

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

Dr Jan Pajak
Totalizm
(i.e. the progressive philosophy of obeying moral laws
and benefiting from the Concept of Dipolar Gravity)
Volume 6:
The Concept of Dipolar Gravity: Intelligent virtual world
Monograph, Wellington, New Zealand, 2008
ISBN 0-9583727-2-1

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

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

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

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

Prof. Dr Eng. Jan Pajak, "Virtual World" (Monograph no 5 from the series on "Advanced Magnetic Devices"), Monograph, Wellington, New Zealand, 2007, ISBN 978-1-877458-85-9.

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ABSTRACT of the volume 6 of monograph [8] "Totalizm" (ISBN 0-9583727-2-1).

In several cultures of the South-East Asia there is a saying "a frog in a well" or "a frog under a coconut shell". These sayings are used to illustratively describe a state of complacent self-indulgence, which in recent years is adhered by the increasingly larger number of people. Similarly to these "frogs in a well", such infatuated with self-admiration people are continually rattling the words of self-praising about how perfect they are. They are bragging about the high knowledge they accomplished - after all, they learned almost about the entire their well. They are proud of the level of technology that their civilisation developed - although they conveniently avoid mentioning about all plagues which this technology brought to our civilisation (such as pollution, destruction of the natural environment, etc.). They also talk about how good God is that created such perfect and knowledgeable creatures like them - after all, they do not allow themselves to even think about the existence of the stork. They would never believe, that the true world is concealed from them by walls of their well, and that this real world hidden from them, is much broader and more complex than their limited imagination would be capable to encompass.

For people with the mentality of such "frogs in a well" probably the most effective manner of waking them up from this state of self-indulgence, and inspiring to work, would be to put a small periscope into their well, and to show them what is outside of the limits of their horizons. In some sense theories presented in this monograph, especially in this volume, could actually perform the function of such a periscope. Although they do not allow to see everything that was hidden from the sight, they show enough much to allow awaking and initiating a different outlook at our well.

This volume combines results of my research regarding a completely new approach to the gravity field, and moral consequences which stem from this new approach. This new approach states that the gravity field belongs to the general class of dipolar fields, not to monopolar ones - as our science to-date kept wrongly assuming without any verification. The practical consequence of the Concept of Dipolar Gravity formulated in the result of this research, is that independently from the physical world, another counter-world must exist at the another end of the gravitational dipole. This counter-world occupies the space parallel to our physical world. The counter-world exerts countless influences on our physical world. For example, for people it is a source of self-awareness (meaning the knowledge that we do exist), self-identity (meaning the knowledge who we are), intelligence (meaning the ability to think and to solve complex problems), the long-term memory (meaning everything that we remember), and personality. It is also the home for these components, which religions call a "spirit" and a "soul", while this monograph calls them "counter-body" and "register". Because of the existence of this counter-world, practically we live at the same time in two different physical worlds and in the third virtual world. Our awareness is like a cursor in a computer. In the aware state it remains in this world of matter, while during dream, hypnosis, or death it switches to these remaining two worlds. Due to the gravitational link, all phenomena that occur in the counter-world have their reflections and consequences in our physical world. In this way, for example motion which is initiated in the counter-world, in our world manifests itself as an instant telekinetic motion. In turn sound-like vibrations from the counter-world are perceived in our world as telepathic waves. The research and technical utilisation of phenomena and laws of the counter-world leads to opening the completely new scientific disciplines, such as totalizm and totaliztic mechanics described in this monograph, or engineering of counter-world, and medicine of counter-world, which are postulated in subsections K1.2. and L8. The practical utilization of findings of these new disciplines may lead to the development of completely new propulsion systems, communication systems, methods of healing and farming, etc. - see other volumes of this monograph.

One of the most significant properties of the counter-world is, that the substance which is contained in it (i.e. counter-matter) is capable to think in the natural constitution. Therefore, independently from physical attributes (such as weightlessness, self-mobility, formation of pressures and flows, etc.), it also carries out intellectual attributes (i.e. it can think, memorise, support the execution of algorithms, etc.). This ability of the counter-matter for thinking and memorising, is leading to several extremely vital consequences. For example it postulates the existence of the universal intellect, which in our religions is called God. The new Concept of Dipolar Gravity actually proves formally the existence of this intellect. Other examples are moral laws, the implementation of which in life ensures the philosophy of totalizm.

This volume is a kind of call to reflect and to humble ourselves. It reveals that the true knowledge, technology, and moral foundations are still awaiting for being worked out, and that whatever we accomplished so-far is only a very beginning. It also opens the hope for changes in human values, and thus for the arrival to Earth new and better times. In these better times, we would start to value morality above material gains and power, and we would start to live in peace, justice, and in harmony with nature.

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Chapter K.**THE CONCEPT OF DIPOLAR GRAVITY: INTELLIGENT VIRTUAL WORLD**

Motto of this chapter: "The fact that we have not learned about something, does not decrease the influence that it exerts on our lives".

For centuries, generations of scholars and philosophers have tried to consolidate into one consistent body of knowledge all the diverse areas of human intellectual development such as science, religion, folk wisdom, rituals, beliefs, superstitions, etc. After centuries of failure, it seems that finally we are succeeding in this effort and that a common concept has been found which unites all directions of our intellectual progress. This consolidating concept is called "the Concept of Dipolar Gravity". It is described in this chapter, and in chapter L. Unfortunately, as it is frequently stressed in this monograph, instead of allowing me to implement this new concept, and instead of initiating the wide use of multitude of benefits that it provides, so far science forces me to disseminate it in the complete conspiracy and in the atmosphere of denial, almost identically as in the times of Roman Empire it was the case with the spread of Christianity.

Although it may take many years to be recognized and acknowledged, the present understanding of the gravitational field tolerates an enormous error. The deductions which reveal, document and neutralize this error, are formulated into a new theory of gravitational field, called here the "Concept of Dipolar Gravity". In general, the error depends on classifying gravity to an entirely wrong group of fields, i.e. to monopolar instead of dipolar. Because a commonly known example of a monopolar field is "electrical field", while a common example of a dipolar field is "magnetic field", this basic error of science to-date could be compared to the systematic confusing electricity with magnetism by all our scientists. If we correct the above error and classify gravity into the group of dipolar fields, than the entire our understanding of the structure and operation of Universe needs to be changed. For example, the so-called paranormal phenomena then gain a gravitational explanation and thus parapsychology needs to be re-classified as a part of physics (or more strictly - physics of the counter-world, see subsection L8). Dipolar gravity also indicates the existence of a second world (parallel to ours), which for centuries has been acknowledged by religion, but which is still denied by contemporary science. The substance prevailing in this other world displays the capabilities of a "natural computer", i.e. it is able to think in the natural constitution. The existence of the other world filled up with such "thinking substance", turns the entire universe into a single huge "brain", or more strictly into an "universal computer". This in turn introduces numerous philosophical and religious implications, some of which will be revealed in this chapter. Because in definition the new Concept of Dipolar Gravity extends its applications into almost all of the formulas and laws studied so far by various other disciplines (physics, astronomy, chemistry, biology, medicine, etc.), this concept can be considered to be the articulation of the "Theory of Everything" (TOE) searched by scientists and philosophers for so long. (The "Theory of Everything", similarly to the Concept of Dipolar Gravity presented here, also supposed to bound together, express, and contain in itself, all aspects of human knowledge.)

The Concept of Dipolar Gravity was published for the first time in New Zealand in 1985, as a part of my monograph **[1K]** Pajak J., "The Oscillatory Chamber - a breakthrough in the principles of magnetic field production" (Second New Zealand edition, augmented, Invercargill, 14 October 1985, ISBN 0-9597698-4-6, 115 pages and 15 illustrations). Since that time it was published in the Polish language in **[2K]** "Teoria Magnokraftu" (Invercargill, New Zealand, March 1986, ISBN 0-9597698-5-4; 136 pages, 58 illustrations), in West Germany **[3K]** "Gravitation als Dipolare Felder" (West-German journal Raum & Zeit, No. 34, Juni/Juli 1988, pages 57 to 69) and, after amendments and extensions published again in New Zealand and

in Poland several further times - see monographs [1e] and [2e]. After further extensions it was again published in the Polish language in monographs [3] and [3/2], while after next series of improvements - in monographs [1/2] and [1/3]. The chapter that follows here, already represents around tenth formulation of this concept, which was repetitively updated, extended, restructured, and reedited.

The Concept of Dipolar Gravity is an entirely new physical and philosophical model constructed to explain the structure and operation of the Universe ruled by dipolar gravity. In this new concept, our Universe consists of two separate worlds having a physical nature, and the additional third world which has a virtual nature (i.e. the third world which has the nature of computer software). The first of these two worlds having physical nature is usually called here **our world**, but terms such as the material world, the world of matter, the world of hardware, or the converse world, can also be used. The second one out of the physical worlds is called here the **counter-world** (but other terms, e.g.: the second world, the world of intellect, the world of reverse images, or the "universal computer", can also be used to describe it). The third world, which is contained inside of the counter-world, is called here the **virtual world**, or the world of software. (In order to illustrate here with an example this tripled structure of the universe ruled by dipolar gravity, the whole universe could be compared to a machine that is controlled by a computer. In this comparative example, our material world is the machine itself, the counter-world is that hardware of the "universal computer" which controls this machine, while the virtual world is the entire software which is contained inside of this controlling "universal computer".) Thus, according to the new Concept of Dipolar Gravity, completely without knowing this, we simultaneously live in three different worlds. The material world (our world) is the one which we experience every day with our five physiological senses. But the counter-world normally is closed to our senses and research instruments, although it is unintentionally visited during dreams and hypnosis, and also can be purposely accessed via the mysterious ability called Extra-Sensory Perception, or ESP. The third world, meaning the virtual world, is the most unaccessible, as it is visited only at the moment of death. But it can be investigated by our minds.

The Concept of Dipolar Gravity does not represent one more, purely speculative model of reality, which has no practical applications. Contrary, it provides us with instant, various and strictly measurable benefits. For example, it explains the principles of telekinetic motion and allows the building of technological devices, which can utilize this phenomenon for the purposes of transportation and for generation of free energy (see descriptions in subsections L6.1, L6.1.1 and L6.1.4 of this monograph, and in chapters K and L of monograph [1/4]). It describes the phenomenon of permanent telekinetising of matter (see subsection L6.2) and indicates how this phenomenon can be utilised in farming, medicine, chemistry, material engineering, etc.). It explains the manner of forming telepathic waves and allows the construction of devices that utilize these waves to various purposes beginning with communication, through building telepathic projectors, and finishing with teaching and control engineering (see subsections L6.3, L6.3.1 and L6.3.4 of this monograph, subsections H13, N2 and N3 of monograph [1/4], and chapter D in treatise [7/2]). It also reveals the natural source (i.e. the substance prevailing in the counter-world, usually called "counter-matter", which constitutes the "universal computer") of the absolutely correct and complete information on every material object that ever existed, exists or will exist in the entire Universe. Furthermore, it provides theoretical foundations for developing various techniques (ESP, hypnosis, meditations, psychic healing, dreams) that allow us to access this information and to gain from it the various benefits applicable in every field of human activity (see subsection I3). It also discloses that in spite of claims to contrary by our science to-date, actually there is a tight correspondence between the real structure and operation of the universe, and the structure and operation of universe described by various religions. For example, the new Concept of Dipolar Gravity formally proves that the universal intellect - by religions called God, actually does exist, that people in fact are composed of three separate components, namely the

biological structure (body), counter-body (spirit), and registers (soul), and also that one of these three components, namely "registers" (soul) in fact is escaping the destruction during our biological death, and thus it lives forever. Finally this new Concept provides a whole array of more adequate than these used previously, models of the operation of human organisms, and allows the more effective utilisation of these models for philosophical purposes, medicine, learning, research, and for many other applications. For example, it reveals how human brain works (see subsection K5.4), how our feelings work (see subsection K5.5), what actually acupuncture is (see subsection K5.6), how moral laws work (see subsections K3.6 and K4.1.1), and many more.

As the research into dipolar gravity reveals this, our civilization unwittingly has exploited for centuries various benefits that result from the existence of the counter-world. For example, it exploits the natural source of information contained in the "universal computer", thus collecting from the counter-matter data on underground resources of water and minerals (dowsing), about the health of people and animals (healing), formulating effects that are contradictive to the physical laws (magic), asking the universal intellect for various favours (praying), looking into the counter-world (visions), etc. But everything that we have achieved in this field up until now is only an introduction. The Concept of Dipolar Gravity paves the way for developing further methods, techniques, and devices, which will provide far more significant benefits in the near future. For example, designers can gain from counter-matter all the unknown technical details of their projects. Constructors may find the best parameters of work, the best materials, and the most useful technologies, for their models. Inventors may validate and improve their ideas. Engineers can materialise their devices instead of building them, etc. - see subsection L9. Instead of utilizing the slow and limited physical displacements, our propulsion systems can utilise the immediate telekinetic motion. Instead of travelling in space we can travel in time. Instead of using dangerous and slow electromagnetic waves, we can communicate with the use of instant telepathic devices. Instead of producing energy through burning fuels and splitting atoms, we can start to build "free energy devices", which due to the utilisation of the phenomenon of telekinesis - which represents a reversal of friction, are extracting the environmental heat and convert it into flow of electricity. All these possibilities, and also many more, could turn to be available to our civilisation, if it finds time and motivations for developing this concept further, and if it actually establishes the "sciences of counter-matter" described in subsection L8 (especially the "engineering of counter-world"). This is the reason why I devoted a lot of effort to investigate these new directions of creative work and to seek some reliable methodologies of utilizing them technically.

The Concept of Dipolar Gravity also provides a number of non-material benefits concerning our intellectual development. It supplies explanations for the vast body of empirical observations previously treated as unexplained (e.g. for telekinesis and for its human version sometimes called psychokinesis, also for telepathy, acupuncture, double-personalities, clairvoyance, reincarnation, near-death experience, spontaneous human combustion, fire-walking, and for many more - see subsections K4, K2, and chapter L). It repairs the very serious inadequacies in the description of our Universe disseminated by contemporary physics. It creates a valuable link for the separate areas of intellectual activity. It inspires intellectual investigations in completely new directions. It also forms a rationale for the philosophical principle that **every goal which it is possible to imagine is also possible to achieve** (see subsection K5.4, and compare it with subsections B7.3 and K5.7).

In application to religions, currently **the Concept of Dipolar Gravity is the only comprehensive and correct physical theory, which provides a scientific proof for the existence of the universal intellect (God)**. This concept also explains numerous aspects of the Creator, which so-far were not clear in the light of statements of religions. Furthermore, this concept supports, enforces, and clarifies the majority of principles and claims of religions, providing for them the functional justifications, explaining the mechanisms on which they are based, and indicating the path for the more full utilisation of these principles for the benefit of

individual people and whole societies. This is because the findings of the Concept of Dipolar Gravity that the specially moral and progressive philosophy of **totalizm** could eventuate, the presentation of which is the main goal of this monograph.

Also in relation to the principles of our thinking the new Concept of Dipolar Gravity introduces a new quality. It realises the fallacy of the to-date "consideration in separation". The alternative way of thinking, that this concept introduces, in this monograph is called a totaliztic thinking. **The totaliztic thinking recommends that everything must be treated as a component of a larger whole.** In general, totalizm reveals that considering any object, process, or phenomenon, in separation from other objects, processes, or phenomena, is a serious simplification, and a source of numerous errors, as in our universe everything has connection with everything else. Therefore the assumption to-date about the non-existence of this connection, is a serious distortion of the picture of reality, which led to the type of problems into which our civilisation was put just by this non-totaliztic thinking.

There are numerous speculative concepts (e.g. complex numbers and n-dimensional spaces in mathematics, the concept of energy in sciences, entropy in thermodynamics) in common use, which so-far have no existing equivalents in the physical world, but which have proved themselves to be extremely useful and practical. The various benefits and convenient explanations introduced by the Concept of Dipolar Gravity, may qualify it also as similarly useful and practical idea. Therefore, in order not to waste the potentials of this concept, by waiting unnecessarily for its official recognition by institutional science, readers should try to instantaneously accept it on the basis of its practicality, and thus immediately put the enormous potentials that it offers into good use.

The Concept of Dipolar Gravity is formulated in such a manner, that every aspect can be verified experimentally. This Concept reveals a number of postulates and principles, which allow us to work out and to complete objective experiments that confirm its validity. Examples of such experimental confirmation, which can be completed almost immediately, are outlined in subsections K1.1 and I2. Therefore, whoever is willing to get "hard" proof that this concept is correct, he/she may obtain this proof easily.

For those people who are prepared to rely on the validation routines completed by someone else, this chapter alone supplies a vast amount of evidence and experiments already completed, which confirm the correctness of the Concept of Dipolar Gravity. The body of evidence, which is provided only in this chapter, is much higher than the amount of evidence which support many scientific theories, that for a long time are recognized and used by Earth's scientists. Further similar evidence is probably part of almost every reader's experience. So let us combine our efforts in the best use of the evidence and proof already available, to achieve a speedy implementation of this very humanistic, positive, and extremely useful new scientific theory.

K1. Why the Concept of Dipolar Gravity was formulated

In 1924 the great French physicist, Louis DeBroglie, published the very important finding, sometimes called "Principle of the Symmetry of Nature". It states, that in our Universe everything is strikingly symmetrical in many different manners. Some more common manifestations of this symmetry are discussed in subsection L6.1. For example, everything has an opposite of itself. This means that every particle has its own antiparticle (e.g. electron and positron, proton and antiproton). Also every phenomenon must have its own anti-phenomenon (e.g. friction and the telekinetic effect described in subsection L6.1). If we find an exception to this symmetry, it is obvious that its anti-partner still remains undiscovered. The gravitational field is such an exception. Therefore the intensive search for its anti-partner is fully justified.

On the above premises, amongst others, is based the old concept of gravitational field, which is still stubbornly used by Earth's scientists, in spite that the Concept of Dipolar Gravity

described in this chapter proved that it is wrong. Because this old concept assumes the analogy of gravity to all monopolar fields, in this monograph it is called the old "**concept of monopolar gravity**". One of the products of the old concept of monopolar gravity is the speculation on the possibility of producing repulsive gravitational interactions (i.e. an anti-phenomenon to gravity), which are popularly called "antigravity".

Since beginning of my research on magnetic propulsion and on magnocraft described in subsections D10, E1, and F1, I was forced to pay special attention to the work done on antigravity. Analysing carefully the expected properties and abilities of the antigravitational field, I came to the conclusion that antigravity (in the monopolar understanding disseminated previously) is contradictive to the natural order of things. Some of my original deductions in this matter are contained in chapter J of this monograph. To reveal the logical error committed by the creators of the old concept of monopolar gravity, which leads to the present misinterpretation of our Universe, I rechecked the entire deduction that formulated this concept. The error that I found, was located at the very beginning. It depends on accepting "a priori" (i.e. without any verification) a wrong simplifying assumption, that the gravitational field belongs to the group of monopolar fields. However, we know very well, that in nature two entirely different groups of fields coexist, i.e. static monopolar fields (e.g. electric field), and dynamic dipolar fields (e.g. magnetic field). Therefore in order to discover the truth about gravitational interactions, not one but **two** different concepts of the gravitational field must be thoroughly considered. In both these concepts the following two possible natures of gravity must be verified:

- 1°. Monopolar,
- 2°. Dipolar.

Let us have a close look at these two concepts, analysing which one of them fulfils more extensively the requirements of the Principle of Symmetry of Nature.

The old "concept of monopolar gravity" so-far was the **only concept considered at all** by contemporary science. The gravitational field in this concept was assumed to be an equivalent to all monopolar fields existing in nature, for example to electric field, pressure field, etc. Just as positive and negative electric charges exist, our science also assumed the existence of "matter" - producing an attractive gravitational field (i.e. "gravity"), and "antimatter" - which is supposed to produce a repulsive gravitational field (i.e. "antigravity"). Because the old concept of monopolar gravity also assumes incorrectly that matter and antimatter must strongly repel each other, according to it these two substances should segregate from each other, and both must shift to opposite sides of the Universe, thus creating "world" and "antiworld". Therefore, the adherers of the concept of monopolar gravity are continually scanning through the galaxies in search of the "antiworld" where this antimatter would be concentrated.

But the investigations to-date have not only failed to reveal any evidence confirming the correctness of the old concept of monopolar gravity (e.g. in spite of intensive searches antiworld nor antimatter never were found), but have even encountered evidence, which strongly negates it (e.g. see the evidence pro dipolar gravity discussed in subsection K1.1.1).

Any in-depth analysis of the old concept of monopolar gravity must lead to the inevitable conclusion that this concept, instead of corresponding to, is entirely contradictory to the DeBroglie's Principle of the Symmetry of Nature. Therefore, to construct a more realistic model of reality, I designed an alternative concept of gravity, which is called here the new "**Concept of Dipolar Gravity**". The new Concept of Dipolar Gravity never before has been formulated, or even only considered, by our science. I have the honour of being the first scientist on Earth to propose, work out, and publish it. In this my new Concept, gravity displays similarities to all dipolar fields, e.g. to magnetic field (i.e. to the flow of counter-matter), hydraulic field (i.e. to flows of liquid media), etc. Just as in every dynamic dipolar field two opposite poles do exist, namely inlet "I" and outlet "O" - for example consider the (N) and (S) poles in the magnetic field, similarly two opposite poles, namely inlet (I) and outlet (O), also appear in the

gravitational field. The inlet (I) pole of gravity prevails in our physical world, while the outlet (O) pole of gravity prevails in the counter-world. But because of the concentric nature of gravity, each second, opposite pole of the gravitational field is directed "inwards" and prevails within a separate world, existing parallel to the world in which a given pole prevails. Thus, the Concept of Dipolar Gravity indicates the necessity of a parallel existence in the same space of two separate worlds, the first one of which (i.e. our world of matter - which is recognizable to our sense organs) is surrounding the inlet pole "I" of gravity; whereas the second one (i.e. the counter-world - which is closed to our senses but open to Extra-Sensory Perception, and also to hypnosis and dreams) is surrounding the outlet pole "O" of the gravity. Such a constitution of our Universe introduces a number of practical consequences, which are explained in subsections that follow. But unlike antigravity, the existence of the "other pole of gravity" does not alter or influence in visible way the behaviour of our world, as we know it. Therefore, it is very difficult to detect it with our present research instruments. On the other hand, the existence of the other pole of gravity opens for scientific investigation an incredibly wide range of psychic abilities, presently unexplained facts, and totally new phenomena, which our science never even dreamed about. Thus the Concept of Dipolar Gravity rapidly extends our horizons into hitherto unrecognized areas.

K1.1. Formal proof for the dipolar character of gravity, and for the existence of the counter-world

Let us now complete a process of formal proving that the gravity field has a dipolar character. The process of this proving can be successfully based on several different methods. After all, according to well-known statement that "all roads lead to Rome", if something represents a truth, this truth can be proven in several different ways. Each separate manner of proving that "gravity has a dipolar character", is going to be presented below in a separate subsection.

K1.1.1. Proof via the method "all confirms, nothing denies"

The logical principle, which we are going to use as our first scientific methodology for this proving, we are going to call here "everything proves, nothing denies". This basic principle of nature was not used previously for the purposes of formal proving, because the absolute validity of it extends only to the phenomena of nature, which the Concept of Dipolar Gravity calls the "primary phenomena". But this principle is used rather frequently in everyday life, where usually we relate it to "causes" from the cause-effect chains, and refer to it with slightly different and confusing names of "disclosing the fact" or "pointing out the obvious". (After all, in the cause-effect chains, "causes" always constitute the relative "primary phenomena" for everything that later comes out from these causes.) Because the gravity field is one of the primary phenomena of our universe, the discussed principle "everything proves, nothing denies" is perfectly suitable to be used in the proof discussed here. According to the principle "everything proves, nothing denies", whenever there is a correct description of any such a primary phenomenon, then everything that relates to this correct description, is going to confirm that this description is correct, and simultaneously there is impossible to find anything that would relate to this description, but would contradict its correctness. In relationship to the proof for the dipolar character of gravity, the above means, that for whatever we are able to establish that it has any connection with the dipolarity of this field, it will be always confirming as well, that the gravity field is a dipolar field. On the other hand, no-one is ever going to be able to find anything, that would have the connection with polarity of gravity, but it would contradict the dipolar character of this field.

At this point it should be explained that by a "primary phenomenon" one should understand "every phenomenon, which is placed at the very top of natural cause-effect hierarchy, and therefore for which the course of action that it takes is not influenced by any other phenomena of the lower level, representing an outcomes of it". Thus the outcome of primary phenomena is always independent of circumstances in which it is observed, as well as independent of other secondary and tertiary phenomena, which occur concurrently and which may interfere with it. Examples of primary phenomena include: the gravity field, the moral field, the existence of universal intellect, the existence of counter-world, the existence of physical world, moral energy, physical energy, counter-matter, matter, and several others.

It is worth noticing, that the principle "everything proves, nothing denies" does not extend its validity on the secondary, tertiary, and further levels of phenomena of nature. It happens so, simply because the course and outcomes of these phenomena of the lower levels, depend on the circumstances under which they are observed, and also depend on the of primary phenomena, which influence the course of these secondary or tertiary ones during such an observation. For example, if we would consider such a tertiary phenomenon, as the flow of current which generates heat, than in one set of circumstances, this flow of current would actually generate heat. But in other set of circumstances defined by different influences of phenomena of the higher level, it would not generate heat at all (e.g. consider superconductors), while in the third set of circumstances, the flow of current may even consume heat (e.g. consider the phenomenon of the so-called "magnetic cooling").

Let us now describe the methodology with the use of which the principle "everything proves, nothing denies" allows us to formally prove that "the gravity field has a dipolar character". This method is elementary simple, and it directly resulting from this principle. It boils down to the completion of following logical steps:

(1) **Indicating and naming the category of evidence** to which belongs a given evidence, that is subjected to consideration in subsequent phases of completion of this proof. The evidence used for the formal proof discussed here includes four categories, which cover the entire spectrum of evidence that is possible to consider of any formal proof. Namely it includes:

(1A) **Theoretical premises** and analogies, which relate to the polarity of gravitational field, and which decisively confirm that the gravity is a dipolar type of field, and simultaneously deny the monopolar character of gravity.

(1B) **Natural phenomena** the course of which directly results from the polarity of gravitational field, and thus which coincide with the dipolar gravity, but simultaneously contradict the monopolar character of gravity.

(1C) **Experiments**, the outcome of which depends on the polarity of gravitational field, and thus which confirm the dipolar character of gravity, but simultaneously deny the monopolar character of this field.

(1D) **The models** of the operation of our universe, which are developed on the basis of the Concept of Dipolar Gravity, and thus which are going to be exactly coinciding with the empirical findings regarding the actual operation of this universe, if the gravity is dipolar.

(2) **Listing the evidence** that belongs to each one of these basic categories. This evidence represents the cross-section through all secondary phenomena that belong to each of the categories, and about which I managed to determine, that they directly result from the polarity of gravitational field. Thus these phenomena represent a direct cause-effect connection with the polarity of gravitational field.

(3) **Showing the connection with the polarity of gravitational field.** For each one of the phenomena discussed here below is shown that in fact it represents an outcome of the polarity of gravitational field. For this I utilised the commonly known properties of dipolar fields.

(4) **Throwing a challenge to scientists** and to other researchers, to find a phenomenon which contradicts the dipolar character of gravity. I am throwing this challenge to every reader of this monograph. It challenges the possibility of finding even a simple example of a

phenomenon, which would result from the polarity of gravitational field, and which simultaneously would contradict the dipolar character of this field. The reason for this throwing a challenge to readers is, that according to the principle "everything proves, nothing denies", such phenomena - which would contradict the dipolar character of gravity, simply do not exist in the entire universe, thus myself I would NOT be able to ever find them and describe in this subsection. Therefore the duty of finding such a phenomenon I am placing on all these sceptical readers, who are NOT ready to recognize the merit of the formal proof that I am presenting here, and thus would like to discredit this proof. After all, without them finding such a phenomenon, the proof presented here remains valid forever. Of course, the fact, that even the most sworn opponents of dipolar gravity are not going to be able to find such a phenomenon, additionally reinforces the correctness of the proof that I am presenting here.

Let us now analyse separately each one of the subsequent categories of this evidence.

1A. Theoretical premises and analogies, which decisively confirm that the gravity is a dipolar type of field, and which simultaneously deny the monopolar character of gravity. There are numerous theoretical premises and analogies, which all confirm the correctness of the Concept of Dipolar Gravity. They include all these facts, which hitherto were ignored by scientists in their theoretical considerations regarding gravity, although they directly indicate that the gravity is a dipolar type of field, and also they disclose that all properties of gravitation are contradictive to the properties of monopolar fields. Below are summarized the most important of these facts. In each group of them, I marked as [!] facts which strongly negate that gravity is a monopolar field, and marked as ["] these facts, which simultaneously strongly confirm that the gravity has a dipolar character. Here are they:

#1A1. The kind of force interactions existing between the carriers of the gravitational field (i.e. between particles and clusters of matter). As we know, these **particles seem to attract each other**, forming the well known gravitational pull that prevails between all possible clusters of matter.

[!] In all static MONOPOLAR fields, the carriers of the like poles **repel one another**. The best examples of such a repulsion are the interactions occurring between like electrical charges (e.g. positive charges repelling all other positive charges), as well as those occurring between particles of gases forming pressure fields (e.g. tendency to decompress). Therefore, if gravity would have a monopolar character, the particles of matter should repel one another, not attract one another. This lack of repulsion denies the monopolar character of gravity.

["] Around poles of all dynamic DIPOLAR fields, carriers of these fields exert a dynamic pressure (described by Bernoulli's Equation), which compresses them together. This pressure manifests itself in the form of forces that pull the field's carriers together, making an impression as if they **attract each other**. For example, there is a well known phenomenon of pulling a ping-pong ball into a fountain's water stream, and then holding this ball suspended within the stream. The forces that pull this ball inside of the stream of water are the same ones that we are talking about (i.e. Bernoulli's dynamic pressures prevailing at outlets from poles). The forces of gravitational pull seem to be an exact equivalent to this dynamic pressure directed inwards, that appears in all dipolar fields. This in turn confirms, that gravity behaves as a dipolar, not as a monopolar field.

#1A2. The complete lack of evidence for the existence of two opposite monopoles of gravity, combined with the simultaneous wealth of evidence confirming the existence of a gravitational dipole.

As we know, in all monopolar fields two opposite types of field carriers (e.g. positives and negatives) are separated by a space subjected to the action of these monopoles. But in dipolar fields the situation is reversed, i.e. two different spaces in which opposite field conditions prevail, are separated from each other by the field carriers (dipoles) being subjected to the action of these spaces.

[!] If gravity has a static MONOPOLAR character, the second (opposite to

matter) monopoles of gravity should be found. But so far our highly sophisticated nuclear experiments have revealed only particles and antiparticles, which differ electrically, but which are identical in gravitational understanding of their properties. Thus, all known particles and antiparticles represent only two main electrical components of the same matter, and do not constitute opposite monopoles of gravity. Our sophisticated science consistently **fails to find monopoles of gravity**. This in turn, in connection with the proof presented here, means that gravitational monopoles simply do not exist.

["] In dynamic DIPOLAR gravity, the Universe would be composed of two separate spaces, or worlds, in which two opposite types of gravitational interactions would prevail (e.g. attraction in our world and repulsion in this other one). Therefore, the same laws and phenomena, but observed within each one of these two worlds, would also display drastic differences, depending on which side of the gravitational dipole they are manifested. As a matter of fact, we already know from physics examples of such dual behaviours. These are registered under the name "**wave-particle duality of nature**". One of the manifestations of this duality is the contemporary coexistence of the corpuscular and wave theories of light. As it is perfectly quoted in the book [1K1.1] by O.H. Blackwood and others: "General Physics", 4th edition, John Wiley & Sons, Inc., 1973 page 665, "Physicists have been jokingly accused of believing in light waves on Mondays, Wednesdays, and Fridays and in photons on Tuesdays, Thursdays, and Saturdays". {My own observation adds to this that "on Sundays in churches physicists display the complete negation of statements, which their own physics is making to-date".} One of the simplest, and at the same time the most satisfactory explanation of this duality, can be derived from the Concept of Dipolar Gravity. According to it, the consequences of the corpuscular and wave theories of light originate from the simultaneous distribution of light signals within the two different worlds. Depending in which of these two worlds light signals are observed by a given instrument, the corpuscular or wave aspect of light is manifested (i.e. in dipolar gravity light is a bit like a fast fish under a calm surface of transparent water - the onlookers from above can see both, the motion of the fish, and the motion of waves that this fish steers up on the surface). This again confirms that **the action of the gravitational dipole is already registered in physics**, which simultaneously was so-far unable to interpret correctly the observations that it gathered.

#1A3. All attempts to detect the existence of two opposite monopolar worlds (i.e. our world and "antiworld") have failed, whereas there are already registered worlds from both sides of the gravitational dipole.

["] In static MONOPOLAR gravity the opposite world (called antiworld) is claimed to be repelled from our world, so according to present science it should be shifted into a remote corner of the Universe. (Note that this claim is completely wrong, because in reality all known unlike monopoles always attract one another.) Therefore, this world could be detected only in an astronomical manner. But almost two centuries of astronomical search **has not revealed even a trace of the antiworld** or antimatter from which it would be constituted. As it is stated on page 60 in the book [2K1.1], "Worlds - Antiworlds, Antimatter in Cosmology" (W.H. Freeman and Company, San Francisco and London), by Professor Hannes Alfvén of the Royal Institute of Technology, Stockholm, Sweden - a widely recognized expert in antimatter, "There is no definite evidence for the existence of antimatter in the cosmos". This again denies the monopolar character of gravity.

["] If gravity has a dynamic DIPOLAR character, than the world from the other side of the gravitational dipole must occupy the parallel space to our world. In fact, a technique which reveals a parallel coexistence of the same object in two separate worlds, is already known. This technique is called "Kirlian photography". In this photography, some damaged objects display the so-called "ghost effect", means they still reveal parts, which in the physical world are separated from them (e.g. photographs of damaged leaves may show the outlines of the missing parts - see treatise [7/2]). Thus the photographic **images from the counter-world are already recorded** with the use of Kirlian cameras. This in turn provides

further evidence that the behaviour of the Universe is governed by dipolar gravity.

#1A4. The lack of substance called "antimatter". In spite of countless attempts, so-far our science was unable to find for the old concept of monopolar gravity a substance called "antimatter", which according to that old concept represent the anti-substance for matter. Simultaneously, the substance called "counter-matter", which according to the new Concept of Dipolar Gravity is prevailing in the counter-world, is continually detected and described by various researchers. Here is the summary of information about these two substances:

[] Attributes of antimatter, means the substance which in the old concept of MONOPOLAR gravity supposed to represent an anti-substance for matter, can be defined through the re-interpretation of carriers of the monopolar fields. According to this re-interpretation, antimatter supposed to be characterised by the following attributes: have negative mass, display inertia, react repulsively with itself, react attractively with ordinary matter (although many scientists groundlessly believe that it should act repulsively with matter, thus creating the so-called "antigravity"), form friction with particles of matter (although form no friction amongst particles of itself). In spite of countless searches, no such substance was ever found. Also no experimental evidence, or even slightest experimental premises, which would indicate that such a substance may exist, were ever discovered.

[] Attributes of counter-matter, means the substance, which according to the new Concept of DIPOLAR Gravity should prevail in the counter-world, and thus which represent a reversal for matter, also can be deduced through the extrapolation of properties of the dipolar fields. According to these deductions, counter-matter must display attributes, which are the exact reversal of attributes of matter. For example it should be characterised by: the lack of mass (i.e. it must be weightless), it cannot display any inertia (i.e. it must display a property called in this monograph "self-mobility", means a property, which is an exact opposite of material inertia from our world), during the displacement it must also show a phenomenon which is the reversal of viscosity (i.e. it must display the property, which can be described as being "hyper-slippery"), in the natural state it also must show intelligence, etc. If one revise various literature sources, just such a substance is constantly postulated, introduced, or discovered by several mutually unrelated disciplines. (Unfortunately, the existence of this substance is stubbornly ignored or denied by the institutional science based on the old concept of monopolar gravity.) For example in past it was called "ether", physicists call it "energy", or "vacuum", medical fraternity describes it as the "energy body", or "bio-field", biologists refer to it as to "bio-plasma", occultists refer to it as "aura", various schools of martial art call it "chi", "reiki", "prime energy", "life energy", etc. More about these various names is explained in items #1L2 to #4L2 in subsection L2. What all these findings are indicating is, that under various names, counter-matter is already known to us for a very long time.

#1A5. The friction between particles of matter. As it is known from monopolar and dipolar field, elementary carriers of these two opposite fields always display two opposite behaviours relating to friction.

[] All static MONOPOLAR fields show no friction between particles of like carriers of these fields, which (the friction) would result from the field itself, independently to what pole of the field these carriers belong. For example, both types of electrical charges repel each other. Similarly particles of gas forming pressure repel each other. But particles of matter create friction between themselves, thus behave contradictive to attributes of monopolar fields.

[] In dynamic DIPOLAR fields, only at the inlet "I" of the field carriers of this field create friction that results from the field itself, while at the outlet "O" pole carriers of the field create no friction. For example, such a friction is displayed at the inlets to vacuum cleaners (this is why vacuum cleaners is able to produce a suction), and at the inlets to fountains, while at outlets from these fields, the carriers simply disperse without any friction. Thus, out of all possible cases of behaviour of field carriers, matter displays friction, which is a phenomenon that is very unique to inlets in dynamic dipolar fields. This again confirms that gravity has a dipolar character.

1B. Natural phenomena, the course of which coincides with the dipolar gravity, but contradicts the monopolar gravity. There is a lot of these, and the explanations of the most evidential of these are provided in subsection L5.3. In order to list here at least some of such phenomena, they for example include amongst others:

#1B1. The "wave-particle duality of nature", which was described in the item #1A2[""] above. It belongs to the known for a long time category of phenomena, which confirm the dipolar character of gravity and contradict the monopolar character of this field.

#1B2. The circulation of the counter-matter along the force lines of the Earth's magnetic field. This circulation causes the well known effect of the northern lights looking as if they fall from the sky to Earth, and southern lights looking as they raise from the ground to sky (see subsection L5.3).

#1B3. Swirls on the water. These swirls in the northern hemisphere in a natural manner are initiated in the clockwise direction, while in the southern hemisphere they naturally are initiated counter-clockwise. As it is explained in subsection L5.3, these opposite directions of initiating the whirl pools of water results from the resistance, that the motionless counter-matter exerts on the liquid which follows the rotational motion of Earth.

1C. Experiments, which directly confirm the dipolar character of gravity. There are literally countless experiments, which already were completed, and which consistently are confirming the dipolar character of the gravity field, although the meaning and merit of which the human science would not recognize so-far. Let us name here some of this experiments.

#1C1. The "ghost effect" in Kirlian cameras. The most well-known of these experiments is the "Kirlian Photography" mentioned earlier, and described in more details in treatise [7/2]. It allows us to actually see images from the counter-world. For example the most famous such experiments is the one named "a ghost leaf". It depends on the cutting a leaf in half, and putting on the Kirlian camera only a half of the leaf, while the camera actually still shows the whole leaf, thus revealing the "ghost" of the leaf, which resides in the counter-world. In a similar manner such a camera shows images of an amputated finger.

#1C2. The so-called "extraction glow". Another example of such experiment, which confirms the dipolar character of gravity, is the photography of the "extraction glow". This glow is described in subsections L6.1 and I2 and presented in photographs from Figures L1 to L3 (from volume 7 of this monograph).

#1C3. Michelson-Morley experiment of 1887. A best example of such an old experiment, which conclusively confirmed the correctness of the Concept of Dipolar Gravity, is the famous Michelson-Morley experiment of 1887, described in subsection K2.

Also various other old experiments can be classified to the same category of the experimental evidence, which consistently confirms the correctness of the dipolar gravity, and simultaneously denies the correctness of the old monopolar gravity.

1D. The models of the operation of our universe, which are developed on the basis of the Concept of Dipolar Gravity, and which exactly coincide with the empirical findings regarding the actual operation of this universe. Until the time of writing this monograph, on the Concept of Dipolar Gravity numerous models of operation of our universe were already based. These models are disseminated in my publications. Almost every single one of them already proved itself to work in practice. Therefore, their actual correctness and correspondence to reality confirms the correctness of the Concept of Dipolar Gravity on which they all are based. Here are some of them:

#1D1. The model of morality of the universe, expressed in the form of the philosophy of totalizm. Probably it is the most comprehensive of all these models based on the dipolar gravity. After all, it embraces a whole array of important componential models - see the description of philosophy of totalizm provided in chapters A, B, and C of this monograph. Examples of such componential models of totalizm include, amongst others: moral field, moral polarity, moral laws, moral energy, karma, similarities between moral phenomena and phenomena of classical mechanics (these similarities are the basis for the formulation of so-

called "totaliztic mechanics" described in chapter M), and many more.

#1D2. Models that describe the operation of human organism. Examples of componential models from this group include: model of the brain as an input-output device (see subsection K5.4), model of the operation of human feelings described in subsection K5.5, model of operation of acupuncture described in subsection K5.6, explanation for the mechanism of nirvana, and many more.

#1D3. Models which describe physical phenomena. Examples of componential models include here: the explanation of magnetic field and electric field (see subsections L5.1 and L5.2), the explanation of mechanism of telekinesis (see subsection L6.1) and permanent telekinetising of matter, or the explanation of telepathy (see subsection L6.3).

Of course, examples of evidence which are used in the above formal proof do not exhaust all the evidence, which confirms the dipolar character of gravity, and which simultaneously denies the old monopolar understanding of this field that is still stubbornly adhered by our scientists. Further examples of this evidence may be found in various other areas and disciplines, such as religion, parapsychology, medicine, ornithology, etc.

In all verifications that I carried out, and that every other investigator can repeat, the logical principle "everything proves, nothing denies" consistently, decisively, and undeniably proves itself valid when it relates to the dipolar character of the gravity field. Therefore the process of formal proving that is presented here entitles us to draw the final conclusion that **"the dipolar character of the gravity field is herewith proven formally"**.

The fact of this formal proving of the dipolar character of gravity introduces many practical consequences. One of such consequences is the power of applying this proof as a simultaneous formal proof for a whole number of other facts that directly result from the dipolar gravity. In order to realize the most important of these consequences, the proof for the dipolar character of gravity is simultaneously representing formal proofs that:

1. The counter-world does exist.
2. The universe is composed out of at least two separate worlds having a physical nature.
3. The descriptions and models of the operation of the universe, which are developed by the Concept of Dipolar Gravity, are based on very sound foundations, and thus they represent currently the most correct knowledge in this area, that is available on Earth.
4. Everything that is present in the counter-world, must be subjected to laws, which are opposite to laws from our world, and must also carry the attributes which are opposite to attributes from our world.

Descriptions of the Concept of Dipolar Gravity have already been disseminated for over 15 years (i.e. since 1985 until the time of writing this monograph in 2002), and were presented to numerous experts in gravity, physics, mechanics, and related disciplines. But so far no scientist was able to find any error in this concept, nor disprove any conclusion that results from this concept regarding the gravity field. This trial of time was withstand by the concept discussed here, in spite that all results of my research are constantly being attacked. After all, if there is any possibility to find an error in my deductions, immediately someone out of numerous adversaries of my theories makes a point from it. This practically means that the proof for the dipolar character of gravity discussed in this chapter is valid and remains all time in force. Thus everyone has now a duty to take it under consideration in his/her everyday life, and also in research and statements. People who are stubbornly refusing to acknowledge this proof, are simply demonstrating that they refuse to accept the truth about dipolar gravity.

K1.1.2. Proof via the method of exclusion

The dipolar character of the gravity field can also be conclusively proven in many other ways, even with the use of the same evidence. In order to indicate here an example of another

method of proving the same, it could be proven by a simple **method of exclusion**. In case of using such a method, the formal proving that "gravity has a dipolar character" is composed of the following logical steps:

(a) Indicating that both concepts of gravity are contradictive to each other, thus they mutually exclude each other. In turn having such character, only one of them can be correct (the other one must be faulty). The indicating of this fact is very simple, because in order to be show this, it is sufficient to refer to our present knowledge of physics. Physics informs, that a given field can be qualified to only one of two existing categories of fields, i.e. it can be either a static monopolar, or a dynamic dipolar. According to physics, there is no a field in the entire universe, which would belong simultaneously to both of these categories, or to not belong to any of them.

(b) Determining that the entire body of evidence in the existence, consistently confirms that the previous monopolar understanding of gravity is entirely wrong and that it leads to incorrect interpretation of reality. The evidence that is used for this purpose, can be exactly the same as that used in the previous method of proving from subsection K1.1.1, or as that collected into chapter J.

(c) Concluding the process of exclusion. Because all the existing evidence proves that the old monopolar understanding of the gravitational field is entirely wrong and it leads to a misinterpretation of reality, this practically means that by the process of exclusion the correct one is proven to be the new Concept of Dipolar Gravity. This conclusion is confirmed by the entire body of evidence in existence, and by all logical deductions.

Therefore, independently from the principle of proving the correctness of dipolar gravity that is presented in previous subsection, also a process of ordinary exclusion proves exactly the same. The interesting aspect of this exclusion method applied to gravity is, that it can be accomplished with exactly the same evidence, as that one presented in the previous subsection.

K1.1.3. Proof via the method of matching attributes

It is an obvious fact, that the universe that is ruled by the Concept of Dipolar Gravity, must be characterised by the unique structure and operation, which must drastically differ from the structure and operation of the universe that is ruled e.g. by the monopolar gravity. In turn this fact allows us to prove in several further ways, that the gravity has a dipolar character. The next such a manner of formal proving of the dipolar character of gravity, that is going to be presented here, is the use of method of "comparing of attributes". With the assistance of this method, in subsection O2 of the Polish monograph [1/3] it was formally proven that "UFOs do exist and they are the magnocraft that are already completed by some other civilisation". English readers can learn about this proof from subsection J2 of monograph [1e].

The completion of the formal proof with the method of comparing attributes, can be accomplished relatively easy. It requires that we previously define at least 12 theoretical attributes, that are going to be unique for the universe, if it is governed by the dipolar gravity. These attributes must be so selected, that theoretically speaking, they could not appear in the universe which is governed by the monopolar gravity, but they must appear in the universe that is governed by the dipolar gravity. Fortunately for the proof discussed here, such attributes are already postulated by structure and principles of operation of the intelligent universe, which are revealed by the new Concept of Dipolar Gravity. The majority of such attributes are already well described in this monograph. For example they include, amongst others:

(1) The existence of the counter-world (see subsections I3.1 and K1.1.1 of this monograph).

(2) The existence of counter-matter (see subsections K2, L2 and K3 of this monograph).

(3) The display of the intelligence by counter-matter in its natural state, thus also the

existence of ESP, animal instinct, etc. (see subsections K4, K5.4 and G1 of this monograph).

(4) The action of the counter-world as a single huge natural computer, called the "universal computer" (see subsections I3.1 and K3 of this monograph).

(5) The existence of moral field and moral polarity (see subsections B3.2, K4.2, A4 and A1 of this monograph).

(6) The existence and the operation of moral laws (see subsections A1, B3.4 and K4.1.1 of this monograph).

(7) The existence and operation of every object - including people, simultaneously in two worlds of the physical nature, and in an additional third world of the virtual nature (see subsections K5 and L6.1 of this monograph).

(8) The dual character of manifestations of all phenomena, which simultaneously occur in both worlds of the physical nature (see subsections L5.2 and K1.1.1 of this monograph).

(9) The existence of supernatural phenomena, spiritual phenomena, registers (souls), counter-bodies (spirits), etc. (see subsections K4, K5.7 and K5 of this monograph).

(10) The existence of moral energy and the ability of this energy to converse with physical energy (see subsections B3.3, A6.3, K4.3, K5.5 and M3.7 of this monograph).

(11) The existence of telekinetic motion, psychokinesis, extraction glow, permanent telekinetising, etc. (see subsections L6.1, L6.2 and K2 of this monograph).

(12) The existence of telepathic waves, telepathy, radiesthesia, possibility of the completion of telepathic devices, etc. (see subsections L6.3, L6.4, L6.3.4, E6 and I4 of this monograph).

Of course, the attributes that are unique to the universe governed by the dipolar gravity, do not finish on the above examples of 12 attributes listed above. (For example, many further attributes are already discussed in this monograph, but are not on the list above. To mention some of them, they include: the existence of the universal intellect - formally proven in subsection K3.3; the existence of reincarnation, magics, hypnosis, dreams, nirvana; possibility to alter the elapse of time, building of time vehicles, and several others.) Therefore, for the purpose of constructing a formal proof with the method of comparing attributes, any other set of such attributes can also be used.

