). Parasitism had no, as yet, enough time to overtake it. Therefore many key positions in Cyprus still were occupied by cheerful, sincere people with totaliztic-like philosophies. Many positive observations which I accumulated about the intuitive totalizm, and later included into descriptions of totalizm, were actually gathered initially in Cyprus and later at

Borneo.

#45. The professorship in Malaysia (from 1993 to 1996). After completing my one-year professorship at the Eastern Mediterranean University in Cyprus, starting from 2 September 1993 I was appointed for three years as an Associate Professor at the University of Malaya in Kuala Lumpur, Malaysia. This time my professorship was in Mechanical Engineering. This my second professorship turned out to be extremely fruitful for many different reasons. For example, the University of Malaya is actually a former Kuala Lumpur campus of the oldest university in the whole this region (i.e. the University of Singapore). By being such an old university, it has an excellent library, full of old manuscripts, and old books, many of which are already not available almost anywhere else that I know of. Thus, this library turned out to be a real goldmine of treasures for my research on mysteries of our planet. Furthermore, my life in a country, which still is literally packed with mysteries, reoccurring miracles, snake and cave temples, bomohs, rain makers and rain stoppers, magic, fire walkers, Thaipusam festivals, adherers of several different religions, etc., exposed me in the real life to experiencing events and mysteries, which typical humans seldom see even in TVs. In Malaysia I was also very productive in my publishing efforts. My most important monographs were written and published while I worked in that country.

During my professorship in Malaysia my mind was always preoccupied with one question "what's next". After all, in my mind still very fresh was the taste of unemployment in New Zealand in 1990 to 1992. Therefore, already during the second year of my three-year contract in Malaysia, I started to write and to post applications for a next job. In total as many as 141 applications I posted from Malaysia. All of them turned out to be fruitless. Fortunately for me, the universal intellect took the matter in Its hands and caused, that it was not me who found a next job, but the "next job found me", just when my professorial contact in Kuala Lumpur was finished.

#46. The shining of totalizm from the far east to the far west. There is a very surprising regularity in my life. I discovered it only in December 2002, when in Malaysia I started to write this monograph [1/4]. However, the regularity seems to control my fate from the very beginning. It became especially clear when in 1992 I left New Zealand because of my unemployment to start my work initially in Northern Cyprus, and then in Malaysia. But beginnings of it showed already in 1982, when I left Poland and emigrated to New Zealand. The regularity depends on my life always taking such a course, that monographs which I write, especially these ones which disseminate totalizm, span the entire world from the east to the west. Because of it, none of my publications which addressed topics presented in this monograph, means none of publications that exerted a noticeable influence on other people, could be declared as that they originate from a single country, from a single culture, or from a single religious circle. Actually all publications that so far I wrote about totalizm, Concept of Dipolar Gravity, magnocraft, oscillatory chamber, UFO, telekinesis, telepathy, etc., always received an international, intercultural, and interreligious origin and character, independently what my intentions were. Even these first and insignificant monographs on magnocraft, which I wrote and published in New Zealand before 1992, means before I left New Zealand in search of an employment and bread, still were based on my research carried out in Poland, and originated from my scientific expertise, professional training, and scientific analyses, that I accumulated in Poland. In turn, after 1992 when I was forced by the unemployment and hunger to leave New Zealand, all publications that I wrote after 1992 were written and prepared in at least two countries and two cultures of the Far East, while they were disseminated and were gaining the recognition still in different countries that are located far to the west from the place of origin of these publications. Furthermore, their publishing usually was done in two or three different languages.

I personally believe that the universal intellect intentionally and for a clear purpose directed the fate of my monographs in such an extraordinary manner. Surely he must have important reasons to do this, which only he knows. Of course, he did NOT show himself to me

in the aureole of lightnings, and did NOT tell me with a thundering voice "Jan, you must research and write in the most east located large Islamic country of the world (Malaysia), you must publish in the most east located large Christian country in the world (New Zealand), but you must disseminate your ideas from the most west located large country of the world (USA)". Rather opposite, he allowed me to break my nose as much as I wish, allowed me to get bumps, and allowed me to experience all existing forms of intellectual oppression, slandering, and scoffing, when I tried to research, write, publish, and disseminate my ideas in the same country in which I currently lived. Only that - as the universal intellect always does this during the implementation of his intentions, he somehow so synchronised the timing and circumstances of subsequent events from my life, that people who in given times decided about my future, always made me to do exactly whatever were his intentions. For example, he allowed that in decisive moments of my life, amongst all people who could then be my superiors, the power over me had only people, who turned out to be the most hermetic to my ideas. Amongst all people who could decide about the future of whatever I tried to accomplish, he always allowed to handle my cases mainly by people who were especially against whatever I tried to do. Amongst all societies in which I could act, he allowed me to live mainly amongst these ones, in which topics of my research induced kinds of mass hysteria. Also amongst all countries in which I could find a work, he allowed me to work only in these ones, in which bureaucratic barriers and inadequacies of circumstances, always forced me to do exactly what he intended. Etc., etc. In this manner the universal intellect left me no other choice, but to do everything in such and no other manner.

So only because I had no other option, the research and writing of every monograph that I published after 1992 and that contained descriptions of totalizm - including also this monograph [1/4], I was forced to complete in the most east located large Islamic country of the world (i.e. in Malaysia). But because of various formal limitations and material difficulties of that country, the final completion and formal publishing of these monographs I was forced to carry out in the most east located large Christian country of the world (i.e. in New Zealand). However, because in this Christian New Zealand publishing and postage costs were much higher than in the Islamic Malaysia, after I finished my monographs and formally published them, I was forced to take them back to Malaysia to copy them and to post them from over there to my readers located in the western side of the world. Yet still their dissemination could not be carried out amongst hermetic countries of the Far East - in which they were prepared, but they needed to be posted to people from the west, which were much more opened to my ideas. Until the change in my methods of dissemination, which took place on 4 January 1999, the distribution of my monographs was carried out by posting to Poland their paper copies. In Poland they were disseminated by libraries and read almost exclusively by Poles. But after 4 January 1999, the distribution of my monographs drastically changed its strategy. My monographs started to be send with the speed of light by internet connections from Far East to the most western large country in the world (means to the USA), where my web sites were located. In turn from this most western large country in the world, my monographs were disseminated with the speed of light to all other parts of the world, where they were read by interested people. Of course, these countries in the west, which first opened to my new ideas, for some important reasons turned out to be also exactly the same countries, from which I needed either to run to east in order to save myself from persecution of a communistic regime, or which previously squashed my attempts to find an employment in them, to gain a permission to settle in them, or to obtain in them conditions for carrying out my research, writing, and publishing.

I quite frequently wondered, why the universal intellect so consequently causes, that all my monographs must originate from at least two countries of the Far East (i.e. from the predominantly Islamic, although actually multireligious and multicultural Malaysia - in which I was writing them, and from which usually I was disseminating them throughout the world, and from predominantly Christian, although also multireligious and multicultural New Zealand - in

which they were finished and formally published). Simultaneously why the universal intellect causes that the dissemination of these monographs must be carried out from the large country of the most far West. Although with my imperfect mind of an ordinary human, I am not able to realise all the intentions of the omniscient God, I believe that I can deduce several most important of them. Their objectives are indicated by the "Principle of the Highest Teaching Effect" that is described in subsection K4.1.1 (the universal intellect always uses this principle in his actions). Here are in my opinion the most important out of these intentions, as I understand them:

A. Addressing my monographs to all religions, cultures, and races on Earth. In my opinion, one of the reasons, why the universal intellect directs the origin of my monographs in such unusual manner, is to turn these monographs into a legacy of practically all major religions, human races, and cultures of our planet. If one analyses the situation in all these countries which become co-parents for totalism and for other my most important ideas (i.e. Malaysia, New Zealand, Poland, and the USA) during the time of my most intensive publishing, then in fact these countries are hosts for all possible races, cultures, and religions from the whole our planet. The consequences of their presence in these countries can be clearly noticed in my monographs. Thus probably, through causing that with the birth of these monographs can identify themselves not only Muslims - amongst whom they were written, and Christians - amongst whom they were published, but also members of practically all other religions, races, and cultures, the legacy of which is included in these monographs, i.e. Africans, American Indians, Arabs, Asians, Chinese, Europeans, Indians, Malays, Maori, Poles, etc., the universal intellect is speaking to everyone. Everyone is to notice the message that these monographs were not written to appeal to only one nation, one religion, or one culture, but are addressed to the ENTIRE HUMANITY.

B. Demonstration of the universal justice in action. Probably there is also other reason, which lies behind such and no other shaping of the process of creation and dissemination of these monographs. In my opinion it is to illustrate to future generations, that nations and countries, which limit for their scientists the freedom of choice of topic for research, and freedom of publishing results of research, or which close themselves and cut their links with the outside world, must then accept consequences of such actions. For example, New Zealand in recent years is intensely searching for its national identity. In order to boost this identity, for some time it "claims ownership" of famous people, who had something to do with it. For example, in this way New Zealand claims that Ernst Rutherford is a New Zealand scientist, and even from around 1995 it devotes to him a currency note of 100 dollars. However, it is a common knowledge, that in the initial stage of his scientific career, Rutherford was almost "kicked out" from New Zealand by contemporary to him closed minded New Zealand scientists. In fact everything that Rutherford accomplished, originates from England and is due to totalistic philosophy of scientists in England of that times. In a similar manner New Zealand is building monuments and museum exhibitions for the late Richard Pearce, who build an aeroplane earlier than Wright brothers. It does so in spite, that the treatment which Pearce received during his lifetime, should be rather a source of embarrassment and reflection. The slander, persecution, and scoffing that Pearce received as a "reward" for his efforts of building the first aeroplane, send him to a mental hospital, and lost his aeroplane for humanity. So in my opinion the universal intellect is trying to give another moral lesson for all these countries and nations, which still ignore history and still persecute, push around, and suppress their own people that actually work for the good of these countries and these nations.

C. Emphasizing the importance of Bible. I personally believe that the holy Bible may also be one of the several reasons, for which he universal intellect caused, that two countries of the Far East, in which jointly my all monographs are born, are practising predominantly Islam and predominantly Christianity (instead of, for example, Taoism, Hinduism, or Buddhism - also widely practised in several countries of the Far East). After all, in Christianity and in Islam, the Bible is one of the most important holy books. (Not mentioning, that it is also the

most holy book in Poland, and the most important book in the USA - which over there is used e.g. in courts to swear on the Bible.) So the Bible is a proof of brotherhood of these two religions, evidence of their common roots, and the source of their similar fate. Although Muslims rarely refer to the Bible, and their practices mainly base on the Koran, actually their religion officially has two holy books, namely the Koran and the Bible. Thus the Bible is what actually links, not what separates, Muslims and Christians. Only that because of the machinations of evil parasites from UFOs, that throughout many centuries are setting up adherers of these two religions against each other, this linking function of the Bible is being overlooked lately.

As I was informed by my Muslim friends from Northern Cyprus, with whom I spend many hours on very constructive discussions about Islam and Christianity, it is because of this recognising the Bible as one of two holy books for Muslims, and also because of recognising Jesus (for Muslims known as the Prophet Isa) to also be one of their own Prophets, in the initial stage of existence Islam considered itself to be a younger brother of Christianity. After all, in spite of differences in pronunciation and traditions, actually both religions serve the only existing, true God. The differences between both religions started to appear only later, when evil parasites from UFOs started their stirring, and manipulated into subsequent leaders of both these religions the parasitic propaganda, principles, philosophy, and tendency to fight with each other. It is interesting, that Muslims, the same as Christians, are expecting, and still are awaiting, the arrival of Second Jesus to Earth, and that they cultivate about this arrival very similar prophecies as Christians do. Some Muslims also believe that Second Jesus will create a bridge that is going to join the West with the East, and that He will open the road for returning the original cooperation and peace between Muslims and Christians - after all, at the very beginning of time, Muslim and Christians used to be brothers to each other.

D. Promoting the peace. Totalizm states that each single event is carefully programmed by the universal intellect in every aspect possible - see subsection C7. This in turn means, that it is NO coincidence that the date of December 2002, was selected to realize to us, that the philosophy of totalizm, which according to prophecies is to change the fate of our civilisation, has two parents, namely Islam and Christianity. After all, this was in December 2002 when USA was preparing itself to attack Iraq. This attack was telepathically presented to people by UFO-nauts, as a war between Christianity and Islam. Thus by subtle reminding with totalizm in that crucial moment of time, that both these religions links much more than separates them, and that at their roots lies their mutual brotherhood and common goals, the universal intellect is sending to us a powerful message of peace. This message states: people do not let yourselves to be provoked by machinations of UFO-nauts, but decisively insist on peace.

#47. Starting my storm on human awareness. After I started my professorship in Malaysia, in my awareness two major breakthrough took place. Firstly I conclusively confirmed the cosmic scale of operations of evil parasites on Earth (in more details this is described in subsection E10). Secondly I realised that all my previous defeats in publishing of books, which would disseminate the results of my research, were caused by the invisible intervention of these evil parasites. This in turn led me to the conclusion, that if the knowledge about my discoveries is to be disseminated somehow amongst people, then I must find another way of distributing my publications, without the use of books. In this manner an ambitious project was born, which could be called "storm on human awareness". According to this project, starting from 1994 I initiated the massive effort of supplying my publications to public libraries in Poland, through sending these publications by post from the other end of the world. I planned to supply at least one free copy of my Polish monographs to each key library in Poland. The purpose was to guarantee, that every Pole who decides to learn about the current progress of my research, and about the development of situation in the avantgarde disciplines that I was researching, should not be deprived the access to the publications required. The key libraries in Poland, to which at that time I decided to send copies of my publications (and the majority of which actually received from me several different monographs), included: (a) the National

Library, (b) all main libraries in capitols of 50 Polish Provinces of that time, (c) main libraries of all tertiary educational institutions in Poland, the specialisation of which coincided with devices and ideas that I was researching (namely Polytechnics, Technical Universities, Universities, Farming Academies, Medical Academies), (d) libraries, or people who maintained them, in all known to me UFO organisations in Poland, (e) city libraries in all cities above 100 000 citizens, which were not capitols of Provinces, (f) libraries of all research institutes that were known to me that they investigate magnetic propelling devices, (g) factory libraries in all factories known to me that produced magnetic propelling devices, energy producing devices, or communication equipment. In addition to this, free copies of selected my monographs I also supplied to all public libraries which asked me for them. Furthermore, to the owners of Internet Web sites, who started to contact me at that time, I also posted the electronic versions of my publications, in order to make them available on their Web sites. Of course, the above plan was enormously ambitious, because it required posting to Poland from another end of the world, literally hundreds of parcels with my publications. Initially the entire production of these publications I commissioned to professionals. This made them very expensive and drained my funds very fast - although probably advanced me to the ranks of one of the leading philanthropist of Poland. But soon I discovered, that I could do myself the bookbinding job in these countless copies of my monographs. After all, the costs of binding represented around the half of the entire cost of a given copy. In this way I also included to this project my own physical effort and sweating, the unexpected byproduct of which was the accomplishment of the totaliztic nirvana that is described in subsection A6. In the result, this "storm on human awareness" finished with a full success in 1998. In the result of completing it, each single one, out of the planned key libraries in Poland, received at least one copy of a leading monograph from the list in chapter O.

#48. Accumulation of observations on telepathy. The awareness that a telepathy is some form of exchange of information between counter-material duplicates of living creatures, which takes place entirely in the counter-world, appeared immediately after the discovery of the counter-world, and after learning that this other world is separated from our physical world. Thus, the fact that telepathy occurs in the counter-world (i.e. not in our world), and that it depends on the mutual communication of creatures with the use of ULT language, was known to me since the beginning of formulation of the Concept of Dipolar Gravity, means since 1985. But in these initial considerations I did not know exactly with what type of mechanism and phenomena this communication takes place. The fact of existence and effectiveness of some form of the telepathic waves was also confirmed to me in a meaningful manner in 1991, during the experiments with the late Werner Kropp - these experiments are described in subsection D1 of treatise [7/2] devoted to the "remote mind reader". But the correct directing of my searches, for finding and understanding the mechanism and phenomena of telepathy, took only place in 1993. It was when during my professorship in Cyprus, with my own eyes I saw how devastating were intellectual effects of the magnetic explosion in Tapanui. (I.e. after the ancient splendour, this explosion brought to Earth the barbaric period of medieval times.) In the countless walks amongst ruins of ancient city of Salamis, I admired the beauty of Roman sculptures and wandered why after the explosion of Tapanui the blooming culture of ancient world was replaced by darkness of medieval times - see subsection P2.2 in monograph [1/3]. Thus soon it started to be obvious for me, that the waves of chaotic vibrations of magnetic field, caused by the magnetic explosion in Tapanui, must be responsible for the medieval fall of intellectual capabilities of people in the whole world. (The outcomes of these my deductions were published for the first time in monograph [5/2] - they later are repeated in subsection D4 of monograph [5/3].) The only mechanism, with which the vibrations of the magnetic field can affect the mental abilities of people, leads through telepathy. Thus the above led me to the conclusion, that the key for understanding the operation of telepathy, is hidden in magnetic vibrations. But still it was necessary to find the mechanism of telepathy and the manner in which telepathic signals are born from the vibrations of magnetic field. This missing link I

discovered only on 11 November 1994, in circumstances that are going to be described below. At that time I discovered that the telepathic waves are waves of counter-matter vibrations, very similar to sound waves from our physical world. Thus they are capable to carry out the information of "speech" type. In turn the discovery of this fact allowed me to also understand, that for example "energy of pyramids" is simply a telepathic noise that is concentrated in the focal point of these pyramids. This in turn allowed me to understand the phenomena of propagation, reflection, concentration, reception, and emission of telepathic waves, and in the final effect also the development of principles of operation of technical devices, which allow the technical formulation and broadcasting of modulated telepathic signals. One of such devices is the telepathic emitter and receiver described in treatise [7/2], while other include the telepathic projectors and telescopes described here in subsections L6.3.2 and L6.3.4, and in subsections D5.1 and D5.2 of treatise [7/2].

#49. The discovery of telepathic waves (1994). On Friday, 11 November 1994, during a lunch break, I decided to escape from swelling difficulties and stresses of the second semester that soon supposed to begin, and to have a large lunch. Unfortunately the dish that I purchased in a local cafeteria, on that particular day turned out to be more inedible than usual. In order to divert my attention from the taste that tended to stick in my throat, I made my mind busy with the favourite topic of mechanisms that operate our universe. Thus when I stubbornly tried to get through to the end of my meal (according to totalism, which I already adhered decisively at that time, wasting any kind of food in the present situation of humanity, is a heavy sin) I unexpectedly experienced a flash in my head. Pieces of a puzzling jig-saw, that for so long used to hide the nature, mechanism, and principles of telepathy, rapidly fell into their places and showed me the entire picture of this phenomenon. Fate sometimes displays a great sense of humour, and that particular time the discovery of telepathic waves, together with the knowledge of mechanisms that govern telepathy, most probably our civilisation will gain because of the hopeless product of some anonymous cook. Similarly as this happened previously with the invention of my oscillatory chamber (see subsection C2 in monographs [1e] and [2e]), also in the case of telepathy, I was thinking about it continually for months, considering in my thoughts over and over again all theoretical explanations for this phenomenon, and comparing with these explanations everything that by that time I empirically managed to observe and to learn. Because I already had done extensive empirical research on my remote mind reader described in subsection D1 of treatise [7/2], and also because I investigated telepathy for a long period of time, I had accumulated in my mind all the components of that puzzle. For example, I knew already that the telepathic signals propagate through counter-matter, that their instigation occurs via magnetic vibrations, that they are carriers of modulated signals similar to human speech, that there is a kind of universal language (named ULT - the Universal Language of Thoughts in subsections K5.4 and I3.1 of this monograph, and in subsection D2.1.1 of treatise [7/2]) in which all living organisms from the entire universe can communicate with each other by the means of telepathy, etc. The only thing that I still did not know at that time, was the physical nature of telepathy, and the physical mechanism on which it is based. Thus, during this memorable lunch, a shocking idea flashed through my mind, stating that **"telepathic waves are simply sound-like vibrations of counter-matter, which similar to sounds from our world, have their tone, melody, characteristics, frequency, etc.; while the telepathic communication is simply a speech-like conversation occurring in the Universal Language of Thoughts (ULT) via these sound-like vibrations"**. (Note that according to the new Concept of Dipolar Gravity, all types of motion of counter-matter manifest themselves as magnetic fields, therefore telepathic waves could also be defined as "vibrations of the magnetic field".) After this idea flashed in my mind, everything that I previously knew about telepathy started to have sense and became understandable. The mechanism of telepathy that was discovered at that particular day was soon recorded in writing and published, initially on 9 January 1996 in monograph [3] (see chapter D13 in [3]), in 1997 it was repeated in monograph [3/2], and later (in 1998) also

published in monographs [1/2] and [1/3]. In 2000 telepathy was the basis for formulation of treatise [7/2] - see subsection D2.1.1 in [7/2]. In this monograph telepathy is described in subsection L6.3.

#50. Explanation of radiesthesia. The decoding of telepathy also revealed, that radiesthesia is the perception of telepathic waves, which are continually emitted by all objects and all substances. The development of this explanation took place in a Malaysian seaside resort called Port Dickson, in first days of 1996. It occurred in circumstances described in subsection L6.4. According to this explanation, "radiesthesia are various unaware means of perception of telepathic waves".

#51. The identification of primitive parasitism. As this is explained more thoroughly in chapter D of this monograph, currently a destructive philosophy (or a moral disease) wildly spreads on Earth, which I call the "primitive parasitism". Primitive parasitism adheres to the same principles as all other forms of parasitism, namely "do not obey any laws, unless you are forced to obey them" - see subsection D2.2. But opposite to the "refined parasitism" that is adhered by evil parasites, primitive parasitism does not know about the existence of moral laws, thus it thoughtlessly breaks these laws. In turn breaking moral laws causes, that primitive parasites are constantly punished by these laws. Their lives are governed by the punishing consequences of breaking moral laws. Because these consequences are always having a strictly defined, and repetitive character, it turns out that they shape the life of "primitive parasites" who break them, into a very definite pattern. Therefore all people, who adhere to this destructive philosophy, are characterised by a set of the same, easily identifiable attributes, and patterns of behaviour. This in turn causes, that "primitive parasitism" actually represents a separate and easily recognizable philosophy of life (apart from being also a deadly moral illness).

The philosophy of "primitive parasitism" so-far was not identified by anyone, and thus also not described as an easily identifiable way of conduct of many people. Therefore, so far, it is not described by any academic textbooks. I managed to identify it by a pure "coincident".

During my professorship in Malaysia from 1993 to 1996, I got to know a very interesting person. He was my direct boss. He was just promoted to a full university professor. So he believed that he has an official confirmation that he knows everything. He also participated manifestly in all religious practices. So he believed, that with his religiousness he deserved to represent God, and to speak in God's name. In his actions he was a perfect role model as to how behaves a person who adheres to the philosophy of parasitism. Actually it was him who taught me to recognize the behaviour and attributes of a full-blown primitive parasitism described in subsection D4.2. By observing his actions everyday, and by learning principles that he used in dealing with other people, I gradually realized that there is such a thing, as the distinct philosophy of parasitism, and I clarified my awareness of the basic attributes of this philosophy. Because of his very decisive attributes and behaviour, I also realized that many other people whom I met previously (e.g. a professor at the University of Otago, who caused my removal from that University), displayed exactly the same attributes and behaviours, only that in these other people the attributes of parasitism were not so obvious. (Most probably these other people were able to hide them better under a smoke-screen of politeness and smiles.)

Of course, my work under his supervision was a kind of hell, although for totalizm it turned out to be extremely educational. Unfortunately, it was not considered very educational by other people. During my three-year contract under his management, I observed a long list of his subordinates, who either resigned from the job - only because they could not cope any longer with his "management" practices, or were dismissed by him from the job.

After his example allowed me to identify and to describe primitive parasitism as a distinct philosophy, I was able to gradually research it, and publish information about it. I published descriptions of primitive parasitism in a number of monographs that I was writing at that time. For the first time parasitism as a distinct philosophy was described in my Polish

monograph [3], then in [3/2], later in [1/2] and [1/3]. Here chapter D contains the first complete English presentation of that destructive philosophy.

Because I carry out formal research on morality, I am always interested in the further fate of people, in which some drastic moral behaviour hit my eyes. Thus, in spite that my professorial contact in Malaysia finished in 1996, whenever I had an opportunity, I tried to learn further fate of this my special former boss. As it was confirmed for me again, his fate was exactly the same as this one that he previously served so willingly to many other people. After my departure from his institution, he fall in increasingly larger number of troubles, and make enemies amongst the increasing number of influential people. Finally it started to be so hot for him in there, that on 31 March of 2001 he was forced to voluntarily resign from the position of a full professor at the leading university of his country, and was forced to take the so-called "optional retirement". Such a retirement is allowed by the Malaysian law, and enables to undertake a parallel work. From 1 April 2001 he was employed as a high-school CEO in a distant state of Terengganu. His fate fulfilled on 27 December 2001 (means in around 5 years after I finished my work in the institution in which he was a boss). At that day he was dismissed with a loud bang from his position of a high-school CEO, while his removal from the job was reported by several articles in newspapers, for example by the article "Institute's CEO regrets his dismissal" from page 7 of the official Malaysian newspaper New Straits Times (31 Jalan Riong, 59100 Kuala Lumpur, Malaysia, www.nst.com.my), issue from Monday, 31 December 2001, article "Terengganu govt sacks CEO of training institute", from page 12 of the newspaper The Sun (Lot 6, Jalan 51/217, 46050 Petaling Jaya, Malaysia), issue from Monday, 31 December 2001, or the article "Hadi: Tati CEO sacked to clean up management", from page 2 of the newspaper New Straits Times, issue from Wednesday, 2 January 2002. (By a strange "coincidence", all these articles, and the accompanying explanations of my acquaintances, appeared at the time, when I just was in Malaysia, as if the universal intellect caused on purpose that I could personally learn how his fate was fulfilled.) Because, according to these articles, his removal from the job required political interventions, in circumstances of Malaysia this may mean very serious consequences. Really the universal justice works slowly, but precisely like a Swiss watch.

#52. Telekinetic farming. The concept of telekinetic farming, described here in subsection L6.2.2, was evolving in my mind for a long time. The first experience on this topic, which etched in my memory, was when in 1983 - soon after the arrival to Invercargill, I found in the local park a log from a huge pine tree that was just cut down. Because I knew the thickness of logs in 100 year old pine forests that used to grow near my family home in Wszewilki, I estimated roughly that this pine tree from Invercargill must have around 500 years of age. But I was puzzled by the fact who planted it, as the white settlers arrived to Invercargill only around 1840, while before their arrival pine trees were unknown in New Zealand. Thus for satisfying my curiosity I counted the rings in that huge pine log. I discovered with a shock, that it had only around 80 years of age. Thus I could not understand, how 80 years old pine tree in New Zealand, could grow to the thickness of 500 years old pine tree in Europe. The even more clear realising the idea and capabilities of telekinetic farming took place in 1989, when I was tracing in New Zealand - between the Ohoka and Weka Pass, the trail of a huge fleet of UFOs of the second generation (see [5/4]). These fleet appeared as if it carried out a systematic inventory of the environment (e.g. Figure A3 (down, right) in treatise [7/2] shows example of density of landings of vehicles from this fleet, and the extensive damage that it left after it passed through the New Zealand countryside). On countless landings of this UFO fleet, vegetation shown around 12 times higher growth from the growth of the same vegetation in the surrounding soil. The next step in my crystallising the idea of telekinetic farming was, when Mr Robert Pool, a forestry farmer near Dunedin, who grows pine tree forests in New Zealand, explained to me that for the unknown to science reasons, pine and oak trees grow in New Zealand around 5 times faster than pines and oaks in Europe - see descriptions in item G1 of chapter H in monograph [5/3]. (I knew the reason for this faster growth - it was the telekinetic

pollution of the environment in New Zealand, caused by the explosion of UFOs near Tapanui in 1178 AD, for researching of which I was dismissed from the Otago University.) But the breakthrough point in the development of the idea of telekinetic farming occurred in 1995. It was when I was watching an American documentary film about the empire of Tiwanaku, that at some stage used to exist on the high plateau of today's Bolivia in South America. The creators of that film were puzzled by the discovery that all irrigation channels of that empire were starting from pyramids, through which the water that was later distributed for irrigation flowed initially. Although the creators of that film, and also the American scientists that appeared in it, would not know the explanation for this puzzle of American pyramids, on the basis of my previous research of the Tapanui explosion and UFO landings, I immediately understood why: in order to telekinetically stimulate the growth and health of vegetation that was planted by this empire. The only thing that I was not understanding at the moment of looking at that film, was what is the mechanism of this telekinetic stimulation. For example I was not sure, whether to induce it the pyramids hide inside some sort of oscillatory chambers of the second generation, similar to those used in UFO propulsors that stimulated the 12 times faster growth of vegetation in UFO landings which I investigated. This last missing part of theory for the simplest version of the telekinetic farming I deduced only in first months of 1996, when I developed the principles of focusing telepathic vibrations in pyramids, and when I determined the connection between the telepathic vibrations and telekinetic effect. In this manner the complete idea of the simplest implementation of the telekinetic farming was born. This farming depends on the telekinetising in pyramids the water that is later used for watering vegetation - see subsection L6.2.2. After this idea was formulated and subjected to theoretical analyses, I also deduced the drawbacks and imperfections of this method of farming. The need to eliminate them led to the proposal of more advanced versions of the telekinetic farming. The simplest one of them is not based on telekinetising water used for watering of plants, but on the telekinetic stimulation of the entire environment with the use of constant telekinetic field (e.g. a field currently generated by spinning magnets, while in the future generated by telekinetic oscillatory chambers). Descriptions of telekinetic farming were introduced to my monographs starting from April 1996, when I described them in subsection F2.1.1.2 of monograph [5/3]. Because of the significance of this farming for science and for agriculture, I also decided to present it in subsection J2.2.2.2 of monograph [1/3], and in subsection L6.2.2 of this monograph [8].

#53. Mechanism of permanent telekinetising. From the beginning of my encounters with the telekinetic motion, I noted that the telekinetic effect can be passed on the surrounding matter, telekinetising this matter permanently. In turn such telekinetised matter displays many extraordinary attributes, some examples of which include the "super-slipperiness" described in subsection L6.2, whitening, or the loss of a portion of its mass/weight. But I did not know, what mechanism causes this permanent passing of properties of telekinetic motion onto surrounding matter. The key, which would allow me to understand this mechanism, and to work it out, I searched for quite a long time. My searches depended mainly on systematic analyses and on comparisons with observations, the effects of the entire range of possible mechanisms, with the use of which permanent telekinetising could be accomplished. I knew that in reality several completely different phenomena, for example telekinetic effect or telepathic waves, in the final effect all lead to the same outcome - namely to passing onto matter the state of permanent telekinetising. The finding of a right key, again took place because of the association. By a chance I observed as a worker was breaking concrete plates with the use of a vibrating pneumatic hammer. When he supported this hammer on a slanted stone, this hammer by itself started to climb upwards - in the direction opposite to the line of the least resistance (means exactly as this is done by atoms of telekinetised substances). The telekinetised atoms of substances must be like that vibrating hammer - flashed in my mind. After I realised this fact, the crystallisation of the telekinetising mechanism was already simple. According to it, the phenomenon of permanent telekinetising depends on exciting the atom and its counter-

material duplicate to sustain mutual telekinetic oscillations in relationship to the border between both worlds. In turn the working out of this mechanism, opened the way for deducing attributes and ways of formulating this phenomenon, and also for manners of utilising it. This mechanism and its implications were introduced to my publications starting from June 1996. It was firstly published in subsection F2.1.1.1 of monograph [5/3], then in subsection J2.2.2.1 of monograph [1/3]. In this monograph [8], it is presented in subsection L6.2.

#54. Moral energy and totaliztic mechanics. When from 23 July 1996 to 25 August 1996, after three years of absence from New Zealand, I flown back to this country to seek again (and again unsuccessfully) a job, I was hit by the unproportionally higher number of people of that country following the line of the least intellectual resistance (means behaving according to the philosophy of parasitism - see subsection D2.2). Simultaneously, empty streets, frustrated people, lack of laughing humans on streets of cities, and all other symptoms of the state, which subsection D1.2 calls the "moral suffocation", suggested that in the meantime something highly destructive started to poison this my favourite and deeply loved country (see descriptions from subsection M6). In my custom of analysing everything that surrounds me, I tried to find out what is this invisible poison that gradually destroys my favourite country. The answer to my searches I found accidentally just before my departure from New Zealand, caused by the exhaustion of all possibilities of finding a work in there. At that time New Zealand mass media were engaged in the topic of cull of a huge herd of wild horses that were enjoying the freedom and the abundance of grass in uninhabited parts of the North Island. I was very moved by this planned waste of beautiful animals, because it was planned to shoot from machine guns to fully healthy and defenceless wild animals, and, after they are killed, to burry them in the soil. It looked to me as a very thoughtless waste of lives. The whole idea of this cull was introduced from the initiative of the government (many people claimed that from the Prime Minister of that time), while citizens were refused the right to propose any other solution (some citizens suggested for example, that instead of mindlessly waste these beautiful animals, they should be send to Cambodia where they would die for the good of people by exploding mine fields that threatened everybody in there). But when in the proximity of election, the government rapidly realised, that can loose this election because of that cull of wild horses, rapidly the decision was reversed; instead of killing, they decided to catch these animals and to sell them on a special auction. All these decisions, concerning the cull of horses, as well as their auction, and also on several other matters that I observed during that short stay in New Zealand, were undertaken in a manner that make impossible for other people to co-decide about matters that concerned them. Thus, the manner these decisions were taken was such, that it deprived New Zealanders the free will that previously was available for them. Thus when I was watching a fragment of the evening news, which advised about the change of this one-sided decision of the cull, I rapidly went through a shock - the invisible poison that suffocates my most favourite country, is the increasingly advanced deprivation of citizens of that country their rights to execute the free will. This shock led me to defining during a next few days the idea of the "amount of free will" (i.e. "zwow" - see subsection B3.3) as the moral energy that rules over the effects of human activities. Of course, without knowing this, in the course of carrying out long-term research in the area of morality and totalizm, I already accumulated in my mind all the necessary knowledge to be able to synthesise this idea. I also already understood intuitively, that the life of people must in fact be ruled by some type of energy, that represents their morality.

The discovery of moral energy in 1996, caused the biggest advancement of totalizm so far. After the discovery of this energy, totalizm included also interpretations of these moral laws, which resulted from the action of moral energy and the moral field (e.g. amongst others, included also recommendations how to achieve the state of nirvana). The Polish monographs [3], and later [3/2], [1/2], and [1/3], which as from 1996 started to disseminate totalizm in Poland, brought numerous adherers, and by now this philosophy is already quite established amongst Polish intellectual avantgarde.

The idea of moral energy, in combination with the rich empirical evidence regarding various effects of decreasing the amount of this energy, created the theoretical foundations and empirical experience, that allowed the formulation of totaliztic mechanics. This mechanics is simply a branch of knowledge which deals with the analysis of consequences of changes in someone's moral energy. In addition, the idea of moral energy allowed to develop practical problems that illustrate the application of this totaliztic mechanics. The first formulation of totaliztic mechanics was included into the content of Polish monograph [3] starting from 1 October 1996. In turn the introduction of this mechanics was the turning point, which started the development of the second edition [3/2] of monograph from the series [3]. At the very beginning, until 16 May 1999, totaliztic mechanics was presented as a small section in a chapter devoted to totalizm. But starting from 16 May 1999, it became detached into a separate chapter (and a volume), that was independent from the descriptions of totalizm.