After we have such theoretical attributes, which are unique to the universe that is governed by the dipolar gravity, the only remaining part that is required to accomplish the formal proof discussed here with the method of comparing attributes, is to provide an empirical evidence that documents, that each single of these theoretical attributes is actually manifested in reality that surrounds us. This evidence is already provided in subsequent subsections of this monograph. Therefore, I do not see a need to unnecessary build up the volume of this monograph any repeating it here. Thus, I propose that in order to exercise their logic, readers find out and indicate in subsequent subsections of this monograph, the necessary empirical evidence, which supports the proof discussed here. After all, this evidence unambiguously proves, that each single attribute theoretically deduced for the universe governed by the universal intellect, is in fact demonstrated empirically by reality that surrounds us. In turn this existence, and the fact that we actually can indicate phenomena which represent the demonstrations of these 12 attributes listed before, represent the third formal proof for the dipolar character of gravity field, completed with the use of scientific methodology of "comparing attributes" (this method in more details is described in subsection J2 of the English monograph [1e] and in subsection O2 of the Polish monograph [1/3]).

* * *

The conclusive proof that "gravity has a dipolar character", which was accomplished in three subsections above with the use of three different methods, is unambiguously indicating, that the old concept of monopolar gravity should be withdrawn from the use as fast as possible. In the common interest of all of us is possibly fastest repair of the errors that was committed in past, and the replacement of this old, misleading for everyone monopolar view of gravity, by a more correct one - which is based on the new Concept of Dipolar Gravity.

K1.2. Overpowering consequences of the erroneous qualifying gravity to the category of monopolar fields

The formal proof that "gravity has a dipolar character" actually compels everyone constantly, and remains in power all the time. In turn, when we acknowledge this formal proof, than it immediately introduces various weighty consequences, which are extending to all aspects of our life. These consequences should be appraised and considered. So let us now devote this brief subsection to the process of disclosing at least the most important of them.

The acceptance of the fact, that gravity had a dipolar character - not a monopolar one as "a priori" has been assumed by our scientists, is practically an equivalent of admitting, that our science has been tolerating an enormous error for all these years. This error causes, that the entire our knowledge is faulty from the very beginning, and that it is build on very shaky foundations. Thus actually we should not believe in anything that this science was claiming so-far. The reason is that by being one of the primary fields of the universe, gravity practically extends its influence at almost the entire human science. Thus tolerating so basic error at the foundations of this primary field, causes that the entire knowledge that our science accumulated so far is deformed by this error, similarly like pictures are deformed in a curved mirror. This in turn means, that the process of correcting and repairing this error is going to involve practically every aspect of our lives. Almost all disciplines are going to be changed and extended, including into this also areas which hitherto were considered to be not connected with gravity, such as medicine (the Concept of Dipolar Gravity provides a justification for acupuncture, for healing, for the understanding of operation of long-term memory, for feelings, etc.), farming (e.g. the introduction of the so-called "telekinetic farming" described in subsection L6.2.2 of this monograph, and also in subsection J2.2.2.2 of the Polish monograph [1/3]), religion (replacing believes by knowledge, and re-classifying religion to become a part of physics of the counter-world), parapsychology (providing explanations for all phenomena previously considered to be unexplained - see subsection I4), philosophy (the development of totalizm), and many more.

The Concept of Dipolar Gravity exerts the greatest influence onto physics, and also onto all other disciplines which relate to physics, such as mechanics, engineering, etc. This is because **the new Concept of Dipolar Gravity formally invalidates all findings of the human science to-date, which are stemming from the old concept of monopolar gravity, and introduces the necessity to re-define all these findings.** In turn the consequence of this invalidation is, that all definitions and equations used by these sciences, in fact loose their validity in the light of dipolar gravity. The present equations and definitions of physics, can be compared to definitions and equations used by our engineers and designers from the disciplines of electrical engineering and electrotechnics, for designing electrical motors and transformers. While using these equations, the majority of electricians have no idea, that their equations are valid only for alternating current of the frequency 50 Hz, which is used in Europe. But for currents of other frequencies, e.g. the ones that are used in the USA or Canada, these equations completely loose their validity. Exactly the same is with physicists, whose equations are only valid for the gravity of Earth. In turn on planets of a different gravity, the equations of today Earth's physicists become completely useless.

The reason of this invalidity of claims of physics and other disciplines related to physics, is that by being formulated as independent from attributes of the dipolar gravity, our science limited the validity of these old findings for only the Earth's gravitational field. Therefore, whatever our science developed so-far, is not applicable for conditions of other gravity values. For example, present human science would not be able to correctly predict the precise outcomes of physical phenomena in gravity fields other than the Earth's one, e.g. on a hypothetical planet Terra, which has the gravity 4.47 times greater than Earth, or even on our

Moon.

Of course, knowing the parasitic philosophy which prevails in our science, it is easy to predict that such a re-definition of all findings of human science, is not going to occur so soon. After all, it is never going to be done by the present science itself, but by the institution which sometimes in the future is to replace the science that is incapable of further acting. But before this happens, a "reformation of science" must happen on Earth, in the result of which the present "agonal science" is going to be replaced by some other totaliztic institution. Unfortunately this is going to take a significant time. On the other hand, for the science saturated with parasitism, these old equations and definitions are sufficiently good. After all, in the gravity field of Earth they seem to work. In turn the parasitic philosophy of our science causes, that it introduces changes only then, when these changes are forced upon it by someone from outside of the science.

At the present level of development of the Concept of Dipolar Gravity, it is already known, that almost all basic equations and laws of physics are grossly incorrect (including in this Newton's physics, quantum physics, and the theory of relativity). Also laws of mechanics, engineering, and astronomy are only valid for the circumstances of the Earth's gravity field. In order to give here some examples of the type of gross inaccuracies that the present laws and equations of our Newtonian physics hide in themselves, let us consider here the Second Law of Newton. It is based on the old concept of monopolar gravity. It states that the force "G" of the gravitational interaction, can be described by the equation "G=mg". But the new Concept of Dipolar Gravity states, that whenever we have a gravitational interaction with any objects, simultaneously both parts of these objects are subjected to the gravity field, namely the material parts of these objects are attracted, as well as the counter-material parts of these objects are repelled. Therefore, according to the new Concept of Dipolar Gravity, the gravitational acceleration "g" is not a single phenomenon, but a combined action (difference) of two gravitational interactions occurring at the same time. One of these interactions is the gravitational attraction "g_m" of the material part of this object - which takes place in our world. The second is the gravitational repulsion "g_c" of the counter-material part of this object - which takes place in the counter-world. Both these interactions have non-linear characters. For example the repulsion "g_c" is actually the volume decompression of the ideally elastic counter-matter, therefore it changes in a non-linear fashion with the distance. In turn the attraction "g_m" originates from the dynamic pressure described by the Bernoulli's equations - see subsection K1.1. Therefore it also is non-linear quantity, which changes with velocity. In the result of these two actions, in the most simple case of gravitational pull, the force of such gravitational attraction should be described with the equation "G = m(g_m - g_c)", in which each of components "g_m" i "g_c" is a non-linear quantity, which changes independently from the other one.

On a similar principle also the first part of the Newton's equation "F=ma" is also incorrect. After all, in the new Concept of Dipolar Gravity the mass "m" (which is understood to be the measure of total inertia of an object), actually must be composed of the resultant inertia "m_m", which prevails in the material world, and the exactly opposite to it the so-called "self-mobility" "m_c" (means the reversal of inertia), which prevails in the counter-world. Therefore, the mass "m" is actually "m = m_m - m_c" (see also descriptions from subsection L4). This means that in the new Concept of Dipolar Gravity, the Newton's equation takes the form "F = (m_m - m_c)a". To make it more interesting, even the brief analysis of the Concept of Dipolar Gravity reveals, that the self-mobility "m_c" is a function of acceleration (i.e. it changes in dynamic situations), whereas the inertia "m_m" is an isotropic quantity, which depends on the direction of the velocity vector in relationship to gravity field force lines, and on the relative velocity of a given mass "m" in relationship to the surrounding counter-matter.

In a similar manner also all other non-linear phenomena in the Concept of Dipolar Gravity in fact are the outcome of combining together two different non-linear processes, each one of which occurs in a different world. (For example, the total plasticity of solid objects is the sum of elasticity of the counter-material duplicates of these objects, and plasticity of their

material parts; both these components are depending in a different way from configuration of the prevailing stresses.)

If one considers the above premises, and starts to re-define the basic definitions and equations for such primary ideas of physics as the gravitational interactions, inertia, mass, etc., actually this is going to force massive changes also onto practically every other idea of physics, which is related to these basic ideas. In this way the chain of re-definition of almost all laws and equations of our science is necessary. Of course, the effect of this re-definition would be that our laws and equations only gain, because they would become more precise than they are now, their area of application would extend beyond the gravity field of Earth, and they would reflect the phenomena which take place in reality around us with a much higher accuracy.

Independently from theoretical premises for making the existing laws and equations more precise and applicable for every gravity conditions, the new Concept of Dipolar Gravity also provides theoretical base for opening entirely new disciplines, which are explained in subsection L8. The first mathematical foundations for such new disciplines are already formulated. Their presentation is contained in chapter M, which describes a new branch of mechanics, in this monograph called "totaliztic mechanics".

The faults within our science, which are the cause of inadequacies in the to-date understanding of gravity, can be understood and corrected. But there is an area, in which the damages caused by these inadequacies of the old description of gravity are beyond repairs. This area is morality and faith. In order to heal the sea of evil, which in this area was done to humanity by these ones who tolerate the errors of the scientific understanding of gravity to-date, it is sufficient to hypothetically consider the consequences, which are introduced by whatever science tells to people in the area of faith.

In order to explain these consequences on a **first example**, let us firstly consider a purely hypothetical situation, that the Christian hell actually does exist, and that all people who led atheistic lives according to the statements of the science to-date, actually land in this hell for an eternal punishment. In such a hypothetical situation, would not all statements of science to-date about the faith, morality, and God, that this science formulated on the basis of an erroneous theory of gravity, just represent a spiritual misleading? Isn't it true that the official (fully atheistic) stand of science to-date in such a situation must be described as a moral and spiritual deception of countless number of people? And what about the situation now, when after 15 years of promotion of the new Concept of Dipolar Gravity, and proving that the claims of present science about morality, faith and God, are completely wrong, scientists still insist on continuing the promotion of this deceiving monopolar gravity, and on keeping humanity in darkness - doesn't such a behaviour deserve the name of the "spiritual sabotage of humanity"? After all, isn't a basic right of people is to know, what a pile of garbage was everything, that in these areas science was implying - for example that in the universe there is no room for God, that the existence of human soul is theoretically not possible and experimentally not verifiable, that the measurable and alterable are only material matters, while morality and spirituality are resistant for scientific methodologies, etc., etc.? Isn't in such a light just an ordinary arrogance and conceit of individual scientists, if during lecturing about gravity and about Newtonian theories, they do not even mention to their students about the new Concept of Dipolar Gravity and about the most important consequences that stem from this concept? The moral and spiritual harming of people, that the science to-date was carrying out in the result of that erroneous understanding of gravity, can be only compared to such huge religious deviations as e.g. the Inquisition. When a new understanding of the universe eventually is disseminated, and when people are officially informed that in the dipolar understanding of reality in fact there is the room for morality, spirituality, and for the universal intellect (God), interesting whether then the institutional human science is going to officially apologize to humanity for all this misleading that it subjected people to - similarly as the Christianity apologised for the crimes of Inquisition.

Let us consider **another example**, which additionally extends our awareness of the possible consequences of the official misleading that may result from the old monopolar

gravity. Namely, let us consider what consequences could have for example a hypothetical situation, that the evil parasites described in subsection E1 to E11 actually keep intercepting human souls, and then imprisoning these souls in their technical devices. The intercepted souls would then be used to give awareness and intelligence to their vehicles and technical devices. (Note the explanations from subsection E1, which indicate that these evil parasites, instead of trying to develop the so-called "artificial intelligence" - which would control their machines, actually are intercepting for this purpose souls of "star people" who committed suicides, and then imprison these souls in their machines, so that these souls for many centuries work for them controlling their machines.) In such a manner, by diverting our attention from the spiritual matters, Earth's science hypothetically could help evil parasites to imprison thousands of human souls in intelligent machines for many centuries.

As this stems from chapter A, by insisting on the erroneous understanding of gravity, and due to this - also on misleading humanity in matters of morality, spirituality, and the universal intellect, the institutional science is committing a totalistic sin of unimaginable proportions. Totalism teaches, that by being aware of this sin, we have an unavoidable duty of undertaking actions that would correct it and neutralize it. This practically means, that everyone who knows anything about totalism and about the Concept of Dipolar Gravity, should make aware other fellow humans, that the science to-date commits this enormous error, and that there is in fact a sound scientific theory (i.e. the new Concept of Dipolar Gravity), which clearly realizes, that the universe actually has a room for moral laws, for eternal registers (souls), and for the universal intellect (God). These laws and intellect govern our lives with an iron hand, and they are even more repetitive, unambiguous, specific, and consequently executed, as laws of physics.

At the time of writing this monograph, the new Concept of Dipolar Gravity and totalism existed and were disseminated for over quarter of century. During this entire quarter of century, I am undertaking continuous efforts to introduce these two immensely vital disciplines of knowledge in the sphere of interest of scientists and official science. Unfortunately, the only thing that I am receiving during such attempts, are unjustified rejections combined with rather smart remarks and scoffing. It happens in spite that apart from these smart remarks and scoffing, so-far no scientist was able to stipulate anything specific against these two areas of human knowledge. Of course, theoretically speaking, this opposition of science against the new Concept of Dipolar Gravity and totalism should not charge science or scientists themselves, but only should charge these evil parasites, who manipulate them so effectively that they are unable to distinguish correct from erroneous. But practically I am still unable understand, how our science and scientists could allow to fall down into such an advanced parasitism, that they permit evil parasites to manipulate them to the extend, that the scientists seem to be unable to generate their own dose of rational thinking and reasonable judgement.

The old concept of monopolar gravity was a kind of intellectual prison, which locked the access of humanity to a whole new world, and which was hiding from us the truth about the universe around us. It caused that everything that our science developed so-far is only valid for the Earth's gravity field, and thus that our scientists would not be able to precisely or correctly describe phenomena, which take place on other planets and in other solar systems. It also imprisoned the spirit of humanity and trotted on human morality. The new Concept of Dipolar Gravity repairs all these scientific warps. It provides a key, which opens this our prison, introduces fresh air to the stuffy science, and allows a free access to the entire new world. If properly utilised, this new concept enables us to lift ourselves to the level of knowledge and awareness that we never even dreamed of. Now it is the responsibility of each one of us whether, and how, this key is going to be used.

The major characteristics of all dynamic dipoles is that they bind together, and simultaneously separate, two separate spaces, namely an "inlet" space, and an "outlet" space. In both these spaces opposite field conditions prevail (thus also opposite systems of dimensions). This means, that in case of dipolar gravity field, two separate physical spaces must exist as well, in which two opposite gravitational conditions must prevail. These spaces are our world, and the counter-world. Because of the concentric nature of gravity, the boundary between these two spaces/words must be hidden, taking the form of an invisible barrier. This inaccessible boundary must form a border separating both physical-type worlds that constitute our Universe. Because everything is subjected to the forces of gravity, the border between our world and the counter-world cannot be penetrated by any physical equipment or by any material object.

In all dipolar fields, the environmental conditions that are formed by a given dipole, and thus that prevail at both poles, are always exactly opposite to each other. The above is expressed by the "rule of opposite field properties at both ends of a dipole" that governs the behaviour of all dipolar fields. This particular rule, when applied to the gravitational field, shapes the structure and operation of our Universe in an unique, symmetrical manner. The two most important consequences of it are as follows:

1. The existence of the gravitational dipole must cause exactly opposite polar/gravitational CONDITIONS to prevail in both worlds of our Universe. These opposite gravitational conditions in turn mean, that also all gravity-dependent laws and properties prevailing in our world, must be inversely duplicated in the counter-world. For example, in our world inertia is one of the main properties of matter, therefore in the counter-world self-mobility (i.e. inertia in reverse) must be an equivalent of inertia to be exerted on the substance prevailing there.

2. The existence of a gravitational dipole must also mean that every physical FORM susceptible to gravity (i.e. every substance or object) is inversely duplicated in both worlds (like an object and its mirror reflection). This in turn means that our world and the counter-world must be both symmetrically filled up with two different substances having opposite properties, and also that every material object existing in our physical world must have its counter-material duplicate that exists in the counter-world.

When both the above consequences of the gravitational dipole are carefully analyzed, they allow deductions to be made concerning the mutual relationship between our world and the counter-world. I have already made some deductions, and the conclusions I have arrived at are described below. The presentation of these conclusions should be started from describing the substances prevailing in both worlds, and from describing the relationship between properties of these two substances.

The substance prevailing in our world is already well known to contemporary science. We refer to it under the name of "**matter**" and its fundamental properties include: mass, inertia, friction, the lack of intelligence (in the natural state), etc.

The substance prevailing in the counter-world, so-far was not formally investigated or described by anyone. Therefore, the descriptions provided by the new Concept of Dipolar Gravity represent the first scientific presentation of it. In order to name this extraordinary substance prevailing in the counter-world, a new term of "**counter-matter**" is introduced. The reason for choosing this particular name is to make it clear, that this substance is characterised by distinctively different set of properties, from all other substances that were postulated so-far by various investigators. Especially it differs from the substance called "antimatter", which was postulated by the old concept of monopolar gravity.

So far, this extraordinary substance, which according to the new Concept of Dipolar Gravity is filling up the counter-world, was not formally researched by anyone, nor analysed theoretically by any scientist. Therefore descriptions that result from dipolar gravity represent outcomes of the first scientific analyses of the properties that this substance has. In the physical sense, this substance must display fundamental properties, which must be exactly

opposite to properties of our matter. And so, it must be weightless (i.e. have no mass), self-mobile (i.e. display the reversal of inertia), ideally elastic, free from friction (i.e. display a property of "hyper-slippery"), intelligent in the natural state, etc. It is known from history of science, that the existence of a substance that is characterised by some of the attributes that are similar to these of the counter-matter, especially by weightlessness, has already been postulated by classic physicists. One of them was James Clerk Maxwell (1831-1879) - creator of the famous equations of electromagnetism and the so-called "Maxwell demon". To describe this historic substance, classicists used the name "**ether**". But because many attributes of the ether decisively differ from the substance discussed in this monograph, the name "ether" is NOT supported by the new Concept of Dipolar Gravity. The basic differences between the ether and the counter-matter, which decide about the dissimilarity of these two substances, are: the location (ether was located in our world, while counter-matter is located in a different world), and intellectual properties (ether is stupid - as every other natural substance from our world, while counter-matter is intelligent in the natural state).

In 1887 the famous **Michelson-Morley experiment** was completed. This experiment proved that ether does not exist in our world. But in the meantime the fact of the existence of a substance very similar to ether, was confirmed scientifically by many empirical observations - see the listing in item #1L2 from the final part of subsection L2. Therefore, in an indirect manner the same Michelson-Morley experiment confirmed simultaneously that the counter-matter postulated by the new Concept of Dipolar Gravity must exist in another world. Unfortunately, the confirmatory character of the Michelson-Morley experiment for counter-matter can be overlooked by these readers who are not familiar with my research. Especially if their attention is exclusively concentrating on the similarities between the old concept of ether, and the newly-introduced concept of the counter-matter. In such a case readers should notice that the conditions of this experiment were so designed, that it was only capable of detecting ether, if this substance existed in our world. But according to the Concept of Dipolar Gravity, counter-matter prevails in a separate world, into which any device installed in our world has no access. Thus the Concept of Dipolar Gravity automatically cancels the direct referring of outcomes of the Michelson-Morley experiment to the counter-matter that is located in a separate world. This is because the counter-matter existing in another world may not be detected, or physically researched, from our world.

Independently from the physical attributes of counter-matter, which are described above (i.e. from the weightlessness, "hyper-slippery", ideal elasticity, etc.), this substance is also a carrier of a further group of extraordinary attributes, which need to be explained here. These are **intellectual attributes**, the existence of which in counter-matter can be theoretically deduced and empirically confirmed. **Counter-matter is able to think in the natural state** (i.e. it has the ability to act intelligently in the natural state in a manner similar as the human brain does it, or as it is done by some hypothetical natural computer). Because of this ability of the counter-matter to think in the natural state, the entire counter-world filled up with this substance, forms a huge "universal computer", the size of which is equal to the size of the entire universe.

The theoretical conclusion which I reached, that the counter-matter is the carrier of intellectual attributes (i.e. that, amongst others, it is capable of thinking in the natural state) requires a detailed justification, because it introduces immensely weighty implications for our understanding of reality. This conclusion resulted from the following logical deduction. As it has already been stressed, the "rule of opposite field properties at both ends of a dipole" applies to all dipolar fields, thus also to the gravity field. According to it, every attribute of matter must be reflected in the counter-matter in the exactly reversed manner. One of the main properties of matter is that in the natural constitution it is stupid and completely unable to think. Thus only after being rearranged into special structures (such as brains, or computer microchips), it gains the capability of conducting the processes of thinking. Thus, after the "rule of opposite field properties at both ends of a dipole" is applied to this main property of matter, the conclusion

must be derived, that the counter-matter in the natural constitution must display the exactly opposite ability to stupidity, means that it must be able to think. Only after it is rearranged into some special structures (e.g. in the boundaries between two thinking entities that maintain the separateness of each of them) counter-matter is unable to think.

Of course, the above deduction reveals only the principle, with the use of which I realized for the first time, that the counter-matter must be intelligent in the natural state. As such, the principle which I used, should not be confused with the reason for which the counter-matter is intelligent, or with the proof that it actually is intelligent. The reason for the intelligence of the counter-matter does not need to correspond to the manner in which we detected that it is intelligent. In turn the proof for intelligence of the counter-matter can be completed independently from the above logical deduction - and with the use of many different methods, e.g. fully theoretically, through empirical observations, through empirical experiments, etc. For example, one of the most important confirmations of the intelligence of the counter-matter is the formal proof that the universal intellect does exist (this is formally proven in subsection K3.3). Other confirmation of the intelligence of counter-matter is the proof that moral laws actually work in practice (as everyone can easily deduce it, moral laws can work in practice only if the entire universe is intelligent, means when it works as the "universal computer" mentioned earlier). Another proof depends on detecting the actual effects of operation of the "universal computer" (UC) described in subsection I3.1 - for example depends on the detection of effects of magics. In turn the simplest and the most widely known proof of the intelligence of counter-matter is the phenomenon of ESP described in subsection I3. For example, ordinary divining pendulums are not able to provide replies to complicated questions of disciples of radiesthesia, if the counter-matter would not have intelligence.

In the further stage of research, the above theoretical conclusion about the capability of counter-matter to think, can be also verified empirically. In subsections I3, and K3 to K5, a whole range of empirical observations is described, which confirm this conclusion. It is also possible to confirm it experimentally (the appropriate premises for such experiments are provided in subsections K1.1 and K3.3).

The existence of the entire counter-world at the other end of gravity, and the fact that this other world is filled up with thinking substance, causes that the counter-world is not just a single world, but it contains as many as two different worlds located one inside of the other. The external one out of these two worlds, is the "**physical counter-world**". It is filled up with the thinking substance, that performs the function of a natural computer. Similarly to our material world, this "physical counter-world" contains and forms various objects, supports various phenomena and processes of the physical nature, and also has various laws which work in it and exert power over it. Inside of this "physical counter-world" is hidden one more "**intelligent counter-world**", which we could also describe with an illustrative term of the "virtual counter-world". This intelligent counter-world is composed of various programs and data that reside inside of the intelligent substance from the counter-world. One of numerous examples of these programs and data can be the entity, which exists in all material objects, and which this monograph calls a "register", while religions call it a "soul". This intelligent counter-world is located inside of the physical counter-world, similarly as our present computer programs are located inside of computers. Therefore, between the physical counter-world, and this intelligent counter-world, a mutual relationship does exist, which is very similar to the relationship which we know from the construction and operation of present computers. In this relationship the physical counter-world is an equivalent to the computer hardware, while the intelligent counter-world is an equivalent to the software or programs installed in this computer. However, there is a vital difference between the computer hardware and software, and the physical counter-world and the intelligent counter-world contained in it. This difference depends on the mutual link between the software and hardware. In computer software is physically tied to a specific area of the memory/hardware of the computer. Therefore on its own, this software is not able to shift to a different area of the memory. But if this software is relocated over there

by other programs, then in a new location it loses the ability to carry out any operation. In turn registers (souls) that reside in the intelligent counter-world have the capability of a self-controlled relocation from one area of the counter-matter into another area - keeping during this relocation the full capability to operate.

This vital difference between the attributes of the computer software, and intellects/souls that reside inside of the counter-matter, results from the basic difference between computer hardware, and the counter-matter. As it turns out, all present computers contain a lot of memory cells, which received only one, and the most primitive, intellectual attribute, namely the ability to store programs. Present computers contain only one cell, which has two intellectual attributes, namely the ability to store programs, and the ability to carry out logical operations that are expressed by these programs. In present computers this special memory cell, which has two intellectual attributes, i.e. the ability to memorise and the ability to execute programs, is called the "accumulator". In turn in the counter-world, every single particle of the counter-matter carries both attributes of such "accumulator", means every single particle of the counter matter can store individual commands of a program, and can also execute operations contained in this program. Therefore every separate particle of counter-matter is an equivalent to the "accumulator" from our present computers. Thus independently in which particles of the counter-matter a "program" of a given intellect resides, still this program can be executed, because all these particles have the required power of execution. Thus, if in the future people manage to build the "aware computer", which is going to display characteristics of the counter-matter, thus which is going to be able to form artificial intelligence, in this computer every separate memory cell must be capable to simultaneously perform the function of present memory and present "accumulator". Simultaneously the gradual research and learning details of such an "aware computer", will allow the future totalistic researchers to increasingly better decode the secrets of the counter-matter and the counter-world. This in turn means, that the development of the concept of such an "aware computer", is the key to learning the construction and operation of the intelligent universe.

This subsection was mainly dealing with the intellectual attributes of the counter-matter. The physical attributes of the same counter-matter are elaborated in a different subsection L2, where the reader should seek further details of this extraordinary substance from another world.

K3. The universe as a whole possesses its own intellect

The Concept of Dipolar Gravity is the first comprehensive scientific theory, which revealed that independently from a number of physical properties, the counter-matter displays also several intellectual attributes. Manifestations of these intellectual attributes include, amongst others: (1) the capability of counter-matter to intercept and to gather information, (2) the capability of counter-matter to store information, (3) the capability of counter-matter to think in the natural constitution, and (4) the capability of counter-matter to communicate with the use of language, which in subsection K5.4 is named ULT (i.e. the Universal Language of Thoughts). The Concept of Dipolar Gravity indicates also various empirical evidence, which confirms the actual existence of these intellectual attributes of counter-matter. The most widely known of such evidence, are various forms of ESP discussed in subsections I3, I4 and I2, which document that counter-matter is able to carry out process of logical thinking, that it stores/memorises information, and that it is also capable to communicate this information to these people who ask for it. The half of the universe filled up with such thinking substance is a kind of a huge natural computer, which in this monograph is called the "universal computer".

The substance, which fills up the entire counter-world and in the natural state it gathers information, memorizes, thinks, and communicates, is a novelty for us. It introduces numerous implications of enormous significance to every aspect of our lives. Some of these implications,

which concern the most sensitive and intimate area of our intellectual activities, namely the area of our religious beliefs, are discussed in this section.

K3.1. The universal intellect (God)

So far we have managed to deduce logically, and then confirm on the existing empirical evidence, that by being composed from the thinking counter-matter, the entire counter-world operates like one huge, self-programming, natural computer (described also in subsection I3.1). This computer intercepts, stores, processes, analyses, and communicates information, it analyses and replies to inquiries, it develops or alters programs that control the course of events in the world of matter, etc. - for further details see subsections K2 and K5.2. All these activities and abilities are main components of every intellect. Therefore, the counter-world which clearly displays these attributes, as a whole also documents the possessing of its own intellect, similar to a human one, i.e. characterized by the ability to communicate, memorize, think, plan, realize the own intentions, and - as this is going to be explained later - maintaining also its own self-awareness. In this monograph, the superior intellect which occupies the entire counter-world, is called the "**universal intellect**". The universal intellect described in this chapter is a scientific and a secular equivalent to the religious idea of God.

K3.2. Attributes of the universal intellect

Deductions from previous parts of this chapter revealed some characteristics of the universal intellect. Let us summarize below the main components of these characteristics, making sure that only the attributes, which directly result from the new Concept of Dipolar Gravity, are listed.

(#1) **Intelligence**. This intellect is the carrier of an unimaginable intelligence, which is incomparably more powerful and more perfect than human intelligence. This intelligence is manifested in everything that it does, e.g. in the intelligent design of the universe, in the wise controlling of the course of events in the universe, in the existence of moral field, moral poles, moral laws, moral energy, etc.

(#2) **Memory**. It is able to gather and to store information and knowledge, showing the eternal memory. This memory manifests itself in containing, and making accessible to others, registers of everything that happens in the entire universe.

(#3) **Omni-knowledge**. It is the source and the guardian of all knowledge, but it makes this knowledge accessible to those, who ask for it. This omni-knowledge is manifested, amongst others, through ability to solve every problem, and also the capability to supply the knowledge regarding any possible subject.

(#4) **Self-awareness**. Similarly to human intellects, this universal intellect is fully aware of its own existence, separateness, role, character, and powers. It also has its own goals, methods, and principles of conduct. The self-awareness of the universal intellect is characterised by similar attributes as the self-awareness of humans.

(#5) **Mastery of time and space**. It shapes the universe according to its own wishes and plans, and then supervises the course of events in this universe making it run according to these wishes and plans.

(#6) **Omnipresence**. The carrier of the universal intellect is an omnipresent substance (i.e. counter-matter), which independently from the intellectual functions performs also numerous physical functions, e.g. it forms mirror reflections of every material object existing in the universe, creates circulations known to us by the name of magnetic fields (see subsection L5.2), enables the telekinetic motion of objects, excites itself into vibrations called telepathy - which are described in subsection L6.3, etc. For this reason, every event or activity which takes

place in our universe, also involves participation of the universal intellect (e.g. even the ordinary eating of bread, in fact, can literally be interpreted as consuming the "body" of this intellect).

(#7) **Invisibility**. This intellect is invisible and undetectable to our senses, as it occupies another world, separated from ours. But it can be recognized and investigated by human intellects.

(#8) **Immensity**. The dimensions and shape of this intellect correspond to the dimensions and shape of the entire universe. At our present level of development the dimensions and shape of it remain unrecognizable for people.

(#9) **Immortality**. It forms separate counter-material duplicates (i.e. religious spirits), and also separate registers (i.e. religious souls), for every physical object that has ever existed, that exists, or that will exist in the entire universe. The objects which will appear in the distant future seem to have these registers already. The body of existing evidence also ascertains that such registers are still kept (and can be accessed) after the physical destruction (death) of the object that they describe.

(#10) **Co-existence** with every other living creature. The universal intellect is superior to human intellects and seems to control their fate. But at the same time it is also a main component of each one of them (i.e. this universal intellect is represented in the counter-body of every single person, through the counter-organ of "conscience" described in subsections K5.3, K4.1.2, and A10). This co-existence in everything is manifested, amongst others, through the prompting us with the information what is moral and proper in a given situation, through sending to us various warnings and omens, etc. This allows the comparison of each single person to a tiny droplet of water in a river, i.e. being separate, but at the same time being a part of that river.

(#11) **Knowledge of our thoughts**. The universal intellect maintains a continuous communication with the minds of all living creatures. It talks to these creatures via their special counter-organ called "conscience" - see subsection K4.1.2. It also continually reads thoughts of these creatures via the input-output capabilities of their brains. Therefore, whatever someone's thoughts are, the brain of this person conveys these thoughts to the universal intellect, which in reply prepares appropriate responses. These responses may take various forms, e.g. directly they are forwarded as intuitive suggestions and messages from the counter-organ of conscience, while indirectly they are forwarded as memory recalls, ESP answers, responses from moral laws, so-called "coincidents", random events (especially superstition signals), etc. All of these are so designed that they are able to work for our own good.

(#12) **Consistency**. The universal intellect, in its treatment of all subordinate intellects, is applying the universal set of highly consistent principles of behaviour, which are called moral laws. The consistency of these principles is discussed in subsection K4.5.

Probably reader already noticed the astonishing correspondence of the above characteristics of the universal intellect revealed theoretically by the Concept of Dipolar Gravity, to the idea of God forming the nuclei of every religion. This correspondence is going even further - as this is going to be explained in the later parts of this chapter. Therefore, the Concept of Dipolar Gravity is the first consistent scientific theory, which merges modern science and religions. According to the findings of this concept, the faith in God can actually become a part of physics (or more strictly - a part of a new scientific discipline called "physics of the counter-world" which, amongst others, is researching the intellectual attributes of the counter-matter - see subsection L8 and K1.2). This in turn means, that learning the truth about the universal intellect (God) can presently, and should, be subjected to the same scientific methodologies, as the learning about physical laws. Furthermore, this also means that the faith and belief in God to-date, can now be gradually replaced with a rational knowledge about God. It is worth to remember that "people can stop believing, but they are NOT going to stop knowing".

The list of characteristics of the universal intellect provided above, reveals also the

immensely important fact, that **the entire universe is an intelligent supreme being**. This being is made up of three separate components, which we can get to know better through scientific investigations. (These three components of the superior being, correspond to the Christian idea of God Son, God Father, and Holy Spirit.) Because it is extremely important for totalism, to exactly understand these three different components of the supreme being, and also to know mutual relationships between them, let us now discuss each of these components separately. Here they are:

1. The **physical world**. It is formed by "our" half of the universe, which remains detectable to human senses, and which is filled up with "stupid" matter. This matter, and our world that is packed with it, represent together a kind of the "**universal body**" (UB). This body (UB) does everything that is ordered to it by the "universal intellect" (UI) and that is executed by the counter-world (UC). The Christian religion symbolises this "universal body" (UB) with the use of idea of "**God Son**", whose body and blood we symbolically consume during the holy communion.

2. The **counter-world**. It is formed by a separate half of the universe, which remains invisible from our physical world, but into which the second pole of the gravitational dipole extends. This separate counter-world is packed with the thinking substance, which shows intelligence in the natural state, and which we call "counter-matter" in this monograph. This counter-matter is extraordinary substance. It displays both kinds of attributes and phenomena, namely: (a) physical attributes and physical phenomena - similar to these displayed by matter from our physical world (such as: capability to form telepathic waves, to produce winds called magnetic fields, to complete telekinetic displacements, etc.; for description of physical attributes of counter-matter see subsection L2), as well as (b) intellectual attributes and intellectual phenomena (such as: capability to memorise, ability to think, ability to carry out logical processes, etc.; for description of intellectual attributes of counter-matter see subsection K2). Because of the presence of these natural intellectual attributes, counter-matter and the counter-world form together a kind of the "**universal computer**" (UC) - in the hardware understanding of a computer. This universal computer hardware (UC), not only that is capable of executing programs - if someone supplies these programs to it and asks to execute them, but actually is eager to execute every program that is submitted to it for execution. In fact this universal computer hardware (UC) can be used by people, if these people are able to furnish it with programs appropriate for execution - e.g. through various forms of ESP. Examples of the use of capabilities of this universal computer hardware (UC) by people, include various forms of magic and healing. In this monograph, the principles of functioning of this "universal computer" are described in subsection I3.1 as so-called "Universal computer" (UC). Christian religion refers to it under the name of "**God Father**". This (UC) from the counter-world does NOT have its own/separate awareness, and thus it is not capable to understand the abstract concepts. The only thing that it is capable, is what all other hardware and computers do - i.e. to run programs that are submitted to it for execution. Therefore, if we pray to it in abstract terms, it would not be able to fulfil what we would ask it for. But it would be able to execute precisely programs that we would submit to it for the execution - if we learn how precisely these programs must be formulated with our thoughts and feelings. Therefore, methods and effects of the possible utilisation by people of the potentials that are offered by this counter-material UC, are very similar to the illustrated in the film "Star Wars" methods of utilising the "force", or to principles of practising magic.

3. The **universal intellect**. It is the superior system of controlling programs and their data, which reside inside of the "universal computer" (UC), and which are stored in the counter-matter. This means that the "universal intellect" (UI) resides inside of the "universal computer" (UC), in a similar manner as today's software and operating systems reside inside of the present computer hardware. Contrary to the universal hardware (UC), the universal intellect (UI) is not just a natural machine, but it possesses its own self-awareness. Thus we can communicate with it (e.g. by using our spoken language, abstract ideas, symbols, etc. -

actually we carry out this communication during every our prayer). For the entire superior being, which we call the "universe", these controlling programs that reside inside of the counter-matter, are carriers of the self-awareness and the knowledge of its own separateness. This monograph refers to it as to the "**universal intellect**" (UI). These programs are the reason, why the entire universe is aware of itself, its own existence, its goals, its history, etc. It is also because of these programs that the universe "works", that it has its own plan and intensions, that it established moral laws, that it created intelligent beings, that it supervises the execution of fate of individual people and whole civilisations planned in advance, that it exerts the mastership over time and over the direction of events, etc. Christian religion uses two separate names, with which it refers to this universal intellect (UI) which resides inside of the universal computer (UC). Namely, if it refers specifically to the universal intellect (UI), as to one of three different components of the intelligent superior being, called the universe, then it uses the name "**Holly Spirit**". But if it refers in the general manner to an intelligent and aware component of this superior being called the universe, then it uses the name "**God**". Therefore, when we for example carry out an abstract prayer to God, then we actually communicate with this universal intellect (UI). So if our prayers are granted, then it practically means, that this universal intellect (means the religious Holly Spirit, or God) decided to grant us whatever we asked for, and that the universal intellect already executed the appropriate control programs, which are going to complete the request contained in our prayers. In turn, when we carry out a magic or healing, we do not communicate with this universal intellect (UI) to do for us what we pray for, but we furnish our own execution programs directly to the universal computer (UC).

In order to summarise the above, **the universe as a whole, is a huge superior being**, which actually is composed of three separate components. These components are: the "universal body" (UB), the "universal computer" (UC), and the "universal intellect" (UI). Each one of these three components is contained in a separate world, which is unaccessible from other worlds, but which exerts various influences on the remaining worlds. And so, the universal body (UB) is contained in our world of matter. It is composed of the entire "stupid" matter from our physical world. The universal computer (UC) is contained in the counter-world, which is the parallel world to our material one. It is composed of the entire intelligent counter-matter, and it includes the memory and execution capabilities of this counter-matter. In turn the universal intellect (UI) is contained inside of the counter-matter, i.e. inside of the virtual world which this counter-matter is storing inside of itself. It is composed of all programs and data, which reside inside of the memory of counter-world. Thus, this huge superior beings called the universe, is living an intellegent life, while us (people) are taking part in this life.

Because of the discovery of the existence and constitution of these three separate components of the universe, and also because of the providing of explanation how these three components operate and mutually interact, the new Concept of Dipolar Gravity turned faith into knowledge. In this way, it not only lifts the previous belief in God to the level of verifiable scientific knowledge, but it also provides the knowledge base for a new philosophical-religious system called "totalizm" - see the descriptions of totalizm provided in chapters A, B, and C. Of course, we weed to remember, that this new concept was formulated relatively recently (i.e. in 1985 - see subsection F1) and that an entire ocean of further knowledge still awaits to be scientifically discovered and investigated.

K3.3. Formal proof for the existence of the universal intellect

The existence of the universal intellect (God) has been speculatively deducted and intuitively perceived since the beginning of our civilization. Therefore for many readers the conclusions from this chapter do not introduce any surprise. However, the formulation of the Concept of Dipolar Gravity has opened a completely new possibility in this matter, i.e. **it allows us to obtain a formal proof that scientifically confirms the existence of the universal**

intellect (God). Therefore this concept introduces to our lives the potentials of transforming religious subjects hitherto considered to be only the matter of beliefs, trust, and revelations, into the subject of objective knowledge, certainty, and scientific investigation. This in turn means, that due to the new Concept of Dipolar Gravity, instead of just believe in the universal intellect, we can gain a rational and sure knowledge about the existence and attributes of this intellect.

There is several different ways, in which such a formal proof for the existence of the universal intellect can be obtained. Three subsections that are to come now, are to present three different methods of carrying out such a formal proof.

K3.3.1. Proof with the use of superposition method

In this subsection, a way of obtaining such a proof is presented, which utilises the empirical evidence gathered so-far in several different disciplines. It is based on the scientific methodology, called the method of "superposition". This methodology splits the whole proof into several basic components, each one of which is then proved independently from the others. Then, after each one of them is independently proven correct, the conclusions from such componential proofs are recombined together again, thus constituting the overall formal proof for whatever was to be proven. For example, if an intelligence service of some country would like to prove, that a rival country has a radar station on a small, uninhabited island, it most probably would use this scientific methodology. Therefore it would split the entire proof into several components, for example it would firstly prove that such small, uninhabited island does exist and is in the power of that rival country, then it would prove that there are some radar-like installations located on this island, finally it would prove that these installations emit radar-type signals. In this way, by succeeding with componential proofs, the entire matter of the radar on this island would also be proven.

In order to attain a proof that "the universal intellect does exist", with the use of the scientific methodology of superposition described above, it is enough to design, to carry out, and to successfully accomplish, the following componential proofs:

- 1°. The counter-world does exist.
- 2°. The counter-world continuously intercepts and stores information (i.e. it contains the software "registers" described in subsection K5.2).
- 3°. The counter-world is capable of effective thinking, which provides the solutions for specified problems.
- 4°. The counter-world (as a whole) displays the basic properties of all self-aware intellects. For example, it displays "self-awareness", "identity", has its own "intentions", "plans", "behaviour", etc. (This practically means that the counter-world is actually the carrier of an intelligence/intellect of the "universal intellect" type.)

So let us now carry out the process of proving. We accomplish this by reviewing systematically the empirical evidence, which constitutes the componential proofs for items listed above. While reviewing this evidence, it should be noted that the existence of the universal intellect, as well as all matters which originate from this intellect, fulfil the definition of a primary phenomenon (as this primary phenomenon was defined in subsection K1.1). Therefore, for each componential proof, which leads to the overall proving the existence of the universal intellect, the principle "everything proves, nothing denies" must be fulfilled by the entire evidence that supports this proof (this principle was explained in subsection K1.1). The fulfilment of this principle in relation to all componential proofs relating to the universal intellect has such a positive effect, that if we are able to provide even a single piece of evidence, which confirms each of these componential proofs, this piece of evidence simultaneously documents that there is no evidence that would contradict this proof. Furthermore, because of this principle, each single piece of evidence which proves a given componential proof, practically suffices as a separate proof. Of course, the principle "everything proves, nothing denies" also

introduces various undesirable consequences. One of these is that practically everything around us is confirming the existence of the universal intellect. Therefore, under the pressure of such overwhelming evidence, which surrounds us from all possible sides, we practically have lost the ability to notice this evidence, and also the ability to deduce how the world around us would look like, if it is not supervised and controlled by the universal intellect. Thus in the proving part that is to follow now, I am using only the most striking evidence, the significance of which is so obvious and so direct, that it does not even need to be explained.

So here are the subsequent componential proofs, which lead to the overall proof, that "the universal intellect does exist":

1°. The counter-world does exist.

The formal proof that "the counter-world does exist" have already been completed and it is presented in subsection K1.1. This subsection K1.1 proved to us conclusively, that the gravitational field has a dipolar character. It accomplished it due to finding and indicating the vast body of evidence, which documents the existence of the counter-world. In such formulation, the "proof for the dipolar character of gravity field" from subsection K1.1 is simultaneously "a proof for the existence of counter-world" (and vice versa). Because the proof from subsection K1.1 remains in power and does not require being repeated, we can skip forward without discussing it further.

2°. The counter-world continuously intercepts and stores information.

The proof that "the counter-world continually intercepts and stores information" is constituted by all these countless items of evidence, which certify that the universe actually demonstrates the information processing capabilities. Let us now list some examples of such evidence:

(2a) ESP messages experienced by numerous people. Examples include technical designs carried out with the use of diving pendulums, finding underground water on maps with pendulums, diagnosing illnesses and finding remedies via trances, etc. (E.g. see Figure K1 and the content of subsection K3.1 from this volume 6.) These kinds of ESP experience supply us with the continuous confirmation of the intellectual abilities of the universe as a whole. They prove that: (1) the intelligent components of the universe continuously collect, store, and offer access to all details on every subject; including our thoughts, feelings, attitudes, observations and other data which are our private secrets, (2) also that these intelligent components of the universe continually analyse our thoughts, understand questions contained in these thoughts, prepare answers to them, and communicates these answers to us.

(2b) Animal instinct. As this is explained in subsection I4, animal instinct is an animal equivalent to human ESP. Examples include elephants able to find shallow streams of underground water - like human dowsers do, fish able to sense the incoming earthquake, dogs capable to save their masters, cats finding the way to their masters that changed address, and many more similar cases of effective animal ESP in action described in subsection K5.4. The fact that this instinct does exist and provides animals with the intelligent information that they require, is another proof for the capability of the counter-world to intercept, store, and make available all information required.

(2c) The operation of human brain as an input-output device. This matter is explained comprehensively in subsection K5.4. In order our brain operates in such a manner, and in order we experience all benefits of such operation (such as long-term memory, ESP, independence of our self-awareness from the existence of physical body, the location of our sense of identity in the indestructible "registers" stored in the counter-matter, etc.), the counter-world must be capable of intercepting, storing, and accessing selective information.

3°. The counter-world is capable of effective thinking, which provides the solutions for specified problems.

The componential proof that "the counter-world is capable of effective thinking, and that this thinking provides solution to specific problems", is also confirmed by countless items of

evidence. Let us now list some examples of such evidence:

(3a) The existence of analytical ESP. Actually ESP is not a single piece of evidence, but a whole ocean of facts and events, which continually take place on our planet, and which practically affect every person. In turn the fact that there is such thing as analytical ESP, which is capable to solve complex problems that we inquiry about, and to answer questions that we impose on it, proves that the counter-world (as a whole) must be able to carry out the process of effective thinking. In order to realize how effective must be this thinking of the counter-world, let us consider the following example of problems, to which ESP provides almost an immediate solutions, but which in case of being solved by people, require a huge dose of effort, time, and thinking over by highly qualified experts with huge experience and with significant capabilities to constructive thinking:

- The process of designing of new technical devices with the use of ESP.

As an example consider here the pump of Mr Plank (described in subsection K3.1 and illustrated in Figure K1 from this volume).

- The possibility of diagnosis of complex technical devices with the use of ESP (e.g. finding technical faults in cars), and the ability to find precise reasons for their incorrect functioning (also described in subsection K3.1).

- The diagnosis of illnesses, and prescription of natural remedies which effectively heal these illnesses, carried out with the use of ESP. (As an example consider ESP methods practised by the late Edgar Cayce (1877 - 1945), who used to prescribe effective remedies with the use of ESP. He is the founder of famous "Edgar Cayce Foundation" from Phoenix, Arizona, USA - see the book [1K5.1] pages 297-317.)

(3b) Work of superstitions. The very fact that superstitions do work for some people, who believe in them, and that for these people they constitute a reliable source of information and warnings about incoming events, proves that the counter-matter is capable of thinking and issuing warnings to all those people, who are requesting such warnings and who then are willing to listen if they receive them. More about superstitions is contained in subsection I4.

(3c) The intelligent behaviour of animals. Various animals from time to time are capable to display abilities to solve very complex problems, which sometimes are so complicated that they exceed the solving capability of people. Numerous examples of such intelligent behaviour of animals is documented in subsection K5.4 - see item #4K5.4 in there. The sole fact of existing of such cases documents, that the counter-world in fact does have the capability to think and to solve complex problems, while in critical situations it can forward to people the solutions to some significant problems via animals who are submissive to the commands of this counter-world.

(3d) The intelligent behaviour of elementary particles. It has already been proven by numerous experiments of institutional science, that elementary particles behave in an intelligent manner. In turn such their intelligent behaviour proves the capability of counter-world to think effectively.

4°. The counter-world as a whole displays the basic properties of all self-aware intellects.

There is a wealth of evidence, which confirms that "the counter-world as a whole displays the basic properties of all self-aware intellects". Let us now list some representative examples of the more interesting cases of such evidence:

(4a) The existence of moral polarity. The reader probably noticed already, that our universe is so constructed, that there are two opposite poles of morality very clearly distinguishable in it, namely the pole "moral", and the pole "immoral". Numerous methods of qualifying our actions into one of these two poles, which were worked out by totalizm, are described in chapter A. Everything that we do clearly fills into the definition of one of these two moral poles. But if we analyse conditions required for the existence of such a clear moral polarity in the universe, then it turns out, that it can exist only then, when the universe is ruled

by some kind of omni-powerful intellect, which has the attributes of a self-aware universal intellect. Only then there can be an uniform moral intention behind everything that happens in our universe.

There is enormous body of evidence, which certifies the existence of two opposite moral poles. For example, they are confirmed by our perception of every event which affects us (i.e. every event that affects us, is clearly perceived by us, either as moral, or as immoral), by the configuration of the moral field, by the laws described in subsections A5.3, B6 and C11.1 which govern the flow of moral energies, by the consistency in operation of moral laws, by the fact that all actions fulfil the "unanimity rule" that is defined in subsection A2.1 (i.e. that each single one of our actions is defined unanimously as "moral" or as "immoral" by all moral laws in the existence which apply to this action), by the fact that each single human action belongs either to a category of totaliztic good deed or to a category of totaliztic sins, or by the fact that activities which are immoral are always contradictive to activities which are moral. The consequence of this is, that if for example someone classifies a large pool of human activities into two categories, namely into: (1) activities which belong to a moral pole, and (2) activities which belong to an immoral pole, then amongst activities which belong to the same moral pole, it is impossible to find activities that would be mutually contradictive, and simultaneously activities which belong to one of two poles of morality, are exactly contradictive to activities which belong to an opposite pole of morality. But if we consider the universe which is deprived of the intellect that rules over it, then everything would need to be a chaos in it, and any moral poles simply could not appear in it. Therefore, if in such a godless universe one accumulates together a large pool of activities, which belong to the same moral pole, then in the universe that is not governed by a self-aware intellect that supervises it, amongst these activities would not exist any order. Thus, in such a chaotic universe it should be possible to find several pairs of activities, which both would belong to the same moral pole, but which would be mutually contradictive. Simultaneously in such a universe of chaos, it should be possible that two identical actions, in spite of their identity and in spite that were completed in identical systems of circumstances, would allow themselves to be qualified to two opposite moral poles (i.e. one to a pole "moral" while another to a pole "immoral"). Summarising the above, the moral polarity is only possible, if our universe is governed by some kind of the universal intellect. In a chaotic universe, the same activities could simultaneously be both, moral, and immoral.

(4b) The existence and operation of moral laws. One of proofs for the existence of the universal intellect, that is the most easy to be accomplished, is the outcome of the existence and operation of moral laws described in subsection K4.1.1. If one analyses moral laws, one must come to the conclusion, that in order for these laws to work in practice, behind them must be hidden some omnipresent and super-powerful intellect, which controls the flow of time. One of definitions of moral laws, presented in subsection K3.6, states that they are simply consistent manners of taking action by the universal intellect. This is because in order for these laws to work in practice, this intellect must manipulate the course of events in such a manner, that they (events) fulfil whatever the outcomes of the moral laws should be for given people, families, institutions, and whole civilisations. (Means, this intellect must manipulate the elapse of time and events in such a manner, that the future fate of these people, families, and institutions is representing whatever is the reply of moral laws to their previous actions.) In turn the fulfilment of this requirement, that the future events must be coherent with moral outcomes of the past activities, imposes the necessity that the fate of intellects must be intentionally shaped by some kind of powerful intellect, and cannot be just ruled by uncoordinated and chaotic series of coincidents. This in turn practically means that **moral laws can only work if the universal intellect does exist**. For this reason, in order to prove that the universal intellect does exist and impacts everything in an intensional manner, it is sufficient to prove that moral laws work in practice. In turn such a proof for the existence and operation of moral laws is rather easy to accomplish. For example, everyone can achieve such a personal proof for

himself/herself, by simple analyses of real lives of real people around us, whose moral behaviour we know, and therefore whom we can objectively judge as to whether moral laws work for them or not. As I described this in subsection K4.1, myself for almost twenty years continually carry out such observations and analyses, and in the result of them I am continually reassured in my certainty, that moral laws in fact do work in practice. Also every reader can carry out for himself/herself such a proof, through an individual observation of someone well known to him/her. Such a personal manner of accomplishing a proof for the existence and operation of the universal intellect, through the confirmation of the moral laws action, has a huge practical implication for individual readers. This is because it allows the easy and fast finding our own/personal proofs for the existence of the universal intellect, which are independent from whatever about such a proof is going to say an official orthodox science. (After all, in the situation when this science is overtaken by the philosophy of parasitism, and when individual scientists are seeking material gains instead of truth, it may take rather a long time before the official science is forced to take an official stand in this matter, and even if it takes, this stand does not need to be coinciding with the objective truth.)

Of course, apart from such a personal proof, there is also various other evidence already available, which confirms that moral laws do exist and do work in practice. A most obvious group of such evidence emerges from the existence and action of the moral field. It is easy to prove, that the moral field does exist, because this moral field makes doing everything that is moral to be also difficult and requiring of putting a noticeable effort into it. (It is also easy to deduce theoretically, that just such a formulation of the moral field, is the only formulation that is correct and sound, because it leads to a constant perfecting of every intellect.) In turn, if such a consistent moral field does exist, than also moral laws must exist. Other evidence for the existence of moral laws is the outcome of moral energy, and nirvana. If nirvana can be accomplished in the intensional manner simply by obeying moral laws, then moral laws from which this nirvana results must also exist. Further large group of evidence for the existence of moral laws emerges from almost every religion. After all, the existence of these laws is written into the essence of religions - e.g. it was coded into the essence of Christianity. Finally this existence of moral laws is also confirmed by other numerous sources, e.g. folk wisdom, moral stories, proverbs and sayings of numerous nations, social movements, economic and social laws, recommendations and principles of totalism, etc. Of course, independently from the ways used above, there are also various other ways of formal proving that moral laws are actually existing and operating, and various other categories of evidence that support such proof. Further examples of such methods and evidence are provided in subsection K5.1.

(4c) The existence of the Universal Language of Thoughts (ULT). As it turns out, the existence of the Universal Language of Thoughts described in subsection K5.4, is also a proof for the existence and operation of the universal intellect. If we carry out an appropriate logical deduction, ULT language can only exist in the situation when the universal intellect also do exist. It is this intellect that must be capable of effective thinking in this particular language, and that uses it for communicating with all living creatures that populate the universe. In turn, there is a wealth of empirical evidence, which certifies for the existence of the ULT. The most convincing of this evidence is the capabilities of extraterrestrials to carry out telepathic conversations with people (this capability is already documented by overwhelming evidence accumulated so-far). If there is no such a language, aliens who originate from distant star systems would not be able to telepathically communicate with people - see treatise [7/2]. Other such evidence includes: the capability of some people to telepathically communicate with animal, insects, or even plants (some of such cases are described in subsection K5.4), the clear perception of the ULT by people who just changed their country and language, the logical deductions of the existence of such a language completed by some scientists who worked on artificial intelligence (e.g. Noam Chomsky, 1950s). The very strong evidence for the existence of ULT is the ability to build telepathic devices, which allow to exchange thoughts directly between minds of different creatures. If one analyses this matter logically, than the sole fact

that building such telepathic devices is possible (frequently used for example by UFO-nauts to communicate with people - see chapter T in the Polish monograph [1/3]; and recently proposed also to be build o Earth - see treatise [7/2]) confirms that the ULT language must exist.

There is a simple logical deduction which proves, that if there is such thing as the ULT, then there must exist a universal intellect. Let us have a look at this deduction. If there is such thing as ULT, then also must exist a counter-matter, in which telepathic waves propagate. But this counter matter would not be able to develop such a language, if it would not be able to think. Therefore, this language also documents a process of thinking carried out by this counter-matter. Finally, there would be no need for a language, if there is no universal intellect, which has its own plans and goals, and which would communicate with the use of this language. Therefore the existence of the ULT also means that there is the universal intellect, which developed and uses this language to communicate with all other intellects that populate our universe.

(4d) The intelligent structure of the universe. For people with inclinations for logical deductions, there is a possibility to prove the existence of the self-aware universal intellect, just on the basis of the intelligent structure of the universe. As almost everyone who knows several different disciplines is able to justify, our universe is structured in a very intelligent and purposeful manner. Everything in the universe is logical, serves well defined purposes, and many components of the universe show their own intelligence. For example, it is known already for a long time that elementary particles show intelligence, that replies received from divining pendulums and rods prove to be intelligent, that various versions of ESP demonstrate intelligence, that animals demonstrate intelligence and ability to solve problems which are very difficult even to many people, that there is an intelligent moral energy, which is described in subsections B3.3 and K4.3, etc. Moreover, the purposeful and intelligent structure of the universe is demonstrated on many different ways, for example through the fact that everything in the universe is symmetrical, that there is such principle working as the "Principle of Counterpolarity" explained in subsection K4.1.1 (i.e. which causes that every pole must have its counter-pole), that everything can be accomplished in several different ways, that all beings have their "free will" - what in turn forces that no event in the universe is absolutely sure, undeniable, and unambiguous, but must contain a certain level of ambiguity (see the "canon of ambiguity" described in subsection B7.4 and mentioned in subsection K3.5), etc.

(4e) Near-Death Experience (NDE). Many people who returned to life after experiencing clinical death, remember and report talking to a superior being when they entered the other world. In most of these reports the being is not described as a person, but as a shapeless beam of powerful light directed at the person from a seemingly infinite distance. In the majority of NDE communications, this beam of light seems to represent the universal intellect (God). But there are also NDE reports, which specifically describe God as a thinking substance, blue in colour, which surrounds people who visit the next world. One of the best descriptions of God as a blue substance comes from the 1968 near-death experience of an Indian girl named Durdana. Her report, illustrated in colour, is published in the book **[1K3.3]** by Peter Brookesmith (editor), "Life after Death", Orbis Publishing Ltd., London 1984, ISBN 0-85613-613-1, pages 202 to 205.

(4f) The religious evidence. The multitude of religious evidence that confirms the existence of the self-aware universal intellect (God) would be difficult to fit into the most voluminous book. For this reason readers who wish to collect this class of evidence are advised to study all miracles, revelations and divine blessings, recorded by almost every religion - see subsection K3.5. In some countries, e.g. Malaysia, various miracles take place practically every year. With a bit of good luck, during a next visit to these countries one may see some of them with his/her own eyes. It is also worth noticing that as well as spectacular religious events, in which numerous people are taking part, there is also intimate religious evidence experienced by almost every person and accentuated in almost every family. But in

order to notice it, it is necessary to realize that according to the Concept of Dipolar Gravity (and also totalizm) there is no such thing as a coincident, and whatever we usually call with the name of "coincident", it actually is an open intervention of someone - e.g. the universal intellect, into our life. Therefore everything that we experience, have a cause-effect connection with the remaining part of our lives - see also subsections A3 and K4.1.1.

Conclusion. Because the above list of evidence and logical deductions, successfully concludes the truth of each of the componential proofs, and also because the existing evidence relating to these proofs fulfils the principle, "everything proves, nothing denies", the process of proving should be considered complete. This entitles us to drawing the overall conclusion that **the existence of the universal intellect is herewith conclusively proven.**

The formal proving of the existence of the universal intellect introduces numerous practical implications. In order to realize here the most weighty of these implications, we should understand that the formal proof for the existence of the universal intellect simultaneously reveals that:

1. The moral laws that were established by this universal intellect surely do exist and do work - exactly as totalizm tries to explain to us.

2. The universal intellect does not have any other option as to execute from people the obedience with an iron hand, by continuous checking whether these people do obey moral laws.

3. The universal intellect from the definition does not have any other option but to heavily punish these people who disobey moral laws and mercilessly execute on them punishments that are written into these laws. The only manoeuvre that this intellect left to itself is to choose the most educational time "when" it causes the execution of these punishments.

4. In our vital interest lies the fastest possible adoption of totalizm in our everyday lives, as totalizm teaches us how to obey moral laws, and thus it protects us from punishments for disobeying these laws.

K3.3.2. Proof with the use of exclusion method

One of the unusual attributes of the Concept of Dipolar Gravity is that whatever this new scientific theory proves, in fact it also provides tools that it could be proven in several different manners. This attribute applies also to the formal proof for the existence of the universal intellect, presented in previous subsection. The Concept of Dipolar Gravity allows this proof to be carried out on several different manners. In order to realize here that this is actually possible, let us try now prove again the existence of the universal intellect, but this time with the use of a different method of "exclusion", which was explained and already used in subsection K1.1.2. After all, the formal proof for the existence of the universal intellect excellently suits such a method, because the universal intellect either does exist, or does not exist, and the fact of occurrence of any of these two possibilities automatically excludes the opposite possibility. Of course, the use of the method of exclusion for the formal proof discussed here can also be carried out on several different manners. But because it does not serve here the basic proving of the existence of the universal intellect, and it only demonstrates that such a proof can be accomplished with several different methods, I will limit myself here to only showing that the previous process of proving can also be based on the scientific method of exclusion, and that in such a case it also leads to the formal proving of the existence of the universal intellect. For this purpose, each one of the componential proofs discussed in the previous subsection K3.3.1, I am going to transform now in such a manner that it is going to be proven by exclusion. Here they are:

1°. **The counter-world does exist.** In subsections K1.1.1 and K1.1.2 numerous examples of various material evidence were presented, which clearly exclude the possibility that the counter-world does not exist. By excluding this possibility, the only valid alternative

remains that in fact the counter-world does exist.

2°. **The counter-world continuously intercepts and stores all the information.** Each single example of the evidence, which is presented in items (2a) and (2b) of the previous subsection K3.3.1, could not take place if the counter-world was not able to intercept and to store all available information. Therefore, this evidence clearly excludes the possibility that the counter-world does not have the ability to intercept and to store information. Due to excluding such a possibility, this evidence proves the truth of the opposite alternative, namely that the counter-world actually continually extracts and memorises the entire information about everything that happens in the whole universe.

3°. **The counter-world is capable of effective thinking, which provides the solutions for specified problems.** Numerous examples of the evidence that is combined into items (3a) to (3d) from previous subsection K3.3.1, unambiguously contradicts the inability of the counter-world to carry out an effective thinking and to solve problems. In this way this evidence also excludes the possibility, that the counter-world is unable to think effectively. By excluding this possibility, this evidence proves the truth of the opposite alternative, namely that the counter-world is able to think effectively and that this thinking is providing solutions to even the most complex problems.

4°. **The counter-world displays the basic properties of all self-aware intellects.** Each example out of the large body of evidence that was combined into items (4a) to (4f) from previous subsection K3.3.1, unambiguously EXCLUDES the possibility, that the counter-world does NOT display attributes of the self-aware universal intellect. In turn by excluding such possibility, this evidence proves the truth of the opposite alternative, namely that there is an intelligent component in the counter-world, which displays the basic attributes of the self-aware universal intellect.

Conclusion. If one uses the method of exclusion presented here, then the systematic exclusion with the use of this method of the alternative that is unsupported by the existing evidence, leads to exactly the same overall conclusion as the one from the "superposition" method used previously for proving the existence of the universal intellect. Therefore, the completion of the method of "exclusion" also leads to the formal proving that **the universal intellect does exist**.

K3.3.3. Proof with the use of matching attributes method

The fact that the new Concept of Dipolar Gravity allow to describe exactly the structure and operation of the universe, allows also to formally prove the fact of the existence of the universal intellect with several further methods. The next such a method, which allows to formally prove that the "universal intellect does exist" with a relative easiness, is the method of "matching attributes". In subsection J2 of the monograph [1e] with the use of this method it was formally proven that "UFOs do exist and they are Magnocraft which are already constructed by some other civilisation". The formal proving of the fact of existence of the universal intellect with the use of this scientific method of matching attributes, can be accomplished in a relatively easy manner. For this it is sufficient to:

(1) Formally define several theoretical attributes, which are unique for the existence of the universal intellect. They must precisely describe the universal intellect, and must be manifested only in case when the universal intellect does exist. These attributes can be defined theoretically in a relatively easy manner. Examples as many as 12 of them are already listed in subsection K3.2. After all, they are unambiguously postulated by the structure and principles of operation of the intelligent universe rules by the universal intellect. In turn the structure and operation of such intelligent universe directly result from the statement of the Concept of Dipolar Gravity.

(2) Accumulate the empirical evidence which documents that each one of these 12

theoretically deduced attributes that are unique for the universal intellect, actually is manifested in the reality that surrounds us. It is worth to notice, that this monograph already accumulated and presents to the reader the sufficient body of evidence, which comprehensively documents the actual manifestations of each attribute listed in subsection K3.2. Thus all that remains to conclude such a proof, is to systematically collect this evidence into a consistent logical structure, and to assign it to the respective theoretical attributes of the universal intellect, as this is done for UFOs in subsection J2 of monograph [1e].

(3) Systematically compare each attribute that is unique to the universal intellect that was deduced theoretically, with evidence for manifestation of this attribute in the reality that surrounds us. If this comparison proves the complete and the actual correspondence of these two groups of attributes (i.e. these attributes deduced theoretically and these attributes manifested by reality), than such a correspondence represents a formal proof for the existence of the universal intellect.

At this stage I do not see the need to build up the volume of this monograph by listing here also the complete form of this third formal proof for the existence of the universal intellect. (After all, the completion of the formal proof for the existence of the universal intellect with two different methods that was carried out in two previous subsections, at this stage should suffice for even the most hard sceptics.) But because this monograph actually provides and comprehensively describes the required evidence that is needed for the completion of such a proof also with the method of matching attributes, I suggest that for the exercising of their own logic, readers notice this material by themselves. In this way readers obtain by themselves the third formal proof for the existence of the universal intellect, this time accomplished with the scientific method of matching attributes. In case they would like to study, how a formal proof based on the method of matching attributes should be formulated, the detailed descriptions of this method, together with an example of using it for proving that "UFOs do exist and they are already operational Magnocraft", are contained in subsection J2 of monograph [1e].

I should add here, that the formal proof for the existence of the universal intellect, accomplished with the method of matching attributes, I actually plan to include into a future edition of this monograph, as soon as all other burning and urgently needed topics are already addressed in it.

K3.4. How the Concept of Dipolar Gravity merges science with religion

When one reviews what the new Concept of Dipolar Gravity accomplished in the proceeding subsections, it turns out that in a strict, scientific manner it actually has proven that the majority of statements that religions are making, is true. It has shown that apart from the our "**material world**", there is also this "another world" or "counter-world" - see subsection K2, which for centuries was acknowledged by religions, but which was stubbornly denied by our science. (It is also irresponsibly denied by our science even today - see the consequences of this denial discussed in subsection K1.2.) In order to be even more interesting, this "counter-world" or "other world" is actually composed of two worlds contained one inside of the other - see subsection K2. The external one of these two worlds is called the "**physical counter-world**", while the internal one of them, which is hidden inside of this physical counter-world - similarly as computer programs are hidden inside of computer hardware, is called the "**intelligent counter-world**". The physical counter-world is populated by so-called "counter-bodies" of all material objects, means by the duplicates of all material objects but formed from counter-matter. In turn the intelligent counter-world is inhabited by "intellects" of objects, or more strictly by intelligent components of all objects. These intelligent components of every object in this monograph are called "registers", while religions call them "souls". These "registers" or "souls", actually are carriers of the intelligence in all beings. The Concept of Dipolar Gravity proved also that this intelligent counter-world is inhabited, amongst others, by a

special kind of a superior awareness or intellect, which is called here the universal intellect. It is a scientific equivalent to the religious idea of God (and also to the Christian idea of Holy Spirit).

The Concept of Dipolar Gravity documented also, that all material objects actually are composed of three separate components, which together form a single effective system. These are: (1) physical body - which for people is the biological body, (2) counter-body - which is a scientific equivalent to the religious concept of a spirit, and (3) eternal registers - which are scientific equivalents to religious souls. These registers accumulate in themselves the entire intelligence of this object, and store in themselves the entire knowledge that it has, including into this the history, memory, and karma. They have the form of programs, which always are able to withstand the physical death/destruction of a given intellect. The Concept of Dipolar Gravity states also, that there is such thing as an "awareness". This awareness is like an equivalent of a "cursor", or a pointer of control in our present computers. The awareness normally resides in the physical body. But in some cases, e.g. in people during sleep or hypnosis, it can be shifted to the counter-body. In turn during the death it permanently shifts to "registers" - by religions called "souls".

If we combine this whole information together, then it turns out that the Concept of Dipolar Gravity in a highly methodic manner merges religion with science. In this way it becomes the first comprehensive scientific theory on Earth, which not only confirms that what religions are saying in the general sense is true, but which also additionally clarifies and extends the information provided by religions.

K3.5. Miracles and hoaxes

The Concept of Dipolar Gravity defines a "miracle" as a "phenomenon for the execution of which do not suffice the capabilities of the physical world, and therefore which needs to be caused by mechanisms of the counter-world triggered directly by the intervention of the universal intellect". Miracles in their concept definitely differ from several other supernatural phenomena, for example from magic or healing, which also utilise mechanisms of the counter world, but which are released by people - not by the universal intellect (although with the knowledge and approval from this intellect). Miracles differ also from "hoaxes", means from the fabrications of evil parasites. Evil parasites also utilize in their parasitic activities mechanisms of the counter-world, especially if with the use of such extraordinary events they are trying to accomplish benefits which serve their parasitic interests. But evil parasites accomplish these "hoaxes" with the use of their advanced technical devices.

Unfortunately, as this is the case with everything that takes place in the physical world, also miracles must fulfil several requirements and constraints that are imposed on them. Let us list here the requirements of the philosophical nature:

1. The ambiguity, and non-conclusive character of miracles. According to the so-called "**canon of the operation of universe**" explained in subsection B7.4, and also on the basis of the "**canon of ambiguity**" explained in subsection B7.4, miracles cannot be sure and conclusively convincing. They always must include some elements which allow to make a wide range of interpretations. This is because phenomena which are perfectly unambiguous and convincing, make it impossible to have any free interpretation. In turn the lack of freedom of interpretation would strip people from the right to adhere to their own views, and thus it would destroy the free will (means the lack of freedom of interpretation would deprive people of the freedom of choice as to what to believe - see subsections M7 and B3.3). Therefore, in spite that the capabilities of the counter-world and the universal intellect are so unlimited, that it would be easy to plan and to carry out a miracle, which could be characterised by any level of unambiguity and convincing power, in reality only such miracles are going to take place, which provide their witnesses with a large margin of possible interpretations. Only such miracles leave people with the free will as to whether they should accept their meaning. This means that

according to the "canon of ambiguity" every miracle must be arranged in such a way, that people can interpret it in any possible manner, depending on their philosophy and their free will.

2. The non-favouritism of miracles. In order to be fully consistent, as described in subsection K3.6, miracles must not favour anyone specifically. Thus they must fulfil the requirements the "**canon of consistency**" described in subsection B7.4. If they would display any favouritism, they would become inconsistent, and thus contradictive to essence of the universal justice. For this reason, all true miracles must be planned and carried out in such a manner, that they do not favour any specific person, or any specific nation, or any specific region of the world, or any specific religion. If for some reason they must take a course, which could be misinterpreted as favouritism, they must be repeated soon afterwards in a place, manner, and in circumstances, which cancels the previous misinterpretation, and which reveals that they treat equally all people and all group intellects.

Several times in my life I had an honour of observing some phenomena, the character of which fulfilled the definition of miracles. The most spectacular of these took place when I was still a small boy. It was in summer of around 1954 - probably around the end of June and beginning of July - wheats on fields were already tall. I saw a "rain" of small alive fish. This rain lasted for around one hour. In Poland this species of fish is called "plotka", and this particular one which fall down with that rain was around 5 cm long. This rain took place around the house of my parents in Wszewilki near Milicz, in Poland. The house is distant by only around 3 kilometres, as crow flies, from a small church of St. Anna in Karlowo near Milicz, which in old times was famous from numerous miracles. Most probably it was a Sunday early afternoon, because the whole family was at home, including my working father. I remember that we all observed through windows this miraculous phenomena and we commented it loudly. The density of falling fish was not large, after the rain one fish was lying just every 10 to 50 meters apart. In the yard, garden, and nearby road I later picked around 20 of them, as my father asked me to pick them up and let them free in a nearby pond. The frequency of appearing of subsequent fish was rather small. In the area which we observed, one fish was appearing every around two to five minutes. It actually looked as if subsequent fish was materialised in a continuous series, one after other, each next organism being materialised after the previous one already appeared successfully in our world - only that the exact spot in which each next fish materialised was changed at random. I clearly remember observing the phenomenon through the window, and indicating to parents subsequent fish with a yell - see over there is another one. Now looking backward from the time prospective, their appearances resembled the part container of a machining automat, where in an unnoticeable for eyes manner every few minutes appears a new part. I failed to notice these fish in the air, before they appeared on the ground, although their silver colouring should be noticeable during the flight. They simply kept appearing on the ground as if they were materialised in there, and were not falling from the sky. Myself, I actually believe that they were materialised on the ground, only that this materialisation was carried out during the rain for two important reasons, namely (1) to give the required "ambiguity" to the phenomenon, so that people could interpret it accordingly to their personal philosophy, and (2) to give the fish a better chance of survival, as after the materialization some of them were washed down with water to nearby water reservoirs. The thesis about their possible materialisation on the ground is supported by the fact, that after they were released into the pond, they lived in there for a long time, and none of them died because of the internal injuries. But if someone throws down a fish from the height of several stories, then because of the impact with a hard ground or concrete, such a fish dies soon afterwards in the result of internal damages. The fish that was materialised this day, appeared not only in the area, which was in the range of my sight, but also in areas which were not seen by anyone. Their decaying carcasses I saw later during next several days spread over grass and wheats in a huge area surrounding the house of my parents. All fish were the same size and the same specie (they actually looked as identical clones). One of them "fall" into our (open) well,

because still alive was fished out with a bucket of water several days later. After they appeared on the ground, they were rapidly darting, showing large freshness and energy. At the time of their appearance was raining heavily, but the wind was rather mild. Thus this wind could not be charged with the ability to bring them (to bring such fish by air there would need to be a powerful hurricane or a tornado).

It is worth adding that English people have the saying "rains dogs and cats", which probably originates from similar rains that were depositing living creatures. In various literature sources there are descriptions of large number of different living creatures that were noted to fall with the rain in various parts of the world.

The literature existing on this subject provides various "natural" explanations for such miraculous "rains" of living creatures. According to these explanations, creatures were intercepted by a powerful wind, carried through the air at large distances, and then deposited with rain. In my personal opinion these explanations fail to come even near the real events. I remember exactly the circumstances of this particular rain, and if I compare these circumstances with the explanations from books, what books say sound naïve and totally contradictive to what I saw. For example fish from Wszewilki were very strong and lively, rapidly darting for a long time, as if they are just taken from water. But if they were to be taken by a powerful wind, and then carried a far distance in the atmosphere, and finally be thrown from the high to the ground, they should be near-dead of the exhaustion, or completely dead, not mentioning about the inflation by the flight at high altitudes, and about damages by the fall to hard ground (some of them were found on concrete and on stone pavement). The time difference between the fall of the first and the last fish was around one hour. It is almost impossible that such a phenomena as wind would continually intercept a school of fish during a whole hour - fish simply would escape from the danger zone. In turn if all fish would be intercepted at once, but some would float in the air longer than others, then the last fish should be dead - no fish can stay fresh and full of energy in the air for around an hour. Furthermore, all fish was identical size and species, looking as identical clones. But when the wind would pick a real school of fish, then they would need to be like in reality, larger mixed with small, sometimes also including other species.

I remember that when I was discussing with my parents the unusual character of this phenomenon, they took it as something completely normal, claiming that they saw it already before. According to their opinion, such materialisations are parts of repetitive activities of God or nature, aimed at filling with fish newly created ponds. In fact, around 10 years later, similar fish was again materialised in the same area around house of my parents. I did not see this second materialisation as it happened, but I noted the consequences. One day, when I was already in the final class of my Lyceum, I noted a decaying carcass of a small fish in the place where it should not be. Because this small carcass resembled identical carcasses that I saw before in the consequence of that "rain" from my childhood, to satisfy my curiosity I started to seek other ones. And in fact I discovered a large number of small fish, identical to one from my childhood, as in various stages of decay were randomly spread over a large area around house of my parents. I noted them up to 2 kilometres from the house, as crow flies. All this indicated that also they originated from the "rain" similar to the one that I saw in my childhood.

Examples of present miracles, which are known most widely, include tears which were running down from eyes of Madonna statues. They are fulfilling the philosophical requirements of ambiguity and non-favouritism. They are also enough supernatural to be inspiring for people. Probably the most well known of them is the 1995 case of Madonna from Civitavecchia, Italy - see "New Straits Times" (31 Jalan Riong, 59100 Kuala Lumpur, Malaysia), Friday, 3 March 1995, page 20, and Wednesday, 12 July 1995. Into a similar category of miracles can be included cases of drinking milk by statuettes of Hinduistic Lord Ganesha, which - because of the trunk that he has, is also called "Elephant God" (see "The Sun" (Fikiran Abadi Sdn Bhd, Lot 8, Lorong 51A/227B, Section 51A, 46100 Petaling Jaya, Malaysia), Saturday 23 September 1995, pages 8 and 44). The margin of ambiguity of these miracles was sufficiently wide for

people who wished to believe otherwise, to be able to produce countless "scientific explanations" for them. Of course, these explanations usually were very naïve, and those people who were willing to accept the truth, had enough premises to be sure that actual real miracles took place. For example, the most popular "scientific" explanations for these miracles claims that they were caused by absorption of liquids by the material of statues. (I always wonder why these crudely atheistic explanations are called "scientific", as the Concept of Dipolar Gravity is also a comprehensive scientific theory, and it acknowledges that they were actual miracles.) But no matter how logical it may sound, this explanation runs against basic facts. In case of Madonna statues, it does not explain the chemical composition of their tears, usually identical to the composition of human tears, and also it does not explain why tears were running down of non-porous statues (e.g. made of porcelain). In turn in case of statuettes of Lord Ganesha, this "scientific" explanation: does not provide for "slurping" noises that he emitted during drinking of milk, does not explain why only milk was drank - instead of all possible liquids (in Hinduistic religion only milk is the "holy" liquid, while cows which give it are "sacred" animals), and also does not reveal why this milk is not accepted from every person, but only from devoted adherers of Hinduism. Of course, accepting that some supernatural events observed on our planet represent real miracles, should not prevent all of them from being subjected to a thorough scrutiny, and from checking if they actually fulfil requirements of true miracles. After all, we are only humans, and we can make errors of judgement, so it is important to check and to re-check everything that bears such enormous significance to our civilisation. In our society and amongst evil parasites always someone can be found, who for various reasons is ready to fabricate a miracle if only no-one is watching his/her hands.

Of course, supernatural phenomena, which also fulfil the definition of miracles, appear not only in connection with God or statuettes of God, but also in connection with ordinary people. The highest number of them appears in cases of tragical death of someone innocent. For example I heard an authentic story about an Englishman, who was unjustly accused and hang, then grass never grew on his grave. In turn in New Zealand, one of tourist attractions of the cemetery on the Barbadoes Street in Christchurch, was a tombstone of the late Margaret Burke, 22 years old servant murdered on 9 January 1871. On this stone a mark of a bleeding hand appeared. After the stone was changed into another one, the bleeding mark again reappeared. Unfortunately in 1951 this tombstone was vandalised and then disappeared together with the grave on which it was placed (probably with a help from evil parasites). Until today only a colour photograph of it survived. About this stone a documentary film entitled "Epitaph" was presented in channel 1 TVNZ, which was broadcasted on Wednesday, 7 April 1999, at 20:35. It was also briefly described in an article "'Bloodied' headstone no mystery" published on page 21 of the weekly "TV Guide, April 3 to 9", issue dated March 26, 1999 (Independent News Auckland Ltd., 155 New Road, Auckland, N.Z., Ph: (09) 302-1300). Unfortunately both, on the film, and in the article, the bleeding sign of a hand was "explained scientifically" as the leak of the impurities contained in the marble from which the tombstone was made. (Actually this "scientific explanation" was just someone's wild speculation, because it was NOT accompanied with actual subjecting these "impurities" to research, it was stated without establishing whether the blood stain really represents impurities or human blood, and without subjecting the marble to research whether it actually contains any such impurities.) People who postulated this scientific "leak of impurities" would NOT even try to explain, why only this single tombstone had this mark, and also why the same mark appeared again when the tombstone was exchanged into a new one.

Unfortunately, as this is the case with everything that bears potentials for impacting deeply our whole civilisation, also miracles introduce a temptation to hoax them. Especially dangerous for our civilisation are **hoaxes** of miracles, which are being carried out by evil parasites, according to what is described in subsections F1 and F2. After all, these evil parasites have their own agenda on Earth, and they do not refrain from any move that well serves their parasitic interests. Furthermore, they also have technical devices in their disposal,

which - if used properly, can amaze mere mortals and make impression on people that they are witnessing a miracle. In order to accomplish these their agendas, evil parasites are not refring from hoaxing a miracle, because by themselves they are refined atheists (see subsection B5). Fortunately for us, miracles which are hoaxed by evil parasites can be distinguished from real miracles, firstly because they must be accompanied by a UFO spaceship, which on some occasions can actually be seen by witnesses, and secondly because they do not fulfil philosophical requirements described at the beginning of this subsection. For example, miracles which are hoaxed by evil parasites always favour some individual person (or a small group of people) which is easy to control, and therefore which can be later exploited by evil parasites to accomplish their hidden agendas. Also miracles hoaxed by evil parasites usually do not meet the philosophical requirement of "canon of ambiguity", and in the most cases their supernatural character is very evident, is confirmed by many witnesses and by physical evidence, and sometimes it even can be captured on films.

The most evident example of a "miracle", which seems to display all attributes present in hoaxes of evil parasites, is the report from appearance of a female believed to be Mother Mary, which took place near the village called Fatima, around 129 kilometres from Lisbon, Portugal. These appearances used to take place always on 13th of every month. In turn, as this results from the research on UFOs and is described in subsection V2.4 of monograph [1/3], UFOs intentionally choose either 13th of any month, or 1st April, to carry out their changes of history. This is because if they introduce any changes to history during these days, they later can distinguish effects of these changes from the natural course of events. The appearances in Fatima were carried out in six subsequent months, starting from 13 May 1917. They are also known from the fact that the female which appeared in them was hostile towards communistic Russia (such a hostility, which opposes the idea of godliness, could be explained by totaliztic elements contained in the ideology of communism, which bothered evil parasites a lot). The events that took place in Fatima are described on pages 110 to 111 of the book **[1K3.5]** by Stephen Skinner, "Millennium Prophecies", Carlton Books Limited, 1994, ISBN 1-85868-034-4, 160 pages, HC. Their most evidential event, which confirms that they were hoaxed by evil parasites, is a silvery disk (a UFO vehicle), which in the process of appearance of the female being on 13 October 1917, was hiding from the sight of people in clouds, but which by the act of the universal intellect was disclosed to people for a short period of time. The disk was clearly visible to 70-thousand crowd below, when the cloud in which it was hiding accidentally opened. In spite of the efforts of UFOonauts to keep the spaceship concealed from people, the existence of it was exposed.

Of course, the Fatima event is not the only one which fulfils all conditions of the hoaxed "miracles". Example of other ones include all cases of stigmata. Stigmata is a perfect example of an event, which can easily be caused by invisible evil parasites, which is saturated by favouritism, and which affects individual people - the further actions of which can be telepathically manipulated, and therefore which later can be used by these parasites to accomplish their own agendas. Of course, people who are affected by the stigmata do not know that they are only tools in hands of evil parasites, therefore they believe that the will of God manifests through them. Other event, which also fulfils of conditions of the hoaxed "miracle", is the growth of the white "vibudhi" powder on portraits of Sai Baba. It also promotes favouritism and allows to accomplish hidden agendas of evil parasites (not mentioning that this white powder differs from the real "vibudhi").

K3.6. Consistency of the universal intellect and the origin of moral laws

The existence of moral polarity (i.e. moral or immoral behaviours), as well as the existence of the moral laws which refer to this polarity, introduces numerous consequences. One of these consequences, which probably is the most noticeable amongst all facts referring

to moral matters, is that people who are enough totaliztic to stick in their activities to moral laws, are always acting "consistently".

The term consistency applied to moral issues can be defined as "conforming to a single set of universal principles". When analysing this term, it become obvious that it expresses the abstract essence of moral laws, morality, etc. People who are highly moral, are also highly consistent in the entire their behaviour.

If one considers theoretically any group of people which adhere to different moral values, such group must form a whole spectrum of behaviours, starting from absolutely inconsistent, and finishing on fully consistent ones. At the very bottom of this spectrum parasites will be placed, who display a very low consideration to moral rules in whatever they are doing. Therefore, their behaviour in given situations is going to be erratic (i.e. displaying a very low consistency), because it will depend on momentary caprices, moods, desires, predicted benefits, needs, etc. This is because of this, immorality and consistency are always contradictive to each other. By being inconsistent, it is impossible to be moral, and vice versa - by being always consistent, it is impossible to be immoral (to confirm this, consider a joke "'bit me' said masochist, 'nooo' said sadist"). Thus people, whose life is increasingly governed by moral laws, must display behaviours, which are increasingly consistent. Such people, in morally similar situations are going to display similar behaviours, independently what their personal feelings are (e.g. independently whether they like a given person or not), and also independently of moods, wishes, interests, etc. Therefore the most important property of people who are obeying moral laws is, that these people always are acting consistently (i.e. consistently moral). This in turn means that the vital property of consistency is that it is proportional to someone's morality. Therefore **consistency can be used for measuring the state of someone's philosophy**. For example, perfect totalizts would always strive to display consistency close to $\zeta=1$ (or 100%), while the full-blown parasites always would display consistency close to $\zeta=0$ (or 0%).

At this point it is worth to consider what would happen, if into the spectrum of all possible intellects, we also include such a morally perfect being, as the universal intellect. Because this intellect is going to be on the very top of the spectrum discussed here, this means that the actions of this intellect must be absolutely consistent (i.e. display the consistency equal to $\zeta=1$ or 100%). Such a perfect intellect, in all identical moral circumstances is going to display identical behaviour. This means that it is going to follow the same repetitive rules of behaviour. These rules would be so selected from the moral point of view, that there would be nothing better then they are. Therefore, they would represent the essence of the moral behaviour, and as such they would need to represent the "moral laws". Therefore, the above reveals another, alternative definition of moral laws. This definition states that **moral laws are simply principles of behaviour of an intellect, which is absolutely perfect and absolutely powerful**". This definition has a huge advantage over the definition of moral laws, which is provided in subsection K4.1. This is because it allows to theoretically deduce the content of moral laws, which we have not discovered so far. So for people who practice totalizm, this definition allows to increase their consistency without waiting until all moral laws are discovered. Furthermore, the knowledge about the existence of this definition provides another theorem (and proof), which confirms the actual existence of both, the universal intellect and moral laws. (This is because this theorem discloses that "the universal intellect must exist because moral laws do exist and work in practice, and also the moral laws must exist and work in practice because the universal intellect does exist" - see subsection K3.3.1).

The need for consistency is permanently build into our minds. We have something in us, that could be called a "counter-organ of consistency". Most probably it is a component of the "counter-organ of conscience" described in subsections K4.1.2 and K5.3. Even very small children are able to perfectly detect (and to respect or to disapprove), who amongst adults behaves consistently, and to distinguish such a person from those who behave erratically. Therefore we expect, and seek, consistency everywhere, and from everyone, although not

always we are aware of this. All forms of our intellectual progress are expressed in the increase of our consistency.

In spite that we live in civilisation which is overtaken by parasites, people who behave consistently are already treated with a greater respect from people behaving erratically and changing their stand "like a flag on wind". This is because people intuitively feel that consistency is expressing the essence of morality, intellect, intelligence, worth of trust, dependence, communicativeness, etc.

Consistency of a given person can easily be quantified and measured. It is possible to work out tests, which would reveal quantitatively how consistent a particular person is in his/her activities and views. This test could be so designed, that it could not be passed by a person who do not have a clearly defined system of moral principles and values. From the moral point of view, the consistency test would probably be a much better measure of intellectual perfection from contemporary IQ coefficient. In turn, when we know someone's morality, it would be much easier to detect who is already a victim of a moral disease which in chapter D is called parasitism, how much progressed already parasitism of such a person, etc. This would allow us to select more correctly people for a given jobs, to choose who should get a promotion, who could be a better manager, etc., then we do it presently on the basis of education, experience, or the course of professional career. (For example, before we decide to vote for some politician, probably we would like to know the level of his/her consistency, and thus also morality. In turn before the choice of a bank, we would like to learn the level of consistency and morality of directors.) It is easy to predict that if one day our society starts to recognize and appreciate totalizm, most surely such a test soon will be developed.

The quantitative value of consistency could be expressed by a "coefficient of consistency" (ζ) which would assume values from $\zeta=0$ to $\zeta=1$ (i.e. if expressed in % it would take the range of values from 0% to 100%). This coefficient would represent a reversal of the "coefficient of deception" (φ) which is already introduced in subsection B7.2. The mutual correlation between these two coefficients would be expressed with the equation:

$$\zeta = \cos(\varphi/2) \quad (1K3.6)$$

For this reason, if someone is able to determine one of these two important coefficients, is also able to calculate what the other is. This is an extremely important capability when someone needs to quantify people's behaviour and philosophy.

K4. Moral attributes of the thinking counter-world

Our universe is morally polarised. This polarisation causes that everything that happens in this universe, can be qualified either as moral, or as immoral. Therefore the process of thinking, which is carried out by the counter-matter, is not just manifested by an ability to store information and to carry out processing of this information, but it also displays a strict moral polarity. Thinking of the counter-world is morally oriented. This subsection K4 is to address various issues which stem from the moral polarisation of this thinking of counter-world.

K4.1. Moral laws

Motto of this subsection: "People stubbornly reject the truth that does not suit them, the universal intellect unremittingly reminds them about the existence of this truth".

It has been explained in subsection K5.4 that our brain operates as an input-output device. Whatever are our thoughts, intentions and actions, these are transmitted to the counter-world, and stored in our registers for further use. The communication occurring between our brain and our registers stored inside of the counter-body, is known as "long-term

memory system". In turn the communication between our brain and other (not ours) registers contained in the counter-world, or between our brain and the universal intellect, is known by the name of ESP. But it would be very naïve to expect that the counter-world and the universal intellect limit their reactions only to our memory requests, and to answering our ESP inquiries. Rather it should be expected, that they always take appropriate action independently of what we think and what we do. Of course, in such a case there must be a set of consistent rules stating what kind of action should be taken to match the content of our thoughts and activities. So just as from the physical world all our physical actions receive clearly defined physical reactions, also from the counter-world all our intellectual efforts receive the appropriate intellectual responses. Thus we may conclude that every intellectual cause initiates an appropriate intellectual effect. Because the existence of the cause-effect connections is specific to the laws of nature, the set of rules that define these reactions of the counter-world on all our intellectual activities, is called here "**moral laws**". This name stresses the fact that the kind of response we are receiving from the counter-world and from the universal intellect, always depends on the moral content of our thoughts.

The above deduction reveals the definition of moral laws. According to this definition, "**moral laws are cause-effect relationships executed by the mechanisms of the counter-world, which cause that a given type of someone's action, speech, wish, attitude, or thinking, always brings back a clearly definable, predictable and consistent type of final outcomes**". Thus what we presently consider to be morals, are in fact the intellectual laws of the world of counter-matter.

An example of mechanism of operation from one group of such laws can be explained here on the basis of unaware telepathic exchange of programs that define feelings that we experience. A special counter-organ that is contained in our counter-bodies and that resides in the counter-world, operates in such a way, that during every contact with another person, creature, or inanimate physical object, it exchanges a special kind of algorithm with a similar counter-organ that is installed in the counter-body of this another person, creature, or object. This algorithm is unique to the type of feelings that we induce in another person, creature, or inanimate object. In Eastern cultures this algorithm is known under the name of "karma", while the description of it is provided in subsections A3.1 and K4.4. After karma is accepted from this other person, creature, or object, it forms a kind of screen, or input program, which carefully analyses all events that are affecting us, and assigns to each of these events appropriate feelings that we then have written into these karma algorithms. Therefore, if someone has written into his/her karma the pleasant feelings resulting from a given type of positive actions that he/she directed at other person, then when a similar type of events happens in his/her vicinity, then also he/she experiences exactly the same type of pleasant feelings, that he/she caused before in others. But people, who cause much trouble around them and conduct themselves in a nasty way, are generating karma, which one day brings back negative returns appropriate to their behaviour. In this way the mechanism of karma controls our morality to react like a boomerang - whatever feelings we induce in other people, inevitably the same feelings are going to be induced one day in us.

The above illustrates that at this point the content of the first of moral laws can be defined. Because of the manner in which this law works, it is called here the "**Boomerang Principle**". The content of the Boomerang Principle can be expressed in an approximate and a precise version. An approximate version states that:

"whatever feelings you induce in others, exactly the same feelings are also going to be induced in you".

A precise version of this law is going to be explained in subsection K4.1.1 that follows.

The mechanism of operation of moral laws is NOT an exact repetition of the mechanism of operation of physical laws. The response of the environment to our intellectual activities, in moral laws is characterized by the "attraction of events", instead of their "triggering". This means that feelings described by the karma algorithms that reside in our counter-body, must

wait until an appropriate event, which has the capability to trigger such feelings, appears in our vicinity. Only then karma can respond, and release in us exactly the same feelings as these ones that are written into it. For example, some people, who as young children behave in a certain way towards their parents, usually must wait until mature age for the appropriate return, when their own children pass through the same stage of development. Because not everyone has the ability to associate facts occurring with a significant time delay, the action of the Boomerang Principle is not realized by many people.

The necessity to wait until a random fulfilment of the Boomerang Principle, leads to the religious idea commonly adhered in Eastern cultures, known over there under the name of "Law of Karma". The **Law of Karma** in the formulation from Eastern religions usually states something along the lines: "whatever we do, it is going to be returned to us; all our actions that cannot be returned in this lifetime are going to be returned in the next life". It is worth to notice that the Boomerang Principle states that feelings are returned. In turn the Law of Karma states that all our activities are returned - as this is explained more exactly in subsection A3.1. The Boomerang Principle can be equalled to the Eastern "Law of Karma", if the concept of reincarnation is introduced, and if one takes a simplifying assumption that all our feelings generated because of the return of karma cause such change of events which affect us, that these events become the exact equivalents of the original events that generated a given karma (for more details on this subject see descriptions from subsections A3.1, K5.7 and K4.1.1).

Independently from the necessity to wait until karma attracts an appropriate type of events to us, an additional complication which disallows us to easily notice the action of the Boomerang Principle, is that the replies of our intellectual environment are obeying the law of superposition. This means that the reply of the Boomerang Principle, which we receive as a single event, actually can be a result of superposition of effects of several our previous actions. In this aspect the moral laws are identical to the physical ones, where a particular cause brings back not only the corresponding effect, but also a number of other "noise" effects originating from completely different causes. For example, when we are walking along a gangway, it will bounce not only because of our weight and rhythm of stepping, but also because of sea waves, wind, the boat's movements, earthquake, etc. In the case of physical laws we have already learned how to distinguish between the real answer, and the noise caused by other reasons. But with regard to the moral laws, such distinguishing rules are still waiting to be discovered and mastered, and only then applied to our everyday lives.

The Boomerang Principle is a moral equivalent to the physical Law of Balance, which states something along the lines that "outgoing must always be balanced by incoming". There are numerous indications that all other physical laws also have their own moral equivalents (several such equivalents already is identified and described in subsection K4.1.1).

On our planet, where hermetic borders, fences, walls, languages, religions, races, ideologies, and interests, separate nations into different group intellects, moral laws affect not only the individual people, but also the group intellects (see subsections K5.8 and M6.3). Examples of group intellects that are subjected to the effects of these laws are families, institutions, countries, and entire civilisations. The empirical observations prove, that there is such thing as the "group morality" or the "institutional morality". It is produced within these group intellects. According to the content of this morality, a particular group intellect receives an appropriate response from the outside world. Only that in case of institutions the return of their group karma takes place after several decades, instead of several years. In turn in case of the entire countries, the return of their karma takes place after the elapse of several generations of their citizens (e.g. the karma of colonial England is returned only just now). The formation of this group morality can be compared to the creation of gas movement within a pipe. Each particle of this gas seems to move in its own direction, but all move together along the pipe.

We are used to thinking that military and economical strength is a basis for the security of a nation or an organisation. But numerous examples from history clearly prove that it is the

moral values that decide on glory or destruction. Interesting would be to learn "how" and "when" the same moral laws are realized for complete planets and civilisations, e.g. ours and that of evil parasites.