#55. Professorship in Borneo (from 1996 to 1998). In 1996 I took up the third professorship in my life. I was appointed a Profesor Madya (i.e. Associate Professor) of Mechanical Engineering, in the Sarawak Province on the Island of Borneo. On Borneo I stayed until October 1998. This tropical island remains in my memory as the most welcoming island that I visited so-far, full of peaceful, friendly people, and pleasant nature.

#56. Gravity equations. One of the first problems which I theoretically solved over there, was the connection between the strength of the gravitational field to which given living organisms are subjected, and such attributes of these organisms as their mass/weight, height, longevity, or intelligence. In this way I developed the so-called "gravity equations", some of which are presented in subsection M9 of this monograph, and also discussed at the beginning of chapter B and in subsection B2 of treatise [7/2]. These equations are reflections of more general "gravity laws", which state something along the lines: **"all attributes of living organisms are changing with the square of the gravity field strength prevailing on a planet which is populated by these organisms: the attributes which originate from the counter-world (such as intelligence or longevity) are directly proportional to the square of gravity field strength, while the attributes which originate from our physical world (such as height or mass) are reversely proportional to the square of gravity field strength."**

One of these gravity equations, named the "equation of height", states that if the genetic bounds in humans are somehow destroyed on Earth, than the height of these humans must explode to around 5 meters tall. Thus the equation of height justifies that giants must mutate on Earth from time to time. By realising the consequences of this equation, I reminded myself of all these stories about the gigantic human skeletons being discovered in New Zealand.

#57. The totaliztic nirvana. The next very significant event for this new philosophy, was the state of totaliztic **nirvana**, which overwhelmed me with extraordinary feelings shortly before Christmas of 1997, and then lasted almost continually for the next nine months (i.e. lasted until my departure from the serene Borneo and return to the harsh reality of New Zealand). I reached this marvellous state of nirvana in the result of conducting my life according to the recommendations of totalizm. The arrival of the nirvana confirms both: that the totaliztic life according to the moral laws leads to the appearance of nirvana, and also that the moral energy does exist for sure - therefore the directing of our actions always uphill of the moral field causes that we accumulate the increasingly large amount of this energy (see descriptions from subsection A6.8). Further details of my experiences with the totaliztic nirvana, and observations regarding the manners this nirvana can be reached, are provided in section A6 of this monograph.

#58. Dayaks' revelation on the date of starting the mission on Earth by Second Jesus. At Borneo I lived at the territory, which is mainly occupied by tribes of Land Dayaks. They call themselves "Bidayuh". Dayaks are very special people. Their elders are widely known from wisdom and prophetic capabilities. In turn their women are famous from being very beautiful, and are recognised as one of the most beautiful women in the world (I must admit,

that the fame of these miniature, shapely, full of grace, and beautiful women of the exquisite lineament, is fully deserved). Dayaks proverbs are considered to be real pearls of folk wisdom. They adopted Christianity only lately, and as this is always the case with someone who just turned into the Christian faith, near their churches a lot of miracles and extraordinary events took place lately.

Initially I was introduced to Dayaks by my students, who were Dayaks by themselves, thus who introduced me to their relatives, friends, and to people of authority in their tribes. These introductions represented the only period in my life, when I was called a "guru", and I did not object when this name was used for me. In the everyday language used by Dayaks, the word "guru" adopted from the Indian language, means "teacher". But Dayaks use it only towards these teachers, whom they like and with whom they are friendly (the remaining lecturers they call officially "my lecturer" or "my professor"). Dayak students always introduced me to their families, friends, or authorities, as "my guru".

I was very attracted to Dayaks, because of the numerous unexplained phenomena, which were taking place amongst them. So I had a lot of Dayak friends, and kept continuous contact with them. One Dayak elder, with whom I was spending a lot of time on discussions, show me a lot of trust by disclosing a religious revelation received at that time by some Dayaks' elders. This religious revelation was stating, that Second Jesus was already on Earth, and that He is to officially start His ministry on Earth in the day when the "euro" currency is introduced in Europe. (As we know from the history of "euro", this currency was introduced in several stages. The date of the first of these introductions, although limited one, was on 4th January 1999. On 1 January 2002 the currency "euro" was introduced again, this time as the official currency of twelfth, out of 15 existing, countries of the European Common Market. Countries which in 1/1/2 officially introduced it into the circulation were: Austria, Belgium, Finland, France, Germany, Greece, Ireland, Italy, Luxembourg, Netherlands, Portugal, Spain. It was not introduced in: Britain, Sweden, Denmark.) The introduction of this euro currency, according to the revelation of Dayaks, was the act of a symbolic revival of the Roman Empire. Prophecies were saying, that it is also going to be the date, when Second Jesus was to begin His official ministry on Earth. The revelation also stated, that just before He starts His ministry on Earth, He is to visit Dayaks and live amongst them for a while. Of course, I was very interested in this revelation. As a small boy I have heard a lot of prophecies about the arrival of Second Jesus to Earth. For example, old Polish prophecies state that "the spark is going to come out from Poland" - whatever this means. (E.g. see the following words expressing the essence of one of these prophecies "for the surprise of all nations of the world, from Poland is to come the hope for the tormented humanity" - in the Polish original "ku zdemieniu wszystkich narodow swiata z Polski wyjdzie nadzieja udreczonej ludzkosci", which are repeated on page 29 of the book: Jan Kwasniewski, Marek Chylinski, "Dieta Optymalna", second edition, Prasa Slaska, Katowice 1997.) Only then, as Bible states, the Second Jesus is to strike the hordes of Satan from East to West ("For the Son of Man will come like the lightning which flashes across the whole sky from the east to the west" - Matthew 24, 27). This is why many Poles used to believe that the Polish pope, John-Paul II, may be Him. Anyway, after hearing about this Dayak's revelation, just in case I checked whether anyone from Europe is living amongst Dayaks at that time. As it turned out, there was no such an European. It was not a good time for this type of endeavours. After all, in that region of Borneo local authorities deepened their adverse to Europeans, because of the accusation from Europe that they allow the destruction of tropical forests. Moreover, area of the South-East Asia was just in the grip of a powerful financial crisis (called then the "Asian Crisis"). Thus apart from a few tourists, in the whole Sarawak there was only a handful of Europeans living semi-permanently. Unfortunately, each one of them was busy with completing some kind of an urgent contract or profession, and had no time to live amongst Dayaks.

#59. Checking in Poland whether the Dayaks' revelation comes true. In spite of the lack of Europeans that lived amongst Dayaks, I took very seriously this Dayaks' revelation.

After all, I had numerous other evidence, that all extraordinary religious phenomena that they were experiencing, are authentic, true, and well documented (e.g. some miracles, that took place amongst Dayaks, were even recorded on videos). So I prepared a comprehensive document, which summarised main prophecies and known information regarding the arrival of Second Jesus to Earth. This document outlined what prophecies are saying about His mission and activities, it informed the readers about the Dayaks' revelation, and it asked to look for signs of His ministry. On 4 January 1999, I send this document to all adherers that totalizm already had in Poland (at that time there was already quite a substantial number of them). I warned in this document, that according to prophecies He is to arrive on Earth "as a thief", and that even many of His close followers may not be able to recognize Him. Unfortunately, in spite of a number of people looking for signs of His ministry, nothing significant was reported back to me.

Although the Dayak revelation, and the later check in Europe, were not connected directly with totalizm, they exerted a significant impact on the shape of this philosophy. The reason was that they inspired a lot of thinking about the role of totalizm amongst spinning wheels of history, and they realised that totalizm is just a subsequent stage in the development of our awareness, through which we need to go in order to later reach even higher stages, and also in order for the destiny of human race was able to fulfil itself. In turn, to become such a stage, totalizm needs to read correctly, and incorporate into itself, the true intentions of the universal intellect.

#60. My return to New Zealand (1999) and settling in a small town of Timaru. After 6 years of globetrotting and fruitless searches for a job in New Zealand, finally I managed to find an employment. Thus I returned to New Zealand, and on 25 January 1999 I initiated my first work in New Zealand after six years of professorships at overseas universities. I landed in a small township named Timaru (population around 27 000), located approximately at half of height of the South Island. I tutored in computing over there.

I used to know township Timaru quite well from times that proceeded my employment in there. This is because it lies by the main road from Christchurch to Dunedin and then to Invercargill (in which cities I lived for around 10 years). In my trips I was forced to drive through Timaru many times. Thus I know, that soon after the Second World War, Timaru (and nearby Temuka) used to be in New Zealand synonyms for provinciality and close-mindedness. In these times the expression "... in Timaru" or "... in Temuka" (e.g. "go to Timaru" or "go to Temuka") were equivalents of saying "beyond borders of civilised world". Furthermore, until around 1995, when finally a long overdue road was build that was awaited by everyone and that directed traffic around Timaru, this township was famous from its chronic traffic jams and enormous difficulties with passing through its narrow and crowded streets. In times when there was no road which would allow to go around these narrow streets, in case of necessity to drive through Timaru, almost every driver was swearing in advance and going on road long before the time, because was knowing that is going to get stuck in narrow streets of Timaru. But only after I lived in Timaru and got to know local people, I realised why Timaru has such a bad opinion, and why all progress is arriving to it with such a delay. As it turned out, the reason is the philosophical atmosphere that prevails in this township, or more strictly its hermetic tightness. In this township all know one another and are members of various configurations type: he is my friend from the school, while she is the relative of my brother in law. In addition to this, a significant proportion of these people practices parasitism as their everyday philosophy. In the result, almost no-one new can get inside of their closed world, while without getting inside, he/she is exposed in there to various persecutions, attacks, and pressures. Therefore progress arrives to Timaru only after it is well advanced in all areas around it.

#61. The appearance of evidence for treatise [7/2]. As it used to always happen in my life, soon I discovered that the township of Timaru is not just an ordinary place, but it is located in the centre of intriguing scientific mystery. This is because the present area of Timaru previously used to be populated by a mythological tribe, by Maori called "Te Kahui Tipua" tribe.

The unusual thing about the Tipua people was their enormous size. They were human giants of around 5 meters tall - not just normal native New Zealand people (as it is suggested by various sources, they did not belong to the Maori race). Because of their enormous sizes and mythological powers, worrier-like Maoris used to dread them! To make them even more unusual, supposedly the last of Tipua giants died out only around 1800s - i.e. these giants used to still roam the vicinity of Timaru when in Europe Napoleon used to roam! Only around a week after my arrival to Timaru I learned that in 1875 a huge skeleton of a human giant was discovered in the area named Otipua at the footsteps of Timaru (in Maori language the word "Otipua" means "Of Giants"). The report about this find was published in a small article [1F1#61], that appeared in the local newspaper named Timaru Herald, dated on Wednesday, 24 February 1875 (page 3, 5th column). I quoted the exact content of this article in treatise [7/2]. The data about this giant were later repeated in numerous other New Zealand periodicals. Unfortunately, the gigantic skeleton mysteriously disappeared soon afterwards. Although this is not recorded in writing in historic sources, the local verbal fame goes, that this Otipua giant skeleton supposed to be of a man estimated at around 8 meters tall. It had such a huge skull, that it was able to take a whole head of a normal human into its mouth. Later I also learned that further two gigantic human skeletons were unearthed in 1960s during earth works on a new public swimming pool in the part of Timaru known as the Maori Park. They also disappeared without a trace soon afterwards. So again I was sucked into the centre of an intriguing scientific mystery, and I could not restrain myself from carrying out research on it.

The research and analyses, which initially I carried out about Te Kahui Tipua giants, and later on the subject of rather dramatic events which started to plague me in Timaru, inspired me to constantly gather information and observations. Later these observations formed the beginning of what in 2000 was transformed into treatise [7/2].

#62. Hysteric attacks on me and on my publications. The results of my research, and outcomes of my publicising efforts, practically never met a decisively positive welcome. Presently I am not surprised with this, as now I do know that **"when we carry out a fight, then the measure of our success is the level of scream of our enemies"**. After all, my publications are actual battle strikes served to sworn enemies of humanity. But until around 1999 I did not know about this regularity. I believed at that time, that the measure of success of every written word is the number of readers who like this writing. Therefore, for a long time I felt very hurt, that only around 10% of people who read my publications, and only these most quiet ones, could somehow get over the shock which the facts revealed by my publications are causing amongst people. The reaction of this remaining 90% of people, who are the most loud, was fitting usually somewhere between just a normal criticism, and a hysteric attack. My special interest was induced by people, who after learning the facts that resulted from my research, experienced a kind of attack of hysteria. This hysteria always was displaying several distinct attributes, which initially were inducing my amazement, but about which I know by now that are hypnotically or telepathically manipulated into people by evil parasites. These attributes are as follows: (a) a given hysteric person with a vicious furry attacks every aspect of results of my research, and is not able to see in them even a single positive side, (b) a given person everything takes with emotions and nothing with mind, (c) this person demonstrates towards everything that I write only so-called "low emotions", e.g. anger, jealousy, fear, etc., and never is able to show "high emotions", which this type of subject area should also induce, such as loyalty towards the society and human civilisation, solidarity with other people, sense of justice, etc., (d) a given person does not carry out the logical analysis of what I write about, and "fights" with individual formulations or words, even if several paragraphs later there is a reply to their objections. As it turned out, the viciousness of this type of attacks was growing increasingly as my results were popularised increasingly wider. The highest intensity of it I observed during the finishing of the "storm on human awareness" that I carried out during years of 1994 to 1998, and after the initiation of the intensive promotion of totalizm through Internet in 1999.

#63. A new strategy of promotion of totalizm via the Internet. In vacations that proceeded my arrival to Timaru, I was forced to revise my to-date approach to dissemination of my publications. The further postage of paper copies of my monographs to libraries in Poland stopped to have sense, because (1) all key libraries in Poland already received my publications, (2) sending of paper copies of my publications were increasingly more expensive, while my resources were close to the exhaustion, and (3) the effects of distribution of paper copies of my monographs turned out to be rather miserable. Therefore, as from the beginning of 1999 I decided, that I am going to introduce a drastic change into the strategy of distribution of my knowledge regarding totalizm and the occupation of Earth by UFOs. I decided that instead of sending paper copies of my monographs, I rather start to push with making them available through the Internet. Thus as from the beginning of 1999, I started to organise decisively the new task of opening the Internet promotion of totalizm. I tried to open as many Internet sites about totalizm, and also about the occupation of Earth by evil parasites from UFOs, as it was possible. By the end of 2000, the number of these Internet sites exceeded 10. It kept increasing constantly even during the writing of this monograph. The outcome of this gradual mounting of the Internet basis, for dissemination of totalizm and other my discoveries, was that in spite that it tuned impossible to publish even a single book about totalizm, this progressive philosophy still started to be available for the mass reader.

#64. Christchurch divine revelation that announced the visit of Second Jesus in 1999. On Friday, 24 September 1999 I was watching TV news on channel 1 of TV New Zealand. They were broadcasted from 6:00 to 7:00 pm. Rapidly I was shocked by one news item. It was a short, scoffing report, which was making fun of the manager from Christchurch city council. He was spending millions on beautifying his city for the arrival of Second Jesus. (In this scoffing TV news item, the city manager of Christchurch was finger-pointed by name.) This news item mainly concentrated on scoffing and ridiculing, thus almost contained no facts. But it was implying, that there was some divine event, which revealed, that in 1999 city of Christchurch is to be honoured by the visit of Second Jesus, and that the manager of city council took this divine revelation enough seriously, to invest millions of dollars into the preparation of Christchurch for this very special visit. Unfortunately I was able to remember only a few data from this brief news item. (I have not seen it again, so I had no opportunity to refresh my memory, to verify my understanding of it, or to record it.) But as I understood this news item, it mentioned several vital areas of Christchurch, which were selected for rebuilding and for beautifying for the arrival of Second Jesus. Out of what still stays in my mind, most probably in this program mentioned were, amongst others, the central square of Christchurch, named "Cathedral Square", which - according to this divine revelation, was to be the culmination point of the visit of Second Jesus; the main entry road to Christchurch from the Timaru side - as according to this divine revelation this was to be the road by which Second Jesus is to enter Christchurch (to Christchurch lead three major roads: from Timaru, from the West Coast, and from Kaikoura, plus several further small, local roads); and the covered swimming pool of Christchurch, which was to be made ready to be used if Second Jesus decides to carry out mass christening. Immediately after I heard this news item, I rushed to learn more details about where and how this divine revelation took place, what exactly it stated, etc. To my enormous disappointment, I could not find any further details to be officially provided. It appeared as if this divine revelation induced only a mass disbelieve, scoffing, and ridiculing, while no official source was prepared to carry out the duty of rational informing people what actually had happened. For me personally such reactions sounded a bit arrogant and unwelcome towards God. The only other news item, which referred to this revelation, and which I managed to find, was a very brief article **[20F1]** "A gay old time in the capital". On 30 September 1999, it was published on page 4 of the newspaper "The Timaru Herald" (Bank Street, Timaru, New Zealand). This article again was not providing any informative details, but limited itself to additional scoffing at the beautifying activities of the Christchurch city manager (again finger-pointing him by name, so there is no mistake who is he), and associated his case

with sarcastic comments about homosexuals. Fortunately verbal rumours, which at that time started to spread throughout New Zealand, were not so laconic, although they were quite imprecise, and full of mutual contradictions. Of course, because of the complete lack of official information, what actually had happened, no-one knows which parts of these rumours were coinciding with truth, which were just speculations. According to these verbal rumours which I heard at that time, there was a divine revelation in one of fundamentalist churches in Christchurch. In a miraculous manner many people from this church got the breathtaking divine message, that Second Jesus is going to visit Christchurch in 1999, that the culmination point of His visit is to be the central Cathedral Square from Christchurch, that He arrives to that city by the main road from the Timaru side, and that the city is specially chosen for this honour for many important reasons. Because the city manager supposedly was one of those numerous people, who experienced this divine revelation in person, and had no slightest doubt about its significance, he decided to save no funds in order to prepare city for such an unique occasion. So he laid new marble-like paving on the "Cathedral Square" - so that Second Jesus had a nice area to conduct public masses, and he rebuild the main road on the Timaru side, by which Second Jesus was to enter the city. Furthermore, from his own initiative he additionally modernised the city's covered swimming pool - so that there is a facility to conduct mass christening. I actually was so much interested in this divine revelation, that in 1999 I especially drove from Timaru to Christchurch - and I did it a number of times. I wanted to check how these works are progressing, on what scale they are carried out, what are their outcomes, and also I wanted to talk to local people from Christchurch whether any new developments took place (after all, I could not count on the official information about these matters, as mass media in New Zealand refused to report objectively what was happening). And in fact, I noted that the marble-like pavements of the "Cathedral Square" in my opinion looked marvellous. From the previous typical Eastern, provincial small town appearance of this square, they transformed it into a large city centrum with a very modern, European taste, which literally took breath away with its elegance, nobility, majestic, openness, and prospective. Also the main entry road to Christchurch from the Timaru side was really much improved. Unfortunately, the impressive scope of beautifying works, which I initially observed on this road during my first entrances to Christchurch, was soon narrowed down - probably because of the effects of all these scoffing attacks of the New Zealand mass media. In the result, even after it was rebuild and beautified, this road still left a lot to wish for. In turn what happened with the city's covered swimming pool, I am not able to report here, because I never went to see it. But the entire year 1999 passed quietly, and the awaited by everyone fiery spectacle of the divine entry of Second Jesus to Christchurch did not take place. From the talks, which at that time were carried out about this subject, it appears that everyone expected a rather spectacular event, full of fire, lightnings, and other manifestations of Godly powers. Thus, when nothing like this has happened, many people showed not only a large disappointment, about also a large anger. A typical reaction was, that many people only deepen their scepticism and readiness for scoffing. Almost no-one with whom I discussed expressed an opinion that Second Jesus actually could arrive to Christchurch not in a spectacular manner, which everyone was expecting, but exactly as the divine revelation in Bible foretold this, means humbly and unrecognised "like a thief" (see Bible, 2 Peter 3:10).

The comparison of the above extraordinary revelation with the content of old prophecies seems to suggest, that in present days it is the city of Christchurch, that is selected by the universal intellect to be the "City of Second Jesus". After all, it is Christchurch where there was a divine revelation that foretold His visit. Christchurch is also the only city on Earth, which beautified and prepared itself for His arrival - in spite that its citizens later were disappointed, because they were not seeing the fiery spectacle that they expected. Furthermore, in the English language the name of this city "Christ-church" has a meaningful connotation. In addition to all this, the location of Christchurch is coinciding with old prophecies. After all, this city is located in the most Eastern country of our planet, while each new day on Earth starts in

this city. Christchurch is also located in the Christian country, which as the first in the world experienced the sunrise of the new millennium. By being so special city, Christchurch undoubtedly is performing currently some symbolic role, which probably we do not realise yet. Perhaps, whatever happens in it, it expresses the symbolic essence of similar phenomena on the whole our planet.

I must admit here, that after the entire year 1999 has passed, and the awaited spectacular arrival of Second Jesus to Christchurch would not happen, I also stopped to maintain my interest in this matter. Although I lived until 12 February 2001 on the same island as Christchurch, the reason for which in 1999 I was repetitively driving to Christchurch disappeared (namely these preparations for the fiery spectacle were finished). I drove later several times along the orbital highway, which runs around circumference of Christchurch's suburbs, and I also used the Christchurch's airport, which is located just by this orbital highway. But after 1999 all my rides near Christchurch did not induce in me the sufficient curiosity to actually enter this city, and to see for myself what happens with these marble-like pavements of Second Jesus from the Cathedral Square. Now I regret this my failure to visit Christchurch after 1999, because as it turned out, the matter of the pavements would not finish in 1999, but it had a further follow up in 2001. Thus for a scientific exactitude I should observe and be able to report thoroughly also this further evolution of events.

This further fate of the marble-like pavements, was induced by some interesting phenomenon, which so-far I do not understand fully, but which I believe that I should investigate - if I have such an opportunity. It appears to me that the religious motivation behind the renovation of major areas of Christchurch, seemingly still bothered a lot of people even two years later, i.e. at the beginning of the year 2001. These people stated then their public attacks on the effects of this renovation, and tried to destroy these effects with a wave of public hysteria. For example, on Tuesday, 13 February 2001, at 6:25 pm, Channel 1 of TVNZ broadcasted another sarcastic news items entitled "Redesigning Christchurch Square". This news item attacked again very sarcastically the newly paved City Square, by insinuating that after the renovation it has no character and that it makes a poor impression on tourists (it is worth to notice, that this type of claim is fully subjective, and it can be raised about every possible place on Earth - actually I seen many times this square in 1999, and I know for sure that the renovation was done with a high taste and that the square undescribably gained on the elegance). In my opinion, behind these attacks stand people, who are not able to accept the religious motivation for the renovation of the central place of Christchurch, and thus who are trying to induce a kind of "artistic hysteria", which caused the removal of these "religiously motivated marble-like pavements". (My experience with such people is, that according to the "coefficient of deception" equal to 180° , they never say openly what really bothers them, and therefore they always launch their attacks under any other excuse, which they can invent, and which they know that is difficult to defend.) Although at the surface it may appear that all these attacks have some physical motivation centred at the appearance of Christchurch, actually if one analyses the circumstances in which they were launched, their real but well hidden motive force seemed to be an "anti-Jesus hysteria".

On Tuesday, 15 May 2001, at 18:25, evening news broadcasted on channel 1 of TVNZ, returned to the matter of instigating the matter of rebuilding the Cathedral Square in Christchurch. After another series of vicious attacks on the marble-like pavements, another plan of "improving" of this square was proposed. This plan was thought so cunningly, that the marble-like pavements installed for the arrival of Second Jesus, supposed to become completely covered with soil on which flowers supposed to be planted and various structures supposed to be build. Television showed various individuals, whose appearance was saying a lot, which almost hysterically or fanatically, were criticising the appearance of this square and pavement. As it is apparent, various individual pre-programmed by evil parasites, are not going to let it go, until the pavement installed for honouring the arrival of Second Jesus to Christchurch, are somehow removed from the view of people, or are completely dug out from

this central square of the city.

#65. Publishing of treatise [7/2] "Pyramid of thoughts" (2000). After gathering a further doze of these intriguing information about human giants from Timaru, I flown to Malaysia for my summer vacations, which in New Zealand at that time extended from December 1999 to January 2000. I took with me my "lap-top" computer, because in a spare time I intended to do some writing about the research that I completed in Timaru during the proceeding year. As it turned out, almost every day in Malaysia I had a few hours of spare time, so I spent it on writing. As a result I managed to formulate a good part of a new treatise. Later, this my writing from the Malaysia summer vacation, formed the nucleus of treatise [7/2], which was finished in Timaru and published in 2000.

After I returned from Malaysia on 30 January 2000, I combined the treatise that I started to write in Malaysia, with the descriptions which by then I received from Mrs Daniela Giordano. In this way the entire treatise [7/2] was prepared. Treatise [7/2] was completed within February to May of that year, and formally published in June 2000 simultaneously in two languages, namely in English and in Polish.

Treatise [7/2] turned out to have a significant impact on the eventuation of this monograph [8_E]. This is because in treatise [7/2] I presented the summary of newest formulation of totalizm in English. This summary included such new features of totalizm, as "moral field", "moral energy", "gravity equations", and "totaliztic nirvana". Treatise [7/2] was the first publication, which presented these new features of totalizm to English-speaking readers (before they were presented only to the Polish audience, as the previous presentation of totalizm in English was in monograph [2_E] published in 1994 - i.e. before these features were discovered and introduced into totalizm). In turn this publishing of the newest presentation of totalizm in treatise [7/2], and the encouraging response that it received, led to the eventuation of this monograph [8_E].

#66. My brief work in Timaru, and the further identification of methods used by institutional parasitism. My employer at that time, was a very interesting institution. It already managed to collect on the managerial positions almost exclusively people in advanced stage of parasitism. Actually, this institution was in the most advanced stage of institutional parasitism, out of all institutions in which I ever worked so-far. This fact, as usually, spelled very tough life for me, but also a lot of opportunities to learn about the parasitic philosophy. My parasitic superiors, almost from the fist moment I landed in there, started to demonstrate the best of parasitism at work. In this way, during two years that I worked there, I learned a lot about the heavy atmosphere of terror that parasitic bosses can spread amongst their subordinates, about the lack of laughter and human joyfulness in staff-rooms of institutions which are in claws of institutional parasitism, about the real reasons of extensive throughput of employees in such institutions, etc. As the outcome of all this, I perfected some of defence techniques which are effective against attacks of adherers of parasitism (one of these techniques is described in subsection K4.1.1 under the name "peaceful resistance method"). I also identified, and described in chapter A of treatise [7/2], some of the parasitic methods of acting. My work in there allowed also to clarify the understanding of institutional parasitism, which is addressed in chapter D of this monograph.

When my professional situation was concerned, only around two months after I got employed in Timaru, my bosses decided that they do not want me any more. (During two years of my work in there, three different bosses were occupying the same administrative position of my superior: one was sacked by force, one resigned by himself, and the last one was that one who made me redundant; but all three of them were in the most advanced stage of the parasitic philosophy, thus they all were very consistent in their behaviour towards me.) Of course, I was not prepared to give up easily, and to bend under their pressure. Also I was "squeaky clean" and doing everything "by the book". So the adherers of the parasitism could not catch me on anything, in spite of undertaking numerous attempts, in spite of carrying out almost a continuous appraisal and verification of everything that I was doing. Thus, in spite of

making a big issue from each matter which went wrong and was somehow connected with me, in the final check always it turned out, that I was doing everything exactly as I should. Only in December 2000, my last direct boss finally found a solution how to overcome my ability to defend myself from all accusations. (The Polish saying goes that "if someone wants to hit a dog, the appropriate stick always can be found" - "jesli ktos chce uderzyc psa, kij zawsze sie znajdzie".) Three working days before I was flying to my vacation to Malaysia in order to start writing this monograph, he made me redundant. I believe that he choose the timing on purpose, because everyone knew that I am just flying to Malaysia, thus by announcing my redundancy just before the departure, I got no chance to defend myself. The reason officially given to me for this rapid and not anticipated redundancy stated that "a projection indicates that there will be no enough enrolments for computing the next year to sustain my position". Of course, I was made redundant two and a half month before the enrolments finished, and before they even had enough time to gain a full momentum. This again in my opinion was done on purpose, as it released my superiors from the risk that by the time a next academic year starts in mid February 2001, enough students may enrol to actually sustain my position.

Amongst all places where I worked in my life, many of which gave me quite a hard time, Timaru remains the most memorable one. Working over there turned out to be a real nightmare and a source of continuous stress, from which I still have not recovered two years later, when I wrote these words. Actually if anyone ever decides to complete an in-depth research on institutional parasitism, the most suitable place to do such research that I know of, would be my former employer in Timaru.

#67. Starting my work on monograph [8e] "Totalizm" (2000). Until the end of 2000 I was preoccupied with the dissemination of treatise [7/2] "Pyramid of thought", and with current research on the development of totalizm. At that time, English and Polish versions of treatise [7/2], due to an extreme devotion of fast growing number of RO fighters, was presented in a whole number of Internet sites, including into this also sites indicated on the title page of this monograph. The consequence of exposing this treatise to a public insight via the Internet, was a growing number of questions, comments, and feedbacks, which was arriving from readers. As it turned out from the content of these feedbacks, the interest of the largest group of readers was induced not by descriptions of the telepathic pyramid - for presenting of which treatise [7/2] was mainly written, but descriptions of totalizm. The correspondence that I received in this matter clearly indicated that people desperately need a morally correct philosophy, such as totalizm, in order to give to their lives a positive sense, a direction, and a spiritual hope. In the result of this correspondence, I decided that the next summer vacations in Malaysia, which extended from December 2000 to January 2001, I am going to spent on writing a monograph on totalizm. This my intention I actually completed, and during the next stay in Malaysia I wrote a skeleton for the monograph [8e] entitled "Totalizm". This monograph I initially wrote in English, with the intension that when it is completed I am going to translate it into Polish. At the beginning of February 2001 three first volumes of the new monograph [8e] were ready. At that time monograph [8e] was planned as four volumes long. The volumes that were completed included: volume 1 "Totalizm", volume 2 "Parasitism", and volume 3 "The Concept of Dipolar Gravity". These three volumes were immediately made available on Internet sites of totalizm. Unfortunately, I had no enough time to finish also the volume 4 "Totaliztic Mechanics". The volumes that I worked out then, contained the most systematic, simplified, and transparent presentation of totalizm, when they were compared to all previous presentations of this philosophy. But because these vacation in Malaysia turned out to be too short to allow also prepare the last volume 4 of monograph [8e], this volume "Totaliztic Mechanics" needed to be put aside for a later writing.

The work on the first version of monograph [8e], exerted a significant influence on the present shape of totalizm. The reason was, that during this formulation of monograph [8e] in conditions of vacation peace and the lack of disturbing factors, I managed to additionally work out several vital problems of totalizm, the solutions of which were build in to the text of this

monograph. For example, one of them is the mechanism of feelings, from which directly results the stand of totalizm about a number of controversial matters (e.g. in supporting the corporal punishment of children and youngsters - see subsection C2). In turn other is the more complete formulation of the philosophy of "primitive parasitism", which quickly spreads throughout Earth. (The primitive parasitism is that one which primitively breaks moral laws, instead of intelligently walking around them - as this is done by refined parasites.) In previous editions of totalizm the primitive parasitism was not clearly defined nor extensively elaborated. Thus, one of the significant consequences of writing this four-volume English version of monograph [8e] was that totalizm very clearly noted and defined the polarisation of people who populate our planet into two basic categories, namely into **intuitive totalizts** - who lead Earth to the better future, or into **primitive parasites** - who lead our planet and humanity directly into a self-destruction.

#68. The mechanism of feelings and motivations. While working on this monograph [8E], as usually I was trying to clarify all matters, which were not elaborated satisfactorily in the previous editions of totalizm. One such matter was the mechanism of feelings and motivations, which I was trying to solve from the time when totalizm was born. I had all ingredients of the solution in my head from the time I went through nirvana. But I was unable to put these ingredients into a workable model, which would explain all properties of feelings and motivations. Only on 11 January 2001 the satisfactory solution finally come to my mind. I was then riding to Port Dickson near Kuala Lumpur, and when I was watching a huge forest of oil palm trees, all segments of this jig-saw puzzle of feelings fell into their positions, and I rapidly realized how feelings and motivations work. The solution which I then formulated, is presented in subsection K5.5.

#69. The standardization of spelling of the word "totalizm". One of the undetectable methods of obstructing, spreading confusion, and fighting the inconvenient ideas, which evil parasites are frequently implementing on Earth, depends on manipulation into people highly misleading names that are assigned to confusing ideas. In order to explain here this method more exactly, the confusing ideas which UFOonauts manipulate into people are so designed, that they represent an exact opposite of the ideas, which UFOonauts try to fight out. Then evil parasites give to the ideas that they manipulate exactly the same, or very similar, names, and assign apparently the same basic principles. Let us illustrate this on examples. If for example UFOonauts want to fight a totaliztic religion, than exactly in the same region of the world, and even in the same city, they place another antagonist religion, which claims, that is identical to that fought by UFOonauts. But it promotes very barbaric behaviours, which are opposite to those contested by UFOonauts. If UFOonauts wants to fight out the idea of highly efficient and healthy farming, which is called a "telekinetic farming", than they suggest to some traitors to come up with an idea of chemically stimulated farming and call it a "kinetic farming". When they try to hide the real origin of "UFO landing sites", than they order their traitors to call them "pictograms" and to spread about them various fantastic theories (after all "the best manner to hide a well visible tree is by planting a whole forest around it"). If UFOonauts do not want that people develop a magnetic propulsion, than they lead researches into forest by telling them, that they should seek the "antigravity propulsion". If they do not want people master telepathy, than they strongly promote radio communication which is slow and detrimental for health. Etc., etc.

Of course, our only defence against this constant spreading of confusion on Earth, is to insist to call things directly by their real name, to use unambiguous and explicit names, to terminologically distinguish between opposite ideas, and to silence traitors who try to spread terminological confusion. For example we have the duty to call UFO landing sites with their real name, means with the name "UFO landing sites in crops" - not with the highly misleading name "pictograms". We should also correct these people, who do not take under consideration the content of chapters J to L of this monograph and even presently they gurgle something about antigravity propulsion.

In the situation of the development of totalizm and the spread of this philosophy throughout the world, evil parasites used the same principle of spreading confusion to fight out this progressive philosophy. They manipulated into selected traitors the development of a highly reactionist philosophy, which is an exact opposite of the progressive totalizm. Then they caused this reactionist philosophy to be also called with the use of the same English word "totalizm", which originally was assigned to the progressive philosophy of totalizm. Furthermore, they inspired various academicians, that instead of using the original name "totalitarianism" for the fascism-type ideology, they should start to short cut this name into the word "totalizm". In the result of such manipulations, at the time when totalizm started to be propagated through the world, many potential receivers started to confuse it with this reactionist philosophy, or with the shorted naming of totalitarianism, because the English spelling of it initially was also "totalizm". Therefore, in order to clearly distinguish between these opposite philosophies, and thus also to eliminate the confusion introduced by evil parasites, in monograph [8e] I intentionally introduced for the English name of totalizm its Polish spelling "totalizm" (i.e. the spelling, which intentionally uses the letter "z" that does not appear in the English spelling of this word). Simultaneously, in other words which represent modifications of the word "totalizm", in which normally the letter "s" should be present, I also intentionally use this letter "z". Thus for example I introduced the spelling of the words: totalizt, totaliztic, etc. In this manner the spelling of the word "totalizm" was standardised in all languages of the world, and started to be distinctively different from the name "totalizm" for a reactional philosophy manipulated into people by cunning evil parasites, which try to fight out the progressive totalizm.