The theoretical deductions leading to the detection of moral laws and to the description how these laws operate, were possible only now - after the Concept of Dipolar Gravity has been formulated. Therefore, our present knowledge of moral laws finds itself in the same situation as physics in about 240 B.C., when the famous "eureka" yelled out by Archimedes proclaimed the discovery of the first principle laying the foundations for human sciences. (This first physical laws discovered on Earth in 240 B.C. by Archimedes, presently we know under the name of "Archimedes Law".) Further research now needs to be done, and numerous factors need to be distinguished and quantified, to enable us to predict the moral responses for our actions with the same accuracy, with which - after over 2000 years of development, physics is able to foresee the responses from the world of matter. So before we become impatient that the moral laws are still concealing their patterns, we perhaps need to remind ourselves that in the time of Archimedes the physical world also seemed similar, and people were sure that the behaviour of nature was ruled not by any laws, but by accidents and by caprices of powerful gods.

Myself, for almost twenty years I am observing the action of not only the Boomerang Principle, but also the operation of other moral laws that are described in subsection K4.1.1. In the result of these observations I confirmed, that **moral laws definitely work in practice**, only that because of our lack of knowledge about their operation people usually do not notice their consequences. After all, we are somehow build in such a manner, that in normal circumstances we are not able to notice what is not known to us previously. Furthermore, we must remember, that our life is not just governed by the action of moral laws, but it is also subjected to the misleading activities of evil parasites, who by intensive dumping of their unwanted karma onto us, are trying to distort for us the outcomes of moral laws - see descriptions from subsection E1. Thus we are not at all in the situation of free creatures that are subjected exclusively to the action of laws of nature, but in the situation of animals in a barn, for which everything that affects them is co-dependent not only on the nature, but also on the interests and actions of the farmer who forages them. However now, when my publication turned our attentions on the existence and operation of moral laws (and also on the existence and operation of evil parasites, who walk around these laws on our cost), everyone is having an opportunity to observe them in action. The action of these laws is the most easy to notice on people, whom we know for a very long time, but with whom we are not linked by some strong feelings, therefore towards whom we can afford a great dose of objectivity. (E.g. we rarely can be objective towards ourselves, and also towards those ones, whom we love.) In case of such people well-known to us, without difficulties we can notice, that everything that affects them is the response of moral laws for their earlier actions, stands, wishes, views, etc.

When the Boomerang Principle is concerned, in my own case it works with the time delay of typically around 5 years. The interesting aspect of my own experiences is also a kind of "echo effect", or "checking effect". After a certain time since the "return" of specific karma generated by the Boomerang Principle (when I am the "receiver" of feelings which several years earlier I was the "giver"), there is a repetition of a very similar situation, when this time I am again the "giver" while the circumstances are so selected that they could cause the similar reaction, as in the first place. In case of "failing" again this "resit exam", a given moral lesson is repeated - but this time with much greater force. It looks as if the universal intellect is systematically carrying out the "repetition of the previously learned material" and checking whether the "previous lesson was learned properly" and whether it is possible to go to a next topic.

On the basis of the to-date (not very enthusiastic) reception, which the Concept of Dipolar Gravity encountered, I noted that the most difficult part for many people is to accept the fact of the existence of moral laws. A significant difficulty also causes the acceptance, that

every action we take, one day is going to receive the appropriate reply from moral laws, and that this reply is going to be served with an iron consequence. The argument usually stated is the emotional type, something along the lines "I live on this world for so many years, and so far I never noticed the action of any moral laws". This argument actually represents not the real state of things, but a secret wish of these people stating "I do not want moral laws do exist, because if I recognize their existence then I would be forced to change my behaviour to suit them". In order to polemize with this type of stands, I would like to remind here that humanity for the last several thousands of years did not know about the existence of physical laws, and still was living somehow - although the quality of this life was limited because of this lack of knowledge of the physical laws. Also a child which is sitting on a swing is not having a clue, that the experiences through which it is going, are an outcome of the operation of physical laws - the existence of which is still not learned by it.

Of course, if something objectively does exist, it always can be proven. Therefore there are also various ways of formally proving that moral laws do exist and do work in practice. Some of them are discussed in subsection K3.3.1. One of such ways was already accomplished in this monograph, because it depends on formal proving that the universal intellect exists and operates, while when this intellect exists and operates then also moral laws must exist and must operate in practice - see what about this matter is stated in subsection K3.6. The another way of proving the existence and operation of moral laws depends on a theoretical documenting that the stands and moral behaviours of people contain the presence of all attributes that are unique for the presence of moral laws - means the presence of such attributes which have the chance to appear only if moral laws do exist and do operate, while which would not appear if these laws do not exist and do not work. Although in this monograph I do not intend to carry out such a proof (but perhaps it will be included into the content of my next scientific monograph [8/2] on totalizm), I am going to show here several such unique attributes. Here are the most important of them:

(a) Moral inertia. This inertia causes that a person who represents a given type of morality, is not going to change its behaviour in spite of exerting a significant external pressure on it. This fact is expressed with many proverbs, for example with English "The leopard never changes its spots" or with Chinese "Sej jap cop kong kuk sing lang koi" meaning "Though a snake enters a bamboo tube, it is difficult to alter it's wriggling nature". Well, if one analyses the laws of nature, then it turns out that the existence of inertia is always a sign, that these laws do work in practice. For example the child that was mentioned earlier, can swing only because the existence of physical laws allowed its own body mass to manifest itself in the form of physical inertia.

(b) Moral polarity. This polarity causes, that amongst all possible directions of human activities, two moral poles can clearly be distinguished. One of them is "moral" while other is "immoral". In turn human actions always show the tendency to a maximal approaching close to one of these two poles. Therefore people who are moral in nature, are trying to improve their morality and become even closer to the "moral" pole. In turn people who in nature are immoral, are doing everything in their powers to become even more immoral and in this way come closer to the "immoral" pole. This causes a whole range of observable consequences. For example evil parasites are going to act similarly evil, as very bad people (see subsection D7.1). Also all dictators are going to show the same behaviour independently what is the ideology of their dictatorships, meaning independently whether they are religious, military, proletariat, or capitalistic dictators. (E.g. every dictator: always masks itself as someone other and never openly admits that the power intercepted and keeps by force or by a trick, gradually destroys the nation that it oppresses, limits freedom, destroys opposition, represses all critics, organises censorship, liquidates and fight out the freedom of press, introduces bans on discussing certain topics, practices the propaganda of success, pretends of being perfect and unmistakable, always pushes on others the responsibility for own errors and incompetence, distorts the truth and disallows to learn it, tells one thing but does the other, shows the

inconsistency in the goals and course, bends laws, replies with repressions, induces nationalistic hysteria, instigates fights, practices megalomania, never voluntarily leaves the office and thus loses the power only if dies or if someone else removes him/her with force, etc., etc.) In turn if moral laws would not exist and work, then it would not be possible to have such moral polarity, while human activities would cover in a random manner all possible directions of action.

(c) Moral consistency. It is another attribute, which would not be able to appear, if there are not moral laws. It is explained more comprehensively in subsection K3.6.

Independently from the theoretical ways of proving the existence of moral laws explained above, it is possible also to prove the existence of these laws in an empirical way. It generally depends on practical observing of such phenomena, which confirm the existence and operation of moral laws. A perfect example of such phenomena, can be the described in chapter D of this monograph the fact of occupation of Earth by evil parasites, and the brutal treatment that people receive from their cosmic occupants. According to moral laws described in subsection K4.1.1 and according to the operation of group karma described in subsection K4.4, the occupation of Earth is a moral consequence of colonialism and slavery practised on Earth in the past, and also the moral consequence of the present exploitation of some nations by others and exploitation of domestic animals by people. After all, if we are not occupied and exploited as a civilisation by such brutal cosmic relatives of ours, then the group intellects such as wealthy countries and their citizens, never would have the opportunity to pay back the karma that they accumulated during the times of colonialism, slavery, and during the present time of exploitation of animals and emigrants from poorer countries. Perhaps it is worth to remember about this, when we have a temptation to kick some animal, which stands on our path, or to give a squeeze to someone who is dependent from us. After all, whatever we do now to beings that are weaker and dependent on us, one day is going to be returned to us from someone who is stronger and who has power over us (e.g. from UFO-nauts).

At the end of this subsection the most relevant evidence confirming the operation of the Boomerang Principle, which I managed to gather so-far, is reviewed below. It is as follows:

#1K4.1. The folk wisdom of almost every nation recognizes the Boomerang Principle and expresses its content in numerous proverbs and sayings. Examples of such proverbs are: the English proverb: "Curses, like chickens, always come back home to roost", the French saying: "Honi soit qui mal y pense" (i.e. "Evil be to him who evil thinks"), the German: "Was du nicht willst, dass man dir tut, das füg' auch keinem andern zu" (i.e. the Golden Rule: "Do unto others as you would have them do unto you"), the Italian: "Non fare agli altri quello che non vorresti che fosse fatto a te" (i.e. "Don't do to others what you wouldn't like to be done to you"), the Turkish proverbs: "Kendin için ne düşünüyorsan arkadaşın için de düşün" (i.e. "Whatever you think for yourself, you have to think for your friend") and "Önce iğneyi kendine, sonra çuvaldık başkasına batır" (i.e. "Firstly experience a needle put into yourself, if you are going to stick a nail into somebody else"), the Polish "Jak Kuba Bogu tak Bog Kubie" and its English equivalent "One gets paid in one's own coin", etc.

Of course, to provide guidance for all typical life situations, every nation uses more than one such proverb. Some idea about the multitude of ways in which various proverbs express the same principle that the Boomerang Principle does, can be gained from the following review of common sayings in English and Polish (these English sayings expressing the operation of the Boomerang Principle are followed in brackets by their Polish equivalents): "As you give so shall you receive" ("Nie czyn drugiemu, co tobie nie miło"), "As you make your bed, so you must lie upon it" ("Jak sobie poscielisz, tak sie wyspisz"), "Do right and fear no man" ("Nie czyn zła i nie obawiaj sie nikogo"), "Good seed makes a good crop" ("Jaka miarka mierzysz, taka ci odplaca"), "Hoist with your own petard" ("Kto pod kim dolki kopie, sam w nie wpada"), "If you play with fire, you get burnt" ("Kto igra z ogniem, ten od ognia ginie"), "Love begets love" ("Dobro rodzi dobro"), etc.

#2K4.1. Numerous references to the action of the Boomerang Principle are contained in

the Bible. Some of these references so infiltrated the every-day language, that they became popular proverbs. Examples of these are the following biblical verses: "Eye for eye, tooth for tooth" (see Exodus 21:24, Leviticus 24:20, Deuteronomy 19:21, Matthew 5:38), "Do not judge, and you will not be judged", "The standard you use will be the standard used for you" (see Matthew 7:1 & 7:2), "He who lives by the sword dies by the sword" (see Matthew 26:52), "One reaps what one sows" (see Galatians 6:7), etc.

It should be highlighted here that the Bible puts a significant stress on the explanation of the Boomerang Principle. This stress is manifested in two ways. Firstly the action of this principle is illustrated in it not by one, but by many completely different formulations, which relate to the multitude of real life situations. For example there formulations can be found, which are equivalents of almost every proverb stated in previous item #1K4.1. Secondly the Bible enforces the formulations of the Boomerang Principle by frequent repetitions of the same ideas in numerous phrases and terminological versions, practically occurring every few pages. Due to the use of different interpretations and numerous repetitions, the Bible tries to make sure that the meaning of this moral laws is well understood and has the chance to reach the awareness of every reader. The huge number of repetitions in the Bible of the more significant formulations of the Boomerang Principle can be realized from the references to the previously stated reminder, that taking from someone a specific part of body, is going to cause that the same body part is going to be taken from us - e.g. "eye for eye" (this warning is repeated in Bible at least 4 times in Exodus 21:24, Leviticus 24:20, Deuteronomy 19:21, and Matthew 5:38).

#3K4.1. The content of the Boomerang Principle forms the moral foundations of almost every religion. For example the "Law of Karma" from eastern religions is an equivalent to the Boomerang Principle, but with action extended far beyond one's current lifetime. Also the set of Christian commandments, represents an interpretation of the Boomerang Principle when this is applied to most common life situations. The commandments, in fact, are versions of the Boomerang Principle, only formulated in a manner comprehensible to mere mortals.

#4K4.1. In spite of adhering to the philosophy of parasitism described in chapter E, UFOonauts that occupy our planet actually revealed to us that they know the Boomerang Principle. The action of this law they explained to one of UFO abductees, that is known to me in person. Below I am quoting a small part from the report of the citizen of New Zealand, who was abducted to a UFO vehicle in December 1980 (the complete text of this report is provided in appendix Z to monograph [2e] - see paragraph N-116 in there):

"... you play by the rules, you never use it to hurt anybody because it's, the law of positive and negative applies in the way that whatever you do comes back to you because you, your brain works in a certain way and when it gives out it work, it, the brain is made, your brain gives out and puts your brain in a certain order or pattern which means that it's, it is open to receive the same type of thing that you actually made your brain give out. So therefore if you make your brain give out good things you'll make your brain be in the right pattern to bring in good things."

It is worth to notice that the UFOonaut explains the action of the Boomerang Principle with the use of properties of human brain, not with the use of intellectual attributes of our counter-body. This in turn means that his civilisation learned about the action of moral laws in an empirical manner, through the accumulation and analysis of observations, not theoretically as I did this due to the formulation of the Concept of Dipolar Gravity. Thus this civilisation surely belongs to the confederation which still adheres to the old concept of monopolar gravity - as this is explained in subsection D7.1, not to the family that recognises the Concept of Dipolar Gravity. Surely it is one of these civilisations that currently occupy Earth - see subsection E1. It is also worth mentioning that if the Boomerang Principle would be already learned by today scientists from our planet, they would also explain the operation of it by properties of the human brain, simply because they still do not recognize the new Concept of Dipolar Gravity. In order to explain the Boomerang Principle with the intelligent activities of the

counter-world, as I did this, it is necessary to recognize firstly the Concept of Dipolar Gravity (and therefore also to recognize the existence of the universal intellect).

The above quotation also directly confirms the correctness of our model of the brain as an input-output device (described in subsection K5.4).

In the paragraph N-138 of the same report (quoted in appendix Z from monograph [2e]) the UFO-naut directly confirms the existence of moral laws by informing that, quote: "Because what we consider to be morals are actually the laws of the universe."

* * *

The presentation of moral laws would not be complete, if we would not try to list in this monograph the most important of them, which at the time of writing this monograph were already known to us. Thus in the next subsection I am going to list and explain the most important out of the already identified moral laws.

K4.1.1. Examples of the most representative moral laws

Let us now review the most representative examples of moral laws, the content of which is already identified. In this subsection I am providing several of them. In my opinion they represent almost all basic types of these laws. Thus they should give the reader a reasonable good idea, as to what all moral laws are about. During reading about these laws, one should note several interesting regularities, the summarising of which is going to be provided in subsection K4.1.2. For example, the most striking such regularity is that each moral law originates from some more general principle of the operation of universe, which usually have the philosophical character. This principle is usually the source of several detailed moral laws, and also several detailed laws of physics. Another striking regularity is, that almost every moral law is very similar to a law of physics. Thus, it is very similar to what is already identified and learned by people (if we still do not know a law of physics, which would be similar to a given moral law, this probably means that the appropriate law of physics still awaits to be discovered). Of course, the moral laws listed here do not exhaust or represent all moral laws in existence, as in operation there is a large number of them, and it is going to keep busy numerous generations of totalizts to identify and to learn all of them. Actually, a clue as to how many different moral laws are there, may give us the total number of already known laws of physics, as every law of physics is simply a gravitational equivalent of appropriate moral law (i.e. laws of physics and moral laws obey the DeBroglie's Principle of the Symmetry of Nature). One may even learn new moral laws by simple translation of physical terminology from laws of physics, into moral terminology used in moral laws. For example, one can translate a physical term "energy" into a moral term "moral energy"; physical term "force" into moral term "feeling" or "emotion"; term "path" or "dislocation" into "motivation"; "form of motion" into "practised philosophy" (e.g. the "linear motion" into "philosophy of totalizm" while "spinning motion" into "philosophy of parasitism"); "acceleration" into "responsibility"; "mass" into "intelligence"; "gravity" or any other physical field into "moral field", etc. Here are examples of moral laws about the existence of which we already know.

1. **The Principle of Cause and Effect.** This is one of the most basic philosophical principles of the intelligent universe. Many detailed moral laws and laws of physics originate from it. It states that "initiative always releases the reply", or that "action always causes a reaction". In order to explain here what this means, let us realize that whatever event takes place in our universe, always this event (means this "cause") triggers also the occurrence of an anti-event (means an "effect") which corresponds to it. Let us use here some well-known examples in order to explain this better:

- Actions and reactions in physics. All actions with an active force (i.e. with "action") always are triggering the appearance of the appropriate force of resistance (i.e. "reaction").
- The force of acceleration and inertia. Amongst phenomena of physics, every

appearance of the force that results from accelerating of an object, must be accompanied with the simultaneous appearance of the force of inertia, which opposes to this force of acceleration.

- Generation of energy in the physical world. This generation always must be accompanied with the simultaneous use of similar portion of some other form of energy.

From the Principle of Cause and Effect several detailed laws originate. In case of laws of physics, examples of their manifestations include the physical "law of balance", which states that "incoming must always balance the outgoing". Also in case of moral laws this principle is the source of the entire array of them. Let us now discuss the most important of these detailed moral laws that result from the Principle of Cause and Effect.

1A. The **Boomerang Principle**. This is one of the most fundamental out of all moral laws. It acts with the iron hand, and is especially merciless when it gets to punish all immoral sinners. Therefore, in everything that we do, we must in the first instance consider consequences of this law. It states that "whatever feelings you cause in others, unspecified time later exactly the same feelings are also going to be experienced by you". Because, according to what is stated in subsection K5.7, our feelings in turn modify the actions to which we are subjected, Hinduism and Christianity explain the operation of the Boomerang Principle with the rough claim that "whatever you do to others, the same is going to be done to you" (e.g. "who lives by a sword, also dies by a sword"). However, the Concept of Dipolar Gravity explains, that such a formulation of this law is only approximate, because it assumes that the following mechanism of action takes place in every possible case: "whatever someone does to others, this triggers in others feelings that are written into the karma of the doer, then this karma triggers in the doer the same feelings when similar other events take place, but these feelings in turn modify the course of the other events which triggered them on similar principles as magic does, thus causing that these other events become identical to the ones that the doer did originally". But not in all situations this mechanism is going to be triggered to the full - although in many life situations it acts perfectly. Therefore, according to the Concept of Dipolar Gravity, the correct expressing of this law would state something along the lines that "whoever lives by a sword, is going to die from something that feels exactly as being stricken by a sword".

The Boomerang Principle is the moral equivalent of the several laws of physics, that are outcomes of the Principle of Action and Reaction. For example it is an equivalent to the physical "law of balance", which states something along the lines that "whatever outgoes it must be exactly balanced with the incoming". The operation of Boomerang Principle depends on the fact that during doing anything that affects others, we always cause the conversion of physical energy into moral energy (i.e. we turn our action into moral energy). Later this moral energy wants to convert itself back into action, and only waits for an opportunity to do this converting. Of course, independently of converting energy, our action also generates in the counter-world appropriate "karma" algorithms, which describe how this moral energy can convert itself back into action. The moral energy, together with karma algorithms, could be compared to the air compressed (or vacuumed) in a bottle, which slowly pushes a cork, or to the spring in old type of mechanical clocks, which gradually unwinds itself propelling the clock. So whenever an opportunity arises in our vicinity, this moral energy is activating itself through these karma algorithms, and converts itself into action, which is a mirror reflection of action that originally generated this energy. In such a manner the mobility of the moral energy causes that as soon as such opportunity arises, whatever feelings we induced in others, these feelings are returned back to us.

The action of the Boomerang Principles is a proof for the fact, that each our thought, attitude, feeling, or action, generates a special kind of the execution algorithm, which is written to our "register", and which in the philosophies of East is called "karma" (in European cultures this algorithm is usually described as the "**fate**", because it defines precisely what type of feelings that are outcomes of specific events, we are not able to avoid in our life, and thus

they must affect us in the future). This karma, after being written into our "register", acts as a kind "magnet", which attracts to us the incoming events that are capable of generating feelings similar to these described by the karma. (What exactly this "register" is, this is explained in subsections K5.2 and K5 - at this stage we can accept that this is what religions call a "soul".) When one of the events that are matching content of our karma, is realized in our close proximity, then the karma causes that we are affected with the outcomes. In turn the affecting us with outcomes of this event causes, that the karma that corresponds to it transfers to the register of another person, which is responsible for inducing this event. In this way karma, since it is once written to our registers, is always realized only once. But it never disappears, because after it is realized it goes to a next person, who is responsible for the event that just affected us. Thus karma never diminishes, but only changes the owner. In order to give here some example, the former murderer is carrying in his/her register the karmatic record, which is going to cause, that when he/she finds himself/herself in the situation, that in the vicinity is going to be committed a form of murder, he/she becomes a target for it. In this way he/she relives all feelings that his/her victim experienced previously. Of course, it can happen, that the whole life of this murderer takes place in circumstances, that such a situation never would eventuate. Then this karma is going to remain in his/her registers until the next life. When finally he/she falls a victim of a murder, his/her karma is rewritten to the register of his/her murderer, who killed him/her. Then this murderer is going to attract to himself/herself a similar murder, and so on. Such sequence of similar events we call a "karmatic chain".

It should be stressed here that the Boomerang Principle informs about returning to us not our actions, but feelings and attitudes that our actions induce in other people. This is the reason, why all feelings with the elapse of time are going to be reciprocated (although not necessarily from their original object). Especially fast this can be noted for feelings of high intensity - for example for feeling of powerful love, hatred, or the lack of respect, and also for all group feelings - for example racism, group feeling of superiority over others, lack of tolerance, fanaticism, etc. Such feelings usually are returned almost immediately and frequently directly by their original object/recipient. Thus if some group of people (e.g. a nation, race, or family) intensively does not like other group of people, with the elapse of time this other group of people with the similar intensity starts to dislike the original donors of this feeling. In this manner families, races, or nations, which have a high opinion about themselves, and which look at others from above, or which discriminate others in any manner, lose their respect very fast, are not liked any more, and are treated in the same manner by others as they treat others. Similarly single people, which are snobbishly oriented, and who has a low opinion about everyone else, with the elapse of time are isolated, and treated in exactly the same way.

The interesting consequence of the action of the Boomerang Principle is, that some trends, movements, ideologies, and enterprises that exert a significant influence on the fate of many people, cannot be entirely eliminated from our planet. After all, the karma that carries them out never disappears, but only circulates from one person to another, and from one group intellect to another. Thus even if they are eliminated in one country, then they appear in a different country, so that people who under them were voluntarily givers of specific suffering or specific turn of events, in the next their incarnation are the receivers of the same suffering and the same turn of events. Examples of such impossible to eliminate trends, movements, ideologies, and enterprises, are: racism, bureaucracy, corruption, war, concentration camps, etc.

Consequences of the Boomerang Principle include a wide range of outcomes. Let us list here some examples, which most frequently manifest themselves in the everyday life:

(a) The consequence of the Boomerang Principle, which can be noted frequently in real life, is that "every action, which tries to hold back, or delay the realization of karma that is already generated, in the final effect always cause the acceleration of this realisation of karma". For example, if we have a personal enemy, and in our karma lies the confrontation

with him/her, than all our efforts to avoid this enemy cause, that we confront him/her even faster. (Chinese for the description of this situation have an excellent proverb which states that "if you have an enemy, then all roads become narrower" - what we should interpret as that "if you have an enemy, than the more you try to escape from him/her, the faster you confront him/her". In the original Cantonese dialect this proverb sounds approximately like this: "Yin kar low chak".)

(b) In item 1C another moral law is described, which also results from the same Principle of Cause and Effect. It states that "karma once written must be once realised". Therefore, whatever is written into us with the use of karmatic algorithm, it becomes our "destiny", and we never can escape from it. This in turn has several consequences. For example people, who with the use of ESP methods are able to read our karmatic records, are also able to learn what awaits us in the future. Similarly, in the moment when we learn how to build devices that are able to read our karmatic records (for the idea of such devices see subsection D3.4 of treatise [7/2]), we also are going to be able to read, what is going to happen to us in the future - only that we are not going to be able to determine with these devices the approximate time, when this is to happen (but the time we can determine precisely with the use of time vehicles).

(c) The Boomerang Principle causes that every action which in subsection A5.1 is called a "totaliztic good deed", even if immediately does not change the level of our moral energy (e.g. because it is the good deed of a type "inspiration"), still in the final effect it is to cause the increase of this energy in us at some stage. In turn every action, which in subsection A5.2 is called the "totaliztic sin", even if it immediately does not cause the decrease of the level of our moral energy, because a direct victim of it falls someone else (e.g. it is the totaliztic sin of "exploitation" type), still in the final effect it is going to cause somehow the decrease of this energy in us. Thus, it is not important whether we do any action in an open manner, or do it anonymously, whether we know a person for which we do it, or whether it affects someone whom we completely do not know, whether the recipient of this action is going to reciprocate it or not; always the long term final effect will be the same for us - the return of our action is going to come back to us like a boomerang. This in turn leads to one of the most important recommendations of totalizm that is described in subsection A5.3: "if you wish to lead fulfilled and happy life, do as many totaliztic good deeds as only possible, while try to avoid committing totaliztic sins as much as you can".

1B. The moral law of **Obligatory Defence**. It states that "if anyone attack you actively without your provocation, than you have a moral obligation to defend yourself with the use of similar force and similar methods of fight, that your attacker is using on you". This moral law realizes to us, that the universe was intentionally build in such a manner, while the moral laws were intensionally designed so, that everyone who is attacked actively, has a duty to defend himself/herself, and that the duty of undertaking the self-defence is completely agreeable with the intensions of the universal intellect and even written into the content of moral laws. The law of Obligatory Defence is a moral equivalent of the "action and reaction law" from physics, which teaches us that e.g. "if someone hits a wall, this wall is going to defend itself and simultaneously is going to hit back with exactly the same force". The existence and operation of the moral law of Obligatory Defence reveals, that the defence against someone's aggression is not only an expression of the survival, or the command of logic, but also an obligation of the moral life, the fulfilling of which is ordered to us by content of moral laws.

In matters of aggression and defence, the various philosophies tried to interpret the intentions of the universal intellect in different manners. For example the philosophy of Christianity claims, that the intention of the universal intellect is, that all people attacked aggressively should not defend themselves at all - as an example consider the biblical claim that "if someone hits you in one cheek, expose for hitting also another one". The commonly known is also the philosophy of a different religion, which believes that the intension of their

God is a constant aggression against adherers of other religions - in order to express this view the symbol of this religion is a sword. Unfortunately, the majority of philosophies speculate their interpretations of the intensions of the universal intellect without any actual analyses of the world around us, and without any analyses of laws that rule this world. But if, as this is done by totalizm in subsection C11.1 of this monograph, someone analyses the universe around us and analyses laws that prevail in it, then it turns out, that they very clearly indicate, what actually is the intention of the universal intellect. Unfortunately, in order to discover this intention, it is necessary to know the so-called "canon of consistency" described in subsection B7.4, or more strictly it is necessary to know that in our universe the action of all laws is perfectly consistent, and therefore for example laws of physics and moral laws are agreeable with each other in every detail. But this "canon of consistency" was only discovered and described by totalizm - therefore only totalizm is able to determine the real intensions of the universal intellect regarding aggression and defence. After all, these intensions are expressed by analogies between the laws of physics and the moral laws. If, as this is done by totalizm, someone analyses thoroughly this intension, than it turns out that **the universal intellect orders with the content of moral laws that those attacked without provocation must effectively defend themselves**. This intellect realizes also through moral laws, that while defence is a "moral" action, aggression remains completely "immoral" - unless the re-attacking of the offender is only one of necessary forms of defence, which takes place only after someone was attacked first. Thus attack is "moral" when a reply with an attack becomes the only alternative for securing a permanent peace and for preventing the further attacks of the same enemy. Thus, according to moral laws, the one being attacked has a duty to defend himself/herself, although if no one attacks us first, then it is "immoral" to show an aggression. These exact intensions of the universal intellect are expressed with laws that this intellect established - and this is done simultaneously in many different ways. For example it is expressed with the law of "action and reaction" from physics, combined with the "canon of consistency". These intensions are also expressed with the fact revealed in analyses from subsection C11.1, that defence carries all attributes of a good deed, not attributes of a sin. Furthermore, such intensions are indirectly written into the formation of immoral parasitism and into the attributes which characterise parasitism as an anti-moral philosophy. It is clear that the universal intellect deliberately imposed on the parasitism the function of a constant aggressor of others, whose purpose is to constantly inspire totalizm to strive towards continuous development and improvement of its morality and knowledge - as this is explained in subsection D11.

The law of Obligatory Defence realises, that the moral life depends not only on promotion of peaceful co-existence with everyone who lives in peace and friendship with us. But it depends also on making impossible for evil to transfer into our living space, means on the ability to effectively defend ourselves from those aggressors who attack us and who wish to disturb our moral life. If evil attacks us, moral behaviour depends on giving to this evil the deserved reprimand, so that it is not allowed inside of our living space and is unable to disturb our peace. In turn these two aspects of the moral life, i.e. (1) practising peace towards these who live in peace, and (2) decisive reprimanding with a defensive fight all those who attack us, imposes onto totalizts the duty of mastering two totally different classes of skills, namely (1) skill of moral, peaceful and friendly co-existence with all those, who wish peace and live in peace, and (2) the skill of effective defence fight with all those aggressors who attack us and who want a war. (The topic of agreeability of defence with the content of moral laws is also elaborated in details in subsection C11.1.)

1C. The **Law of Unavoidable Fulfilment of Karma**. It states that "karma once generated by us, must once return to us" (in simplified version this can be expressed as "the pain which we cause in others, must be equal to the pain that others cause in us"). This law means that normally there is no way of escaping karma, which someone already written into his/her registers by the previous actions. Therefore this karma is going to fulfil, even if the

person who carries it has a perfect excuse for whatever he/she has done (e.g. generated it on a direct order from someone else), if for his/her actions he/she received the absolution of sins from leaders of all possible religions, or if he/she would try to escape from the responsibility by travelling in time (and, for example, by trying to kill his/her own mother before she gave birth to him/her), or even if he/she would show the absolute remorse and the improvement of his/her further behaviour. From the point of view of moral laws, the realization of karma is the same automatic as the action of a computer, or the outcomes of forces of gravity. Moral laws grant no forgiveness, and give no absolution to sins. For example, if someone gives a hypothetical command "shoot him", according to the action of moral laws, in the case of carrying out this command, in the final effect three people are to die, namely: the victim just being shot, the executor who took on himself/herself the karma of a personal carrying out this execution, and also the person who generated in himself/herself the karma of judgement of the victim, and issuing the command "shoot" (but his death would occur in the result of a complex chain - firstly someone would order to him the command to shoot in circumstances that he would not be able to refuse, then he would get shot in the effect of a karma that he would generate after he was forced to shoot). It is also worth to notice that the law discussed here is the source of many limitations that exist in travelling through time - see subsection L7.1.

1D. The **Law of Asking**. It states that "in order to receive anything, one needs firstly ask for it". This law causes that practically without previous asking for something with our actions, stands, or words, we never receive anything. In the physical world the manifestation of this law is a physical version of the "cause and effect". According to it, in order to e.g. have bread, we firstly need saw crops, then we need to harvest grain, then we need to transform grain into flour and make bread out of it. In case of moral actions, it is because of this Law of Asking, people who wish to receive some kind of a favour from the universal intellect, firstly must ask for this favour either with their prayers, or with their actions, longing, day dreams, etc. Because of this law, superstitions do not work for people who do not believe in them - because with their behaviour and thoughts they do not ask for correct omens, and even if they receive them, they still do not believe in them. Finally, the action of this law is already written into the culture of people, and for example no-one is going to receive a new job or a deserved holiday, unless asks for it - e.g. by writing an appropriate application.

1E. The **Law of Inspiring with Unexpected Arrival**. It concerns random events, which arrive to us from the outside world, i.e. such which are not provoked by our own actions and thus which do not represent an immediate outcome of these actions. It states that "out of all events which may affect us in a random manner, for realisation always are chosen these ones, for the arrival of which we conscientiously are not ready, thus which are going to surprise us in unreadiness". For this law, the cause is our lack of readiness to accept an incoming event, while the effect is the arrival of this event, to inspire us in this way to prepare ourselves better in the future. This moral law allows to eliminate the undesirable events by an ordinary analysis and predicting them on the conscious level. If we deduce what actually can happen, and then we thoroughly prepare for the arrival of these events, we are eliminating their arrival (means this law acts along the known Roman proverb, stating that "if you wish peace you need to prepare for a war"). It should be noted, however, that the action of this law does not eliminate the arrival of events that we predicted on the sub-conscious level (e.g. through fears, omens, ESP, etc.), which we are afraid of - but consciously we are not prepared to their arrival and we do not protect ourselves from their consequences. In order to eliminate chances of occurring such undesirable events, we must predict them on the conscious level, and also must undertake some actions aimed at preventing us from their consequences (i.e. "God help those who help themselves").

1F. The **Law of Cause-Effect Chain**. It states that "all events which happen in our lives, and all situations in which we find ourselves, are effects of a whole chain of our previous thoughts, intensions, actions, and knowledge, that we gathered so-far, while our thoughts and behaviours taking place during these events, provide next causes for further

events and situations which are to arrive in the future". In this law it is vital to notice that every event (i.e. every effect) is combined from a whole chain of causes, not just from a single cause. It is important to realize this, because according to this law, whatever affects us has a multidimensional and continuous character, although our science accustomed us to a simplified thinking that it has a single dimension and a discrete (non-continuous) character. Therefore, if for example on a road an accident takes place, currently we consider only chronologically the most recent cause, e.g. who hit whom. Only in very exceptional situations we also consider a cause that proceeds this one, e.g. whether one of the drivers was drunk. (While in case of discovering that in a given situation this "drunk" driver was also the "innocent" one, immediately there is a moral dilemma, what to do with such a case - currently in many countries the guilty is always the drunk one, even if he/she was absolute innocent, and it was not him/her who caused the accident.) But if one considers such events from the point of view of moral laws, than it turns out that for each such an effect, the number of causes can grow infinitively. For example, let us consider such an event that "someone died because of hanging". Chronologically the most recent cause of his/her death was hanging. But before this happened, there was a previous cause in the chain, namely that he/she was sentenced to death by some kind of court. But even this was not a last cause, as before that he/she was accused (and sometimes even conclusively proven) that he/she killed someone. But even before he/she was accused, or proven to be guilty, he/she must find himself/herself in a wrong place at a wrong time, etc., etc. This chain can be extended infinitively.

If someone analyses this type of cause-effect chains, than it turns out, that moral laws do not act on the principle of a single cause and a single effect. Rather they act on the principle of "accumulation of a sum of energy from many causes, which (the energy) after reaching a specific threshold value causes the release of the affect that corresponds to this cause". In turn this "energy based" principle of operation of moral laws explains why, e.g. one criminal does something and immediately he/she is caught (because previously he/she accumulated the sufficiently high energy of causes), while another criminal commits the same crime many times and he/she gets away with it (because his/her previous actions generated energy of a different type).

The Law of the Cause-Effect Chain tries to express several different aspects of the fate that affects us in our lives. Depending on the aspect, which it concerns, the formulation of this law can assume the shape of one of several specific versions of this law. Here are some of these versions:

- The law of purpose and relevance of every single event. It states that "in our life every single event, even this least significant one, results from our actions and thoughts in the past, and has specific meaning for a chain of other events, which are to take place in the future". This version of the Law of Cause-Effect Chain tries to express one of the most important aspects of the intelligent universe, which states that "nothing in our lives happens by a chance, or because of a coincident, but everything has important causes and goals". Thus everything that affects us, is the result of something else, that earlier we did, or wished for, or thought, and it is simultaneously a bridge to whatever is to happen in the future. According to the Concept of Dipolar Gravity in life does not exist such a thing as a "coincidence", or an "insignificant event" which would not introduce any consequence to our life. For more details see also subsection C7.

The law of purpose and relevance has many consequences. One of the rarely realised out of them, is that everything that is significant for us, in the final effect usually turns out to wait just in front of our nose, while we tried to find it out in the big world. Other consequence is the purpose and correctness of sources of our inspiration. If for example creators of a whole range of films present the idea of occupation of Earth by some evil aliens, practically this means, that there is a need and reason for inspiring people with this idea (i.e. that the planet Earth actually is occupied by evil aliens, and this inspiration serves for giving to people the "fair" chance of realizing the situation in which they are - see chapter E). In turn

when someone unexpectedly receives a letter with an article inside, usually this means that this article contains an important information or idea, which should supply the recipient with the required intellectual inspiration. Similarly, the multiple encountering of the same information in various sources, usually means that this information has a vital significance for us, and that better is we analyse it thoroughly. The next consequence of the law of purpose and relevance is the significance of "random" events. For example, if we throw something out with a great reluctance, immediately a day later we are going to need it badly. If someone offers some assistance to us, soon afterwards we find this assistance extremely helpful (especially if we do not use it - see subsection A5.3, which states that "preventing someone from doing a totaliztic good deed is a totaliztic sin").

The law of independence of temporary effect from our intensions. It states that "the outcomes of every our action are not only dependent on our intentions, but also on our moral energy and karma, and thus on all our previous actions and intentions". The action of this law is described by many proverbs, e.g. by Polish "People shoot but devil carries the bullets" (i.e. "Czlowiek strzela ale kule nosi diabel" - see [9]). It tries to express a different aspect of the Law of Cause-Effect Chain, which states that the outcome of every our action can be completely different than we originally planned (sometimes even completely opposite to that planned one), because this results is influenced not only by what we intended at the moment when we carry out a given action, but also it is influenced by our current level of moral energy and our karma - means everything that we thought, wished, or did in the past (sometimes even very distant one). According to this law, e.g. if we shift back in time, and try to kill our own mother before we were born, it would turn physically impossible, because it would make impossible the fulfilment of karma that we accumulated before this shifting back in time. Thus only these our actions are going to produce the desirable outcomes, the results of which do not prevent the fulfilment karma of ourselves, and all other people affected by them.

2. The **Principle of Counterpolarity**. This is another fundamental principle of the intelligent universe. It is also the source of numerous detailed moral laws, and laws of physics. Their examples are going to be provided here. This Principle of Counterpolarity states that "in our universe nothing can be generated with a single polarity only, and therefore everything is always generated with the balanced amounts of both poles". To explain what this means, whatever is generated in this universe, it always is generated with the same amount of positives, as negatives of it (or Ns and Ses, or INs and OUTs). Let us use here several examples, in order to explain this better:

- Positive and negative electricity. If we generate electricity, we do not generate one type of charges, e.g. only positive charges, but we always generate also the opposite charges, e.g. negatives, in the same numbers as the previous ones.

- Magnetic poles. The formation of only a single magnetic pole (e.g. only "S") is impossible without forming also the opposite pole (i.e. "N"), and vice versa.

- Inlets and outlets. If something has an outlet, or is subjected to outgoing, it must also have an inlet, or earlier must be subjected to incoming, and vice versa.

The action of the Principle of Counterpolarity extends also to feelings. According to totalizm feelings are like electromotive forces (EMF) in electric cells, i.e. they always create two opposite poles, out of which one reveals itself immediately - when we generate this feeling, while the second appears only after certain time. This results from the mechanism of feelings described in subsection K5.5. According to it, generation of any possible feelings simultaneously builds up a potential for corresponding anti-feeling, which is to break loose soon after a given feeling is released. If for example we experience love, this love creates a potential on our counter-bodies, which later is to be experienced as hatred. If we experience pain, simultaneously with experiencing it, we also generate the same amount of potential for pleasure, and vice versa (the mechanism involved in generation of anti-feeling to a given feeling is explained in subsection K5.5).

Apart from feelings, counterpolarity also manifests itself in almost all other moral

phenomena. E.g. doing any type of good, causes the same amount of bad consequences, and vice versa. Etc., etc. The reason why, for all moral phenomena we usually do not notice these anti-poles, is that in all moral phenomena they typically manifest themselves differently than in physical phenomena. For example, in all physical phenomena, whenever we release one pole, we simultaneously must also release the other pole. Therefore, in order to create a flow of electricity, we need to create a close circuit in which both charges flow simultaneously in both directions. The same is with physical forces. But in moral phenomena, such release of anti-feeling takes place in a different time, can be directed at different objects by our motivations, or can be revealed into different areas, may take a different form, etc. For example, when we experience love today, we can release the corresponding hate tomorrow at the same person, or we can use our motivations to keep this hate under control for some time, and release it at a completely different person several days later.

The Principle of Counterpolarity is a moral equivalent to the physical "law of equilibrium" which states approximately that "in the state of equilibrium the sum of all actions must balance to zero". For those who learn how to utilise practically this moral law, it has an enormous range of different applications. For example it provides a starting equation, which allows to express mathematically, or to quantify, the majority of moral laws. It also provides a totaliztic recipe how to neutralize unwanted feelings, how to withstand undesirable pressures, how to put up a moral and peaceful resistance, etc.

The Principle of Counterpolarity exerts a powerful influence on practically every aspect of our lives. One of the areas of such influence, which we normally are not aware of, and therefore which is worth explaining here in more details, are **feelings**. The mechanism of feelings is discussed in subsection K5.5 of this monograph. According to this mechanism, whenever someone experiences any aware feeling, he/she simultaneously charges his/her counter-body - without even knowing it, with the same amount of unaware anti-feeling, which only awaits to strike someone. This aware feeling, and unaware anti-feeling, accumulated on our counter-bodies, can be imagined as a kind of opposite electric charges - positive and negative (or as a couple of mutually opposing forces - action and reaction) accumulated in our physical body, and in our counter-material body. The aware feeling is formed into a type of lightning bolt, which we direct mentally, and strike the selected object with it. In the result, when this feeling is a pleasant one, the stricken object experiences pleasure, but when it is unpleasant, the stricken object experiences unpleasantness. In turn the unaware anti-feeling accumulates in our counter-body, and awaits for an occasion to strike some close object. Therefore, if for example we experience a feeling of love to someone, we can imagine it as a spark of positive electricity which strikes the person whom we love, and which forms pleasant experiences. But without knowing this, together with this love we also generate the anti-feeling of hatred of an equal amount, which accumulates in our counter-body, and which only awaits to strike someone near us. If there is no-one onto whom we could discharge this anti-feeling, the unpleasant bolt of hatred may accidentally strike the very person we loved only a while earlier. Because of this unaware anti-feeling, many couples in love viciously argue shortly after they made love (hence the English proverb: "The course of true love never runs smooth"; or a Polish proverb: "kto sie lubi ten sie czubi" approximately meaning "these who love must also quarrel"). Also because of this mechanism, the football fans are causing street fights shortly after on a stadium they euphonicly discharged their admiration to the favourite football team.

The Principle of Counterpolarity practically **invalidates** the whole to-date approach to feelings, which was disseminated by various philosophies, religions, naturalistic groups, official science of psychology, etc. After all, the majority of them were encouraging us to generate love - completely being unaware that according to this principle, when we experience love we simultaneously generate the equal amount of destructive hatred. Slightly more agreeable with this principle is Buddhism, which encourages us to avoid the generation of any feelings, which are above-threshold. Unfortunately it does not explain why, while by promoting the reserve towards feelings, it deprives the adherers a very important ingredient of pleasures and fun of

life, and also the basic source of physical health. Only the philosophy of totalizm started to discover the similarities of feelings to physical forces and electrical charges, and started to indicate laws that govern feelings. Totalizm also discovered that the generation of uniformly varied feelings, is not only the natural consequence of leading a normal, healthy, and happy life, but also a basic condition of sustenance of our body in the life energy, and therefore the basic requirement of maintaining a physical health (see the description of health consequences of feelings, presented in subsection K5.6). Therefore totalizm directs the attention not towards utopian generating only love at all costs (as various home-grown gurus are trying to teach us, thus completely disregarding the Principle of Counterpolarity and the mechanism of generation of feelings), or towards ascetic suppression of all feelings (as Buddhism teaches us), but towards learning laws that govern feelings, and towards skilful using these laws to increase the quality of our lives. Totalizm teaches us that with feelings we should deal in the same way as engineers deal with physical forces or electrical charges - i.e. we should learn laws that govern their behaviour and then utilise these laws in our everyday life.

The method of **peaceful resistance** is just one of many possible methods of self-defence, which results from the practical applications of the Principle of Counterpolarity. This method is very effective in all situations, when someone is attacked verbally, or via any subversive campaign, and when the attackers are adherers of a parasitic philosophy. If the attacked person adheres to totalizm, the method described here provides an excellent means of moral defence, which is peaceful, and thus which does not require the mastery of methods of fight. Thus, this method can prove useful to totalizts, as many of them fail to acquire skills of active defence fights, while simultaneously moral laws oblige them to carry out their defence when they are attacked. In cases of such attacks, the Principle of Counterpolarity recommends to do as follows: (a) allow the aggressors to generate as much negative feelings as they wish, and to spread as many lays as they may like, (b) do not charge our body with any feelings at all, or, if we are able, charge ourselves with only pleasant feelings - the easiest way to accomplish this is to tell ourselves that the attackers are actually "poor little things" as they allow evil parasites to manipulate on their feelings and actions in such a powerful manner, and also to remind ourselves, that the real reason of all our problems are evil parasites - not the marionettes/collaborators whom these parasites use to bring these problems onto our heads, (c) concentrate on consequences of problems that are caused by the aggressors, not on people that cause these problems - trying to logically and coldly determine how these consequences affect us, and also how they affect all other people around us, (d) impartially and without any negative feelings: tell/inform everyone around that such-and-such people are attacking us, how exactly they are attacking us, what consequences these attacks are going to bring for us, and what consequences they are going to bring to all other people around us. Although the sparse information regarding feelings outlined here does not allow to explain exactly at this point how this method of peaceful resistance works, generally it utilises numerous similarities existing between feelings and physical forces, plus it utilises the way that the Principle of Counterpolarity works. In order to summarise this explanation briefly, our aggressors always charge their bodies with a lot of unpleasant feelings, and attack us with them (these unpleasant feeling we can imagine as a cloud of hurtful lightning bolts that they direct to strike us). If in response to these feelings we also charge our bodies with unpleasant feelings, our own feelings are confronting feelings of attackers, and thus we accept the attack on ourselves, trying to withstand it alone. But if we do not charge our bodies with any feelings in response to a given attack, or we charge them only with pleasant feelings (e.g. we feel sorry for the attackers, or we like and appreciate good points in them), then we do not accept bolts of feelings that were directed at us (in all moral and intellectual matters: similar attracts while opposite repels). Thus these bolts of feelings pass by us with no effect, and spread into our environment (this we can imagine that, because we are not charging ourselves with any feelings that would attract these deadly incoming lightning bolts, they pass near us without actually hitting us and without doing any harm). So, if simultaneously we tell everyone around

us the entire truth about the attack, and about the consequences this attack is going to bring to us and to others, our environment forms a kind of closed circuit, which generates feelings that are to neutralize feelings of aggressors. Therefore, it is our environment, which is going to fight down these aggressors for us. The self-defence method described above works almost miracles, and it always surprises me in action, because its results manifest themselves in manners, which at our level of knowledge sometimes cannot be explained. For myself it already proved itself surprisingly effective (e.g. in the first attempts of firing me from the job at the beginning of 2000, which are described in subsection A1 of treatise [7/2]). However, initially it is very difficult to implement correctly, because we have a natural tendency to respond with the same feelings as these generated towards us by our attackers. But when used correctly, it is a perfect illustration of the Principle of Counterpolarity. For example, if we manage to induce in ourselves only positive feelings towards our attackers, than we actually attract towards ourselves also the positive feelings, which attackers generate together with the negative ones, but which they try to direct elsewhere. Therefore such positive feelings compel attackers to feel positively towards us, and even to assist us in our defence. Of course, while implementing this method, we need to remember that the final outcome is depending on such factors as: (a) how well we managed to extinguish the unpleasant feelings in ourselves (i.e. the stronger are our unpleasant feelings, the smaller is the response of our environment and the larger portion of attack we need to take on ourselves), (b) how many people we managed to brief into a given attack, (c) how well we managed to deduce and to present the true implications that a given attack has for us and for other people, (d) what is the state of morality in people who support our side. The above it is worth to supplement with the speculation that perhaps the famous Christian rule "to expose the other cheek, when we were hit into the first one" is a very crude and imperfect way of expressing this method of peaceful defence.

The Principle of Counterpolarity is one of the primary principles of the intelligent universe. From it a whole range of secondary laws and principles originate. Let us discuss here several examples of such detailed moral laws, which are secondary for this principle.