#70. My shifting to Wellington on 12 February 2001. My redundancy from the job in Timaru, which was running against moral laws, this time brought consequences, which even for myself started to surprise with their low probability of occurrence. As it turned out, after I was made redundant from the job in Timaru, a whole string of events took place, which sometimes were on the border of miracles, and which almost completely neutralised the consequences of this redundancy. Because these events were rather extraordinary, while for myself they represent a noticeable proof of this invisible protection and guidance which I experience all the time, and about which I wrote in one of initial items of this subsection, the most important of these events I am going to describe here briefly.

Everything started from the high-type feelings, which my redundancy induced in many people. Inspired by these feelings, one of my friends, put his personal time and energy into finding a next job for me. Thus, in spite that at that time I was in Malaysia, writing first volumes of this monograph [8e], my next job gradually started to eventuate for me. With the use of Internet, I made an agreement with my potential employer, that I come for the job interview on 7 February 2001. The potential employer wished, that in case I am suitable for the position, I start my job already from Monday 12 February 2001. From Malaysia to New Zealand I flown around 5 pm on Monday, 5 February 2001. In Dunedin, New Zealand, I landed on Tuesday evening, 6 February 2001 - after almost 24 hours spend in aeroplanes and in airports. I took from the friend my car, loaded my possessions, and almost immediately started to drive to Timaru, where I intended to stay for night.

The distance from Dunedin to Timaru is around 200 kilometres. Usually I drive it in 2.5 hours. (Outside of human settlements I maintain the speed of 100 kilometres per hour which is allowed by the New Zealand road law.) During this drive, when I was only around 10 kilometres from Timaru, on a straight road like a bullet, I was unexpectedly overpowered by a strange paralyse very similar to a state of being hypnotised. This happened, when from the opposite direction another car was approaching very fast. This paralyse was very unusual (I did not experience it ever before), because my mind remained completely aware, and was exactly registering what is happening, but my muscles refused to react on the commands of the mind. I know this type of paralyse from the reports of UFO abductees, because it is used by UFO-nauts to demobilise their victims. In my case, to my horror, in addition to the paralyse, my

hands started to slowly turn the steering wheel against the will of my mind, so that the car that I was driving started to direct itself straight onto the head-on collision with the incoming car. With the all strength that I had, I tried to overcome this paralyse and to return my car at my side of the road. But I felt as if someone else had a control over my body, which refused to comply with the commands from my mind. I remember that a very scary thought went through my mind "these damned UFO-nauts finally managed to neutralize me in the manner unnoticeable to other people - if I kill now myself, everybody is going to believe that the accident has happened because I was tired by the trip, not because the invisible UFO-nauts caused the paralyse of my body". When I was only around 50 from the approaching car, in my thoughts I turned to the universal intellect with the plea "Father please help me"! At that moment, like in effect of some magic spell, the paralyse rapidly disappeared. Literally in the last moment I managed to turn the steering wheel and direct the car back to my side of the road. Soon afterwards I was already in Timaru.

After unpacking my possessions, refuelling my car, and eating something, I finally was able to try some sleep. But I could not fall into sleep. After all, my head was buzzing after such a long trip, while my body was experiencing "jet leg". The next morning, on Wednesday, 7 February 2001, I needed to drive again, this time 160 kilometres that separate Timaru from the airport located at the outskirts of Christchurch. On this airport I left my car, and I flown to Wellington (located on a different Island) by an aeroplane. After all, a job interview was awaiting me. During this interview, amongst others, I was to give a demonstration lecture on the subject "Objects, inheritance, encapsulation and polymorphism". But in the aeroplane I discovered, that after two days of constant move and the lack of sleep, in my head I have a complete emptiness and I do not remember exactly what is my name. So when the interview started, and the emptiness in my head would not go away, I again resorted to the plea to the universal intellect "Father please help me"! Immediately my thoughts clarified, and I started to speak calmly and with conviction. This demonstration lecture turned out to be much better than many of my other lectures, which I was giving at the full capacity of my mind. After the job interview I returned to Timaru, again flying to the airport located at the outskirts of Christchurch, and then driving my car the remaining part of the distance. Of course, I did not know what is the outcome of the job interview, because the panel which was to employ me still needed to take the decision in this matter. The decision arrived only on Thursday near the evening, while my next employer wished I started the job on Monday (I was scheduled to have my lectures already that Monday). Thus I had only the Friday to liquidate all my matters in Timaru, to buy tickets to a ferry, etc. The weekend, means Saturday and Sunday, I spend on packing and on shifting the spare possessions back to the shed that I have on the property of my friend in Dunedin. After rushing through all matters, at 2 am on Monday, 12 February 2001, I left Timaru forever in my heavily loaded Ford Laser 1300, to carry out my 600 kilometres long, full of adventures trip to Wellington. This trip lead me through the orbital highway that encircles around circumferences of Christchurch, but excluding the drive through this city, to the sea ferry in Picton, and then by a sea ferry to Wellington. In Wellington I was around 3 pm of that Monday, while my first lecture in a new job I started at 6 pm on the same Monday, 12 February 2001.

In that manner I started my life and my lecturing in a distant Wellington, means in the capitol of New Zealand. Although all these events in the above description may seem to be normal, in reality during completing them all of them turned out to be extraordinary. In order to understand the character of their extraordinarily, it is sufficient to remember, that for example just catching an ordinary flat tyre during any of these trips tensed by deadlines and timings, would suffice to disallow me to get this job in Wellington. But in spite of the fact, that there were thousands of matters that could go wrong and could destroy my chances for this new job, everything worked out ideally - like in a Swiss watch!

There is one matter, about which I am rather sorry in connection with the shifting to Wellington. This is that now I have no chances to check in person and to report here, what is to

happen with the marble-like pavements from the Cathedral Square of the City of Second Jesus, which are so viciously criticised during my writing of this monograph. After all, Wellington is located on another island from Christchurch, and distant from Christchurch by around half a thousand of kilometres. Thus in spite that I am very interested, how these vicious attacks on the pavement of Second Jesus are going to finish, and what citizens of Christchurch finally are going to do with these pavements, after I shifted to Wellington I completely lost the possibility to check and to report, how the future fate of these pavements is going to be shaped. This is rather pity, because when I wrote this monograph, still this hysteric criticism and public spitting on the "pavements of Second Jesus" was exploding every now and again. This criticism was making on me an impression, that because citizens of Christchurch are not able to crucify Second Jesus Himself, because they do not know who is He, still they wish to bury at least the pavement which was put in the centre of their city to greet his arrival to Christchurch. For me attacking these pavements is actually attacking the symbol that they represent. In turn the sole fact that the idea for which these pavements are serving, is attacked with such a fury and stubbornness, is a kind of doomed reminder, how low matters on Earth managed to fall, and who really has the control over our planet.

#71. The totaliztic interpretation of responsibility (which is the moral equivalent to a linear acceleration from classical mechanics). I developed this interpretation late at night on Monday, 16/4/2001. The previous day I was watching in TVNZ a documentary programme, in which a pair of New Zealand teachers appeared. They were teaching in Peking - China. This couple constantly was enchanted, how pleasurable is to teach Chinese youngsters, and how huge difference is between teaching in China, and teaching youngsters in New Zealand. During this report, one of the New Zealand teachers stated objectively, that in spite that he regularly visits New Zealand, and that during these visits he talks to many of his former colleagues - other teachers, he never met in New Zealand a teacher, who would treat teaching as a pleasure. But teaching in China actually is a pleasure. This sentence shocked me! It exactly corresponded to my own experience, although I never discussed it with anyone and previously I always was believing that it is caused by my own fault, or more strictly by the fact that I was born in Poland and I do not understand fully the New Zealand culture. It was only this TV programme which realized to me, that I am not the only teacher who discovered that teaching in some countries, e.g. in communistic Poland or in Cyprus, represents a relative pleasure, while teaching in other countries, like in New Zealand or in the mainland Malaysia, represents only a continuous source of stress and torment. The realizing of this shocking fact caused that the next day practically without a break I was thinking about reasons for such state of things. I asked myself the questions: what is different about New Zealanders or Malayees in relationship to Chinese, Poles, or Turks from Cyprus, that teaching New Zealanders never can be perceived as a pleasurable occupation, while teaching these others always is a pleasurable experience. The reply I found only a late evening of the next day. The difference depend on the sense of responsibility! Chinese, Poles, or Turks from Cyprus, all they accept on themselves the personal responsibility for increasing their knowledge. In turn New Zealanders, always push this responsibility at the teacher, and sometimes also at the educational institution or at the government. Thus if New Zealanders do not learn something, in their own eyes the fault for this lies not in them, but in their teacher, who was not able to teach them properly, or in the institution which does not fulfil their expectations. This discovery was a huge shock for me. The significant part of that night, and almost the entire next day, I spend on efforts of establishing, what is the connection between someone's sense of responsibility, and the motivation. As the outcome of these efforts, I managed to establish, that taking at ourselves the responsibility, is a moral equivalent to the acceleration of our motivations (this means that responsibility is a moral equivalent to a linear acceleration from classical mechanics). In turn pushing responsibility onto someone else, is a moral equivalent of introducing a deceleration to our motivations. Thus, by representing the acceleration of motivations, responsibility in itself is an indicator of the moral correctness.

#72. Changes in the working environment. Since I arrived to Weelington, a lot of changes started to rapidly take place in my working environment. These changes in turn influenced my awareness of the subjects described in this monograph.

#73. The monument for "marihuana joint" from the Cathedral Square in Christchurch, and the continuation of attacks on the "pavement of Second Jesus". In the first half of 2001, TV New Zealand served a whole series of attacks on the marble-like "pavement of Second Jesus" from the Cathedral Square in Christchurch. I already reported about two of such attacks. After these attacks the entire matter seemed to quieten down. So I started to believe, that enemies of this pavement gave up, and that perhaps the pavement may somehow survive. But I was wrong. On Friday, 7 September 2001, in the evening news at channel 1 TVNZ, around 18:55, a news item was broadcasted with a triumph, that the first stage of rebuilding the Cathedral Square in Christchurch, was just started. This rebuilding was initiated by the construction of 18 metres high structure, called "chalice". The cost of this structure was 300 000 dollars. The "chalice" has a shape of gradually narrowing tube, formed from leaves cut out in aluminium plate. In the news was stated, that this is only a first stage of the rebuilding of the square, completed in the response to a wide public criticism of the pavements, with which this square was laid out, and which after the rebuilding are going to be hidden. A next series of details about this "chalice" was given in the night news at channel 3 TVNZ, around 22:50 of the same Friday. In these news it was admitted that the full costs of constructing this "chalice" reached almost half a million of dollars. It also presented several interviews with normal people from the street, what they think about this colossal tube from aluminium leaves. One of the interviewed people stated something that I understood to be a kind of fear, that this tube formed from twisted leaves actually is going to become a symbol of marihuana joint (a "joint" is a slang name for a hand-made cigarette). Due to it Christchurch may turn into a symbol, or into a world's centre, of marihuana smokers. It is going to be the only city in the world, where a twisted joint from marihuana leaves is going to have such magnificent monument.

The entire matter of "marihuana joint" from Christchurch, for me become a kind of shocking alarm. It illustrated how enormously vindictive are evil parasites, and how we should not count that they ever let go anything. Thus, if there is something, like this "pavement of Second Jesus" from Christchurch' central square, or like totalizm, that collides with their interests on Earth, than they are not going to stop their satanic manipulations, until this thing is destroyed, or until we squash them like bugs. This in turn means that we are not going to have any peace, until we remove them from our planet, in a way as one needs to remove snapping animals or biting insects. In fact these cosmic parasites are putting us in the situation "we or them" which is described in subsection C8.

Unfortunately, the attacks on this "pavement of Second Jesus" which is laid down on the Cathedral Square in Christchurch, would not finish at the moment of constructing the "marihuana joint". On Thursday, 21 March 2002, at 18:20, in the evening news at channel 1 TVNZ, and also on Friday 22 March 2002, at 18:15 on channel 3, TVNZ, two further TV reports were shown, which presented next two vicious attacks on this marble-like pavement. This time evil parasites who manipulated attacks of so-called "public opinion" on the pavement, completely changed the strategy of arguing. Instead of accusing the pavement of making city more ugly, they started to accuse it of introducing the danger to the traffic. And so, several strange-looking individuals described illustratively in these programs, how cars in rainy days slipped on this pavement. These individuals expressed their opinions, that it is only a matter of time when someone is going to be "killed" because of the pavement, and thus the city council of Christchurch is going to be responsible for causing deaths of people. As a solution for this problem, the TV program suggested, that the marble-like pavement should be dug out from the Cathedral Square, and replaced with asphalt. But during this suggestion of the "asphalt solution", this critical TV programme "forgotten" to mention, that there is even a much better solution, which should be introduced long ago in Christchurch. In order to remind here this

another obvious solution to the skidding cars' problem, the central and the most beautiful square in Christchurch should be excluded from the road traffic, and changed into a walking mall - similarly as for a long time this is the case with a majority of such squares in the world. In such a case, cars which would not be allowed to drive onto the square, would not also be able to slip and pose any danger. These two vicious and vindictive TV programmes again confirmed, that the "pavement of Second Jesus" from Christchurch is directly attacked by evil parasites, and when these parasites started to attack it, they are not going to leave the matter out, until "us or them".

#74. The eight-volumes version of this monograph. After I returned from my vacation in Malaysia in February 2001, together with other totalizts I placed on sites of totalizm in the Internet the first three volumes of the English version of this monograph [8e], that were ready by then. In this manner the first three volumes become available for English speaking readers. But because from my previous experience I know that the volume 4 about "Totaliztic mechanics" is not going to interest too many readers, I decided to interrupt further writing the English version of this monograph [8e], and rather proceed to write the Polish version of it. Thus, starting from February 2001, I initially translated into Polish the existing three English volumes, and then I started to improve and to extend them. In the result, in May 2001 (for my birthday), we managed to place in the Internet the first, five-volumes long, version of the Polish monograph [8] "Totalizm". After further improvements and enhancements, in November 2001, this first version was replaced by even a newer version of Polish monograph [8], which by then had already seven volumes. In December 2001 I flown to my next vacation in Malaysia, during which I wrote an additional volume 5 about "evil parasites", thus turning the Polish monograph to become 8 volumes long. In this manner, during just a year of time, from initially four volumes long publication on totalizm, monograph [8] transformed into the present 8 volumes monograph. (Because all research and developmental works on totalizm I carry out underground, and exclusively at my own expense, the reader probably is able to appreciate how many weekends I needed to spend on research and on writing, and also how many evenings and sleepless nights I needed to put into thinking, logical deductions, developing, improving, simplifying, etc.) During this 2001/2002 vacation in Malaysia, the improved and extended volume 1 of that 8-volumes long monograph [8] I started to translate again into English. In this manner I returned to the process of preparing and making available the English version of this monograph. This English volume 1 was already placed in the Internet in January 2002, when I was still on my vacation in Malaysia. After the return to New Zealand, in February 2002 I finished the translation into English the volume 2. March fruited with the finishing of volume 3. This volume 5 was started to be translated into English on Saturday, 8 June 2002. At the time when I started it, I was just experiencing a massive infection of the chest, described in details in subsection E2. This chest infection lasted exactly until Sunday, 1 September 2002, means until the moment when I finished the translation into English of the entire this monograph. Then it rapidly diminished, and become replaced by several other health problems of a different nature, that are described in subsection E2. Each volume of this monograph was made available in Internet for the use of interested people immediately after it was written, or translated into English. Therefore, as this monograph was born, it simultaneously was also disseminated in two language versions (i.e. Polish and English) via the Internet.

#75. Whirls of counter-matter as permanent structures from the counter-world. In the initial stage of my research I believed, that because of the lack of friction and because of the volatile character of counter-matter, the counter-matter is unable to form anything permanent just by itself. Therefore I believed that all permanent structures that are formed out of this substance (e.g. our counter-bodies), exist only because of the permanent objects from our physical world. I believed that these permanent physical objects are kept together due to forces of cohesion that are created in our world, while through the action of gravity, these forces of cohesion later keep also together the counter-material duplicates. But on Sunday, 22 September 2002, I discovered that is completely opposite. Namely permanent structures are

formed in the counter-world. These structures are described in subsection L4.2 as "whirls of counter-matter". It is these permanent structures from the counter-world, that via forces of gravity are keeping together also subsequent components of permanent objects from our world. The breakthrough in my knowledge, that inspired this discovery, was my previous finding, that electrons and positrons (described in subsection L5.1 of this monograph) are actually formed from such permanent whirls of counter-matter. Later I also discovered, and explained in subsection L5.3, that the course of winds on Earth is forced by such permanent whirls of counter-matter. This in turn means, that the entire planet Earth is also kept together by such permanent whirls of counter-matter.

#76. Starting my work on the fourth edition [1/4] of my most important monograph from series [1] (December 2002). By December 2002 the second (8-volumes long) version of this monograph [8] was completed and placed on numerous web sites for the use of interested readers. Since it released my creative potential, I decided that also my most important monograph from series [1] should be made available for English readers. After all, the previous English version of my most important monograph from series [1], i.e. the English monograph [1e] that was disseminated from 1990 to 2003, for the last time was updated in 1990. Thus this previous monograph [1e] in 2002 become rather outdated. Therefore, after I finished my writing the two-language versions of this monograph [8] "Totalizm", and after it accomplished a success in readership, I decided that my next publication to be worked out similarly as [8], is going to be the edition in two languages of the improved version of my Polish monograph [1/3]. But the Polish monograph [1/3] was published in 1998. Thus, before I started to translate it into English, it was necessary to firstly update it, so that it formed this monograph [1/4]. The update of monograph [1/3], that transformed it into this 18-volumes long monograph [1/4], I started on the first day of my subsequent vacation in Malaysia, means on 21 December 2002. Until 31 January 2003, when my vacations in Malaysia approached their end, the entire newly updated monograph [1/4] was ready in the Polish language version. Because simultaneously with the updating, the volumes that were ready I was placing at my internet sites, until 31 January 2003 the entire newly updated monograph [1/4] was available for Polish readers on several my internet sites. The only thing that was remaining to be completed, was to laboriously translate it into English. The task of this translation I left for later, to be gradually completed in New Zealand after my arrival from vacation in Malaysia.

#77. The interpretation of the idea "energy" in the new Concept of Dipolar Gravity (17 December 2002). Although as far as I can reach with my memory, I always was thinking what "energy" actually is, the final synthesis of the interpretation of this idea in the Concept of Dipolar Gravity took place on Tuesday, 17 December 2002. In that day I was updating subsection H4.1 of monograph [1/4]. During this updating I again analysed the interpretations that the Concept of Dipolar Gravity assigns to ideas of "time" and "gravity field". I then realised, that the natural execution programs, that the counter-matter is storing in itself and that it continually completes, independently from algorithms that these programs are expressing, must also be characterised by several physical attributes. To examples of these physical attributes belong, amongst others, such their properties as: volume of the counter-matter that these programs occupy, actual position of their execution control (i.e. "time"), "friction" that they form during their motion through the counter-matter (i.e. "gravity"), a type of behaviour of counter-matter that these programs execute (i.e. "energy"), and several others. The realising of this fact revealed to me, that what we traditionally call "energy", in reality is simply one of such physical attributes of these elementary programs that reside in the counter-matter. This attribute could be defined in the following manner: "energy is a collection of elementary programs stored in a given portion of the counter-matter, which (the programs) rule the behaviour of the counter-matter that contains them". Because the behaviour of the counter-matter that is ruled by programs of energy, due to gravity links is immediately reflected in matter, programs of energy define also how must behave the matter from the area of their influence. All presently known attributes of energy, originate, amongst others, from the

indestructibility and movability of subsequent classes of these elementary programs of energy that describe the behaviour of counter-matter. After all, these programs constantly move from one areas of counter-matter to other areas. In each their position they define how the physical objects that contain this counter-matter must behave. However, these programs cannot be neither created nor destroyed by people. In such manner, on 17 December 2002, the interpretation of energy in the light of the Concept of Dipolar Gravity was born. This interpretation was immediately inserted into content of subsection H9.2 of monograph [1/4], and also subsection L7.2 of this monograph.

* * *

Of course, the above history is not finished yet, and I do hope that one day I can write another milestone, i.e. that this English monograph [8E] is fully written, completed, and formally published, and that it has started to serve our morally collapsing civilisation. After all, in spite of the complacency of the majority of orthodox scientists, and in spite of their eagerness to fight out everyone who tries to introduce something novel and progressive, as a civilisation we badly need scientific publications, which publicise and explain a progressive philosophy like totalizm.

These readers who familiarised themselves with the above history of totalizm, and also with the history of my life, probably noted a strange paradox in it. This paradox makes wonder even myself. It depends on the necessity of "giving knowledge to other people in the invisible and completely anonymous manner". In order to explain what I mean here, the majority of people who do something that is going to benefit numerous other humans, always is doing this in an open manner. They also acts only when there is an assurance, that later they are going to have an opportunity to reap some rewards. Thus, they do their work in a visible and official manner, they put fences around whatever they are doing, they are always reaping in person the fruit of their activities, and they always expose themselves to the public view. For example scientists, in order to develop their theories, apply for decrease in their teaching loads and for the governmental funds. When they develop these theories, usually they can proudly teach them to scores of their students and discuss them publicly on conferences. All others know them and see them. Thus people know from whom these theories are originating, and show their respect and appreciation proportionally to the contribution of authors. The political leaders and important personalities firstly are obtaining conditions in which they are to carry out their tasks, and only then they proclaim in person to crowds, or via television, what they are doing. Thus people know them and precisely know for what they should show the appreciation. Everyone treats them with respect, and everyone has the opportunity to demonstrate this respect. Owners of large factories or companies show themselves to their workers, or on meetings, thus all know them and know from whom given decisions originate. Therefore during their contacts people are showing to them the appreciation for what they have done. Even Santa Clause, before he gives presents to children, firstly have a pleasure of holding them on his knees, and enjoy their appreciation. For the contrast, I am always forced to work in underground, and behind a hermetic screen of my occupation of a scientist (instead within this occupation). People who surround me, have no slightest clue about the real goal of my research, about the level of improbable difficulties with which I constantly must fight, and about the size of my accomplishments to-date. After all, each attempt to reveal my accomplishments always finishes with a catastrophe. Frequently I experience the situation that some arrogant students behave towards me like small monsters towards a creature that their parents bought for them to practice devours. Some of my superiors, and sometimes also colleagues, occasionally let me feel, that they belong to the cast which is incomparably higher socially or intellectually. Material facts are also confirming this - after all they have better paid positions, they occupy more important posts, they have more expensive and more comfortable homes and cars, they managed to keep the same job, the same place of work, and sometimes even the same position, for many subsequent years, they are "settled" - not globetrotters like myself, they know important and influential people, etc., etc. But what is even worse, there is a huge number of traitors preprogrammed by UFO-nauts, who constantly attack me, who flood me with

rather explicit swearing, who scoff, who accuse me of every possible crime and every possible mental illness, and who intimidate me with various macabre threats. (It is good that we live in present times, as judging by the anger, hatred, and the overwhelming wish to hurt, which emanate from these threats of traitors, in different times they would murder me a long time ago, or would throw me to lions.) These sparse people, who actually know my research and appreciate the significance of what I try to accomplish, as a rule almost never see me, nor never meet me in person. Thus I feel like a "thief in reverse", which in the manner unnoticeable to anyone is secretly giving to unknown people what he has the most precious, namely the knowledge which he managed to laboriously accumulate. Similarly as this is the case with real thief, people can see effects of my work, but myself I remain invisible. The recipients can benefit from my gift of knowledge, but neither know, or are going to have opportunity to get to know, a physical person from which this knowledge originates. Thanks God, that by charging me with such a honourable and responsible task, the universal intellect simultaneously gave me the strength to withstand all these defeats, scoffing, pressures, and difficulties, which I experience, and which are connected with this task. After all, the only internal gratification which is returning to me, is increasingly larger awareness, that ideas that I am disseminating, are like miraculous seeds - one day they are going to grow into beautiful and needed plants, which are going to be enjoyed by all people, and perhaps then some of these people are going to send me in their thoughts this magic word "thank you".

F2. I actually experienced all this

Motto of this subsection: "If every creator checked on himself/herself the true value of his/her creations, we would not have so many weird creations, nor so many queer creators."

During my research on totalizm I adopted the strategy used by ancient boat builders - I always go myself into the first trip in every my new creation. So if the creation turns out to be correct, I live with it. But if my creation goes down, I go down with it. The result is that almost everything that is written in this monograph represents a real experience - I actually lived through it, and experienced it myself. No many scientists can say this about their armchair theories invented entirely in air-conditioned offices.

Due to undertaking this non-typical for a scientist strategy of acting, I personally managed to experience, while with the assistance of this monograph I am now able to tell it to others, in my opinion a very important fact. This fact reveals, that in everything that happens in our lives, there is always a special type of balance or equilibrium between the good and the evil, between the pleasure and suffering, between the effort and the outcome, etc. This balance causes, that the more we give from ourselves - the more we receive back, the more we volunteer to take and to endure - the higher the reward returning to us as a compensation, etc., etc. For example, on one hand my life after the adoption of totalizm, actually was, and still is, very tough. (I am not hiding or beautifying this. After all, I adhere to a philosophy which is all about telling truth - even if this truth acts against what we want to accomplish. Furthermore, by explaining what, how, and why affects me so harsh, it helps to understand the desperate situation that we all are in.) And so, the majority of my life to-date I lived like a warrior, having no home, forced to constantly move, struggle to survive, and engaged in countless battles with dark forces. But in spite of all these tough experiences, and in spite that my life is incomparably more difficult than the life of thousands of other people with my education, qualifications, knowledge, and experience, this my life is simultaneously very fulfilling, rewarding, happy, and socially useful. And the sole source of moral and spiritual correctness, sense of purpose, strengths, and powerful feelings that I am constantly getting, is totalizm. Thus the point which I would like to make in this monograph is, that no matter how tough your life is going to be after you adopt totalizm, still you are going to feel much more happy, spiritually clean, fulfilled,

rewarded, and socially productive, than you feel when you adhere to any other philosophy. In fact, the more you give to others and the more you agree to endure, the higher reward and the higher feeling of fulfillment you are going to receive back. If what I wrote in this monograph is convincing to you, by itself it is a sufficient reason to adopt totalizm. If you do not believe what I am saying here, you still should adopt totalizm simply to experience on yourself that what is said about this most moral, positive, and the most scientific philosophy on Earth, is the sincere truth.

F3. Why this monograph was written

A frog in a well is unable to realize the tragedy of its situation. Therefore it believes that walls of the prison that surrounds it, represent borders of the entire universe. Similarly to this frog, humanity is imprisoned by the thick walls of its parasitic philosophy, and is not able to realize the tragedy of the situation. Only new windows to the universe, such as the Concept of Dipolar Gravity and totalizm, allow us to temporarily distant ourselves from the current situation, and to have a brief glimpse at the vastness, beauty, and justice of the universe around us. Just even by such a limited glimpse, we rapidly realize that we should do something to improve our tragic situation. Our souls are eager to mount the white horse of totalizm and to use moral laws like a sword that cleanses our planet and restores dignity to the human race. The only thing that still is missing, is the awareness of the necessity to renew also our minds. There is a time to awaken from the moral nightmare we are in, and to start live a real life. There is about a time to stop doing harm to others, and thus to put stop to receiving harm from others. After all people who sow good deeds, are going to reap good deeds. Let this monograph to serve as a wake up call!

SPECULATIONS ABOUT OUR FUTURE

In spite that our present orthodox science is not recognising officially the possibility of time travel, actually we are continually bombarded with the information regarding our future. If we consider this thoroughly, the majority of prophecies, visions, fortunetelling, interpretation of dreams, foreseeing, cases of *déjà vu*, etc., are nothing else, but various versions of our insights into the future. In order to be even more funny, in spite that many people treat all these events as the folk drivel, and officially deny their merit, actually the majority of incoming events foretelling, that is obtained in this manner, in the final count always turns out to be correct. Only that, in order to recognise the actual correctness of the foretelling on a given topic, usually it is necessary to analyse the events that concern it, only after they took the place (i.e. before the events take place, and also during they are occurring, people usually have no the ability to notice and to recognise their link with prophecies). So how, according to totalizm, we should treat these "insights into the future"? Should we ignore them, or take them seriously? What they state about totalizm? The goal of this chapter is to provide an answer to these, and to similar, questions.

Totalizm teaches, that we should pay attention to all information sources about our future, including into this also prophecies. After all, this advanced information performs the significant role as one of the components of the universal justice - see explanations in subsection B7.4. This justice requires, that in some cases victims should receive earlier warnings. Only that, in order to not remove their free will, these warnings must take the unclear form, which introduces the element of uncertainty about what they state (see the "canon of ambiguity" described in subsection B7.4). Thus, instead of treating all prophecies as someone's senseless drivel, we rather should accept them as a kind of intellectual challenge, and try to read directives which are coded into them.

G1. Sources of our knowledge about the future

In spite that about future we do not talk everyday, actually in our life there is a lot of exchange of knowledge on this subject. For example, almost every Pole have heard the prophecy that "the spark is going to come from Poland" (which I already discussed in subsection F1), or the prophecy about the Poland extending "from one sea to another". The formulation of the Concept of Dipolar Gravity reveals, what actually are these types of foretelling repeated so stubbornly. According to this concept, the prophecies are simply "leaks" from sources that know the future. Of course, in the sense of the origin, these "leaks" come from several different sources. But because they mutually complement each other, and also because they already confirmed many times their correctness in action, actually they all must have the same origin, namely the insight into the real future. (Interesting, whether the reader remembers the prophecy that fulfilled itself relatively not long ago, namely that the "Mike with a mark will be the last czar of Russia".) This subsection lists the most important of such sources. Here they are:

1. Memory of people who remember the previous passage of time on Earth. Many people experience in their lives so-called "*déjà vu*". These reveal to them, that they already know a given situation from a different passage of time, and they know the consequences that it is going to bring for them. One of many cases of such "*déjà vu*", which describes the use of so-called "logo of totalizm" in a different passage of time, is described in next chapter H. Generally speaking, totalizm explains "*déjà vu*", as our recalls of events from the previous

passage of time on Earth. As I explained this in chapter E, evil parasites frequently shift back time on Earth, in order to be able to eliminate in the new passage of time some causes, or to neutralise with their manipulations some effects of events on Earth, which are not desirable for their parasitic interests. Therefore the present passage of time on Earth is not the original one, but one of the numerous secondary passages. Thus the events which currently we experience, we actually are not experiencing the first time, but a subsequent time in a large number of repetitions. In our memory, the information of what is going to happen next, sometimes still remains. Some people recall this information from the previous passage of time, and describe events that they remember from it. These events we know as *déjà vu*, visions, clairvoyance, or prophecies.

2. Accidental statements of UFO-nauts. As I explained this in chapter E, evil parasites, who currently occupy and exploit our planet, have time vehicles. They also use effectively these time vehicles to keep us in a constant slavery. To accomplish this, they constantly shift to the future, check in there which ones out of our present ideas are working against their interests, and then, after they return to our times, they simply block the development of these new ideas. As we gradually are learning this in a painful way, totalizm is one of the most important such ideas, which in the final effect is to cause the complete removal of evil parasites from our planet, and the cutting them off from countless benefits, which they draw from the exploitation of humanity. Therefore evil parasites block the development of totalizm with the highest ferocity. Frequently, in order to camouflage this blocking, they are cunningly telling us what awaits us in the future, of course in a parasitic manner twisting facts on this occasion. Thus, in the unintended manner, sometimes UFO-nauts by accident tell us what they rather would not want we know. Their statements frequently refer to the development of totalizm, and reveal various events from the future development of situation on Earth. In my research on UFOs, I encountered a significant number of such statements. One example of them, which the reader can easily learn, is the report of Miss Nosbocaj, published in the enclosure Z to monograph [2e]. Just in case reader may have difficulties with reaching it, I am quoting below an appropriate fragment from this report, which represents a section of paragraph N-138. By the way, in the original message from this UFO-naut, which I still remember, this particular description was very long and relatively detailed. The UFO-naut described to us the course of the fight that awaits us. But then evil parasites shifted time backwards several times, and cut off several vital fragments from this description. (In the fragment of Miss Nosbocaj report that is quoted below, saved is only a brief skeleton of the description of our future reported by a UFO-naut. This skeleton is all that UFO-nauts have left after numerous cuts and compressions of this initially quite detailed picture of our future. In this fragment, expressions THEY and THEIR refer to evil parasites that occupy Earth. In turn the section of the humanity which is to refuse the "assistance" of the UFO-nauts, and is going to insist to completely remove these UFO-nauts from Earth, are actually adherers of totalizm.)

"They have a responsibility to help us as do those higher than them have a responsibility to help them, and we're coming out of our dark ages and we're either going to go in to even darker back ages or we're going to come into the light. And they want to be around to give us a helping hand, especially if we do come into the light because we're going to need a helping hand. If we go into the dark age, darkness, they'll probably take off, stand back and just watch us burn ourselves up. Because what else can they do? But if we, if we are ready to accept them and learn and try and come into the light they will give us as much help as they can. It's their responsibility, they'll do it. Because what we consider to be morals are actually the laws of the universe. The give and the take, positive, positive and negative, all the ones that I told you about. They apply to everything, not just to, to training the mind, they apply to life, to, to everything, and it's, people, either some people will, part of the world will become aware and act on it, and part of the world will stay in darkness, they may even fight over it, but then that again see is, if they fight over light and dark it means those who are in the light are going against what they're standing for so I don't understand it. The machines, the medical

tests he gave me that seemed so important to me when I, the ones I remembered, are really not at all the important things of what happened."

Extremely characteristic is the present behaviour of UFO-nauts towards totalism, and towards the creator of this philosophy (means towards me). On one hand they officially pretend that totalism does not bother them. But on the other hand they do not let me out of their sight during the day and night, they obstruct every single my step, and they do everything in their power to block the dissemination of totalism. People abducted on decks of UFOs, who reported to me the reaction of UFO-nauts on questions concerning my activities, never encountered the reaction similar to discussion about any other Earth scientists, namely of the type "who actually Professor Pajak is - we never heard of him". Always after my name is mentioned, they receive the immediate reply, which is carefully prepared, and thus which clearly stems from the directives and policies, that UFO-nauts received from their strategists and politicians.

3. Telepathic messages that we receive from the friendly, totalistic civilisations. These are prepared rather carefully, because our friendly allies from stars bear in mind that "knowledge is responsibility". In turn every knowledge about the future, not only that is able to reinforce and to help, but it also can demobilise and to weaken. The messages from our allies are send directly to minds of selected people, with the use of devices called "telepathic projectors", the detailed description of which is contained in subsection L6.3.4.

4. Supernatural visions and revelations. These also from time to time reveal to people events that are going to come.

5. Old folklore or religious prophecies, which inform about events that await us in the future. In spite that people usually disbelieve in them, or take them lightly, in the majority of cases they come true. They also clearly explain what is going to happen, although they do it in a chaotic manner - which is taken out of the content of time, and are expressed with the use of imprecise terminology.

6. ESP, crystal ball glazing, interpretation of dreams, etc. Also these are quite significant sources of our knowledge about events that are to come in the future.

All the above sources of information about our future, are allowing to gradually put together the knowledge, about what actually happens right now, and where all this leads us to. This knowledge is clearly revealing, that the quite interesting times are just approaching us. So let us analyse now, what this knowledge is trying to tell us.

G2. What the future states about totalism

From the sources that are described in the previous subsection, gradually materialises a picture of what awaits us in the future. Unfortunately, our information on this subject are very fragmented, usually require a lot of amendments and guessing, and thus they have rather character of curiosity and speculations, than the scientific finding. But just in case if anyone would be interested in learning these curiosities and speculations, and in comparing them to his/her own observations or experience, I am going to describe them noncommittally in this subsection. But I need to stress, that they represent only my speculations about the future, not my sure knowledge of what is going to happen.

From almost every information about the future, a picture emerges that what happens currently on Earth, is the most decisive stage in the fate of humanity. Thus in spite, that the changes that we observe around us, may look innocently - just someone "talks" and a next set of troubles is generated by politicians, actually on our sight a powerful wave of energy is gradually piled up, which in not too distant future is going to wash away the present order of our world. As this is foretold to us for a long time, soon our planet is going to be shaken by a destructive war. This war in various sources is called differently. Most frequently it is described as the Third World's War, because it is going to affect practically all inhabitants of our planet.

Some refer to it as to "holly war" (Armageddon), because after it finishes, our planet is going to be free from claws of Satan and from followers of Satan. Myself, I see it as a "war of philosophies", because from the outcomes of it the philosophy is to emerge, which is going to prevail on our planet, i.e. whether this philosophy is either type of totalizm, or type of parasitism. The fact, that this war is going to have a philosophical nature, is indicated by old prophecies. They state that "brother is going to strike brother". After all, the situation when division lines are going to appear even across the same families, suggest that it is going to be more revolution than a war. This in turn means, that one of the most important reasons for it is going to be the philosophy - not just material interests of subsequent nations.

At times of nuclear weaponry, and the potential for a complete destruction of our planet, the important question that we may have, is whether nuclear weapon is going to be used in this war of philosophies. Prophecies suggest that not. People are going to fight simultaneously on the entire our planet, and there are not going to be clear sides. However, in the final stage there should be a final battle, in which two sides are going to appear. About this battle prophecies state, that in its result the "nest of the viper is going to be squashed" - means that most probably the centre of the most devoted supporters of evil parasites is going to fall down.

The next significant fact, which is foretold practically by all prophecies, is that this war in the final effect is going to finish with the defeat of hordes of Satan. In the result of this war, Satan is going to be removed from Earth, and thrown into the bottomless pits of free space. Practically, this war is going to be victorious, although with the huge loss of people and with enormous destruction, for adherers of the progress (means probably for the adherers of the philosophy of totalizm type). After the war is finished, the gold period of thousand of years of constant peace, prosperity, and happiness supposed to prevail on Earth. Unfortunately, this thousand years of peace, prosperity and happiness is to decrease the alertness of people, and it is gradually going to overgrow with distortions. But this distant problem must await to be solved by future generations.

One more interesting matter, which results from numerous prophecies, is the futuristic role of Poland and Poles. As all insights into the future seem to indicate this unanimously, "the spark is going to come from Poland". In turn when the goals of humanity are going finally to be accomplished, and hordes of Satan are removed from our planet, Poland is going to spread "from one sea to another". Of course, this should not be understood literally, as after the philosophical wars most probably there will be no divisions left on Earth. This also means that there will be no divisions into hermetic countries or nations - as this takes the place presently. What probably these prophecies are trying to tell us, is that the culture and the philosophy, which originate from Poland, most probably are going to spread practically on the area of entire present Europe, and perhaps even to other continents.

Because evil parasites are going to be removed from Earth in the result of this war, no wonder that for them the dissemination of totalizm on Earth is beginning of the end of their oppression. Therefore, from the destruction and from blocking of totalizm, evil parasites made their most vital goal and the strategic target of present times. Although through this vicious blocking and destruction, they managed to slightly delay the arrival of the fulfilment of their karma, whatever inevitable is still going to get them.

Let us now discuss manners in which evil parasites are presently blocking, and are going to block in the future, the development of totalizm, as well as effects which this blocking appears to bring to them. As facts established so-far seem to indicate this, the blocking of the development of totalizm by evil parasites, mainly depends on periodical shifting time back on Earth, and on making key events impossible to occur, which would trigger the decisive development and dissemination of this philosophy. From the analyses of various prophecies, it appears to me, that until the present point, there were at least two such global shifting of time back on the entire our planet, plus a whole multitude of local shifting which had only a limited range. Here is what approximately I managed to deduce about them.

From what is known about the original passage of time, totalizm developed in it in an

official manner, almost completely without present limitations and obstructions. It is from this original passage of events, that the logo of totalizm described in subsection H1 originates. In the result, totalizm became a kind of official philosophy very fast, initially in several countries of Europe, and - after a short philosophical war - on the entire our planet. The consequence of this fast and complete victory of totalizm was, that evil parasites in a single blow were completely and forever removed from Earth. The entire thousand years to come, was a gold age of morality, happiness, peace, security, progress and prosperity for all citizens of our planet.

Unfortunately, evil parasites managed to find a manner to make the official development of totalizm impossible. It appears that this manner depended on forming on Earth a whole system of "bastions of parasitism", which blocked the dissemination of totalizm on specific countries and on specific areas of Earth. These bastions were moral altitudes dominating on given areas, which were based on the artificially created religious and parasitic political systems. In order to create these "bastions", parasites shifted time backward on the entire our planet, and caused that in the second passage of time totalizm was unable to shift to these bastion areas, as it did in the original passage of time. But from the information that somehow "leaked" to us, also this second passage of time on Earth did not satisfy evil parasites. This is because they managed to delay their removal from Earth. But the bastions of parasitism, which totalizm was unable to storm, clearly clarified two sides and two fighting philosophies on Earth. In the result, this inevitable philosophical war that awaits us, turned out to be a nuclear war. Our planet was shaken by powerful nuclear explosions, causing various cataclysms and a total destruction. Humanity was almost completely extinct, and ceased to be suitable for further exploitation. Thus, although evil parasites extended their occupation of Earth, practically they were unable to benefit from this extension of their stay here, because the destruction was too enormous.

In order to extend their occupation of Earth, and simultaneously to secure the continuous exploitation of humanity, evil parasites invented and implemented the next manner of holding back the progress of totalizm. This manner depends on establishing "atmosphere of condemnation" in addition to these numerous "bastions of parasitism". Thus, after the second shifting back of time on Earth, evil parasites caused that in the present passage of time, in which we just participate, totalizm is blocked in two ways, namely (a) by bastions of parasitism in the form of parasitic religions and parasitic political systems, plus (b) by the atmosphere of condemnation which telepathically and hypnotically is spread amongst all people. In the result, the philosophical war that awaits us, in the present passage of time is going to be very difficult. In the first stage it needs to have a character of revolution (civil war), which initially is going to free from the claws of evil parasites only several countries, but is not going to spread into these bastions of parasitism, and thus in the first stage is not going to be conclusive. In the result, evil parasites are still going to hold their grip on Earth, and still are going to carry out their evil activities on the significant area of Earth. The morality, prosperity, and happiness that are going to prevail, are going to cover only a part of our planet. They also will be based on a temporary armistice, and thus full of uncertainty about tomorrow. Thus a long period of competition and rivalry between both camps is going to start, which is to be based on a temporary peace. It is going to finish only when the totaliztic block shows its absolute superiority over the block dominated by parasitism. In the shivers of agony, just before the parasitic block disintegrates on its own, it is to attack the totaliztic block, thus starting the second stage of philosophical wars. Only this second stage is to finish with the total squashing of parasitism on Earth, and pushing hordes of Satan out of Earth. Unfortunately, such significant delay in the complete removal of evil parasites from Earth, gives them the necessary time. Thus it is possible and highly probable, that they again find a way to change the situation even more to their advantage, and thus to shift time on Earth again, so that their murderous hold on humanity is to be extended even more.

In such manner I currently interpret the fragments of prophecies and the leaks of

information about our future, which are coming from various sources. Of course, it is a human thing to be wrong, especially when one interprets so enigmatic and also so fragmented information. Therefore, it is also possible, that in my interpretations I am wrong in many areas. But in spite of these possibilities of errors, still one thing becomes increasingly obvious, that times are coming, which are going to force everyone to take a decisive stand by a specific side. Thus, let us make sure that we stand on the side of truth and fulfilment of intentions of the universal intellect. After all the side, on which we are going to stand, is to decide where we are going to land in our future life. And everyone should believe me, that the life in a parasitic society is not a fun at all. It is almost as if one is sent to a hell!

Chapter H.**RECOGNIZING TOTALISM AND TOTALISTS**

This chapter presents information, which can be useful for recognising totalism, and for identifying people who adhere to this constructive philosophy.

H1. Logo of totalism

Motto of this subsection: "totalism forbids hiding or distorting truth only because the pedantic revealing of it could work to our disadvantage."

Sometimes we receive gifts, which we are happy to get, but from the arrival of which we need later to explain ourselves laboriously. In 1998 on my birthday, I received just such an unusual gift from the fate. It was a "flash of memory", during which I "recalled" the so-called "logo of totalism". This logo is a kind of emblem, or a graphical icon, which in the original passage of time symbolised totalism. This subsection is trying to explain, how this logo looked like, what was its symbolism, and where it actually comes from.

Until the time, when I recalled the logo of totalism, I did not know, nor I even imagine, that totalism may need, or that it ever should have, any graphical symbol. After all, I was not aware, that any philosophy that I knew of at that time, had such a symbol. Thus I was not aware of the existence of any model to copy, or any life analogy, which would inspire me to work on such a symbol. (Only some time after I recalled the logo of totalism, and discussed the topic of this logo, I accidentally learned, that Buddhism has its own logo, but since the time of Second World's War, it does not manifest it too noticeably. It turns out that the logo of Buddhism is the counter-clockwise swastika - means such one which turns the arms oppositely to the Hitler's swastikas. So fascists plagiarised the idea of their swastika either from Buddhists, or from evil parasites who disseminated Buddhism on Earth. Unfortunately, independently from serving as a logo of Buddhism, the same counter-clockwise swastika is also used for many other purposes, and it appears in many areas of Earth where Buddhism never prevailed - e.g. in ancient America.) Thus, if this strange recall would not happened, in this passage of time totalism probably would never have its own emblem. But at the moment of recalling this logo, its appearance was accompanied with such an overwhelming feeling of significance, and simultaneously - as this is to be described in the later part of this subsection, with such a powerful feeling of happiness from "meeting again an old friend", that I was completely overwhelmed by it, and convinced that there must be an important reason for which this recall took place. Thus I realised that the logo of totalism must be decisively published. However, when I started to describe it, my mind was gradually paralysed by such number of doubts and questions, connected with a kind of insisting command, that I should keep secret the existence of this logo, that I started to directly suspect, that these blocking doubts and commands were manipulated into my mind by some external force, which is vitally interested that the fact of the existence of this logo, as well as the appearance of this logo, is never published. One of these doubts stubbornly insisted, that if I decide to publish logo of totalism, than I should not reveal the truth about its origin. After all, even if I briefly stated, that it just come to my head, this would change nothing to readers or to receivers. But it would simultaneously eliminate the ballast of strangeness and unusualness charging this logo later, would deprive opponents the ammunition - after all later I need to put up with their smart remarks about the probability (or improbability) of such an origin of this logo, and also would save me long explanations and justifications, which I need to provide now in order to explain where it comes from. However, even the consideration of the existence of some hiding, which

would assign the invention of this logo to me, would be contradictive to the truth, because in fact I have no idea who invented this logo. Thus such hiding the truth would break principles, for which I fight, and would invalidate the moral lesson, for the giving of which the universal intellect most probably caused the recall of this logo. But in spite that the origin of the logo of totalizm cannot be explained on the basis of science to-date, still I am reporting here the truth about it. Also I feel that I must present this truth to the reader in a precise manner, as I currently know it.

Before this logo is going to be described here, I firstly need to explain such terms as the "flash of memory", and "recall" that I used previously. In order to explain them firstly in a manner typically scientific, means dry and deprived of the moral meaning or interpretation, this "recall" via a "flash of memory", is simply one of several known to me methods of generating the unknown previously intellectual products (means, creating completely new devices, objects, or ideas, which are unknown to us in the surrounding reality). These methods include (1) "invention" or "discovery" - which are quite well-known to the orthodox science to-date. They also include unknown to our science: (2) "projection of ideas", (3) "copying", and (4) this strange "recall" from memory that I am discussing here.

Invention and discovery are well-known to everyone, and so-far are considered by our orthodox science to be the only forms existing on Earth, for generating new intellectual products. They are characterised by the previous accumulation in a creative mind all the necessary knowledge that is required to accomplishing them. This accumulation, after putting into it the appropriate effort of intellectual synthesis, fruits with a creative product in the form of e.g. some newly invented device or newly-discovered law of nature. An example of these, can be the invention of the oscillatory chamber described in subsection C2 of monograph [1/3], or the discovery of the Concept of Dipolar Gravity, described in subsection F1 of this monograph. Their attribute is, that the inventor or the discoverer has a powerful feeling and full awareness, that he accomplished it by himself, and that a given product represents his intellectual property and accomplishment. The long term version of the invention or discovery is a "development", "design" or "synthesising", means the formation of more complex intellectual products, which are accomplished through the long-term development and improvements of some complex idea or structure (sometimes carried out by a whole creative team, not just by a single creator). Examples of such "development", "design", or "synthesising", can be totalizm described in chapters A, B and C as a complex philosophical system, or the magnocraft described in subsection D10 as a very complex flying vehicle.

In turn **projection of ideas** is a completely different form of accomplishing a new intellectual product. So-far it remained unknown on Earth, and it seems that only my research started to identify it (e.g. see treatises [7/2] and [7]). This projection depends on this, that a given person receives a gift from outside of our civilisation, taking a form of a ready-made technical or scientific finding. For example he/she receives instructions how to build technical devices still unknown on Earth, or receives information how to distinguish between humans and evil parasites (or medieval witches - see subsection E7). A basic principle and a telepathic projector, with the use of which such a projection of ideas usually takes place, are described in subsection L6.3.4. Examples of new devices, which are received in the result of such projections, are telepathic pyramid and the telekinetic power-stations described in treatise [7/2] and mentioned in subsections L6.3.1 and L6.1.4 of this monograph. (I never received such a projection myself, but I know personally several people, who received it, and then described thoroughly how it looks like, and how it feels to receive it.) The attribute of such a projection is that the addressee always have a powerful feeling, that he/she is not an author, or a creator, of a given intellectual product, but that he/she received it from someone else. In all cases that I researched so-far, the addressees do not even understand the principle of operation of technical devices which they received.

Similar to the projection is **copying**, sometimes also called with other terms, e.g. "plagiarism", "imitation", etc. It depends on observing from someone else the solution that we

are interested in, and then implementing this solution in our own circumstances, without the approval, and frequently even without the knowledge, of these from whom the copying is carried out. So far a view prevailed, that copying can take place only between separate units of the same civilisation (e.g. Japanese are copying something from Americans, or Chinese are copying something from Poles). But the whole civilisation is unable to use it for increasing its own intellectual or technical property. But from my own research it appears, that a civilisation as a whole can also copy various ideas from other cosmic civilisations, thus acquiring vital technical or scientific accomplishments. Examples of such inter-civilisational copying can be pyramids from Egypt or America (the purpose of which is discussed in subsection L6.2.2).

Finally **recall** is still another form of generation of completely new intellectual accomplishments, also previously unknown on Earth. It was firstly described in chapter I of monograph [1/3]. During such a recall, a given person neither discovers, invents, or receives a new intellectual product, but simply experiences a kind of "flash of memory", during which "recalls" details of a given solution, which already are in his/her memory in a fully crystallised form. The identifying attribute of such a recall is a powerful feeling that accompanies it (a type of "d  j vu"). This feeling states that we used to know perfectly a given solution at some stage, but temporally we forgotten about it until it returned to our memory again, similarly like some details from our childhood or from remote past sometimes keep returning to us. The theory of recall states, that we remember a given information from a different passage of time, only that time was later purposely shifted backwards, while in the new passage of time a given information would not appear in the reality that surrounds us.

I experienced many times this type of "recalls" of reality which is unknown to me from the present passage of time, and thus which objectively does not exist in the present passage of time. They happen to me every two to five years. They are always very detailed, colourful, and complex. Also they are always accompanied by the overwhelming feeling of their reality and truthfulness - exactly the same, as the feeling that we experience during recalls of some details from our childhood, or details of some events that actually happened to us in a distant past. Only that this feeling prompts me, that this all happened during a different passage of time. These feelings that confirm the reality of my recalls, are then effectively eliminated and put into doubt, by the action of so-called "rational thinking". This rational thinking prompts, that they could not be an objective part of the present life, and also they are so highly improbable, that they had no chance to happen in reality. (E.g. several of such recalls seemed to suggest, that in that different passage of time I was carrying out the honourable duty of a President.) In the majority of these recalls, they concern the everyday details of a "parallel life", which - according to these flashes of memory, I supposed to lead in a different passage of time. One of them concerned a physical object (i.e. the logo of totalizm), which in the present passage of time was not developed or learned yet. In order to explain to myself the origin of these unusual flashes of memory, on the basis of their analyses I formed an opinion, that they represent fragments of my memory from a different passage of time. As I described it in subsections D9, L7.1, and G2 of this monograph, there is an increasingly larger amount of evidence, that the present passage of time is not the original passage on Earth. According to this evidence, the forces of evil parasites that occupy our planet, are repetitively unhappy about the course of events on Earth. Thus they shift back time on Earth. Then, in new passages of time, they make selected events on our planet, which previously acted against their interests, impossible to happen. Because it somehow happens that I am a cause of many of such events, which evil parasites try to prevent through shifting time backwards, this shifting affects me quite strongly and frequently. Thus my present life is drastically different from the life in the original passage of time. Although, after every shifting of time backwards, my conscious memory is thoroughly erased, from time to time I still have these extraordinary flashes of memories. During these flashes I recall fragments of events, which took place either in the original, or in the previous passage through time. These flashes are extremely interesting, because they reveal the fate of our planet, and the fate of myself, before evil parasites invalidated everything that in this other

passage of time we managed to work out. Of course, if I am right about the explanation of these flashes of memories, than most probably one day it is going to be possible to verify them. This is because I believe, that some highly advanced totaliztic civilisations, carefully watch the course of events on Earth, observing and registering somehow every single change of our time, which was imposed on us by evil parasites. Furthermore, they probably also register the consequences of these changes for our future (see the description of telepathic telescopes from subsection L6.3.2). Thus, if one day we manage to contact these totaliztic civilisations, many of the events described in this monograph - which presently may appear to be unusual and contradictive to our present view of the world, is then going to be replayed for us and officially confirmed. In addition to the above, I suspect also - although at the present level I am not able to prove it, that apart from the karma and from moral energy, there are also further carriers of information of the higher level in the universe, which exactly remember what and when happened. One of such carriers of information most probably records all changes in the natural elapse of time. Perhaps one day we learn how to read these carriers, and thus we learn from them what kind of atrocities were committed on us.

Of course, various other explanations for these flashes of memory could also be postulated. But while analysing their properties I come to the conclusion, that such other explanations would stand in opposition to facts that are revealed by my flashes of memory, and also with the laws of universe. For example, if flashes originate from the future, not from the parallel present time, the recall of the logo of totalizm described here would break the law that "every karma once generated must be once experienced" - see subsection K4.1.1. After all, the description of this logo provided here would eliminate the need to work it out. Thus the members of the creative committee, which originally developed it, would never have the chance to personally complete the karma that is accumulated in it. In turn all attributes of these recalls, for example modern equipment that I remember, consistency, knowledge of details, the enormous load of emotions, plus this feeling of certainty that all this really happened - only that in a different passage through my this life, eliminates the possibility that the recalls are just only a play of imagination.

The unusual aspect of this special flash of memory described here, is that according to it in the original passage of time on Earth the fate of totalizm was almost opposite to the present fate. Totalizm was published in a whole range of books and textbooks, completely approved by the society, reinforced by the law, and distributed extensively throughout the world. In the result, then it was the philosophy, which was officially accepted, which was adopted by many countries as their official national philosophy, and was practically implemented in life by a large number of people. Unfortunately, the development of totalizm threaten interests of evil parasites, therefore they shifted time back, and in the new passage of time they make impossible for totalizm to disseminate freely. In the result, in the present passage of time, totalizm is only an underground philosophy, which has enormous difficulties (piled in front of it on purpose) with dissemination, and thus which is now unable to cause such massive changes of awareness as it did in the original passage of time.

The recall of the logo of totalizm, so far was one of the more interesting of these flashes of previous passage of time. Apart from the appearance of the logo itself, it also gave me an insight about the enormous popularity, that in this other passage of time this logo enjoyed, and revealed to me the information about its ability to bring a good luck. (In this other passage of time, the logo of totalizm was carried practically by almost every person, it was waving from almost every public building, while after being sawn inside of flags, it was carried out during every celebration by various totaliztically oriented groups.) Moreover, it realised to me many non-philosophical aspects (e.g. legal or promotional), which are linked to the development of totalizm. Unfortunately, into the content of this recall the information was not included about people who designed this logo. Because I do not have myself the required artistic talent in order to work it out, it surely was designed by some other team of people. Also my recall of it was accompanied not by the feeling of "finding the lost property", but by a completely different

feeling of "meeting an old friend". Thus I suspect that probably it was developed by a specially established committee. However, judging from the details that I remember, probably I was included into this committee as one of its members (interesting whether looking at this logo, any of the reader perhaps recalls something about the history of its origin in a different passage of time). In order to not initiate any unnecessary debate in the future, as to who is the creator of this logo, I propose to assume, that it was developed by an anonymous committee - after all many other known objects we also received from some anonymous ancestors.

The curious aspect of this logo is, that in spite of the complete erasure from reality due to the shifting of time backwards, it was still kept in subconsciousness of not only mine, but probably also many other people. After all, in the present passage of time, on the idea of this logo several symbols and emblems of various institutions and organisations was based. Probably people who designed these symbols, still kept in their subconscious memory the positive logo of totalizm, and then expressed its fragments in the emblems that they worked out. Before the time when I recalled the logo described here, each time, when I encountered these other similar symbols, they induced in me strange feelings of deep happiness, similar to that which we experience after meeting again a good friend. Furthermore, from these other symbols a feeling of longing for something very important emanated, that was imprisoned and wants to get free, but for some reasons is unable. For example I remember, that around a year before the time of recalling the logo of totalizm, "by a chance" I encountered the symbol of International Bank UOB (United Overseas Bank), the emblem of which is quite similar to the logo of totalizm. I could not understand why, I rapidly felt as if I met a long missing friend of mine. I was so moved by this emblem, that I went to the UOB bank, in order to learn more details about the origin of it, about its symbolism, and significance. Of course, the personnel of UOB knew nothing about their emblem, apart from the fact that it is a symbol of their bank. Only when I recalled the logo of totalizm, I realised from where all these powerful feelings used to come each time when I met a symbol that was somehow similar to this logo. Of course, because it never come to my mind that totalizm may need or have a logo, these powerful reactions should not be explained in any other manner, e.g. by the unaware need to find a symbol for this philosophy.

As I recalled it, the logo of totalizm was very humble in the form. It is presented in see **Figure H1**. It had the shape of an ellipsis in the horizontal position. Inside of this external ellipsis there was another ellipsis with the logo itself. Between both ellipses, larger and smaller, words of one of the principles/missions of totalizm were placed - the content of this principle was changing depending on the personal inclinations of the person who carried a given logo. (Means depending which principle/mission of totalizm a given carrier of this logo considered to be the most important for his/her life. E.g. my favourite logo contained the principle/mission "knowledge is responsibility".) Inside of the smaller ellipsis two stylised letters "t" were located, one placed in reverse to other. Both of them utilised the common horizontal dash (means the line which turns the letter "l" into the letter "t"). Furthermore, above each letter "t" there was a dot, which to this letter "t" added another function of a small letter "i". The rounded ends of both "t" tangentially joined (merged) with the inner ellipsis. Both joined together and mutually reversed letters "t" subdivided the area of the smaller ellipsis into two halves, out of which the upper one had a white colour, while the lower one - a red colour.

The interesting aspect of the logo of totalizm was, that in a one of the most humble forms, it packed the multitude of symbolic meanings. If I remember, from the point of view of the symbolism, it carried the world's record of the density of packing of symbols. Namely, out of all symbols that exist in the world, logo of totalizm expressed the largest number of symbols, with the use of the smallest number of components (each component of this logo carried many different symbolic meanings). With the simple form it was actually able to express all fundamental ideas of totalizm. Furthermore, all its symbols were positive, means oriented towards building, teaching, joining, co-participation, etc. For example the two fields (white and red) formed a symbol very similar to the ancient Chinese "yin and yang" meaning the balance,

equilibrium, own reflection, and mutual complementing by two opposites. In application to totalizm these two fields express all the mirror dualities contained in it, means for example our world of effort and blood (red colour) which is the mirror reflection of the counter-world of self-mobility and perfection (white colour); two opposite sides of every our action, i.e. physical and moral; two types of mutually reflective laws, which totalizm asks to obey, namely physical and moral; etc. The teeth like fragment of two cooperating gears formed by two opposite letters "t", symbolised the mechanism of cooperation, and mutual relationship, of our world and the counter-world. Furthermore, these two fragments of cooperating gears inscribed into the logo, symbolised also the motion and action - means the state which is opposite to the passiveness and motionlessness fought out by totalizm. Both letters "t" inscribed into the ellipsis, symbolised the abbreviation "tot". Thus they were the monogram of the word "totalizm" - informing that they represent the philosophy of totalizm. The fact that they were small letters, not large, symbolised the humbleness of totalizm, and the attention that this philosophy pays to each individual human, independently how humble, common, or poor he/she would be. In turn, the mutual reversal of each "t" in relationship to each other, symbolised that totalizm depends on the use of principles, which are the reversal of principles of the blind nature (the line of the least intellectual resistance). Both letters "t" observed from opposite sides also represented two oppositely oriented swords, which symbolise the action of moral laws, especially the Law of Two-sided Swords, and the Boomerang Principle. (Means the "whatever feelings you generate in others the same feelings are going to be generated in you" - see description of moral laws provided in subsection K4.1.1.) Two small dots above the extension of letters "t" symbolise an individual human, e.g. the carrier of this logo. Their symmetrical appearance on the white and red fields, symbolises that according to totalizm every person simultaneously have physical body and the counter-body. In turn placing these dots above the "t" letters transformed them into small letters "i", which are symbols of our awareness and free will, and thus represent our moral energy. Simultaneously the coincidence of letter "t" (totalizm) and the letter "i" (our free will) symbolised symbiosis of these two into the representation of our personality. The dash placed in the half of the smaller ellipsis, symbolised the model of morality, means the reflection of moral field in marches of the zero level moral energy. In turn this moral field, and its reflection, symbolised the essence of totaliztic behaviour depending on our continuous climbing uphill in the moral field. Also the existence of two ellipsis on the circumference supposed to symbolise the rolled sign of infinity. The same it symbolises the formulation of the universe by the superposition of one world onto another one, within the same space. The use of ellipses instead of circles, also had a meaning, as it symbolised the never-ending process of intensional striving to perfection (the circle represents a perfection, while ellipsis is its more general case which requires the intensional drawing; from an ellipsis a circle can be obtained, when a set of certain conditions is met). Of course, there was much more symbolism in this logo, only that in such a single flash of memory I was not able to recall any more details. For example, almost each one of the symbols described here had also further meanings, and also for some symbols I do not remember their meaning now.

One of the curiosities of the logo of totalizm is, that the special selection of exclusively positive symbols, and also selection of forms and proportions between individual components, causes the emission by it of very favourable configurational telepathic vibrations (amongst others intercepted by divining pendulums and divining rods - see descriptions from subsection L6.4). These vibrations have very positive influence on people and on their fate. For example they increase motivations for positive actions, the increase the chance of success, they reassure the self-confidence, faith, dedication, etc. Thus they turn this logo into a kind of "talisman which brings a good luck and success in positive actions". The logo of totalizm has the same mighty protective powers and ability to help the person who carries it, as a holly picture. From the time when it was published in 1998, the increasingly larger number of people, who carries it, confirms that it actually "brings them good luck". For example, students take it to their exams and find out that it transformed for them the configuration of the counter-world into

a more beneficial for them, thus increasing their chances for a higher mark, drivers increase their "good luck" by gluing it to their cars, people in love - by taking it for their dates, sailors - by taking it to sea, businessman - by taking it to negotiations, etc.

Folk wisdom states, that in the initial stage of the development of every new and morally correct idea, which is agreeable with the intensions of the universal intellect (God), this intellect decisively, although highly discreetly and unnoticeably, helps this idea in the development. This happened in the first stage of the development of Christianity - when the idea of Christianity won in spite that almost everyone and everything was against it. This also happens right now with the idea of totalizm. One of the manifestations of this discreet help of the universal intellect to totalizm, is that extraordinary attribute of logo of totalizm, that it visibly brings good luck to all these who carry it with them, even if these people do not believe in special powers of this logo.

I do not have inclinations in the artistic direction, thus I am not able to produce myself the "logo of totalizm". Thus for a possible copy one needs to turn to Chris (email: chris.b@interia.pl), who is an official supplier of this logo to the majority totalizts. (Chris is the person behind the totaliztic Internet page with the address <http://republika.pl/northpoint>). In turn colour images of this logo can also be found and printed from all Internet sites of totalizm (colour images of this logo printed from Internet sites of totalizm maintain their full power of bringing good luck).

The unconventional manner, in which logo of totalizm appeared in our present reality, has several implications which are worth mentioning here. They result from the fact, that there is a lot of people, who claim that they "recalled" something, but that in the present reality this something does not exist. Myself I met in person a large number of such people. Unfortunately, because of the lack of my awareness that I dealt with a very interesting, although so-far unknown, phenomenon, previously I did not register such cases. (For example one of these cases is the fact of a discovery of a cave in New Zealand remembered by several New Zealanders that I met. This cave was filled up with skeletons of huge human giants around 5 meters tall. Actually several people remembered and repeated to me that photographs of these skeletons, together with a large article reporting the history of this discovery, were published in one of New Zealand newspapers. However, now neither these photographs nor the article, can be found. The quite possible reason is that they do not exist objectively in this passage of time - see the descriptions in subsections C7.1 of monographs [5/4] and [5/3].) So far all phenomena of this type were considered to be contradictive to the official orthodox science, as according to the old concept of monopolar gravity - which is still officially adhered by our orthodox scientists, it is impossible to recall something that does not exist in our objective reality. But in the light of this monograph, such cases should be thoroughly investigated, because according to my own findings, most probably they represent memories from a different passage of time. In turn the acceptance, that there were different passages of time, than the time experienced currently, is equal to acknowledging a further type of evidence, that some evil parasites are manipulating on our time. In turn everything that is subjected to such memory recalls, but does not exist in the present reality, provides an indication for us, which direction in our development is eliminated from the objective reality by these hostile evil parasites.

H2. Promoting totalizm

According to moral laws, if someone is sick, in serious troubles, or clearly needs help, than every other intellect have the obligation to bring constructive help to such someone. Furthermore, while giving this help, it should be so shaped, that it most effectively helps the one who is in troubles.

As this is explained in this monograph, especially in chapters D and E, in present times our civilisation is terminally ill. To be even worse, it is additionally pushed from the cliff by a

very evil enemy. If it does not obtain help, soon it is going to self-destruct. Everyone has the unavoidable duty to give help to our civilisation. The spreading of philosophy of totalizm on Earth, is just a kind of help, that is able to save this civilisation. Therefore, according to moral laws, the duty of every citizen of Earth, is to give help to our civilisation, through the spreading, promotion, and implementation of totalizm.



Fig. H1. Logo of totalizm. It has a shape of an ellipsis in the horizontal position. Inside of this external ellipsis there was another smaller ellipsis with the logo itself. Between both ellipses, larger and smaller, word of one of the principles of totalizm were written - the content of this principle was changing depending on the individual inclinations of the person who carried a given logo (means depending which principle/mission of totalizm a given carrier of this logo considered to be the most important for his/her life - e.g. my favourite logo contained the principle/mission "knowledge is responsibility"). Inside of the smaller ellipsis there were two stylised letters "t", one placed in reverse to other, which utilise the common horizontal dash (means the line which turns the letter "l" into the letter "t"). Furthermore, above each letter "t" there was a dot, which to this letter "t" added another function of a small letter "i". The rounded ends of both "t" tangentially joined (merged) with the inner ellipsis. Both joined together and mutually reversed letters "t" subdivided the area of the smaller ellipsis into two halves, out of which one had white colour, while the other - a red colour.

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

HISTORIC ACHIEVEMENTS

In the process of gradual evolution of totalizm to the present form, various accomplishments appeared, which can be described with the use of the term "foundation-stones". These were more important from others, while their completion formed a kind of foundation, or starting platform, which initiated a new stage in the evolution of totalizm. The development of totalizm to-date knows many of such "foundation-stones", while practically every event described in subsection F1 qualifies to this expression. But there is several of them, which in the sense of their importance to totalizm, turned out to be more important from others. The remaining part of this monograph, starting from this point, is devoted to the presentation of these specially important foundation-stones.

If one tries to form a list of the most important historical accomplishments, which represent these "foundation-stones" of totalizm, than such a list would include at least:

1. The logical proving of the non-existence of antigravity. The original form in which this was presented, is repeated in chapter J. The historic significance of this accomplishment depends on the fact, that it created this inspirational impulse, which triggered the entire avalanche of extremely important research and discoveries. It is this proving, which initiated the detailed research activities that fruited with the development of the new Concept of Dipolar Gravity, and finished with the formulation of totalizm and with writing this monograph.

2. The development of the new Concept of Dipolar Gravity. This concept, in its present form, is described in chapter K (the intelligent virtual world), and in chapter L (the physical counter-world) to come. The historic significance of this concept depends on the revealing the existence and operation of moral laws and moral field, and also on the formulation of the pure scientific discipline, from which the applied totalizm was later derived.

3. The identification and listing of doctrines of parasitism and missions/principles of totalizm. Their list is presented in subsection I1. Their historic significance depends on the revealing and illustrating numerous regularities that exist in the area of morality, from which later physical ideas of totalizm were born, such as moral energy, moral field, etc.

4. The experimental confirmation of the fact of existence of the counter-world. The original principle and evidence for this confirmation, is presented in subsection I2 to come. Than I extended this confirmation with the formal proof that is presented in subsection K1.1. The historical significance of this confirmation depends on the advancing the Concept of Dipolar Gravity to the rank of the scientific theory, the correctness of which was formally proven, and thus statements of which one should not ignore any more, because they express the verified and confirmed truth.