2A. The **law of two-sided swords**. It is a moral equivalent to physical "law of equilibrium". It states that "the sum of all positive and negative (short term and long term) consequences of every event or action must balance to zero if it is considered in the absolute frame of reference". According to it nothing in our universe can have only positive, or only negative consequences, while the expression "this is good" or "this is bad" are true only if understood as the substitutes for the expressions "this is moral" and "this is immoral".

The law of two-sided swords is expressed in numerous proverbs, the exhausting list of which is provided in publication [9]. In order to provide here some examples, in the English language such proverbs state that "out of something bad there is always something good", or that "every cloud has a silver lining", or proverbs which claim the exact opposite of this, e.g. that "there is a thorn in every rose", or the Dutch proverb "De één z'n brood, is de ander z'n dood" that can be translated that "the bread for one is a death for others". What all these proverbs are trying to express, is just the essence of the law of two-sided sword, means the fact that in the absolute and long term sense, "good does as much bad, as bad does good", that "everything contains in itself also the exact opposite", and that "every problem contains its own solution". In order to list here several illustrations for the law of two-sided swords, the example of it can be: drinking an alcohol (initially pleasure and feeling high, then hangover and suffering), support to someone poor whom we allow to earn some money (the negative consequence is our lost of this sum of money, the positive consequence that compensates this loss is the induction of appreciation from the poor, the creation of the credit of good will, earning the return via the Boomerang Principle, etc.), eating a sweet (a pleasant taste at the moment of eating, but the pain of tooth and the bad taste afterwards), or going to a dentist (initially the pain and suffering, but then the peace and health).

The law of double-sided swords can be described mathematically. Examples of such mathematical expression of it can be the following equation:

$$\sum P - \sum N = 0 \quad (1K4.1.1)$$

where $\sum P$ represents the sum of positive consequences for a given person (for example a sum of moral energy which was generated by a given event or action), while $\sum N$ represents the sum of negative consequences of a given event or action, for a person who introduced it to the circulation (for example the sum of physical energy that was used in order to realize a given action or event).

3. The **Energy Conversion Principle**. This moral principle states that "whenever in a closed system there is a conversion between moral and physical energies, the sum of both types of energies before and after the conversion remains unchanged". This can be expressed as:

$$E_B + P_B = E_A + P_A \quad (2K4.1.1)$$

where: E_B and E_A are moral energies before and after the conversion, while P_B and P_A are physical energies before and after the conversion. (Note that physical energies are potential energy and kinetic energy, which are defined and mathematically expressed in exactly the same manner as present science defines and expresses them.) The moral energies E_B and E_A from the equation (2K4.1.1) are defined by the formula (2A6):

$$E = FS + \sum \eta (\mu/\mu_r) f_r s_r$$

where subsequent symbols carry the following meaning: (F) are feelings, while (S) are motivations of a giver (this means that (F) and (S) are feelings and motivations generated within the person who is causing a conversion of energies under the analysis); (f_r) i (s_r) are feelings (f_r) and motivations (s_r) of receivers (that means these are feelings and motivations which are induced in any one out of the people who receive products of the activity that causes this particular conversion of energies) - note that in formulas for moral energy, the upper case Latin letters concern the giver, while lower case Latin letters concern the receiver of a specific moral activity. Symbol (Σ) means the process of summing along all recipients of a considered activity (e.g. if the giver is a teacher, then symbol (Σ) would mean the sum of feelings (f_r) multiplied by motivations (s_r) that were generated in all students of this teacher). Coefficient (η) represents the efficiency of the telepathic communication between the giver and the receiver of the analysed activity. (Note that if receivers do not see the giver with their own eyes, the value of (η) drops so much, that practically it can be assumed $\eta=0$. For this reason for all activities carried out without the visual contact between the giver and receivers, a simplified equation is in power which takes the form (1A7): $E = FS$). Coefficients (μ/μ_r) are expressing the moral compatibility of the giver and a receiver, that means the mutual ratio of their levels of saturation with moral energy. Note that the feeling (f_r) not always must be positive and in some cases can be highly negative (i.e. when a given action caused an envy or hatred), even if the intensions of it were positive - i.e. when the giver generated positive feeling (F). Similarly the motivation (s_r) of the receiver not always must be positive and in some negatively motivated people it can take negative values (e.g. represent intentions of causing pain, represent a disapproval of a given action, etc.). Therefore, there are situations when acting within the sight of recipients of our efforts, instead of increasing our moral energy (E), we can decrease this energy. (For this reason "totalizm", as well as some religions - the creators of which knew about the action of the Energy Conversion Principle, do not recommend doing good deeds in a manner that recipients know who did them - they state that good deeds should be done anonymously.)

In order to explain in simple words the significance of the Energy Conversion Principle, it is providing mathematical foundations which realise that whenever we carry out an activity which generates any moral energy, then we simultaneously must contribute to this activity the equivalent amount of physical energy, and vice versa. It is because of this principle that whenever we climb "uphill" in the moral field, we must put a noticeable physical effort into this climbing, whereas whenever we slide "downhill" of the moral field, we do this effortlessly, and with generating a noticeable amount of pleasure.

The Energy Conversion Principle is the moral equivalent of the physical "principle of conservation of energy", which states that "when a rigid body, or a system of rigid bodies,

moves under the action of conservative forces, the sum of the kinetic energy and the potential energy of the system remains constant". This moral principle is equally important as its physical counterpart, and can be utilised in countless occasions when moral effects of anyone's actions are to be calculated or quantified. For example, it can be used for determining the amount of mental work being equivalent to a given physical work. After all, according to equation (2K4.1.1), every type of mental work depends on the motion of our intellects within the moral field, and therefore it must cause the conversion of physical energy into moral energy. (Of course the direction in which this conversion occurs, meaning whether it disperses or generates moral energy, is described by the mechanism of feelings - as this is explained in subsection K5.5 of this monograph.) Actually the Energy Conversion Principle forms one of the basic principles of the new discipline named "**totaliztic mechanics**", which is described in chapter M of this monograph, and also in the Polish monograph [1/3]. This new discipline allows us to calculate such matters as amount of someone's effort when this person wishes to reach the state of nirvana, or amounts of moral energy generated during various physical activities, etc. In turn having a tool which allows such calculations, gives moral phenomena the same power of utilisation, as currently physical phenomena have. Thus, the only reason why people still break moral laws and continually get punished for this breaking, is that the knowledge about these laws, although already published and available for people for a long time, is blocked from being disseminated by evil parasites and by various scientists and officials.

3A. The **law of earning everything**. It states that "in life we need to earn everything - the gains which someone is getting without previous earning, is in the material sense either wasted or must be earned later with pain, effort, and shortages". The more exact illustration of this law was contained in treatise [7]. The action of it is observed by people for centuries, and is even expressed with numerous proverbs (see [9]). For example it is expressed with the proverb "No pain no gain". This law has several detailed versions, which relate to its action in different life situations. Their examples include:

- The law of total justice. It states that "everyone receives in life whatever he/she deserves".

- The law of wasting gifts. It states that "all gifts are wasted, unless the receiving person previously earned them, or unless their long-term effects are going to be negative proportionally to their value".

- The law of worthlessness of unearned benefits. It states that "all benefits accomplished by someone without previous earning, are going to be wasted, or the bill for them is going to come later". This law is especially respected in some Eastern cultures, for example in Chinese culture. Because of it, Chinese even divide money into "good money" and "bad money". For example, money originating from theft, cheating, black mailing, extortion, lottery, etc., are considered by them to be "dirty", and Chinese believe that they are going away very fast, without giving any satisfaction to the owner, or become a source of some troubles and unpleasant consequences that are proportional to their value.

- The law of intellectual inertia (the effort consuming attribute of every change). It states that "every change of the currently existing situation (i.e. the intellectual status quo) requires putting an effort, which is proportional to a number of people affected with this change" (means literally: $F=ma$). From this law results, that introduction of new ideas, proofs, or views, always receives an intellectual resistance, that the views or scientific theories which are once introduced into the circulation, are then very difficult to withdraw or to change - even if they turn to be wrong, etc. In order to illustrate here how merciless is the action of this law, let us assume for a while, that the reader knows and accepts the evidence presented in monographs from series [5] that "the tunguska explosion from 1908 was caused by the blasting of propulsors in a cigar-shaped flying complex of three UFOs type K6". But at any attempt of repeating of this evidence to friends, this person will probably be corrected and reassured, that is at wrong because the tunguska explosion was caused by the fall of a huge

meteorite - as such explanation was disseminated in the first publications on this explosion.

4. The **Principle of Purpose**. It states that "all laws of our universe, including into this also moral laws, are so designed, that obeying them in all our actions leads us and the universe to the constant development and continuous improvement". Therefore all actions, which are agreeable with these laws, at the moment of realisation must be difficult to accomplish, effort consuming, or pain inducing. Thus undertaking such efforts can occur only in cases when the strength of someone's intellect dominates over natural inclinations of the body of this person. In turn everything that at the moment of realisation is easy, fast, and pleasurable, must simultaneously be directed against moral laws. Therefore the supporting of our natural tendencies to "move along the line of the least intellectual resistance", means accepting in life only what is pleasurable, easy, and fast, is going to lead to a simultaneous disobedience of moral laws - see the philosophy of "totalizm" described in chapters A, B and C of this monograph. Expressing the above in the form of much simple statements, "everything that is moral is always difficult", and "everything that is fast, easy, and pleasurable, for sure is immoral".

The Principle of Purpose is also one of the primary principles of the intelligent universe. Also from it various other laws and principles of the secondary level originate. Let us discuss now some examples of the detailed moral laws, which are secondary in relationship to this principle.

4A. The **law of most beneficial course of events**. It is probably the most difficult to prove out of all moral laws. The only theoretical premise for the existence of it results from the definition of moral laws provided in subsection K3.6. However, the actual action of this law I observed not only on myself, but also I noted on my relatives and friends during analyses of actual their life experiences. The action of this law could be expressed in the following way: "out of the huge number of various events that we could be affected with in every moment of our lives, selected and realized are for us only these events, which provide the fastest and the most effective spiritual development for us, and also for all other people who are going to be affected with their outcomes or who are going to be aware of our fate". This is because of the action of this law, all people are always satisfied with their fate and would not change it for life of anyone else. The above law can be expressed with several other formulations. Here are some of them:

- "In life we always receive whatever in the absolute sense is the most beneficial for us", even if at the moment when we receive it, we do not take it as being beneficial. Thus, if we are affected by the unpleasant events, then they obey the proverb "out of something bad is always something good" - therefore in difficulties we should seek their teaching power and the future positive consequences they are to bring.

- "In life everyone receives guidance", only not everyone takes notice of them. These guiding information is passed to us with the means and possibilities of our world, thus for many people it remains unnoticeable.

- "In life we always are affected by events that we did not predicted" - as this was already pointed to us by the law discussed before. An excellent proverb which expresses this says "it is unexpected that always happens". In my personal view, the reason why events that were not predicted, are dominating over events which are predicted, is that due to continuous bombardment of us with events which we would not predict, the universal intellect forces us to train our own mind in the analysis and prediction of all possibilities that can happen in a given situation. It is worth to add here that in some Eastern cultures (e.g. in the Chinese one), mechanisms were worked out, which constantly remind ordinary people to consider possibilities of appearing of unexpected, and thus to prevent mentally the release of it. These mechanisms are based on superstitions. In these cultures a very complicated system of superstitions was developed, which direct people's attention into omens and various signs of warnings. This system in turn forces people to constantly consider the possibility of appearing of some unexpected event. In turn by considering such possibility, it turns this event into a

"predicted" one, and thus prevents its release.

- "Be appreciative for everything", even if it is not exactly what you wanted or what you expected. Everything what we receive is always served in amount, quality, and manner, which is the most appropriate for our good, and for our spiritual development. Also if we receive something, we should compare it to whatever others received. After all, the known Buddhist saying states that "Cling not to nothing for at the end everything goes away" (see [9]). But we should learn by the analysis of fate of other people.

- "Let us learn on our own errors and let us carefully analyse each our defeat". If in life we are affected by some kind of defeat, it happened in a given moment and extend at least for two reasons, i.e. in order to let us learn that (1) something is wrong with our actions, and we should work towards correcting it, and (2) we previously did something that according to the Boomerang Principle or with the Maximal Teaching Effect now is bringing to us just such a return - thus in future we should be careful not to repeat such an action.

- "In the duration of a single lifespan almost all generated karma is paid back". We should be prepared that almost everything that we do now, is going to be returned still in this lifetime, so that for a next life almost no karma is carried out. It is worth to notice that to the carrying out to another lifetime, only this karma is designated, which is impossible to be returned in this lifetime (for example childless people cannot receive the return that they generated towards their own parents, while the castrating woman cannot receive her return until she is incarnated as a man).

- "For a given person all events which affect it are subjectively balanced in sense of their positive and negative influence (relating to actual level of a given person)". Chinese this principle of balancing call "Yin and Yang". The above means that for example if someone receives a gift, which was awaiting for a long time, then together with this gift some other event will arrive, which for the receiving person is going to spoil the reception, in this way subjectively balancing the pleasurable (good) with unpleasant (bad) effects of receiving this gift. In turn if a person is affected by a disaster or a loss, it is going to be connected (via time or via causes) with some other positive event, which is going to subjectively balance the negative consequences. On the same principle every famous piece of art has some detail which spoils it, while every technical device has not only drawbacks, but also advantages. The action of the above principle of balancing is reflected by numerous proverbs and sayings. Let us quote some of them: "When one door closes another opens", "what goes round comes round". This principle also manifests itself in the law that states "the more primitive is a given civilisation, the more supernatural intervention is in its affairs". This laws results from the fact that in primitive civilisations do not exist scientific or technical achievements, that would balance the bad events that affect them. Therefore, in order to still balance these events, the universal intellect must use the divine intervention. In turn in civilisations that are highly developed scientifically and technically, there are various methods of balancing of bad events without the necessity of resorting to divine intervention. Therefore in the highly developed civilisations, the ratio of supernatural phenomena in everyday life rapidly drops down.

4B. The **Law of Maximal Teaching Effect** of every event. This law is the result of combining together the Principle of Cause and Effect, with the law of most beneficial course of events. It states that "every event which affects us, is carefully selected from the point of view of the type of effects that it brings to us, their intensity, power and ways of affecting us, and the exact moment and circumstances when this event happens, so that the teaching power of it is maximal, while the moral lesson that it teaches us concerns simultaneously the maximal number of levels and problems". From this law results, for example, that if something falls down, it falls in a manner that causes the most damage and thus is giving us several different moral lessons at the same time, that flu always gets people in the less appropriate moment - when everything becomes really urgent, or that problems usually arrive in packs and concern many matters at once so that they most effectively force us to think our matters over and to reflect. It is worth to notice here, that because of this unique action of the Law of

Maximal Teaching Effect: (a) "all attempts to push onto others the responsibility or guilt for our own defeats and errors, is the avoidance of accepting the moral lesson that was just applied to us - thus in the future this lesson is going to be repeated with much higher power", and (b) "every defeat and unpleasantness that affects us in life, we turn into our personal gain and the feeling of accomplishment if we manage to realize the content of moral lesson that it supposed to teach us".

The Law of Maximisation of Teaching Effect is characterised by one very vital attribute, which should be explained here. This is the fact that **the Law of Maximisation of Teaching Effect has the power to extend the Boomerang Principle for additional unpleasant experiences**, and to generate "creditory karma". This means that it has the power to cause that some unpleasant experiences that affect us in life, not necessarily must originate from the Boomerang Principle and not necessarily are written in our karma, but they simply can be served to us "in addition", to give us a mortal lesson in the area which definitively needs to be learned either by us, or by someone who observes our fate (this lesson is so selected, that it is maximally teaching for us and for possibly widest audience of people who are aware of our fate).

From the to-date analyses of the mechanism, with which this Law of the Maximization of Teaching Effect extends its actions above of whatever we have in our karma, it appears that this law is a kind of cause-effect reversal of the Boomerang Principle. In order to explain this mechanism here, if we are affected by an event for which we have no karma as yet, than this event generates in us a so-called "creditory karma". This creditory karma has this property, that it can be materialised, although does not need to. It causes, that only in cases, when in the future we commit something that is programmed in it, than for this action we are not going to pay back - because we already payed it earlier. But if we do not commit such thing voluntarily, then this karma does not need to be materialised. This in turn means, that in cases when according to the Law of Maximal Teaching Effect something affects us, than we receive for this event a karmatic credit, which we can use up later. It is worth to notice, that because of the existence of this creditory karma, it constitutes one out of several possible mechanisms of breaking down the "karmatic chains". Our learning of these mechanisms is very vital, because their practical utilisation allows the gradual improvement of the world in which we live.

The interesting aspect of the Law of Maximal Teaching Effect, which I managed to observe during cases known to me when it was released, is that people who are to be affected with some undesirable experience for which they do not have karma, are always somehow asked for permission to get this experience. This asking is not obvious and open, but it takes place at the subconscious level, by checking whether a given person accepts the evil that is just coming at him/her. If someone subconsciously rebels against a given experience, and does not want to accept it, then it is not served, and there is some divine intervention which either modifies it, or completely eliminates it. Thus experiences which are outcomes of this law, are only served to those people, who by their subconscious acceptance or resignation, or through decisive selection, accept the unpleasant experience which they do not deserve with their earlier behaviour.

Out of all possible reasons of releasing the action of this law, especially vital is the voluntarily release. It takes place always in cases, when a given person undertakes a conscious decision, that should voluntarily undergo through some kind of undeserved suffering, in order to serve as an example to others, or to direct them into a proper path, or to realize to them an important lesson, etc. There is a lot of examples of such voluntarily releases of this law. In order to indicate at least some of them here, they include: Socrates (Greek philosopher from Athens, c. 470 B.C. - 399 B.C.), Jesus, Scotsman Sir William Wallace (1270-1305), Joanne D'Arc, Father Kolbe (who voluntarily let himself killed by Germans in a concentration camp to spare the life of another prisoner), Mother Teresa. In every case of a voluntarily release of this law, the moral impact of it is huge - this is another evidence that behind the action of moral laws stands the universal intellect, which maintains the memory of

those who obey laws that it imposed on people.

4C. The **Law of Multidimensional Moral Consequences**. It also results from the Principle of Purpose, or more strictly from the fact that nothing in life happens by a coincidence, and every event that affects us has several deep reasons and purposes. The result of this law is that all events which affect us in life, always have many moral dimensions, means that they serve several moral purposes simultaneously. This multidimensional nature of events causes, that the same event always provides us with several different moral lessons for several different topics (although we not always realize all these lessons). For example, if we get a powerful flu, when we would not listen mum and we dressed too light, when we kissed someone who just had a flu, and when landing in a bed makes impossible for us to meet members of our gang, than the subsequent dimensions of the same moral lesson called "flu" realise to us: start to listen to what mum is telling, start to notice the requirements of a hygiene, and revise our relationship with gang members. Therefore, the content of the Law of Multidimensional Moral Consequences can be expressed in the following way: "everything that affects us in life, has more than one major purpose, and more than one moral consequence". This law orders us to seek consequences and goals others than the ones that are obvious, in everything that we are affected with. In fact the number of levels that we are able to detect in a given event, is an indicator of our moral maturity. For example, moral ignorant always sees in a given event only the most obvious and the first level - i.e. whether this is pleasant or unpleasant for him/her (e.g. in eating a sweet he/she sees only the level: "tasted good" or "how unappetising"). People in the first stadium of learning totalizm start to see also the next level of long-term consequences (e.g. in eating a sweet, they also see the influence into teeth or diabetes - thus they start to realize also the operation of the law of two-sided sword). Finally people with an advanced knowledge of totalizm start to realize consequences of even further level (e.g. in eating a sweet they start to see the effort and love of mother who bought it, the morality and moral energy of the factory which produced it, etc.).

4D. The **Law of Partnership Ladder** (dynamic selection of partners). This one results from the definition of moral laws provided in subsection K3.6. It states that "in case when we change our partners, our next partner is going to be much better suiting our current moral level in a given area of partnership, than was our previous partner". In this definition by the term "partner" one must understand any person, institution, animal, or even object, with which we temporally are going into a kind of relationship. For example it can be our wife or husband, sympathy, boss, employer, subordinate, client, teacher, student, friend, acquaintance, neighbour, car, television set, telephone, cow, horse, dog, cat, etc. In order to explain the action of this law, let us consider a hypothetical situation of a married couple, who started the life together, in the marriage matters initially being on the same moral level. But with the elapse of time morality of each one of them has changed, so that this couple was forced to take a divorce (see the consequences of "moral creeping" or "moral tearing apart" described in subsection D1.2). To simplify the matter, let us assume hypothetically that the morality of the first member of this couple went down, while the morality of the second one - got improved. According to the action of the law described here, the next partner of the first member of this couple (means the one who decreased own morality) is going to have much worse morality than the original partner. In this way the morality of this next partner is going to be more adequate to the current (lower) level of morality of this former family member. In turn the second member of this family (who improved the morality) is going to receive a next partner, which is going to have much higher morality than the original partner. Because life depends on constant changes of our partners, therefore by dynamic comparison of partners which we receive in a given point of time, with partners that we had in past, we can monitor our current morality related to a given area of our life activities. Thus we can also deduce, which aspect of our current morality requires work at a given stage of our life.

The above can be expressed in a very simplified form. If a given partnership is disintegrating, than next partners of the same couple (for the same type of partnership) are

going to be better or worse, depending on who was morally undergrown and who was morally overgrown in the previous partnership. This in turn means that **change of our partners is like climbing a ladder**. Depending how we behave while standing on a given step, with our next partnership we either are going to be advanced one step higher, or degraded one step lower. Of course, every partnership limits itself to selected aspects of morality of both sides. Therefore the effect of carrying it out into the future partnership only occurs in this next partnership, which concerns the same moral aspects (e.g. the present treatment of our emotional partner defines the calibre of our next emotional partner, while our treatment of, let say, our boss, defines the calibre of our next boss).

I also observed a very interesting mechanisms of executing in everyday life the law described here. From my observations it appears, that in case of attempt of starting a partnership by two candidates with much different moral levels, the side which refuses this attempt - thus practically which makes impossible starting a given partnership, is always characterised by morality which is too low. This leads to a very comforting conclusion, that "if someone refuses our offer of partnership, practically this means that he/she is not good enough for this partnership" (such a behaviour probably results from the law of earning everything).

As a curiosity it is worth to add here, that according to my analyses, the Law of Partnership Ladder acts also for animals, and even for devices, buildings, and for any other objects, especially these more favoured, or extremely vital to someone's style of living. For example, if a farmer has a very efficient and tamed cow, or working and obedient horse, or a family has a very intelligent dog or a car that rarely breaks down, in case of arrival of unavoidable change, the next animal or device is going to behave better or worse depending on the moral attitude of this farmer and his/her family to the predecessor (means depending how they treated this predecessor). In old times many believes and folk practices existed that resulted from this aspect of the moral law discussed here. For example, they boiled down to treatment of important animals and objects like members of own family or like close friends. (In Malaysia even today a special type of ritual dagger called "kris" is treated as a friend, and every Friday it is "fed" with a juice from small lemon and with smoke from incense.)

Because all group intellects are also subjected to moral laws, the Law of Partnership Ladder acts for such group intellects as well. For example, a type of leaders that in a specific period of time rule a given country, nation, or organisation, depends on the current level of group morality of all members of this group intellect. Thus leaders of a high calibre are ruling only these countries, nations, or organisations, the group morality of which in a given period of time is sufficiently high. (I.e. "a high calibre of leaders must be earned by all people who are led by these leaders", and "the morality of leaders is always representative to a group morality of people who are led by these leaders".) Because the moral state of a society can change rather rapidly in a dynamic political conditions, in such unstable circumstances subsequent leaders can display even quite significant differences in their moral level.

4E. The **Law of Superiority** of moral laws over physical laws. It is the outcome of the superiority of the counter-world over our physical world. It states that "in all cases of collisions of laws, and also in relation to intellects that have over-critical amount of moral energy, laws of physics are under control of moral laws". The action of this law is manifested in several different manners. Here are explanations for some of them.

- The deformation of physical laws which is progressing with our age. Laws of physics are working precisely according to their content only in case when from their outcomes does not depend the fulfilment of any moral law. Therefore in our young age, when we still do not have accumulated a high karma, or do not have the level of moral energy that is any different from normal - and thus which would affect the action of physical laws, many events that we observe are ruled exclusively by laws of physics. But proportionally as with the progress of our age, the accumulation of our karma is growing, and the level of our moral energy becomes either higher or lower than normal, this two factors (i.e. karma and moral

energy) cause the change of action of laws of physics. Therefore for older people, the action of laws of physics is not so unambiguous as for young people. Many phenomena and effects, which according to laws of physics would work in a given manner, actually for older people start to work in a completely different manner, and sometimes fully contradictive to laws of physics.

- The possibility of mental redirecting the action of laws of physics. People with very uniform accumulation of karma, or with decisively different from average level of moral energy, just by their taking part in some events and by thinking about the outcome, can influence the cause of appropriate laws of physics. This includes people either very good in moral sense, and thus having especially high level of moral energy (e.g. saints, high priests, innocent children, legendary virgins, people doing many totaliztic good deeds, healers, people practising martial arts, etc.), or people specially evil, and thus characterised with almost a complete lack of moral energy (e.g. people very envious or aggressive, exploiters, despotic dictators, long-term unemployed, executioners, etc.). Therefore in the presence of such people, improbable events may take place, such as for example the correct use by a layman of a device that requires a lot of skills and training, or a complete impossibility to use a device that one knows perfectly, unexpected work of a device which should not work at all (from this law originates the well-known folk claim that "gun once per year shoots without ammunition"), or the jamming and disintegration of devices after someone touches them, results of experiments that are opposite to expected, telekinesis, appearance or disappearance of aggressiveness in animals, rapid recuperation or illness, opening body with hands - means "bloodless operations" (which are only possible by healers who accumulated especially high level of moral energy), etc.

- Moral modification of laws of physics. Laws of physics work according to their content only when no moral law modifies their outcomes. But there can be situations when outcomes of laws of physics would be contradictive to someone's karma. In such situations outcomes of laws of physics are either cancelled (e.g. by shifting time backwards - as below this is described in relationship to outcomes of head-on collisions of cars), or these laws completely refuse to work. A drastic example of cancellation of outcomes of action of laws of physics was reported to me by my close friend Dr J. (Bob) Valkenburg (P.O. Box 39, Te Kuiti, New Zealand). In 1995 together with his friend (Refris Templer) he was driving a car at a high speed. When he was overtaking a cyclist and thus moved on the other side of the road, from another direction a fast moving truck emerged. The car of my friend had a head-on collision with this truck. For the duration of around 15 seconds my friend and his companion were experiencing the state of blackout and being shifted somewhere, and the physical absence in the area of accident. Then both find themselves again in the car, driving the same point of the road, but there were no a cyclist or a truck any more in there. (On the basis of my research to-date I am convinced that there was a shift of time for my friend and his companion - see subsection L7.1, combined with the simultaneous de-synchronisation of their time and time of a cyclist and a truck.) As a curiosity I should add here that I know in person many more people (at the time of writing this paragraph - as many as three), who take part in fatal car accidents, but for whom the fact of occurring of this accidents was subsequently annulated in almost an identical manner. A next person known to me, who driving a car also had a head-on collision with another car, and then the entire event was shifted back in time and erased, is Mrs. Enid Tata of New Zealand. The third such person I got to know, would not allow to publish his name. As a child he used to ride his childish bicycle down the road that passed by his home. One day during such riding he went straight under wheels of a huge truck that emerged from the opposite direction. For a short duration he experienced blackout and would not know what happened to him. When he wake up he was lying in his bed in the house - in one piece and without a slightest damage. After he told surprised parents the entire event, they all went to see the area of this accident. They found his bicycle in there - whole smashed and flattened with wheels of a truck. I also heard about a fourth similar case, but it was slightly different. I was

visiting a friend from Roxburgh, New Zealand, while family of his friends was also there. A lady from this family told us their experience that they just had with their car. During driving it they took a short cut of a corner and went onto a wrong side of the road. From the opposite side emerged a fast moving car. But before there was a head-on collision, something happened and they all felt as if they are floating in the air. Afterwards they found themselves on a correct side of the road, while there was no any other car in the vicinity. Actually this event I heard before any other one. Thus I did not realise that there is a repetitive pattern in such events, and also I did not ask for details of these people.

5. Principle of Personal Responsibility. The action of laws of physics is based on the principle, that the responsibility for everything lies beyond the object that completes a given action. For this reason, for example the responsibility for the fact that a river flows in a complicated manner lies in forces of gravity, in the rotation of Earth, in the geology of the land, etc. - means in everything but the river itself. This principle of laws of physics, that the responsibility for everything must be pushed away on something or someone else, are trying to cultivate also people who in their personal philosophies are following the line of the least intellectual resistance - means who adhere to the philosophy of parasitism described in chapter D. According to their claims, the responsibility for everything lies in other people, in the prevailing laws and regulations, in circumstances, etc. - means in everything and everyone except for themselves. But moral laws define the location of responsibility in a completely different manner. According to moral laws, the direct responsibility for everything lies in the doer who completes a given action. In this way moral laws are making accountable everyone - they do not consider whom can be charged with responsibility for a given action or event, but they always punish or reward the direct doer of this action or event. This drastic change of location of responsibility in moral laws, when compared to laws of physics, is expressed with the use extremely important Principle of Personal Responsibility. This principle states that: "we ourselves take the personal and undivided responsibility for everything that we do in our lives, and also for everything that according to moral laws we should do - but we neglected doing it".

The above we should supplement with the information that totalizm and the Concept of Dipolar Gravity define the responsibility as a moral equivalent to the idea of "acceleration" from physics and classical mechanics - see also descriptions from subsection A8, A2.3 and M3.5. In the light of totalizm, taking the responsibility is a moral action which is the equivalent of accelerating our own motivations. In turn pushing responsibility away is the equivalent of a rapid deceleration our motivations. As such, the concept of responsibility is by itself a very significant "indicator of the moral correctness" - see descriptions in subsection A2.3.

The Principle of Personal responsibility is also a source of detailed moral laws. Let us state here some examples of them.

5A. The law of personal responsibility for our ignorance. Because one of the more vital moral laws states that "constantly lift your knowledge of moral laws", the content of the law of personal responsibility for our ignorance can be defined in a following manner: "ignoring to learn the action of any of moral laws does not release anyone from the personal responsibility for obeying this law and for suffering all consequences in case this law is broken". Expressing this in other words, tolerance of our own ignorance in any area, e.g. of the knowledge of laws of universe, is a serious moral crime for which a given person (and also a given group, organisation, nation, or civilisation) is going to be punished, through subjecting it to increasingly weighty situations, in which these laws are going to be executed with ever increasing power. The outcome of the action of this law is that from our initiative, responsibility, thoroughness, consistence, openness to truth and new knowledge, depends how our life is going to unfold. We should not expect that someone should, or that something is going to assist us to direct or to settle this life. We also should not push responsibility for our defeats at someone or something else. The key for our happiness and success lies in our own hand.

5B. The law of personal responsibility for each single our action. Moral laws charge us with the personal responsibility for the entire activity that we lead, or for the lack of

action in situations when the moral acting was required from us. It can be expressed with the wording that "for moral laws all effects of our actions remain our personal responsibility, independently onto whom or what we would try to push this responsibility". For example, many people show in their lives the tendency to do various atrocities, if they only have some excuse, justification, or a pretext for them. And so many people is ready to start killing, torturing, oppressing, putting down, or exploiting others, if they only do it because of the order of their superiors, or in the name of interests of the nation, country, or company, or because of the recommendation of leaders of their religion, or because they were taught so by their lecturers and textbooks, etc. But according to moral laws, it is not vital what excuse someone has for a given behaviour, because always he/she takes the personal, full, and unavoidable responsibility for everything that is doing. Thus in the effect of these laws, everyone unavoidably receives a response, which is an exact equivalent and consequence of whatever was done. The effects of the law of personal responsibility for each single our action are manifesting themselves in several different manners. Here are explanations for some of them.

- "From the responsibility one does not escape". Thus if someone did something, for what - according to moral laws - he/she must then take the responsibility, than wherever this person would hide this responsibility is going to find him/her.

- "The escape from responsibility accelerates the arrival of it". If someone tries to escape the responsibility that falls on him/her, than all actions aimed at avoiding it, only accelerate the arrival of it. It is expressed by various proverbs, e.g. "the attempts to ignore a problem cause this problem to grow".

* * *

Of course, our learning of moral laws from definition never is going to be finished and final. Surely the list of these laws provided in this subsection does not contain neither their final formulations or do not represent their complete list. From my to-date research it appears that the best manner for realizing the existence of moral laws (i.e. for their discovery), and for leading our lives according to them, is to: (1) consult our conscience (intuition), (2) analyse proverbs of various nations (thus the need for monograph [9], which is devoted to such analysis), (3) interpret in the light of the Concept of Dipolar Gravity the content of various religious texts, (4) analyse the real fate of real people, and also (5) translate into the moral terminology the content of known laws of physics. As this is postulated in subsections A10, D4.2, K4.1.2 and K5.3, our conscience (intuition) is pre-programmed for the obedience of moral laws, only that by the falling into various temptations, ambitions, and desires, with the elapse of time we learn how to suppress it. In turn proverbs in their majority are simply interpretation of the action of moral laws related to specific life situations - see [9]. Various old religious texts can be explained as ancient equivalents to present textbooks, which to readers of a specific level of awareness try to explain the existence and operation of the counter-world, the universal intellect, and moral laws. Finally the analysis of fate of real people whom we know in person gives to us the obvious illustration to the action of moral laws. (However, at this point it should be remembered, that heros from books, journals, films, and from other invented - means non-real creativity, usually do not respect the action of moral laws. Therefore basing our lives on their model would be highly unwise and leading to notorious breaking of moral laws. Thus totalizm decisively discourages following whatever "pieces of art" are stating, as this almost never is entirely based on the fate of real people.)

The awareness of the existence of moral laws, and the knowledge of operation of the most important of them, gives to our hands much greater control over our own life. If we know about the existence of these laws, and simultaneously we notice that in our life something does not go as it should, then it forces us to consider, the obeying of which moral laws we ignored, and what steps we should undertake to improve our situation in the future.

Moral laws influence the fate of people in a very weighty manner. Their iron consequence of action causes that fate of individual people always must be contained somewhere between two extremes, which could be called "the model of narrowing spiral", and

"the model of expanding spiral".

The model of life, which can be symbolised by the **narrowing spiral**, is characterised for intellects, which constantly break moral laws (i.e. thus according to subsection D1.2 they follow the downhill philosophical life-cycle). In the result, as time elapses these intellects gradually get "trapped" by punishing consequences of continuous breaking of these laws. Their lives become increasingly difficult, while the replies of the environment to their actions increasingly harmful. Therefore with the elapse of time these intellects become increasingly sour, disillusioned, and evil. Such a model of life sometimes is also called "Kafka model", because it is disseminated and emphasized in works of the Czech writer of the Jewish origin (who used to write in German) called Franz Kafka (1883-1924).

The model symbolised by the **expanding spiral** is characteristic for intellects, which always try to obey moral laws (the obedience of which was taught to them by parents, religion, own intuition, ethics, rightness, etc.). Therefore, with the elapse of time the replies of the environment to their actions are increasingly pleasant for them, opening for them many more possibilities and pleasant consequences. Their previous accomplishments are also mobilising them to even higher obedience of moral laws, thus increasing their personal happiness, feeling of success, fulfilment, etc.

Of course, in the real life every person can follow a path, which lies somewhere between these two extremes, as in some parts it is going to be obeying moral laws, in other part - breaking them. Only especially perfect and especially evil people are going to follow exactly one of these two models.

It should be added here, that because of the existence of the "group morality", fate of all separate groups of people (such as families, factories, organisations, nations, countries, civilisations, etc.) also are subjected to the action of moral laws, thus also are following one of the above models. This is because of this model, that at the very end of every civilisation which practices the institutional parasitism, and thus which constantly breaks moral laws, always lies the self-destruction.

K4.1.2. Regularities and characteristics detectable in moral laws

Previous subsection listed moral laws that were identified so-far. For these readers, who already accepted the existence and operation of moral laws, the next important step is to learn basic regularities and attributes which characterise them, as well as to learn major differences between moral laws and laws of physics. Although these regularities and attributes are stemming directly from the deductions presented in previous subsections, for the better understanding of moral laws they require to be summarised and emphasized separately. Here they are:

1. **Moral laws are superior towards laws of physics.** Their superiority results from the fact that the intelligent counter-world, in which these laws prevail, is superior in relationship to the physical world, in which laws of physics prevail. Practically this has the consequence, that moral laws are capable to rule the laws of physics and to trigger their operation. In order to use here some illustrative example, if - let say, two people during a duel in an identical manner release the action of laws of physics (i.e. they both press the triggers of their pistols the same precisely), the outcome of the duel is going to depend on the action of moral laws relating to people who are taking this duel (e.g. whose karma would not be able to fulfil if he was killed in this duel). This superiority of moral laws over laws of physics is so important, that in itself it represents one of the important moral laws listed in the previous subsection.

2. **There is a high symmetry between moral laws and laws of physics.** Our universe is highly symmetrical. This symmetry also extends to mutual relationship between moral laws and laws of physics. As we already noted this in previous subsection, actually every law of physics is an equivalent of appropriate moral law, and vice versa. Only that moral laws

are relating to the conditions of moral field and counter-matter, instead of relating to conditions gravity field and the world of matter.

Of course, by knowing about this symmetry, we can utilise it practically. For example, as this is already explained at the beginning of subsection K4.1.1, there is a possibility to learn new moral laws by just translating physical terminology from physical laws, into moral terminology used in moral laws. But we must also remember that there are various differences between both worlds in which both groups of these laws prevail. These differences one needs to take under account during such translation. The most important of these is **the reversal of equivalents**. The intelligent counter-world and the dumb physical world are reflecting each other on the principle of "reversed mirror images", not just by copying directly each other. This means, for example, that attraction from the physical world must be replaced by repulsion in the counter-world, and vice versa (thus in moral laws, like attract each other while unlike repel each other; while in physical laws like repels, and unlike attracts). Furthermore, every property must be reversed. For example physical inertia is replaced in the counter-world by self-mobility, weight - is replaced by weightlessness, stupidity - is replaced by intelligence. Finally, whatever in our world absorbs, the same in the counter-world must emit, and vice versa. For example, objects which in our world absorb light and thus are dark, in the counter-world emit light and thus glow, and vice versa.

3. Moral laws guarantee leaving records of every action. Our universe is organised on purpose in such an intelligent manner, that every action of any possible law always leaves traces after it is completed. For this reason no activity can be carried out in complete secrecy, and it is possible to restore the course of every set of events. This general rule of "leaving traces" does not have any exception. Therefore also the action of moral laws lives appropriate traces, only that so far we had no idea what are these traces, and where to look for them. This monograph reveals two separate carriers of the traces of action of moral laws. These are: "karma" described in subsection K4.4, and "moral energy" described in subsection K4.3. Of course, it is my believe that there is much more such carriers of the traces, but it may take some time before we discover all of them. For example I am quite sure that there is also a natural carrier, which registers all changes to the natural elapse of time. Therefore, one day we will be able to discover what and why was changed in the course of events on Earth due to the introduction of technical changes to the natural elapse of time on our planet.

4. Moral laws do not know "forgiveness". Therefore in relationship to every person they act "automatically" and in the exactly the same unavoidable manner. No-one can escape the effects of their action, no-one can count on "forgiveness" of his/her behaviour, no-one is going to receive any preferential treatment, also no human being is able to release, change the course, or protect others from effects of these laws. The only situation, when the return of consequences of a given action can be suspended because of the action of these laws, thus which could be interpreted as "forgiveness", is the case when a given person forgiven previously someone else, and was appealing to the universal intellect to cancel for someone else the responsibility for harm that this someone else was causing. In such a case, according to the Boomerang Principle, also a return of the similar action can be annulated to this particular person. Although from the definition from subsection K3.6 behind the action of moral laws there is an omnipowerful intellect, the consequences of these laws are the same automatic, unavoidable, repetitive, and predictable, as consequences of starting a computer, or finding ourselves in the range of gravity field. The only difference is, that the effects of starting a computer or gravity pull usually can be noted immediately, while for the effects of operation of moral laws one needs to wait quite a substantial amount of time. (I.e. the returns from moral laws usually come only after the period of time which exceeds the range of short-term memory in people affected by these returns, so that such people usually forgotten in the meantime about their own actions, which caused given types of returns.)

5. Differences in applicability of laws. There is a whole range of basic differences between the applicability of moral laws and the applicability of laws of physics. Let us

summarise here the most important of these:

- Sphere of influence. Laws of physics rule the fate of physical objects. In turn moral laws rule the fate of intellects - including human intellects. From the above stems the recommendation regarding the most proper behaviour in our life. It states that "we should learn to so utilise the laws of physics, which we know of, that they cause the possibly most beneficial fate of our body; and simultaneously we should learn to utilise the moral laws that are known to us, that they direct the fate of our intellect towards the course which is the most beneficial from the point of view of our wishes". Of course, the proper utilisation of moral laws is only then possible, when one knows (in an aware or unaware manner) that they do exist and work in practice, and also when one knows the principles and procedures of using them in everyday life (i.e. when one knows "totalizm" described in chapters A, B and C).

- Relationship to time. In the material world, in which laws of physics work, the elapse of time obliges. But in counter-world, in which moral laws work, time does not exist. Thus for laws of physics applies the rule of "time dependent causes and effects". This rule makes that in the physical matters causes and effects are always positioned towards each other in the chronological order (means the causes appear first, and the effects come later). For example, according to laws of the physical world, and along with content of subsection B6.3, a person with a low level of moral energy most probably is going to be prone to illnesses of lungs, because the state of depression into which the low level of this energy puts such a person, inclines this person to breath incompletely, to sigh, and to produce other effects (or more strictly produce their lack) that strain his/her lungs. Thus the cause would be here the "low level of moral energy", while the time dependent effect would be an "illness of lungs". In turn for moral laws, because of the non-existence of the concept of time in the counter-world, this one-directional principle looses its validity. Therefore, **in relationship to moral laws a different rule of "time independent cause and effect" obliges, in which the chronological order of events is not respected: i.e. where the effect is also the cause, and the cause is also the effect.** Therefore, in everything, the outcome of which depends from the action of moral laws, there is a two-way relationship in which "cause rules the effect, but simultaneously effect rules the cause". Because, in the previous example of depression and the illness of lungs, someone's level of moral energy depends on the action of moral laws, thus also this two-way relationship applies to it. Therefore, for example, people who are depressed are going to be prone to illnesses of lungs, but also people whose lungs are ill, are going to be prone to depressions. In turn from this can result much more consequences. For example, according to the Concept of Dipolar Gravity, we can improve the state of health of our lungs both morally - by carrying out totaliztic good deeds, which are to eliminate the state of depression in us, and physically - by doing any possible actions (e.g. work, fast walks, or gymnastic exercises) which are to force us to deep breathing. Simultaneously these two prevention measures are going to be effective also for the low level of our moral energy, as well as for our tendency to fall into depressions.

6. The mechanism that executes the operation of moral laws is permanently build into us. Using the computer terminology "it is hard-wired into us". Thus we are not able to eliminate it from us, nor we can count that it is not going to work. The only thing that remains to us, is to accept the existence of this mechanism and to obey moral laws in our lives. Intellects, which have not accepted moral laws in their lives, are going to be reminded the existence of these laws in the increasingly powerful manner, until on the principle of "trials and errors" finally the action of these laws is going to get into their minds. In this aspect our lives we could compare to "a path through a long and dark, although logically formed tunnel". The regular corners and obstacles in this tunnel represent moral laws. Thus, if we do not respect their action, our trip over this tunnel is overflowing with bumps, tripping, breaking of our noses, scratches, and other unpleasant experiences. But after several experiences of this type, these more clever amongst us slowly are learning how one needs to move through such a tunnel. (Moral laws, proverbs, folk wisdom, and directions of religions, can be compared to good

advices of our predecessors, who already walked through this tunnel, and who left for us the information how we should avoid repetition of their bruises and scratches.)

Independently from tradition, folk wisdom, and from religions, all of which more or less directly try to inform us, what is agreeable with moral laws, and what runs against them, the counter-material duplicate of every person has permanently build-in a special warning counter-organ. Commonly this counter-organ is called the "**conscience**". It is discussed also in subsections K5.3 and A10 of this monograph. As my research indicate this, in spite that the conscience is located in our own counter-body, actually this counter-organ is a part of the universal intellect. This belonging of the conscience to the universal intellect allows to compare us to a single living organism called "coral". Although each such individual coral carry out all its functions completely independently from others, in fact the skeleton that it uses is connected with the whole colony of other corals, thus forming a huge coral island. Therefore, whatever happens to this individual coral, it is known immediately to the whole colony. Because our counter-organ of conscience has a direct and constant connection with the universal intellect, this organ is obeying the intellect, not us, and it is also replying to the intellect's orders, not to ours. Thus, it is a kind of the direct "hot telephone line", permanently hard-wired into us, which links our own mind and the universal intellect. With the use of this hot telephone line, the communication in both directions takes place, i.e. every our question receives the direct response. (Notice that conscience is the only open channel of constant two-way communication between us and the universal intellect, that we have in our disposal. From this channel we always receive the clear response to every our question.) Even in very primitive creatures, their counter-organ of conscience is very complex and perfect. It is similarly real and reliable organ, as our heart, lungs, or kidneys are. Only that instead being located in our physical body, it occupies our counter-body. Also it performs moral functions, not physical functions. It constantly checks the moral legality of each our thought and action, and alarms our awareness is we are doing or thinking something that runs against moral laws and against intensions of the universal intellect. It also knows the future consequences of every single of our actions, and in the majority of cases it warns us against consequences that are going to come. Unfortunately, by following various temptations, desires, and life ambitions, with the elapse of time we learn how to quieten down the suggestions that this counter-organ is whispering to us.

The existence of the counter-organ of conscience that is hard-wired into us, is causing that the moral behaviour is for everyone the skill with which we are born, while only the immoral behaviour we need to learn in our lives. Thus people who are evil in a premeditated manner, usually must be older in age, as the acquiring of skills of purposeful suppression of conscience usually requires a long time to be developed (one should not confuse here the premeditated evil, with a spontaneous evil which is the outcome of stupidity, which frequently appears in young people). A good expression of this fact is the English proverb "No man ever became thoroughly bad all at once".

Interesting that the existing facts seem to confirm, that also animals have their organ of conscience, which is almost identical to human one. They demonstrate this with their behaviour. For example a dog, which done something wrong, is almost looking the same guilty, as a guilty child. In turn parents of predatory animals must teach their youngsters how to suppress the conscience. This in turn means, that aggression in animals and attacking victims are learned - not genetic as the theory of evolution seems to postulate. Many domesticated animals clearly demonstrates the guilt and remorse each time, when they did something that is contradictory to orders of their conscience. It should be noted, that such manifestation of guilt by animals absolutely would not be possible is their conscience would not have an access to the moral laws and procedures of moral verification of every their action.

It is worth to notice practical consequences of the fact revealed above, that each single person has inside the permanent two-way communication channel with the universal intellect via the counter-organ of conscience. Let us list here the most important of these

consequences.

(a) The ability to **identify criminals** who suppressed their conscience. One of them is the possibility of experimental confirmation of the truth of what is stated in this section. Such counter-organ must produce characteristic outcomes of its operation, which should be registered during the monitoring of the electrical activity of the brain (see subsections K5.1 and K5.6). Therefore, for example effects of action of the brain in people, who suppressed their own conscience (e.g. in mass murderers) must be noticeably different than these in people who do not suppress their conscience. E.g. the exchange of signals in the brain between the centre that cooperates with the conscience, and the centre which cooperates with feelings, should be blocked or decreased in them. This in practice means that, after we find a model for the major methods, and reasons, of suppressing the conscience, a specific type of criminals (e.g. rapists or murderers) should be detectable and identifiable by an ordinary checking the model of electrical activities of their brain.

(b) The possibility of **two-directional communication with the universal intellect (God)**. So-far we used to believe that the communication with the universal intellect (God) is in one direction only - i.e. we do all the talking, while apart from extremely rare cases of miracles, He almost never replies back to us. But it turns out that the truth is such, that the communication between us and the universal intellect is actually two-way and continuous, only that it is carried out with the use of the so-called ULT language (means described in subsection K5.4 the "language of God"), which is incomprehensible for majority of us. This because the only manner to understand this language, is to learn to listen to whispers of our conscience. After all, these whispers are just carried out with the use of the ULT language. If, by constant tuning into our counter-organ of conscience, we finally learn to understand this unspoken language of the counter-world, than we start to understand every single reply, that we constantly are receiving from the universal intellect to everything that we ask Him. **Actually, our communication with the universal intellect (God) is continually two-way one, only that to understand it we must firstly learn the ULT language which this intellect uses in its replies to our questions.**

(c) The only practical **way of the aware learning of the ULT** (i.e. the "Universal Language of Thoughts", or the "language of God"). This language can be learned at the aware level through the constant listening of our own conscience, similarly as people typically are learning other languages by the constant listening of those ones who use these languages everyday. Our conscience is the only human organ, with the use of which the expressions in this language are arriving to the conscientious level of people. Because the ULT is the "language of God", the learning of any of its fragments at the conscious level opens for the people who mastered it a whole range of very beneficial opportunities. For example, by knowing this language it is possible to receive the immediate and absolutely correct answer to practically every question that one may ask the universal intellect. This in turn means, that knowing that specialised language in a given area, one receives the access not only to the unlimited scientific and technical knowledge from this area, but also receives the access to knowledge about the future, about events that are going to happen, about music that still remains uncomposed, etc. Parts of this language were known not only to all geniuses, who based their creativity on the replies received from the universal intellect (God), but also to all people with visions, all prophets, etc. It is commonly believed that such people had some special capabilities or attributes. But, as it turns out, they were like each one of us, only that by the careful listening to their own conscience they learned the ULT, and in this manner they become capable of the aware understanding of the replies given to them by the universal intellect to their queries. Practically each one of us, with a bit of effort and good will, is capable of learning this "language of God". But this language is quit specialised and rather complicated. Therefore people usually learn at the aware level only a small fragment of it, which concerns the area of activity in which they constantly listen to their conscience. Although even learning some basic expressions of this language is giving to such people an enormous advantage over

all other people.

As this is indicated in the above explanations, morality is not - as some people believe, human invention, which can be treated as anyone pleases. It is a complicated and extremely important mechanism of the universe, coded permanently into us and ruling our fate with the iron consequence. The sooner we accept the fact of operation of moral laws, the less unpleasant surprises is going to await us in further life.

7. Manner of action. The action of moral laws depend on "attracting" the appropriate response of the environment, instead on forcing this response, as this is the case with laws of physics. This is the major difference between moral laws and laws of physics. It causes that moral reply of the environment to our behaviour is going to come not immediately, but only when an appropriate situation is going to eventuate in our vicinity, and it can be "attracted" by us with the algorithms of karma that we generated previously. For example - according to this action, people who do not save others the words of support, are having higher chance of receiving support and the acknowledgement, if in their vicinity is someone who is going to emit them. In turn parents, who as children were obedient and disciplined, have much higher chance than others to have similar obedient and disciplines children. Finally people, who generously give to others, with their actions are writing into their registers the karma that supports their selection as subjects of receiving from others (i.e. "the more someone gives, the more is going to receive", but also "those who refty from giving, with the elapse of time stop to receive").

8. Illustrative function of evil. One of the interesting implications of moral laws is, that in order for them to work effectively, it is necessary that in the society are people who do evil things to others. This is because such people are balancing evil in their environment, thus allowing victims, and victims' witnesses, to practically and in person experience what this evil is about and how it feels. Although according to moral laws people who do a lot of evil in the final effect always unavoidably are going to pay back for every bit of what they done, the mechanism of moral laws is going to act for them with a significant time delay, because in the absolute dimension the effects of their evil deeds are needed by other people to experience how such evil tastes. Thus, when the next time we are hurt by one of such people, instead of asking, "why mother Earth is carrying someone like this", we should rather realise, that because of the experience that we are receiving from this person, we are actually having the chance to understand morality and immorality better, and thus to turn our experience into a moral lesson that allows us to improve ourselves.

K4.2. Moral field

The extend to which moral laws are obeyed by individual intellects would be impossible to establish, if the entire universe is not permeated by a very unique type of primary field called the "moral field". Moral field was already described quite extensively in subsections A1, A4, and B3.2. Therefore, in this subsection only the most important properties of this field are to be summarised.

Moral field is an intelligent equivalent of gravity field. It originates from the counter-world, although it also extends to our physical world. It is the quantity, which in the most precise manner describes the moral quality of everyone's actions. The morally best actions are those ones, which climb uphill in the moral field into the most steep direction. In turn the most immoral actions, are these ones, which slide downhill along the steepest slope of the moral field. In turn morally acceptable (although not highly recommended) actions are all those ones, which move horizontally along the moral field.

The highest gradient of the raise of moral field always lies in the direction of the so-called line of the maximal intellectual effort. In turn the highest gradient of the decline of the moral field lies in the direction of the so-called line of the least intellectual resistance. For this

reason, totalistic mechanic claims, that the line of the maximal intellectual effort and the least of intellectual resistance (means the vertical axis of the moral field), together with the lines of the maximal physical effort and the least physical resistance, and the maximal emotional effort and the least emotional resistance, form three-dimensional moral space, in which all moral actions take place - for more details about this space see subsections C11.8 and A4.1.

K4.3. Moral energy

Moral energy is the energy which is either generated in our counter-body, or is reduced in this counter-body, during our motion within the range of moral field. This energy is discussed in details in subsections A1, A5 to A7, and B3.3. But the best understanding of its nature one accomplishes after reading subsection K5.5, which describes the mechanism of our feelings.

From the point of view of intellects, moral energy is the "life-giving fluid", which decides about the entire well-being of this intellect (see subsection B6.3).

K4.4. Karma

In the operation of moral laws, a most important quantity is a type of algorithm called karma. This algorithm is accumulated in registers of every individual intellect (i.e. every person, being, or object), and also in registers of every group intellect to which a given individual intellect belongs (i.e. every family, institution, nation, country, or civilisation). To the Concept of Dipolar Gravity the term "karma" itself, was adopted from religions and philosophies of the East. But in the old religious understanding it was very vague and unspecific, and also overgrown with various paradoxes and inconsistencies (for details see subsection A3.1). Therefore it needed to be redefined by the Concept of Dipolar Gravity, and supplemented with precise information, which is an outcome of this concept. Although karma was already partially discussed in subsections A1, A3, and B3.4, for the scientific exactitude it is also discussed in this subsection.

The Concept of Dipolar Gravity, and totalizm which stems from this concept, both define karma is a unique type of the execution algorithm, which is continually exchanged by people, to be always attached to the register (soul) of a given carrying intellect. The reader can imagine a single item of karma, as a kind of a computer program, which is written into our soul, and which describes a course that a specific event in our life is going to take. Our whole life is actually controlled by such single programs/algorithms, which execute themselves one after another. Karma is a bit like energy - namely it cannot be created or destroyed, and it only is shifted from one person to another one. During this shifting it can be modified a bit, means new feelings can replace those described in it previously. After it is shifted to a new person, it only waits an opportunity to shift again, means to fulfil itself. Each time it is shifted, it causes that a specific range of feelings unveils, which is the exact reflection of feelings which are written in a given karma algorithm. Karma is a counter-material equivalent of time, except that time relates to gravity field which prevails in the physical world, while karma relates to the moral field which prevails in the counter-world (see subsection B3.4). Karma algorithms are being attached to registers of all intellects in existence. This includes individual intellects, such as individual people, as well as group intellects, such as families, institutions, countries, and civilisations. A new portion of this algorithm is attached each time when a given intellect interacts with any other intellect. This new portion always describes the feelings which are induced by this intellect in the intellect that is interacted with. During such an interaction, the counter-organs of karma, which reside in the counter-material duplicates of these intellects, are communicating with each other telepathically and exchange karma algorithms. The telepathic contact is unaware and is carried out without the knowledge and intention of both intellects that interact

with each other. Depending on the type of interaction, the karma algorithm which describes feelings generated during this interaction is being removed from the register of one intellect and written into the register of another intellect. Always the karmatic algorithm is being taken from the "taking" intellect, and written into the "giving" intellect. For example, if a given interaction is killing, then the karma algorithm which describes the feelings induced during this killing is being removed from the register of the victim, and written into the register of the killer. Of course, in the majority of cases a given interaction has a character of two-directional flow of actions and feelings that are induced by these actions. For example one intellect is biting up another one, while this another one is swearing at the first one. In such cases the appropriate karma algorithms are flowing in both directions. Therefore the individual intellects are writing into their registers new karma in the result of each single activity, thought, and altitude. After being written, karma defines what feelings the carrying intellect is going to experience during a next similar interaction.

The property of karma, that it describes everything a given intellect is going to experience, has a practical application in foreseeing the future, in visions, in foretelling, in prophecies, etc. All such clairvoyance activities are depending on reading what karma says, and then on repeating this karma descriptions in the form of foretelling.

My observations to-date indicate that there is a direct link, between the conditions in which karma eventuates, and the gravitational conditions (see also subsections M9 and M9.3). For this reason, e.g. there is a possibility of astrological predictions what types of karmatic records are going to be released in specific periods of time. There is also a chance for distinguishing gravitational cycles - in which specific tendencies are going to dominate. There is a chance to define configurations of the land, in which a specific types of events are going to take place. Etc., etc.

Although the reader can be surprised with my discovery, that there is a direct link between the release of karma and gravitational conditions in which this release is taking place, I based this discovery on many empirical observations, which in my life of continuous globetrotter I managed to accumulate. In order to provide here examples of these observations, the most commonly known case of such a link, is the fact that on sea shores people tend to die when sea is in its tide out. (Sea tides in turn depend on the gravitational conditions.) Far from a sea people do not note the connection between the gravity and karma, simply because there is no such a visible indicator of gravity, as sea tides, which would realize this link to them. But still for example hospital personnel, policeman, and journalists, noted that suicides, accidents, heart attacks, insanity, serious crimes, etc., have the tendency to pile up in specific days and specific hours. Usually these peak times are connected with Moon cycle, and thus clearly are connected with gravity fluctuations. Unfortunately, so far no one actually did research on the connection between the gravity field and the eventuation of karma, although there are numerous research concerning connection of some events with weather and with the state of Moon.

Other commonly known example of connection between karma and gravity is astrology. Astrologers utilise this connection for centuries in order to design horoscopes. Such horoscopes are simply predictions as to what kinds of karma are going to be released by a given gravitational configuration. Very similar connection between karma and gravity is also expressed by the ancient Chinese knowledge of "fung shui". This knowledge states that whatever we experience in a given place depends on the gravitational configuration of this place. Therefore, our house or office should be build only in strictly defined areas, which are characterised by a "good fung shui" (means characterised by a beneficial gravitational configuration and desirable conditions of reflection of the telepathic waves - see also subsection L6.3). A next example of the connection between karma and gravity is the location of battlefields. Although presently the reasons why a given area was selected for a battlefield, is explained by topography, the real reason is gravity. Topography as a reason for such a selection can be eliminated, because with the change of military technology, also drastically

changes the requirement for the topography which suits this technology. But, as historic examples teach us, specific areas usually are selected for battlefields many times, in completely different eras, and when a completely different military technology prevailed. For example, in old civilisation centres, such as Middle East, specific areas were selected for battlefields many times, in many different ages, while other areas were never used as battlefields. A next example of the link between karma and gravity, is the widely practised in old Polish folklore dependency between the state of the Moon and the moment of planting and harvesting. For example, according to this folklore, crops, vegetables, new trees, and everything that is born above the ground level, should be sown and planted shortly before the full moon, e.g. when it is in three-quarters full, when the gravity reaches the lowest value, because it facilitates the large and fertile grows. In turn everything that grows under the ground, e.g. potato, onions, radishes, beetroots, and flower bulbs, should be planted shortly before the new Moon, then they also are growing large and fertile. Weeds should be removed several days before the new Moon, or more strictly shortly before it completely disappears - when the gravity reaches the higher value, because then they do not regrow. Similarly chair is best to cut shortly before the new Moon.

For me personally, the most convincing proof for the connection between gravity and karma, is the distribution of "white crosses" along roads of New Zealand. In New Zealand there is a custom, that a place where someone died in a road accident, is marked by a small white cross. This cross is then respected by local authorities and road services, and remains unremoved until family takes it away, or until it decays from age. On 18 November to 5 December of 1998 I was travelling in my car for the seventeen-days long trip through New Zealand, in search of a job. I was driving at that time through over 3600 kilometres on New Zealand roads, passing from Dunedin up until the Coromandel at the level of Auckland. During this long trip I managed to gather a lot of observations regarding the distribution of these white crosses. Their unique property is that they tend to cluster. There are roads which have none of them, then there is an area where many of them are clustered together at short distance from each other, although there is no apparent reason which would explain why. For example, such clusters can be noted on completely straight, wide, well visible roads, which have no apparent hazards or any reason why people should die on them. But if one analyses the points where such white crosses are clustered, it turns out that they represent areas where the gravity field is disturbed. For example, when a straight and perfectly visible road goes through a valley, crosses are going to cluster in the point where this road passes above the extension of another valley which is joined to the one with the road. This means that under the road, invisible for people, there is some disturbance of land formation, which caused the local changes in the gravity field. Similar situation is on bridges. Logic states that when there is an accident on a bridge, it should be at the beginning of it, when the hazard hits a driver. But in reality white crosses are located around centres of bridges, namely in the areas where under the ground surface so-called "fault" is passing, which strongly alters the gravity field.

In order to understand better the mechanism involved in operation of the moral algorithm called karma, let us now review a case of the individual exchange of this algorithm. Let us consider that we observe a case of a terrorist, who is choosing a victim for an execution. The terrorist slowly is walking along the hostages standing in a row, and looks carefully in face of each hostage. But he does not know that his conscience, which is acknowledging his decisive will to kill someone, is reading the karmatic records of each person at whom he is looking. In case when a given person does not have the karma for killing in the registers, the conscience is saying to the terrorist "not this one". So the terrorist keeps walking. In some moment his conscience meets a person who actually has a killing in his karma (e.g. left in there from the previous life). So the conscience is telling the terrorist "this one". The terrorist points the gun. The conscience is quickly prompting "without pain" because in the karmatic register of this person there is a description of the killing done in a "technical" manner, means without unnecessary pain and suffering. The terrorist points his gun into the forehead of the

hostage and shuts. In this moment the karmatic record of killing is removed from the register of his victim, and written to his own register, with a small modification which describes the current feelings that about own death has the victim (e.g. "it happened so fast and almost without a pain"), and with the feeling that the victim generated because of the moral attitude of the killer. When the similar situation is going to repeat in future, and someone needs to be executed, this next time the terrorist will be chosen, because of this karma.

Of course, as this was highlighted many times in chapters A and D, frequently people learn how to not listen the conscience. Let us now assume a different situation, that the terrorist met in a row of hostages a person who resembles him someone that he hates, but that this other person does not have killing in his/her karma. So when approaching such a person, the conscience of the terrorist is prompting "not this one". But the terrorist does not listen the conscience and decides "I do not like him, so I shut him". But the conscience still does not give up and argues "but he like yourself has a wife and children which become orphans". But let us assume that the terrorist does not listen and proceeds with execution. In this moment the conscience is passing the matter to the universal intellect, because the supernatural intervention becomes necessary. Depending on the karma of the victim, and on the teaching influence which according to the Principle of the Maximal Teaching Impact is going to be exerted by this execution on all parties involved (see subsection K4.1.1), the universal intellect decides what is to happen next. Depending on this decision, either the execution is carried out, although gives the outcomes totally different from expected (e.g. someone tries to take the gun from the terrorist and he shuts himself instead of the victim), or the moral laws take control over physical ones and the terrorist is disoriented and misses (if the victim has karma for wounding, the terrorist wounds him), or something does not work (e.g. a pistol refuses to shut), or an event occurs which cancels the execution in the last moment (e.g. the leader of the terrorist group yells: do not shut - the officials agreed to pay the ransom).

Of course, karma is exchanged during the interaction between any two objects in the universe, not just during the interaction between two people. This is because every possible object has its counter-material duplicate. In turn every counter-material duplicate contains the counter-organ which manages karma. Only that in case of inanimate objects it is not so-complex and universal as in case of people. For example a hooligan who breaks a sit in park also receives from this duplicate a karmatic record, which is going to carry in his/her register until it is returned. Thus many years later, when as a fragile oldie with weak bones, he sits on a sit in a park, this sit may rapidly break under his weight (on the occasion breaking also some of his bones), although it initially would not look so weak. Of course, instead of reminding himself his behaviour in youth times, this former hooligan is going to complain to the management of the park that they use so fragile sits. In a similar way karma is also exchanged by counter-material duplicates of animals and vegetation. Thus it should not surprise anyone that sharks' fisherman usually finishes in the mouth of a shark, that lion hunters are usually eaten by lions, while woodcutters are sometimes finishing crushed by a tree log, or by a falling branch.

The summary of each exchange of karma from one individual register to another (e.g. from one person to another) is also recorded in registers of all group intellects to which a given individual intellect belongs (e.g. to a register of a nation from which this person belongs, to the register of this civilisation, etc.). But the karma records in registers of such group intellects are governed by different laws that the records in individual registers. For example, to the group register of a given civilisation or country as a whole, significant are only these karmatic algorithms, which are stating what this country or civilisation did to members of other countries or civilisations. Everything that was done within its own boundaries, is going to be returned within its own boundaries. In turn for records of group karma, significant are details which are not vital for the individual karma. As an example let us consider a situation, that a UFO-naut who occupies Earth, kills either a leader of a superpower on Earth, or kills a leading scientist on Earth who supposed to cause a huge change of view on Earth. From the point of view of the individual karma of this UFO-naut, it is going to be responsible for killing a human (if, of

course, he/she does not use some sort of a "trick" in order to shift the karma for this crime onto some innocent human). This means that at some stage of the existence, this UFOonaut is going to be killed. But from the point of view of the group karma of the civilisation to which this UFOonaut belongs, the matter is not being cleared because of the killing of one of its citizens. In order to fulfil this karma for the killing of an important politician or scientist, who influenced karma of many other people, this civilisation must also lose one day in similar circumstances one of its own leaders or leading scientists. The above tries to realise, that laws that rule the group karma impose the requirement that the group intellects should take a good notice what they are doing to other group intellects.

The flow of karma between the registers of intellects which interact with each other, is governed by specific laws, which needs to be researched. Our knowledge of these laws would allow us to conduct our lives much better. In order to give here an example of such laws, one of them states that "karma is only taken away from the register of one person, when it is simultaneously written into the register of another person". (This practically means that karma is always only exchanged, not created or copied.) Other such law states that "the balance (means non-neutralised excess) of the karma that flows between two individual registers, is also charging all group registers to which these individual ones belong".

Karma is managed very precisely and reliably, so that no portion of it can be lost or dispersed, and no portion can be executed more than one time. The management of this algorithm by mechanisms of the counter-world is even much more strict and much more precise than the financial accountancy is in today banks. The flow of karma is independent from the will or awareness of parties involved, and is carried out completely without their participation, knowledge, and influence. As such, karma is very resistant on someone's attempts to avoid its fulfilment. However, our universe is so designed, that everything is possible, including the avoidance of fulfilment of karma (see subsections D2.1 and B5). Wherever there are some laws, to the intellects which are subjected to these laws the free choice is left, whether they wish to obey these laws, wish to break them, or wish to walk around them (means not breaking them but also not obeying them). Thus karma is not an exception here. Therefore, philosophy of the refined parasitism described in chapter E, is going to make point from mastery of methods, which allow parasites to escape the fulfilment of karma. Especially crucial this avoidance is for "evil parasites". They commit in their lives a lot of nasty things, therefore they are not prepared to take back karma for whatever they are doing. The reader probably is interested how they are doing this. Well, here is the explanation.

Some hints as to how one can go around laws which govern the fulfilment of karma, can be found in nations which used to keep vivid contacts with "evil parasites" described in subsection E1. After all, evil parasites use everyday methods of avoiding karma, so some of these methods were passed to people, which kept contacts with them. I found examples of such methods in some folklore practices of India. Generally speaking, they boil down to tricking, or forcing, another intellect to accept someone's undesirable karma. Of course, if the tricked intellect knows what is getting into, it would not accept this undesirable karma belonging to someone's else. But when is tricked, or forced, then has no other choice. The basic condition of passing karma onto someone else, is the knowledge of our karma, and also the knowledge and correct implementation of a method, which allows to shift this karma onto someone else. An excellent example of a principle on which such a passing of karma can be accomplished, is the so-called "**mock wedding**", which is practised in some regions of India, and also by some Indians that live in Malaysia. It is carried out when horoscopes indicate that the first spouse of a given person is going to die soon after the wedding. In such cases, in order to avoid the actual widowing, a given person firstly is marrying a tree in a special ritual. (Most frequently a banana tree is selected for this purpose, because of the supernatural abilities associated with these trees, although when banana is unavailable, then any other tree can do.) This very special ritual wedding, is called the "mock wedding". After the tree dies (or sometimes even before this death) a given person marries again, this time the chosen partner,

facing a life which is undisturbed by someone's premature death. From several real examples, that I managed to trace in Malaysia, it turned out that the tree truly died soon after such "mock wedding". In one case I know of, the tree died in spite of efforts of several botanists and gardeners, who tried to keep it alive in order to prove that this believe is just an unjustified superstition, which does not work in reality.

Another method of passing an unwanted karma on someone, depends on assuming the appearance of another person during committing a given crime. In such a case, the victim who is confused by this change in appearance, recognizes the attacker as someone else, and passes the karma to the register of an innocent person whose appearance was taken, while the real criminal gets away without getting the karma for his/her crime. This manner of passing karma is frequently used by "evil parasites", which currently are exploiting our planet. For example, when they rape a women from Earth, they always assume the appearance of someone from Earth, who is standing close by, so that the woman is passing the karma for this rape to this innocent bystander, while the evil parasite who commits the rape, is getting away without receiving karma that he deserves. A specific case, which describes such a passing of karma during a rape, is described in subsection T4 of the Polish monograph [1/3]. Of course, it is very important for us to learn about these methods of shifting karma to innocent bystanders, not in order to practice them (totalizm forbids any manipulations on karma) but to defend ourselves from evil parasites when they try to pass their karma on us. I am currently researching such methods, and I will publish them as soon as I conclude my research.

Karma significantly differs from the moral energy, which is described in subsections B3.3, M3.7, and also mentioned in subsection K4.3. The management of moral energy is not so strict, as this is the case with karma. Also the flow of moral energy can be controlled by the mind of a given person, who has a significant influence on the destination that it flows to, an the way it is used or released, on the current level, etc. Therefore, the moral algorithm of karma must be clearly distinguished from moral energy. There are several distinct differences between these two, the most important of which are as follows:

(a) Attributes. Karma is an algorithm, while moral energy is a form of energy which carries an appropriate memory records.

(b) Location. Karma is located in the "register" of a given person (means in the religious "soul"). In turn moral energy is always compressed in the counter-body of a given person (means in the religious "spirit", or in "energy body" from acupuncture, or in "aura" from occultism, etc.). Moral energy can easily flow forth and back between counter-body and physical body.

(c) Manifestations. Karma defines feelings that we are going to experience in future. Moral energy forms a field around us, which (the field) apart from transforming into feelings, can later transform also into many other consequences, e.g. into ability to act, into other form of energy, into energy which supports our life, etc.

(d) Mechanism of flow. Karma is written into our registers by other people, namely by the special counter-organ of karma placed in the person with which we interact in a given moment of time. Therefore the content of karma depends on the feelings that our actions are inducing in other people. In turn moral energy is compressed in our counter-body by our own counter-organs controlled with our own motivations and feelings. The amount, direction and use of moral energy flow is directly controlled by our own motivations and feelings, although it can be triggered by telepathic messages received from other people.

(e) The manner of generation. Karma cannot be generated, but it only flows from one person to other, sometimes being slightly modified during this flow. In this way the karma flow creates a karmatic chain, which cruises around, until someone breaks it out. In turn moral energy is generated by counter-organs of our own counter-body.

(g) Method of reduction. It is not possible to remove karma, and it goes away only when we pass it to another person. In turn moral energy can be reduced or dispersed by each counter-organ in our counter-body. This reduction is controlled by our own motivations and

feelings, as described in subsection M5.5.

(g) Permanency. Karma cannot be removed until it is fulfilled. Therefore, in case we travel in time, or we die, it remains in our "registers" (means "souls") to be fulfilled during a next passage through time or life. In turn moral energy can be dispersed, reduced, or passed to other people, at any will. In case of death, the remaining part of moral energy remains with the counter-body (spirit), and is not taken with the register (soul). In case some remains of moral energy stay with a counter-body, then this energy may influence the further fate of body of such a person.

(h) Character. Karma is a counter-material equivalent of time. Moral energy is a counter-material equivalent of physical energy.

In order to summarise these differences, karma defines feelings which we are going to experience, independently whether we are going to accept them, or we are fearing them. In turn moral energy defines the feelings, which we are going to experience only if we wish they eventuate.

K4.5. Creditory karma

Apart of the karma, there is also another algorithm stored in the karma registers, which in subsections A2 and A3 was called "creditory karma". Creditory karma differs from karma. It is actually a very special type of karma, which is given directly by the universal intellect. It is granted when a given person, for the good of other people accepted a treatment, which is not deserved by his/her previous actions, and thus which is not represented in his/her own registers. Example of creditory karma can be sufferings that Jesus experienced during crucifixion.

Creditory karma has enormous significance for morality and for spiritual life. It can be compared to kind of a moral credit, which is open directly with the universal intellect by doing something in service of this intellect, and which is later paid back to us with methods that this intellect uses. This credit has guarantees of the universal intellect itself, and is always honoured by this intellect. On this karma we know very little so-far (after all, the discovery of the creditory karma was done only recently by the Concept of Dipolar Gravity). But already at this stage we can notice that it is described by following laws:

1. "If you intend to make a significant impact on the improvement of fate of our civilisation, you must pay for it with the voluntarily taking on yourself the amount of creditory karma that is proportional to this influence". The principle is here, that the higher creditory karma someone agrees to take on himself/herself, the larger and the more positive influence his action is going to exert on the fate of a given civilisation. For example, if we consider any person from the history of our planet, who exerted a significant influence on the fate of human civilisation, then this person always paid this influence with the creditory karma. Examples of people who generated a noticeable creditory karma were: Jesus, St. Peter, Joanna D'Arc, Mahatma Ghandi.

2. "The voluntarily acceptance of the creditory karma is the measure of someone's greatness, morality, and the purity of intensions". Expressing this in other words, the readiness of someone to accept creditory karma, is a much higher and much more difficult level of morally correct action, then the everyday carrying out of effort of scrupulous obeying moral laws. Therefore people who manage to generate creditory karma, always are receiving from the universal intellect a type of the "VIP treatment".

Creditory karma is not served as a normal type of karma - meaning automatically and without any question. Before it is served, the universal intellect always clearly and unambiguously asks a given person, whether he/she voluntarily and fully aware agrees to accept a given treatment. Only in case when a given person knows what is getting into, and agrees to receive it, the universal intellect serves this creditory karma.

An almost perfect example of the manner of serving the creditory karma is the life of Jesus. As this is currently known to us, in times when Jesus was born and lived, old religious scriptures were existing, which were foretelling the arrival of a new Messiah on Earth. These scriptures were describing the life and fate of the Messiah with tiny details. They were so accurate, that for example they quoted every single word that the Messiah is to say in a given situation (e.g. during the crucifixion), and every detail of events that are going to be accompanying it. Thus at the moment when Jesus was born, everyone knew his future fate - for example consider gifts of Three Wise Men, who knew whom he becomes for humanity, or the fact that as a small boy Jesus was already "playing" with building crosses for himself. It is also known now, that during the process of gaining his education Jesus exactly learned the content of these old religious scriptures. Actually he practically memorised them, like a good actor memorises his role. Then later, when he was completing his mission, whenever he was doing anything or saying anything, he put a lot of attention to use words which were the exact repetition of words that he memorised from old scriptures, and to do exactly what these old scriptures were saying. Thus Jesus exactly knew from the youngest age, what fate is going to await him, if he chooses the path that was described by these scriptures. So if he wished to avoid this fate, he could stop doing what scriptures were saying at any moment of time, and his fate would change. Yet, in spite of such possibility, Jesus voluntarily decided to do precisely what old religious scriptures were saying. In this way he accepted with his own will to take on himself the creditory karma that these old scriptures were foretelling. Research show that even Judah did his dishonourable task with the full knowledge and with a direct order from Jesus. Of course, the creditory karma of the crucifixion, which Jesus voluntarily and fully aware took on himself, were huge - practically it is difficult to even imagine any creditory karma that would be greater that this one. So also the influence of this karma of the fate of our whole civilisation is equally huge.

The interesting fact that is coming to mind here, is that to our present times various prophecies and visions also apply, stating that from the time of the symbolical revival of the Roman Empire (means when the "Euro" currency was introduced on 4 January 1999), the so-called "Second Jesus" is completing his mission on Earth in a completely open manner. Some fragments of these prophecies are described in subsection F1. Unfortunately, our present prophecies and visions are not so precise as these ancient scriptures that were existing in the times of Jesus. Thus from them it is not sure what supposed to be the creditory karma that the Second Jesus is going to accept on himself. Probably because of this lack of popular knowledge about his mission and the type of karma that he is going to accept, the biblical prophecy is going to fulfil that the Second Jesus is going to come to Earth furtively like a thief, and that he will go unrecognised by the majority of people - with the exception of a sparse number of devoted adherers of his mission.

The descriptions of the creditory karma are also contained in subsections A2.3 and A2.4.

K5. Another human bodies that reside in the counter-world

According to the Concept of Dipolar Gravity, we simultaneously live in two worlds of a physical nature - namely (1) in the material world and (2) in the counter-world, and additionally in the third world of a software nature - i.e. (3) in the intelligent virtual world (see also other descriptions of these three worlds presented in subsections K2 and K3.4). In each one of these three worlds we have separate bodies, which in this monograph are called respectively: (1) "body", also called "biological body", (2) "counter-body", also called "counter-material duplicate", and (3) "register", also called "virtual body". Our biological body is linked with the counter-body from another world via the gravitatonal dipole, which creates forces of gravity. In turn our register simply "lives" inside of our counter-body, like a computer program lives inside

of a computer. In religions these three our bodies are called correspondingly: (1) body, (2) spirit, (3) soul. In turn in parasciences they are described with various names, e.g. as (1) body, (2) aura or subtle body, (3) subconsciousness. According to the Concept of Dipolar Gravity, independently from these three bodies, we also have something that is like a "cursor" in a computer. In this monograph it is called "**awareness**". This awareness is residing mainly in the biological body from the world of matter, therefore it does not know about the existence of another bodies. But in special circumstances, such as hypnosis, dreams, or euphoria, our awareness can shift to the counter-body from the counter-world. In turn during the death it shifts permanently to our register from the virtual world. In all cases when it shifts over there, we are able to read information, which is available to us in these other worlds.

The reason for which we normally are not able to realize the existence of our three bodies, is that our awareness is almost constantly residing in the biological body. Thus it does not experience the existence of the counter-body and the register. But in special circumstances, such as hypnosis or euphoria, our awareness can be shifted to the counter-body. In such cases we are able to read correctly the information that is available in the counter-world. In turn after the death, our awareness is shifted permanently to the software register from the virtual world.

A very interesting finding accomplished by the Concept of Dipolar Gravity is, that the counter-material duplicates and registers are owned by all material objects from our physical world, not just by people. This in turn means, that all objects have, what religions call "spirits" while we call here "counter-bodies" or "counter-material duplicates". Also all object have, what religions call "souls" while we call here "registers".

Because the counter-material duplicates and registers introduce significant implications to many aspects of our world, several different sections of this monograph must refer to their existence and attributes. (E.g. because of the significance of the counter-material duplicates for the phenomenon of telekinesis, they are also described in subsection L6.1.) In this subsection is combined the most important information about their physical structure and about intellectual attributes stored in this physical structure.

The existence of the counter-material duplicates of every object directly results from the "principle of opposite properties on both ends of a dipole" described in subsection K2. According to this principle, the gravitational dipole must cause the exactly opposite field conditions to prevail in both physical-type worlds of our universe. These opposite conditions in turn mean, that all substances, attributes, and laws, prevailing in our world of matter, must be reversely duplicated in the counter-world. For example, in our world inertia is one of the basic attributes of matter, thus in the counter-world the equivalent of this attribute must be a self-mobility, means the reversal of inertia, that is assigned to the substance that prevails in there.

The only connection between our world and the counter-world is via gravity forces. As this is explained in subsection L6.1, in order to balance the forces of gravitational dipole, it is necessary that every elementary particle existing in our world of matter, must be linked in the counter-world to an identical particle that is formed from the gravitationally excited counter-matter. In this manner, every material object that exists in our world of matter, must have an identical duplicate (like a kind of identical mirror reflection) existing in the counter-world. For people, such counter-material duplicates are going to be their second bodies identical to their physical bodies. These duplicates are capable of almost similarly independent life as their physical bodies. This monograph uses the term "**counter-bodies**" to name these second human bodies formed in the counter-world from the counter-matter. In turn religions call them "spirits".

Of course, having as many as three different bodies (two of the physical nature, and one of the software nature), and simultaneous living in three different worlds, introduces various vital consequences, which so-far were completely ignored by modern people. Their example can be the donation of organs. The present medicine is able to link the donated organs at the level of physical bodies, but because of the lack of knowledge about the

existence of the counter-world, it is unable to link them at the level of counter-bodies. (For this reason it is necessary to establish urgently the "medicine of the counter-world", mentioned in subsection L8.)

Several next subsections of this chapter are to systematically describe various components of our triple system of biological body ("body"), counter-material body ("spirit"), and virtual body ("soul"), which so-far are not recognised by human science. They are also to explain attributes that these components display, mechanisms that they are subjected to, and basic consequences of their existence.

K5.1. Counter-material body (i.e. religious spirit)

As this is explained in previous subsection, **according to the Concept of Dipolar Gravity, people and also all other creatures and objects that surround us, have as many as three parallel bodies, which live/exist simultaneously in two parallel worlds of the physical nature, means in our world and in the counter-world, and in the additional third virtual world.** In our world of matter lives their physical body, in the counter world lives an exact duplicate of this physical body, means their counter-body, while in the intelligent virtual world lives their register - means a kind of software model of their bodies. Our awareness can be compared to a "cursor" in a computer, which moves to one of these three existing bodies. This awareness can switch from one world into another one, depending on the state of a given creature, normally residing in the physical body, but during dreams or hypnosis shifting to the counter-body (from the physical counter-world), while after the death landing in the register (from the intelligent counter-world). In case of people, such switching of their awareness to the counter-body contained in the counter-world, takes place only during special circumstances, out of which the most frequently taking place are dreams and hypnosis. After our awareness is switched to the counter-world, everything that we experience in there is equally real as events that affect us in the physical world. But because physical-types of laws that rule the counter-world are opposite to laws that rule our world of matter, and also because in the counter-world there is no elapse of time, our material understanding of reality to-date causes, that whatever we experience in the counter-world during dreams or hypnosis, is automatically qualified as "unreal events". In turn after our death the awareness shifts to the register (soul), in order to break away with this register from ties with the biological body and the counter-body.

Our counter-body, in religions usually is called a "spirit". But when it appears to other people it is called a "ghost", a "phantom", or an "apparition". Many religions quite clearly distinguish between the "spirit", and the "soul" (in this monograph a "soul" is called a "register"). But in spite of distinguishing between them terminologically, religions usually are quite confused when comes to explaining the differences between these two. Fortunately the Concept of Dipolar Gravity is able to explain these differences quite simply. If we compare a counter-body (i.e. a "spirit") to a natural computer hardware, then the register (i.e. a "soul") can be compared to a collection of software and data, which resides in this computer. Therefore, in spite that a counter-body (i.e. a spirit) is capable of thinking, this thinking is unstructured and uncoordinated unless some kind of register (i.e. a soul) resides in it. Therefore the spirit is dumb and deprived of memory, while the soul is intelligent and full of memories, and also have its own personality. Furthermore, a spirit/counter-body is a kind of hardware, thus it can appear, and be visibly seen (e.g. by marking its outlines with the "extraction glow" produced during telekinetic motion - see subsection L6.1). In turn the soul/register is a kind of software residing in the virtual world, thus is invisible and unable to appear to anyone.

The counter-body is also recognized by various other disciplines. For example, acupuncture calls it "energy body", healers call it "etheric body", psychics call it "astral body", etc.

The knowledge that we have the triple system of bodies, bears an enormous

significance for the understanding of some previously unexplained aspects of human lives and some behaviours of our awareness. For example our counter-body forms in cooperation with physical body an unique kind of dual electrical system. This system displays a highly complex, intricate operation, which is explained in subsections K5.3 to K5.6, and in I4. This dual electrical system continually exchanges energy between counter-body and physical body, creates electrical fields and flows of electrical charges, converts moral energy into life energy and vice versa, and operates in hundred intricate manners that still await to be demystified. This monograph undertakes attempts to explain at least the initial part of this complex system. Because in these explanations further details about our counter-body need to be revealed, subsection K5.6 is additionally extending the description of the counter-body provided here.

There is a wealth of evidence and observations available at present, which confirms the correctness of the conclusion of the Concept of Dipolar Gravity that every material object has its mirror, counter-material duplicate (spirit) in the counter-world. Listed below are some examples of this evidence:

#1K5.1. The existence of the non-physical bodies. The conclusion derived from the Concept of Dipolar Gravity that "every material object has a counter-material duplicate (which in turn contains a register)", only provides a new, scientifically based justification to the very old finding, which was presented to us by various sources for centuries. In religions this counter-body is called "spirit". Healers and psychic call it "etheric body". Acupuncture refers to it "energy body". The dynamically pumped component of this body many people call "aura". The mutual correspondence between a counter-body derived theoretically from the Concept of Dipolar Gravity and an "etheric body" so successfully utilized in Psychic Healing, is best expressed in the book **[1K5.1]** by David St. Clair, "Psychic Healers" (Bantam Books, New York, 1979, ISBN 0-553-02056-0). On page 244 of this book the famous American Psychic Healer, Reverend William Brown, explains the principles involved in his healing. Here is an excerpt from his explanations:

"The etheric body is an exact copy of the flesh and blood body with every muscle, bone, organ, and nerve reproduced but in a finer density. The principle is that this body, being more basic than the physical, can be adjusted more rapidly and bloodlessly. Each condition corrected in the etheric body is reflected back into the physical body, thus adjusting the physical back to health".

It is amazing how closely this explanation of Reverend Brown regarding his "etheric body" corresponds to the definition of the "counter-body", and to the methods of altering the counter-body with the use of so-called "Telekinetic Effect" described in subsections L6.1 and I4.

#2K5.1. Non-physical seeing. If, according to the Concept of Dipolar Gravity, every material object has in the counter-world a counter-material duplicate, than people who are in states when their senses are switched into the reception from counter-bodies, should be able to perfectly see even when their eyes are closed. According to information from subsections I2 and K5.4, the special states - during which such switching of senses into the counter-body takes place, include dream, hypnosis, euphoria, etc. Actually, some experiments carried out with people in these states, and also popular knowledge about these states (e.g. about "sleep walkers", and about people by the folk wisdom called "lunatics"), indicate that such people actually perfectly see their environment and all existing obstacles, in spite that their eyes remain closed all the time.

#3K5.1. Kirlian photography. Counter-bodies from the counter-world are actually registrable on a photographic film. The technique which allows the registration of these counter-material images is called the Kirlian photography.

K5.2. Registers (i.e. religious souls) from counter-material bodies

Because of the intellectual attributes of counter-matter, the counter-material duplicate of every possible object, on one hand has its own shape and dimensions - thus it is characterised by physical form, while on the other hand it contains its own algorithms and data - thus it is characterised by intellectual content. The mutual relationship between the form and the content can be described as similar to this existing between the electronic circuitry of a computer, and programs with data stored in this circuitry. In order to distinguish between these two separate aspects of the counter-matter during further analyses, we introduce here the name "**register**" to describe the intellectual content of the counter-material duplicates. Such registers are simply collections of algorithms and data, which are stored inside of the counter-material duplicates of all objects, and which have the capability of self-learning. For the Concept of Dipolar Gravity they are scientific equivalents of "souls" from religions. In order to understand better what they are, it is handy to compare our counter-body to a modern computer. The substance which forms this counter-body is like electronic circuitry in a computer, means it can think in the natural state, and it can also memorise (store information). But similarly as does it every hardware in a computer, also our counter-body must have its own software to work properly. Means the operation of our counter-body must be organised by appropriate programs and data. Thus these programs and data which control our counter-bodies, and which also reside inside of our counter-bodies, we call "registers" in this monograph, or "souls" in religions. Registers are present in the counter-bodies of all physical objects that exist in the entire universe, means not only in people, but also in animals, plants, and even inanimate objects. The only difference between a register, let say - in a piece of stone, and a human register, lies in the level of sophistication and in the level of knowledge that so-far it managed to accumulate.

After the introduction of the name "registers", we should note that according to the Concept of Dipolar Gravity every physical object is composed from as many as three components, namely: (1) a physical body (e.g. a biological "body" in people), (2) counter-material duplicate, which is an exact copy of the physical body (i.e. a religious "spirit"), and (3) the register, which is the software model (containing memory, knowledge, history) of a given object, stored inside of the counter-material duplicate of this object (i.e. a religious "soul").

As this is highlighted in several sections of this monograph (e.g. see subsections A9 or M3), each one out of these three components, is a source and an abode for a separate dimension of the so-called "moral space", and thus is also a source and an abode for different capability of people. And so, physical body is a source of actions and events. Thus, without our body (e.g. during a dream) we are not able to carry out any action. The counter-body (spirit) is the source of feelings. This is because of it, the mechanism of feelings described in subsection K5.5 cannot be implemented without the existence of counter-body. This is also because of it, after our death, when registers are separated from their counter-body, we are not able to relive any feelings. In turn registers (souls) are the source of our intellectual capabilities. Without the existence of these registers we would not be able to think or to remember. This can be summarised that our body is acting, our counter-body (spirit) is feeling, while our register (soul) is thinking and remembering.

The shape and dimensions that constitute a physical form of every counter-material duplicate (i.e. constitute its religious spirit), results from the nature and the manner it is formed. Probably this form exactly copies the physical body of the object that it reflects. It also reflects all the attributes of this object, means it describes the shape of this object, composition, structure, etc. Thus, the counter-body is a precise duplication of the external form and internal structure of a physical object.

In turn the intellectual content that constitute registers of counter-material objects (i.e. constitute its religious souls), include such attributes, as for example the ability to self-learn, means gather, store, and process information, and also such features as programs and data stored in this duplicate.

At this point it is possible to explain the name "register" introduced here. A "**register** is a

self-learning system of programs and data that control a given material object, which is stored, updated, and executed by the counter-material duplicate of this object that exists in the counter-world". A register is composed of two basic components, namely programs and data. The programs are sequences of commands which are executed by the intellectual attributes of the counter-matter (as this was explained in subsection K2, counter-matter is a "thinking substance", which in the natural state is capable of thinking, memorising, communicating, etc.). In turn data from registers, are simply sequences of information that a given object accumulated from the beginning of its existence. Counter-matter is gathering and memorising data on all events that a given object was subjected to (i.e. it "remembers" the detailed history of every object). Furthermore, registers describe the present state of this object and also the general direction in which future events are going to affect it (see "karma" from subsection K4.4).

Mechanisms, physical phenomena, and principles of operation, which determine the behaviour and properties of registers, are described relatively well at the end of subsection K2. They result from the fact, that every individual particle of counter-matter actually have all the attributes of the so-called "accumulator" from present computers. It means that such a particle can not only memorise information, but also it has the ability to carry out logical and executional operations that are independent from other counter-matter. Thus independently what volume of counter-matter a given register occupies, and in what region of the counter-world it currently resides, it still is capable of the same effective thinking and acting.

Because of the unambiguous nature of these mechanisms, principles of operation, and phenomena, that rule the behaviour and properties of registers (religious souls) from inside of counter-material duplicates of all possible objects, these registers must be characterised by a whole array of attributes that are identifiable for people, and that directly result from these mechanisms, principles of operation, and phenomena. Let us discuss here the most important of these, which was possible to identify so-far:

1. The existence in every physical object. The important attribute of registers is that every possible physical object contains such a thinking register (i.e. every possible object contains a "soul"), not just people - as this is claimed by some religions. Only that for objects other than people, these registers had no opportunity to accumulate sufficient amount of knowledge and algorithms to be equally sophisticated and capable as in people.

Because these registers reside in the counter-material duplicates, they do exist only for material objects (i.e. they cannot be formed for ideas or abstractions, although inside of such registers any possible ideas or abstractions can be stored and developed).

2. Strictly defined shape, dimensions, and appearance. Registers are very similar to programs from our present computers. Similarly as our programs occupy appropriate length of computer memory, these registers also occupy appropriate volume of counter-matter. Only that their location in counter-matter is three-dimensional (voluminous), not just linear as in our present programs stored in computer memories. Because of this occupying an appropriate volume of counter-matter, registers have strictly defined shape, dimensions, and appearance. Actually, from the so-called near-death experience (NDE) it is already known, that the shape, dimensions, and appearance of registers of any objects, are identical to the shape, dimensions, and appearance of objects to which these registers belong. (For example, registers/souls of individual people can be recognised by their relatives just because of this their appearance.) In addition to this, registers have the capability to exchange information with their environment, and to think logically. This exchange of information and this thinking cause, that in the counter-world the registers "see" other registers, are capable to recognise other registers from their appearance, and even are able to analyse and describe their appearance.

A very intriguing aspect of "seeing" of one registers by others, is the matter of so-called "**black souls**" and "**white souls**". Folklore of old Poland, as well as folklore of several other nations, states that souls (i.e. registers) of people who lead immoral lives, are black. In turn souls (i.e. registers) of moral people are glowing white. The more moral life someone leads,

the more white and glowing his/her soul supposed to be. This folkloristic claims in recent years seem to be confirmed empirically by the so-called near-death experience (NDE), the participants of which claim to see souls of their dead relatives. They state that souls of their dead relatives and friends whom they met on the "other side" glow with a white light, while this glowing for different people seem to have different level of whiteness. Also logical analysis of totalizm and parasitism described in this monograph tells us that people who adhere to these two opposite philosophies must have two drastically opposite ways of thinking. In turn these two drastically different ways of thinking must cause, that their registers are recording different algorithms and data. The physical manifestations of these different algorithms and data in the counter-world, may be a different type of emission. Thus, it is quite probable and plausible, that immoral people who practice philosophy of parasitism, in the counter-world emit an information which by other registers is perceived as a black colour. In turn moral people, who practice some form of totalizm, in the counter-world emit an information which is perceived by other registers as a white glow. This would explain the mechanism, with the use of which, on the subconscious level (i.e. on the level of registers - souls), moral and immoral people immediately recognise each other, and also why immoral people (i.e. adherers of the philosophy of parasitism) always aggressively oppress moral people (i.e. adherers of any form of totalizm).

3. Ability to think. This thinking is realized by counter-matter, in which these registers reside, although it is organised and controlled by algorithms contained in these registers. For this reason registers are capable to think during the entire span of their existence, even after the physical death of their owner.

4. Modular structure. The registers which reside in our counter-material bodies are composed of smaller components. These components simply are collections of different algorithms and data, which together make up the registers. We already know some of these components. For example, we are already aware of the following components of our registers:

- Karma algorithms. These describe karma, which still awaits to be fulfilled.
- Fate algorithms. These describe the general course of life of a given person.
- Time execution algorithms. These handle the passage of a given person/object through time.
- Long-term memory. These consist records of the entire history of a given person.
- Memory of the previous incarnations. These store history of previous lifetimes, and history of previous people that a given person ("soul") was before.

It is worth to notice, that each one of these individual modules in our registers can be read and written only with the use of the method that is appropriate for it, and which differs from methods used for writing and reading of other modules. For example our long-term memory can be read with the use of our brain, but the memory of previous incarnations requires the hypnotic regression. The karma algorithm is written into us with our own actions, but removed only by events which affected us. The algorithm of execution of time can be changed with our psychological altitude. In turn the algorithm of fate can be changed with the use of prayer.

5. Inability to experience feelings. In order to experience feeling, it is necessary to have a separate physical body and a counter-body, both of which exchange energy with each other (see the mechanism of feelings described in subsection K5.5). Therefore registers by themselves are unable to experience feelings, although they contain the memory of feelings that a given body experienced during the lifetime. Very interesting is the fact, that the complete lack of any feelings, must also be perceived as a kind of feeling. It is described by people as the "feeling of absolute peace". Therefore registers deprived of physical bodies can only experience this feeling of the overwhelming peace.