5. The development of explanations for various mysteries of nature. The original formulation of these explanations is repeated in subsection I4 to come. Their historical significance depends on the fact, that they revealed the ability of the new Concept of Dipolar Gravity and totalizm, to explain practically all mysteries and puzzles of nature. This in turn documents the superiority and practical usefulness that this concept and this philosophy introduce to our knowledge. After all, the entire our science to-date, was unable to explain any of these puzzles and mysteries.

6. The formal proof for the existence of the universal intellect (God). The present, formalised presentation of this proof is contained in subsection K3.3. The historic significance of this proof depends on the providing totalizm with the power that can only have the knowledge, which investigates and reveals the real intensions of the universal intellect.

7. The formulation of the totaliztic mechanics. The present form of this mechanics is

presented in chapter M. Its historic significance depends on the fact, that the totaliztic mechanics reveals numerous similarities and analogies, which appear between moral phenomena and the physical phenomena. In turn the knowledge of these similarities and analogies allows us to shape moral phenomena in such a manner that they work to the advantage of individual people and the entire humanity.

In subsections, chapters, and volumes, that are to come now, the detailed presentation of these "foundation-stones" of totalizm is going to be carried out. Presented now are these ones, which were not discussed extensively as yet. They are going to be addressed in the order, which in a best manner reflects the process of gradual evolution of the philosophy of totalizm.

I1. Why every "motion along the line of least resistance" always creates a "black hole" where any motion is impossible

Motto of this subsection: "The biggest difference always make these tiny details".

In my life I was in a privileged position of organising and carrying out numerous controversial discussions, both public and person-to-person, with many conservative and close-minded people. The participants of many of them were people with highest education. Thus I had the opportunity to carry out discussions with university professors, scientists, people of industry, experts, hobby groups, etc. Many of them were my bosses, who used to give me orders, what I should not do, and also who used to decide about my fate. Some of them were my scientific colleagues, listeners to my presentations of new discoveries, people whom I encounter casually, and accidentally noted their conservative philosophy, etc. Whenever I had an opportunity to deal with such people, their unpleasant, strange, and painful for others way of thinking, expressing their views, and making their decisions, which hurt others, was always shocking me. After each necessity of dealing with such people, I had a bad taste and a moral hangover for a long time. Until around 1994 I did not know, that there is such thing as the philosophy of parasitism described in details in chapter D. Thus I had no idea that all these unpleasant people simply adhere to parasitism, while their hurtful behaviour is just an outcome of this highly immoral philosophy. I was only aware, that myself I never would behave in a manner that they did. However, the set of principles, which they demonstrated in their actions, thinking, and decisions, used to challenge me and induced the will to determine its roots. Therefore, after the formulation of totalizm, I started to systematically collect the information about the essence of behaviour of these immoral people. This information I used to wrote down in the form of "**doctrines**" of their behaviour. These doctrines were simply short statements, which I formulated in order to express the essence of a given their behaviour, that I observed at that point of time. Of course, before I carried out the recording of any of such doctrines, firstly I needed to observe in action the behaviour which it represents. Usually this took place on the occasion of a subsequent one, out of many painful experiences that the life was so generous to serve to me. After all, in case of every such doctrine, I firstly needed to make sure, that it actually is adhered by someone, whom I know in person. Thus these doctrines express "**the dominating motivation that governs the decisions and actions of actually existing individual people in a specific type of situations, which is transformed from the form of a feeling or internat altitude, into the form of a general verbal definition**". In the result of carrying out of these systematic observations, and recording them throughout many subsequent years, I managed to accumulate rather impressive list of empirical observations concerning doctrines that express everyday philosophies of people who adhere to what I later called "parasitism". In turn the accumulation of these observations created empirical foundations, on which was later possible to build gradually the concept of totalizm and parasitism. In this subsection I decided to present the selection of the most important and the most representative doctrines of this everyday philosophy of well educated people who

practice a parasitic philosophy. At this point I should add that these doctrines do not represent a philosophy of a single person, or even a single group of people. They are rather a "model", means the collection of elements which I managed to find in philosophies of many real people that I used to know in person during my life. The key attitude of all these people is to not accept any new idea, and to act according to the philosophy of parasitism. Here are these **doctrines**:

#1. I learned long ago everything that was worth my attention. Thus if someone tries to teach me something completely new, it is not worth to interrupt the pleasure that I am currently indulging, just to listen what he/she has to say.

#2. The main purpose of studying and collecting diplomas, is to find a cosy job free of any responsibility and free of obligation to perfect ourselves further (or: "gaining education releases us from responsibility, while gaining a diploma releases us from the further increasing of our knowledge").

#3. The faith and knowledge are enemies, thus believers and knowers must fight with each other.

#4. Insisting on truth is not worth risking what we already accomplished. Much easier is to do what other people are doing, and to say what other people expect us to say.

#5. Only those things are possible, which we already know how to achieve. This doctrine can also be expressed with different words: "possible is only what we already know how to accomplish".

#6. Only what I do is really important. In turn subjects of interests of other people are not worth anyone's attention. Thus if I have any power, authority, or money, I do a favour to the world by forbidding or making impossible to others to go along their own interests.

#7. According to my standards, every other person can be charged with some serious fault. Thus I am going to grow in my own eyes and in eyes of people similar to me, if I point out this fault and start to oppress this person for not fulfilling my expectations.

#8. Everyone else is lying or is wrong, until he/she conclusively proves that his/her claims are true, or that he/she is right. (Another versions of the same: "I will believe you when I see it", "guilty until proves the innocence", or "prove that you are telling the truth".)

#9. The universe is not permitted to display any facts that extend beyond our horizons. Thus administrators of science have the authority to decide, which facts are "permissible" and thus should be investigated, and which are "heretic/taboo" and thus should be ignored or denied.

#10. Our present knowledge is perfect and complete - any further outstanding research is illegitimate and should be forbidden (or: all those scientists who do not conform and investigate "heretic/taboo" areas, should be "burned on stake").

#11. Truth only then interests me, when I am able to use it against others; but if any truth does not suit me, then myself I ignore it, and also disallow it to be learned by other people by hiding it from them, by distorting its meaning, or by making impossible for them to discover it.

Other version of the same: "I always hide and ignore this truth, which does not suit me, or does not suit someone important, dangerous, or noisy".

#12. Only I am always right, behave the most correctly, and have the monopoly for the errorless knowledge and views. Thus I spend my life the most beneficially, if my main occupation is going to be forcing others to act according to my views and expectations, while I am so perfect, that there is no need to work on myself at all.

The same view, only that relating to a different object, can be expressed with the following words: "if any publication of a source of information contains the knowledge that is not agreeable with my views, or contains the truth that does not suit me, than I do a service to the world if I burn it, or in any other way stop it from getting into people's attention". (Readers probably believe that people with such views disappeared with the fall down of inquisition. Thus it is worth to know, that I was personally living in a country, which still on the turn of years 1996/7 carried out a public burning on stake of books, literature, and video tapes. In this country the use of satellite TV was forbidden until it purchased its own satellite, while now it is permitted only from this satellite, the

programmes of which are subjected to a strict governmental censorship of that country.)

#13. The implementation of progressive ideas leads only to problems. Thus the less effort I put into new ideas, the more problem-free is my life.

#14. I experienced, that undertaking any activity always requires an effort and disturbs the comfortable life. Therefore the most willingly I stay inert, avoiding undertaking anything, that directly does not serve my interests.

#15. We do not want anyone in our closed company, because sharing what we have, would leave less to ourselves. Thus, if anyone manages to squeeze to us, we push him/her down by finding and pointing out his/her imperfections, discrepancies with our standards, and differences from us. The same but in different words: "what we have, we have for ourselves - others are only to be exploited, not for letting them to earn anything".

#16. The measure of my success is the number of people, whom I managed to distance from myself through getting power over them, making them dependent on me and subjecting to my exploitation, accomplishing an education which they do not have, forcing for myself better salaries, earning better and more expensive devices and equipment that they have, constant securing for myself the larger amount of material goods, neutralizing their competitiveness, utilising every contact and capabilities to increase my advantage over others, etc.

In practice the above doctrine can be utilised in many different versions and detailed variations. Let us list here an example of another version, which is commonly utilised by people who act according to the line of the least intellectual resistance. "I noted that if I share with someone my knowledge, he/she uses it for getting an advantage over me. Therefore for keeping my distance, the most important details and the most important knowledge I am going to hide from others". A similar idea is also expressed in a popular belief that "poor are sources of wealth, incompetent are highlights of a success". According to this believe, people with parasitic inclinations make impossible for poor to work out a better position for themselves, and also they make difficult for those with incomplete knowledge or training, to gain the required skills, and thus to make possible for them to equal to those who accomplished a success. The same can also be expressed with a popular slogan used by parasites: "who knows is silent, who does not know does all the talking".

#17. The most important for me are differences, which divide people. Therefore in others I always seek, what makes them different from me, and when I find any such a difference in them, I immediately use it to start hostilities and abuse.

#18. In order to balance my guilty conscience, I am going to charge others with the guilt for my own faults. (This is the explanation of people's motivations behind the popular in Poland saying that "cook was guilty, but they hanged a shoe-repairman". This explanation results from my empirical observation, that people who used to continually follow the line of the least intellectual resistance "feel offended by us not for the errors that we committed, but for all this that for them would not come right, but for which our actions provided an excuse to balance their guilty conscience by putting all the blame on us".)

#19. If I do not pay, do not appreciate, or in any other manner manage to exploit others, than I become richer myself, while my life is going to grow into comfort. The same doctrine can also be expressed in a different way, for example with the words: "in everything that I do, my only goal is to gain for myself the highest possible benefits, for the maximisation of which I always try to receive as much as only possible, giving in return as little, as I only get away with it".

#20. Because you are weaker from me, I rob from you everything for what I find any use, I take away your living space, while yourself I allow to die of starvation, strained circumstances, and the lack of space, because in this world only the most fit ones survive. The same idea, only that expressed with different words: "the right to life and to own living space have only those, whom I consider to be equal or more powerful than me; but if I discover that someone is weaker from me, than I allow him/her to live only if I am able to exploit him/her, and I destroy him/her immediately, when I discover that he/she is unsuitable for further exploitation".

#21. The more I have, the more I am entitled to waste. (The same but in other words: no-one and nothing, has the right to limit me about the manner in which I treat everything for which I found an excuse to consider it to be my property.)

#22. My ideal of life is to indulge in pleasures and in rest. Therefore, my most important goal and the final outcome of all my efforts, is to be able to stop doing anything and to continue a prosperous life without carrying out any useful work.

If we analyze the above doctrines, we easily come to the conclusion, that each of them represents an implementation of the well known natural tendency for "taking the line of the least resistance". Thus the philosophy of people, who live according to the above doctrines, can be called a "philosophy of going along the line of the least intellectual resistance". In chapter D, this philosophy is described under the name of "parasitism".

The tendency to select the line of the least resistance is a characteristic of untamed nature, or more strictly to all objects and creatures with an extremely low level of intelligence. But the advanced intellects, including people, act according to a different rule of "selecting what is the most rational to select" - means always moving against the line of the least intellectual resistance. The principles of the philosophy outlined in this monograph and called "totalizm" represent an implementation of this rationalized rule. As totalizm discovered, the most rational way to follow, is to "climb always upward in the moral field".

If one tries to express in a single sentence the essence of all doctrines of the "philosophy of moving along the line of the least intellectual resistance", than it turns out, that their implementation in our lives always leads to the decrease of someone's moral energy. This decrease of moral energy has always such a consequence, that it decreases someone's freedom of choice, personal freedoms, rights to co-decide, the choice of own direction, the learning of publications in which someone is interested, viewing programmes or films, etc. In the sense of final effects, the outcomes of philosophy of parasitism are intellectual equivalents for outcomes of all phenomena of nature, that take a course along the line of the least resistance. After all, the phenomena of nature that occur along the line of the least resistance also always inevitably lead to the limitation of "freedom". For example, fall of a stone always decreases at least by one the amount of "freedom" that this stone has. After the fall is finished, this stone is not going to have the previous freedom to fall. In turn it is known from sciences, that when something follows continually the line of the least resistance, at some stage it must achieve the state of a complete lack of motion. A commonly known example of astronomical objects, which due to a long-term following of the line of the least resistance, lost completely their freedom, are old star systems popularly known as "**black holes**". The freedom of these systems fall down to such a level, that not only nothing can move in themselves, but even light is unable to come out from them. The above allows to draw a very important conclusion, which can be expressed with the following words: **"the line of the least resistance is a suicidal line, because in the final effect it always leads to the complete restraining of freedom, and thus to making any further motion impossible"**.

In the manner identical as this happens for physical phenomena, also following the line of the least intellectual resistance must inevitably lead to the loss of freedom. Thus also in these phenomena, people who constantly move along the line of the least intellectual resistance, must gradually loose their free will or freedom of choices, thus in the final effect they must turn into moral "black holes". This moral "black holes" put given people, country, or civilisation, into the state of a complete stagnation, fall down, and death. Such a death, which is caused by the complete exhaustion of someone's moral energy, totalizm calls the **death by "moral suffocation"**. Examples of it include: the fall down of a communistic system, and also the previous fall down of feudal system. The communistic governments, in the final stage of their activities were carrying out almost exclusively movements, which deprived everyone free will, thus causing that at some stage moral energy was completely exhausted in their countries.

As the above tries to illustrate this, the philosophy of parasitism, which follows the rule of

always going along the line of the least intellectual resistance, is directing the adherers of this philosophy into the increasingly larger stagnation, moral suffocation, and complete fall down of our civilisation. This philosophy, unfortunately, impedes the promotion of anything that is new, and maintains a lazy, grasping, and selfish style of living. It gradually deprives people their free will, freedom of choice, initiative, etc. According to subsections K4.1.1 and D2, it runs exactly opposite to the action of moral laws. It seems that our civilization has now reached the point, where any further progress is extremely difficult, if not completely impossible, without replacing the principle of "taking the line of the least intellectual resistance" by the totalistic one, which is oriented towards progress. In this monograph, a justification, and methods for such a replacement are presented, and described the essence of this new, progressive philosophy of totalizm.

After I formulated totalizm in 1985, I was also undertaking significant efforts to discover principles, which would describe the most advanced philosophy possible, that could be developed on Earth. I was interested in discovering such progressive principles, about which it would be known for sure, that they actually prove themselves in real life. Thus I was especially interested in philosophy of people, who were widely known from their progressive views, from accepting new ideas, morality, cordiality, goodness, consistency, honour, etc. Thus I started to discretely observe such people in my environment, and started to scrupulously analyse their principles of acting, system of values, views, etc. In the result, with the elapse of years, also for these especially liked by their environment and highly respected people, I started to identify the most vital missions of their everyday philosophy, which ruled their motivations, decisions, and actions. By the term "mission" I understand here a definition which expresses **"an internal conviction what is correct, and thus conviction which determines the main direction of positive motivations, decisions, and actions of some real individual person in a given life situation"**. As it later turned out, everyday philosophies of these positive people are composed of missions, which represent an exact reversal of doctrines of philosophy of "going along the line of the least intellectual resistance". Listed below are the more important of these positive missions. (Compare the list § that follows, with the previous # one.) As this is to be explained later, the list of missions of these generally liked and respected people, actually also represents the list of typical altitudes of totalizm. Here are the most important of these **missions**:

§1. Life depends on the continuous learning about the operation of laws of the universe, and depends on our effort of obeying these laws in everything that we do (or: life is a constant learning, learning is a more perfect knowledge, the more perfect knowledge is a better life).

§2. Knowledge is responsibility. Thus while having any knowledge, I feel responsible for everything that has a connection with this knowledge, e.g. that it should be also available to others, that it is utilised for the good of people, that whatever this knowledge concerns do not turn against other people, that it is not misused by other people, etc.

§3. The knowledge is to be extended by faith, faith is to be transformed into knowledge.

§4. Do what you believe in, believe in what you are doing.

§5. Everything is possible - we only need to find out how to achieve it. The same mission is frequently expressed with the use of different words, e.g. that "every goal is accomplishable, we only need to discover how to reach it".

§6. Everything that is important for you and is not harmful to others, is also important for me. By supporting your interests and goals, about which I know that they do not serve deprivation of anyone of his/her moral energy, I also support your most elementary right for the free will in thinking, views, actions, and the choice of own path. The same can also be expressed in a popular form: "even if I do not agree with your opinion, I am still ready to fight for your right to have the freedom of expressing the opinion that you have".

§7. Every person know something, which I do not know, and what can improve and enrich my life. Thus it is a honour and benefit, if he/she wants to share this with me. (The best expression of this mission is the Chinese proverb stating that: "every mole has something to teach the philosopher about digging a hole".)

§8. All statements of others are true unless they are proven to be untrue. (The same but expressed with different words: "all are innocent until it is proven that they are guilty", or "if any statement induces the disagreement, it is the listener/receiver who has the duty to prove it is incorrect, not the reporting to prove that it is correct", or "reporting always officially receives the credit of telling the truth, while the annulation of this credit requires the conclusive proving that what he/she claimed was untrue". In turn when taken from a different point of view it states that: "if I did not meet or experienced something myself, it does not mean, that this does not exist or cannot happen".)

The totaliztic mission discussed here (usually described as "innocent until proven guilty", or "true until proven untrue"), by many people is NOT understood correctly. These people believe, that it orders them to have no own opinion, to always agree with opinion of others, or to accept as truth the obvious lies of people who are famous for telling untruth. Means, that these people believe that the giver with the use of this mission have the right to take the moral energy from the receiver. Therefore it is better if I explain here more extensively, how this mission should actually be interpreted, and what differentiates it from the parasitic doctrine "guilty until proves innocence" or "lie until proven truth".

The most simple difference between these two opposites is their position towards moral field. The mission of totalizm is directed uphill of moral field. After all, it introduces a healthy balance to the amount of work that both sides must do (i.e. the giver must carry out the observation and formulate his/her explanation, while the receiver must either prove their incorrectness, or treat them as a truth). Thus the implementation in real life of the principle "innocent until proven guilty", or "truth until proven untruth" allows us to move uphill in the moral field. In turn the parasitic doctrine "guilty until proves innocent" or "lie until proven truth" is so oriented, that it always disturbs the balance and takes moral energy from both sides. Thus it moves all parties downhill in the moral field. After all, the giver must do the double work of not only observing and formulating the explanation, but also proving the correctness of what is stated. In turn the receiver does nothing - and only negatively and continually disagrees with everything. Thus practically in this doctrine the listener does not need to accept the truth which is inconvenient for him/her. In real life this causes that all those affected by this doctrine loose their moral energy.

But in order for the totaliztic mission to be able to cause the increase of moral energy in all parties involved, it must be implemented in such a manner, that it allows to exercise the free will by both sides. This means that it must not be used to deprive listeners the right for having a free will, and thus to disagree with the person who claims a given matter. Only that this different opinion of receivers, before it is formally proven, should not be a basis for any action which would deprive the giver moral energy. After all, totalizm encourages to have a difference of opinions, as this difference is the motive force for every progress. Only that totalizm forbids to so use these differences of opinions that they could divide people, or could take moral energy from them. Thus, in order to express the need for a balanced treatment of the mission discussed here, it is best if at the thought level it is supplemented with the principle as follows: "now, when we know your opinion, and we know that it differs from ours, let us get together to the centre of this matter and find out the truth, as this finding the truth is going to increase moral energy on both sides".

§9. All facts are equal - each of them deserves the same consideration. (The same in different words: "a discrimination of facts is leading to similar negative consequences as a discrimination of people".)

§10. Everything can be improved further - and the obligation of every person is to leave things better than he/she found them.

Other formulation of the same idea: "knowledge is infinitive, and our learning never ends".

§11. Truth and only truth is what I intend to learn, what I make available for others, and what I promote with all my energy. By learning and promoting truth, whatever it would be, I am fully aware, that as everything in the material world, incorrectly motivated people may use it for

doing evil deeds. But it does not stop me from standing by truth, because what other people do with it is going to charge their karma, while I am responsible only for what I do. (The same but in other words: "truth revitalises, so let share it like bread".)

§12. The improvement of people we should start at (and limit to) ourselves. If you are not actively attacked and thus forced to act in self defence, or if you do not meet someone, whose intellectual limitations or moral illness disallow to realize the evil that is doing, than the only allowable ways of causing changes in other people is the personal example and logical argumentation. (Note, however, that it is impossible to change "morally ill" parasites just only by our own example or by logical argumentation. Thus this manner of changing others is applicable only to people with totaliztic-type philosophies.)

The same mission, but related to a different subject, can be expressed with the following words: "if someone wishes to share my motivations, views or actions, should do this from his/her own will, not because I force him/her to do this. In order to make this possible for him/her, I always respect and support as I can his/her right for learning the motivations, views, and actions of other people, and for the access to publications or resource materials, which represent them". Expressing this in other words: "burning or destruction of any publications, and also censorship and limitations on dissemination, are serious moral crimes because they deprive someone of free will".

§13. The life without problems is impossible, thus it is better to actively choose positive problems, the solving of which will benefit other people, than passively await until negative problems are going to find us. (This is a positive interpretation of my empirical observation that: "these who managed to escape in life from real problems, still invent for themselves some imaginary ones, so that they can satisfy their need of having problems".)

§14. The decision of not doing good is equivalent of a decision of doing evil. (Or in other words: "morally we are responsible not only what we did, but also for what we decided not to do, when the situation asked for our action".)

§15. With open arms we welcome everyone, who trusted us to join our team and to share with us fruits of his/her work, while to honour his/her efforts, dedication, and loyalty, we are going to acknowledge his/her strong points and to give to him/her a status, which is proportional to the real accomplishments and contribution to our team.

§16. The measure of my success is the number of people, whom I managed to get closer to me by offering them my friendship, supporting their path to independence, sharing with them my knowledge, allowing them to learn my skills, enabling them to have a rewarding work, helping in purchasing the necessary devices and equipment, supporting their effort to accomplish the prosperous and fulfilled life, supporting them in difficult situations, using every contact to help them in needs, etc.

The above totaliztic mission, can be used in many versions and wordings. Let us review some of them. "Sharing knowledge is the purest form of helping others, while helping others is the need of our souls". The same in other words "knowing is teaching".

§17. The most important for me are similarities, which link people. Therefore in others I always try to find these similarities, simultaneously tolerating the differences, which could divide us, if we would not respect the right of others to have them, and if we would keep these differences under control.

§18. I approve the indications of my conscience and accept my personal responsibility for all failures that I committed.

§19. Exploitation of others is charging the karma of exploiters. Thus to save myself the unpleasantness of the future paying back my karma, better I give today to all around me exactly what they deserve.

§20. I never intensionally and in the premeditated manner rob anyone from his/her property, means of living, or living space, because in my opinion weak deserves exactly the same rights as powerful. The same idea, but expressed in other words: everyone has the same right to

live and to have own space; thus I am going to direct my actions in such a manner, that this right is not taken away or destroyed for anyone.

The above, extremely vital mission, is expressed by a whole range of various proverbs. In my opinion, the best such proverb is the Chinese one which states "never break (destroy) somebody's rice bowl" - means "never take away or destroy whatever keeps someone alive".

§21. In our treatment of the good that is given to us, we are morally responsible also for those, who are deprived of this good (i.e. our own prosperity does not release us from the responsibility for suffering of those starved people, whose bread we wasted).

§22. My ideal of life is the action, reaching goals, and leaving behind the positive signs of my existence. Therefore, my most important goal is to direct all my efforts so that I give from myself as much as I am able, and I take for myself as little as necessary. In order to explain this in other words, "history at all times reminds us that people are remembered and appreciated for what they did, not for what they managed to avoid doing".

All people who can identify their personal philosophy with the above list of missions of totaliztic behaviour, are going to conduct the life, which is characterised by attributes unique for totalizm.

If one tries to also express the common attribute, or essence, of all above missions of the totaliztic behaviour, than it turns out that they all increase the level of someone's free will (means the freedom of choice, co-deciding, etc.). Thus in the sense of the final effect, their mechanism turns out to be an exact reversal of the mechanism of previously listed doctrines (#) of the philosophy of following the line of the least intellectual resistance. Thus, as the final result, this mechanism must lead to gradual increase of free will and freedom of choice. Means that it must encourage the revival, spiritual growth, and intellectual ascend. Thus totalizm represents the philosophical pole exactly opposite to parasitism.

In many everyday philosophies, especially in the parasitism described here, the searched for qualities of life are usually understood as money and material prosperity. But, as this monograph explains this, actually these searched for qualities depend on the accumulation of moral energy. The more of this energy someone has, the more happy is, the more his/her life is fulfilled and satisfied, etc. The accumulation of money and material wealth, without simultaneous increasing of moral energy, is an absurd activity. This is because the lack of this energy makes impossible the joy of having whatever money can buy. (As an example consider a case of an egoistic person who has no friends, but who bought an expensive cellular phone - money spend on this device still do not bring friends, with whom this person could talk with the use of this device.)

12. Experimental confirmations of the existence of the counter-world

The logical deductions, evidence, and formal proofs, which are presented in this monograph, especially in subsections K1.1 and K3.3, should suffice even for the most hard-core sceptics to remove their doubts that the counter-world does exist and that the new Concept of Dipolar Gravity is correct. If all these supporting data are insufficient for someone, this only means that a given person belongs to a category of people, who in spite of all facts are still going to believe that Earth is flat. However, for the scientific exactitude I still would like to indicate in this subsection further objective experiments and evidence, which every "sceptic" person can complete, and which allow him/her to experience for himself/herself that the counter-world in fact does exist, and that this existence of the counter-world can be confirmed experimentally. These additional experiments I am listing here not to convince these so-called "sceptics" with parasitic philosophy (as I already experienced many times, parasites cannot be convinced by logical deductions or by evidence), but to provide additional ammunition for those who battle with human ignorance. From a vast number of properties of the counter-world which could be used for such

experiments, only these are considered here, which can be detected by every person, including people having no previous interest in this kind of phenomena.

As this is more comprehensively explained in subsection K1.1, the correctness of the new Concept of Dipolar Gravity, and the fact of the existence of the counter-world which stems from this concept, are already confirmed with a huge experimental evidence. This evidence can be classified into two categories, namely:

(1) Results of the commonly known experiments of orthodox physics, which are confirming the existence of the counter-world, only that so-far they were interpreted in a wrong manner, or completely had no satisfactory explanation.

(2) Results of completely new experiments designed from clues that originate from the new Concept of Dipolar Gravity, and thus producing results that coincide with this concept.

Below both categories of these experiments are discussed, starting from ones that are already commonly known.

Re. (1). So far a significant number of commonly known experiments was already identified, the results of which directly confirm the correctness of the new Concept of Dipolar Gravity and the existence of counter-world. Independently from Kirlian photography and wave/particle nature of light discussed in subsection K1.1, to this group belong also, amongst others:

A. Numerous phenomena from physics of elementary particles. An example of one of the more spectacular out of them, is the so-called "tunnel effect". In this effect an elementary particle disappears from one energy level, in order to appear on another such level in a manner that contradicts the known laws of motion. Our science was forced to accept this effect empirically, even that on the basis of the old concept of monopolar gravity it was impossible to explain it rationally. But in the new Concept of Dipolar Gravity the tunnel effect is simply an outcome of the Telekinetic Effect that occurs also on a micro-scale.

B. Anomalies of gyroscope. On the basis of our knowledge to-date, these anomalies was possible to describe only in the category of their effects, not in the category of mechanisms of action. But the Telekinetic Effect allows the rational explanation of the mechanism behind such anomalous behaviour of gyroscopes.

Re. (2). Independently from the above experiments known already for a long time, I designed myself several further ones, which directly confirm the existence of the counter-world. The most simple, objective, and fully repetitive experiments proving the existence of the counter-world, can be based on the Postulate of Interchanging Thermal Energy, described in subsection L6.1. It is well known from orthodox physics, that every work completed in the physical world must obey the Conservation of Energy Principle (i.e. the completion of physical work must always involve the consumption of energy). But the new Concept of Dipolar Gravity states, that affecting the matter through introducing some telekinetic changes into configurations from the counter-world, does not consume any energy in its physical understanding (see the "telekinetic motion" described in subsection L6.1). This means that the energy requirement for such telekinetic work, must be somehow satisfied through the energy exchange with the environment. Therefore, every telekinetic work must cause the conversion of thermal energy occurring along the paths of the affected objects. Such a conversion in turn must result in two physical effects detectable for our contemporary instruments, i.e. (1) a **temperature change**, and (2) an **"extraction glow"** or a **"dispersion glow"**. Some experiments involving these two effects are discussed in subsection K1.1. Below their most simple and popular versions are presented.

The only form of energy which is available everywhere, and which therefore will be the subject of telekinetic conversion, is thermal energy. Thermal energy can be extracted or yielded according to the type of telekinetic action that converse it. As a result, the temperature of the affected area must drop, or rise. There are 2 types of telekinetic actions. These are called here: (1) telekinetic work, and (2) telekinetic release. Telekinetic work depends on shifting objects against any natural force such as gravity (i.e. an object is lifted), elasticity (i.e. an object is bent),

buoyancy (i.e. an object sinks), friction, etc. Therefore telekinetic work consumes energy, which must be extracted from the environment. This kind of action causes the temperature of the environment to drop. Telekinetic release depends on moving objects in line with a force (i.e. an object is put down, expands, etc.). Telekinetic release produces a thermal energy which therefore raises the environmental temperature. There are also examples of telekinetic actions (usually a cyclic nature which comprises both: work and release) whose total effect is neutral, so they not affect the temperature at all. Examples of such neutral works are: the swinging of a suspended object, bending and then straightening a V-shaped divining rod, an idle running of a telekinetic motor (the consumption of heat resulting from the completion of a telekinetic work is compensated in such a motor by the production of heat resulting from the friction), etc.

It should be stressed that if telekinetic phenomena operate according to the Concept of Dipolar Gravity, than the conversion of thermal energy described above must occur. On the other hand no different explanation for phenomena of telekinesis provides a theoretical base for this heat conversion. Therefore the experimental confirmation, that such conversion of heat in fact appears, represent a further experimental proof for the existence of the counter-world. To complete this type of experiments, a significant telekinetic work should be done within a small, thermally insulated space. Thus the temperature change could be measured and the obeying of the Conservation of Energy Principle could be checked. Let us hope that these of the readers who still have some doubts about theories presented in this monograph, are able to complete such an experiment and experience in person the astonishing results.

In order to give here some idea as to how should look like this new type of experiments, which prove the correctness of the Concept of Dipolar Gravity, let us briefly review their general course. As it turns out, experiments which confirm the existence of the counter-world via the appearance of the extraction glow or via the decrease of the environmental temperature, must be carried out in two stages. The **first stage** depends on finding a source of a significant telekinetic work that can be completed at any wish. Such a source can be e.g. a person, who is able to complete a biological telekinesis. For example, it could be someone who is able to telekinetically lift upwards heavy furniture (e.g. wardrobes), like Miss Joanna Gajewska of Sosnowiec (Poland), or e.g. cause some objects to move from one place to other like it does Mrs. Jan Searle of Ross (West Coast, South Island, New Zealand). The **second stage** of these experiments, which is to occur after a telekinetic work is released, depends on the registration of thermal consequences of the completion of this telekinetic work. These consequences can include either the change of temperature, or the appearance of the extraction/dispersion glow. Thus, to find such an experiment conclusive, it is sufficient to either just subjectively experience the rapid temperature drop that occurs in the room during any significant telekinetic work, or to measure this drop with some sensitive instruments. Even if the temperature is not measured, for a significant telekinetic work being done, all eye witnesses present in the room should notice a significant temperature drop, which in cases of moving e.g. heavy furniture, reaches almost freezing level.

Many investigators claim, that laboratory research on telekinetic work is impossible to complete, because of the lack of access to a telekinetic motion that can be repeated. But these investigators understand by telekinetic motion only a narrow class of the spectacular phenomena which is **called** "telekinesis", and in which objects are dislocated without being touched. As it is known, this class of phenomena is extremely rare, and its reconstruction in laboratory conditions is very difficult. The to date misunderstanding of the action of the Telekinetic Effect has caused these investigators to ignore a large body of another phenomena, the mechanism of which also **obeys the principles** of telekinetic motion, but which is commonly referred to by different terminology. These another phenomena can be used successfully for the completion of experiments discussed here. In order to illustrate the wide availability of telekinetic work through the utilization of these other phenomena that obey principles of telekinetic motion, even if they are called differently, some more popular sources of the biological version of telekinetic work are listed below.

1. **V-shaped divining rods.** These are bend telekinetically when searching for water. It should be mentioned here, that the operation of divining rods can be based on two different principles, i.e. involuntary (physical) motion, and telekinetic motion. Only the second one out of these principles can be used in experiments discussed here. Therefore it is vital for an investigator to be able to distinguish between them. The rods that utilize only physical motion, are prepared as resilient rods loosely inserted inside rotary handles and held in a state of unstable equilibrium during searches. After finding water these rods are physically thrown out of balance as the result of involuntary movement of the dowser's hands. The second type of rods, the operation of which utilizes the Telekinetic Effect produced by the dowser's mind, are usually prepared as flat forks. Frequently old clock springs, whale bones, or fork branches are used for this purpose. During the search they are held firmly in the diviner's hands and visibly bend downwards (female dowsers usually bend them upwards) after water is detected. People who use this second type of rod possess a well developed telekinetic capability. Usually they are also able to telekinetically move other objects such as the needle of a compass, the pointer of an amperometer, etc. After appropriate training they should even be able to shift small material objects along plain surfaces.

2. **All paranormal phenomena** involving motion, such as levitation, psychokinesis (telekinesis), bending spoons with power of the mind, poltergeists, supernatural apparitions, ghosts, etc.

3. **The paranormal activities of hypnotized people** (e.g. the stiff horizontal suspension on a single support), or people in a state of deep meditation, religious trance, euphoria, etc.

4. **Healing.** The majority of effective healing activities involve telekinetic (psychokinetic) work conducted by the healer on parts of the patient's body. The work completed during such healing sessions must also satisfy the postulate of spontaneous heat exchange between the objects affected telekinetically and the environment. Therefore this work is able to be recorded with the same methods and devices, as that completed during any other telekinetic motion.

It is worth stressing here that the methods of recording and measurement of telekinetic works which are described in this monograph, also make possible the simple measuring of the efficiency of a healer through the determination of the capacity of his/her thermal output. This in turn allows us to distinguish easily between those people who have real healing capabilities, and those who only declare they have such capabilities. Therefore, one of the effects of the theory described in this monograph is that it can open the way for verification with instruments of the efficiency of healers. Thus it can lead to future licensing of healing practitioners, and even establishing some kind of registration, categorization, and certification.

5. **Selected demonstrations by some professional magicians** (especially of Gypsy or Indian origin). There are magicians who have mastered the ability to cause telekinetic motion on demand, and can use this ability during the performance of some very spectacular shows. Frequently they demonstrate the non-destructive penetration of the human body by sharp objects, similar to that done by some healers during bloodless surgery (e.g. drawing nails through hands, pushing knives through corpses, etc.), or the penetration of one physical object by other objects. But there are also magicians who can demonstrate levitation, shifting objects without touching them, changing the properties of objects (e.g. the stiffening and raising of ropes), etc.

The majority of the sources of biological telekinetic motion listed above are able to produce the Telekinetic Effect on request. Therefore, these biological sources can repeat the supply of such motion frequently enough to be used for experiments conducted under laboratory conditions.

Independently of the biological sources of telekinetic work, there are also available sources of the technological version of this work. The most accessible of such sources are:

6. **Telekinetic power-stations** mentioned in subsection L6.1.4, and more comprehensively described in treatise [7/2] and monograph [6/2]. The main components of these power-stations (e.g. spinning magnetic discs with brushes collecting current from them) can provide a significant amount of telekinetic work. Popularly these power-stations are called also

magnetic generators of free mechanical energy, or "free energy devices" - see subsections L6.1.4 and L8. They provide a telekinetic motion without any external energy supply. If such a device is available, it can be used for registering the extraction glow.

7. Vehicles of other civilizations (UFO), which secretly operate on Earth in the state of telekinetic flickering - see chapter E, as well as Telekinetic Personal Propulsion used by members of these parasitic civilizations - see subsection E1.

Therefore, where such devices are repetitively accessible, it is possible to utilise them to confirm the existence of the counter-world.

The first group of experiments that confirm the existence of the counter-world depends on the creation of a telekinetic motion, and on a subsequent recording of extraction glow. I actually completed several such experiments. To complete them, I started from finding several people capable of biological telekinesis, and then I photographed objects moved by them telekinetically. In the majority of cases my photographs actually recorded the presence of the extraction glow. But because of the rather insignificant telekinetic work completed by these people, the results that I obtained were not spectacular enough to be presented in this monograph. Fortunately, in various publications on topics that involve the sources of telekinetic motion listed above, numerous photographs - taken by other experimenters - are presented. Many of them register the extraction glow of a much more spectacular intensity than I did. An example of these, which is very representative of the wealth of photographic evidence already published that shows the extraction glow, is presented in **Figure L1**. It shows a powerful extraction glow emitted by a V-shaped divining rod. The same extraction glow appears also when someone moves telekinetically heavy furniture, such as tables shown in photographs from **Figures L2 and L3**.

In cases of extremely intensive action of the Telekinetic Effect, the extraction glow is so strong, that it can be seen by the naked eye. A Polish healer, Wojciech Godziszewski (ul. Szczecinska 2 C, 72-003 Dobra Szczecinska, Poland), during his healing sessions sometimes induces such a glow clearly visible upon the subject's temple. Another example of such a case is described on page 32 of the book **[2L3]** by David St. Clair, "Psychic Healers" (Bantam Books, NY, 1979, ISBN 0-553-02056-0). The relevant quotation is presented in item #2L3 from subsection L3 of this monograph.

The second new experiment that I designed in order to document the existence of the counter-world, is the recording of a temperature drop caused when telekinetic work is carried out. In order for the experiment to be successful, this work should not have a cyclical nature. For example, it cannot be the repetitive bending and releasing of a V-shaped divining rod, or the utilization of a short-circuited rotor from a telekinetic generator. The reason why cyclical telekinetic work cannot be used for such an experiment, is that for it the total balance of thermal energy transfer, is equal to zero. This means that the heat absorbed in the first half of the cycle, is then released in the second half of the same cycle. A good illustration of this simultaneous absorption and release of heat is an example of the telekinetic generator, which circuits have been shorted. The rotor of such a telekinetic generator absorbs the heat from the environment to produce an electric current. But the flow of this current through the generator's circuitry (being shorted out) causes the simultaneous production of the same amount of heat, which is then returned back to the environment. Thus the total thermal balance of such a generator is equal to zero.

Unfortunately, the majority of the sources of telekinetic work listed before displays a cyclical character. Therefore, the necessity for elimination of cyclical works from this experiment introduces a significant drawback that limits the capabilities of experimenters noticeably. Thus, the person conducting an experiment aimed at measuring the temperature drop must either somehow cause the cyclical work to be converted into non-cyclical work, or limit the experiment so that it uses solely the non-cyclical sources of telekinetic work. The conversion of cyclical work into non-cyclical work represents a more difficult task, but it can be achieved. For example, for a telekinetic generator this requires the transmission of its output into another room, where the electric current needs to be converted into heat (e.g. through the connecting of the generator to

an electric heater).

The first success in the experimental recording of the drop in temperature caused by the completion of telekinetic work was achieved by the late Werner Kropp of the WEKROMA Laboratory (Via Storta 78, CH-6645 Brione s/M, Switzerland). His experiment used telekinetic healing to supply non-cyclical telekinetic work. The measurement depended on the completion of such work and subsequent photographing of the space where this work was conducted, with a highly sensitive thermovision camera. In the results of his experiments, Werner Kropp has documented that the telekinetic work causes a significant fall of temperature, in his case reaching 3 degrees Celsius. An example of the results he obtained is shown in **Figure L4**. Although his experiment may appear simple in comparison with spectacular demonstrations by, for example, orthodox nuclear physicists, it is an important breakthrough for the extraction of free energy from the environment. This is because his experiment clearly illustrates the thermal consequences of the telekinetic work. It also documents the new approach to experiments in telekinesis that eliminate the zeroing balance of works completed cyclically. Moreover, it shows the direction to the results for those wishing to commence objective research with instruments on human telekinesis.

It is commonly known that we are convinced sooner by the results of experiments conducted by ourselves. As the simplest experiment documenting the action of the Telekinetic Effect requires only a source of telekinetic work, a camera, and a photographic film sensitive enough to register a faint extraction glow, I would like to invite every reader to repeat my experiments, and to verify in person the statements from this subsection.

I3. ESP: the evidence for intellectual capabilities of the counter-world

This subsection is going to summarise information about the most commonly known class of the empirical evidence for the intellectual capabilities of counter-matter, that confirms the existence of the intelligent counter-world. This class include all phenomena known under the general name of ESP - "Extra-Sensory Perception". According to the new Concept of Dipolar Gravity presented in chapters K and L of this monograph, "ESP simply represents various methods of retrieving useful information from the thinking counter-matter". Of course, because there is a lot of various types of ESP, also there are various ways of retrieving the information from the counter-matter. But whichever of these numerous versions of ESP someone would consider, it always confirms illustratively the shocking fact, that **"counter-matter is able to think, to memorise, and to communicate with us, therefore it works as a huge natural computer"**. In this way ESP is one of the most popularly available empirical evidence, that the thinking counter-matter in fact does exist, and thus that gravity actually has the dipolar character - as this was formally proven in subsection K1.1.

The majority of readers may already be familiar with various manifestations of ESP. Therefore, for them, this subsection does not introduce any new information. These readers are welcome to directly proceed to reading subsection I4. From this subsection I3 they only need to remember that the substance called here "counter-matter" actually thinks, memorises, and communicates with us in its natural constitution, and that ESP represents the most commonly available evidence for this ability of counter-matter to think, to memorise, and to communicate with us. Of course, also readers who were not exposed previously to any constructive information about ESP, but who simply get entangled in the descriptions from this subsection, are also welcome to skip through subsections I3, I3.1, and I3.2, and directly proceed to reading subsection I4.

The name Extra-Sensory Perception (or ESP) is assigned to the various methods of acquiring useful information without employing the physiological senses. **Examples of ESP** are: divining pendulum (i.e. the solving of various problems with the use of capabilities of the counter-

world to think logically), predicting the future (i.e. the access to knowledge about the future which is available in the counter-world), dowsing (i.e. detection of underground water or minerals through reading telepathic signals that these substances are constantly emitting), psychic diagnosing of illnesses (i.e. reading telepathic messages that the ill organs are continually broadcasting into the counter-world), telepathy (i.e. communicating via the use of telepathic waves), etc. As hitherto no scientific explanation was known for the source of ESP information and for the ways of communicating it to us, there has been a generally bad feeling about ESP. Thus in spite of high effectiveness of ESP methods, which in many cases exceeded the capabilities of present science, the majority of orthodox scientists qualify them as "scientific heresy".

The Concept of Dipolar Gravity reveals, that we should clearly distinguish between two categories of actions, both of which presently are qualified as ESP, although according to information provided in subsections L6.3 and L6.4 they are based on totally different phenomena. The first of these two categories, let us call it "analytical ESP", boils down to the utilisation of "intellectual" capabilities of the counter-matter, especially the ability of this substance to think in a natural state. This category of ESP is utilised to solve various problems that usually exceed the knowledge and intellectual potential of a given user of ESP. Exclusively this category of analytical ESP is going to be discussed in this subsection. In the previous list of examples of ESP, it includes divining pendulums and healing. The second category of ESP, let us call it "telepathic ESP" (or "radiesthesia"), depends on the utilisation of "physical" behaviours of the counter-matter, especially on the perception and reading of telepathic waves which propagate across the counter-world and which are continually emitted by all objects and substances. From these waves the physical information that is expressed with them is later read and interpreted. Thus this category of ESP does not utilise the capability of the counter-world to think logically, and as such is only briefly mentioned in subsections L6.3, L6.4 and L5.3. On the list of examples from previous paragraph, this category includes radiesthesia and telepathy.

The model of the brain as an input-output device discussed in subsection K5.4 provides a perfect explanation for the mechanism of analytical ESP, and for the source of information that analytical ESP allows to retrieve. In accordance with this explanation, analytical ESP is simply a process of acquiring access to the information stored in the counter-world. The mechanism of ESP is illustrated by the new Concept of Dipolar Gravity as an analogy of the whole counter-world to a huge natural computer. This natural "universal computer" (UC) stores complete information about everything that happens in the physical world. The information is nicely packed into handy systems of software files, which take the form of special "registers" that are attached to counter-material duplicates of all material objects. Each such a "register" can be compared to the contemporary Data Base, which completely describes a given object. It stores information about everything that happens to that particular object. This natural Data Base is attached to the counter-material duplicate of this object (not to a physical object itself), means to another copy of this object which is made of counter-matter, and which is residing in the counter-world. Now, ESP is simply the process of retrieving information from this register of a given object. In order for ESP to occur, the human brain becomes a kind of input device which sets the appropriate "accession programs" (in a Universal Language of Thought, or ULT) that carry out a search in the required Data Base. In turn, an output device which intercepts the answers received due to ESP, usually is the entire body of an ESP practitioner. Of course, by being intercepted indirectly by the body, not directly by the mind, the information which is retrieved due to ESP, needs to be exhibited and subjected to interpretation. Thus the way it is exhibited and interpreted, and tools used to facilitate these two activities, are the source of countless differences between individual cases of ESP.

The above explanation of ESP (which is based on the model of our brain as a input-output device), gives better understanding for numerous unexplained facts about this way of gathering information. For example it explains why ESP inquiry may refer to material objects - not to abstracts. (This is because only material objects possess their own counter-material duplicates

and registers in the counter-world). It is also known that in order to inquire about another person, ESP practitioners must possess some material object belonging to that person. Again, according to the Concept of Dipolar Gravity, in order to access the counter-material duplicate and the register, the address of which is unknown, we firstly must find the link (address) to this duplicate through reading data from the duplicate of another object connected to the one searched for.

There are two types of analytical ESP, which we may call "cognitive" and "involuntary". They differ from each other because the first of them employs, whereas the second excludes the brain in the perceiving of answers. In **cognitive ESP** all replies to inquiries are forwarded straight to the brain, where they are processed and synthesized into the final form. To achieve this, the mind of the inquirer must be in a special state that enables him/her to understand the ULT language (in the normal state our biological brain does not understand this language). This state is very difficult to introduce in typical circumstances. It appears mainly during hypnosis, dreams, exaltation, etc. But some especially sensitive people, called "psychics" or "mediums", are able to obtain it whenever it is required. Probably in the future some training techniques will be developed, which will allow everyone to master this ability. Until then, this type of ESP seems to be closed to mere mortals. Examples of it are: clairvoyance, precognition, and some forms of telepathy which allow the direct exchange of information.

The second type, **involuntary ESP**, forwards the answer signals directly to the body/muscles of the inquirer, where these signals appear in the form of a involuntary muscular movement, a change in the electro-magnetic properties of the body (e.g. its electrical resistance), or signals send by internal organs (e.g. telekinetic impulses send by pineal gland). Because these effects are not consciously perceived, they are called involuntary. Examples of ESP utilizing them are: dowsing, working with a divining pendulum, and the use of machines for detection of lies (encephalographs). Involuntary ESP can easily be developed by everyone, and the appropriate training techniques is described in subsection I3.2 of this monograph. Moreover, it provides much higher effectiveness than the cognitive one, and it can be utilized in practically every application, including such technical areas as repairing cars, designing new devices, verifying new ideas, etc. For this reason, the examples discussed in the rest of this chapter refer mainly to involuntary ESP. But all the deductions and theoretical models (especially the idea of UC - means the "universal computer") presented here, can be applied to both types of ESP.

ESP must be clearly distinguished from prayers, revelations, or whispers of conscience. During ESP we communicate with the intelligent substance, means with the counter-matter. This counter-matter processes our ESP inquiries, finds answers in banks of registers that it stores inside of itself, and finally provides us with correct answers to our inquiries. Therefore our communication with the use of ESP have the character of interactions with a huge universal computer ("UC" machine). In turn during our prayers we communicate directly with the most superior programm/intellect in the universe, in this monograph called the universal intellect (UI) - while by religions called God. Therefore replies to our prayers have the character of interactions between two intelligent programs, or two intelligent beings.

The possibilities of ESP seem to be unlimited, although so-far they still remain untapped. It is likely to provide everyone with a direct and free access to the most powerful computer in the entire universe. Perfectly correct information on every form of matter, i.e. on every object, organism, or person, that ever existed or will exist in the entire universe, could be accessed from this source. It is difficult to image how dynamic the acceleration of our progress may be, once we have gained a proper, complete, and reliable mastery of ESP. After all, then the completion of such new inventions, as the magnocraft, the oscillatory chamber, or telekinetic battery, would not require any physical research, experiments, and developmental procedures. Of course, in our universe **everything must be earned**. Thus also the utilisation of ESP techniques, from one hand is going to save us a lot of time and effort, by providing ready-made solutions for our problems. But simultaneously it is going to require equivalent amount of effort for the development of the reliable ESP techniques. In spite of this, ESP is worth putting an effort to work

it out. After all, apart from the providing technical information - which is an equivalent to physical research, it is also able to give us moral information - which present scientific or technical research are unable to reveal. For example ordinary scientific research can give us the design of a new generator of energy. But only an ESP can indicate to us such a new type of energy generator, which is going to be the most beneficial for our health and for the natural environment. Thus in spite that the summary of labour put into inventions accomplished via ESP is going to be similar as in normal inventions, the moral quality of outcomes of ESP efforts is going to be much higher than in traditional methods.

Unfortunately, in spite of numerous benefits from ESP methods, and in spite of the fact that the majority of water and natural resources on Earth was found with the use of ESP, so far **all efforts of formal proving the correctness of ESP keep failing**. The reason for this lack of formal evidence for the correctness of ESP, is not ESP itself, but interests of evil parasites on Earth - see subsection E1. As this is explained in subsection E1, ESP is one of these numerous directions in our development, in suppressing of which evil parasites are vividly interested. Thus, whenever on Earth attempts of formal proving the correctness of ESP are undertaken, evil parasites send there their invisible saboteurs, who make sure that results obtained are wrong, and thus that our society is kept in fallacy that ESP does not work correctly.

It should be stressed, that in accordance with the Concept of Dipolar Gravity each person projects part of his/her body into the counter-world. Therefore theoretically speaking each one of us meets all the requirements necessary to successfully develop and use involuntary ESP technique. The only problem is, that as so-far, because of the lack of scientific knowledge about this phenomenon, ESP was the domain explored mainly by mystics and by people who indulge in curiosities. Therefore it was overgrown with unnecessary mysteries, rituals, and contradictive information. Thus, before reliable techniques of utilising ESP are developed, firstly the process of de-mystification of ESP is necessary. For this ESP must be subjected to objective research and verifications.

In order to practice ESP, some ESP techniques needs to be developed and maintained. These techniques are to teach us how to receive and interpret clearly recognizable ESP signals, communicated involuntarily by our body. Without such signals, the required information, after reaching us, can not be interpreted and understood. Therefore to make ESP work, continual practice is necessary, to maintain the same clear answer signals (in the pendulum-assisted ESP e.g.: the clockwise circulating of a pendulum for the answer YES, a swinging movement for the answer NO, and a counter-clockwise circulating for the answer ERROR IN THE FORMULATION OF AN INQUIRY). Since continual training is required, perfection in ESP can be achieved only by extremely strongly motivated hobbyist, or by people living from it professionally (e.g. dowzers). Only they can afford the time and energy for everyday practice to improve their techniques.

Out of numerous techniques of involuntary ESP, the greatest potentials for application in science and technology carries "instrumental ESP". Instrumental ESP are all those techniques in which bodies of ESP practitioners are connected to some kind of instrument (pointer) which displays or interprets involuntary signals perceived by these bodies. Present techniques of instrumental ESP utilize very primitive equipment for these pointers (e.g. divining pendulums, divining rods) which have not improved for many centuries. But conclusions from the new Concept of Dipolar Gravity, especially those concerning the electromagnetic manifestation of paranormal phenomena (see subsection L6.5), open the way for utilizing more sophisticated and reliable electronic equipment. Those conclusions indicate that using devices similar to "lie detectors" would increase significantly the reliability of ESP answers.

Presently most popular technique of instrumental ESP involves the application of divining pendulum. This technique seems to be easiest to master, does not require any sophisticated equipment, is universal, and gives quite reliable and repetitive answers. Its disadvantages include: (2) the difficulty of use in open or unstable areas, where the action of wind or waves disturbs the movement of a pendulum (therefore for confirmation in a natural environment,

findings of a pendulum are usually supplemented with the use of a divining rod), and (2) the requirement of continual practice to maintain the reliability of signals. Let us now review the **evidence** that I accumulated so far, which proves the effectiveness of the pendulum-assisted ESP.

#113. Water divining on a map. This is one of the most popular applications of the pendulum-assisted ESP technique. In this application the main part of the search is conducted within the diviner's office. A client is asked to draw or to present the map of a searched area. Then, the diviner is completing a ritual in his/her thoughts, which he/she developed during years of practice, and which is aimed at "affiliation", means at linking the register of this map with the register of real land that this map reflects. After this linking of registers is accomplished, the map is "affiliated" with the real area, and thus it represents a substitute of this area. Whatever exists in the real area, or happens in the real area, has its equivalent in the map, and vice versa (the theory behind such "affiliation" is explained in subsection K5.7 which concerns magic). Frequently such affiliation practically boils down to subjecting the map to a special type of feelings, which is generated during the ritual of using a pendulum to orient this map towards geographic north, so that the north on the map points northward also in the diviner's office. The next step is finding and marking on this map the course of main streams of water in the searched area. For each of them the efficiency of the flow, the quality (clarity) of water and the underground depth of a stream is determined. After the client decides which stream he/she would like to exploit, the diviner visits the area and points out its exact location (this time using a divining rod). Further details about this application can be learned from numerous books dedicated to water divining, or from diviners who utilize it practically.

In the above application of the pendulum-assisted ESP, the drawing of a map is frequently replaced by using an already printed one. But this printed map must be located only on one side of a piece of paper (i.e. the other side should be blank). This is because the information on a map represents an abstraction, whereas the piece of paper on which it is drawn constitutes the material object. So the "register" with data, belongs to this piece of paper, whereas the map is stored only as information written into this register. When a paper is printed on both sides, the "register" contains two sets of information, which can be easily confused by a diviner searching through it.

A problem with searching mineral resources on maps is that diviners usually know how to "affiliate" a map with the real area, but later do not know, or simply forget to "de-affiliate" them. The result is that later in an unaware manner they may cause to happen for this area so-called "unaware magic" - as this is explained in subsection K5.7. Therefore, in relationship to maps, plans, photographs, and all other objects that were used for any divining activities, or for magic, we should be rather careful - see subsection K5.7.

It is extremely stimulating to analyze methods of acquiring quantitative information (i.e. efficiency of the water flow, iron content of the water, underground depth of the stream, etc.) used by various dowser. Each dowser uses a method which differs from that used by other dowsers, but at the same time each one of them meets requirements of the "universal computer" (UC) described in subsection I3.1. Reviewing these methods reminds me looking at computer programs prepared by various students in such a way, that each program applies a different procedure, but all of them access the same Data Base and answer the same questions. An analysis of these methods reveals how accurate and how useful the analogy of "universal computer" (UC) is in describing the ESP phenomena.

#213. Minerals divining. Techniques of instrumental ESP, in a way similar to water divining, can also be used for finding other substances, minerals, or objects. The principal requirement in such a case is that the diviner holds in his hand, or looks at a sample of the substance, or at the identifying attribute of the object, that he is searching for. To meet this requirement, diviners frequently use pendulums made of the substance they are searching for. Some of them use a transparent pendulum formed as a kind of bottle into which they put a sample of the searched for

mineral.

The above explains also why a wrongly selected pendulum (e.g. a pendulum made of a substance, the telepathic vibrations of which interfere with the substance that is searched for) can decrease the efficiency of searches for some dowzers.

#3I3. The design of new technical devices. In 1985 I met Mr Alan Plank, a professional dowser - see **Figure I1**. Mr Plank spends much of his spare time quite successfully mining gold in unpopulated areas of New Zealand, for which he utilizes the pendulum technique to locate deposits of gold. For the purpose of this mining, Mr Plank needed a very efficient pump, able to withdraw not only water but also stones, sand and pieces of gold. Everything that industry offers in this matter is not efficient enough, and also the technical solutions used in the commercial pumps are inadequate for the purposes of gold mining. (E.g. propulsion for commercial pumps is usually with electric motors - a system that is rather inconvenient during gold prospecting in unpopulated areas.) Therefore Mr Plank decided to build a suitable pump by himself. Because he is not an engineer, he asked his pendulum for professional help in designing his pump. On a piece of paper he drew the lines indicated by the pendulum. The pendulum also indicated the dimensions and materials. The final construction of his pump was extremely simple. It contained no moving parts, and was run by compressed air supplied from a cylinder or a portable compressor. An hydraulic engineer consulted about the design pronounced that it would not work. But the pump worked perfectly after being built, with the efficiency of about 30 thousand gallons per hour. Mr Plank claims that his design is about 30% more efficient than the Venturi pump, to which its principle of operations is similar. The most unusual aspect in the entire case is that the first prototype of the pump began to work perfectly, immediately after being built. Everyone who deals with the implementation of mechanical designs knows that for each new device it is absolutely necessary to complete a whole series of prototypes, in which every subsequent one is only a slight improvement in relation to the previous, and more faulty ones.

Readers who are interested in learning further technical details about Mr Plank's pump or his dowsing techniques may contact him at the following address: P.O. Box 7051, Invercargill, New Zealand.

#4I3. Machine diagnostics. Some dowzers use a pendulum-assisted ESP technique to locate the cause of malfunctioning in a particular machine. If they do not know the construction of a checked device, they use a drawing of it (printed on one side of paper only!) presenting every internal detail. If they know the structure of a diagnosed machine, they work directly on it. To find the cause of malfunctioning they concentrate on it, element by element, asking the pendulum about its state, until they locate the problem. It is claimed that a diagnosis of cars conducted by the pendulum method can be just as precise as one performed by sophisticated electronic equipment. Examples of practitioners who utilize the above application are: Mr Alan Plank of New Zealand and Mr Wojciech Godziszewski, ul. Szczecinska 32/7a, 72-003 Dobra, Poland.

#5I3. Illnesses diagnosing. The pendulum technique is also frequently used for the location and recognition of illnesses and for curing them. The location of an illness is conducted in an identical manner to the location of malfunctioning in a machine. For the cure, each practitioner uses his own method. An example of practitioner who pursues the medical application of the pendulum technique is: Mr Wojciech Godziszewski of Poland.

* * *

The above examples present only a few of the numerous applications made possible by the mastering of a pendulum-assisted ESP technique. Unfortunately, to utilize the potentials of ESP as a scientific tool, a lot of work still needs to be done. Our use of these abilities to-date has been based more on the empiric discoveries of individual hobbyists, and on the enthusiasm of some devoted practitioners, than on solid research or proven methodologies. To transform these spontaneous experiments into a reliable tool of scientific investigation, new devices and methodologies need to be developed, and the subjective factor needs to be removed, or at least significantly reduced. All of these can be achieved only in an atmosphere of recognition and

approval of the triple composition of our universe (i.e. for the independent coexistence of the material, counter-material, and virtual components of our universe). But the effort of promoting new attitudes and intensifying the research on ESP techniques is worth pursuing, as there is a body of evidence indicating that the mastery of ESP may save a lot of unnecessary experiments, errors and expense in the completion of new technical devices (consider the invention of Mr Plank's pump). Let us hope that disclosure of facts presented in this subsection is a significant step forward in the right direction.

13.1. A theoretical model of ESP, the universal computer (UC), and ULT

Generations of ESP practitioners have accumulated empirical observations concerning the potentials and limitations of this method of acquiring useful information from the counter-matter. But hitherto there was no theoretical model available, that would provide a tool for the clear prediction of what is possible through ESP, and how it should be achieved. I would like now to introduce such a model, which is to be called here the "universal computer (UC)".

In order to explain what the UC is, it can be described as "a natural computer of an enormous processing power located in the counter-world, which furnishes all ESP practitioners with the information that they inquire about". But if we use a more precise explanation, then UC is "a collection of intelligent attributes of the counter-matter, which reacts on inquiries of ESP practitioners and provides these practitioners with replies searched for". The new Concept of Dipolar Gravity explains, that the counter-world filled up with the intelligent counter-matter, is a kind of a huge natural computer, which is almost unutilized, thus which is rather "bored" because of the lack of tasks awaiting the completion. Therefore this computer cannot wait to be able to serve to someone by the completion of a task forwarded to it for the execution. Thus whatever program is forwarded to this powerful computer, it is immediately completed. This UC executes all programs that are forwarded to it, no matter what is their origin, including into this number also programs containing inquiries for the information, which originate from people practising ESP. Unfortunately, this powerful computer has its own rules of "programming", and in order to correctly utilise it, one needs to know these rules, and to formulate his/her own programs according to them. After all, this computer is not an intelligent being (i.e. the universal intellect), but only a super-powerful computer hardware, in which, amongst others, the universal intellect also resides. Thus it (i.e. this computer - means UC) is capable of completing only such programs, which were formulated in a manner that it understands. In order to summarise the above deductions with the use of computer terminology:

"UC is an extremely powerful natural computer (but only the hardware part), the operation and capabilities of which are equal to the operation and capabilities of the entire thinking counter-matter of our universe". But this computer is not allowed to interfere with the programs which reside in it permanently (type of the "universal intellect") nor is allow to enable outside entities to utilise these programs easily. Therefore the UC is eager to complete only these tasks, for which a given ESP practitioner forwards own and operative programs for execution. The UC has free access to all registers contained in the entire counter-world. Thus it contains in its storage the detailed and complete data registers for every material object that ever existed or will exist in the entire universe. A given ESP practitioner is allowed to access in his/her programs the content of these registers. But UC does not have separate files (registers) for principles, concepts, and other non-material abstractions. Therefore it does not understand inquiries referring to them, unless these inquiries are referred to the specific objects, in which these abstractions are stored as their descriptive data. The UC conducts all processing instantaneously, independently of how distant in space or time is the object whose register is being searched for to complete a given processing. The UC understands and executes inquiries formulated in a human language, because when a given person thinks of something in the human language, the same matter in the counter-world is

expressed in the ULT language. It inputs the processing commands straight from the brain of an inquirer, when they are still in the form of thoughts. The UC is able to perform any type of operation that other computers can do, and the results of its processing are always correct.

The UC is only a natural computer, means it is composed only of "hardware" that was formed from the counter-matter capable of thinking in the natural state. The UC is able to execute every program that is forwarded to it, but normally it does not allow to use in ESP inquires any of the "souls/intellec[t]" that would understand the intentions behind subsequent commands. Thus, if we do not pre-program of an ESP inquiry in the manner that is understandable to this UC, than the UC has no its own ability to translate this inquiry into the form that is compatible with its operation. In case of utilising UC, the ESP practitioner must formulate at thoughts level - with the use of ULT language, instructions that are UC compatible, which interactively direct the process of searching for the required information. (At this point it should be again reminded, that UC cannot be confused with the universal intellect "UI" described in subsections K3.1 and K3.3. The universal intellect is hierarchically the most important "program/intellect" that resides in UC, while UC is only the "hardware/machine" which allows various programs/intellec[t], that inhabit the universe, to reside in it and to operate in it.)

The introduction of the model of ESP called here the universal computer, or UC, allows us to predict easily the operation, possibilities and limitations of every form of ESP. Each problem that could be theoretically resolved by UC, may also be empirically resolved by ESP, and the formulation of a problem for ESP must also be identical to that required for UC. This means practically, that perfection in ESP, requires a mastery of the same rules and principles, that are used by computer programmers working with first prototypes of new computers - means with the prototypes which still do not contain any programs but only are loaded with files and Data. Therefore, for professionals in ESP, and for investigators of that phenomena, appropriate courses in computer programming would be extremely valuable.

From my research to-date it stems that the concept of UC seems to be a key to understanding, developing, and mastering of ESP. To realize how helpful it can be, below are listed some of the vital attributes of ESP explained on UC examples. Those readers who have already had some experiences with ESP, when reviewing the descriptions that follow, will appreciate the benefits provided by the idea of UC. For other readers these descriptions will perhaps reveal that ESP is only one more of our natural abilities, which instead of being ignored or derided, should rather be investigated and utilized.

1°. We are born completely equipped as terminals for the UC. Our brain is the input device, which transmits our wishes, intentions and inquiries, formulated in the Universal Language of Thought (ULT). Our entire body is the equivalent of the UC compatible output devices, that intercept and display the information received back. In some forms of ESP, additional equipment is used (e.g. pendulum, divining rod, etc.) which performs the function of a pointer that helps to exhibit and interpret the answer signals intercepted by the body. For this equipment NO special "magical" requirements are imposed. It only needs to suit the type of involuntary signals developed individually by the body of a particular user. A potato suspended on a string, or a branch from the nearest tree, in the hands of experienced user will provide the same correct answers as the most sophisticated divining pendulum or rod.

2°. There exists a kind of Universal Language of Thoughts (called here ULT - see subsection K5.4). It is used by the entire universe. This language is utilized by the counter-matter for expressing all information recorded within the software registers. Our entire thinking process is conducted in this ULT, and all other living creatures also use this language. ULT is a language in which we formulate our ESP inquiry. ULT does not correspond to any human language, and when we talk, our thought expressions are automatically translated from ULT into the spoken language. Sometimes we recognize that we know something in ULT, but we have forgotten the appropriate word in the spoken language. Also many people who have changed their country and language very clearly experience that their thinking occurs in some kind of universal language,

which is different from those which they use for speaking. An illustration for ULT from the UC model would be a machine code (machine language) in which contemporary computers "think". This machine code differs from the programming languages in which the same computers communicate with their environment (with programmers).

3°. Every ESP inquiry must be formulated in the same unambiguous and resolvable way, as do the inquiries to an empty computer, which still does not contain any programs but only data files. It must refer only to recognizable material objects, whose registers need to be searched to resolve the problem, and also it must clearly describe the kind of processing that should be done. Correct ESP inquiry may not involve any processing of abstractions, concepts, or ideas, as these do not have in the counter-world their own files called here "registers". For example the question: "What is the temperature of this room expressed in Celsius degrees?" contains an abstraction (Celsius degrees), and therefore the UC would not be able to understand it, nor to answer it correctly. But the same inquiry formulated in another way such as "What would be the temperature reading on the thermometer in my office, if this thermometer was hanging on the wall of this room?" will receive the correct answer expressed in accordance with our first intention (provided that the indicated thermometer from our office is really scaled in Celsius degrees). As it is impossible to eliminate completely mistakes and "bugs" in the formulation of our inquiries, every ESP user should develop a clear signal meaning "NO REGISTER AVAILABLE". The lack of such a signal puts ESP inquiry in the situation of a wrongly programmed computer (UC), which for invalid inquiries which refer to a non-existing file, must still provide some answers (in accordance with the programming rule "garbage in - garbage out"). ESP seems to operate perfectly - if the answers are wrong the reason most frequently lies in a faulty application of it.

4°. Because of the instant operation of UC, the ESP reply which is shown currently, always concerns the most recent **thought-level inquiry forwarded to UC**. People who are not aware of this rule, are going to claim that ESP provides them with wrong answers. For example someone on Thursday was issuing a wrongly formulated ESP inquiry stating: "is Thursday today" (the inquiry is wrong because it is referring to an abstraction - i.e. to a day of week - Thursday, not to a physical object which has its own "register" to be searched through). Because of the error in this inquiry, the reply displayed cannot be interpreted neither as YES nor as NO. While observing the indecisive behaviour of the pendulum, the inquiring ESP practitioner without even realising this, is asking an additional question in an unaware manner. This additional question may read for example: "should I interpret these indecisive movements of the pendulum as YES". In reply to this unrealised additional ESP question, the UC immediately shows the reply NO. At that moment the inquiring ESP practitioner is interpreting this second reply, as the reply to his/her original question (without realizing that this original question was later invalidated by the unaware additional question), and comes to the conclusion that the UC wrongly indicated that "today is not Thursday".

5°. All types of data processing that are possible in our computers, are also possible in ESP. To achieve a particular type of processing, it is only necessary to provide a thought-definition of what actually should be done. The above also means that the types of inquiries unanswerable to our computers (e.g. formulation of new ideas), are non-achievable through ESP as well.

6°. Every object referred to in an ESP inquiry must be unambiguously identified and easily recognizable among the billions of similar objects existing in the entire universe. Such a strict identification of THE considered object enables UC to search in the right register. Otherwise the reply comes from a wrong register.

There are only two ways of identifying the objects: (1) the inquirer must know them personally and imagine their appearance, or even better - look at them, at the moment of inquiring, or (2) the inquirer must think of, or look, at another object that has a material connection with the subject of inquiry, and therefore the searching of the latter register will provide the link to the searched-for object. The second object, which enable us to trace the register of the main

object of inquiry, is called an ID key. In the case of an inquiry about an unknown or absent person, the ID key can be any object that have a direct link with this person, e.g. his/her photograph, hair, blood sample, a letter, a signed cheque, or any personal belonging. Again it should be stressed here, that the ID key cannot be an abstraction (e.g. a spoken name, or a spoken description), as abstractions do not have their own registers that could be searched in order to find out the link to the register of a person being sought.

13.2. How to develop a simplest pendulum assisted ESP technique

In my opinion the biggest problem with present acceptance of a pendulum assisted analytical ESP, is the fact, that this capability is usually practised by people who typically are referred as "eccentrics". In turn non-typical behaviour of such people frequently discourages their environment to inquisitive approach of the subject of ESP. In addition to this, when a mere mortal tries to more exactly examine any form of ESP, then immediately from the very beginning he/she encounters such a powerful dose of mysticism and unexplained recommendations, that usually gives up after several first attempts to master this empirical skill.

On the other hand, if someone removes the screen of mystery from ESP, then it turns out that principles of it are usually very simple. Actually everyone can master it, and effectively use in the everyday life. In addition, it is now sufficiently explainable in a rational manner, that almost everyone can understand how it works, and why it works. In order to provide here the rational and de-mystified descriptions of the technique for awakening our natural ESP capabilities, herewith I am providing a starting exercises, which initiate this sleeping ability. After mastering these exercises, the full utilisation of ESP capabilities is than only a matter of practice and continuous training.