6. Indestructiveness. This property of our registers and counter-material duplicates requires some explanation. Otherwise than this is with physical objects, registers from our counter-material duplicates cannot be destroyed by any action carried out in our world of

matter. Therefore physical objects which ceased to exist, still have their registers contained somewhere in the counter-world. Religions describe these registers of the physically non-existing people under the name of "souls". According to the Concept of Dipolar Gravity, such indestructible registers ("souls") belong not only to people, but also all other objects, including animals, vegetation, and even objects that we currently call "inanimate". But the majority of religions, including Christianity, claim that only people have souls (a long ago it was claimed that only half of people have them - e.g. to women of that time the right to have souls was refused). Only some very old native religions, e.g. pre-Christian believes of Maori or Slavian, and also believes of American Indians, recognised the existence of souls not only in people, but also in animals and in inanimate objects. Out of the more modern religions, I am aware of such a belief in Buddhism. For example, in the last days of 1997 a mass killing of chicken was carried out in Hong Kong (over a million of chicken), because they carried out viruses of the deadly flu that was attacking people. According to the newspaper article **[1K5.2]** "Chicken cull continues, monks pray for souls", published in the Malaysian daily Sun (Sun Media Group Bhd, Lot 6, Jalan 51/217, Section 51, 46050 Petaling Jaya, Selangor, Malaysia), Thursday 1 January 1998 edition, page 42, Buddhist monks organised over there 7-day long mass prayers for souls of these chicken, in order to facilitate their return to life in the reincarnation cycle.

* * *

There is also evidence and observations available, which confirm the correctness of the conclusion that every material object has its own counter-body, and its own registers which reside inside of this counter-body. Listed below are examples of this evidence:

#1K5.2. The loss of weight during the death. In 1906, Dr. Duncan McDougall of Massachusetts General Hospital conducted some precise measurements of weight of people just before and after their death. These measurements revealed that the human body at the moment of death loses as much as 7 to 28 grams in weight. The above loss of weight can be explained as changes of gravity in a component of the counter-material duplicates. Because all components of counter-bodies are attached to the physical bodies by gravitational forces, any change in their gravitational properties must cause changes in gravitational interactions, which in turn would be detectable as the change of weight.

Note that a similar mechanism is causing the "death flash" to appear, as described in item #1L6.5.

It is interesting, that after these "ancient" experiments completed in 1906, actually no-one repeated the same research, in order to confirm or disprove their outcomes. Probably this is caused by the scientific "taboo" that in the meantime evil parasites managed to put on research connected with human deaths and with spiritual phenomena. But the Concept of Dipolar Gravity provides the information, which allows to verify these old experiments, without the necessity to precisely weight people just before and after the death. After all, this concept informs that "souls" are also contained in animals. Thus, if the escape of a "soul" at the moment of death, influences the weight of a body that this soul leaves, than such a change of weight must be also noticeable at the moment of death of animals. Therefore, in order to detect it, it is enough if a veterinary doctor, who at the order of a client "puts into sleep" an animal, after making the deadly injection simply places this animal on a precise electronic scale, and notices the indications of this scale. Such electronic weighting of animals that are "put into sleep" should not only show how much is the change of weight at the moment of death, but also show in which exactly moment of time this change of weight takes place (means when exactly "soul" escapes from the body).

#2K5.2. For the existence of a direct link between human soul and gravity forces points out also the known observation of people living on sea shores, that the natural death of older people always takes place during the tide out in a given area - for more details see subsections K4.4 and M9.1.

K5.3. Counter-organs (mind, counter-senses, conscience, compassion, karma organ, chakras, etc.)

Our counter-material body ("spirit") is an exact copy of our physical body, with a duplicate of every cell, tissue, and organ present in it. Therefore, similar as this is the case with parts of a physical body, each part of a counter-material body is also fulfilling some specific functions. But functions that these parts fulfil in the counter-world, not necessarily correspond to functions that they fulfil in the physical world. For example, in the counter-world we can move just by an act of will, therefore we do not need legs. So legs can be used for other functions. This brief subsection is to summarise, what is currently known about functions of specific counter-organs from our counter-body.

All the counter-organs, which we have in our counter-body, can be subdivided into several categories. Let us list them here.

- **Chakras.** These are counter-material duplicates of our physical organs, which in the counter-world are "unemployed" (means which in the counter-world do not fulfil the functions for which they are created in the physical world). Because of this "unemployment", in the counter-world chakras are utilised for the control of the flow of moral energy between themselves and their material counterparts. For example, chakras include the counter-organ of our stomach, which in the counter-world does not need to digest food, therefore which is used to control the flow of energy between itself and the physical stomach. Similarly, every other "unemployed" part of our physical body, such as legs, lungs, neck, shoulders, hands, etc, in the counter-world is used as a chakra - i.e. to control the flow of moral energy. The exact locations of energy "valves" from these chakras are described in subsection A6.2.

- **Mind.** This is a counter-organ for the physical brain. It performs all intellectual functions, including memory recalls, thinking, mental feelings, etc.

- **Counter-senses.** These are counter-material equivalents of our physical senses, namely eyes, nose, ears, etc. They also fulfil similar functions in the counter-world. In addition to these functions they also control the flow of moral energy.

- **Conscience.** This is a counter-organ, which has no physical equivalent. The location of this counter-organ is not known yet. It is possible, although it seems to shock in the first consideration, that the function of conscience may actually be performed by the counter-material duplicate of "intestines" from our physical body (hence the English expression of having a "gut feeling"). After all, in the counter world they do not perform their digestive functions, and also they are the only counter-organs which cooperate with energies and substances that are not components of our body, thus which provide a blending connection with the universe around us. It is also interesting to notice, that if we receive the whispers of conscience, they actually seem to radiate from our intestines.

- **Compassion.** This is another counter-organ, which has no equivalent in the physical world. It is used to transfer the moral energy from a counter-body of one person or animal, directly to a counter-body of another person or animal. Thus, it is used during healing, moral support, and also during moral vampirism. Folklore claims that its function is performed by the counter-material duplicate of physical "heart".

- **Karma organ.** This is one more counter-organ, which does not have its physical equivalent. It is used to manage exchanges of karma. Most probably its function is performed by the front part of the brain, hence the idea of the "third eye" emphasised by Hinduism and by some Eastern philosophies.

Apart from the specialistic function, each counter-organ performs also a function of a compression pump, and a decompression valve, for the moral energy contained in our counter-body. Because during a flow of the moral energy through a given counter-organ, an unique sensation is created, which people perceive as a "feeling", the functions of counter-organs for energy transfer are going to be comprehensively explained in subsection K5.5.

Our counter-organs fulfil functions, which are equally important as those performed by

their physical counterparts. Therefore, human science needs to start investigate them urgently.

K5.4. The model of the brain as an input-output device

In order to summarise here what was already established in previous subsections, according to the Concept of Dipolar Gravity every material object exists simultaneously in two worlds of the physical nature, and additionally in the third world of the virtual nature. This also includes our brain. Out of two physical copies of the brain, which exist simultaneously in two different worlds, the biological copy prevails in the world which specialises mainly in performing biological functions. Only the counter-material duplicate prevails in the counter-world, which specialises in performing intellectual and information-processing functions. Furthermore, only this counter-brain contains the "register" which stores programs and data, means which decides about the fate of a given organism and which remembers everything. The natural consequence of this situation is that in the process of evolution, all life forms (e.g. all people, animals, plants) must develop some organs, which surely take advantage of the specialisation of each world. Therefore they must have developed organs that have the capability to link together the copies from both worlds, and to benefit from the natural capabilities of both worlds. The brain by nature is such an organ, which must be capable of linking both worlds.

As we know, in the course of ages scientists tried to explain the principle, on which our brain operates. In order to illustrate somehow this principle, and also to introduce a simple mechanism that reveals the structure and operation of this complicated organ and explains the basic functions of the brain, our science introduced theoretical concepts of the operation of our brain, which are known as "models of the brain". Thus by the name "**model of the brain**" we should understand a type of illustrative analogy, which tries to explain how the human brain is build, on what principle it works, where the basic attributes of it come from - such as short-term memory, long-term memory, ability to learn and to forget, etc.

The fact of assigning to the brain the function of the basic organ that communicates with the counter-world, completely revolutionises our present understanding of the structure and operation of this organ. Furthermore, the fact that our brain communicates with the counter-world, shifts to the counter-world the location of many significant attributes, which until now were assigned to the biological brain, such as intelligence, memory, speed of thinking, instinct, etc. For this reason, the discovery that the brain is a communication device which links us with the counter-world, leads us to the formulation of a completely new "model of the brain", which for the first time was introduced to the use by the Concept of Dipolar Gravity. This new model of the brain is called here the "model of the brain as an input-output device".

The "model of the brain as an input-output device" is the third theoretical model of this organ, so-far introduced to use. Let us now list all three models of this organ known so-far, briefly explaining their operation, basic properties, and the level of agreeability with the empirical findings.

1. The model of the brain as the "**collection of pigeon holes**". It was the first and the oldest of models of this organ introduced so-far. It assumed that our brain works like a kind of a huge catalog filled up with various grey cells, or "pigeon holes", into which data are introduced and then stored - similarly as documents are stored in closed files, or as data items are stored in computer memory.

Unfortunately, against this model a lot of empirical findings certifies. For example, in many cases it was registered that the memory remains even when portions of brain are surgically removed (see [1K5.4] "Intersections of Holography, Psi, Acupuncture, And Related Issues" by D. J. Benor, American Journal of Acupuncture, Vol. 11, No. 2, April-June 1983, pp. 105-118). This in turn contradicts the understanding of the brain as a collection of "pigeon holes" into which data is packed and stored. After all, if we surgically remove a significant portion of such "pigeon holes", then also their content should be removed and lost. Therefore,

the long-term memory needed to be explained in some another way. Contemporary medicine prepared another explanation of memorizing, based on the so-called "holographic model of the brain".

2. The "**holographic model of the brain**". This model is the second description of the operation of the human brain, introduced by our science so-far. It assumes that the information being memorised is distributed amongst all cells of the brain, similarly as this happens in a hologram, so that every cell contains a complete information about everything. Therefore, independently which part of the brain is removed, the same information is still preserved in other parts.

But this "holographic model of the brain" still does not match the existing facts and empirical observations. There is an increasing number of facts clearly indicating that the memory of events can be preserved or passed on, even while the brain that registered them was non-existent (i.e. was already dead, or was not born yet). These kinds of facts originate from the so-called "psychic" experiences. An example of such experiences can be learning about a murder directly from the victim, or learning about past life ("reincarnation") when the subject of this life is already dead, or remembering some special events, which would not happen to us, but to our parents. None model of the brain, which is based on the single-world universe, is able to satisfactory explain such facts. Therefore it is necessary to introduce one more model of the brain, which stems from the new Concept of Dipolar Gravity.

3. The "**model of the brain as an input-output device**". This one was unknown to human medicine, as the introduction of it was proposed only by the Concept of Dipolar Gravity. It leads to the explanations, which match all evidence in the existence. This is because it is based on a triple-world universe, in which the counter-matter which is filling up the counter-world, is the one that displays the intelligence and the attributes of a natural computer, i.e. it intercepts, stores, processes and outputs the information. Thus, the existence of such a thinking and memorizing substance, allows us to store and to process information in our registers contained in the counter-world, not in our physical brains. The model of the brain as an input-output device postulates, that the entire memory of a given creature is accumulated and stored in the software registers from the counter-world. Also these registers are the source of intelligence. To our world are only shifted these parts of this memory, which are needed in a given moment of time.

In the "**model of our brain as an input-output device**" it is accepted, that we do not have in our heads any long-term storage (memory) nor the powerful information processing device, but rather a primitive input-output device with a short-term memory, which only exchanges information with registers contained in the counter-world. Using "computer" terminology, our brain is not a computer itself with its own memory, but only the equivalent of an intelligent terminal. This terminal is able to perform some limited processing by itself, as it possesses its own short-term memory (i.e. memory so small that the packing of new facts into it requires the removal of facts remembered earlier). However, in all important cases requiring the long-term memorising, it refers to the information contained within the counter-world. The process of exchanging of this information between our own brain and the register contained in the software counter-world, is known by the name of "long-term memory system".

One of the most important consequences of the model of brain discussed here, is that it defines the intellect and the long-term memory, not as an attribute of the biological body, but as a software content of the counter-material duplicate of this body. Thus in this model, our biological body is only a vehicle and the access organ (interface), which allows the effective use of this intellect and memory located in a completely different world.

The model of the brain described above provides an excellent explanation for all facts and phenomena observed to-date. For example, such phenomenon as **hypnosis** is defined as switching our brain entirely onto the perception of signals from the counter-world. **Telepathy** is exchanging the messages between different brains via the sound-like vibrations that propagate through the counter-matter. **Dreams** can be explained as adventures of our counter-bodies in

the counter-world, or adventures of our registers (souls) in the virtual world (this is why there are two types of dreams). **Multiple personalities** can be explained as switching our brain to cooperate with more than one register of memories. **Reincarnation** is simply linking the brain of an alive person with these registers, which belonged to a person who is already dead.

The model of the brain as an input-output device, not only that explains various mysterious phenomena known to us for centuries, but it also points our attention to new phenomena, about the existence of which our civilisation had no idea. One of these phenomena, which is going to be discussed here, because it introduces various implications to the major thesis of this monograph, is the matter of so-called "communication capacity of the brain". From the research on computers to-date it is known, that one of the most important parameters that describe a given channel, through which some flow of information takes place, is the speed with which this information is passing through a given channel. This speed is usually defined as the so-called "communication capacity". In case of computers this capacity decides for example about the speed with which an information is retrieved from an external memory (e.g. from a diskette), thus also about the time when the information that we are seeking is going to be made available to us. In turn in the model of the brain discussed here, this capacity is going to decide about the speed with which the information is shifted to our brain from the counter-material duplicate. Thus practically it is almost synonymous with the idea of the "speed of thinking". Of course, the communication capacity is only a quantitative parameter which describes the human brain, thus it does not describe the quality of someone's intellect, such as for example the intelligence, logic, precision, depth, imagination, or creative potential.

In the result of relative simple deductions, I come to the conclusion that the "communication capacity" in intelligent beings must depend on level of their civilisation. This conclusion can be expressed in the form of a following thesis, the correctness of which is easy to deduce theoretically, but is much more difficult to prove empirically: "the increase of the advancement of civilisation must cause the evolutionary favouring of individuals with the higher communication capacity, simultaneously eliminating the individuals in which this capacity is smaller". In order to support the correctness of this thesis, a simplified example of a duel of two hypothetical knights could be used. The knight, who thinks slower because his communication capacity is lesser, of course is going to die first. In this way the higher chance of leaving the descendants have the knight with a higher communication capacity. In turn the consequence of this evolutionary favouring of individuals with a faster thinking is, that with the increase of civilisation, this speed of thinking must increase. This in turn leads to a simple conclusions, that members of older civilisations are going to think faster from members of younger civilisations. Therefore for example the average speed of thinking of an UFO-naut should be faster than the average speed of thinking of a human being. In turn the average speed of thinking of a Chinese (whose race to civilisation started several thousands years earlier than in the surrounding nations) should be greater than the average speed of thinking for example Malays, Maori, or Australian Aborigines. Inside of the same population (e.g. Poles or Chinese) also there should be differences in the communication capacity. For example city dwellers should think faster than farmers.

The next consequence of the model of the brain as an input-output device is that it completely invalidates, and changes, the to-date understanding of the process of learning, memorising, remembering, recalling, etc. For example, according to what was understood so-far, the process of forgetting depends on the lost or de-completion of the information that someone stores. But in the model discussed here information once gathered cannot be lost or de-completed - because it is remembered forever in the registers of a given person. Therefore, if someone forgets something, this means that somehow he/she lost the ability to find this information in the huge layers accumulated in his/her register. But the information still is there and in the appropriate circumstances it can be found. Furthermore, even if we intentionally are unable to recall it, our subconsciousness (i.e. the selected intellectual organs from our counter-

body) still has the access to it. Thus the knowledge, which was remembered in the aware level, still is available to us on the subconscious level.

Another vital implication of the model of the brain as an input-output device is that it postulates the existence of a **"universal language of thoughts"**, i.e. a language in which the counter-matter thinks, and thus which is used by the entire universe. This language could be called the **"language of God"**, as all mental processes of the universal intellect, and also all communications with this intellect, are going to take place through it. In this monograph it is referred as the **ULT** (i.e. the "Universal Language of Thought"). This language is a natural equivalent to binary "machine code", in which our computers "think". It differs from the human spoken languages, and is the language in which all living creatures conduct their thought processes. It would also be the language in which all creatures living in our universe could directly communicate with one another. It is not an exaggeration to claim that ULT is the "language of God". After all, it is the language with which the whispers of our own conscience are formulated - see subsection K4.1.2, and also the language, the aware mastery of which allows us to directly communicate with God. The existence of such an universal language not only enables brains to communicate with their counter-material duplicates, but also enables communication between one creature and another (e.g. humans with animals, humans with plants, UFO-nauts with humans, etc.). It is extremely interesting that the existence of such an universal language was already suggested indirectly in the late 1950s by Noam Chomsky in his research concerning generative grammar.

At this point it should be stressed that the existence of such a universal language of thoughts (ULT) introduces numerous philosophical implications. Probably the most important of them is that this language must consist only the "words" which correspond to the ideas and possibilities already recognized and applied in the universe. Practically, this means that we (humans) are not able to think or to imagine anything that exceeds the capabilities of the universe, as it simply would not have the appropriate "word" to be expressed in our minds. Putting this in another way, in the form of an intellectual law that prevails in our universe, **"every goal which is possible to image in also possible to achieve"** - see subsection B7.3. (Other version of the same would state that "everything that someone is able to invent, must exist, existed, or is going to exist in the universe at some point of time and space".) The problem with comprehending the above principle lies in the frequent mixing up goals with ways of achieving them. For example the idea discussed in chapter J of an antigravitational field in the old concept of monopolar gravity, in fact represents only our demand addressed to the universe and requiring it to operate in a particular way. Therefore antigravity thus defined represents only the way of achieving a goal, not a goal itself. If antigravity is limited to a pure goal only, i.e. to the formation of a force that repels one mass from other masses, than a number of possibilities for achieving it can be found. Two of these (e.g. the magnocraft and the telekinetic vehicle) are explained in this monograph - see subsections F1, E6 and L6.1.1.

An especially important consequence of the discussed model of the brain is that it provides a perfect explanation for all forms of Extra-Sensory Perception (ESP). In this explanation, ESP is a body of methods for perceiving additional information (i.e. the information not stored by our own brain) from the counter-world. In order to gain this information, the brain of an ESP practitioner accesses registers contained in the counter-material body of the object subjected to ESP inquiry, and reads all the information required from these registers.

There is a wealth of evidence, which confirms the correctness of the "model of our brain as an input-output device" discussed here. Let us briefly review some of this evidence.

#1K5.4. Communication between people and UFO-nauts. There are numerous cases reported and documented in the UFO literature, when members of UFO crews communicated with people using some telepathic devices. In this monograph such cases are mentioned in subsection E3. These devices caused a direct and soundless transmission of thoughts between the brains of humans and the brains of UFO-nauts. Such a direct exchange of thoughts is only possible when the universal language of thoughts (ULT) mentioned earlier

does exist. The existence of this language in turn confirms the operation of our brains as input-output devices.

#2K5.4. Communication between people and plants. The universal language of thoughts (ULT) allows us to communicate with every possible inhabitant of the universe - even including pot plants. It has been confirmed that pot plants grow better when someone talks to them with love and care. Moreover, there were experiments completed, which utilized encephalographs, i.e. equipment similar to lie detectors - see experiments of Cleve Backster described in [7] and [7/2]. These experiments proved that plants react with panic to our thought intentions to harm or to destroy them. In television I also saw a program ("Facts or fiction"), in which they reported about a case, when the panicky reaction of a flower that was favoured by a murdered owner (this flower was connected to such an encephalograph) allowed the initial selection of this one amongst all suspects that murdered the owner in the vicinity of the flower.

#3K5.4. Communication between people and animals. It is well known that many people are able to "say" something to a favourite animal, or insect, and that the message conveyed gets through somehow to the addressee, whose further actions prove the complete understanding of what was said. Any rational explanation for such communication must involve the operation of all brains (also those of animals and insects) as input-output devices.

The most well known person utilizing such communication was the late Mrs Barbara Woodhouse, whose frequent appearance on British TV gained her world-wide fame (especially her "sit!" command, which was addressed to dogs, but was frequently completed also by owners of these dogs).

In central Europe (especially in Poland, Germany, Czech, and Slovakia) there is a vivid tradition of **peripatetic rat-catchers**. Those extraordinary people earned a living by ordering rats, mice, and even insects to follow them beyond the boundaries of the village that paid for this form of debugging. The most frequently their action depended on playing a pipe, or on monotonous singing of magical words, with the simultaneous ordering to mice or rats to follow a given person. The column of these pests, looking as if they were drunk or hypnotised, was then led beyond the boundaries of the village, where it was drowned in a river or burnt in bales of old straws. Thus the popular opinion that such rat-catchers were "charming" or "mesmerising" their victims. The last ones amongst these rat-catchers were supposed to be still operative in the area of present Poland at the beginning of this century - for example in the Polish village of Cielcza (around 4 kilometres north from Jarocin) the local manor was de-rated in this manner in 1930s. Another report that I heard originated around 1910s from the village of Koszarawa, Poland. A flea-catcher operated over there, who used to monotonously sing spells, causing that all fleas from the entire room were falling into a trance and gradually accumulated on the stick inserted in the centre of the room. This stick was then burned together with lethargic fleas forming a ball on the top of it.

Also other nations had similar "rat-catchers". One of the romantic records of these people survived in the form of the German legend of the **Pied Piper of Hamelin** (the main event of which supposed to take place on 23 July 1284). The description of his action is even contained in some encyclopedias, e.g. see the prestigious "Encyclopedia Britannica", 1959 - entry "Hameln". According to this description, in 1284 the township of Hamelin from Lower Saxony (near Hannover), which is positioned at the converge of rivers Waser and Hamel, was infested with plague of rats. Then this rat-catcher appeared. After receiving the offer of a good payment, he led rats out of the city and drown them in the Waser river. But after fulfilling his part of the deal, citizens of Hameln accused him of the trickery and refused to pay the contract. Then, exactly on 23 July 1284, he played again his pipe. In the reply all children of Hamelin left their homes and walked like hypnotised behind him. After they walked to the local hill called Koppelberg, huge gate opened on the slope. The rat-catcher with it all children - but except for one lame, disappeared inside of this hill, while the gate shut after their passage. The interesting aspect of this legend is that the spoken version of it that I had an opportunity to hear, describes a glossy tunnel leading inside of the Earth, that was hidden behind these gates

in the Koppelberg. The hypnotised children marched through this tunnel. Its description coincides with the glossy tunnels formed on Earth by UFOs, one example of which is shown in Figure E3 from volume 4 of this monograph.

Cases of issuing telepathic commands to pests, are also known outside of Europe. Here is a case from China, which refers to the abilities of so-called Taoist mystic (i.e. a Taoist equivalent of a Saint from Christianity), quoted from page 93 of an excellent book **[1#3K5.4]** by Frena Bloomfield, "The Book of Chinese Beliefs", Arrow Books Ltd. (17-21 Conway Street, London W1P 6 JD, England), London 1983, ISBN 0-09-931900-4. (Note that Taoism, next to Buddhism and relatively new Christianity, for Chinese is one of three most important religions, and simultaneously their oldest religion.) "There was the Taoist mystic of the fourth century BC whose clothes were chewed up by rats. Far from being unconcerned with his material welfare, the mystic cast a spell and summoned all the rats in the neighbourhood to him and then proceeded to give them a firm piece of his mystical mind. He warned all the rats who had not chewed his clothes to go away and stay away if they knew what was good for them, but those who were guilty of molesting his apparel were to remain behind. All the rats but one scampered away, leaving the miscreant rooted to the spot by magic until presumably it learned the error of his rattish ways."

#4K5.4. Animal instincts. It is well known that animals display abilities to resolve problems which definitely extend beyond the capabilities of their (or even human) brains. According to the model of the brain discussed here, all brains (also those of animals and insects) must have the ability to access and to read registers from the counter-world. Thus the so-called instinct is only an animal equivalent to human ESP abilities. Animals can gain knowledge of correct behaviour in a particular situation by searching through the appropriate registers in the counter-world. There is a mass of evidence supporting this possibility. Only some of this will be reviewed below.

(a) Knowledge of correct behaviours in critical situations. We can observe how a sick animal somehow recognizes the best food and treatment for a particular disease. During periods of drought, elephants, like our dowsers, find the location of shallow underground water sources, saving themselves and other animals. Dogs know the best way to save their masters in a moment of emergency. One of countless examples of such instinctive knowledge of a dog is contained in the notice **[1#4K5.4]** of AFP agency "Dog dies in bid to save boy", published in the Malaysian daily Sun (Sun Media Group Bhd, Lot 6, Jalan 51/217, Section 51, 46050 Petaling Jaya, Selangor, Malaysia), issue from Wednesday, 31 December 1997, page 44. According to this note, on Monday, 29 December 1997, in Chicago a dog called "Missy" pushed a 6-year old boy from wheels of the arriving car, thus saving the life of the boy, but dying itself. Other similar behaviour, this time showed by a cat, is described in the article **[2#4K5.4]** "Tibby saved my life, says woman", published in the New Zealand newspaper The Dominion (Wellington, New Zealand, www.stuff.co.nz), issue from Tuesday, 3 April 2001, page 1. According to this article, when a tablet blocked the throat of a lone old lady, obstructing the breathing, her cat "Tibby" arrived with a help. The cat pushed with its own paw a piece of an old cheese through the open mouth and throat of the old lady. It managed to unblock the squeeze of the tablet, and save the old lady from almost a sure death by suffocation.

(b) Reading and hearing warnings of bad events. It is almost legendary that dogs can predict an imminent natural disaster and howl loudly as an alarm. In Japan they raise a special kind of aquarium goldfish which can detect an earthquake a few hours in advance. There is the well known claim of sailors that rats foresee a coming disaster and abandon in advance the ship that is going to sink. Similar observation is respected amongst miners, who say that when rats run out of a mine, people should follow them. Similarly rats, mice, fish, and even ordinary mosquitos, excellently read human thoughts when someone want to kill them, and run panicky. In Malaysia anglers get furious if someone asks them "what are you doing here", because it is believed by them, that answering, or just thinking, "I catch fish", is warning fish under the water, and causes that none lets itself catch after such a question. Similarly in Chinese houses is

forbidden to ask, or even to think, what the mouse trap is for, and all discussions about catching these pests need to be done with the use of some conspiracy pseudo-name, e.g. "long-tail", so that when a rat "hears" the plan being discussed, is not able to deduce that the plan is for catching it. Favourite pets know about the death of their masters. Birds do not sing at the site of some former concentration camps. Some farm animals seem to know exactly when they are designated to be killed, and "cry" on the way to a slaughter-house.

(c) Pets foreseeing their master's return. It has been observed that favourite pets know several minutes in advance that their master is going to return home, and know also at which entrance they should wait to welcome him/her. Similar knowledge is displayed by little children, who know a few hours in advance that their favourite relative is coming and he/she has something good for them (they usually know also what he/she is going to bring for them).

(d) The migration and navigation instincts of animals. The only satisfactory explanation for the migration and navigation instincts of some birds and fish seems to lie in ESP. Sea birds have no orientation points and they still return to their nests without error. There are known cases of dogs and cats returning home having been taken hundreds of kilometres away in windowless boxes. Some dogs are famous because of finding the way to their owners, after those owners changed city or even country.

(e) Synchronization of the movements of birds and fish. We may observe flocks of birds and shoals of fish as they manoeuvre simultaneously. No known physiological senses explain such perfect synchronization. A similar effect can also be experienced by two bicycle riders or car drivers who unexpectedly face each other on a collision course. They will repeat exactly the same manoeuvres until they crash. (A more exact explanation of this phenomenon is contained in subsection M5.3). A similar phenomenon is suspected for causing the collisions of aeroplanes in the air.

(f) Synchronisation in insects. An unusual case of synchronisation shows a kind of Malaysian miniature beetle from the Lampyridae (*Pteroptyx tener* species) called "firefly" in English, or "kelip-kelip" in Malay. It flies in the air glowing intensively in a pulsating manner with the frequency of around 3 flashes per second. The pulsation of light in all these insects are mutually synchronised. At the outlet from the river Kuala Selangor, in the mangrove swamps, in 1994 soon after the sunset literally whole trees were surrounded with clouds of these insects, which in a pulsating manner were lighting them up night by night during a whole year. The trees that they choose for formation of these clouds in subsequent nights, must meet many conditions, thus they are spread in rather large distances from one another (local fishermen are known from using these glowing trees of the characteristic shapes, for their night navigation points). The rhythmic flashes of light from these clouds of insects are lighting the selected trees like electric lamps on Christmas trees. In 1994 I had the pleasure to float along this river in a quiet rowing boat and to observe the extraordinary fiery manifestations of these insects. For my large surprise I had an opportunity to notice with my own eyes how precisely all these insects synchronise their pulsations of light, even if they are not able to see each other because of the dense bush which hide one group of insects from other ones. They all flash in the same moments. Thus all trees selected by these insects pulsate identically with the rhythmic light, looking as if they all are connected to the same control device. After I saw this extraordinary synchronisation, I started to look in the existing literature how present science describes the principle on which it is carried out - in order to find out whether this science can explain it without the use of ESP and the counter-world. With the benefit to the model of the brain discussed here I noted, that scientists openly admit, that currently they still are unable to explain neither the method of this extraordinary synchronisation of flashes in the "firefly", nor the reason for this synchronisation. (For more details about Malaysia "fireflies" one can turn to: Mohd Jalaludin Bin Mohd Isa, Kelip-kelip, Kampong Kuantan, 45600 Batang Berjuntai, Selangor Darul Ehsan, Malaysia.)

(g) Solving problems by animals and insects. For many animals their capabilities to utilise the intelligence of the counter-world can differ, similarly like differ ESP capabilities in

individual people. Therefore, from time to time, people discover an animal or an insect, in which this capabilities are especially developed. Such special animals become especially famous, because they are able to solve mathematical or logical problems, the level of difficulty of which exceeds the capability of many people. Amongst many examples of such cases that I encountered, in 1970s I saw a documentary program about a horse which was able to read numbers and arithmetic operators (type +, -, *, /) and solve rather complicated mathematical equations (unfortunately, in November 2001 when I was writing this sentence I did not remembered details of this extraordinary horse). In turn on Saturday, 23 November 2001, from 19:30 to 2:30, on channel 2 of TVNZ, an American documentary serial was broadcasted entitled **[3#4K5.4]** "Ripley's believe it or not". In this serial a dog called "Ajzik" (spelled phonetically) appeared. The owner of this dog was some American citizen. This dog could carry out errorless arithmetic calculations, such as adding, subtracting, multiplying, and dividing of two small numbers, and taking a square root from a small number (less than 100). The order to do these calculations was given to it with a voice. This means that the dog could recognise the value of a number and the name of the operation to be carried out, and that it could carry out operations on these numbers. The ability of this dog were checked in the control conditions of a TV studio, when to eliminate the chances the owner had covered eyes and demobilised hands.

Of course, independently from the mathematical abilities, some animals and insects show various other capabilities, which prove their ability to solve complex problems. For example in past was quite well known the existence of so-called "flea circuses", in which fleas used to show various tricks. Almost legendary is the ability of rats to solve even the most difficult puzzles and finding the correct way in even the most complicated labyrinths. In 1970s there was a plague of tomtits in England, which learned how to open milk bottles. In turn newspaper article **[4#4K5.4]** "Stray dog trapped 23 days taps survival instinct" published on page 1 of the New Zealand newspaper "Dominion", issue dated on Saturday, 16 November 2002, an extraordinary case is described, when a dog was locked accidentally without food nor water for the period of 23 days. This dog still survived, only because it was able to open for itself a tap with water.

#5K5.4. Review of ones own life during the so-called Near Death Experiences (NDE). It is widely documented that the dying person relives again the most important events from his/her own entire life. Mr Mike Irving of 120 Terrace St., Invercargill, New Zealand - one of the numerous people known to me in person, who has experienced this - describes it thus: "It was not just reviewing a three-dimensional movie of my life. It was as complex as in reality. I was there and I felt, thought, and saw everything again. The only difference was that I observed myself as an outside witness and that I could not change anything in this review".

The review discussed here contains one element, confirmed by many participants, which excludes the possibility of the brain origination of these pictures, i.e. their nature is holographic. If the pictures were only a display of the biological memory content, they should present the events exactly in the same form as the eyes of the dying person saw them while they happened. But this is not the case. The review consists also of pictures of the person, presenting him/her as if he/she were filmed by an outside cameraman who tries to record all the important details. Moreover, during the review details also are visible, which could not be noticed in a real experience, because they were inappropriately located towards the subject (sometimes scenes are presented, which are happening behind some physical obstacles and by no means could be seen by the person involved). This characteristic indicates that the discussed review can not originate from the brain itself, but is read by the brain from the bank of information stored within the counter-world.

More information about the above phenomena can be found in the book **[1#5K5.4]** by R.A. Moody, "Life After Life", Stackpole Books, 1976, ISBN 0-8117-0946-9, pp. 61 to 69.

Very interesting are reports of some people abducted to UFOs, that on UFO decks similar reviews of someone's life can be triggered on every wish of the abductors, with the use

of a special technical device (i.e. the TRI of the third generation - see subsection D3.3 in treatise [7/2]).

#6K5.4. Double or multiple personalities. In the paper [1#6K5.4] "Multiple Mix-ups", published in OMNI, Vol. 8, No. 2, November 1985, p. 94, some examples of people who experience complete changes of personalities are discussed. It seems that the same body can be occupied in turns by two or more completely different persons (registers/souls). The differences in these personalities can be so significant, and their switching so complete, that they affect not only the psychological, but also the biological state of a person. For example the different personalities (of the same physical person) may require different optics of glasses, or be allergic to different foods and medicines. The existence of this phenomena provides a further evidence in support of the model of our brain as an input-output device. This is because any rational explanation of multiple personalities must account for the switching of someone's brain to the register of a different person - synchronized with the simultaneous taking control over the entire body by this register (i.e. by the "soul" of a different person).

#7K5.4. Reincarnation. The details of previous lives can be recalled. Some children during normal activities, and also various adults during hypnotic regression or dreams, are able to recall details from previous lives. These details are very vivid, and prove themselves correct when verified by historical research or in a field confrontation. In addition other evidence, such as the rapid appearance of non-learned abilities or birth marks corresponding to injuries from a previous life, also confirm the concrete origin of these experiences. The main puzzle in all these recalls is where the remembered information is stored, as the previous physical bodies (brains also) are dead. The Concept of Dipolar Gravity provides the answer: in the registers stored in the counter-world. So the recalls of previous lives are simply accessions made to these registers. Numerous cases of recalling past life are documented in the book [1#7K5.4] by Joe Fisher, "The Case for Reincarnation", Granada Publishing Ltd., London 1984, ISBN 0-246-12650-7.

The Concept of Dipolar Gravity not only that accepts the phenomenon of reincarnation, but also promotes it to the range of the primary spiritual phenomena, which allows to explain many mechanisms that decide about our growth, perfecting, personality, memory, subconscious knowledge, appearance, etc. For example, such mysterious phenomenon as the evolution of personal interests along our life, can be explained as the access to various reincarnation layers in our long-term memory changeable with time (means like a reincarnation equivalent to the evolutionary principle that the "foetogenesis is the repetition of filogenesis"). If during our childhood we are interested - let say in fights, this is because in one of our early incarnations we were a warrior. If in the primary school we are interested in poems, this is because during one of the next our incarnations we were a poet. Then we are interested in music, because in the next incarnation we were a musician. Etc., etc.

#8K5.4. Problem-solving in a sleep. There is a well-known method of acquiring solution to our problems during a night's sleep. If we clearly specify just before falling asleep what our problem is and what kind of solution we are looking for, when waking up in the morning we may find out that we know the answer. As the knowledge that is acquired during the night must be input from somewhere, the above phenomenon additionally supports the model of our brain as an input-output device.

#9K5.4. Superstitions. According to the Law of the Most beneficial Turn of Events (see subsection K4.1.1) if we subconsciously wish this, than the arrival of every significant event is foretold to us with a most optimal advance of time. This foretelling is always arriving through the channel that we acknowledge - usually in the form of a superstition. Thus, it is well known that for some people superstitions are a reliable source of information on events that are going to happen. As every person sets his/her own warning signals, thus, making superstitions work, must involve some kind of communication occurring between the brain of a superstitious person and the counter-world. The principle of this communication is identical to the one applied in involuntary forms of ESP, only that obtaining a reply does not involve pendulums or

divining rods, but events happening randomly. Therefore, the claim of numerous people that superstitions work for them, is the next confirmation of the correctness of the model discussed here.

The explanation for the operation of superstition derived from the Concept of Dipolar Gravity also reveals why it works for some people, and does not work for others. The reason for this is that one must have a clearly defined interpretation for the signals received, and also the information that he/she obtains must be used. Devoted believers in superstitions adhere to one set of unambiguous signals, which they always interpret in the same way. Therefore they work for them perfectly. The scoffers do not have their own signals, and only temporarily adopt someone else ones while they are in the right mood, or want to prove something. Naturally in such circumstances the superstition may not work for them.

#10K5.4. People with an undersized brain. Contemporary medicine registers numerous people, who display full intellectual capabilities, but simultaneously have an undersized brain. A number of such cases are documented in the book [1#10K5.4] by Dr. Benito F. Reyes, "Scientific evidence of the existence of the soul" (Theosophical Pub. House, Wheaton, Ill. 1970, ISBN 835601927). In some cases the size of the brain of these people does not exceed the kernel of a walnut. The existence of such people provides further evidence that the intellectual capacity of a person is not dependable on the size of the brain. This in turn proves that intelligence must originate from another source than the physical brain (i.e. from the counter-material duplicates and registers of a given person) and that the physical brain is only an input-output device (terminal) which links people with their source of intelligence.

K5.5. Feelings

The knowledge gathered by the Concept of Dipolar Gravity and by totalizm, already allows to develop also a model, which describes a mechanism involved in forming our feelings and motivations. This model enables us to explain, and to understand, how feelings and motivations work. The aim of this subsection is to describe this model in as simple words as possible, so that it can be understood and utilised by all interested. To accomplish such a simplification, the model describes as complex phenomena as feelings, with the use of simple terms and comparisons with which the majority of people are familiar. Of course, the simplification our explanations of this model does not change the fact, that in reality feelings and motivations are very complex and multilevel phenomena, and that previously whole generations of scholars broke their teeth on attempts to explain them.

The reason why totalizm and the Concept of Dipolar Gravity insist, that we should understand what feelings and motivations are, and how they work, is that when we realize the mechanism behind them, then it is much easier to channel them and to manage morally, even when formal tools for this channelling and managing still await to be developed with higher precision.

The mechanism, which explains how feelings and motivations work, is based on the flow of the moral energy between our physical body and our counter-material body. I discovered this flow of energy empirically during my nirvana experiences, and explained it in subsection A6.3. Let us summarise it briefly here. It compares the counter-material body (means the body contained in the counter-world - as described in subsection K5.1) to a kind of a rubber tube from a tyre, in which we store our moral energy. In turn it compares our moral energy to a perfectly elastic gas, which is compressed in this rubber tube (the pressure of this gas in the tube is described by the value of " μ " coefficient). When we accumulate moral energy in our counter-body, we actually pump this energy from our physical body into the counter-material body (means we pump this gas-like energy to compress it and to store it in this elastic rubber tube). When the pressure " μ " of moral energy in the tube reaches the nirvana level ($\mu=0.6$), then "chakras" automatically open, and the energy starts to flow back into our physical

body, causing the pleasurable nirvana phenomenon.

As it turns out, also all other our feelings and motivations can be explained with exactly the same mechanism of the energy flows between our physical body and counter-material body. To provide this explanation, we firstly need to define more precisely what our counter-organs actually are. Well, the new Concept of Dipolar Gravity explains that we have two bodies, namely a physical one - which resides on this physical world, and a counter-material one - which resides in the counter-world. Each of these two bodies is composed of several separate organs. Earth's science so-far discovered only organs contained in the physical body. So we know that we have, for example, a heart which pumps our blood, lungs which provide us with oxygen, hands which allow us to do work, etc. But our formal science does not explain that we also have another body in the counter-world, which have another set of counter-organs. Totalizm already identified several different types of counter-organs contained in this our counter-body - see subsection K5.3. These include, amongst others: (1) the counter-organ of "conscience" described in subsections A10, K4.1.2, and K5.3, (2) the counter-organ of "mind" which thinks and also performs the function of an intelligent terminal that exchanges information between the physical brain and the counter-material body (see subsection K5.4), (3) a whole array of "chakra" organs described in subsections A6.3 and K5.3 (as I experienced during my nirvana, practically every "unemployed" organ from our physical body has its own "chakra" which is the equivalent of this organ in the counter-material body), (4) our counter-senses, means equivalents of our ears, eyes, nose, etc., but contained in the counter-body, (5) the very special counter-organ of "compassion", and more. The above reveals that a majority of counter-organs can be defined as the counter-material equivalents for all organs that we have in our physical body (e.g. so-called "chakras" are counter-material equivalents of our hands, legs, stomach, lungs, etc.). There are, however, exceptions from this rule, and there are also various counter-organs in our counter-body which do not have their equivalents in our physical body. Examples of them identified so-far include counter-organs of "conscience" and "compassion". As this was already indicated in subsections A6.3 and K5.3, apart from their normal function, all counter-organs also perform special functions with respect to moral energy. For example "chakras" during nirvana serve as "safety valves" for moral energy. Actually from the moral energy point of view, our counter-organs could be described as a kind of two-way pumps and valves for moral energy. They can compress moral energy in our counter-material body - means they can transfer this energy from our physical body to the counter-material body. They can also let escape the energy compressed in our counter-material body - means they can let this energy to flow from our counter-material body to the physical body.

We control these counter-organs through our motivations. We can imagine these motivations as kinds of motors which operate the subsequent "pumps" and "valves". If we supply the energy of motivations to them, they start to work propelled by our energy of motivations. For example, in case of our "chakras", when we supply our energy of motivations to them, they pump moral energy from the physical body to the counter-material body. In turn when we want these chakras let escape some moral energy from the counter-body, it is sufficient to "open" them and the energy flows on its own without our effort.

During such "compression work" of our pumps/chakras, we perceive their operation as unpleasant sensations, or unpleasant bodily feelings (namely as pain, effort, struggle, hotness, etc). In turn when we let our motivations loose, and allow them to reach the negative values of laziness, the chakras start to work as escape valves which let our moral energy to decompress, and to flow from the counter-material body to our physical body. This direction of energy flow through our chakras is perceived by us, as pleasurable sensations, or pleasurable bodily feelings (e.g. as cosiness, comfort, pleasure, etc.).

The above mechanism discloses that what we usually call bodily feelings, or sensations (such as pain, tiredness, hunger, etc.), in fact can be defined in the following manner. **"Feelings are flows of moral zwow energy through various chakras in our counter-body, and sensations which these flows are inducing in our physical body"**. In turn our

motivations are actually our mental control energies, which we need to supply to these chakras in order to cause them to work and to pump moral energy. Note that such definition of bodily feelings, explain why for example a pain and a pleasure are actually the same feeling caused by the same chakra, only that caused by flows of moral energy in two opposite directions. It also explains why our motivations can have positive value and thus compress our moral energy in the counter-body, or can have a negative value and thus let our moral energy out of the counter-body. Furthermore, it also explains why we have such a large number of different bodily feelings. (The reason is that each our chakra creates a different kind of bodily feeling, and also that usually several different chakras are working at the same time, thus generating a compound feeling. Therefore we can form almost unlimited number of different compound feelings by blending sensations each time produced by a different series of individual chakras.)

Each feeling is described by a single parameter, namely by a **level**. From the energy point of view, the level of a given feeling is an equivalent to a velocity with which a given volume of energy flows between our two bodies (or a speed with which a given "chakra pump" rotates). Therefore, the higher the feeling, the higher the velocity of energy flow. The lower a feeling - the lower velocity of the energy flow. In turn the motivations are characterised by two parameters. The first of these is the **direction**. Motivations either have the "in" direction - means they require an effort to be put into a given chakra to compress moral energy, or they have an "out" direction - means they do not require from us any effort, because they are propelled by the energy escaping through a given chakra. If we imagine chakras to be kinds of pumps, which compress energy, then the direction of our motivation is the direction in which these pumps work, i.e.: they either compress moral energy and thus require we put effort into them, or they release this energy and thus they do not need any effort from us. The second parameter, which describes our motivations, is the energy involvement or **our effort**. Motivations can involve either a lot, or a little, of our mental energy to control them. This second parameter of motivations we could simply imagine as a kind of valve which controls the volume of moral energy that a given chakra pumps through.

The model of feelings and motivations starts to be more complicated when we include into the consideration another counter-organ, namely the counter-organ of "mind" . The reason is that, apart of intellectual operations, our mind can also work in a manner similar to every other chakra. This means that mind is also able to compress moral energy in our counter-material body, or let this energy out. In both these cases it generates appropriate mental sensations. But **mind works exactly opposite to chakras**. When our mind is compressing moral energy, it generates the pleasurable perceptions (e.g. that of happiness, optimism, security, etc.). In turn when our mind is letting moral energy out, it produces the unpleasant perceptions (e.g. that of depression, worry, fear, etc.). Fortunately, motivations, which control the mind, work on the same parameters as for chakras, i.e. if we put an effort into motivating our mind, we make it compress moral energy, thus creating pleasurable mental perceptions, while if we do not put any effort and let our mind loose, it starts to disperse moral energy thus creating unpleasant mental perceptions.

Because of such opposite operation of our mind and our chakras, we need to clearly differentiate two basic types of feelings that we discussed previously. The first basic type, are all feelings from the category of bodily sensations (such as: pain, ache, tiredness, hunger, thirst, etc.). These are generated by our chakras. The second basic type, are all feelings from the category of mental perceptions (such as: depression, sadness, fear, courage, cheerfulness, happiness, etc.). These are generated by our mind. As it is revealed by the model of feelings explained here, moral energy is generated only if we make ourselves to withstand unpleasant bodily sensations, or if we make ourselves to generate pleasant mental perceptions. In turn our moral energy is dispersed always when we allow our motivations to experience pleasurable bodily sensations, or to experience unpleasant mental perceptions.

In turn, from the point of view of our motivations, the effects of their operation are always consistent. This is because the motivations always cause the compression of moral

energy when we must put an effort to direct them into a given mode of operation.

In case we think that the matter of feelings is already enough complicated, there is much more to it. The first reason for additional complications are other counter-organs, which have their own, unique operation. This especially concerns our conscience, compassion, and our counter-senses. For example, our counter-organ of **conscience** accepts moral energy from the universal intellect and compresses it in our counter-body only when whatever we do, or think, is "moral", or "morally justified" and thus approved by the universal intellect. But when it considers a given action, or thinking, to be "immoral" or "morally unjustified", it disperses our moral energy. Of course, while it compresses or disperses moral energy, our conscience creates its own unique feelings, which can be classified as "moral approval" or "moral disapproval". For example the "feeling of guilt for something" is an example of moral disapproval generated by our conscience which causes the dispersion of our moral energy, while the "satisfaction of doing something right" is a feeling of moral approval generated by our conscience, which causes the compression of moral energy.

Another counter-organ which also operates on its own, unique principle, is "**compassion**". This counter-organ has the ability to link with the same counter-organ of other people, and it gives to them our moral energy, or sucks from them this energy. Thus it works as a kind of "emergency pipeline", or "emergency pump", which allows to transfer moral energy from our counter-body directly to the counter-body of anyone we wish, or to take this energy from anyone's counter-body and pump it directly to our own counter-body. Depending from whom to whom this energy flows, it is also controlled by appropriate feelings. Compassion is the counter-organ, which needs to be studied extensively in the future, because, amongst others, it enables the "moral vampirism" (means it allows some people to feed directly on moral energy extracted from the counter-bodies of other people). It also allows "moral healing". So far I managed to establish, that it only transfers energy when we are in the visual contact with a given person, or when a given person and ourselves can visualize each other (e.g. one person writes a sorrow letter and imagines another person, while later another person reads this letter and visualises the first person). Also we know that the counter-organ of compassion gives our moral energy to such other people when we feel sorry for them, while we look at them or visualize them. The folk wisdom claims that "compassion" is not a completely separate counter-organ, but only a "compassionate" mode of operation of the heart-chakra. It is interesting whether future research on this counter-organ confirms this folkloristic knowledge. It should be noticed, that the operation of "compassion" can be "moral" or "immoral". When it is "moral", then the organ of "conscience" replenishes/complements for us the entire moral energy that we give to someone, so we do not lose any energy. For example, if some healer is healing a morally healthy patient, he/she pours his/her own moral energy to the patient through the counter-organ of compassion. But he/she simultaneously receives the same amount of moral energy from his/her own counter-organ of conscience. Thus in total, the healer only feels that through his/her body flows a stream of energy, which originates from the universal intellect, flows into his/her counter-body through the organ of conscience, and then flows to the counter-body of the patient through the counter-organs of compassion of both people that are connected with each other (frequently healers describe the sensations of feeling this flow of the stream of energy through their counter-body). But when the operation of our compassion is "immoral", then we lose a double amount of energy which we give. (This happens for example when we give our moral energy to a healthy but lazy son who supposed to earn this energy by himself.) This is because during an immoral compassion we lose energy not only through giving it to someone, but also through the conscience. Of course, after what was explained in subsections A5.2 and C11.2, it does not need to be repeated here, that such "immoral" compassion is a totalistic sin of sacrifice/vampirism, and we should not allow it to happen.