Before I encourage to try on ourselves the technique of ESP development, I should mention that ESP belongs to one of the most quickly disappearing skills. From my personal experience it is obvious, that even the most fully awoken and effectively utilised ESP, disappears almost completely after around one year, if it is not supported with an everyday training and continuous practice.

To develop a pendulum-assisted ESP technique, one must start with preparing, or purchasing, a divining pendulum. This is an extremely simple activity. Although if someone reads the existing literature on this subject, or asks opinions of so-called "experts" in radiesthesia, than it immediately grows to the size of a large problem. At the time of searching for such a pendulum it is worth to realise, that in the sense of function this pendulum performs only an ESP equivalent to pointers in a clock. (I.e. these pointers can be prepared practically from any material - even from a potato or straw, under the condition that their shape and the manner of assembling does not spoil the accuracy with which the mechanism of this clock works.) ESP signals are intercepted by the body of a practitioner, not by this pendulum. Thus, the pendulum is only to make obvious what the body intercepted. Any bullet-shaped object suspended on a thread, which was not used before for this purpose, will excellently perform this function. If there is nothing better available around, a heavy needle, a ring, or a pendant, should do. Professional dowsers are very strict in not allowing other people to use their pendulums. The Concept of Dipolar Gravity seems to justify this behaviour. It indicates that information about the interpretation of the answer signals can be stored in the pendulum's register. So, if the pendulum was/is used by someone else, who utilized/s a different set of signals, his/her interpretations of signals will be recorded on top of ours, causing confusion in all subsequent applications. Therefore to succeed with the completion of these exercises, we should make sure that the object we have chosen for the pendulum, was not used ever before by someone else for the same purpose. Also, if we exchange the pendulum for a new one, we should repeat the development procedure from the very beginning, in order to record into the register of this new pendulum the interpretations for our answer signals.

The first stage of our exercise is to develop signals "NO" and "YES". We begin with the development of **signal NO**. For this purpose we utilize a bio-field induced by the blood transfer in our veins. To induce this signal we suspend the pendulum over the veins in our left wrist, holding the thread in our right hand - see part (a) in **Figure I2**. The flow of our blood induces the pendulum to swing forth and back along the veins. To check that the line of pendulum's swinging follows the direction of the blood flow, we slowly change the angle of our left hand. The plane of the pendulum's swing should adjust to this new course of veins.

To develop the **signal YES** we utilize the change of bio-potentials appearing between our left thumb and forefinger. Positioning these fingers into the "U-shape" we form the bio-half-circle, which will be followed by the pendulum. When the pendulum is suspended in the centre of this U, it starts to circulate in clockwise direction - see part (b) in Figure I2. In future we are to interpret such a circulating movement as a YES answer.

The readers who have used a pendulum before, and have already developed their own (different) NO/YES signals, should continue to interpret these signals in the manner they were originally defined.

After successfully developing NO/YES signals, we can begin the second stage of our exercise, aimed at utilizing these signals to answer our questions. To accomplish this we use two reversed saucers, under one of which we **ourselves** place the sought object. Then we suspend the pendulum above this saucer and, visualizing the object in our minds, we ask whether the object is hidden there (we must remember though, to formulate our question so that it does not refer to any abstraction, but solely to material objects). The pendulum should answer YES by circulating in a clockwise direction. Now we suspend the pendulum above the other saucer and ask the same question. The pendulum should swing in a straight line displaying a clear NO signal. Such simulated inquiries should be repeated until the formulation of our question will induce an instantaneous signal of the correct answer.

In the third stage of developing our ESP technique, we conduct exercises with the same object, but this time hidden by someone else under **one of three** sources placed upside down on a table. Now we learn how to concentrate and what kinds of psychic processes lead to the correct answers. The score will initially oscillate around the probability level, as we are still learning the technique. During the exercise we should try to detect, identify and memorize all these processes occurring within us, which lead to the correct answers of the pendulum. Therefore each time we score a hit, an analysis of our inner experiences should be conducted. We should repeat the elements recognized in such an analysis in our next approach. Similarly, when we miss, we should deduce what distracted us and then in the next approach we should try to avoid it. The most destructive tendencies which we must learn to eliminate at this stage are the attempts to guess, using our logic, and the temptation to change the interpretation of the answer signals. Logic will try to tell us where the object is (usually wrongly!), but we must make an effort to ignore any such logical suggestions. Also, when we miss, we will have the temptation to reverse the interpretation of NO/YES signals. We are not allowed to do this and we must keep firmly to the meaning of these signals originally decided upon. If the signals seem to not work and such a temptation becomes strong, we should repeat from the very beginning all three stages of our development procedure. We should continue the third stage of our development, described in this paragraph, until we become aware that the correct signals from the pendulum are always accompanied by the unique feeling of "inner satisfaction". When we learn to recognize this unique feeling, our technique is finally developed.

In the development of this procedure, it is extremely important to choose correctly the object to be hidden under saucers. It should be something unique, possibly existing in the entire universe in one copy only, easy to visualize, having an agreeable shape, inducing pleasant memories, and made of a different substance from that of the dishes under which it will be hidden and from our pendulum. It would be a big mistake to choose a coin, as there is a lot of similar coins in the world, so when visualizing it, our mind could approach the wrong register (for

example the register of a coin from our purse, instead of the one hidden under a saucer).

One of the most useful skills that we gain after mastering the pendulum assisted ESP, is the ability to determine someone's level of moral energy, means to determine for a given person the value of the coefficient which in subsection M6 is marked as " μ ". In order to determine this level, firstly we need to calibrate our pendulum. We use colours for the purpose of this calibration - for example we use a palette having rectangles painted on it in various colours, that we can receive from paint shops. Such a calibration of the pendulum depends on painting various colourful points on the string from which this pendulum is suspended. These colourful points mark lengths of the string, at which the pendulum is getting into the resonance with a given colour. (Means at which the oscillations of this pendulum are the largest, when it is suspended above a piece of paper painted with a given colour.) It is worth to notice that the same colour is going to have on the length of a pendulum's string several points of resonance (usually two or three). The length of the string contained between two subsequent points painted with the same colour, represents the "scale of sensitivity" of a given pendulum. The lighter a given pendulum is, the longer its "scale of sensitivity" is, and thus also the more precise its indications are. Unfortunately, below a certain weight, pendulum starts to lose its sensitivity because of the influence of friction with the air, and influence of motion of the air. Thus for every person there is a specific optimal weight of the pendulum, which provides the greatest sensitivity. Around the length of the thread, which we hold the most frequently, we firstly need to find two boundary resonance points, which resonate above the colour "green". These two points represent the edges for our calibration scale. Exactly in the centre between these two points of resonance with the colour green, a very important third point lies, which corresponds to so-called "negative green". The pendulum held in this point of "negative green" is going to resonate after it is suspended above any moving water, e.g. after being suspended above a glass, which contains spinning water (that we steered with a spoon). Between this "negative green" point, and both "green" points, there are points on the pendulum's string, which correspond to resonances with all other colours. For example in the lower half, approximately around the centre, there will be a point for red colour, while in the upper half, there will be points for colours of steel (greyish) and blue. Now, when so calibrated pendulum we suspend above someone's hand, it starts to resonate at the length of the string that is equivalent to one of these colours. The closer this resonance point for a given person lies to the green colour, the higher is " μ " of this person. In turn the further this resonance point for a given person lies from the green colour, and the closer to "negative green", the lower is " μ " of this person - means the less of moral energy this person has accumulated.

Although the above developmental procedure was designed for a pendulum-assisted analytical ESP, similar set of exercises can be used for any other kind of instrumental ESP. Therefore people having some mastery of electronics, perhaps should try to build their own devices similar to "lie detectors", and then initiate with these devices pioneer research on the development of "electronically-assisted ESP".

14. How the Concept of Dipolar Gravity explains some mysterious phenomena

Numerous people are experiencing extraordinary phenomena, such as psychic healing, spontaneous human combustion, fire walking, near-death experience, ghosts, etc. All these kinds of experiences were unexplainable in the old, one-world view of the universe. But the new Concept of Dipolar Gravity introduces another prospective to our understanding of the universe, making the explanations of these phenomena quite simple. Below some of these explanations derived from the Concept of Dipolar gravity are provided.

#114. The multitude of effective methods of healing. As this is explained in subsection B8, present science and education developed in us a believe, that for every problem there is only a single correct solution. Thus, one of the facts, which later is constantly shocking people, is the

discovery at some stage of their life, that there is a huge variety of drastically different methods of healing, all of which lead to the same final effect, namely to the recovery of health. In the old concept of monopolar gravity, this variety was incomprehensible, because according to it, the improvement of state of our physical body, should be only possible if the medical activities concentrate on this physical body. But the new Concept of Dipolar Gravity described in this monograph realises, that every object - including into this also human body, has a material component contained in our physical world, a counter-material component contained in the counter-world, and a software component contained in the virtual world. Because each single one out of these three components of every object (means in case of people: a physical body, a counter-body, or registers) can be subjected independently from one another to the process of healing, and the healing of each of these components can be carried out with several different methods - physical, telekinetic, spiritual, etc., actually there is a whole range of effective methods of recovering our health. The above is additionally reinforced by the philosophy of totalizm, which (the philosophy) states that every problem has an infinitive number of solutions, and that the limitations of these solutions result only from our current level of knowledge and from our philosophy.

The most frequently used methods of effective healing, which due to the new Concept of Dipolar Gravity all can now be satisfactorily explained, include: (1) a physical healing of physical bodies, (2) a telekinetic healing of physical bodies, (3) a telekinetic healing of counter-bodies, and (4) an energy healing (physical) of counter-bodies. In addition to these, there are also used sporadically various methods of spiritual healing. Here are brief descriptions of these most frequent methods of effective healing:

- A **physical** healing of physical bodies - sometimes also called "orthodox medicine". It is that one that is taught in present schools of medicine, and practised by present medical doctors. It depends on achieving physical healing effects via interaction with the biological body. Examples of physical healing include: swallowing of pills, injections of antibiotic, surgeries, etc.

- A **telekinetic** healing of biological bodies. It interacts with our physical body, but uses telekinesis for this interaction. It includes so-called "bloodless operations" (psychic surgery) - which depend on opening physical bodies with telekinesis. Also includes some forms of "psychic dentistry" - means telekinetic growth, or filling of, teeth. For practical details see a book [1L5.1]. An example of them is discussed in item #1L5.1.

- A **telekinetic** healing of counter-bodies. It operates exclusively on counter-bodies (spirits) of people or animals. In turn, after these counter-bodies are healed, their new state transfers itself on the physical bodies, thus manifesting itself as the return of health. It includes such forms as: psychic surgery (e.g. operating on counter-bodies via telepathy), touch healing, etc. An example of it is presented as #2L2.

The principle of all forms of telekinetic healing corresponds closely to the principle of telekinetic motion - see subsection L6.1. In this healing, the healer's mind affects the counter-body of an ill person, thus telekinetically returning this counter-body to its original configuration. Changes in the counter-material body, are in turn reflected to the physical body, which subsequently is restored to the health.

Notice that the effective telekinetic healing must be accompanied by the emission of an extraction glow from the healed body (see the evidence #5L2). Therefore, the photographing of the healed body should lead to the detection of this glow. (This also can be used for the distinguishing between the charlatans, and real healers).

- An **energy** healing of counter-bodies. It depends on such energy interaction with human body, that actually the counter-body is firstly healed. In turn the health of this counter-body is going to be transferred to the physical body. A best example of these healing techniques is acupuncture. Other examples include European "healing with colours", Japanese "reiki", Chinese "tai chi", and several others. The description of principles on which these methods are based is provided in subsection K5.6.

There is also such thing as a **telepathic** healing of registers. It operates on registers (souls) of people, not on bodies, or on counter-bodies. This includes such forms as: faith healing, praying over someone, etc. For practical details see book [1L2].

The principle of telepathic healing differs from that of telekinetic. In telepathic healing the healer's mind sends telepathic signals, which alter the software registers contained in the counter body. This in turn causes the healed body to display certain reactions (e.g. heal, grow new teeth, etc.). Thus, in this type of healing the spiritual processes occurs in the healed body. Telepathic healing is NOT accompanied by the emission of the extraction glow from the healed bodies, although the healers themselves may emit the dispersion glow. Therefore photographs of those healers could show a change in the colour of their skin.

#214. Hypnosis. The Concept of Dipolar Gravity defines hypnosis as a state when subject's awareness is switched into the interception of signals from the counter-body. (Normally our awareness resides in the physical body.) For this reason, during hypnosis we may access the registers contained in the counter-world, which in conscientious state are inaccessible for our perception.

Mechanism of operation of hypnosis is exactly the same one, which triggers the operation of moral laws described in subsection K4.1.1. Only that in hypnosis, instead from the counter-world, the execution commands are originating from our world. Experiments on hypnotised people reveal the manner in which our counter-material duplicates control the function of our bodies, while themselves are being controlled by execution programs from our registers.

Notice that according to the Concept of Dipolar Gravity time is motionless, but we move through time (see subsection L7.1). Therefore during hypnotic regressions (and also during dreams - see item #714 below) we can move to any point in time, and "re-live" again the events that took place at this point. Such free manoeuvres through time represent the main reason why hypnotic reconstruction of events can be so accurate. This is because in the hypnotic state a subject can return to events from the past and "freeze time" for the duration that is needed for noticing, examining, and describing all the necessary details. After the shift to this past point in time, these people can also carry out actions, which they did not do during the original event (e.g. ask additional question, enter the room that they previously did not see, etc.) - of course under the condition that these additional actions do not change anyone's karma.

#314. Spontaneous human combustion. Principle of this phenomenon is similar to telekinetic motion, only that instead of triggering the physical work, it completes the chemical reaction that generates heat. This reaction, in a way similar to telekinetic motion carried out downhill, releases huge amounts of heat, which in the final effect burn the body of a victim. The mechanism of releasing this heat is described in subsection L6.1. It is worth to notice, that in the light of theory of control, the mechanism of triggering of this phenomenon is based on the positive (means self-increasing) feedback. The initiation of this mechanism is based on a self-perpetuating loop, i.e. the mind of a person, who somehow becomes hot, begins to panic that he/she is going to burn, and this panic telekinetically escalates chemical reactions that produce more heat, thus creating more panic, etc. It is interesting, that according to an old Polish folklore, people very drunk were capable to initiate this process much easier than sober people.

It should be added to the above, that the orthodox science developed also its own physical explanation for this paranormal phenomenon. As every other today's scientific explanation, it avoids the admitting a paranormal component in this phenomenon, and explains it with the purely physical principle of the so-called "external wick". (An example of such "external wick" would be a patch of cloth that is wrapped around a candle. If one burns this cloth, the candle starts to melt and saturates the cloth, this causes the further burning, until the entire candle is burned.) According to this scientific explanation, during spontaneous human combustion initially burned is a patch of clothing of victims. In case of not being extinguished, this causes melting of bodily fat in the victim. The melted fat saturates the burning patch of clothing, and causes further burning, thus causing the gradual burning of the entire body, like a candle wrapped into an external wick.

There were even carried out some experiments with corpses of fat pigs, which were wrapped into human clothes, and then ignited. They actually led to burning out of the entire corpses of these pigs on the principle of such an external wick. Unfortunately, although these experiments actually gave the effects similar to spontaneous human combustion, not all their aspects are coinciding with the knowledge, that is already accumulated about such combustion. For example they do not explain the observational evidence about the moment of initiation of such self-combustion, which according to empirical observations, and also according to folklore, firstly appears inside of a given victim. (I.e. smoke firstly bursts from the mouth of a given victim, not from the clothing.) They also do not explain the folk believe, very popular in old Poland, that almost the only way to extinguish such spontaneous human combustion, is to drink urine. (This could have something to do with the ability of salts contained in the urine to extinguish telepathically this resonating mental feedback.) Thus, it seems to appear, that independently from such a purely physical explanation with the use of phenomena of "external wick", there is also a parallel phenomenon of "psychic human combustion", which in sense of effects gives results similar to the physical one.

It is quite possible that people who fall victims of the spontaneous human combustion actually practised self-hypnosis and meditation techniques, which make them prone to a resonance hysteria/nirvana, and to other similar types of phenomena.

Folklore of old Poland used to have significant body of verbal tradition about spontaneous human combustion of the psychic type. In my childhood I heard a lot of stories about various instances of this unusual phenomenon. For example, the folklore claimed, that people who fall victims of this phenomenon, always have some extremely heavy problem on their mind, which they try to solve. Supposedly the worst thing in that situation was to try to drown this problem in alcohol, as according to this folklore tradition, under the influence of alcohol the problem started to reverberate in minds of troubled people, leading to their self-burning. An interesting information that folklore provided about the origin of this inner fire - is that supposedly it always was starting inside of people, usually from lungs, and therefore was impossible to extinguish, as there was no known means to put it down inside of the body. Therefore, usually, since once started, it always resulted in the death of the victim, even if this death took place with a lot of people around trying to stop it.

#414. Fire walking. In some states of trance, people are able to walk barefoot through a fire, and not burn their feet. Several times in my life I had an opportunity to observe this phenomenon. The first time I saw it in Malaysia on 13 October 1994, during Chinese holiday of 9 gods (which, according to the Chinese Moon calendar, takes place in 9th day of 9th month). In cases which I observed, tens of ordinary people, in this number many females, were walking along a footpath of charcoal that was glowing from the heat. The footpath was around 30 cm thick, around 2 metres wide, and around 30 metres long. It was formed by intensive burning of a thick layer of wood. The charcoal was so hot, that I was unable to come closer to it than at around 5 metres, because the heat that emanated from it burned my skin. But a long column of these people walked barefoot over this red-hot footpath of glowing charcoal, without any sign of pain, as if it was an ordinary carpet. During one of such rituals, I was interested to see what happens next with these people who walked over the fire, so I accompanied them to their temple. I discovered over there, that a significant number of them, if not all, were in a kind of religious trance, very similar to hypnosis. In order to return them to a normal state they were subjected into a ritual similar to awakening from a deep hypnosis.

Various "hardware" explanations for fire walking provided by our present orthodox science were not confirmed experimentally. The conditions that these explanations impose are not met in a real fire walking. The Concept of Dipolar Gravity gives a "software" explanation based on the interpretation of time presented in subsection L7.1. In this explanation the mind of fire-walkers slows down the speed of time elapse for the hot surface that they walk through. Therefore the heat transfer from the ground into feet is also slowed down proportionally to this time elapse. Notice that only extreme psychic tension of the walkers leads to the successful deceleration of

time and thus to not-burning their feet.

There is a possibility of experimental confirmation of the above explanation. This is because a number of experiments can be conducted which allow to detect the slowing of time elapse in the fire. The simplest one of them, is to photograph the fire. If time slows down, such photographs should show almost no emission of light, thus the fire should look proportionally darker than when it is seen by naked eyes of witnesses.

#5I4. Ghosts. They belong to numerous phenomena ignored by the present orthodox science. In the Concept of Dipolar Gravity ghosts should be interpreted as the activities carried out by counter-material bodies (spirits) of dead people, or dead animals. Principles of ghost activities are exactly the same as principles of dreams. Also all characteristics of the ghost activities correspond to the those of dreams. Ghosts operate in the counter-world, but some effects of their activities, similarly like some effects of our dreams (e.g. poltergeists), may telekinetically affect the matter. Therefore ghosts may move some objects and create images made of the extraction glow. These images should be possible to observe and to photograph. According to subsection L6.5, ghosts must also induce some electromagnetic phenomena (see evidence #1L6.5). Note that ghosts usually do not have registers (souls), which part with them at the moment of death. Therefore, usually they are not able to do any intelligent activities, not to display the good knowledge of their past. However, there is a possibility that some such entities may still keep their registers. Then they can do an intelligent damage.

#6I4. Possessions. The Concept of Dipolar Gravity suggests, that the fact of being possessed must be clearly distinguished from ghosts. One is possessed when a control over a counter-body (spirit), thus also over the biological body of a living person, is taken by a register/soul of someone else. A version of being possessed are multiple personalities mentioned in subsection K5.4 and in item #6K5.4. When someone is possessed, the control over his/her body is taken by an intelligent register/soul. Thus such possessed people are having the memory, knowledge, intelligence, and personality of that entity that occupies their body. An additional knowledge that is introduced by the Concept of Dipolar Gravity is that the object of possession can actually be any living creature, not just only people - of course when the register that takes over a given body does not specifically want to obtain human attributes (e.g. the ability to speak). Furthermore, the register/intellect that is possessing a given body can originate from any creature, not just only from a human. Therefore people can be possessed by registers/souls of for example monkeys, tigers, birds, snakes, dinosaurs, etc.

#7I4. Dreams. The Concept of Dipolar Gravity allows to distinguish between dreams and night visualizations. The **night visualizations** would originate from our physical mind. Thus they would be only non-coordinated, colour images created inside of our sleeping brains. They would occur in the physical world. **Dreams** would be real activities carried out by our counter-bodies and registers within the counter-world. Therefore dreams should display all properties of such activities (e.g. logic, consistency, symbolism, etc.) and also display the properties of the counter-world (e.g. colours expressed by information not by appearance, lack of physical attributes - like weight or blood, etc.).

Night visualizations are already explained by various theories of contemporary medicine. The Concept of Dipolar Gravity does not change these explanations.

Dreams would not obey the contemporary medical theories. The Concept of Dipolar Gravity would explain them differently than just pictures from our physical brains. In this explanation, **dreams would be real actions and adventures carried out in the counter-world by counter-material bodies and registers of sleeping people.** These adventures would be achievable through temporary separations of our counter-material bodies and registers from physical bodies. Therefore dreams should be characterized by a number of unique properties which result from their adventures' character and from placing them in the counter-world. Some of these properties include:

- "Software" attributes of dreams. These attributes include: the expressing of colours as an

information, not as an appearance (i.e. in dream every object looks as having a sepia colour, but we actually are aware of different colours that various objects have and we can "read" these colours from the registers of these objects), a different structure of our dreamed bodies (e.g. counter-bodies do not contain physical, red blood), indestructibility of our counter-material bodies (i.e. in dream we never get killed or loose a part of our body, although we may frequently experience someone or something attempting to hurt us; whatever happens in dreams, our counter-material {dreamed} bodies remain unaffected), etc.

- Logic, abstraction, and prophetic nature of dreams. The counter-world is more logical and abstract than our world. It also allows us to insight registers of distant objects, and to see events that these objects will experience at any chosen instant of time, including the distant future.

- Differences in our motion capabilities (the movements in the counter-world obey a different set of principles than those movements from our world; e.g. we can fly and levitate without a movement, or remain in one place in spite of completing rapid mobile actions).

Notice that the defining dreams as "night adventures in the counter-world" provides a perfect means of verifying the correctness of the above explanations. This is because dreams so defined request all people participating in the night adventures of a particular person to also experience the same dream at some stage. Unfortunately there are two factors which make this verification difficult, i.e. (1) forgetting ratio and (2) time shift. It is proven that we remember only a small fraction of our dreams (sometimes less than 1% of what we dream). This practically means that, although all people appearing in a particular dreamed adventure, in fact participated in it, only in extremely rare occasions more than one of those people remembers this adventure. Even more obstacles to the verification of the above explanation introduces a time shift. The interpretation of time in dipolar gravity (see subsection L7.1) reveals that in the counter-world we may travel through time, thus experiencing events that happen at different times, i.e. in the distant future as well as in the past. Therefore participants who meet in a dream that occurs at a particular instant of time, may come to this instant from different starting times. This means practically that the same adventure involving time shift can be dreamed in a different year and time by each one of its participants.

In spite of the above difficulties, I managed to find a person (Suzanne Poutu of Dunedin, New Zealand) who claimed that she and her friend both experienced exactly the same dream. I would be delighted to hear from other people who also discovered that their dreams were exactly repeated by someone else.

Here is what about Chinese explanation for dreams is written in an excellent book [114] (and also [2J3] and [1#3L5.4]) by Frena Bloomfield, "The Book of Chinese Beliefs", Arrow Books, London 1983, ISBN 0-09-931900-4, page 151):

"When we dream, say the Chinese, the soul goes wandering about the world and all its encounters and adventures are as real as in everyday waking life, though we recall them as dreams when the soul returns and the body awakes from sleep."

#814. **Death.** We all need to die one day. So naturally we are curious how it is going to be, and what happens next. Well, the Concept of Dipolar Gravity seems to be the first scientific theory, which allows to deduct initial facts regarding this biggest mystery of life. It explains death using an analogy of both worlds that we live in, to a computer. In this analogy, our awareness is like a cursor which is able to shift forth and back, from the physical world to counter-world, and vice versa. Normally this shifting occurs during the dreams or hypnosis. Only that after they finish, the awareness is able to shift back to the physical body. So death is also one of these shifts, only that it does not allow to shift back any more. So it is like a dream or hypnosis, but deprived the possibility to wake up again. Then there are all these changes which take place, which are not occurring during dreams or hypnosis. The first of them is that our registers are separating from the counter-body. This means that we still are able to think and to reason, because our registers are still stored within the counter-matter and our awareness is in these registers, but we are not attached any more to the counter-matter of our counter-body. This separation of registers from

our counter-body could be compared to shifting a given program in a computer, to totally different memory location, so that it is still in the computer, still can work (think), but is not in the normal location. When the awareness and registers separate from our body and from the counter-body, no feelings are possible any more. So we start feel this overwhelming peace, which actually is the complete lack of any feelings. Finally we need to move to the area of the counter-world, which the universal intellect prepared for storing our registers until the next life. What happens next, it needs to be researched and discovered, in the same way as we researched all other unknown worlds. The only difference is that now we have the Concept of Dipolar Gravity, which is like a spaceship able to bring us there, and to let us notice whatever previously we were unable to see.

#9I4. **Animal instinct.** It is already explained on numerous examples in subsection K5.4 - see items #4K5.4 and #3K5.4. It is an animal equivalent to human ESP.

#10I4. **Subconsciousness.** This is the knowledge that is accumulated in our counter-body, and which our counter-body tries to send to our aware mind.

#11I4. **Déjà vu.** These are flashes from the memory of the previous passage of time. They result from the systematic shifting back of time on Earth, carried out by evil parasites, so that course of events is more acceptable to the parasitic interests of these parasites and exploiters of humanity. More about this phenomenon is explained in subsections G1 and H1.

* * *

The explanations of mysterious phenomena provided in this subsection have one common denominator, i.e. all of them include some attributes which enable their experimental confirmation. In this way the explanations provided here are more than just hypothesis: they pave the way for gradual finding the truth. Notice that experimental confirmation of any of the above explanations adds further confirmed facts to the large body of evidence, which already supports the correctness of the Concept of Dipolar Gravity as a whole.



Fig. 11. Mr Alan Plank with the pump he invented and designed by the means of a pendulum-assisted analytical ESP technique. He read all the technical details of this pump directly from the counter-matter (UC) by finding and accessing the register that this device possesses in the counter-world. There is a high chance that scientifically reliable techniques of instrumental ESP will soon be developed, which will open the commercial applications for the ESP procedure discovered by Mr Plank (P.O. Box 7051, Invercargill, New Zealand). In such reliable ESP techniques, electronic devices similar to "lie detectors" could probably replace divining pendulums. After this new manner of gathering technical information is mastered, our present way of introducing new steps of technical progress could be completely revolutionized. For example the time-consuming laboratory experiments and expensive research of prototypes could then be replaced by reading out from the counter-matter all the necessary technical details about the best completed version of a device. Thus, introducing new inventions could be less expensive, faster, more reliable, and more moral, than at present.

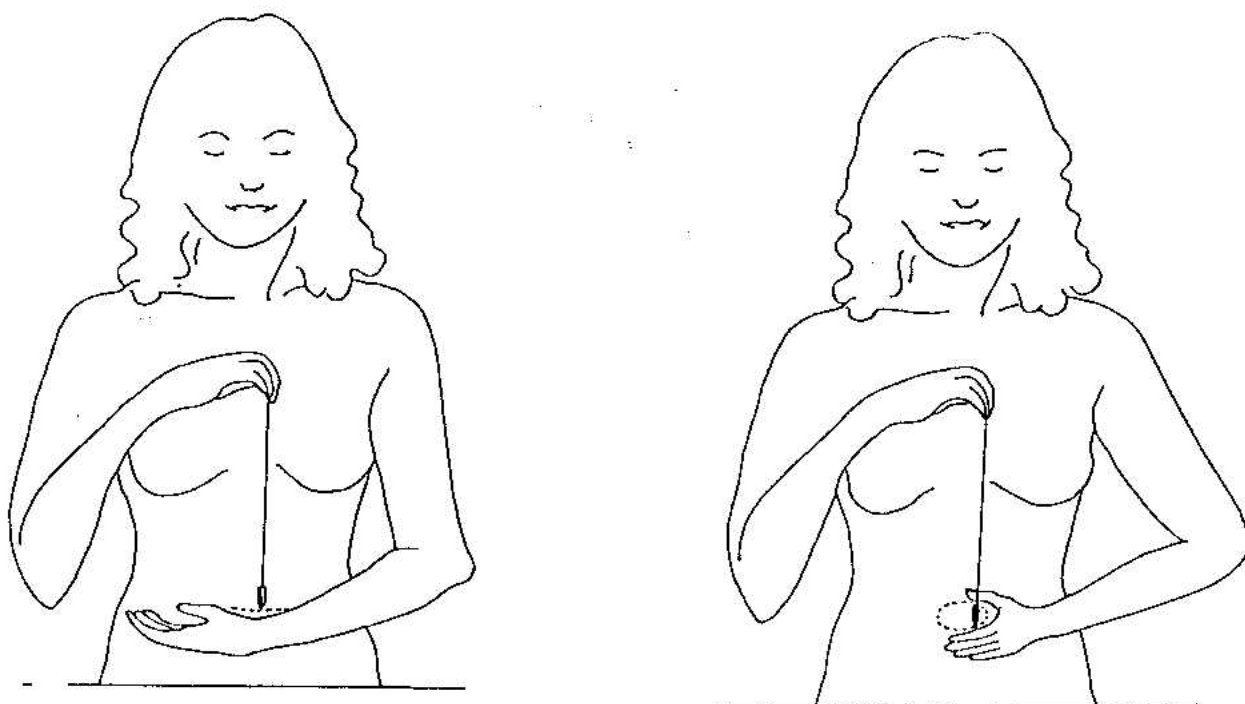


Fig. 12. A technique for developing the **NO** and **YES** answer signals in the **pendulum-assisted ESP**.

(a) For a **NO** answer the swinging of pendulum in a straight line is interpreted here. To induce this signal a bio-field accompanying the flow of blood through our veins is utilized. If we suspend the pendulum above the veins in the wrist of our left hand, it soon starts to swing along the direction of the blood flow. If we change the angle of the left hand, the plane of the pendulum's swing will adjust to this new direction of our veins. Notice that there is a certain length of thread, which induces the soonest and the most vigorous swinging of the pendulum. For this length, the frequency of the pendulum's oscillation is in resonance with the frequency of our own vibrations (different for every person). We should try to find this length, and then hold the pendulum by it. Similarly every colour has a specific length of the string, at which the frequency of pendulum's oscillations are in resonance with the vibrations emitted by this colour. Because of this, colours are used for calibrating divining pendulums.

(b) For a **YES** answer the rotary movement of the pendulum in a clockwise direction is interpreted here. To induce this signal, a change in bio-potentials appearing between the thumb and the forefinger of our left hand is utilized. If we form a U-shape with these fingers, and then suspend the pendulum in the middle, it should begin to circulate in a clockwise direction. Notice that for some people the same configuration of hands may produce a counter-clockwise circulation of a pendulum. These people should also accept the signal obtained as a **YES** answer.

Chapter J.**HOW THE CONCEPT OF DIPOLAR GRAVITY WAS FORMULATED**

Motto of this chapter: "Wrong views are like weeds - they seed themselves, look impressive, are difficult to get rid of, and serve no purpose; correct ideas are like fruiting plants - someone must undertake the effort of planting them, they are easy to destroy, they require continuous protection, they look unimpressive, but they bring benefits."

In subsection F1 the unusual origin of the Concept of Dipolar Gravity is explained. This concept was developed because of the unjustified criticism that encountered my first publications on the magnocraft. The main point of this criticism of the magnocraft was, that the magnetic field is not going to be used for the propelling purposes, because future space vehicles are going to use antigravity. But the Cyclic Table which I developed earlier, was telling me clearly that antigravity cannot be used for any propelling purposes. So I started to analyse what is so wrong with antigravity that other people overlook, but that makes impossible to use this field for propelling purposes. My first series of research in this direction provided me with several premises, which reassured me in my stand. I am presenting these premises in this chapter. After I gained this reassurance, I started to research gravity even more vigorously, and as the final result I come up with the new Concept of Dipolar Gravity presented in chapters K and L. In order to allow the reader to follow my logic of deductions, I decided to present in this chapter J these historic results in my research on gravity, which reassured me that the antigravity is a fiction. These results gave me the inspiration, and the strength, to develop later the Concept of Dipolar Gravity. As such, they are also very important for historic reasons. Here they are.

* * *

If we take a realistic look at the possibility of interstellar travel, we will conclude that no propulsion systems applying the jet effect (e.g. a rocket, a nuclear propulsion, or a photon engine) can be used for this purpose. This is because they are very slow when compared to interstellar distances. Furthermore, they also dissipate their own mass when creating movement. So no matter how huge the propellant resources are that they have accumulated at the moment of launching, such a time must always come, when their jet medium will be completely exhausted. The above is not a big problem when flying to the Moon. It can also be resolved for interplanetary travel along a carefully chosen and precisely checked trajectory. But it makes impossible any realistic approach to an interstellar return voyage. We must remember that in such a voyage there are a number of hazards involved, e.g.:

- unknown duration, which may even vary by a number of decades,
- unexpected traps (e.g. black holes, meteorites) waiting along its trajectory and at its destination,
- unpredictable forces, unknown phenomena, hostile civilizations,
- impossibility of any rescue when the crew is forced to rapidly spend the reserves of the propellant.

None of these hazards can be risked, when the resources of the propellant are strictly limited.

When we logically exclude the possibility of using mass-dissipating propulsion systems, the only force (and phenomenon) able to carry people to the stars, is the repulsive interaction of two fields. The propulsion systems utilizing an interaction between fields will not dissipate their masses during a trip, thus theoretically speaking this interaction should allow to reach any distances. Also the energy resources for such propulsion systems will be self-rechargeable. Hypothetically we can consider the possibility of building two such propulsion systems: (1) based on a magnetic field - see the magnocraft described in subsections D10 and F1, and (2)

based on a purely hypothetical field called "antigravity". Practically, however, after a detailed examination of both of these systems, we will see that only the realization of magnetic propulsion is feasible. The idea of antigravity turns to be contradictive to laws of the universe, and thus impossible to realization in our world. This chapter explains why.

The name "antigravity" is assigned to a speculative field, which is supposed to produce repulsive gravitational interactions in our set of dimensions. The possibility of the existence of such field is postulated by the old concept of monopolar gravity to which official science still adheres (see subsection K1). But the deductions presented in this chapter J reveal, that the entire concept of antigravity is false from the outset. According to these deductions, the antigravity has no rights to exist at all, and thus an antigravitational spaceship cannot be built. Therefore, even without knowing anything about the evidence and proofs provided in the chapter K, still this chapter J confirms enough conclusively that antigravity definitely does not exist.