The most difficult to recognize and to manage are feelings generated by our counter-senses. For example our counter-ears work on principle of telepathy, and they perceive every

single attitude of other people with whom we are in visual contact. Then they report to us this attitude of other people in the form of a very subtle sensation which tells us that these others are either "pro" or "against". For example, they report the attitude "against" when other people think, or feel, bad about us, are jealous, hide something from us, have dishonest intentions towards us, etc. Simultaneously, our counter-ears compress moral energy each time when the telepathic attitude they perceive from other people is "pro", and disperse our moral energy, when they perceive the attitude "against".

In order to confuse us completely, almost every activity that we are carrying out in real life, includes various types of feelings, which are generated simultaneously by several different counter-organs. Even in the most simple cases, our feelings are composed of at least two parts, namely of our bodily sensations and our mental perceptions. For example, let us consider such simple activity as digging a hole in the ground (let us say, that it involves no witnesses, so that our counter-ears do not work, and do not make the matter even more complicated). If we are hostages of some terrorists, and they ask us to dig a hole, we would suffer two feelings: a mental fear that this hole can turn to be our grave, and a muscle pain - as digging requires a significant effort. Therefore during such digging two processes would occur simultaneously: our chakras would compress moral energy, while our mind would disperse it. Thus the summary effect of this digging would be close to zero. In turn if we would dig a hole to plant a rare rose that we managed to collect after years of searches and efforts, our body would ache, but our mind would sing of happiness. Thus both, our chakras, and our mind, would compress moral energy (of course, the volume that would be compressed, would depend on our motivations). The above reveals, that the total outcome of every activity, is actually depending on the sum, or on the difference, between the outcomes from all counter-organs involved, in this case - from chakras and from mind. So whatever we do, we need simultaneously manage feelings and motivations for all counter-organs involved.

Of course, there is a whole range of consequences of the mechanism of feelings explained here, which require addressing. One of them is the **"reactive potential"** already briefly mentioned in subsection A7.1. Whenever any energy is shifted from one object to another, a difference of potentials is created between them. As an example consider electrical energy shifted from one plate of a capacitor to another plate - the outcome is that such a capacitor is charged, and it may electrocute us - if we touch it. Similarly is with the operation of our counter-organs. When they shift the energy of feelings from our physical body, to our counter-material body, or vice versa, they "charge" these two bodies with a unique "reactive potential", which represents a kind of memory of these feelings. Therefore, every feeling that we go through, as a byproduct always produces a unique reactive potential, which is loaded into our two bodies, and which only awaits to discharge on someone from our vicinity. To make it more interesting, the potential which is generated during experiencing a given feeling, in normal conditions is an electromotive force for anti-feeling of this feeling. Means, it tends to reverse and to go back through the same counter-organs, only in an opposite direction, thus producing appropriate anti-feeling. To put this in another words, **experiencing a given feeling always generates a reactive potential, which shows a tendency to convert into the anti-feeling to this feeling** (e.g. if we experience love, than we also generate a reactive potential which later is going to try to turn itself into hate, and vice versa). Thus our feelings always obey the Principle of Counterpolarity explained in subsection K4.1.1, working very similar to forces of action and reaction (i.e. each action produces a reaction, and vice versa). Feelings are also very similar to electrical charges (generation of each electrical charge, causes the simultaneous appearance of similar but opposite anti-charge). This comparison of feelings to mechanical forces and to electrical charges is rather useful, and gives a lot of hints how to properly manage our feelings. Of course, this capability of feelings to charge and to discharge, introduces a lot of further implications, which needs to be elaborated in details in a separate subsection M5.3.

The reactive potential, however, has this unique properties, that it can be **modified** with

above threshold motivations. Therefore, if in an exact moment of time, when someone experiences a given feeling, this someone has some powerful motivations of the above threshold value, than the reactive potential that this feeling is building up, can be preprogrammed to release a feeling that is different from the anti-feeling to this feeling. In order to explain this on an example, if someone is experiencing a powerful physical pain, but simultaneously does not experience any motivations, than this pain builds the reactive potential that is going to turn into bodily pleasure - means the reversal of pain (and vice versa). But if someone experiences a powerful physical pain, but at the moment of experiencing it is motivated by the above threshold value of rebellion and disagreement, then this physical pain is not going to generate the reactive potential for pleasure, but a reactive potential for the mental feeling of hatred. This is because of this modification, when we bit someone who does not deserve to be bitten, means who rebels against being bitten, than the pain of such someone is transforming in this person into the feeling of hate towards us. In turn if we experience a pain, but during this pain we have the above threshold motivation of waiting and wanting, then this pain is generating the reactive potential for love. This is because of this modification, mothers who experience the pain of birth with the strong motivation is waiting and wanting, this pain is then transformed into a powerful feeling of love. The knowledge of this mechanism of modification of the reactive potential, has an enormous meaning for the totaliztic management of feelings. Due to a skilful utilisation of it, it allows to transform immoral feelings into moral feelings. A present form of a totaliztic method of such transforming is described in subsection A7.2.

Another consequence of the mechanism of feelings is that it explains simply what actually **the precess of ageing** is. According to this explanation, our intelligent counter-organs exactly measure the amount of moral energy that flows through them to the physical body and then turns into the life energy. The algorithm, which exactly describes this amount, is then superimposed on the life energy that currently flows out of our counter-organs. Therefore, when this energy arrives to subsequent parts of our biological body in order to revitalise them, it simultaneously given to them this algorithm. In turn after receiving this algorithm, given parts of our body start to transform accordingly to the records from this algorithm. This transformation is observed by us as a process of ageing. If we try to provide here a definition of what or process of ageing is in the light of the Concept of Dipolar Gravity, then we could define it as follows: "the process of ageing is a phenomenon of reprogramming of our body by algorithms carried in the life energy, and the record from which represents an information about the entire life energy that flown from the counter-body to our biological body since the moment of birth". In order to express this in other words, the length of our life is defined directly by the entire volume of life energy that on the command from our motivations is let loose from our counter-body to our biological body. Indirectly the length of our life is defined by the kinds of motivations which control the transformation of moral energy into life energy. As the amount of this energy is increasing, the algorithms that are superimposed on this energy are so modifying our biological body, that this body adjusts to the actual phase of our life defined by these algorithms. Thus if someone robs our life energy, as this is done by evil parasites described in subsection E1, the result is such that they actually rob the proportional fraction of our lives.

The mechanism of ageing described above, is actually confirmed by quite extensive empirical observations. The most meaningful out of these observations concern the extension of lifespan of monkeys due to the systematic starving them. As experiments prove this, if monkeys systematically receive 30% lower doses of food, than the doses which these monkeys would naturally ate, the length of their lifespan is extended by unproportionally higher percentage. From the point of view of the mechanism of ageing described here, this means that the counter-organ of stomach in these monkeys, not only is measuring 30% lesser amount of energy that it lets to their physical body in order to induce the pleasure of eating, but it also increases the level of moral energy in these monkeys, instead of decreasing it. This in turn

causes the unproportional increase in the length of their life. It is also worth to notice, that these experiments with monkeys on benefits of starving, point our attention at the significance of totaliztic fasting described in subsection C1.

Consequences of the mechanism, which governs our feelings and motivations, and which was explained here, do not finish with what was already explained here. This mechanism introduces also a lot of further implications. Let us list here at least some of them.

1. It explains that ghosts and souls cannot have feelings. In order to be able to experience any feeling it is necessary to have a physical body. So, if we introduce an idea of "peace" to be the "feeling" which depends on having completely no feelings, then intellects which died, and thus who have no physical body to experience any feelings, will be overwhelmed by this peace - means by the feeling of having no feelings.

2. It explains why objects, currently considered to be "inanimate", such as various sculptures, totem poles, stones, trees, cars, computers, old skeletons, and even so-called "zombie", actually are able to experience feelings, because they possess both the physical body and the counter-body. Therefore we should not be surprised, that some objects that so far we used to be "dead", can actually take revenge on someone, or to shoot to someone that they like him/her. For example, many long-term owners of the same cars claim, that their cars "like" them, because they never break on the way, and even if something happens to them, they still are able to arrive home. In turn computers of some people can show that they are "upset" only because the owners are letting them know that intend to sell them or to give them to someone else.

3. It explains why various religions promote fasting. As it turns out from the mechanism of feelings explained above, while fasting weakens our body, actually it simultaneously supplies our counter-body with a lot of moral energy which is so needed to make us function correctly. So fasting (and also thirst) works as a process of the direct energy conversion, which transforms our physical energy into the moral energy. It is quite pity that I learned about the mechanism of feelings only after I finished experiencing nirvana, otherwise I would also complete experiments with fasting, similar to ones that are described in subsection A6.8 (perhaps readers who accomplish the totaliztic nirvana could try to complete such experiments). The point is to determine experimentally how the yield of moral energy during fasting compares to the energy yield during heavy physical work. If these two yields are comparable, then totalizm could start to promote fasting as a way of fast restoration of our moral energy.

That the gain of the moral energy resulting from fasting must be significant, it seems to be hinted by lifestyles of various ascetics and mystics. Many of them used to live in caves and lead rather unsocial lives, which should not generate almost any moral energy. But still the level of their moral energy used to be relatively high, thus hinting that fasting was probably the source of their high level of this energy.

4. It explains why totalizm is inclined to promote corporal punishments, to positively accept pain, effort, and inconvenience, and to leading a Spartan life. As this is explained in subsections C2 and C1, the mechanism of operation of feelings favours the situations, that the correct serving of corporal punishments to people who actually are guilty, is able to turn punishing into a form of totaliztic good deed. Similarly this mechanism realises, that the adoption of appropriate motivations during life difficulties that affect us, is able to turn our effort and inconveniences of the Spartan lifestyle into a totaliztic good deed.

5. It explains why all mental work always generates so little zwow energy (as it was explained in subsection A5.8). Well, it turns out, that mental work usually makes us "suffer mentally", while we are doing this work. In turn such a suffering is an unpleasant mental perception, thus it causes the dispersion, not compression, of our moral energy. Therefore, if totalizm (or the reader) finds a method which would allow to transform the "mental suffering" experienced during the mental work, into a mental pleasure, then the mental work would start to generate a lot of moral energy. So the key to mental energy generation lies in our

motivations!

The mechanism of feelings, after it once takes place, causes various other secondary mechanisms to also occur. Therefore feelings are the primary sources for a whole array of secondary phenomena. In order to name an example of such secondary phenomena, it includes psychokinesis described in subsection L6.1. Psychokinesis is actually caused, and triggered, by the mechanism of feelings. It depends on forming a purposely directed and handled displacement of the counter-matter, which in turn causes a telekinetic motion. Therefore, if we identify the counter-organ in our counter-body which triggers psychokinesis, identify the unique feeling which signals the operation of this organ, and learn to manage the motivation which controls this counter-organ via the appropriate feeling, we actually are able to master psychokinesis with the use of our feelings.

The explanation for the mechanism of feelings and motivations provided in this subsection, actually gives indications as how to handle and channel correctly these two mysterious quantities of our lives. Let us hope that totalizm soon develops a series of effective step-by-step tools which exactly explain how to do this management of feelings and motivations in every typical situation from real life.

K5.6. Energies, meridians, acupuncture

Subsection K5.5 explained that our counter-body accumulates a unique form of energy, which we call "moral energy", and that counter-organs pump this energy to the counter-body by taking it from the physical body. However, the previous subsection did not analyse details either about the forms this energy takes in both bodies, nor about processes that accompany this "pumping". But these forms of energy, as well as processes of "pumping", are also very complex matters, and require further explanations. This subsection K5.6 is to shone an initial light on them.

As we already know from research on our physical world, energy can take countless forms. For example, it can have mechanical form - such as a fast rotation wheels in our car, can take pneumatic form - as carried by gas particles compressed in the tire of our car, or it can take electrical form - as carried by movable "valence electrons" and "holes" in semi-conductive crystals. When the **moral energy** is stored in our counter-body, it probably takes the form of compression of the counter-matter of this counter-body. But according to descriptions from subsection L5.1, all compressions of counter-matter actually constitute a positive electric field. Therefore, the moral energy stored in our counter-body manifests itself in the form of a positive electric field. The interesting aspect of this electric field representing moral energy is, that it must form a rather steep gradient at the border of our body, because outside of our body almost neutral field prevails, which is an equivalent of the close to zero field level of our environment.

At this point it should be explained that our **counter-body** (i.e. "spirit") in which our moral energy is compressed, is actually composed entirely from a single substance - in this monograph called "counter-matter". Usually this fact is a bit difficult to imagine, because we are used that our physical body is composed of countless substances, for example bones, muscles, fats, blood, skin, etc. So to understand it better, let us for a moment imagine that our counter-body is like a sculpture, which is whole casted from a single metal - let's say from "copper". But simultaneously, our counter-body is an exact copy of our physical body, with every tissue, nerve, muscle, bone perfectly reflected in it. Therefore, our imaginary sculpture we must imagine not just as a shapely log of "copper", but as intricate patterns wound out of extremely delicate copper wires, which with various densities, structures, and windings of these "fine copper wires" precisely reflect our physical body, including the most tiny details of it. Because the density and winding of this "delicate copper wires" differs for various parts of our counter-body, according to what is described in subsection L5.1 this "copper wiring"

additionally produces electric field. So we could imagine this field production as if each single copper wire in our counter-body is simultaneously a part of some natural electricity generator. It forms electric field in the entire volume of each single such "delicate copper wire". Thus, if someone touches such a sculpture, he/she would get electrocuted. If someone would use measuring instruments in order to determine how the electricity would flow through this "copper" sculpture before it electrocutes the outsider, it would turn out that it would flow along very intricate paths. We call these paths with the name of energy "**meridians**". Energy meridians are simply channels for flows of energy that are formed by the structure of our counter-body. We could imagine them as these intricate patterns of "fine copper wires", which are passing through the structure of our "copper" sculpture, and which can conduct energy. Of course, these meridians, or "copper wires" do not follow straight lines across our sculpture, but they create very intricate circuitry, which still requires a lot of research to be fully identified and described. For example, it connects almost every internal organ, with various points on our skin (we call these points "**acupuncture points**"). Furthermore, they connect every single organ with every other organ- thus the entire our body is reflected in our eyes, ears, feet, hands, etc. Thus, for example our liver can electrically be connected to numerous points, some of which we find on each our ear, on each our feet, on each our hand, and also in many other places.

Of course, the energy which is stored in our physical body, must manifest itself in a physical form, before it is pumped by our counter-organs to the counter-body. The reason is that it is contained in the physical world, therefore it must be represented in a different form than it is represented in the counter-world. We so-far have not named this energy, so we give to it the name "**life energy**". There is a justification for this name, as from other analysis (see subsection M9) it is obvious that this particular energy handled by our physical body is keeping this body alive. The life energy cannot be kept in the physical body in the form of a positive electric field, simply because such a field is formed only within the counter-world. But in our world negative electric charges can be put into motion, thus forming negative electric currents which flow along the meridians of the positive electric field from the counter-world. The effect is that the life energy in our physical body is stored in the form of negative electric currents (charges) that flow along meridians formed from positive electric field from our counter-body. Because the positive electric field from our counter-body, and negative electric current from our physical body, actually neutralize each other, in the electrical sense our whole system of the dual bodies together is almost neutral (i.e. almost does not show the presence of any field or charge). But actually this almost neutral state is simply a balance between the strong positive (static) field from our counter-body, and the strong negative (dynamic) charge flowing through our physical body.

The coexistence of these two forms of energy, namely the moral energy, and the life energy, causes that the counter-material body, together with the physical body, functions as an extremely important "energy storing and handling system". This system is composed of four basic components, namely: (1) the counter-body - which we could imagine as a kind of container that compresses and stored moral energy, (2) the counter-organs (e.g. chakras) - which handle the flows of energies, meaning compress it into the counter-body, or let it out back to the physical body, (3) the physical body - which stores the life energy, and (4) physical organs, which extract the fresh life energy from our food, drink, and air, and disperse the used life energy back into the environment. These four basic components maintain an unique "**energy cycle**" in our dual body system. This energy cycle is simply flow of energies between our two bodies. It starts on our physical organs that retrieve life energy, then goes through source meridians - which supply these life energy to the chakras and counter-organs, then it goes to the counter-body where the energy is stored in the form of moral energy, then again is involving counter-organs which release this moral energy into the biological body, then it goes through distribution meridians which supply the life energy to subsequent parts of the body, and finally it finishes on the parts of the body which consume the life energy and convert it into their correct operation. This cycle keeps our two bodies alive and operative. The correct

operation if it is composed of the following stages:

1. Absorption of the life energy from the environment. The energy contained in the food that we eat, or in drinks we quench our thirst with, or in the air that we breathe, is extracted from this food, drinks, and air by our physical organs, and is directed to our physical body. In the body this energy is formed into several "**source meridians**" of the life energy, which take the form of flows of negative electric charges. These streams then flow through our body along several source meridians. The source meridians lead from our organs that absorbed this energy, to several points on the surface of our skin, where it is going to be dispersed. These source streams of energy, which slowly flow through our physical body, constitute our **source life energy**. The life energy is absolutely necessary for our survival, as it keeps our physical body alive. Unfortunately, the source meridians do not nourish the whole our body, but only concentrate on supplying the life energy to a small number our counter-organs, which shift this energy into our counter-body. Thus in order for our biological body to survive, the necessary life energy must be supplied to it not from these source meridians, but from the counter-body.

2. Shifting the life energy to our counter-body, conversion into moral energy, and storing it in there as moral energy. The source life energy which is flowing through our physical body, is then intercepted by our counter-organs. These counter-organs compress (pump) it into our counter-body and convert it into moral energy. This compression/pumping is accompanied by specific feelings, which were described in subsection K5.5. After this life energy is shifted to our counter-body and stored in there, it becomes our "**moral energy**". Moral energy is also absolutely essential to our survival, as it keeps our counter-body alive and functioning properly. Moral energy is kept in our counter-body without losses, but continually various our counter-organs let it out from the counter-body back into our physical body, and transform it back into the life energy. As described in subsection K5.5, this letting the moral energy out, is accompanied by a different types of feelings. The counter-organs which let out our moral energy back into the biological body, can differ from these which were compressing our moral energy. Therefore, these counter-organs, which let out our moral energy, and convert it back into the life energy, are simultaneously kind of distributors, or supplies, of the life energy to various areas of our physical body.

3. Letting out moral energy from our counter-body, and distributing it through our physical body. This letting energy out, usually is perceived as pleasurable feelings, as this is explained in subsection K5.5. It depends on transforming the moral energy back into the life energy, and on dispersing this life energy from our counter-organs through the entire volume of our physical body. But after the return to biological body, this energy lands in a different system of meridians, which we can call the "**distributary meridians**". The function of distributary meridians is to distribute life energy to the volume of our biological body. Because each separate counter-organ nourishes with this life energy a different part of our physical body, and each counter-organ produces during this nourishment a different type of feeling, this practically means, that the types of feelings that we predominantly generate in ourselves, are deciding about the **nourishment** and health of selected parts of our physical body. Therefore, people who predominantly generate only specific types of feelings, are going to fall ill with specific types of illnesses. This means that all parasites who, because of the philosophy that they adhere to, gradually deprive themselves of the balanced feelings, are going to show types of illnesses, which are characteristic to the parasitic lifestyle. As the above illustrates, the balanced emotional life, which is generating harmoniously all possible feelings, is the primary requirement of the good physical health, as it uniformly nourishes with the life energy our entire physical body. Of course, establishing this fact, introduces countless consequences. For example, it provides the first guidelines for a development of a completely new method of healing, which we could call "healing with feelings", and which could become a basic "prevention method" used by the "medicine of the counter-world" described in subsection L8. In this method, we simply would carry out "feelings exercises", which would depend on the systematic generating a sequence of feelings, which would either nourish with the life energy

the whole our body, or nourish these parts of body which are giving us troubles. Of course, before this method is developed, much more research into feelings is necessary, and the so-called "mapping" of feelings must be accomplished (such mapping determines which feelings are generated by which counter-organs, and what flow of energy these feelings actually cause to happen).

4. Dispersion of the life energy back to the environment. After the moral energy is converted back into the **life energy**, it is formed into small streams of the "**nourishing life energy**", which flow along energy meridians washing and nourishing all parts of our physical body. Each separate part of the body is nourished by a different counter-organ. Then these streams are directed towards the surface of our skin, when they are dispersed to the environment. This dispersion is taking place along the surface of the whole our skin. It increases with the increase of pressure of the life energy in our physical body. It also increases with age, so that people very old are dispersing instantly almost the entire life energy that gets to their physical bodies.

The above "energy cycle" actually decides about everything in our lives, namely about how we feel, about the state of our health, about illnesses that overcome us, about our life and death, and about many more. Further details about subsequent stages of this energy cycle, as well as about consequences that it introduces, is contained in subsections A6.3, A7.1, K5.3, K5.5, and M9.1.1.

If there is any blockage in these flows of energies through our dual body system, or if some meridians do not get the life energy they need, this blockage, or energy deficit, causes specific illness to appear. Amongst numerous methods of healing this illness, there is also **acupuncture**, which so-far could not be understood by contemporary medicine. But the above energy cycle explains acupuncture in a very simple manner. It reveals that "acupuncture is one of the methods of restoring of the flow of life energy through specific meridians, in which a blockage took place, or which are undernourished by our counter-organs". This restoration takes the shape of a metal needle, which is electrically connected with a given meridian (means which is inserted at the outlet from a given meridian). Such a needle intercepts electrical charges that flow through a given meridian, and disperses these charges into the environment. Thus it works as a "pump" which sucks the life energy through this particular meridian, allowing the faster and better nourishment of the ill part of the body.

Acupuncture can be carried out not only with metal needles, but also with any other objects which have conductive properties, or which supply bursts of energy that stimulate our meridians. For example, in Malaysia there is a folk belief, which actually works in practice (I tried it), and which says then when someone is caught in a rain, and wishes to avoid getting an illness from this rain, he/she should pick any nearest **blade of fresh grass**, and place this blade behind one of the ears. Although the folk wisdom does not explain how this works, it is easy to deduce, that the blade of grass placed behind an ear is emitting its own life energy, which is interacting with the life energy coming from acupuncture points behind the ear. Because each ear contains acupuncture points from almost all vital organs in human body, this interaction of the energy from a grass suffices to prevent any ill consequences of the rain.

Other belief which has connection with acupuncture originates the Polish folklore. It states that the first droplets of every new rain, which fall until the ground is completely wet, always make people sick. Therefore, it is OK to get wet in a rain and stay healthy, as long as we manage to avoid the droplets which fall when the ground is still not completely wet. In order to explain how this believe works, we must remember that the first rain, which falls until the ground is wet, apart from wetting the ground, also washes out various impurities contained in the air. Therefore droplets of this first rain are heavily charged with ions of the pollution which normally is suspended in the air. When this rain falls onto our skin, the energy from this pollution blocks energy outlets on our skin, causing the illness. So such first droplets of the rain work as a kind of anti-acupuncture, which blocks our energy meridians.

The mechanism of energy flow through the dual system of our bodies explained above,

is actually providing the first principle of operation of an **instrument for measuring the amount of the moral energy**, that someone managed to accumulate in his/her counter-body. The operation of such an instrument could be based on a principle of temporary removal of the balance between the positive electrical field created by our counter-body, and the negative electrical charges which flow through our physical body. In normal conditions these two fields mutually neutralize each other, so that our dual body system is electrically neutral. But if we somehow temporarily eliminate this balance, e.g. by connecting the thumb in our right hand and the large toe in our left leg, into an electric circuit which has a specific direct voltage and a specific amperage, then the electric field created by this imbalance in our counter-body would be proportional to the level of our moral energy. Therefore, if within such a state we attach a precise measuring device to our thumb in the left hand and the large toe in our right leg, then the indications of this instrument would be proportional to the level of our moral energy. In order to explain this principle in a more illustrative manner, let us imagine to have an electric capacitor instead of our double body system. If we have this capacitor partially loaded, we actually do not know how much electricity this capacitor contains. But if we have an access to one plate of this capacitor, and we can add or remove a specific charge from this plate, or decrease/increase the voltage of this plate by a specific value, and we are able to measure how much electricity is going to flow in or out of another plate of the same capacitor, and what voltage this another plate is going to indicate, then by developing an appropriate methodology, we are able to gradually determine how much electricity this capacitor contains.

There is much more to the energy flows through our dual body system than it can be explained in such a general presentation. But any further details would need to be presented in a specialised publication, not in a general monograph about totalism and the Concept of Dipolar Gravity. Let us hope that the information provided here is going to inspire a more serious research into this important area, so that the "medicine of the counter-world" postulated in subsection L8 could soon become a reality.

K5.7. Magic, black magic, and love

The counter-bodies ("spirits") of all material objects, which were described in subsection K5.1, have a further unique property, which can be called the ability to "**affiliate**" other counter-bodies. An example of this ability, can be the identification of a map by a water diviner with a real landscape, in order to find on this map the natural resources that actually are present in this landscape. This ability to affiliate depends on making a permanent connection between the "compassion" counter-organs from these two counter-bodies. After making this link, whatever flow of the moral energy experiences one of these counter-bodies, the same flow of energy also experiences other counter-body as well. This in turn introduces enormous consequences, that are to be explained in this subsection.

The process of "affiliating" of two counter-bodies can be accomplished in a natural manner, or by conducting a special ritual. The natural affiliating takes place when there is a strong, or a long-acting mutual feeling between these people - for example when two people fall in love with each other. In turn the most common example of a ritual affiliating is when a water diviner assigns a map to a real land, so that it can later find water or mineral resources on this map (as explained in subsection I3).

After two counter-bodies are affiliated with each other, then whatever even affects one of them, it is also affecting another one, and vice versa. For example, if a map is affiliated with a real land, then whatever is in this land, including mineral resources, water flows, etc., it can also be detected on the map. Furthermore, whatever is done with the map, it also will happen to a real land. For example, if one drowns the affiliated map in water, and does it with appropriate level of feelings, then the real land is going to be flooded. The only requirement for an event experienced by the affiliated object, to also affect the other object, is that this event

must induce a flow of moral energy which is sufficient to simultaneously circulate through both counter-bodies that affiliate each other. This means that the feeling which caused, or accompanied, this flow must have so-called "above threshold value" (see subsection M5.2 to find out what this actually means), so that it bursts enough moral energy to cause it overflow from one counter-body into the other counter-body. The events, which firstly affect one object, and then are to be passed on the other object, in some cases occur on the other object with some time delay, because they must wait until the software from the counter-world prepares appropriate execution programs to release them.

The possibility of affiliating two counter-bodies, and then force them to experience the same events, has numerous practical applications. Most of these applications remain mystery to citizens of developed countries, although they are still well-known and exploited by inhabitants of so-called "primitive" societies. Two of them, which are most frequently practised and the best known, are "**magic**" and "**black magic**" (known also under many different names, as voodoo, bomoh, witchcraft, etc.). In my countless globetrotting I had opportunity to live also in countries, in which the use of these secret practices is still very popular, although it is carried out unofficially and with a kind of embarrassment (in secrecy). For example in Indonesia, Malaysia, Thailand, and in the neighbourhood of these countries, the practising of magic and black magic is one of recognized means of accomplishing various life aspirations, while all very important events in open are not carried out without a person who uses magic to prevent rain from falling before the event finishes. Unfortunately, in order for a stranger, like myself, is able to learn something about these secret practices, it is necessary to live in these countries for a long time, and to get to know people who practice these skills. This is because every tiny bit of information about such practices passed to other, requires a high trust.

In the sense of techniques being used, magic, and black magic, are very similar, although their goals are opposite. Magic concentrates exclusively on doing good and helping others (thus in the totaliztic sense, magic is "moral"). In turn black magic is used for immoral purposes, such as revenge, making someone to suffer, doing harm, etc. As it turns out, the most important part of both, magic and black magic, is the ritual affiliation of two objects, for example affiliation of an ordinary doll with a real person. When this affiliation is accomplished, then whatever is done to one of these objects (for example to the doll), and it is accompanied with appropriately high feelings, exactly the same is also experienced by another object (in this case by the person). For example, if with a high anger and wish to cause pain, the doll is pierced with a needle, then the real pain is also experienced by the person with whom the doll is affiliated. If the doll is suffocated, or bitten, also the person is feeling suffocated, or in the pain. Of course, magic which is supported with a high emission of feelings, can also be done for positive purposes, for example to heal someone from health problems. Note that the doll is used as an example of the object, which could be used for affiliation. But practically any object can be used for this purpose, and the selection depends on the goal that a given magic tries to accomplish. Apart from dolls, frequently affiliated objects include animals, as these can easily be tortured, suffocated, or mutilated.

After magic is finished, it would be dangerous to live both objects affiliated with each other. Therefore, in many cases a reversed ritual is then also carried out, which is to "de-affiliate" both objects.

One of the problems of practising magic or black magic, is that in order to make it work, during the "treatment" given to the affiliated object, the appropriate level of feelings must be released. This level we call here the "above threshold value" (for explanations what this mean see subsection M5.2). Because this level is usually very high, mere mortals in normal circumstances usually are not able to produce it. Therefore people who practice magic, or black magic, use their own secret methods of lifting feelings to a required level. These methods typically either represent a "professional secret" of a given practitioner, or are build into the very procedure of realizing a given magic. However, an inquisitive outside observer sometimes succeeds in discovering how they are accomplished. In order to provide some examples of

such methods, at Borneo I heard about a very popular Bidayuh healer who lived in a jungle. In order to lift the level his feelings to above threshold value, he was inserting several fish-hooks into his fingers. Therefore the intensive pain that these hooks were creating during every touch and movement, caused that his feelings were reaching the above threshold values during his healing sessions. In turn to provide an example of inducing the high feelings, which are build-in into the very procedure, I used to know a Malay who was explaining me one magic procedure. In this procedure the key element was a tombstone, which needed to be taken from a cemetery at midnight by the practitioner acting alone. Of course, just going to a cemetery alone at midnight sufficed to produce the required level of feelings. No wonder that this procedure was very effective.

An attribute of two objects, the counter-bodies of which are permanently affiliated with each other, is that with the elapse of time they start to become increasingly similar. If they are two objects which belong to two different categories, for example a portrait (a picture) and a living person, then both of them are going to age with the same speed, both are going to show similar type of damages, both are affected by similar events, etc. If in turn two people are affiliated with each other, e.g. as this is the case with a pair in love, or with twins, then both start to look increasingly similar, and are affected by similar courses of events.

The laws which are governing the objects which are affiliated, caused interesting believes to be formed by various nations. For example Chinese believe that if a pregnant woman starts to like someone very much, or dislike/hate someone very much, than some attributes of this liked or hated person are going to appear in her child. (Notice that according to descriptions from subsection K5.5 hate is the same feeling as love, only that the flow of energy is in a reversed direction.). According to their believes, the specially intensive passing of attributes occurs, when the future mother is startled, while seeing this liked or hated person. It is also believed that the child is usually inheriting in this way mainly negative attributes. In one case which I am aware of, actually the mother of a boy was extremely friendly with her office girlfriend, and spend with her a lot of time. And in fact a lot of very characteristic attributes of this girlfriend were actually passed on the boy. The premises from my research indicate that the mechanism of such passing attributes is explainable within principles of affiliating of two objects. Because of this mechanism, the Chinese folk believes order future mothers to ignore all people which strongly act on their feelings, and also to not visit ZOO, especially to not be startled (scared) in there, so that the appearance of some animals is not passed on their children.

It is worth to add that also the folklore from Poland has a similar believe, which in Poland was called "zapatrzaniem sie" (means "mesmerising"). According to this believe the child was obtaining attributes of a person by which mother was mesmerised during the pregnancy, even if this person was just visible in a form of a picture or a photo.

Unfortunately, the majority of people do not know the laws which govern the affiliating, and de-affiliating. Therefore, there is a lot of cases, when someone does a ritual affiliating of two objects, and then lives them as such. For example, it is a common practice of European dowzers, who affiliate a map to the land, and then live it without de-affiliating. The result is that if such map cuts someone's finger, or makes someone angry in any other way, the result can be that it is thrown to water, burned, or thrown to rubbish. The result is that a given piece of land is unexpectedly plagued by a flush flood, or burnt, or getting rotten by some other means. The point which I am making is that after affiliation, and using, another ritual should be held to de-affiliate given objects. Other frequent cases of accidental affiliating include former boyfriends/girlfriends whose photograph is being admired and then forgotten, or photographs of film stars which are loved and then forgotten. If then such photographs are mistreated with a strong feelings, the result is that a person shown on them is also affected by similar mistreatment. This is probably one of reasons why many movie stars which are admired by a lot of fans, constantly have various bad accidents and their life is incredibly eventful.

The extremely interesting case of affiliating, is the process of permanent connecting of

registers in two people who love or hate each other very much. In such cases, whatever later happens to one of these two people, and it induced a sufficiently high level of feelings, soon afterwards it also happens to another person, and in a very similar circumstances. Such natural affiliating of counter-bodies almost always takes place in case of twins of the same sex, which lived together for a longer period of time.

A natural affiliating is also common amongst couples who are in powerful love with each other. In case of couple in love, it is quite noticeable, because both of them are starting to be very similar to each other. In Poland there was even a folk believe which stated something along the lines "a couple which starts to look-alike is going to marry" (i.e. "kto sie upodobni ten sie i pozeni"). Simultaneously fate of this couple begins to coincide in all matters connected with releasing of strong feelings. Unfortunately, usually is goes unnoticed because it is a natural that a couple of people in love lives all important events through together, i.e. it marries each other, it has a child together, it buys a flat together, it buys a car together, etc. Even if they fall ill together, it is explained that "they infected each other". The strange events only start to be noted when something extraordinary happens to them both, e.g. when one of them has an accident far from another one, and then a few days later another one also has a similar accident, or when they do not marry each other, but they still are experiencing exactly the same strings of events. When the love finishes, also the affiliating of counter-bodies is terminated. But when the love continues, then even the death comes to both of them in a small distance of time and in similar circumstances, not mentioning that their graves are later experiencing a very similar fate.

Due to gaining an understanding of the process of "affiliating", we also gain an understanding of a mechanism behind **love**. This fact yields a lot of benefits. Firstly it allows to define what actually love is. According to this definition "love is the permanent connection of compassion counter-organs in two living organisms". Secondly it reveals that love is actually a form of magic, and therefore may yield results similar to magic (e.g. consider a well-known phenomenon of rejuvenation which is experienced by people in love). It also explains that love is NOT a physical phenomenon - as present psychologists are trying to tell us, therefore it has no much to do with sex, which can be a purely physical event (but which can also give another dimension to love). It reveals that love is not limited to two people of the opposite sex, but can appear between any two living creatures, or between a living creature and an object. It warns various idols of the consequences of making too many people to fall in love with them - after all, whatever then happens to any of these numerous lovers, and it is connected with a high level of feelings, it is going to also happen to a given idol (this explains why movie stars always have so dramatic life - they simply are affected by whatever happens to those who are in love with them). It explains the unusual similarities between masters and their dogs. They not only look similar, but also are affected by similar problems. For example it is well known that dogs tend to die in a manner which imitates the death of their masters. It is also noticeable that masters who have some physical disability, frequently have also dogs which have a similar disability.

Magic, black magic, as well as unintentional magic (e.g. water divining on maps), all of them are generating appropriate karma. Therefore, whatever someone does with their use, he/she later is going to pay for it. There is no difference between the moral consequences of magic, and the moral consequences of any other our actions. Even when a magic is unintended, as this is the case with a water diviner who forgets to de-affiliate a map he/she used for water diving, still karma which is going to be produced by this action is going to charge the doer. This in turn means, that similarly as in our life we need to be very cautious to not cause an accident which harms someone, we also must be cautious to not cause an accident by an unintentional magic.

At the end of this subsection I would like to direct notice of the reader at one fact which the folklore tradition is trying to tell us for centuries, but which we stubbornly refuse to accept. It is the truth that "everything that can be done with the aid of technical devices, can also be

done with the natural capabilities of the human body, and vice versa". For example a bulldozer can dig a hole, so also an ordinary worker. Our heart is pumping blood, but the same does a technical device (a pump). The above fact has an important implication in relationship to magic. This is because magic can do things for which humanity has not build, as yet, appropriate devices. Perhaps this is the reason why the evil parasites described in subsection E1 are so afraid the development of magic on Earth, that they are blocking the progress of our knowledge on this subject, and also are forcing practitioners of magic to work only in hiding. Because of this, the negating attitude of today scientists towards magic is not at all the expression of their scientific approach or modern thinking, but simply the expression of their cooperation with intentions of evil parasites - as described in subsection E1.

K5.8. Group intellects and group karma

Explanations from subsection K5.7 revealed, that if there is some strong and long-term emotional connection between two people, then the counter-bodies of these people gradually connect with each other, forming a special link which in subsection K5.7 was called "affiliating". This affiliating cases later, that events that effect one of these people, are also affecting the other one of them. Of course, the principle of forming such affiliation must also include all these cases, which take place in any possible cases of forming the emotional links between various people. This in turn means, that they must also be formed between people, who for example work in the same institution, or live inside of the same country. After all, such people continually exchange feelings amongst themselves. Thus with the elapse of time they must form a kind of bound that affiliates them mutually. Such mutual affiliating connections, formed between people, who because of the necessity of life must exchange feelings amongst themselves, we are going to called here "**group intellects**". Group intellects are structures made of people, who on the level of counter-world create some kind of mutual affiliating. Because of this affiliating, the people who are creating such group intellects, then share the common fate in the area which is the subject of their affiliation. Group intellects could be compared to Internet, which is composed of individual computers, but all the components of which are mutually linked with each other, so that they can share together some aspects of the common fate.

The mechanism of the formation of group intellects described here reveals, that group intellects are not just loose crowds of people, who are not connected amongst themselves with any kind of common feeling. The condition of forming a group intellect is that all its people are mutually affiliated with some kind of uniform feelings, and that these feelings clearly indicate the borders of this intellect, i.e. they clearly indicate who belongs to a given intellect, and who does not belong to it.

From the point of view of the operation of mechanisms of the universe, every separate group intellect displays all these attributes, which are also characteristic to individual intellects. And so each group intellects accumulates its own moral energy in the counter-world. It experiences its own feelings. It has its own karma. Of course, such a group intellect also is subjected to various moral laws, which with the elapse of time we should learn and utilise.

In every group intellect the most interesting aspect is the mutual connection between the karma of people that are combined into it. As it can be deduced, this karma of all intellects that are parts of a given group intellect mutually cancels each other within the volume of a given group intellect, only if it concerns the interactions occurring between these individual intellects. In turn karma that concerns the interaction between people composed into a given group intellect, and people who form other group intellects, is not neutralised. This non-neutralised karma of a given group intellect is called the "**group karma**". The group karma indicates what the future fate of this group intellect is going to be, and what type of events is going to affect it in the future. For this reason, in the vital interest of all more advanced group intellects, such as families, countries, or civilisations, lies to take notice what subsequent

people belonging to these intellects are doing to people belonging to different group intellects. In case of detecting types of interactions, which are going to bring undesirable karmatic returns to a given group intellect, this intellect should influence the own people to not generate such undesirable karma.

K5.9. Traps of "positive thinking"

In previous subsections it was explained, that whenever we take a stand or an attitude towards other people, and this stand induces in them any type of feelings, the consequence is that appropriate karma is written into our "register" (means into our "soul"). This karma later causes that whatever stand or attitude we took towards other people, the same stand or attitude other people are going to take towards us.

The very nature of karma mechanism causes that if we have specific feelings and thoughts about someone, we exchange our karma with this person. As it turns out, we ourselves are not exception from this rule. If we think about ourselves in a specific manner, and attach strong feelings into this thinking, we actually exchange karma with ourselves. To be more interesting, this karma is later causing that we are affected by events, which are appropriate to the way we think about ourselves. The above leads to the realizing that **"if we think positively about ourselves, and put strong feelings into this thinking, this positive thinking is going to bring positive consequences to us"**. But if we think about our future in a negative way, and we put strong feelings into this thinking, than this negative thinking is going to bring negative type of consequences to us. The above principle was already observed by many people, and is known under the name of "positive thinking". Some people even organise various courses which try to teach, how to carry out the process of positive thinking, and how to cause this process to bring to us positive consequences.

The idea of positive thinking is very strongly promoted on Earth. I personally believe that atheistic "evil parasites" described in subsection E1, are actually disseminating the use of "positive thinking" as an atheistic alternative and an atheistic replacement for totaliztic prayers. After all, these parasites are vitally interested to disseminate on Earth either crude atheism, or subtle atheism (see subsection B4), as both these atheistic views are supporting their parasitic philosophy. Probably because of the invisible promotion carried out by evil parasites, the idea of positive thinking is lately gaining the widespread support in all circles. It becomes a buzz word, everyone is talking about it, every book stresses it, and even various gurus are carrying educational courses, which try to teach people how to carry out a positive thinking.

For me, however, all this promotion of positive thinking looks a bit like lessons about "how to conduct surgeries", which are given by blind people. To start with, currently people do not know even what mechanisms are involved in positive thinking, and already are trying to temper with these mechanisms. For example people do not know that it generates karma, over which they later do not have any control. Then people also have no clue, that in order to be effective, every positive thinking must be accompanied with the strong positive feelings about ourselves (i.e. to have any effect, the feeling that accompanies this positive thinking must be of an "above threshold value", described in subsection M5.2). Thus, it is not enough to just think positively, but it is also necessary to feel positively and strongly when we think positively. But this component of feelings, which makes the positive thinking effective, is quite a tricky one - see subsection K5.5. This is because it introduces two dangers. The first of these two is the action of the "Principle of Counterpolarity" described in subsection K4.1.1. According to this principle, whenever we feel positively and strongly about ourselves, we create a potential, which is going to cause that some time later we are going to feel negatively about ourselves. Thus, whatever good we introduce by the positive thinking, unless we are able to neutralize our negative feelings that arrive soon afterwards - this good will be later supplemented by an equal amount of the bad, which is going to be introduced by our negative feelings and enforced in

our karma, and which must come in response. The second danger introduced by the effort of maintaining positive feelings about ourselves, is the promotion of selfishness. Totalizm teaches, that we always should think of others, and always act for others. But if we start putting effort into thinking exclusively about ourselves, and feel only about ourselves, the effect will be that we start to move towards the parasitic philosophy. Thus, such positive thinking introduces the danger of triggering parasitic sliding downhill in the moral field. For this reasons, I would strongly recommend not to rush into the idea of "positive thinking" - at least until totalizm develops some reliable systems of tools, which explain exactly how to avoid dangers and traps which it introduces. Until such time comes, in my opinion it is much better and safer to use just an old fashion prayers instead of the positive thinking. This is because the praying appeals to the universal intellect (God), and asks this intellect to introduce appropriate changes in the counter-world which would benefit us, while positive thinking depends on our own programming the counter-world. If one would compare these two, than prayers are like asking a skilled and responsible computer expert to repair our computer, while a positive thinking is like trying to repair this computer by ourselves - long before we learned any knowledge about electronics.

K5.10. Praying

Motto of this subsection: "We should never underestimate the power of prayers".

Praying to the universal intellect is a process which represents a safe alternative to the positive thinking. After all, it implements one of the moral laws which states, "if you wish to receive, you must ask for it". It may yield the same, or even better, effects as positive thinking, but it is directed to the highest authority of our universe. Therefore it does not carry any dangers of tempering with moral laws or accidental altering our karma. If we would compare prayers and positive thinking to something from our human experiences, prayers would be similar to asking an expert to repair a complicated machinery of our life, which in our opinion does not work properly, while positive thinking is trying to repair this machinery blindly by ourselves, thus taking a risk that instead of repairing it, we make it work even much worse.

The methods of praying, which are currently promoted by present religions are rather outdated. Some of them were developed thousands of years ago, when people had no present knowledge of the universal intellect (God), and also were much more introvert and unspoken from today people. Thus they needed much more strict guidance about what, and how, they should say. This is why the majority of religions still use set wordings for prayers, the text of which remains almost unchanged for centuries. Although all this does not invalidate the old methods of praying, still they have a lot of room for improvement. For this reason, while conducting our prayers, it may turn beneficial if we utilize the large body of modern knowledge about the universal intellect, which is already made available by the Concept of Dipolar Gravity, and by totalizm.

For example, we could start with replacement of text of standard prayers with our own improvisation. The text of standard prayers is supplied by religions. Thus their reciting during our own praying does not fulfil the moral requirement that everything that we are doing should climb uphill in the moral field - means also should run against the line of the least intellectual resistance. Furthermore, these standard prayers are not very relevant to our present situation. We should consider the introduction to our praying a kind of "intellectual conversation with the universal intellect", instead of just thoughtless recitations of these standard prayers. This conversation we would carry out silently, at the thought level, in every place and the moment of time when we have opportunity to do it, and when we have something to say. We would talk to this intellect like to our father whom we respect a lot, but about whom we also know for sure that is loving us equally strong as every other person in the entire universe, and is going to do

whatever is the best for us.

An example of other improvement to our praying, which we may consider to introduce, is to "develop an intimate relationship with the universal intellect". This "intimate relationship" is to replace the "official relationship" which is promoted by present religions. It depends on treating the universal intellect not as an authority which we are scared of, and with which we made appointments in specially build "audience halls", but as our close friend and confidante, to whom we frequently chat about practically everything that matters in our lives. Of course, in this intimate relationship we always respect laws which the universal intellect introduced and is enforcing, thus we never ask for these laws to be broken for us. For example we never ask for forgiveness, although we may ask for the delay of the punishment. In our chats, at the thought levels we thank to this intellect for every pleasant thing that it made available to us, or to someone whom we know. We also thank for every unpleasant lesson that it served to us, summarising what we managed to learn from it. We explain our intentions and plans for the future, and explain which matters in our opinion are the most crucial for us. We also chat about other people who interact with us.

One more example of the vital improvement to our intimate relationship with the universal intellect, which we may consider, is the attempt to develop a kind of two-directional dialogue, not just a monologue on our part. After all, there is an open channel of the two-way dialogue with the universal intellect, which everyone has. This is our conscience. Only that to use it, we need to learn ULT. If this learning scare us, there are also other communication channels, which allow to receive replies without actual knowledge of ULT. Their examples include verbal and telepathic messages, various signals and signs that we develop in our intimate relationship with the universal intellect (by ignorants called "superstitions"), dreams, visions, revelations, so-called "life writing" and "living words", some forms of ESP, and many more.

Of course, the most vital aspect of praying is that we must feel comfortable and morally satisfied with the way we are doing it. Therefore, whatever way we are doing our prayers, as long as we find this way effective and working for us, we should not replace it with something that we wouldn't consider to be more convincing or more effective.

K6. ESP

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 the next subsection K7. From this subsection K6 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 it and directly proceed to reading subsection K7.

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 scientists qualify these 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 H6.1 and I7 of monograph [1/4] 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 L6.1 and K3. On the list of examples of ESP, 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 18.2.2 of the monograph [1/4]. 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 program/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 utilization 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 - see subsection E3. As this is explained in subsection E3, ESP is one of these numerous directions in our development, in suppressing of which evil forces are vividly interested.

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 H5.1), 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.

#1K6. 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 dowsers. 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 K3. 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.

#2K6. 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.

#3K6. The design of new technical devices. In 1985 I met Mr Alan Plank, a professional dowser - see **Figure K1**. 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.

#4K6. 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. Szczecińska 32/7a, 72-003 Dobra, Poland.

#5K6. 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.

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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 disclose of facts presented in this subsection is a significant step forward in the right direction.

K7. To conclude

This chapter discussed only one of two vital areas of the interest of the Concept of Dipolar Gravity. It dealt with phenomena and processes of the intelligent nature, that take place in the counter-world and in counter-matter. Independently from these phenomena of the intelligent nature, the concept also explains another voluminous group of phenomena and processes which take place in the counter-world, but which have the physical nature. These depend either on compressing or dispersing counter-matter, or on putting it into vibrations, or on forcing it to move, etc. These physical phenomena, which are taking place in the counter-world and in counter-matter but which exert their influence on our world of matter, are discussed in next chapter L.



Fig. K1. 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.