The conclusive confirmation of the non-existence of antigravity, combined with the logical elimination of mass-dissipating propulsion systems, leave us with only one option for interstellar travel. This option is magnetic propulsion used in the magnocraft and described in subsections D10 and F1. The above conclusion introduces some consequences of enormous significance to our future. Let us review the most important implications that result from this:

1. Whenever our planet was in the past, is at present, and will be in the future, the target for spaceships of a technical civilization originating from another star, the only propulsion that they could utilize for travel is that of magnetic propulsion (see subsections D10 and F1).

2. If humans from Earth will ever travel to any star, they must use the magnocraft described in subsections F1 and D10.

3. Sooner or later our civilization must commit itself to the building of the magnocraft. This vehicle cannot be replaced with any other propulsion system. Thus instead of delaying what is inevitable, best is to immediately roll our sleeves up and build our magnocraft before evil parasites find a way of making this impossible for us.

In spite of this proof for the non-existence of antigravity, which is presented continually starting from 1985, still while reading futuristic publications or popular books of "science fiction", one may obtain a strong impression that the most ideal propulsion man could ever create, is an antigravitational spacecraft. Many visions of the future of our civilization abound with enthusiastic descriptions of what great prospects would be open to us, if man masters a method of producing an antigravitational field. The fascination of this idea is so overwhelming, that it has almost eliminated any rational approach to the consideration of a magnetic field as the potential medium for future propulsion, and also that it makes a clear impression of being manipulated into us by evil parasites (see subsection E1 for review of methods of their operation on Earth). For this reason, at our present level of development, such speculations about antigravity perform a very harmful function. They dissipate our sparse intellectual resources. They divert our attention from that direction of research, which may provide instant benefits. Also they support success of evil parasites in pushing our civilisation down. In this way they openly support the situation, in reinforcing of which the cosmic parasites of our civilisation described in subsections E1 to E11 are very interested.

The common attribute of the majority of descriptions concerning the use of antigravity is the speculation only of the positive aspects of this field, completely omitting even the smallest mention of its negative effect. As such, presentations of antigravity to date are biased, disseminating a false picture, and inclining towards unrealistic expectations. There is no excuse for approving such a situation, as the destructive consequences of the possible use of antigravity are evident at first glance. All the phenomena of our universe obey the same set of general laws, therefore application of these laws gives us a precise picture of what would happen, if the building of an antigravitational spacecraft were possible. Confronting this objective picture with the image fostered in publications to-date shows that, even if antigravity existed, magnetic propulsion would still remain the only feasible alternative for spacecraft

travelling interstellar distances.

The objective of this chapter is to disclose how unrealistic all speculations concerning antigravity are. For this, I temporarily assumed that antigravity could be produced (although I know for certain that antigravity does not exist at all). This assumption allowed me to: (1) define the expected properties of this field, (2) describe the most important dangers that the formation of an antigravitational field would introduce, and (3) explain reasons why the use of this speculative field for propelling purposes would be impossible, even if its production would be realistic. The outcomes of these my analyses I am presenting in subsections that follow now.

J1. The antigravitational spacecraft would be impossible to manoeuvre and difficult to stabilize

The production of forces within every field can be achieved either through interaction with the force lines of this field or through implementing the buoyancy resulting from gradients of this field. In the case of magnetic fields, their force lines and directions of gradients form a kind of intersecting multi-dimensional net, allowing for easy manoeuvring of the spacecraft. Therefore the Magnocraft utilizing this field can be compared to the situation of a monkey travelling in tropical bush. Depending on which course this monkey wishes to take, it will choose for support the branches extending in this direction. However, in the case of the gravitational field, the force lines and gradients follow the same direction. Therefore they will make it impossible to manoeuvre any vehicle which uses them. The spacecraft utilizing antigravitational repulsion could be compared to a spider which can only move along a single thread from which it is suspended.

The use of the antigravitational field for propulsion would also create some problems with the stabilizing of the spacecraft. The illustration for this is provided by the previous example of a spider hanging by a single thread. If it starts to spin, or swing, there will be no means of stopping its motion. It would also seem to be technically difficult to prevent such a spacecraft from overturning. This would resemble the effort of clutching one's own hair for the purpose of pulling oneself into an upright position. None of the believers in antigravity has presented a satisfactory concept for manoeuvring and stabilizing such a spacecraft, whereas it would be very interesting to see the solutions proposed for these vital problems. Probably one of the causes for this state of things is, that as this is proven in this chapter, the solution of the problem of manoeuvring and stabilisation of an antigravity vehicle is simply impossible.

It can be asserted (see subsection F4 of monograph [1/3]) that the principles of operation of a particular propulsion determine the shape of the spacecraft utilizing them. In the case of antigravity, the spacecraft seems to require the form of a pear or a balloon. But various theories for this propulsion are very far from taking this shape into consideration, and surprisingly favour solutions which are not compatible with the properties of the field which they apply (i.e. a saucer shape identical to that of a UFO vehicles). This in turn may mean, that their views were simply manipulated into them on purpose by evil parasites in order to divert their attention from the real principle of operation of UFOs (in order to understand the reasons behind such diverting of people's attention - see descriptions from subsection E1 of this monograph).

Those of the antigravity adherents who realize the impossibility of controlling such a spacecraft, usually suggest the necessity for combining the antigravity with another kind of propulsion. Antigravity would act along the force lines of the gravitational field, whereas this other propulsion would operate in the remaining directions. With this speculation, a vital point is again missed out. This is that the manoeuvring of a spacecraft involves the same values of the thrust forces, as does its lifting. Practically, in free space almost every flight for a purpose (not to be mistaken with inertial flight) can be qualified as manoeuvring. Therefore this "other" propulsion would need the same power as the antigravitational one. So, for what reason would

it be justified to provide a spacecraft with two independent propulsion systems of the same power, increasing its weight and taking up space, when it is sufficient to have only one which performs admirably all the required functions? This propulsion, however, will not be the antigravitational one, but the "other" propulsion which enables manoeuvring (all the requirements of which are satisfied by the propulsion that utilizes magnetic interactions).

Providing one vehicle with two independent propulsion systems is also technically very difficult, if not impossible. Each different propulsion imposes its own requirements on the shape of the craft, its construction, functioning, energy resources, etc. Frequently these requirements are contradictory to one another. For example, the magnocraft cannot be additionally provided with a rocket outlet because the centre of this spacecraft is already occupied by the main magnetic propulsor. So it is completely unrealistic to expect that antigravitational propulsion will allow for an easy joining with any other propelling system.

If someone would suggest to the adherents of antigravity that aeroplanes should be provided with all the facilities of boats, because then sometimes they would be able to drift down rivers, this would be taken as a joke. However, their own vision of the antigravitational spacecraft with additional propulsion for manoeuvring is the exact equivalent of such "drifting aeroplanes".

J2. A flight in an antigravitational spacecraft would resemble flight in a cannonball

The use of exclusively antigravitational field for acceleration of the propelled spaceship, also would not be so convenient and beneficial as the adherers of antigravity believe. Such a vehicle would need to accelerate on exactly the same principle as it happens with a cannonball. After all, the increase of its speed could take place only in the vicinity of a planet from which the vehicle would ascend, i.e. in the area where a gravity field of this planet would be still sufficiently high in order to provide the required thrust on the principle of antigravitational repulsion. But in the area where the gravity field of a given planet would decrease below the level that is required for the formation of an appropriate force of thrust, such a vehicle could fly only on the principle of inertia - exactly as this happens with a cannonball after it leaves the barrel of a gun.

Of course, such a flight of an antigravity spaceship on the principle of a cannonball, would be connected with several inconveniences. These inconveniences would only add to other drawbacks and imperfections described in other parts of this chapter. In order to list here some examples of them, they would include: difficulties in aiming the spaceship at a required direction of flight, too low maximal velocity that is accomplished by the vehicle, the necessity to use the extreme accelerations during a start - which would need to be endured by the crew of such a vehicle, the need for inertial uncontrolled flight through the majority of the path, etc. Let us explain now the essence of the most important, out of all these drawbacks.

- The difficulties in aiming at the target planet. Similarly as this happens in case of shooting a cannonball, the injection of the antigravity vehicle would need to happen only in the thoroughly selected moment of time, when the side of a planet from which it starts would be turned exactly in the direction at which the vehicle is aimed. Because in relation to some directions of flight a given planet almost never is positioned correctly, the crew of such a vehicle sometimes would need to wait many years, before the planet from which the vehicle starts is pointed exactly in the direction of their flight.

- Too low maximal velocity. Because the gravity field of all cosmic objects is decreasing very fast (with the square of distance from their surface), an antigravity spaceship would not have enough distance to accelerate the mass. For example in case of Earth, the rejection by its gravity field of an antigravity spaceship that starts from its surface, would finish already at the height of around 10 000 kilometres. Above this distance the antigravity vehicle would need to move exclusively on principle of inertia, and would not be able to increase its velocity. Of

course, such a short length of a "barrel" which would accelerate this vehicle, imposes very serious restrictions on the maximal velocity that such a vehicle could accomplish. After all, the acceleration that would be allowed during such an acceleration, would be also limited by the strength of crew organisms. Probably in practice this acceleration would not be able to exceed the value of around $a=8g$. Thus if one calculates the value of maximal velocity that this vehicle would be able to accomplish for example during the start from Earth, this velocity would be described by a well-known equation from classical mechanics: $v^2 = 2as$. By substituting $a = 8g$, $g = 9.8067 \text{ m/s}^2$, and $s = 10\,000 \text{ km}$, we receive that this maximal velocity would be not more than around $v_{\text{max}} = 40 \text{ km/s}$. (This maximal velocity was calculated with the assumption that the antigravity vehicle would maintain the same acceleration $a = 8g$ during the entire start. But - as this is going to be explained in subsection J7, its acceleration would start to drop down immediately after the ascend, in order to diminish to zero at the height of around 10 000 km.) This is a very low velocity v_{max} , and even present space vehicles are exceeding it. In case of interstellar travel it would be insufficient. Thus **the ability of antigravity vehicles to accelerate would be much lower than that created by our present space rockets.**

J3. The manoeuvrable antigravitational spacecraft would simply be an advanced version of contemporary rockets

In chapter B of monograph [1e] it is stated that the full controllability over a particular kind of propulsion, requires that its working medium is circulated in a closed loop, part of which passes through the environment. If the medium does not circulate through an environment, the device applying it creates a so-called "semipropulsion" which provides uncontrollable motion (examples of such semipropulsion are: balloon, parachute, electroscope). The antigravitational field, having a concentric nature, will not allow for the formation of the closed circuits by itself, as happens with the force lines of the magnetic field. Therefore, in order to gain manoeuvrability over the antigravitational spacecraft, it would be necessary to cause the circulation of the medium which produces the field. This circulation of the medium would make up for the lack of circulation of the field itself. This is easier to understand from the example that follows.

Other known fields that have a concentric nature similar to gravity include all electrostatic fields, plus the Earth's atmosphere. Therefore any motion produced by interactions with these fields should be comparable to the operation of an antigravitational spacecraft. But when such a motion is obtained, its parameters turn out to be completely uncontrollable - compare the movement of leaves in an electroscope, or the behaviour of a parachute. In order to achieve control over the motion produced by these fields, it is necessary to introduce a circulation of the medium which constitutes them (i.e. the motion of electric charges in electrostatic fields, or the motion of air particles in the Earth's atmosphere). The path of this circulation must enclose not only the moving parts of a given propulsion, but also stationary objects representing the environment. (For example, if this condition is fulfilled for the propulsion mentioned above, the electroscope will turn into an electrostatic motor, whereas the parachute will transform into a hang-glider.) However, after such circulation of particles is introduced, the operation of a given propulsion system ceases to utilize the field itself, and begins to utilize the substance that carries this field.

Similar circulation would need to be employed in the case of the antigravitational field. But to make it possible, it will be necessary to produce this field by a type of substance, not by a device - as the believers in antigravity assume. Moreover, this substance is then required to be circulated to the environment in a way similar to the circulation of the output from a rocket, or from jet propulsion. However, if the above requirements are met, the antigravitational vehicle would lose its planned characteristics and would turn into a slightly altered version of our present rocket. Thus, instead of reaching other stars without the change of its initial mass, the

antigravity vehicle would gradually dissipate its mass. This in turn would again limit its range by the fuel resources.

As we know, the major advantage of using the fields' interactions for propelling a spacecraft is considered to be the complete elimination of mass dissipating during the voyage, so that the distance of the flight will not be limited by the reserves of propellant. The requirement for the circulating through the environment of a substance that produces the antigravitational field would completely ruin this advantage. Therefore the use of antigravitational spacecraft able to manoeuvre in such a manner would not be better than the use of contemporary rockets.

J4. With self-rechargeable propulsion, gravity does not affect energy consumption

Our experience with building electric machines has shown us that propulsion based on interactions of magnetic fields possesses the unique property of converting energy in both directions, i.e. electricity into motion as well as motion into electricity. For example, the motors of some electric trains or trams consume electricity during acceleration or in a trip to the top of a hill, and then produce electricity (by working as generators) and return it back to the overhead powerline at the moment of deceleration or on the way down the hill. Propulsion displaying such a property is called "self-rechargeable propulsion" in subsection F5.6 of monograph [1/3]. A good example of such a self-rechargeable propulsion system is the propulsor of the magnocraft. The vehicle that applies it will expend energy only on friction and external work (e.g. for evaporation of underground tunnels). If the spacecraft utilizing this propulsion will fly in free space where no friction or external absorption of energy occurs, then after returning from a round trip its energy resources will be exactly the same as they were at the beginning of the expedition.

It is worth mentioning at this point that, theoretically, antigravitational propulsion systems should also be self-rechargeable - if they do not dissipate their mass. Practically, however, they would need to dispose of their energy in order to land (see subsection J5), and also - if their antigravitational interactions were to be produced by a substance (not by a device), the need to circulate this substance through the environment (see subsection J3) would eliminate the chance for a self-rechargeable operation.

It is asserted in chapter G of monograph [1e], that the magnocraft's propulsion is self-rechargeable. So this spacecraft will not expend any energy during return trips in the gravitational fields. Therefore gravity is a completely neutral force for the magnocraft, and has no effect on its energy consumption. This means that after building the first oscillatory chamber which constitutes the "engine" for the magnocraft, there will be no need to fight with gravity. In turn, when after the completion of the magnocraft our gravity stops imprisoning people, the need for a miraculous manner of overcoming gravity will disappear. So at the moment of developing the first oscillatory chamber and the first propulsor for the magnocraft, our yearn for antigravity become outdated.

J5. The field of the antigravitational spacecraft would absorb huge amounts of energy

In accordance with the Energy Conservation Principle, every change in the energetic state of a particular object will require a supply of energy at least equal to the difference of the energies represented by this object before and after the change. As an example consider the lifting of a stone with the mass "m" at a height of "h", so that it would gain the increase of its potential energy by a value $\Delta E = mgh$. This lifting would require the consumption/putting by the lifting person of at least the amount of energy equal to ΔE . Note, however, that in practice a low efficiency of some processes of energy conversion may cause an additional loss of energy

which will increase this consumption. (E.g. if the stone from the previous example is lifted with a steam locomotive which efficiency is around $\eta = 0.1$ - i.e. around $\eta = 10\%$, then the total use of energy ΣE required to change the state of this stone would amount to $\Sigma E = \Delta E/\eta$). Applying the above Principle to the gravity phenomenon, the field/energy relationship for gravity fields can be defined. This relationship states that: "decreasing to a particular value the gravitational field surrounding a considered object will require the expenditure of at least the same amount of energy as the amount required to lift this object to a height where the gravity field drops to the same value".

The knowledge of this field/energy relationship allows for the determining of the smallest amount of energy needed by the antigravitational spacecraft to fly. In order to calculate this amount we need to find out how much energy would be consumed with the lifting of a particular spaceship to the height where the Earth's gravitational pull acting on it would decrease to zero, and then multiply this energy by the value of the vehicle's acceleration. In the book **[1J5]** by Dr E. Wolff, "Spacecraft Technology" (Spartan Books, 1962) tables of gravitational acceleration for heights up to 700 km are published. These tables inform us that at a height of $h=700$ km the gravitational acceleration, from its value of $g_0=9.8067$ m/s² existing at sea level, drops down to the value of $g_{700}=7.957$ m/s². Applying the well known equation on potential energy: $E=m \cdot g \cdot h$ we may find the amount of energy required for decreasing the gravity by the increment $dg=g_0-g_{700}$. This energy related to one kilogram of mass is equal to $E_{700}=1.727$ KWh. Therefore for the complete elimination of the gravitational attraction of this one kilogram of mass, we must spend not less than $E=(g/(g_0-g_{700})) \cdot E_{700}=9.156$ KWh of energy. If we assume that the antigravitational spacecraft should weight about 20 tonnes and that it should produce a negative field equal to $-5g_0$, the energy accumulated in this field will amount to over 1 GWh. This means that the energy stored in the spacecraft's field will be at least the equivalent of half an hour of energy consumption by a whole country such as New Zealand.

Of course the above value of 1 GWh represents only that energy required to provide the stationary spacecraft with its initial antigravitational field equal to $-5g_0$. When the craft begins its acceleration, and also during its flights involving friction, a further energy supply would be necessary which for high speeds could overcome this initial value many times.

It is amazing how difficult it is to make people aware of the consequences of the Energy Conservation Principle. They need to have a puncture and to pump a car tyre manually to realize that a change in a pressure field requires expenditure of energy. The first electricity bill after purchasing a "super-refrigerator" will make someone realize for the first time that a change in the temperature field involves the consumption of energy. When one reads in newspapers that a whole city was plunged into darkness because in a research institute a new electromagnet was tested, it becomes evident to him/her that a change in a magnetic field also requires the provision of energy. But all this is still insufficient to convince antigravity adherents that producing such a field also requires a corresponding energy supply. Therefore many of them still believe that antigravity would be something like a "miraculous paint" which is sufficient to spread on a spacecraft's surface to enable it to take off all by itself. Surely such opinions remind us of the medieval alchemists' attempts at producing the "philosopher's stone" to change sand into gold.

J6. For the purpose of landing, the huge energy of the antigravitational field must be disposed of

The huge amounts of energy concentrated in the field of an antigravitational spacecraft would cause a big problem during landing. As long as this vehicle is surrounded by such a field it would behave like an ideally elastic ball, which there is no way of stopping because it would bounce back off everything. Therefore to stop its infinite ricochets it would be necessary to remove its antigravitational field. But to achieve this, all its energy must be withdrawn. Energy

is not a bag of rubbish which may be thrown overboard when it is no longer necessary. It must be converted into something (assuming that antigravity would allow for any conversion). And here is the problem. If the energy is converted into heat, it would cause the evaporation of the spacecraft. If it is converted into electricity, the spacecraft would be destroyed by the attraction and electromotive forces of the opposite charges (there is no way to produce only identical electric charges - e.g. only the negative or only the positive ones). The radiating of all this energy would take too long because radiation has a low efficiency, whereas its storing would require sufficiently capacious accumulators (the oscillatory chamber described in chapter F of monograph [1e] would provide the required capacitance, however, when this device is built, magnetic propulsion will become a reality and there will be no further need for antigravity).

Let us assume that the crew of an antigravitational spacecraft somehow would manage to get rid of unwanted energy and have successfully landed. Then at the moment of taking off, there would arise the problem of its recovery. On Earth this energy can be provided by our electricity stations, but where can such huge amounts be found on an inhospitable planet?

J7. The launch of the antigravitational spacecraft would be impossible without energy accumulator

In the previous subsection J6 it was explained, that the landing of an antigravitational spaceship would practically be impossible without a previous building of a huge capacitor of energy, which would be able to accumulate the entire huge energy from the field of this vehicle. But it also turns out that starting of such a vehicle would be impossible without such an accumulator. The reason is that if on the starting platform a pumping of antigravity field would begin, than along with the grow of this field, also the force that repels it from Earth would grow as well. In turn this growth of the force would cause, that such a vehicle would need to stay anchored to Earth until its entire antigravity field reaches the maximal value required. But because of the huge forces that would act on the device that anchors such a vehicle, practically the construction of such anchoring system would be extremely difficult, if not impossible at all. After all, the anchoring system would need to hold tied to Earth a thousands of tonnes heavy space vehicle, which would try to fly into the space with force many times greater than its weight. Thus, whatever would try to anchor it to Earth, it would simply be uprooted.

Even if we manage to solve technically the problem of anchoring structure, still there would be unsolved the problem of acceleration during the start. In order to maintain the reasonable stable acceleration in a rapidly weakening gravity field of Earth, the amount of the energy contained in the antigravity field of a vehicle, would need to increase as this vehicle ascends. But after it would ascend from Earth, the connection with Earth's sources of energy would be disrupted. Thus the vehicle would not be able to increase the amount of energy in its field. This would means that during the start, the acceleration of this vehicle would keep dropping down rapidly.

The problems described here, in connection with the problem of removal of the entire energy during landing described in previous subsection, require that the antigravity vehicle have on its deck the enormously huge accumulator of energy. This accumulator would need to be able to accumulate the entire energy contained in the vehicle's field. Only in case when it has such an accumulator: (a) its acceleration and ascend would be able to be carried out with a constant acceleration, (b) before the start no anchoring structure would be necessary, and additionally (c) in case of landing this vehicle would not need to disperse its energy resources. Unfortunately, the production of an accumulator of such a huge capacitance would be almost the same difficult as the construction of antigravity propulsor. Therefore the construction of the antigravity vehicle in technical sense would boil down to solving at least two enormously difficult technical problems, i.e. (1) the problem of production of antigravity field (means building

an antigravity propulsor), and (2) the problem of development of an accumulator, for the energy contained in the antigravity field of this vehicle. For comparison the construction of the magnocraft requires the solution for only one technical problem, which is much less difficult, namely the building of the magnetic propulsor (the principle of which, otherwise as for the antigravity propulsor, is already known and described in chapter F of monographs [1e] and [2e]). In turn the problem of accumulation of energy is already solved and included into the principle of operation of such a magnetic propulsor.

J8. The powerful antigravity field would repel everything from the antigravitational spacecraft

The concentration of a huge amount of energy in the field of the antigravitational spacecraft would introduce a number of drastic consequences for the environment. Because the force of repulsion caused by this field would be inversely dependent on the square of distance from the craft (compare Newton's Law of Universal Gravitation), all objects in the vicinity would be affected by actions whose power we can not even imagine. Therefore every appearance of the field of such a spacecraft would cause:

- (a) The rejection and removal of all objects from its vicinity.
- (b) The repulsion of air from this vehicle, and the formation of a huge vacuum bubble around its surface. This bubble would suffocate all creatures that would come to close to this vehicle.
- (c) The impossibility of crew or visitors entering the deck, because every approach to the spacecraft would require overcoming a huge repulsion force, able to "flatten" a stubborn cosmonaut.
- (d) The destruction (smashing) of all living organisms in the vicinity.

Because all substances are susceptible to gravitational forces, there is also a strong possibility that the antigravity field would transfer its attributes into surrounding materials, in a way similar to magnets passing their field to surrounding ferromagnetic objects (i.e. making them behave as they are also magnetized). This would cause "anti-gravitation" of all objects in the vicinity of an antigravitational vehicle. The natural state of mutual attraction between all the particles in these objects, would then be replaced by the reciprocal repulsion of these particles. The final effect would be that all objects would crack and quickly disintegrate, clods and mounds would dissipate, and everything nearby would become totally destroyed.

J9. The powerful antigravity field would disperse life energy of all living creatures around, causing their deaths

In subsection M9.1 of this monograph is discussed the influence of the gravity field onto the life energy, and thus also onto the length of life of creatures subjected to this field. According to what this subsection is stating, the length of life is proportional to the square of intensity of the gravity field. Thus if gravity field is decreasing, also the lifespan and creatures in the range of this field is decreasing fast. If the gravity field drops down to the negative values, means reaches the level of antigravity, than also the lifespan of creatures would need to drop down to the negative values. This means that creatures which found themselves in the range of such a field would die earlier than they are born (perhaps this speculative attribute of antigravity hides the principle of shifting backward elapse of time in our world - all what would need to be done for this, is to trigger a mechanism similar to antigravity, but without causing the antigravitational consequences). In turn such a deceleration of the lifespan to negative values would mean that no-one would be able to not only enter an antigravitational spaceship, but also to come close to this dangerous vehicle.

J10. The field of the antigravitational craft could cause the explosion of all surrounding matter

Because all substances are susceptible to the action of gravity field, there is also a possibility that antigravity field would transfer its properties onto the surrounding matter - in a manner similar as magnets transfer their field onto the surrounding ferromagnetic objects causing their magnetising. This in turn would cause the "anti-gravitation" (means something like "magnetisation" with antigravity field) of all objects from the vicinity of an antigravitational vehicle. The usual state of mutual attraction that is observed between all particles of these objects, would be replaced with mutual repulsion of these particles. The final effect would be that all objects would start to explode and disintegrate into powder. Then the particles of this powder would start to decompress and to expand. In the result everything around such an antigravitational spaceship would explode, disintegrate, and disappear. The approach of such a vehicle would be worse in effects than an explosion of the most destructive bomb.

J11. The forces of reaction caused by the repulsion of other objects would also hurl the antigravitational craft through space

There is known a phenomenon of gravitational anomalies formed by great mountain masses. For example, as a result of the action of the Himalayan range, there are places where a car can roll itself onto the slope of a hill. The alteration of the gravitational field caused by topographic variations is called a "Bouguer correction". A similar effect, but much more powerful and acting repulsively, would be formed by the antigravitational spacecraft. Each object entering the field of this vehicle would be repelled from it by the force that grows exponentially as the mutual distance between the vehicle and the object would decrease.

In turn the Principle of Action and Reaction (see Newton's Third Law of Motion) states that every such repulsion of an outside object must result in the formation of an equal force of reactions acting on the spacecraft. In turn these reaction forces would cause:

(a) The alteration of the flight direction of the antigravitational spacecraft caused by every object entering its field range. Because of the huge distances to be travelled in space, and also because of difficulties with the manoeuvring of this vehicle (see subsection J1), even the smallest meteorite would cause a significant deviation in the craft's course and, as a result, the craft would miss its planned destination.

(b) Rapid changes in the trajectory of the spacecraft after passing in the vicinity of heavy objects moving at high speeds. The D'Alembert's inertial forces created in the vehicle's structure during such changes of trajectory would kill the crew and destroy the antigravitational vehicle.

One of the most serious problems resulting from the repulsion of the antigravitational spacecraft from every other object would be the impossibility of reaching the surface of heavier planets after leaving from lighter heavenly bodies. For example, having started from Earth the spacecraft would not be able to reach Jupiter or Saturn, whereas after starting from the Moon it would not be able to reach Earth. The reason for this is that the velocity gained by the vehicle during its interaction with the field of a lighter planet would not be sufficient to break through the sphere of the stronger repulsion from a heavier planet. Therefore it is possible that such a spacecraft once launched would never achieve its destination, and would also be unable to return.

The last two subsections clearly illustrate that antigravity would not be, as some people expect, a submissive servant performing our wishes, but rather a blind, uncontrollable element able to turn against its own creators.

J12. Antigravity would introduce a number of serious dangers

For reasons which I presented in subsection J14, almost all speculation on antigravity considers only the positive aspects of this hypothetical field. But in fact it would be an incredibly dangerous and destructive force. An initial taste of its destructive capabilities was the explained in subsection J10 phenomenon of exploding by it of all materials, with which a field of this vehicle would interact, or the explained in subsection J9 phenomenon of killing of all creatures that would be not careful to enter into the range of this field. Let us review the most important threats that antigravity would introduce:

(a) The escape of our atmosphere. A bubble of the antigravitational field would introduce a kind of "shadow" ranging from the spacecraft into space. If such a shadow began in the Earth's atmosphere, the particles of air "caught" by it could not be attracted by the gravitational field of our planet. Therefore even a short flight of the antigravitational spacecraft close to our planet would cause the instant escape of the whole of the Earth's atmosphere, similar to the way making a hole in a balloon releases the air contained in it.

(b) The induction of rapid motion of all objects and particles. The side-effect of gravity pull, is friction. The essence of friction depends on the conversion of kinetic energy into heat. It is natural to expect that for a negative gravity (i.e. for antigravity) this phenomenon would be reversed. The presence of thermal energy would then cause the self-activated motion of all objects. This would continue as long as the temperature of these objects would drop to absolute zero. It seems that the crew of the antigravitational spacecraft would not enjoy this phenomenon.

(c) The release of nuclear energy from all surrounding matter. Some forces maintaining the stability of nuclei have a gravitational character. After changing gravity into antigravity, these forces would disappear. As a result, the fast disintegration of atoms and the release of vast nuclear energy would occur. Therefore switching on the antigravitational field could turn the spaceship into a nuclear bomb and ignite it. This could destroy everything in the vicinity, including the devices for producing such a field.

(d) The impossibility of formation of antigravitational screen. The use of such a destructive field, as antigravity, would require to protect all living organisms against it. But if one analyses previous deductions, there would be no possibility to form screen that protects against this field, similarly as there is no possibility to form screen that protects from the influence of gravity field.

It is also worth mentioning that the proper functioning of the human body is conditioned by a gravity field. Therefore the necessary period for adaptation to antigravity would take a very long time - if it were not entirely impossible. The crew of the antigravitational spacecraft would not be able to enter or leave its deck as fast as our present cosmonauts and aeroplane pilots do (a rapid exit from such a craft would be just as dangerous as returning too quickly from a deep ocean dive).

J13. Even without knowing about the Concept of Dipolar Gravity, there are no known premises suggesting any possibility of achieving the antigravitational field

There are some phenomena which, when turned into negative values, run against the natural order of things. An example of this is temperature which cannot be decreased below absolute zero, as it would cause a disintegration of the present form of matter. Another example is a physical motion with the speed of light (the reaching of such a physical speed by a material object would infinitely increase the mass of this object). (Note that physical motion should not be confused with telekinetic motion, which occurs instantaneously, thus can be

described with values many times higher from the speed of light - see subsection L6.1.2.) Even if someone does not know about the Concept of Dipolar Gravity described in chapters K and L, still on the basis of our present knowledge he/she should conclude that gravity also belongs to this type of non-reversible phenomena.

This conclusion is heavily supported by the explanation for the nature of gravity field provided in subsection M3.7.1. According to this explanation, gravity field is a kind of pressure caused by a flow of energy from our world to the counter-world. Therefore, in order to produce antigravity, the direction of this flow of energy would need to be reversed. This in turn means, that the production of antigravity would require our physical world to be converted into the counter-world - of course, even just a contemplation of such a conversion is a complete absurd.

It should also be stressed that in spite of enormous progress in all orthodox sciences, we actually have not achieved any advancement in our knowledge of control over gravity. This phenomenon seems to be the most mysterious and difficult to understand. (This is no surprise, because the Concept of Dipolar Gravity qualifies gravity to one of two primary fields of our universe, from which all other fields originate - see subsections M9.1 and B3.2.) Present orthodox science has not yet completed the philosophical stage of answering the question "What is gravity?" (although the new totaliztic discipline presented in chapter M already answered this question - see subsection M3.7.1). Hundreds or even thousands of years may pass before any successful experiments in the altering of ordinary gravitational fields could begin. How in such a time prospective would look the completion of an antigravity vehicle.

J14. Summary

After one realises the facts presented in previous subsections, it is difficult to understand how it is possible that such illogical, immature, and contradictive to the laws of universe idea, as an antigravity vehicle, is enthusiastically promoted in numerous books and publications authorised not only by undereducated laymen. Simultaneously the sound technical ideas, which base on reliable knowledge and are worked out in every detail, such as for example the magnocraft presented in here in subsection D10 and in chapter G of monographs [1e] & [2e], are viciously attacked and ruthlessly destroyed. The only explanation for this logical paradox is provided by our knowledge of hidden activities of "evil parasites" on Earth presented in subsections E1 to E11. This knowledge states that all the uplifting ideas and directions of research, are secretly extinguished on Earth by evil parasites - see the list of such extinguished ideas presented in subsection V5.1.1 of the Polish monograph [1/3]. In turn evil parasites on purpose disseminate amongst people erroneous and unfertile ideas, type of antigravity and antigravitational vehicles - see the list of these erroneous ideas also presented in subsection V5.1.1 of the Polish monograph [1/3]. The dissemination of these erroneous ideas is aimed at diverting people's attention from the correct direction in our development, which threatens the technical domination of evil parasites over humanity. In order to disseminate these wrong ideas, UFO-nauts use especially pre-programmed people, which in subsections E1 and E2 of this monograph are called traitors or collaborators. Thus according to our present knowledge of activities of evil parasites on Earth, every person who disseminates, promotes, stands by, or argues for an antigravitational spaceship, is actually committing a crime of collaboration with alien forces that occupy our planet. In turn the toleration of such people in our environment is an equivalent of acting for the harm of humanity.

Confusing ideas are difficult to weed out. Thus, it can be expected that in spite of publishing this chapter, many adherers of antigravity still are going to spread confusion and continue their misleading propaganda. If such people appear near a person who just reads this chapter, I would propose to ask these promoters of antigravity a constructive question: in what manner they intend to solve specific problems that plague this spaceship and that are outlined

in this chapter. Because these problems are very clear and well positioned towards laws of our universe, it should be expected that also their solutions should be equally specific and unambiguous, not just general and deprived of details as this is the case with the entire idea of antigravity.

Fortunately one of the laws of universe is that "out of something bad there is always something good". The fact that under a smoke screen of antigravity the idea of magnocraft was, and still is, so viciously attacked, has also positive consequences. One of them is the development of the new Concept of Dipolar Gravity described in chapters K and L. The Concept of Dipolar Gravity was formulated just because of these attacks of adherers of antigravity. Their hostility towards the idea of the magnocraft forced me to carry out analyses that are presented in this chapter. In turn these analyses revealed in a clear manner, that antigravity - if it existed, would be completely contradictive to laws of the universe. Thus, by trying to deduce what error in thinking orthodox scientists are committing, so that it causes a phenomenon as contradictive to laws of the universe as antigravity, to be postulated and tolerated for so long, I discovered the major error in our understanding of gravity to-date. (As I explained it and proved in subsection K1.1, this error depends on entirely wrong classification of gravity to a category of static monopolar fields, while in reality gravity is a dynamic dipolar field.)

We are living in an overloaded gunpowder magazine where madmen are playing with matches, while evil parasites are encouraging them. At any moment an explosion could blast this planet. We would sleep more peacefully if we had a magnocraft ready to defend our planet from evil parasites and allowing us to visit nearest totaliztic civilisations. However, instead of completing this spacecraft, we are arguing, dividing ourselves, and dissipating our sparse intellectual resources. Part of the blame for this situation can be attributed to the unrealistic fantasies concerning antigravity, i.e. purely speculative phenomenon which would not provide the benefits expected from it, would be very dangerous for life and the environment, and also which in our set of dimensions does not exist at all.

The aim of this chapter was to replace these speculations with an objective look at the subject. Now is the wrong time to argue about the feasibility of magnetic propulsion and to waste our intellectual resources in purely academic discussions on antigravity. Antigravity has proved to be an illusion and our only alternative now is the Magnocraft. The present situation urges us to roll up our sleeves and to join all together to complete the Magnocraft as quickly as possible - for our own good and for the good of all people. After we have finished this task and have prevented our civilization from destruction, we will win time for development of less urgent ideas, and gaining from them further benefits for mankind. But this should be our next goal. Our present aim is to survive the immediate threat of evil parasites, and probably the only way of permanently escaping this danger is to build the Magnocraft.